Southeastern Languages

JACK B. MARTIN

Until the nineteenth century, no area of North America but the far west was as diverse linguistically as the Southeast. Spanning the central region from present Mississippi to Georgia were at least seven Muskogean languages, with Choctaw in the west and Creek in the east. In the north and in the west were Cherokee and Caddo, southern representatives of the Iroquoian and Caddoan families, respectively. The Timucuan languages Tawasa and Timucua reached into Florida, and four Siouan-Catawba languages were scattered in Mississippi, Tennessee, and the Carolinas.[1] These five language families were accompanied by five language isolates (languages without close relatives) and one contact jargon (Table 1). In addition, several dozen groups spoke languages that were never sufficiently documented to classify (Table 2).[2] At the dawn of the twenty-first century, ten native southeastern languages were spoken and two of these (Choctaw and Mikasuki) still had sizable numbers of children learning them.

Surveys of southeastern languages include Mary R. Haas (1971, 1973, 1979a), James M. Crawford (1975), and Karen M. Booker (1991:ix-xiv). Marianne Mithun (1999) published short sketches and passages from several languages. Pamela Munro (1997) described the contributions of Mary R. Haas. Heather K. Hardy and Janine Scancarelli (to appear) include several language sketches. The standard bibliographies of southeastern languages are Pilling (1885, 1887, 1888, 1889) and Booker (1991). Major archives include the Smithsonian Institution's National Anthropological Archives

(NAA), the American Philosophical Society (APS), the Oklahoma Historical Society, the University of Tulsa's McFarlin Library, the University of Oklahoma's Western History Collection, the Gilcrease Museum in Tulsa, and the American Bible Society in New York.[3]

Caddoan Languages

In historic times, the Caddoan languages extended from South Dakota to southeastern Texas and western Louisiana. The primary division in the family is between Caddo, the southernmost representative of the family, and a Northern group consisting of Arikara, Pawnee, Kitsai, and Wichita (Lesser and Weltfish 1932:2; Hollow and Parks 1980:77; vol. 13:80; vol. 17:319). This division could have resulted from a migration of the Northern group out of the Southeast (vol. 13:80), or of Caddo into the Southeast. A sixth language Adai (Adaize, Adaes) recorded in 1802 by John Sibley (1832:722) is sometimes thought to belong to the family (Gatschet in Powell 1891:46; Taylor 1963a). Wichita is treated here as a belonging to the Plains (vol. 13:83).

Lesser and Weltfish (1932), Taylor (1963, 1963a), Chafe (1979) and Parks (vol. 13:80-93) are general descriptions of the Caddoan languages and their classification. Parks (1977) is a collection of texts in Caddoan languages.

Caddo

From the sixteenth to the nineteenth centuries, Caddo-speaking groups were found in western Louisiana and eastern Texas. Caddo is most closely associated with the Hasinai

proper, consisting of the Kadohadacho, Hainai, and Anadarko divisions of the Caddo Confederacy (Hodge 1907-1910, 1:181). It appears to have served as a lingua franca within the Caddo Confederacy in the eighteenth century: the Eyeish, Natchitoches, and Yatasi divisions may have shifted to Caddo during this period (Sibley 1832). Since 1859, the Caddo have lived in present Caddo county, Oklahoma (Crawford 1975:16).

A vocabulary from 1688 appears in Villiers and Rivet (1929). Sibley (1879) contains a vocabulary from 1804. Other vocabularies include Gallatin (1836; from Sibley and George Gray), Schoolcraft (1853:709-712; from Randolph Marcy), Whipple et al. (1856:70), and Palmer (ca. 1868). The NAA has notes by Albert S. Gatschet, James Mooney, and John Reed Swanton. The APS has Elsie C. Parson's notes.

Wallace Chafe conducted field work on Caddo from 1959 to 1962 (Crawford 1975:17), resulting in a phonological description (Chafe 1968), grammatical sketches (Chafe 1976:55-82, to appear), a collection of tales and songs (Chafe 1977), and papers on defocusing (Chafe 1990; vol. 17:146) and modality (Chafe 1995; vol. 17:154). Lynette Melnar (1999) described verb morphology. Mooney (1896) included songs and a brief glossary. Scattered vocabulary are found in Spier (1924), Parsons (1941), Swanton (1942), and Newkumet and Meredith (1988).

Iroquoian Languages

Beginning in the sixteenth century, Iroquoian-speaking groups are found in a northeastern belt stretching north and west from Lake Erie and Lake Ontario, and in pockets as far south as North Carolina and northern Georgia. Cherokee is the sole representative of

Southern Iroquoian. Northern Iroquoian consists of Tuscarora-Nottoway, another southeastern branch, and Proto-Lake Iroquoian (including Huron-Wyandot, Laurentian, and the Five Nations Iroquois) (Mithun 1999:418). The divisions within the family could have resulted from either southern or northern migrations (vol. 17:105-109).

General sources on Iroquoian include Lounsbury (vol. 15) and Mithun (1979a, 1999:418-430).

Cherokee

In the seventeenth century, Cherokee was spoken in the mountain regions of east Tennessee, west North Carolina, southwest Virginia, west South Carolina, north Georgia, and northeast Alabama (Hodge 1907-1910, 1:245). Groups began moving west as early as 1794. In 2000, Cherokee was spoken in northeastern Oklahoma (among members of the Cherokee Nation and the United Keetoowah Band of Cherokee Indians), and among the Eastern Band of Cherokee Indians on the Qualla Reservation of North Carolina.

Mooney states that there were three dialects prior to this westward movement (Hodge 1907-1910, 1:246; Mithun 1999:419): a) the Lower (Elati) dialect is now lost, but was distinguished by the sound r; b) the Middle dialect, now the prevailing dialect in the East; and, c) the Mountain (Atali) or Upper dialect.

Among early Cherokee vocabularies are Longe (1969), Adair (1775), Castiglioni (1790), Bartram (1791), Preston (1796), Adelung (1816), Haywood (1823), Gallatin (1836), and De Vorsey (1971). The standard dictionary is Feeling (1975). Other sources include Alexander (1971), Chiltoskey (1972), Gilmore (1986), and D. King (1975). Morgan (1871) has kinship terms, Pickens (1943) has bird names, Speck (1946a) has

snake names, Witthoft (1949) and Banks (1953) have medicinal plants, Fradkin (1988) has animal names.

Early grammars or sketches of Cherokee include Pickering (1830, in Krueger 1963), Worcester (1853a), and Webster (1889). Pulte and Feeling (1977) compare nineteenth and twentieth century data. Twentieth century grammars include D. King (1975), Pulte and Feeling (1975), and Cook (1979). Walker (1975) and Scancarelli (to appear) are sketches. Among more specific grammatical studies are Bender and Harris (1946), Reyburn (1952), D. King (1978), Foley (1975), Lindsey (1985), Lindsey and Scancarelli (1985), Pulte (1972, 1973, 1985), Mithun (1986), Scancarelli (1986, 1987, 1988), Singleton (1979), Feeling (1994), Van Tuyl (1994), Blankenship (1997), Jordan (1997), and Haag (1997). Munro (1996) is a collection of papers on Oklahoma Cherokee. Holmes and Smith (1976) and A. Kilpatrick (1970) are pedagogical grammars. Walker (1965) is a primer.

Among the many nineteenth century texts are an early newspaper (The Cherokee Phoenix), a translation of the New Testament (American Bible Society 1860) and Exodus (Worcester 1853), hymns (Worcester and Boudinott 1830), the constitution and laws of 1892 (cited in Booker 1991:30), and readers such as the Cherokee Primer. Twentieth century texts include Bender (1949), J. Kilpatrick and A. Kilpatrick (1964b, 1966), D. King and L. King (1975), L. King (1976, 1976a, 1977, 1977a, 1978), Meredith and Milan (1981), Meredith and Smith (1981), Mooney (1900), Olbrechts (1931), Reed (1977), Scancarelli (1997), Spade and Walker (1966), Speck (1926), Walker (1975). Curing formulas appear in Mooney (1891, 1932), J. Kilpatrick (1962, 1964, 1964a), and J. Kilpatrick and A. Kilpatrick (1964, 1964a, 1967, 1970). The NAA has Mooney's,

Olbrecht's, and Gatschet's notes, diaries, and a large collection of letters and fiscal papers in Cherokee (e.g., Inali 1848-1881). The Gilcrease Museum in Tulsa has many other manuscripts. The APS has sound recordings by Frank Speck, William D. Reyburn, Raymond D. Fogelson, and William Pulte.

Beginning in the 1820s, Sequoyah (George Gist) began developing a syllabary for Cherokee (vol. 17:162-167). The syllabary has been the subject of a number of studies (White 1962; Chafe and Kilpatrick 1963; Walker 1969, 1981, 1984, 1985, vol. 17:158-184; Pulte 1976; Monteith 1984; Scancarelli 1992, 1996; Walker and Saurbaugh 1993; Bender 1996).

Nottoway

The Nottoway formerly lived on the Nottoway River of southeastern Virginia (Hodge 1907-1910, 2:87). Two vocabularies collected by John Wood in 1820 and James Tresevant in 1836 were published in Gallatin (1836, 1848). Blair Rudes (1976) examined similarities between Tuscarora and Nottaway. Mithun (1979a:164-165) discussed sound changes from Proto-Northern Iroquoian. Rudes (1981a) is a grammatical sketch.

Tuscarora

The Tuscarora are first associated with the Roanoke, Neuse, Taw (Torhunta or Narhontes), and Pamlico rivers of North Carolina (Hodge 1907-1910, 2:842).

Early vocabularies include Adelung (1816), Catlin (1841, 2:262-265), Crane (1819), Domenech (1860), Gallatin (1836, 1848), Latham (1846, 1862), Lawson (1709), Morgan (1851, 1871), and Schoolcraft (1846, 5:552-558). Additional vocabulary are

found in Mithun (1979a, 1984a), and Rudes (1987). Rudes (1998) is the standard dictionary. The APS has Frans M. Olbrechts' notes and sound recordings by William D. Reyburn, Anthony F. C. Wallace, Marianne Mithun, and Elton Greene (corresponding to Greene 1969).

Marianne Mithun wrote a grammar (Williams 1976) and several studies (Williams 1973, 1974, Mithun 1979, 1984, 1986, 1987). She was reportedly working on a reference grammar (Mithun 1999:420). Further grammatical studies may be found in Olbrechts (1929), Picket (1967), and Rudes (1976).

Mithun and Woodbury (1980) and Wallace and Reyburn (1951) have texts. Rudes and Crouse (1987) presented texts collected by J. N. B. Hewitt, whose contributions are surveyed in Rudes (1994).

Muskogean Languages

The Muskogean family is the largest family of languages in the Southeast, perhaps defining the region more than any other. It has probably always been evident to speakers of different Muskogean languages that their languages were related. Thus, William Bartram (1928:406), based on travels from 1773 to 1778, stated that "The Chickasaw and Choctaw, the Muscogulges [i.e., Creek] say[,] are dialects of theirs". The Choctaw-Creek connection was repeated in Benjamin Smith Barton (1797:lxviii). Albert Gallatin (1848, 2:cxii) subsequently demonstrated this relationship through a comparative vocabulary. Out of 600 words, he found 97 having some affinity between the two languages, and on this basis posited a Chocta-Muskog family (Gallatin 1848:cxii, xcix). Gallatin lacked full

data for the Muskogean languages, but Albert S. Gatschet (1884:56) later demonstrated that Choctaw, Chickasaw, Alabama, Koasati, Creek (including Seminole dialects), Hitchiti/Mikasuki, and Apalachee formed part of what he called the Maskoki family. John Wesley Powell (1891) later adopted the name Muskhogean for this same grouping (vol. 17:299-308). Edward Sapir (1929) spelled it Muskogian, and Mary R. Haas (1941) and most subsequent authors have used the spelling Muskogean.

A conservative classification of the Muskogean subgroups recognizes five branches (Table 4). Chickasaw and Choctaw are close enough that they are sometimes stated to be dialects of a single language (Haas 1941; Booker 1991; Nicklas 1994), though differences between the two are extensive (Pulte 1975, Munro 1987a). Gatschet (1884:52) introduced the label Western for this branch. Alabama and Koasati show deeper differences, but have parallels in grammar and vocabulary. Apalachee is known primarily from a seventeenth century letter. It is clearly Muskogean, and may be closest to the Alabama-Koasati group (Haas 1949) or to Hitchiti/Mikasuki (Gatschet 1884:52). Hitchiti/Mikasuki is a single language sometimes referred to as Hitchiti or as Mikasuki. Creek is a single language with three main dialects spoken by Muskogee and Seminole in Oklahoma and by some Seminole in Florida (the majority of whom speak Mikasuki).

There is general agreement that the Chickasaw-Choctaw group and Creek are the furthest apart linguistically, with Alabama-Koasati and Hitchiti/Mikasuki "more or less pulled between these two poles" (Haas 1979:306). Efforts to represent this insight have differed in the placement of Alabama-Koasati and Hitchiti/Mikasuki.

Albert S. Gatschet (1884:52) divided the family into four branches: Maskoki proper (Creek), Apalachian (Hitchiti/Mikasuki and Apalachee), Alibamu (Alabama-

Koasati), and Western (Chickasaw-Choctaw). John R. Swanton (1922) placed Alabama-Koasati and Hitchiti/Mikasuki with Western in a Southern division. Mary R. Haas (1941) later grouped Alabama-Koasati and Hitchiti/Mikasuki with Creek into an Eastern division instead.

Haas (1941) was the first classification to use phonological correspondences. Three correspondences have been taken to support an Eastern grouping.

- Haas (1941) observed instances (like 'fish', Table 6) where Chickasaw-Choctaw have n corresponding to ɬ in the other languages. Here Haas (1979) reconstructed Proto-Muskogean (PM) *N, with the change of *N to *ɬ distinguishing Eastern.

- Haas (1941) further noticed examples where Chickasaw-Choctaw have s corresponding to c [č] in the other languages (as in 'my foot', Table 5). Haas (1979) reconstructed PM *c for this set, with no implication for an Eastern subgroup. Karen M. Booker (1988:371-372, f.n. 3) reconstructed PM *¢ [ts] instead. If Booker is correct, then the change of *¢ to c was an Eastern development.

- There are sets of nouns (like 'fish', Table 6) in which Chickasaw-Choctaw have final i(h) and Alabama-Koasati and Creek have final o. Haas (1979) reconstructed PM *i/o yielding Eastern *o. Booker (1988) reconstructed *ixo, but argued that contraction of *ixo to o applied independently in Alabama-Koasati and Creek.

The situation became more complex when Haas (1947) recognized a development of PM *k^w as *b in Chickasaw-Choctaw, Alabama-Koasati, and Hitchiti-Mikasuki. Her solution then was to group Alabama-Koasati and Hitchiti/Mikasuki together within Eastern, but this solution required independent developments of PM *k^w to *b in this group and in Chickasaw-Choctaw. In her later years Haas (1979:305-306) maintained

her belief in an early Eastern-Western split, but grew more tentative: "when a variety of traits are examined they point in contradictory directions as far as subgrouping is concerned".

Pamela Munro (1985a, 1987, 1993) resurrected Swanton's (1922) Southern grouping of Alabama-Koasati and Hitchiti/Mikasuki with Chickasaw-Choctaw. Several developments have been taken to support this group:

- As Haas (1947) noted, PM *k^w yields Southern *b (see 'mulberry', Table 6).

- Where Creek has first person agentive -ay-, the other languages have -li. Martin and Munro (to appear) reconstructed PM *-ali yielding Southern *-li.

- Martin (1994) argued that a PM reduplicative suffix *-C_1V_2 fused with a plural prefix *oho- to yield *-C_1o(h)- in the Southern group.

Munro (1993) found additional arguments for grouping Alabama-Koasati with Chickasaw-Choctaw in a Southwestern group (see also Martin 1994).

Karen M. Booker (1993) returned to Haas's (1947) proposal that Alabama-Koasati should be grouped with Hitchiti/Mikasuki. Two arguments have been found for Booker's Central grouping:[4]

- Booker (1993:413-414) argued that PM monosyllabic verb roots added initial *i in the Central languages.

- Martin (1994) argued that the Southern fused plural *-C_1o(h)- was reanalyzed as an infix in the Central languages.

Additional developments may have been shared between Alabama-Koasati and Creek (like the loss of *k in 'yellow' and 'male', Table 6), and between Hitchiti/Mikasuki and Creek (Haas 1979:306-307; Martin 1994).

These overlapping developments point to a western sphere of influence (centered on Chickasaw-Choctaw) and an eastern sphere of influence (centered on Creek) (Haas 1979:306; Martin 1994).[5] The smaller groups Alabama-Koasati and Hitchiti/Mikasuki appear to have gone through periods of contact with and separation from the two larger groups and each other.

Several studies attempt to reconstruct aspects of Proto-Muskogean. Among these are Booker (1980, 1988, 1993, to appear), Broadwell (1993), Haas (1941, 1946a, 1950, 1969, 1977), Kimball (1992a), Martin (1994), Munro (1993), and Martin and Munro (to appear).

Alabama

The Alabama (or a portion thereof) are thought to have lived in the northern part of present Mississippi before settling on the Alabama River just below the junction of the Coosa and Tallapoosa rivers (Swanton 1946:86-7). A portion of the tribe subsequently moved to Louisiana and Texas, while those remaining in Alabama were removed with the Creek to the Creek Nation, Indian Territory. Although Alabama was spoken in Oklahoma until the mid-twentieth century, the main portion of the tribe is found today on the Alabama-Coushatta Indian Reservation in Polk County, Texas, where there are several hundred speakers.

Albert Pike obtained a vocabulary of Alabama in Indian Territory around 1857 (Pike ca. 1857). The NAA has a short vocabulary collected by Gatschet on two days in 1885 and 1891 in Indian Territory, and texts, a sketch, and vocabularies collected by Swanton in Oklahoma and Texas between 1906 and 1913. Lupardus (1982) is a grammar. Sylestine et al. (1993) is a dictionary and sketch. H. Hardy (to appear) has a

sketch and text. Articles addressing specific linguistic topics include Rand (1968), Davis and H. Hardy (1984, 1988), H. Hardy and Davis (1988, 1993), H. Hardy and Montler (1988, 1988a, 1991), Montler and H. Hardy (1990, 1991), and Halmari (1998).

Apalachee

The Apalachee once lived between the Aucilla and Apalachicola Rivers of present Florida (Swanton 1946:89). Fourteen families were reportedly living on the Bayou Rapide, Louisiana, in 1815 (Gatschet 1884:76).

Apalachee is no longer spoken, but is known through a letter written in Apalachee and Spanish in 1688 and reproduced in facsimile in Smith (1860). Gatschet (1884:76) reported that "other documents written in Apalachi are preserved in the archives of Havana, the seat of the archbishopric, to which Apalachi and all the other settlements comprised within the diocese of St. Helena belonged."

Gatschet (1884) suggested that Apalachee formed a group with Hitchiti and Mikasuki within the Muskogean family. Haas (1949) places Apalachee within her Eastern division, possibly with Alabama-Koasati.

Of the secondary sources, the most important are a grammatical sketch (Kimball 1987) and a vocabulary (Kimball 1988).

Chickasaw

From De Soto's visit in 1540 to the 1830s, the Chickasaw lived in the northeastern part of present Mississippi. Following removal in the 1830s and 1840s, they established the Chickasaw Nation in the south-central portion of Indian Territory. In 1999 there were fewer than a thousand speakers (Pamela Munro, personal communication).

Early sources of vocabulary include Adair (1775), Barton (1797), Adelung (1816), Gallatin (1836), Anonymous (ca. 1835), and Latham (1846). Vocabulary may also be found in Pike (ca. 1857), Morgan (1871), Gatschet (1884), Speck (1907), and Swanton (1928, 1928a). Zeno McCurtain and John Swanton collected texts, now at the NAA. Humes and Humes (1973) is an English-Chickasaw dictionary. Munro and Willmond (1994) is the standard dictionary. Munro (to appear) contains a sketch and text. Pulte (1975) and Munro (1987a) examine differences between Chickasaw and Choctaw. Articles treating specific linguistic topics include Ohmori (1979), Payne (1980, 1982), Scott (1981), Munro (1983, 1983a, 1984, 1984b, 1985, 1988, 1998, 1999), Munro and Gordon (1982), L. Gordon (1987), Munro and Ulrich (1984), and M. Gordon et al. (1997).

Choctaw

The Choctaw are a major tribe of the Southeast, long associated with the east-central region of present Mississippi. During the 1830s the majority of the tribe was relocated to the southeastern portion of Indian Territory where they established the Choctaw Nation. A sizable number remained in Mississippi and Louisiana, however. Today the Choctaw Nation is in southeastern Oklahoma, and the Choctaw Tribe is near Philadelphia, Mississippi. In all there were perhaps 9,000-11,000 speakers in 1999 (George Broadwell, personal communication).

Early vocabularies include Adair (1775), Castiglioni (1790), Barton (1797), Haughton (1804), and Adelung (1816). The missionary Cyrus Byington wrote a grammar (Byington 1871) and dictionary (Byington 1915), both published posthumously. As with Creek, there are laws, a constitution, a hymnal (Anonymous 1880), a reader

(Anonymous 1835), catechism (Ketcham ca. 1916), and other materials. The American Bible Society published a translation of the New Testament in 1848. Halbert (1901) is a creation legend. Byington (1852) and Wright (1880) are early dictionaries. Broadwell (1987) is a dictionary of Mississippi Choctaw. Additional vocabulary appear in Domenech (1860), Gallatin (1836, 1848), Whipple et al. (1856), Latham (1862), Morgan (1871), Adam (1877), Brinton (1873), Hale (1883), Gatschet (1884), Watkins (1892), Bushnell (1909), Swanton (1931), and Campbell (1959). The APS has sound recordings made by Jeffrey G. Heath.

Broadwell (to appear) includes an analyzed text and sketch. Badger (1971), Nicklas (1974, 1979) and Broadwell (to appear a) are grammars. Ulrich (1986) describes the morphology and phonology. Downing (1971), Jacob et al. (1977), and Haag et al. (2001) are pedagogical grammars. Haag (1996) examined lexical categories. More specific topics are treated in Kaya (1971), Maggi (1973), Swartz (1974), Nicklas (1975), Pulte (1975), Todd (1975), Heath (1977, 1980), McClaran and Herrod (1977), Davies (1979, 1981, 1981a, 1981b, 1981c, 1982, 1983, 1984, 1984a, 1985, 1986), Munro (1983, 1984, 1987), Munro and Ulrich (1984), Broadwell (1985, 1986, 1986a, 1988, 1990), Gordon (1987), Linker (1987), and Ulrich (1987, 1988, 1989).

Creek

In the eighteenth century, Creek was spoken among a large number of tribal towns in Alabama and Georgia both as a first language and as a lingua franca. Some tribal towns speaking other languages may have shifted to Creek or used Creek with outsiders, making it difficult to determine the original language of a particular group. Eighteenth century visitors repeatedly distinguished between the Upper Creek, whose head town was

Coosa and who resided on the Coosa and Tallapoosa rivers of Alabama, and the Lower Creek, whose head town was Kawita and who lived on the middle or lower Chattahoochee between Alabama and Georgia. William Bartram, in travels from 1773-1778, seems to have used "Muscogulges" for the former and "Siminoles" for the latter (Bartram 1928:181-182). Seminoles speaking Creek, Hitchiti/Mikasuki, and Yuchi gradually moved into Florida, joined by refugees from the Upper Creek after the Creek War (1813-1814). From 1836-1840 most Creek speakers in Alabama and Georgia were taken to Indian Territory, where they established the Creek Nation. As a result of the Seminole Wars (1835-1843), many Seminoles were captured and taken to Indian Territory, where they formed the Seminole Nation. It seems that the majority of Seminoles captured in Florida were the more northerly, Creek-speaking groups: this might explain why Creek became the majority language among Oklahoma Seminoles, while Hitchiti/Mikasuki became the majority language among Florida Seminoles.

In 2000 there were three main dialects of Creek: Muskogee (spoken in the Muscogee (Creek) Nation of Oklahoma), Oklahoma Seminole Creek (spoken in the Seminole Nation of Oklahoma), and Florida Seminole Creek (spoken primarily by residents of the Brighton Reservation within the Seminole Tribe of Florida). There is also variation within the Oklahoma groups (Haas 1945), as well as in Florida. In 2000 there were perhaps 4,000 speakers.

Early transcriptions of Creek were made, along with Yuchi, by Philip Georg Friedrich von Reck near Savannah, Georgia in 1736 (in Hvidt 1980). About the same time, Moravian missionaries in the area used a Greek-based alphabet to compile a vocabulary and short text (Anonymous ca. 1738). Benjamin Hawkins compiled several

Creek word lists in the 1790s. These are at the APS, the Georgia Historical Society, and the New York Historical Society. Other early vocabularies include Adair (1775), Pope (1792), Barton (1797), Anonymous (ca. 1815), Adelung (1816), Gallatin (1836, 1848), Latham (1846, 1862), and Casey (1854). Kin terms are in Morgan (1871). Tulsa's Gilcrease Museum has a collection of laws from 1849, a phrase book by Casey, and laws from the Seminole Nation.

Shortly following removal to Indian Territory in the nineteenth century, missionaries and their students began to publish materials in Creek: John Fleming (1834, 1835) published the first primers and a sermon with hymns; H. F. Buckner and G. Herrod (1860) produced a grammar with texts; Robert M. Loughridge and David Winslett published hymns (Loughridge and Winslett 1937) and a translation of the catechism (Loughridge and Winslett 1880); Loughridge worked with David M. Hodge to produce the first Creek dictionary (Loughridge and Hodge 1890); William S. Robertson and David Winslett produced primers (W. Robertson and Winslett 1867, 1871); Ann Eliza Worcester Robertson completed translations of the New Testament, Genesis, and Psalms (American Bible Society 1887, 1893, 1896). There are also a large number of letters, laws, constitutions, newspaper articles (from Our Monthly and the Indian Journal), pamphlets (e.g., Anonymous 1872, Creek Nation 1903), and other materials produced before Oklahoma statehood (some of which are listed in Martin and Mauldin 2000:xxxiii-xxxvi). The University of Tulsa, the Oklahoma Historical Society, and the University of Oklahoma's Western History Collection have a large number of letters and legal documents.

The missionary period of the late nineteenth century gradually gave rise to visits by ethnographers and linguists. Albert S. Gatschet (1888) obtained a translation of a migration legend from George W. Stidham in Creek and Hitchiti, and from this produced a vocabulary and grammatical notes.[6] The NAA has a large number of texts written by Earnest Gouge in 1915 and acquired by John R. Swanton. Frank Speck (1907, 1911) began work on Creek around the same time. Mary R. Haas conducted field work on Creek in Eufaula, Oklahoma during the 1930s and 1940s, publishing articles on ablaut (1940), classificatory verbs (1948), nasals and nasalization (1977a), and tonal accent (1977b), among others. Her materials are at the APS. Nathan (1977) is a grammar of the Florida Seminole dialect of Creek. Sturtevant (1954) and Snow and Stans (2001) have Florida terms for plants and medicine. Buswell (1972) includes Creek hymns from Oklahoma as sung by Florida Seminoles. Chupco et al. (1982) is a concordance of the New Testament. Karen M. Booker (1984) described directional prefixes. Donald Hardy (1988, 1992, 1994, 1994a) conducted grammatical studies of the Muskogee dialect. Other papers exploring specific topics include Martin (1991, 1993, 1999, 2000). Martin and Mauldin (2000) is a modern dictionary. Lewis Oliver (1985) wrote bilingual poems and stories. Martin and Mauldin (2001) and D. Hardy (to appear) include sketches.

Early sound recordings were made by Frank Speck around 1905, now at Indiana University's Archives of Traditional Music. The G. Robert Vincent Voice Library at Michigan State University has sound recordings of Watt Sam and Sam Martin made by Victor E. Riste (via Denzel Cline) in 1931.

In the late twentieth century, attention focused on pedagogical materials. Susannah Factor and others helped produce a number of readers for Oklahoma Seminole

Creek (see, e.g., Factor 1978). C. Randall Daniels-Sakim created materials for a group in North Florida (Daniels-Sakim 1982, 1984, 1985). Anna Bosch (1984) published fourteen lessons and a sketch. Woodrow Haney, Ted Isham, George Bunny, and James Wesley made sound recordings with booklets (Haney 1975; Isham and Bunny 1995; Wesley 1997). Other materials include Harwell and Harwell (1981).

Hitchiti/Mikasuki

Hitchiti or Mikasuki is a single language shared by several groups identifying themselves as Hitchiti, Mikasuki (or Miccosukee), or Seminole.

In 1799, Hitchiti and Mikasuki were separate tribal towns (Hawkins 1848). Some of the members of these towns subsequently moved to central Florida. Those that remained in Georgia were relocated with the Creeks to the Creek Nation, Indian Territory, where they formed the Hitchiti and Big Town tribal towns (Gatchet 1888:185). A portion of those living in Florida were removed to the Seminole Nation, Indian Territory, with some remaining in Florida.

Hitchiti/Mikasuki is no longer spoken in Oklahoma, where it was replaced by Creek and English. In Florida, it is spoken by most of the 500 members of the Miccosukee Tribe, and by many of the 2,700 members of the Seminole Tribe of Florida.

Smith (1866) is a vocabulary of "Mikasuke" obtained from Florida-born Seminoles living in Arkansas. Albert S. Gatschet worked with Judge G. W. Stidham of Hitchiti tribal town, who moved as an infant from the Chattahoochee River to the Creek Nation, Indian Territory (Gatschet 1884:vi). Stidham assisted Gatschet by translating a migration legend from English into Hitchiti and Creek. This text enabled Gatschet to compile a vocabulary and grammatical sketch (Gatschet 1884, 1888).

A different group of Hitchiti speakers is represented by Willie Haney, who lived in the Seminole Nation, Oklahoma and served as chief of the Seminole Nation from 1942-1944. Haney's work with John R. Swanton resulted in extensive texts and a sketch at the NAA. He also worked for a day in 1937 with Mary R. Haas. Haas's field notes indicate that Haney's grandfather had come from Florida and died in 1895. Variants of the name Mikasuki also appear in the Seminole Nation (e.g., as "Mekasukey").

The form of the language in Florida (uniformly referred to as Mikasuki) has been studied by John David West (1962, 1974, 1974a), Mary T. Derrick-Mescua (Derrick 1975, Derrick-Mescua 1980), and Sylvia S. Boynton (1982, 1983). Scattered vocabulary appear in Sturtevant (1954, 1966, 1971) and Snow and Stans (2001).

Koasati

Swanton (1946:145) equated the Coste, Acoste, Costehe, and Acosta of the De Soto narratives with the Koasati, concluding from this that the Koasati were living on an island in Tennessee River of northeastern Alabama in 1541. Before 1686, part had moved south to the Creek country, west of the point of junction of the Coosa and Tallapoosa rivers (Swanton 1946:145). Some of this group subsequently migrated to Louisiana and Texas between 1793 and 1795, while those remaining in Alabama were removed to the Creek Nation, Indian Territory (Swanton 1946:145). The language is now spoken near Elton, Louisiana and Livingston, Texas. Geoffrey D. Kimball (1994:xi) estimated that those with at least passive knowledge of the language number as many as one thousand.

The earliest vocabulary of Koasati was apparently collected in 1857 by Gen. Albert Pike from a few individuals living in the Creek Nation, Indian Territory (Kimball 1991:14). A few terms from the same location appear in Brinton (1873). Gatschet

(1884:57) lists a few terms obtained from a school in Pennsylvania. His notes on Koasati (some obtained from Mrs. A. E. W. Robertson) are housed at the Smithsonian Institution's NAA. The NAA also has texts, vocabulary, and other material obtained by Swanton in Louisiana.

Mary Haas collected Koasati material in Texas and Louisiana in the 1930s (Crawford 1975:43). Haas (1944) is a description of men's and women's speech in Koasati, a topic taken up in Kimball (1987a, 1990) and Saville-Troike (1988).

Kimball began field work on Koasati in the 1970s. His research resulted in a grammar (Kimball 1991), dictionary (Kimball 1994), and texts, some of which appear in Kimball (1989, 1991, 1993). Rising (1992) is a study of switch-reference in Koasati.

Siouan-Catawba Languages

In the eighteenth and nineteenth centuries, the Siouan-Catawba languages spread in a wide swath from present Alberta in the northwest to Louisiana in the southeast, and in pockets in Mississippi, North Carolina, and Virginia. As its name suggests, the major division in the family is between the Siouan languages, represented in the Southeast by Ofo, Biloxi, and Tutelo, and the Catawban languages Catawba and Woccon of North Carolina. The existence of Siouan languages in the east was not suspected until Horatio Hale obtained a vocabulary of Tutelo in 1870 (Hale 1883; Anderson 1872). Albert S. Gatschet then acquired a Catawba vocabulary in 1881 (Hodge 1907-1910, 1:213), followed by vocabularies of Biloxi and Ofo by Gatschet and Swanton.

General surveys of Siouan or Siouan-Catawba can be found in Chafe (1973, 1976), Rood (1979), De Reuse (1987), and Parks and Rankin (vol. 13). C. F. Voegelin (1941) grouped Tutelo, Biloxi, and Ofo together as Ohio Valley Siouan, renamed Southeastern Siouan by Haas (1968:84). Voegelin (1939) examined sound correspondences between Ofo and Biloxi. Frank T. Siebert, Jr. (1945) described Catawba and its connection to Siouan. Other studies involving the southeastern Siouan-Catawba languages include Swanton (1923), Holmer (1947), Wolff (1950-1951), Matthews (1958, 1959, 1970), Sturtevant (1958), Taylor (1976), Rankin (1977, 1985, 1986, 1988, 1988a), Carter (1980), and De Reuse (1981).

Biloxi

The Biloxi were first mentioned in 1699 about Biloxi Bay on the coast of present Mississippi (Hodge 1907-1910, 1:147). While engaged in field work in Louisiana in 1886, Albert S. Gatschet found a small band of Biloxi living five or six miles west of Lecompte, Rapides Parish, and noticed resemblances between their language and Siouan (Swanton 1912:9). This relationship was subsequently established by James Owen Dorsey through field work in 1892 and 1893 (Swanton 1912:9). Dorsey (1894) is a sketch and short text. Scattered vocabulary are found in Dorsey (1893, 1897). After Dorsey's death in 1895, John R. Swanton edited Dorsey's and Gatschet's materials, creating a dictionary with texts and phrases (Dorsey and Swanton 1912). Mary R. Haas and Morris Swadesh were able to find a woman living in Port Arthur, Texas in 1934 who remembered 54 words: these were published in Haas (1968) and are useful for their greater phonetic accuracy. Einaudi (1976) is a grammar based on the primary sources. Nicklas (1990) reexamines the pronominal prefixes.

Catawban (Catawba and Woccon)

Catawba and Woccon are two languages within the Catawban branch of Siouan-Catawba.

The Catawba are a major tribe long associated with the Catawba River and its tributaries southeast of present Charlotte, North Carolina (Crawford 1975:52). Catawba vocabulary can be found in Adelung (1816), Gallatin (1836, 1848), Lieber (1858), Latham (1862), Chamberlain (1888), Buist (1901), Swanton (1918), Allen (1931), and Speck (1937, 1939, 1939a, 1946a). Shea (1984) and Voorhis (ca. 1984) compiled lexicons. Grammatical sketches include Gatschet (1900), Siebert (1945), and Voorhis (1984). Texts include Speck (1913, 1934, 1946). The University of Pennsylvania Museum reportedly has Speck's sound-recordings. Lexicostatistical studies are in Swadesh (1958, 1967). Siebert (1945) examined the relationship of Catawba to Siouan. The NAA has notes by Albert S. Gatschet, Frank Speck, Truman Michelson, and John R. Swanton.

The Woccon are a small tribe from eastern North Carolina, described by Lawson in 1709 as living two leagues from the Tuscarora on the lower Neuse in the villages of Yupwauremau and Tooptatmeer (Hodge 1907-1910, 2:967). Woccon is known primarily from a vocabulary by Lawson (1709) (see also Adelung 1816, Gallatin 1836, Latham 1846, Schoolcraft 1856). The relationship of Woccon to Catawba is treated in Schoolcraft (1856) and Carter (1980).

Ofo (Ofogoula)

The Ofo are a small tribe living on the left bank of the Yazoo River, Mississippi, twelve miles above its mouth (Hodge 1907-1910, 2:108). Swanton (1909) was the first to obtain

a vocabulary and recognize its Siouan affiliation. Dorsey and Swanton (1912) is a dictionary based on the speech of Rosa Pierrette. Holmer (1947) and De Reuse (1981) consider phonological developments.

Tutelo, Saponi

The Tutelo are first mentioned by Capt. John Smith under the names of Monacan and Mannahoac on the upper James and Rappahannock rivers of Virginia (Hodge 1907-1910, 2:855). Anderson (1872) and Hale (1883, 1884) discuss the relationship of Tutelo to Siouan. Frachtenberg (1913) is a vocabulary. Scattered vocabulary appear in Dorsey (1893) and Speck and Schaeffer (1942). Songs are in Kurath (1953, 1954) and Speck (1942). Dorsey (1891-1892) is a slip-file of 800 words, partly based on Horatio Hale and J. N. B. Hewitt. Sapir (1913) is a vocabulary. Marianne Mithun made sound-recordings of Tutelo from Albert Green as late as 1982 (Mithun 1999:505). Giulia Oliverio (1997) compiled a grammar and dictionary.

The Saponi are closely associated with the Tutelo. Saponi vocabulary appear in Alexander (1971), though the numbers appear to be of Algonquian origin (Goddard 1972, 1972a).

Timucuan Languages

Tawasa

The first mention of this group (as the Toasi or Tuasi of the De Soto expedition) is around present Montgomery, Alabama (Swanton 1946:190). The only vocabulary of

Tawasa was found on the back of letter written in 1707/1708 (Swanton 1929b). The vocabulary (containing some 60 items) was obtained in Virginia from an escaped slave called Lamhátty (or Lamhatty) from the town of Towása (or Towassa) through an interpreter and a Tuscarora speaker. The vocabulary was published in Swanton (1929b), who immediately recognized a relationship between Tawasa and Timucua (Table 7). A few similarities between Tawasa and Muskogean led Swanton (1929b) to conclude that Tawasa was intermediate between Muskogean and Timucua, but these now appear to be borrowings from Creek.

Granberry (1993) considered Tawasa to be a dialect of Timucua. Based on the existence of borrowings from Muskogean, he speculated that Tawasa might have been creolized.

Timucua

Timucua was formerly spoken in northern Florida. Crawford (1979:327) places it "from about Tallahassee eastward to the St. Johns River near Jacksonville and southward to Cape Canaveral on the Atlantic Ocean and Tampa on the Gulf of Mexico."

While Timucua is no longer spoken, it is well documented in early sources. Primary sources include six Timucua-Spanish catechisms (Pareja 1612, 1612a, 1613, 1627; Movilla 1631, 1635), a grammar (Pareja 1614), and two letters from 1651 and 1688 (Granberry 1993:xvi). Additional lexical items are found in the sixteenth century writings of Jean Ribaut and René de Laudonnière (Crawford 1979:327). The existence of other sources (including a lexicon by Pareja) has not been confirmed (Granberry 1993:xvi).

Milanich and Sturtevant (1972) reproduced selected pages of Pareja (1613). Secondary sources on Timucua include Gatschet (1877, 1878, 1880), Grasserie (1888), and Gatschet and Grasserie (1889, 1890). The NAA has photostats of several of Pareja's works and a letter (Cudera ca. 1620), as well as secondary materials prepared by Albert S. Gatschet and John R. Swanton. Granberry (1993) is a grammar and dictionary.

Language Isolates

Atakapa

Atakapa is thought to have been spoken by four or five bands of individuals in the coastal area between Louisiana (on Vermilion Bayou, on Mermentou River, on the lakes near the mouth of the Calcasieu, and probably on the lower Sabine) and Texas (about Galveston and Trinity bays and on Trinity River) (Swanton 1946:85, 93). Gatschet (1884:46) reports a retreat to the Sabine River in the nineteenth century. Swanton (1932:2) speculated that the Akokisa, Bidai, Deadoses, Patiri, Cabeza de Vaca's Han and the Opelousas may also have spoken Atakapa, but linguistic evidence to support this claim is lacking.

There are three primary sources on the language: a vocabulary of 45 words collected in 1721 by Jean Béranger in present Galveston Bay and published in Villiers and Rivet (1919); a vocabulary of 287 words collected, with a Chitimacha vocabulary, in 1802 at the Attackapas Post (modern Franklin, Louisiana) by Martin Duralde and published in part in Vater (1820-1821) and Gallatin (1836); and a more substantial collection of words, sentences, and nine short texts collected in 1885 by Albert Gatschet

at Lake Charles, Louisiana. From this, Gatschet produced an Atakapa-English card file of 2,100 entries (Gatschet ca. 1885) and material for a grammar (Gatschet ca. 1885a). Gatschet apparently worked with the last speakers, though John Swanton was able to elicit a few forms in 1907-1908 (Swanton 1932) and Morris Swadesh and Mary Haas recorded a few words as late as 1934 (Crawford 1975:61).

Swanton collected the Béranger, Duralde, and Gatschet sources, normalized the spelling, and published a sketch (Swanton 1929a) and dictionary with texts (Gatschet and Swanton 1932). Béranger failed to give a tribal designation for his vocabulary, but Swanton (1932) labeled it "Akokisa" (an undocumented group). Swanton further proposed dividing the data into a Western dialect (comprising the Béranger and Gatschet material) and an Eastern dialect (limited to Duralde's material), but the relatively small and unsystematic variation seen in the data provide little support for these groupings.

Chitimacha

Swanton (1946:119) reports that the Chitimacha once lived in villages clustered around Grand Lake, Louisiana, and between Bayou Lafourche, Bayou La Teche, and the coast of the Gulf of Mexico (see also Gatschet 1884:44). In the 1880s they lived at Charenton, St. Mary's Parish, Louisiana, and "scattered around the forests on Grand river" (Gatschet 1884:44). The Chitimacha Tribe of Louisiana is still located at Charenton, though the language is no longer spoken.

A vocabulary of Chitimacha was collected in 1802 by Martin Duralde and published in part in Vater (1820-1821) and Gallatin (1836). Albert S. Gatschet visited in 1881-1882, producing interlinear texts (Gatschet 1881-1882) and a dictionary (Gatschet ca. 1882). He published a vocabulary of 21 words soon after (Gatschet 1882-1883). John

Swanton visited in 1907 (Swanton 1946:121), checked Gatschet's material, and produced a manuscript dictionary (Gatschet and Swanton ca. 1907). Morris Swadesh visited some of the same individuals three times in 1932-1934 (Crawford 1975:62). Swadesh's work led to a description of certain derogatory language (Swadesh 1933), a phonemic statement (Swadesh 1934), a discussion of long consonants in Chitimacha, Creek, and Shawnee (Swadesh 1937), and a grammatical sketch (Swadesh 1946). The APS has a grammar, dictionary, and texts with a sound recording. Mary Haas published Chitimacha kin terms (Haas 1939).

Chitimacha is no longer spoken. Benjamin Paul, who served as a consultant for Gatschet, Swanton, and Swadesh, died in 1934 (Swanton 1946:121; Crawford 1975:62). Delphine Ducloux, the last fluent speaker, died in 1940 (Swadesh 1948:230), though Crawford (1975:62) reports recording 14 words from Mr. Emile Stouff as late as 1969. Much of the descriptive material on Chitimacha remains unpublished, and is divided between the NAA (which has Gatschet's and Swanton's notes) and the APS (which has Swadesh's and Crawford's notes).

Natchez

At the end of the seventeenth century, the Natchez were living on the bank of the Mississippi River (Swanton 1946:159). During the 1700s, one band joined the Cherokee, and another joined the Creek, and most of these were removed to Indian Territory with these larger tribes (Swanton 1946:160). Natchez is apparently no longer spoken: Crawford (1975:64) reported that the last speakers lived near Braggs, southeast of Muskogee, Oklahoma.

Early vocabularies include Gallatin (1836:307-367) and Pike (ca. 1857). The NAA has texts and other material collected by John R Swanton. The G. Robert Vincent Voice Library at Michigan State University has sound recordings of Watt Sam made by Victor E. Riste (via Denzel Cline) in 1931. Mary R. Haas found two speakers (one of which was Watt Sam) in 1934 (Crawford 1975:64), and from these obtained extensive materials (now at the APS). Haas (1979) examined the auxiliary verb. Geoffrey D. Kimball (to appear) used Haas's materials to produce a sketch. Van Tuyl (1979) includes vocabulary from several sources. Mithun (1999:467-469) includes a brief sketch and passage.

Tunica

The Tunica were evidently located a few miles above the mouth of the Yazoo River of present Mississippi in 1682 (Swanton 1946:197). Sesostrie Youchigant (born ca. 1870) was evidently the last fluent speaker (Haas 1946:337).

Both Gatschet and Swanton gathered material on Tunica, now in the NAA. The most extensive work was done by Mary R. Haas, however, based on field work in the 1930s. Her work included a grammar (1940a), a sketch (1946), texts (1950a), and a dictionary (1953). Mithun (1999:532-534) has a brief sketch and passage.

Yuchi (Euchee)

Swanton (1946:212) places the Yuchi (under the name of "Chisca") in De Soto's time in eastern Tennessee. Several bands evidently lived in different areas at different times: one band was near Florida shortly before 1639 (Swanton 1946:213); another was found near Savannah, Georgia around 1736. Bartram (1791) and Hawkins (1848) find Yuchi

towns in central and southwestern Georgia in the late eighteenth century. A Yuchi town was associated with the Seminole in Florida in 1821 (Crawford 1975:71, citing Morse 1822). Those associated with the Creek in Georgia were relocated to Indian Territory, settling near present Sapulpa and Bristow, Oklahoma (Crawford 1975:71).

Early vocabulary items in Yuchi were recorded by von Reck in 1736 near Savannah, Georgia, and published in Hvidt (1980). Scattered words appear in Gallatin (1836, 1848), Latham (1846, 1850, 1862), and Chamberlain (1888). The first sizable vocabulary was collected by Pike (ca. 1857). In 2000 there were fourteen fluent speakers (Mary Linn, personal communication).

Speck conducted field work in 1904, 1905, and 1908, with scattered vocabulary appearing in subsequent publications (Speck 1909, 1911, 1939). Indiana University's Archives of Traditional Music has Speck's sound recordings of dances, texts, and songs made on cylinders around 1905. Unpublished texts collected by Gatschet, Speck, Curtin, and Michelson can be found at the NAA. Günter Wagner produced texts (1931), a grammar (1934), and a dictionary. Only the English-Yuchi portion of the last survives (at the APS). Mary Haas conducted some field work in 1938 (Haas 1973). Hans Wolff published a phonemic statement (1948) and a text (1951). Benveniste (1950) treated negation based on Wagner's texts. W. L. Ballard worked on Yuchi in 1970-1971, producing an unpublished English-Yuchi lexicon (Crawford 1975:72) and other material (Ballard 1975, 1978, 1978a). Crawford conducted field work annually from 1970-1973 (Crawford 1975:72). Mithun (1999:571-573) included a brief sketch and passage. Recent work has been conducted by Mary Linn (Linn 1996, 1997, 2001), Greg Bigler, and Richard Grounds.

Contact Jargons

Where there was one politically dominant language in the Southeast, that language tended to serve as a lingua franca. Creek appears to have had this function among many groups south of the Cherokee in present Alabama and Georgia. Sibley (1832) reports that Caddo had a similar function in eastern Texas and western Louisiana among the Yatasi, Adai, Eyeish, Kitsai, Bidai, and Natchitoches.

In the absence of a dominant language, contact jargons developed. The only attested trade language in the Southeast is Mobilian Jargon.[7] However, Sibley (1832:722) notes that the Accokesaws (Akokisa) of eastern Texas "have a mode of communication by dumb signs, which they all understand", and that the neighboring Mayes (Mayeye, a Tonkawan group) "have likewise a way of conversing by signs".

Mobilian Jargon

Mobilian Jargon (sometimes referred to as Mobilian or the Chickasaw Trade Language) was a contact jargon in use in the lower Mississippi Valley region. According to Sibley (1832), the groups using Mobilian Jargon were the Boluscas (Biloxis), Chactoos (Chatot), Apalachee, Alabama, Pacanas, Tunicas, Pascagoulas, and Tenisaws (Taensa).

Tulane University has an early vocabulary of Mobilian Jargon (Anonymous 1862). James M. Crawford conducted field work in Louisiana and Texas in the 1970s. Much of his material was reelicited by Emanuel J. Drechsel. Mobilian Jargon has been the study of two books by Crawford (1978) and Drechsel (1997). Drechsel (1996) is a

vocabulary. Haas (1975:258), using Crawford's data, stated that Mobilian Jargon "appears to be a mixture of Choctaw and Alabama". Munro (1984a) argued that the source of the jargon was closer to Choctaw than to Chickasaw.

Poorly Documented Groups

There are a several dozen southeastern groups for whom linguistic data are absent or so scarce as to lend little weight in classification.

- ACOLAPISSA A group (possibly speaking several languages) formerly living on Lake Ponchartrain, about the coast lagoons, and on the Mississippi River in Louisiana (Hodge 1907-1910, 1:9).

- ADAI According to Sibley (1832:722), the language of the "Adaize" "differs from all other...; but they all speak Caddo..." A wordlist he collected in 1802 (Sibley 1832:722) is sometimes thought to suggest a Caddoan affiliation (Gatschet in Powell 1891:46; Taylor 1963a).

- AKOKISA Sibley (1832:722) stated that they "have a language peculiar to themselves". Swanton (1911:362, 1932:2) thought the Akokisa might have spoken Atakapa and on that basis assigned that label to one Atakapa vocabulary.

- AVOYELLES (Avoyel) A small tribe living in present Avoyelles parish, Louisiana, and thought possibly to belong to the Caddoan family (Hodge 1907-1910, 1:118).

• BIDAI (Bedies) Sibley (1832:732) states that their language "differs from all other, but speak Caddo". Swanton (1932:2) speculated that the Bidai may have spoken Atakapa, but linguistic evidence is lacking.[8]

• CALUSA The Calusa occupied an area in southwest Florida from Tampa Bay to Florida's southern tip. The few words and place-names surviving in Fontaneda (1866) are unlike other southeastern languages.

• CHAKCHIUMA A tribe formerly living on Yazoo River, Mississippi, and thought to speak Chickasaw (Hodge 1907-1910, 1:231).

• CHAOUCHA A small tribe living a short distance below present New Orleans (Hodge 1907-1910, 1:235).

• CHATOT A tribe or band living on Mobile Bay, Alabama in 1709 (Hodge 1907-1910, 1:237). Hodge cites Baudry des Lozières (Voy., 1794) for the suggestion that the Chatot and Tohome were related to the Choctaw.

• CHICORA A name given by the Spanish in 1521 to a group living south of Edisto river on the coast of South Carolina (Hodge 1907-1910, 1:263). Speck (1924) argued for a Catawba affiliation.

• CHISCA Swanton believed Chisca and Westo to be Yuchi groups (but see Crane 1919).

• EYEISH (Aiche) A tribe of the Caddo confederacy living on Eyeish creek between Sabine and Neches rivers of Texas (Hodge 1907-1910, 1:449). Sibley (1832:722) notes: "Their native language is spoken by no other nation; but they speak and understand Caddo." Sibley (1922:12) reports having collected a vocabulary.

• GRIGRA A small tribe incorporated with the Natchez confederacy in 1720 (Hodge 1907-1910, 1:507).

• GUALE The Spanish used the term Guale in the sixteenth century for an area and group located in northern Florida and southeast Georgia, sometimes assumed to be the Yamasee of a later period (Hodge 1907-1910, 1:509). The names of three mission villages are recorded as Asao, Asopo, and Ospo. Broadwell (1991) found forms that he took to show that Guale was Muskogean, but Sturtevant (1994) showed that the forms were simply Creek. There are references to a grammar, catechism, and prayers written by the Jesuit Brother Domingo Agustín Váez in 1569, but his writings have not been located (Zubillaga 1946:61n.1, 403, 477n.18; Swanton 1922:85; Sturtevant 1994:146).

• HOUMA (Huma) Drechsel (1984) identifies examples of "Ouma" from 1700 (Du Ru 1934) as Mobilian Jargon. Swanton (1911) gives seventy-five words and three sentences, observing that the material is "little different from the Choctaw expressions", and Crawford (1975:34) entertains the idea that the data might be Mobilian Jargon. Brown and H. Hardy (2000) suggest instead that Swanton's data represent a language related to Chickasaw and Choctaw.

• KOROA (Coroa) A small tribe living in the vicinity of the Yazoo river, Mississippi (Hodge 1907-1910:726).

• MEHERRIN The Meherrin lived near the coasts of Virginia and North Carolina. Edward Bland, writing in 1650, recorded two town names Unote and Cowochahawkon that have been taken to suggest an Iroquoian source (Mithun 1979a:139, Rudes 1981).

• MICHIGAMEA A small tribe visited by Marquette in 1673, situated on the west side of the Mississippi, possibly between the St. Francis and Mississippi rivers, Arkansas

(Hodge 1907-1910, 1:856). The name of the tribe is sometimes thought to be Algonquian, though two sentences recorded by Bossu (1768) have led John Koontz (personal communication, 2001) to suggest a Siouan affiliation.

- MOBILE A tribe (sometimes assumed to be speak a Muskogean language) living on Mobile Bay, Alabama when the French began forming a colony there in 1700 (Hodge 1907-1910, 1:916). The native language of the Mobile (not to be confused with Mobilian Jargon) was never recorded.

- NATCHITOCHES According to Sibley (1832:724), this tribe originally spoke the same language as the Yatasi, but spoke Caddo as well.

- OCCANEECHI A small tribe formerly residing in southern Virginia and northern North Carolina, and associated with the Tutelo and Saponi (Hodge 1907-1910, 2:103).

- OCONEE A small tribe formerly living on Oconee river, Georgia (Hodge 1907-1910, 2:105).

- OPELOUSA A small tribe living in southern Louisiana (Hodge 1907-1910, 2:139). According to Sibley (1832), they had a language of their own, though they understood Atakapa. The "Opelousa Manuscript" described in Read (1940) is now thought to be Mobilian Jargon (Drechsel 1997).

- PAKANA The Pakana are a small tribe long associated with the Alabama and Koasati, and moving with members of those tribes to present Polk County, Texas in 1834. Sibley (1832:724) noted only that "their language differs from any other". It is sometimes thought that the Pakana spoke Creek.

- PASCAGOULA A small tribe living on Pascagoula River in southern Mississippi, in association with the Biloxi from 1699 to the nineteenth century (Hodge 1907-1910,

2:205). According to Sibley (1832:725), they "speak Mobilian, but have a language peculiar to themselves." A short list of words recorded by Swanton (1911:32) might represent Mobilian Jargon.

- TAENSA A small tribe encountered by La Salle in 1682 on Lake St. Joseph in present Tensas parish, Louisiana, and sometimes linked to the Natchez (Hodge 1907-1910, 2:668). Data in Parisot (1880, 1881) and Haumonté and Adam (1882) were exposed by Brinton (1885) as a hoax.

- TEQUESTA A group living in southeastern Florida in the sixteenth century (Hodge 1907-1910, 2:733).

- TIOU A group on the lower Mississippi and Yazoo rivers (Hodge 1907-1910, 2:758).

- TOCOBAGA A tribe occupying the west coast of Florida above Tampa in the sixteenth century.

- WASHA (Ouacha) A small tribe inhabiting the lower part of Bayou Lafourche, Louisiana, and closely associated with the Chaouacha (Hodge 1907-1910, 2:918).

- WESTO A tribe living along the Savannah river in the latter part of the seventeenth century (Hodge 1907-1910, 2:936). Swanton believed Chisca and Westo to be Yuchi groups (but see Crane 1919).

- YAMACRAW A Lower Creek group settling in the western area of present Savannah, Georgia, about 1730 (Hodge 1907-1910, 2:986). Their personal names and titles appear to have been Creek.

- YAMASEE A tribe occupying the coast region and islands of southern Georgia in the sixteenth century, and extending into Florida (Hodge 1907-1910, 2:986). Sturtevant

(1994) reviewed evidence in Broadwell (1991) and other sources, showing that the language of the Yamasee is still unknown.

- YATASI According to Sibley (1832), this tribe lived on Bayou river (or Stony creek), which falls into Red river, western division, about fifty miles above Natchitoches, Louisiana. He states (p. 722) that their "original language differs from any other; but now, all speak Caddo."

- YAZOO A tribe on the lower Yazoo river, Mississippi, and closely associated with the Koroa (Hodge 1907-1910, 2:995).

Distant Relations

Remote connections have been posited among the language isolates and families in Table 1 or between these families and other families in the Americas (vol. 17:290-323).

A Natchez-Muskogean connection was pursued in Swanton (1907, 1924) and Haas (1956). Swanton (1919) further proposed a relationship between Tunica, Chitimacha, and Atakapa. These ideas were adopted by Sapir (1929, 1949), who further placed Tunican (consisting of Tunica-Atakapa and Chitimacha), Iroquois-Caddoan, and an Eastern grouping of Siouan-Yuchi and Natchez-Muskogian in his Hokan-Siouan (vol. 17:314).

Swadesh (1946a, 1947) found evidence for the Atakapa-Chitimacha portion of this group. Haas (1951, 1952, 1969) later grouped all of Atakapa, Chitimacha, Natchez, Tunica, and Muskogean into the Gulf languages, and suggested distant connections to

Siouan and Yuchi. Gursky (1969) examined Atakapa-Chitimacha-Tunica, finding them no closer than different branches of Hokan. For a time, Haas felt the Gulf languages might be related to Algic (Haas 1958, 1969, see also Gursky 1965, 1965a). She later quietly dropped this proposal, though its correctness is often assumed in maps and other materials from the period. Greenberg (1987) grouped Gulf with Yukian in Penutian.[9] Kimball (1992) criticized Greenberg's use of data (defended in Greenberg 1996:156-160). Munro (1994) found the Yuki-Gulf grouping worthy of further research.

Allen (1931) and Chafe (1964) saw the possibility of a relationship between Siouan and Iroquoian. Chafe (1973, 1976) considered a Macro-Siouan grouping of Caddoan, Iroquoian, and Siouan. Mithun (1995) examined the syntactic change in such a grouping. Several authors have suggested that Yuchi is distantly related to Siouan-Catawba (Sapir 1929; Haas 1964; Elmendorf 1963, 1964). Greenberg (1987) proposed several higher groupings (vol. 17:317-318).

Gatschet (1884:12, 1888:193) saw connections, apparently borrowings, between Timucua, Creek, and Carib. Swanton (1929b) found similarities among Tawasa, Timucua, and Muskogean. Greenberg (1987) grouped Timucua in Chibchan-Paezan. Granberry (1993:15) saw similarities between Timucua, Warao, and Cuna within Macro-Chibchan.

Of these groupings, most specialists in 2000 would probably consider Haas's Gulf, Sapir's Siouan-Yuchi, and Chafe's Macro-Siouan to be the most promising proposals for future research.

Language Prehistory

The study of the languages in a geographical area can sometimes provide evidence regarding contact, migration, and the length of time various groups have been separated.

Lexicostatistics (vol. 17:65) has been applied to several southeastern language groups to provide some measure of comparative diversity. Based on these results, the Muskogean, Siouan, and Caddoan families appear to have diverged internally at roughly the same time: Broadwell (1994) estimated that the Muskogean languages began separating 3,000 years ago (Table 8); Caddo appears to have diverged from the Northern Caddoan languages 3,000-3,500 years ago (vol. 13:85); Crow and Kansa/Osage are estimated to have been separate for 3,200 years within Siouan (vol. 13:104). More remote connections are more difficult to gauge. Grimm (1987) estimated that Catawba separated from the Siouan languages 7,000-8,000 years ago, while Swadesh (1954) found that Atakapa and Chitimacha separated only 4,700 years ago (Table 8). These estimates must be viewed cautiously, but are useful in giving some idea of the closeness of relations among southeastern languages.

Sapir (1916, 1949:452-455) is often credited with the idea that the deepest splits within a family are the oldest ones, and hence that they provide clues to where a proto-language was spoken. Foster (vol. 17:64-65) has called this principle the 'center of gravity' principle.

It seems unlikely that this principle can be applied in a useful way to the Muskogean languages, as all of the languages were spoken in fairly close proximity. If the "Gulf" hypothesis can eventually be established, however, the deepest splits in the

proposed stock would be located in present Louisiana, suggesting an eastward migration of Muskogean speakers.[10]

The study of borrowings between languages can sometimes provide clues about relationships between the speakers of those languages (Figure 1). European loanwords are discussed in Sturtevant (1962), Martin (1994a), and Brown (1998). Borrowing between indigenous languages is discussed in Gatschet (1888:190-193), Ballard (1983), Haas (1968), and Martin (1994a).

Studies of place-names can sometimes provide clues to the earlier inhabitants in a region. Some of the non-Muskogean place-names of coastal Georgia may one day yield to analysis. Swanton (1946) and Booker et al. (1992) review the origins of names for tribal groups in the Southeast.

The Southeast as a Linguistic Area

Given both the diversity of languages in the Southeast and the size of the area covered, it is not surprising that few linguistic features can be said to define the region, and that many southeastern features are found elsewhere in North America (vol. 17:137-157). Still there are certain characteristics that, if not indicative of the area, are at least widespread.

In most southeastern languages, the basic order of elements in a sentence is subject, object, verb.

Atakapa (Gatschet and Swanton 1932:26)

cul kaú kau ắ mĕt

dog water drank

'the dog lapped the water'

This is the order found in the Muskogean languages, Atakapa, Biloxi, Chitimacha, Natchez, Timucua, Tunica, and Yuchi.[11] Adjectives generally follow the nouns they modify. Compounding of nouns is common, and many languages have diminutive suffixes on nouns and verbs. Location and direction are usually expressed by postpositions, though some languages also use prefixes on verbs for this function.[12]

Tunica (Haas 1940a:114)

ʔu'nir ki'ʔuhpɛ'kʔuhkɛ'nì

his:teeth in-he:hit:him

'he hit him in his teeth'

Positional verbs ('sit', 'stand', 'lie') are often important, used to to state existence and serving in some languages as auxiliaries.[13]

Reduplication (the repetition of a portion of a word) is common in verbs to express plurals. Verbs referring to position or movement may also have special forms depending on the number of participants involved. With the exception of Tunica (vol. 17:142-143), it is rare to find gender or other noun class systems in the Southeast. Noun incorporation, while present to some degree in most of the languages, is also not used extensively.

Most southeastern languages display a split in the affixes used to indicate person. One set of affixes is used for subjects that act agentively (i.e., deliberately), while another set is used for non-agentive subjects or for direct objects.[14]

Creek (Margaret Mauldin, personal communication, 1999)

na·fk-éy-s ‘I am hitting it/him/her’

hî·c-ey-s ‘I have looked at it/him/her’

li·tk-éy-s ‘I am running’

lêyk-ey-s ‘I have sat down

latêyk-ey-s ‘I fell (on purpose)’

ca-na·fk-ís ‘he/she is hitting me’

ca-hî·c-is ‘he/she has looked at me’

ca-híc-i-s ‘I can see’

ca-láw-i-s ‘I am hungry’

ca-latêyk-is ‘I fell (accidentally)’

Coordination of sentences is rare in the Southeast: instead, clauses are 'linked'. In the Muskogean languages, switch-reference markers appear at the ends of subordinate clauses to indicate that the subject is the same as or different from the next higher clause

(vol. 17:156-157). Stylistically, direct quotation is favored in stories over indirect quotation.

Many southeastern languages make use of pitch and are known for having complex systems of internal changes in verbs. Sherzer (1976:206-207) observes that the presence of labial (or bilabial) fricatives (e.g., f) is a central areal trait of the Southeast, found in all of the Muskogean languages and in Ofo, Timucua, Tuscarora, Yuchi, and marginally in Biloxi (see also Gatschet 1888:70).

Aside from these broad generalizations, few linguistic properties are shared by the Southeast as a whole or serve to distinguish the Southeast from other culture areas. Indeed, in a study of the native languages north of Mexico, Joel Sherzer (1976:253) concluded that "the Southeast...is best viewed not as a single linguistic area but rather as several" (see also Nicklas 1994).

The Ethnography of Speaking

Versions of the same stories have been collected in the Southeast from points as far away as Florida, Texas, and Oklahoma (Swanton 1929; Jumper 1994; H. Martin 1974). The specific wording used varies with the individual and with each telling. Rabbit is a frequent trickster, though Alan Dundes (1969) has argued that some of these stories are African in origin (see also Bascom 1992). Among the Florida Seminole, those listening to a story are traditionally expected to make a spitting noise four times at the end.

Curing songs, chants, or formulas are used by the Cherokee, Creek, Hitchiti, Seminole, Koasati, and Yuchi, among others (Gatschet 1884:79-80; Howard 1984;

Mooney 1932; Speck 1909; Sturtevant 1954; Kimball 1991:574). These have fixed wording with frequent use of parallelism. Language and accompanying actions may be repeated four times to signify completeness (once for each cardinal direction, often with reference to an associated color), and reference may be made to animals or other entities associated with the sickness. Mooney (1932) argued that the language appearing in Cherokee curing songs was sometimes archaic, but the actual phrases used in curing songs are often individual and differ between groups.

In 2000, several tribal groups continued to celebrate the annual Green Corn Ceremony in the summer. Amelia Rector Bell (1984, 1985) studied ritual speech at a Creek-speaking ground; Jason Jackson and Mary Linn (2000) examined Yuchi "dance calls". Dance songs are often named for particular animals. The dance leader (a man) sings in an individual, sometimes humorous way, and other dancers provide the chorus. Dance songs and medicine songs frequently employ expressive syllables. Since the 1830s, a number of groups have had Christian hymns. Some of these are translations of English hymns, while others have been created in the native languages. Some groups (e.g, the Cherokee) may sing in harmony, while others (such as the Creek) traditionally sing in unison.

There have been several reports of grammatical differences between men's and women's speech in the Southeast. Gatschet (1884:79) reported that Creek and Hitchiti women preserve an older form of the language: in Hitchiti, he characterizes this "archaic" or "female" dialect as having verb-final -i where the corresponding "male" dialect has verb-final -is. Haas (1944) reported a similar distinction in Koasati (see also vol. 17:230; Saville-Troike 1988; Kimball 1987a, 1990).

Multilingualism has been common in the Southeast. In 2000, both Alabama and Koasati were in use at the Alabama-Coushatta Indian Reservation in Texas, and both Mikasuki and Creek were in use in the Seminole Tribe of Florida. In both instances, the languages are close enough that individuals often acquire a passive understanding of the other language. Conversations are thus frequently conducted in two languages. Some families at the Brighton Reservation in Florida conduct their everyday conversations in two languages: one parent speaks Creek and understands Mikasuki, the other speaks Mikasuki and understands Creek, and the children speak and understand both. Among bilinguals, switching in mid-sentence between languages is common. Pamela Innes (1991) argued that switching between Creek and English proved the speaker capable of bridging different groups.

Literacy developed unevenly in the Southeast. Because of their different goals, missionaries concentrated on the major languages of the Southeast (Timucua, Cherokee, Choctaw, Creek), while linguists began with the endangered ones. The languages with literate speakers in 2000 were still those reached by missionaries in the nineteenth century: Cherokee (largely as a result of Sequoya's efforts, see vol. 17:162-167), Choctaw, and Creek.

Beginning with Swadesh (1948), several individuals studied language replacement. Robert S. Williams (1996, 1999) studied language obsolescence among the Oklahoma Choctaw. Helena Halmari (1998) surveyed language use on the Alabama-Coushatta Indian Reservation.

Notes

---

[1] The Algonquian languages Powhatan, Pamlico, and Shawnee are treated here as belonging to the Northeast (vol. 15). See volume 17 for a map of North American languages.

[2] Groupings based on language do not always coincide with tribal groups: a Seminole who speaks Creek is not Creek.

[3] In 2001, a catalog of the NAA's holdings could be searched at SIRIS (www.siris.si.edu). The American Philosophical Society's catalog was available at www.amphilsoc.org.

[4] A classification of Muskogean reflecting Booker's Central grouping appears in vol. 17:

[5] Apalachee may have been a third sphere of influence.

[6] As described by Gatschet (1888:5), this story was first recorded in German in 1735, translated into English, and then from English into Creek and Hitchiti.

[7] Drechsel (1997) speculated that a special form of Creek (the "lingua franca Creek") might have existed bearing some relationship to Mobilian Jargon.

[8] A few alleged Bidai numbers appear in Grimes (1887), but show no connection to Atakapa.

[9] See vol. 17:83-84 for discussion of Yukian.

[10] See vol. 17:109-110 for further discussion of southeastern linguistic prehistory.

[11] Cherokee differs in having relatively free word order (Scancarelli 1987:34).

[12] See vol. 17:152 for a Yuchi example.

[13] See vol. 17:144 for a Tunica example.

[14] See vol. 17:149 for Koasati examples.

Bibliography

Adair, James

1775 The History of the American Indians, Particularly Those Nations Adjoining to the Missisippi [sic], East and West Florida, Georgia, South and North Carolina, and Virginia. London: Edward and Charles Dilly. (Reprinted: Samuel Cole Williams, ed. Johnson City, Tenn.: Watauga Press, 1930.)

Adam, Lucien

1877 Examen grammatical comparé de seize langues américaines. Pp. 161-244 in Proceedings of the Second International Congress of Americanists 2.2. (Reprinted: Nendeln: Kraus Reprint, 1968.)

Adelung, Johann Cristoph

1816 Mithridates, oder allgemeine Sprachenkunde, mit dem Vater Unser als Sprachprobe in bey nahe fünf hundert Sprachen und Mundarten. Johann Severin Vater, ed. Vol. 3.3. Berlin: in der Voss ischen Buchlanlung.

Alexander, Edward P.

1971 An Indian Vocabulary from Fort Christanna, 1716. Virginia Magazine of History and Biography 79:303-313.

Alexander, J. T., comp.

1971 A Dictionary of the Cherokee Indian Language. Sperry, Okla.: J. T. Alexander.

Allen, Louis

1931 Siouan and Iroquoian. International Journal of American Linguistics 6(3-4):185-193.

American Bible Society

1848 The New Testament of Our Lord and Savior Jesus Christ, Translated into the Choctaw Language. Pin Chitokaka Pi Okchalinchi Chisus Klaist in Testament Himona, Chahta Anumpa Atoshowa Hoke. New York: American Bible Society.

_____

1860 Cherokee New Testament. New York: American Bible Society.

_____

1887 Pu Pucase Momet Pu Hesayecv Cesvs Klist En Testement Mucvsat. Klekvlke Em Punvkv Mv Ofv Enhvteceskv Cohoyvte Aossen Tohtvlecihocet Os [New Testament of Our Lord and Savior Jesus Christ...]. New York: American Bible Society.

_____

1893 Nakcokv Moses Coyvte Enhvteceskv Ceneses Kihocat, Helpluvlke Em Punvkv Enhvteceskv Es Cohoyvte Tohtvlelihocet Os [The First Book of Moses, Commonly Called Genesis, Translated from the Original Hebrew into the Muskokee Language]. New York: American Bible Society. (Reprinted: 1906, 1917.)

———

1896 Cokv Esvkvsvmka. Hepluvlke Em Punvkv Enhvteceskv Es Cohoyvte Tohtvlecihocet Os [The Book of Psalms, Translated from the Original Hebrew into the Muskokee Language]. New York: American Bible Society.

Anderson, Joseph

1872 The Newly Discovered Relationship of the Tuteloes to the Dakotan Stock. Proceedings of the Third Annual Session of the American Philosophical Association 2:15-16. Hartford: American Philological Association.

Anonymous

[ca. 1738] [Creek vocabulary and short text.] Box 3382, Moravian Archives, Bethlehem, Pa. (Microfilm: Moravian Mission Records [...], Reel 38, Research Publications, New Haven, Conn.)

Anonymous

[ca. 1815] [Vocabulary of Creek, Choctaw, and Kickapoo.] Massachusetts Historical Society, Boston, Mass.

Anonymous

1835 Chahta Holisso. Ai Isht Ia Ummona [Choctaw First Reader]. 3rd ed. Boston: Crocker and Brewster.

Anonymous

[ca. 1835] [Chickasaw vocabulary.] Smithsonian Institution, NAA: Ms. 3266.

Anonymous

1862 Essai sur quelques usages et sur l'idiôme des Indiens de la Basse Louisiane. (Manuscript, Special Collections, Howard-Tilton Memorial Library, Tulane University, New Orleans.)

Anonymous

1872 Mvhayv, the Teacher. [written by the Tullahassee boys and girls] Creek Nation, Indian Territory: School Press.

Anonymous

1880 Choctaw Baptist Hymn Book: Original and Translated Hymns. St. Louis: [Presbyterian Publishing.]

Badger, [Herbert] Andrew

1971 A Descriptive Grammar of Mississippi Choctaw. (Unpublished Ph.D. dissertation, University of Southern Mississippi.)

Ballard, William L.

1975 Aspects of Yuchi Morphonology. Pp. 163-87 in Studies in Southeastern Indian Languages. James M. Crawford, ed. Athens: University of Georgia Press.

_____

1978 More on Yuchi Pronouns. International Journal of American Linguistics 44(2):103-112.

_____

1978a The Yuchi Greencorn Ceremonial: Form and Meaning. Los Angeles: American Indian Studies Center, University of California, Los Angeles.

_____

1983 Lexical Borrowing among Southeastern Native American Languages. Pp. 325-334 in 1982 Mid-America Linguistics Conference Papers. Frances Ingemann, ed. Lawrence: Department of Linguistics, University of Kansas.

Banks, William H., Jr.

1953 Ethnobotany of the Cherokee Indians. (Unpublished M.S. thesis, University of Tennessee.)

Barton, Benjamin Smith

1797 New Views on the Origin of the Tribes and Nations of America. Philadelphia: John Bioren.

Bartram, William

1791 Travels through North and South Carolina, Georgia, East and West Florida [...]. Philadelphia: James and Johnson. (Numerous reprint editions.)

Bascom, William

1992 African Folktales in the New World. Bloomington and Indianapolis: Indiana University Press.

Bell, Amelia Rector

1984 Creek Ritual: The Path to Peace. (Ph.D. Dissertation in Anthropology, University of Chicago.)

1985 Dialectics of Discourse Parallelism in Creek Oratory. International Journal of American Linguistics 51(4):344-347.

Bender, Ernest

1949 Cherokee II. International Journal of American Linguistics 15(4):223-228.

Bender, Ernest, and Zellig S. Harris

1946 The Phonemes of North Carolina Cherokee. International Journal of American Linguistics 12(1):14-21.

Bender, Margaret

1996 Reading Culture: The Cherokee Syllabary and the Eastern Cherokees, 1993-1995. (Unpublished Ph.D. dissertation, University of Chicago.)

Benveniste, Émile.

1950 La négation en Yuchi. Word 6:99-105.

Blankenship, Barbara

1997 Classificatory Verbs in Cherokee. Anthropological Linguistics 39(1):92-110.

Booker, Karen M.

1980 Comparative Muskogean: Aspects of Proto-Muskogean Verb Morphology. (Ph.D. Dissertation in Linguistics, University of Kansas, Lawrence.)

_____

1984 Directional Prefixes in Creek. Pp. 59-87 in Proceedings of the 1983 Mid-America Linguistics Conference. David S. Rood, ed. Boulder: Department of Linguistics, University of Colorado.

_____

1988 The Loss of Preconsonantal *k in Creek/Seminole. International Journal of American Linguistics 54(4):371-386.

_____

1991 Languages of the Aboriginal Southeast: An Annotated Bibliography. Native American Bibliography Series 15. Metuchen, N.J. and London: Scarecrow Press.

_____

1993 More on the Development of Proto-Muskogean *k^w. International Journal of American Linguistics 59(4):405-415.

_____

To Appear Proto-Muskogean Phonology. Heather Hardy and Janine Scancarelli, eds.

Booker, Karen M., Charles M. Hudson, and Robert L. Rankin

1992 Place Name Identification and Multilingualism in the Sixteenth-Century Southeast. Ethnohistory 39:399-451.

Bosch, Anna

1984 A Handbook of Creek (Muscogee) Grammar. Muskogee, Okla.: Indian University Press.

Bossu

1768

Boynton, Sylvia S.

1982 Mikasuki Grammar in Outline. (Ph.D. Dissertation in Linguistics, University of Florida, Gainesville.)

_____

1983 Split Ergativity in Mikasuki. Pp. 360-366 in 1982 Mid-America Linguistics Conference Papers. Frances Ingemann, ed. Lawrence: University of Kansas.

Brinton, Daniel G.

1873 On the Language of the Natchez. Proceedings of the American Philosophical Society 13(91):483-499. Philadelphia.

_____

1885 The Taensa Grammar and Dictionary: A Deception Exposed. American Antiquarian and Oriental Journal 7:108-113.

Broadwell, George A.

1985 Internally Headed Relative Clauses in Choctaw. Kansas Working Papers in Linguistics 10(2):16-24.

_____

1986 A-Bar Anaphora and Relative Clauses. Pp. 47-56 in Proceedings of the 16th North Eastern Linguistic Society. Stephen Berman, Jae-Woong Choe, and Joyce McDonough, eds. Amherst: Graduate Linguistics Student Association, Department of Linguistics, University of Massachusetts.

_____

1986a Choctaw Syntax and the Binding Theory of Switch-Reference. (Unpublished M.A. thesis in Linguistics, University of California, Los Angeles.)

_____

1987 A Mississippi Choctaw-English Dictionary with a Choctaw-English Index. Bilingual Education Program, Mississippi Band of Choctaw Indians.

_____

1988 Multiple θ-role Assignment in Choctaw. Pp. 113-27 in Thematic Relations. Wendy Wilkins, ed. Syntax and Semantics 21. New York: Academic Press.

_____

1990 Extending the Binding Theory: A Muskogean Case Study. (Unpublished Ph.D. Dissertation in Linguistics, University of California, Los Angeles.)

_____

1991 The Muskogean Connection of the Guale and Yamasee. International Journal of American Linguistics 57(2):267-270.

_____

1993 Subtractive Morphology in Southern Muskogean. International Journal of American Linguistics 59(4):416-429.

_____

1994 Reconstructing Proto-Muskogean Language and Prehistory: Preliminary Results. (Unpublished manuscript in Broadwell's possession.)

_____

To Appear Choctaw. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

_____

To appear a A Choctaw Reference Grammar.

Brown, Cecil H.

1998 Spanish Loanwords in Languages of the Southeastern United States. International Journal of American Linguistics 64(2):148-167.

Brown, Cecil H., and Heather K. Hardy

2000 What is Houma? International Journal of American Linguistics 66(4):521-548.

Buckner, H. F., and G. Herrod

1860 A Grammar of the Maskωke, or Creek Language, to Which Are Prefixed Lessons in Spelling, Reading, and Defining. Marion, Ala.: Domestic and Indian Mission Board of the Southern Baptists Convention.

Buist, E. F. W.

1901 The Catawba Indians. Rock Hill Herald 13 July 1901: 2.

Bushnell, David I., Jr.

1909 The Choctaw of Bayou Lacomb, St. Tammany Parish, Louisiana. Bureau of American Ethnology Bulletin 48. Washington. Reprinted 1985 in A Choctaw Source Book. John H. Peterson, Jr., ed. New York: Garland Publishing.

Buswell, James O., III

1972 Florida Seminole Religious Ritual: Resistance and Change. (Unpublished Ph.D. dissertation in Anthropology, St. Louis University.)

Byington, Cyrus

1852 Holisso Anumpa Tosholi, an English and Choctaw Definer: For the Choctaw Academies and Schools. New York: S. W. Benedict.

_____

1871 Grammar of the Choctaw Language: Edited from the Original MSS. in the Library of the American Philosophical Society. Daniel G. Brinton, ed. Philadelphia: McCalla and Stavely. (Reprinted: Pp. 317-367 in Proceedings of the American Philosophical Society. Vol. 11. Daniel G. Brinton, ed. Philadelphia: American Philosophical Society, 1871. Reprinted: Kraus Reprint, New York, 1967.)

_____

1915 A Dictionary of the Choctaw Language. John R. Swanton and Henry S. Halbert, eds. Bureau of American Ethnology Bulletin 46. Washington. (Reprinted: Oklahoma City Council of Choctaws, 1973. Reprinted: St. Clair Shores, MI: Scholarly Press, 1978.)

Campbell, T[homas] N.

1959 Choctaw Subsistence: Ethnographic Notes from the Lincecum Manuscript. Florida Anthropologist 12:9-24. (Reprinted: Ethnology of the Southeastern Indians: A Source Book. Charles M. Hudson, ed. New York: Garland Publishing, 1985.)

Carter, Richard T.

1980 The Woccon Language of North Carolina: Its Genetic Affiliation and Historical Significance. International Journal of American Linguistics 46(3):170-182.

Casey, J. C.

1854 Muskogee, or Creek. Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States. Henry R. Schoolcraft, ed. Vol. 4. Philadelphia: Lippincott, Grambo, and Co.

Castiglioni, Luigi

1790 Viaggio negli Stati Uniti dell' America Settentrionale fatto negli anni 1785, 1786, e 1787. 2 vols. Milano: Nella Stamperia di Giuseppe Marelli. (Reprinted: Luigi Castigliani's Viaggio, Travels in the United States of North America, 1785-87. Antonio Pace, trans. and ed. Syracuse, N.Y.: Syracuse University Press, 1983.)

Catlin, George

1841 Letters and Notes on the Manners, Customs, and Conditions of the North American Indians. 2 vols. New York: Wiley and Putnam.

Chafe, Wallace L.

1964 Another Look at Siouan and Iroquoian. American Anthropologist ns 66:852-862.

_____

1968 The Ordering of Phonological Rules. International Journal of American Linguistics 34(2):115-136.

_____

1973 Siouan, Iroquoian, and Caddoan. Linguistics in North America. Current Trends in Linguistics 10.2. Thomas A. Sebeok, ed. The Hague: Mouton.

_____

1976 The Caddoan, Iroquoian, and Siouan Languages. Trends in Linguistics. State-of-the-Art Reports 3. Werner Winter, ed. The Hague: Mouton.

_____

1977 Caddo Texts. Pp. 27-43 in Caddoan Texts. Douglas R. Parks, ed. International Journal of American Linguistics Native American Texts Series 2.1. Chicago: University of Chicago Press. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

_____

1979 Caddoan. Pp. 213-235 in The Languages of Native America: Historical and Comparative Assessment. Lyle Campbell and Marianne Mithun, eds. Austin: University of Texas Press.

_____

1990 Uses of the Defocusing Pronominal Prefixes in Caddo. Anthropological Linguistics 32(1-2):57-68.

_____

1995 The Realis-Irrealis Distinction in Caddo, the Northern Iroquoian Languages, and English. Pp. 349-365 in Modaliy in Grammar and Discourse. Joan

Bybee and Suzanne Fleischman, eds. Amsterdam, The Netherlands: John Benjamins

_____

To Appear Caddo. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

Chafe, Wallace, and J. F. Kilpatrick

1963 Inconsistencies in Cherokee Spelling. Pp. 60-63 in AES Symposium on Language and Culture. V. Garfield, ed. Seattle: University of Washington.

Chamberlain, Alexander F.

1888 The Catawba Language. Toronto: Imrie and Graham.

The Cherokee Phoenix

1828-1834 Elias Boudinot, ed. New Echota: Isaac N. Harris.

Cherokee Primer

1840 Park Hill, Indian Territory: Mission Press, John Candy, Printer.

Chiltoskey, Mary Ulmer

1972 Cherokee Words with Pictures. n.p.

Chupco, Lee, et al.

1982 Creek (Muscogee) New Testament Concordance. Muskogee, Okla.: Indian University Press.

Cook, William H.

1979 A Grammar of North Carolina Cherokee. (Unpublished Ph.D. dissertation, Yale University.)

Crane, Rev. J. C.

1819 Spelling Book in the Tuscarora Dialect. Buffalo: Salisbury's.

Crane, Verner W.

1919 Westo and Chisca. American Anthropologist ns 21:463-465.

Crawford, James M.

1975 Southeastern Indian Languages. Pp. 1-120 in Studies in Southeastern Indian Languages. James Crawford, ed. Athens: The University of Georgia Press.

_____

1978 The Mobilian Trade Language. Knoxville: University of Tennessee Press.

_____

1979 Timucua and Yuchi: Two Language Isolates. Pp. 327-54 in The Languages of North America: Historical and Comparative Assessment. Lyle Campbell and Marianne Mithun, eds. Austin: University of Texas Press.

Creek Nation

1903 Rules of the House of Warriors adopted December 7, 1903. Okmulgee, Indian Territory: Chieftain Printing House.

Cudera, Alonzo

[ca. 1620] Jesus Maria Text. Smithsonian Institution, NAA: Ms. 2446-f.

Daniels-Sakim, C. Randall

1982 Muskogee Words and Ways. Wakulla Springs, Fla.: Muskogee Press.

_____

1984 More Muskogee Words and Ways. Wakulla Springs, Fla.: Muskogee Press.

_____

1985 Mvskoke Empunakvn Svlumkvke: Dictionary of the Muskogee Creek Language. Wakulla Springs: Muskogee Press and the Southeastern Indian Historical Society.

Davies, William D.

1979 The Syntactic Structure of Relative Clauses in Choctaw. Linguistic Notes from La Jolla 6:33-54.

_____

1981 Choctaw Clause Structure. (Ph.D. dissertation in Linguistics, University of California, San Diego. Revised as Davies (1986).)

_____

1981a Choctaw Subjects and Multiple Levels of Syntax. Glot 3:235-271. Reprinted 1981 in Perspectives on Functional Grammar. Teun Hoekstra, Harry van der Hulst, and Michael Moortgat, eds. Dordrecht: Foris Publications.

_____

1981b Choctaw Switch-Reference and Levels of Syntactic Representation. Linguistic Notes from La Jolla 9:79-101. Reprinted 1984. The Syntax of Native American Languages. Eung-Do Cook and Donna B. Gerdts, eds. Syntax and Semantics 16:123-147. New York: Academic Press.

_____

1981c Possessor Ascension in Choctaw. Pp. 38-57 in Proceedings of the Eleventh Annual Meeting of the North Eastern Linguistic Society. Victoria Burke

and James Pustejovsky, eds. Amherst: Graduate Linguistics Student Association, University of Massachusetts.

_____

1982 A Semantic Contribution to Choctaw Referential Coding Phenomena. Kansas Working Papers in Linguistics 7:31-48.

_____

1983 Temporal Conditioning in Choctaw Switch Reference Marking. Pp. 380-387 in 1982 Mid-America Linguistics Conference Papers. Frances Ingemann, ed. Lawrence: Department of Linguistics, University of Kansas.

_____

1984 Antipassive: Choctaw Evidence for a Universal Characterization. Pp. 331-76 in Studies in Relational Grammar. David M. Perlmutter and Carol G. Rosen, eds. Vol. 2. Chicago: University of Chicago Press.

_____

1984a Inalienable Possession and Choctaw Referential Coding. International Journal of American Linguistics 50(4):384-402.

_____

1985 Nominative Nonsubjects in Choctaw. Cornell University Working Papers in Linguistics 7:74-91.

———

1986 Choctaw Verb Agreement and Universal Grammar. Studies in Natural Language and Linguistic Theory. Dordrecht: D. Reidell.

Davis, Philip W. and Heather K. Hardy

1984 Nominal-Sentential Marking in Alabama. Southwest Journal of Linguistics 7(2):87-101.

———

1988 Absence of Noun Marking in Alabama. International Journal of American Linguistics 54(3):279-309.

De Reuse, Willem J.

1981 Grassmann's Law in Ofo. International Journal of American Linguistics 47(3):243-244.

———

1987 [on Siouan]

Derrick, Mary T.

1975 Causative Constructions in Mikasuki. USF Language Quarterly 12:13-18, 26.

Derrick-Mescua, Mary T.

1980 A Phonology and Morphology of Mikasuki. (Unpublished Ph.D. Dissertation in Linguistics, University of Florida, Gainesville.)

De Vorsey, Louis, Jr., ed.

1971 De Brahm's Report of the General Survey in the Southern District of North America. Columbia: University of South Carolina Press.

Domenech, Emanuel

1860 Seven Year's Residence in the Great Deserts of North America. Vol. 2. London: Longman, Green, Longman, and Roberts. 2 vols.

Dorsey, James Owen

1891-1892 Tutelo-English Vocabulary. Smithsonian Institution. NAA: Ms. 4800: (3.6.1.1) [336]

_____

1893 Preface. Dakota Grammar, Texts, and Ethnography. By Stephen Return Riggs. James Owen Dorsey, ed. Contributions to North American Ethnology 9:xi-xxxii. Washington.

_____

1894 The Biloxi Indians of Louisiana. Proceedings of the American Assocation for the Advancement of Science for the Forty-Second Meeting 42:267-287. Salem, Mass.: American Association for the Advancement of Science.

_____

1897 Siouan Sociology, a Posthumous Paper. Fifteenth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1893-1894. Vol. 15:205-244. Washington: Government Printing Office.

Dorsey, James Owen, and John R. Swanton

1912 A Dictionary of the Biloxi and Ofo Languages, Accompanied with Thirty-One Biloxi Texts and Numerous Biloxi Phrases. Bureau of American Ethnology Bulletin 47. Washington.

Downing, Todd

1971 Chahta Anompa: An Introduction to the Choctaw Language. Heritage Materials. Muskogee: Area Office of the United States Bureau of Indian Affairs.

Drechsel, Emanuel J.

1996 An Integrated Vocabulary of Mobilian Jargon, a Native American Pidgin of the Mississippi Valley. Anthropological Linguistics 38(2):248-354.

_____

1997 Mobilian Jargon: Linguistic and Sociohistorical Aspects of a Native American Pidgin. Oxford Studies in Language Contact. Oxford: Clarendon Press.

Dundes, Alan

1969 African Tales among the North American Indians. Southern Folklore Quarterly 29:207-19.

Du Ru, Paul

1934 Journal of Paul du Ru (February 1 to May 8, 1700) Missionary Priest to Louisiana. Ruth Lapham Butler, trans. Chicago: The Caxton Club.

Einaudi, Paula Ferris

1976 A Grammar of Biloxi. New York: Garland Publishing.

Elmendorf, William W.

1963 Yukian-Siouan Lexical Similarities. International Journal of American Linguistics 29(4):300-309.

_____

1964 Item and Set Comparison in Yuchi, Siouan, and Yukian. International Journal of American Linguistics 30(4):328-340.

Factor, Susannah

1978 Pu-nvt-tv E-ten-hes-se (Animal Friends). Austin, Texas: Dissemination and Assessment Center for Bilingual Education.

Feeling, Durbin

1975 Cherokee-English Dictionary. William Pulte, ed. Tahlequah: Cherokee Nation of Oklahoma.

_____

1994 A Structured Approach to Learning the Basic Inflections of the Cherokee Verb. Muskogee, Okla.: Indian University Press, Bacone College.

Fleming, John

1834 The Mvskoki Imvnaitsv [Muskokee (Creek) Assistant]. Boston: Crocker & Brewster.

1835 A Short Sermon: Also Hymns, in the Muskokee or Creek Language. Boston: Crocker & Brewster.

Foley, Lawrence Paul

1975 Phonological Variation in Western Cherokee. (Ph.D. dissertation, University of Texas.) New York: Garland Publishing, 1980.

Fontaneda, Hernando de Escalante

1866 Memoria de las cosas y costa y Indios de la Florida. Pp. 532-548 in Documento Ineditos 1. Madrid. (Several reprints.)

Frachtenberg, Leo J.

1913 Contributions to a Tutelo Vocabulary. American Anthropologist ns 15:477-479.

Fradkin, Arlene

1988 Reconstructing the Folk Zoological World of Past Cultures: The Animal Semantic Domain of the Protohistoric Cherokee Indians. (Unpublished Ph.D. dissertation, University of Florida.)

Gallatin, Albert

1836 A Synopsis of the Indian tribes within the United States East of the Rocky Mountains, and in the British and Russian Possessions in North America. Pp. 1-422 in Transactions and Collections of the American Antiquarian Society. Archaeologia Americana. Vol. 2. Cambridge: American Antiquarian Society.

_____

1848 Hale's Indians of North-West America, and Vocabularies of North America; with an Introduction. Transactions of the American Ethnological Society 2:1-130. New York.

Gatschet, Albert S.

1877 The Timucua Language. Pp. 626-642 in Proceedings of the American Philosophical Society 16. Philadelphia: American Philosophical Society.

_____

1878 The Timucua Language. Pp. 490-504 in Proceedings of the American Philosophical Society 17. Philadelphia: American Philosophical Society.

_____

1880 The Timucua Language. Pp. 465-490 in Proceedings of the American Philosophical Society 18. Philadelphia: American Philosophical Society.

_____

1881-1882 Texts of the Shetimacha Language, Spoken in Charenton, St. Mary's Parish, Louisiana, December 1881 and January 1882. Smithsonian Institution, NAA: Ms. 288-a.

[ca. 1882] Dictionary of the Shetimacha Language. Smithsonian Institution, NAA: Ms. 349-a.

_____

1882-1883 The Shetimasha Indians of St. Mary's Parish. Transactions of the Anthropological Society of Washington 2:148-59.

_____

1884 A Migration Legend of the Creek Indians, with a Linguistic, Historic, and Ethnographic Introduction. Vol. 1. Brinton's Library of Aboriginal American Literature 4. Philadelphia: D. G. Brinton. (Reprinted: Kraus Reprint, New York, 1969.)

_____

[ca. 1885] Atakapa-English Vocabulary. Smithsonian Institution, NAA: Ms. 2449.

_____

[ca. 1885a] Material for a Grammar in the Atakapa Language. Smithsonian Institution, NAA: Ms. 1576

_____

1888 A Migration Legend of the Creek Indians, Texts and Glossaries in Creek and Hitchiti, with a Linguistic, Historic, and Ethnographic Introduction and Commentary. Vol. 2. St. Louis: Printed for the author. (Reprinted:

Tchikilli's Kasi'hta Legend [...]. Transactions of the Academy of Science of St. Louis 5, 1892. Reprinted: Kraus Reprint, New York, 1969.)

_____

1900 Grammatic Sketch of the Catawba Language. American Anthropologist ns 2:527-549.

Gatschet, Albert S., and Raoul de la Grasserie

1889 Textes timucua traduits et analysés. Revue de Linguistique et de Philologie Comparée 22:320-346.

_____

1890 Textes timucua. Revue de Linguistique et de Philologie Comparée 23:344-348.

Gatschet, Albert S., and John R. Swanton

[ca. 1907] Dictionary of the Chitimacha Language. Smithsonian Institution, NAA: Ms. 2439.

_____

1932 A Dictionary of the Atakapa Language, Accompanied by Text Material. Smithsonian Institution Bureau of American Ethnology Bulletin 108. Washington.

Gilmore, E. L.

1986 Cherokee Dictionary. Tahlequah, Okla.: Institute of Cherokee Studies.

Goddard, Ives

1972 Rev. of "An Indian Vocabulary from Fort Christanna", by Edward P. Alexander. International Journal of American Linguistics 38(3):220.

_____

1972a Three New Algonquian Languages. Algonquian Linguistics 1.2-3:5-6.

Gordon, Lynn

1987 Relative Clauses in Western Muskogean Languages. Muskogean Linguistics. Pamela Munro, ed. UCLA Occasional Papers in Linguistics 6:66-80.

Gordon, Matthew, Pamela Munro, and Peter Ladefoged

1997 The Phonetic Structures of Chickasaw. University of California Working Papers in Phonetics 95 (December):41-67.

Granberry, Julian

1993 A Grammar and Dictionary of the Timucua Language. 3rd ed. Tuscaloosa: University of Alabama Press.

Grasserie, Raoul de la

1888 Textes analysés et vocabulaire de la langue Timucua. Pp. 403-37 in Proceedings of the International Congress of Americanists 7. (Reprinted: Kraus Reprint, Nendeln, 1968.)

Greene, Elton

1969 The Tuscarora Language. Murfreesboro: Johnson Publishing Company.

Greenberg, Joseph H.

1987 Language in the Americas. Stanford, Calif.: Stanford University Press.

_____

1996 In Defense of Amerind. International Journal of American Linguistics 62(2):131-164.

Grimes, Rufus

1887 Extract from letter from Grimes to Gatschet, containing a few alleged Bidai Words, November 15, 1887. Smithsonian Institution, NAA: Ms. 1286.

Grimm, Thaddeus C.

1987 A Comparison of Catawba with Biloxi, Mandan, and Dakota. International Journal of American Linguistics 53(2):175-182.

Gursky, Karl-Heinz

1965 Ein lexikalischer Vergleich der Algonkin- Golf- und Hoka-Subtiaba-Sprachen (1). Orbis 14(1):160-215.

_____

1965a Lexical Similarities between Caddoan and Algonkian-Gulf. Anthropological Linguistics 7(4), Pt. II:104-109.

_____

1969 A Lexical Comparison of the Atakapa, Chitimacha, and Tunica Languages. International Journal of American Linguistics 35(2):83-107.

Haag, Marcia

1996 Lexical Categories in Choctaw and Universal Grammar. (Unpublished Ph.D. Dissertation in Linguistics, State University of New York at Stony Brook.)

_____

1997 Cherokee Evidence of the Separateness of the Morphological and Prosodic Words. Pp. 343-349 in Papers from the 1997 Mid-America Linguistics Conference. X. Li, L. Lopez, and T. Stroik, eds. Columbia: University of Missouri-Columbia.

Haag, Marcia, Henry Willis, and Grayson Noley

2001 Choctaw Language and Culture: Chahta Anumpa. Norman: Oklahoma University Press.

Haas, Mary R.

1939 Natchez and Chitimacha Clans and Kinship Terminology. American Anthropologist 41:597-610.

_____

1940 Ablaut and Its Function in Muskogee. Language 16:141-50.

_____

1940a Tunica. Pp. 1-143 in Handbook of American Indian Languages. Franz Boas, ed. Vol. 4. New York: J. J. Augustin.

_____

1941 The Classification of the Muskogean Languages. Pp. 41-56 in Language, Culture, and Personality: Essays in Memory of Edward Sapir. Leslie Spier et al., eds. Menasha, Wisc.: Banta Publishing Company. (Reprinted: University of Utah Press, Salt Lake City, 1960.)

_____

1944 Men's and Women's Speech in Koasati. Language 20:142-49.

_____

1945 Dialects of the Muskogee Language. International Journal of American Linguistics 11(2):69-74.

_____

1946 A Grammatical Sketch of Tunica. Pp. 337-66 in Linguistic Structures of Native America. Harry Hoijer et al., eds. Viking Fund Publications in Anthropology 6. New York: Viking Fund. (Reprinted: Johnson Reprint Corporation, New York, 1971.)

_____

1946a A Proto-Muskogean Paradigm. Language 22:326-332.

_____

1947 Development of Proto-Muskogean *k^w. International Journal of American Linguistics 13(3):135-137.

_____

1948 Classificatory Verbs in Muskogee. International Journal of American Linguistics 14(4):244-246.

_____

1949 The Position of Apalachee in the Muskogean Family. International Journal of American Linguistics 15(2):121-127.

_____

1950 On the Historical Development of Certain Long Vowels in Creek. International Journal of American Linguistics 16(3):122-125.

_____

1950a Tunica Texts. University of California Publications in Linguistics 6. Berkeley: University of California Press. (Reprinted: AMS Press, New York, 1977.)

_____

1951 The Proto-Gulf Word for water (with Notes on Siouan-Yuchi). International Journal of American Linguistics 17(2):71-79.

_____

1952 The Proto-Gulf Word for land (with a Note on Proto-Siouan). International Journal of American Linguistics 18(4):238-240.

_____

1953 Tunica Dictionary. University of California Publications in Linguistics 6. Berkeley: University of California Press.

_____

1956 Natchez and the Muskogean Languages. Language 32:61-72.

_____

1958 A New Linguistic Relationship in North America: Algonkian and the Gulf Languages. Southwestern Journal of Anthropology 14:231-264.

_____

1962 Athabaskan, Tlingit, Yuchi, and Siouan. Pp. 495-500 in Proceedings of the International Congress of Americanists 35.2. Mexico City: Editorial Libros de Mexico.

_____

1968 The Last Words of Biloxi. International Journal of American Linguistics 34(2):77-84.

_____

1969 The Prehistory of Languages. Janua Linguarum, Series Minor 57. The Hague: Mouton.

_____

1971 Southeastern Indian Linguistics. Pp. 44-54 in Red, White, and Black: Symposium on Indians in the Old South. Charles M. Hudson, ed. Southern Anthropological Society Proceedings 5. Athens: University of Georgia Press.

_____

1973 The Southeast. Pp. 1210-1249 in Current Trends in Linguistics. Thomas A. Sebeok, ed. The Hague and Paris: Mouton.

_____

1975 What is Mobilian? Pp. 257-263 in Studies in Southeastern Indian Languages. James M. Crawford, ed. Athens: University of Georgia Press.

_____

1977 From Auxiliary Verb Phrase to Inflectional Suffix. Pp. 525-537 in Mechanisms of Syntactic Change. Charles N. Li, ed. Austin: University of Texas Press.

_____

1977a Nasals and Nasalization in Creek. Pp. 194-203 in Proceedings of the Third Annual Meeting of the Berkeley Linguistics Society. Kenneth Whistler et al., eds. Berkeley: Berkeley Linguistics Society, University of California, Berkeley.

_____

1977b Tonal Accent in Creek. Pp. 195-208 in Studies in Stress and Accent. Larry M. Hyman, ed. Southern California Occasional Papers in Linguistics 4. Los Angeles: University of Southern California. (Reprinted in: A Creek Source Book. William C. Sturtevant, ed. Garland Publishing, New York, 1987.)

_____

1979 The Auxiliary Verb in Natchez. Pp. 94-105 in Proceedings of the Fifth Annual Meeting of the Berkeley Linguistics Society. Christine Chiarello et al., eds. Berkeley: Berkeley Linguistics Society, University of California, Berkeley.

_____

1979a Southeastern Languages. Pp. 299-326 in The Languages of Native North America: Historical and Comparative Assessment. Lyle Campbell and Marianne Mithun, eds. Austin and London: University of Texas Press.

Halbert, Henry S.

1901 The Choctaw Creation Legend. Publications of the Mississippi Historical Society 4:267-270. (Reprinted in: A Choctaw Source Book. John H. Peterson, Jr., ed. New York: Garland Publishing, 1985.)

Hale, Horatio

1883 Indian Migrations, as Evidence by Language. Part II, the Dakota Stock, the Algonkins, the Chahta-Muskoki Stock, the Mound Builders, the Iberians. American Antiquarian and Oriental Journal 5:108-124.

———

1884 The Tutelo Tribe and Language. Proceedings of the American Philosophical Association 21:1-47. Philadelphia: American Philosophical Association.

Halmari, Helena

1998 Language Mainenance on the Alabama-Coushatta Reservation. Anthropological Linguistics 40(3):409-428.

Haney, Woodrow

1975 Muskoke Language. (2 sound cassettes + 2 instruction booklets.) Oklahoma: Woodrow Haney.

Hardy, Donald E.

1988 The Semantics of Creek Morphosyntax. (Unpublished Ph.D. Dissertation in Linguistics, Rice University, Houston, Texas.)

_____

1992 Figure and Ground in the Creek Auxiliary oom. Word 43(2):217-231.

_____

1994 Middle Voice in Creek. International Journal of American Linguistics 60(1):39-68.

_____

1994a Topic and Ordering of Causal Sequences in Creek. Pp. 532-545 in 1994 Mid-America Linguistics Conference Papers. Vol. 2. Lawrence: University of Kansas Department of Linguistics.

_____

To Appear Creek. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

Hardy, Heather K.

To Appear Alabama. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

Hardy, Heather K., and Philip W. Davis

1988 Comparatives in Alabama. International Journal of American Linguistics 54(2):209-231.

_____

1993 The Semantics of Agreement in Alabama. International Journal of American Linguistics 59(4):453-472.

Hardy, Heather K., and Timothy R. Montler

1988 Alabama Radical Morphology: H-infix and Disfixation. Pp. 377-410 in In Honor of Mary R. Haas. William Shipley, ed. Berlin: Mouton de Gruyter.

_____

1988a Imperfective Gemination in Alabama. International Journal of American Linguistics 54(4):399-415.

_____

1991 The Formation of the Alabama Middle Voice. Lingua 85(1):1-15.

Hardy, Heather K., and Janine Scancarelli, eds.

To Appear The Native Languages of the Southeastern United States. Lincoln: University of Nebraska Press.

Harwell, Henry O., and Delores T. Harwell

1981 The Creek Verb. Muskogee, Okla.: Indian University Press.

Haughton, James

1804 Memoir of the Moheagan Indians. Collections of the Massachusetts Historical Society os 9:75-97.

Haumonté, J. d., Parisot, and L. Adam

1882 Grammaire et vocabulaire de la langue Taensa avec textes traduits et commentés. Bibliotèque Linguistique Américaine 9. Paris: Maisonneuve et Cie. (Reprinted 1968. Nendeln: Kraus Reprint.)

Hawkins, Benjamin

1848 A Sketch of the Creek Country in the Years 1798-1799. Collections of the Georgia Historical Society 3(1). Savannah: Georgia Historical Society. (Reprint: Kraus Reprint, 1971.)

Haywood, John

1823 The Natural and Aboriginal History of Tennessee, up to the First Settlements Therein by the White People, in the Year 1768. Nashville: George Wilson.

Heath, Jeffrey

1977 Choctaw Cases. Pp. 204-213 in Proceedings of the Third Annual Meeting of the Berkeley Linguistics Society. Kenneth Whistler et al., eds. Berkeley: Berkeley Linguistics Society, University of California, Berkeley.

_____

1980 Choctaw Suppletive Verbs and Derivational Morphology. Kansas Working Papers in Linguistics 5(2):1-24.

Hodge, Frederick W., ed.

1907-1910 Handbook of American Indians North of Mexico. 2 Pts. Bureau of American Ethnology Bulletin 30. Washington. (Reprinted: Rowman and Littlefield, New York, 1971.)

Hollow, Robert C., and Douglas R. Parks

1980 Studies in Plains Linguistics: A Review. Pp. 68-97 in Anthropology on the Great Plains. W. Raymond Wood and Margot Liberty, eds. Lincoln: University of Nebraska Press.

Holmer, Nils M.

1947 An Ofo Phonetic Law. International Journal of American Linguistics 13:1-8.

Holmes, Ruth Bradley, and Betty Sharp Smith

1976 Beginning Cherokee. 2nd ed. Norman: University of Oklahoma Press.

Howard, James H.

1984 Oklahoma Seminoles: Medicines, Magic, and Religion. Norman: University of Oklahoma Press.

Humes, Jesse, and Vinnie May (James) Humes

1973 A Chickasaw Dictionary. The Chickasaw Nation.

Hvidt, Kristian, ed.

1980 Von Reck's Voyage: Drawings and Journal of Philip George Friedrich von Reck. Savannah: Beehive Press. (Reprinted: 1990.)

Inali (Black Fox)

1848-1881 Letters and Fiscal Papers in Cherokee Syllabary, 1848-1881. Smithsonian Institution, NAA Ms. 2241-a.

Innes, Pamela

1991 Codeswitching in Formal Creek Discourse. (Unpublished MA thesis in Anthropology, University of Oklahoma, Norman.)

Isham, Ted, and George Bunny

1995 Mvskoke Opvnakv Kerretvn. (8 cassettes + 6 workbooks.) Oklahoma City, Okla.: Mvskoke Language Institute.

Jackson, Jason, and Mary S. Linn

2000 Calling in the Members: Linguistic Form and Cultural Context in a Yuchi Ritual Speech Genre. Anthropological Linguistics 42(1):61-80.

Jacob, Betty, Dale Nicklas, and Betty Lou Spencer

1977 Introduction to Choctaw. Durant, Okla.: Choctaw Bilingual Education Program, Southeastern State University.

Jordan, Linda

1997 The Effects of Place and Animacy on Possessive Markers in Cherokee. Pp. 350-357 in Papers from the 1997 Mid-America Linguistics Conference. X. Li, L. Lopez, and T. Stroik, eds. Columbia: University of Missouri-Columbia.

Jumper, Betty Mae

1994 Legends of the Seminoles. Sarasota: Pineapple Press.

Kaya, Mutsuko

1971 A Phonemic Analysis of Mississippi Choctaw. (Unpublished M.A. thesis, University of Kansas.)

Ketcham, W. H., trans.

[ca. 1916] A Catechism of the Catholic Religion, tr. into the Choctaw language ... Washington: National Capital Press.

Kilpatrick, Anna Gritts

1970 [An Introduction to Cherokee]. Revised ed. Tahlequah, Okla.: Cherokee Bilingual Program, Northeastern State College.

Kilpatrick, Jack Frederick

1962 The Siquanid' Dil'tidegi Collection. Sacred Formulas of the Western Cherokees. 1st ser. No. 1. Bridwell Library Publications 2. Dallas: Bridwell Library, Southern Methodist University.

_____

1964 A Cherokee Conjuration to Cure a Horse. Southern Folklore Quarterly 28:216-218.

_____

1964a Folk Formulas of the Oklahoma Cherokees. Journal of the Folklore Institute 1:214-219.

Kilpatrick, Jack Frederick, and Anna Gritts Kilpatrick

1964 Cherokee Burn Conjurations. Journal of the Graduate Research Center [Southern Methodist University] 33:17-21.

_____

1964a Cherokee Rituals Pertaining to Medicinal Roots. Southern Indian Studies 16: 24-28.

_____

1964b 'The Foundation of Life': The Cherokee National Ritual. American Anthropologist ns 66:1386-1391.

_____

1966 Chronicles of Wolftown: Social Documents of the North Carolina Cherokee, 1850-1862. Anthropological Papers, Numbers 75-80. Bureau of American Ethnology Bulletin 196:1-111. Washington.

_____

1967 Muskogean Charm Songs among the Oklahoma Cherokees. Smithsonian Contributions to Anthropology 2.3. Washington: Smithsonian Institution Press.

_____

1970 Notebook of a Cherokee Shaman. Smithsonian Contributions to Anthropology 2.6. Washington: Smithsonian Institution Press.

Kimball, Geoffrey

1987 Grammatical Sketch of Apalachee. International Journal of American Linguistics 53(2):136-174.

_____

1987a Men's and Women's Speech in Koasati: A Reappraisal. International Journal of American Linguistics 53(1):30-38.

_____

1988 An Apalachee Vocabulary. International Journal of American Linguistics 54(4):387-98.

_____

1989 Peregrine Falcon and Great Horned Owl: Ego and Shadow in a Koasati Tale. Southwest Journal of Linguistics 9(1):45-74.

_____

1990 A Further Note on Koasati 'Men's' Speech. International Journal of American Linguistics 56(1):158-62.

_____

1991 Koasati Grammar. Lincoln: University of Nebraska Press.

_____

1992 A Critique of Muskogean, "Gulf," and Yukian Material in Language in the Americas. International Journal of American Linguistics 58(4):447-501.

_____

1992a The Proto-Muskogean Word for 'Woman; Female'. International Journal of American Linguistics 58(2):239-241.

_____

1993 Two Hunters, Two Wives, Two Dogs, and Two Clawed Witches: The Use of the Dual in a Koasati Narrative. International Journal of American Linguistics 59(4):473-496.

_____

1994 Koasati Dictionary. Lincoln: University of Nebraska Press.

_____

To Appear Natchez. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

King, Duane H.

1975 A Grammar and Dictionary of the Cherokee Language. (Unpublished Ph.D. dissertation, University of Georgia.)

_____

1978 Cherokee Classificatory Verbs. Journal of Cherokee Studies 3:40-44.

King, Duane H., and Laura H. King

1975 The Mythico-Religious Origin of the Cherokees. Appalachian Journal 2:259-265.

King, Laura H.

1976 The Cherokee Story-Teller: The Giant Inchworm. Journal of Cherokee Studies 1:55-58.

_____

1976a The Cherokee Story-Teller: The Trickster Turtle. Journal of Cherokee Studies 1:110-111.

_____

1977 The Cherokee Story-Teller: The Raven Mocker. Journal of Cherokee Studies 2:190-194.

_____

1977a The Cherokee Story-Teller: The Red and Green Crayfish. Journal of Cherokee Studies 2:246-249.

_____

1978 The Cherokee Story-Teller: The Deer's Blunt Teeth. Journal of Cherokee Studies 3:45-48.

Krueger, John R.

1963 Two Early Grammars of Cherokee. Anthropological Linguistics 5.3:1-57.

Kurath, Gertrude P.

1953 The Tutelo Harvest Rite. Scientific Monthly 76:153-162.

_____

1954 The Tutelo Fourth Night Spirit Release Singing. Midwest Folklore 4:87-105.

Latham, Robert Gordon

1846 Miscellaneous Contributions to the Ethnography of North America. Proceedings of the Philological Society 2:31-50.

_____

1850 The Natural History of The Varieties of Man. London: John Van Voorst.

_____

1862 Elements of Comparative Philology. London: Walton and Maberly.

Lawson, John

1709 A New Voyage to Carolina; Containing the Exact Description and Natural History of That Country: Together with the Present State Thereof. And a Journal of a Thousand Miles, Travel'd Thro' Several Nations of Indians. Giving a Particular Account of Their Customs, Manners &c. London. (Reprinted as The History of Carolina... London: W. Taylor, 1714.)

Lesser, Alexander, and Gene Weltfish

1932 Composition of the Caddoan Linguistic Stock. Smithsonian Miscellaneous Collections 87.6. Washington: Smithsonian Institution. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

Lieber, Oscar M.

1858 Vocabulary of the Catawba Language, with Some Remarks on Its Grammar, Construction, and Pronunciation. Collections of the South Carolina Historical Society 2:327-342.

Lindsey, Geoffrey

1985 Intonation and Interrogation: Tonal Structure and the Expression of a Pragmatic Function in English and Other Languages. (Unpublished Ph.D. Dissertation in Linguistics, University of California, Los Angeles.)

Lindsey, Geoffrey, and Janine Scancarelli

1985 Where Have All the Adjectives Come From? The Case of Cherokee. Pp. 207-215 in Proceedings of the Eleventh Annual Meeting of the Berkeley Linguistics Society. Mary Niepokuj et al, eds. Berkeley: Berkeley Linguistics Society, University of California, Berkeley.

Linker, Wendy

1987 On the Coordinating Status of the Switch-Reference Markers -chah and -nah in Choctaw. Muskogean Linguistics. Pamela Munro, ed. UCLA Occasional Papers in Linguistics 6:96-110.

Linn, Mary

1996 Positionals in Yuchi/Euchee. Pp. 576-587 in Proceedings of the 1994 Mid-America Linguistics Conference. Frances Ingemann, ed.

_____

1997 Yuchi and Non-Yuchi: A Living Classification. Florida Anthropologist 50:189-197.

2001 A Grammar of Euchee (Yuchi). (Unpublished Ph.D. Dissertation in Linguistics, University of Kansas, Lawrence.)

Longe, Alexander

1969 A Small Postscript of the Ways and Manners of the Indians Called Charikees, the Contents of the Whole so That You May Find Everything by the Pages. David H. Corkran, ed. Southern Indian Studies 21:1-49.

Loughridge, R. M., and David M. Hodge

1890 English and Muskokee Dictionary Collected from Various Sources and Revised and Dictionary of the Muskokee or Creek Language in Creek and English. St. Louis: J. T. Smith.

Loughridge, Robert M., and David Winslett

1880 Nakcokv Setempohetv. Introduction to the Shorter Catechism. 3rd ed. Philadelphia: Presbyterian Board of Publication.

———

1937 Nakcokv Esyvhiketv: Muskokee Hymns. 5th ed. Philadelphia: Presbyterian Board of Christian Education. (Reprinted: Okmulgee, Okla.: B. Frank Belvin, Baptist Home Mission Board, 1970.)

Lupardus, Karen J.

1982 The Language of the Alabama Indians. (Unpublished Ph.D. Dissertation in Linguistics, University of Kansas, Lawrence.)

Maggi [Scallan], Thelma [Mabel]

1973 Phrase Structure Rules for Mississippi Choctaw. (Unpublished M.A. thesis, University of Kansas, Lawrence.)

Martin, Howard N.

1974 Myths and Folktales of the Alabama-Coushatta Indians of Texas. Austin: Encino Press.

Martin, Jack B.

1991 Lexical and Syntactic Aspects of Creek Causatives. International Journal of American Linguistics 57(2):194-229.

_____

1993 'Inalienable Possession' in Creek (and Its Possible Origin). International Journal of American Linguistics 59(4):443-452.

_____

1994 Implications of Plural Reduplication, Infixation, and Subtraction for Muskogean Subgrouping. Anthropological Linguistics 36(1):27-55.

_____

1994a Modeling Language Contact in the Prehistory of the Southeastern U.S. Pp. 14-24 in Perspectives on the Southeast: Linguistics, Archaeology, and Ethnohistory. Patricia B. Kwachka, ed. Southern Anthropological Society Proceedings 27. Athens and London: The University of Georgia Press.

_____

1999 External Possession in Creek. Pp. 229-250 in External Possession. Doris Payne and Immanuel Barshi, eds. Amsterdam and Philadelphia: John Benjamins.

_____

2000 Creek Voice: Beyond Valency. Pp. 375-403 in Changing Valency. R. M. W. Dixon and Alexandra Y. Aikhenvald, eds. Cambridge: Cambridge University Press.

Martin, Jack B., and Margaret McKane Mauldin

2000 A Dictionary of Creek / Muskogee, with Notes on the Florida and Oklahoma Seminole dialects of Creek. Lincoln: University of Nebraska Press.

2001 Creek.

Martin, Jack B., and Pamela Munro

To Appear Proto-Muskogean Morphology. Heather Hardy and Janine Scancarelli, eds.

Matthews, G. Hubert

1958 Handbook of Siouan Languages. (Unpublished Ph.D. dissertation, University of Pennsylvania.)

_____

1959 Proto-Siouan Kinship Terminology. American Anthropologist ns 61:252-278.

_____

1970 Some Notes on the Proto-Siouan Continuants. International Journal of American Linguistics 36(2):98-109.

Matthews, G. Hubert, and Red Thunder Cloud

1967 Catawba Texts. International Journal of American Linguistics 33(1):7-24.

McClaran, Marlys, and Gene Herrod

1977 Choctaw 'Articles' in Discourse. Pp. 214-222 in Proceedings of the Third Annual Meeting of the Berkeley Linguistics Society. Kenneth Whistler et al., eds. Berkeley: Berkeley Linguistics Society.

Melnar, Lynette Renee

1999 Caddo Verb Morphology. (Unpublished Ph.D. dissertation, University of Chicago.)

Meredith, Howard L., and Virginia E. Milan, eds.

1981 A Cherokee Vision of Eloh'. Wesley Proctor, trans. Muskogee, Okla.: Indian University Press.

Meredith, Howard L., and Adeline Smith

1981 A Cherokee Prayer Book. Muskogee, Okla.: Cookson Institute in cooperation with Indian University Press.

Milanich, Jerald T., and William C. Sturtevant, eds.

1972 Francisco Pareja's 1613 Confessionario: A Documentary Source for Timucuan Ethnography. With trans. by Emilio F. Moran. Tallahassee: Florida Department of State, Division of Archives, History, and Records Management.

Mithun, Marianne

1979 A Functional Approach to Syntactic Reconstruction. Pp. 87-96 in Papers from the Fourth International Conference on Historical Linguistics. Elizabeth C. Traugott et al., eds. Studies in the Theory and History of

Linguistic Science. 4th ser. Current Trends in Linguistic Theory 14. Amsterdam: John Benjamins.

_____

1979a Iroquoian. Pp. 133-212 in The Languages of Native America: Historical and Comparative Assessment. Lyle Campbell and Marianne Mithun, eds. Austin: University of Texas Press.

_____

1984 Levels of Linguistic Structure and the Rate of Change. Pp. 301-332 in Historical Syntax. Jacek Fisiak, ed. Third International Conference on Historical Syntax. Trends in Linguistics. Studies and Monographs 23. Berlin: Mouton.

_____

1984a The Proto-Iroquoians: Cultural Reconstruction from Lexical Materials. Pp. 259-281 in Extending the Rafters: Interdisciplinary Approaches to Iroquoian Studies. Michael K. Foster, Jack Campisi, and Marianne Mithun, eds. Albany: State University of New York Press.

_____

1986 The Convergence of Noun Classification Systems. Noun Classes and Categorization. Collette Craig, ed. Pp. 379-397 in Proceedings of a Symposium on Categorization and Noun Classification. Typological Studies in Language 7:379-397. Amsterdam: John Benjamins.

_____

1987 The Grammatical Nature and Discourse Power of Demonstratives. Pp. 184-194 in Proceedings of the Thirteenth Annual Meeting of the Berkeley Linguistics Society. Jon Aske et al., eds. Berkeley: Berkeley Linguistics Society.

_____

1995 Morphological and Prosodic Forces Shaping Word Order. Pp. 387-423 in Word Order in Discourse. Pamela Downing, and Michael Noonan, eds. Amsterdam, The Netherlands: John Benjamins.

_____

1999 The Languages of Native North America. Cambridge: Cambridge University Press.

Mithun, Marianne, and Hanni Woodbury, eds.

1980 Northern Iroquoian Texts. International Journal of American Linguistics Native American Texts Series 4. Chicago: University of Chicago Press.

Monteith, Carmeleta

1984 Literacy among the Cherokee in the Early Nineteenth Century. Journal of Cherokee Studies 9(2):56-75.

Montler, Timothy R., and Heather K. Hardy

1990 The Phonology of Alabama Agent Agreement. Word 41(3):257-276.

_____

1991 The Phonology of Negation in Alabama. International Journal of American Linguistics 57(1):1-23.

Mooney, James

1891 The Sacred Formulas of the Cherokees. Pp. 301-397 in Seventh Annual Report of the Bureau of American Ethnology. Washington.

_____

1896 The Caddo and Associated Tribes. Fourteenth Annual Report of the Bureau of American Ethnology 14.2:1092-1103. Washington. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

_____

1900 Myths of the Cherokee. Pp. 3-548 in Nineteenth Annual Report of the Bureau of American Ethnology. Part 1. Washington: Government Printing Office. (Reprinted: St. Clair Shores, Mich.: Scholarly Press, 1970.)

_____

1932 The Swimmer Manuscript: Cherokee Sacred Formulas and Medicinal Prescriptions. Bureau of American Ethnology Bulletin 99. Washington.

Morgan, Lewis H.

1851 Leage of the Ho-dé-no-sau-nee or Iroquois. Rochester: Sage and Brother. (Reprinted: New York: Corinth Books, 1962.)

_____

1871 Systems of Consanguinity and Affinity of the Human Family. Smithsonian Contributions to Knowledge 17. Washington: Smithsonian Institution.

Movilla, Gregorio de.

1631 Explicación de la doctrina que compvso el cardenal Belarmino, por mandado del Señor Papa Clemente 8. Traducida en lengua floridana. 2nd ed. Madrid: Francisco Martínez. (Reprinted: Mexico City: Imprenta de Iuan Ruyz, 1635. New York Historical Society Library. Photostat: Ms. 2401D.)

_____

1635 Forma breve de administrar los sacramentos a los índios y españoles que viven entre ellos. Mexico City: Iuan Ruyz. (New York Historical Society Library. Photostat NAA: Ms. 2401E.)

Munro, Pamela

1983 Comitatives (and Causatives) in Chickasaw and Choctaw. Pp. 32-41 in Proceedings of the 1982 Conference on Far Western American Languages. James E. Redden, ed. Occasional Papers on Linguistics 11.

_____

1983a When 'Same' is not 'Not Different'. Pp. 223-243 in Switch-Reference and Universal Grammar: Proceedings of a Symposium on Switch-Reference and Universal Grammar. John Haiman and Pamela Munro, eds. Typological Studies in Language 2. Amsterdam: John Benjamins.

_____

1984 Auxiliaries and Auxiliarization in Western Muskogean. Pp. 333-62 in Historical Syntax. Jacek Fisiak, ed. Third International Conference on Historical Syntax. Trends in Linguistics. Studies and Monographs 23. Berlin: Mouton.

_____

1984a On the Western Muskogean Source for Mobilian. International Journal of American Linguistics 50(4):438-450.

_____

1984b The Syntactic Status of Object Possessor Raising in Western Muskogean. Pp. 634-649 in Proceedings of the Tenth Annual Meeting of the Berkeley Linguistics Society. Claudia Brugmann et al., eds. Berkeley: Berkeley Linguistics Society.

_____

1985 Chickasaw Accent and Verb Grades. Pp. 581-91 in Studia linguistica diachronica et synchronica: Werner Winter sexagenario anno MCMLXXXIII. U. Pieper and Gerhard Stickel, eds. Amsterdam: Mouton de Gruyter.

_____

1987 Introduction: Muskogean Studies at UCLA. Pp. 1-6 in Muskogean Linguistics. Pamela Munro, ed. UCLA Occasional Papers in Linguistics 6. Los Angeles: Department of Linguistics, University of California, Los Angeles.

_____

1987a Some Morphological Differences between Chickasaw and Choctaw. Pp. 119-133 in Muskogean Linguistics. Pamela Munro, ed. UCLA Occasional Papers in Linguistics 6. Los Angeles: Department of Linguistics, University of California, Los Angeles.

_____

1988 Diminutive Syntax. Pp. 539-555 in In Honor of Mary Haas: From the Haas Festival Conference on Native American Linguistics. William Shipley, ed. Berlin: Mouton de Gruyter.

_____

1993 The Muskogean II Prefixes and Their Implications for Classification. International Journal of American Linguistics 59(4):374-404.

_____

1994 Gulf and Yuki-Gulf. Anthropological Linguistics 36(2):125-222.

_____, ed.

1996 Cherokee Papers from UCLA. University of California Occasional Papers in Linguistics 16. Los Angeles: Linguistics Department, UCLA.

_____

1997 The Contribution of Mary R. Haas to the Study of Southeastern Languages. Anthropological Linguistics 39(4):578-584.

_____

1998 Chickasaw Expressive 'Say' Constructions. Pp. 180-186 in Studies in American Indian Languages: Description and Theory. Leanne Hinton and Pamela Munro, eds. Berkeley: University of California Press.

_____

1999 Chickasaw Subjecthood. Pp. 251-289 in External Possession. Doris Payne and Immanuel Barshi, eds. Typological Studies in Language 39. Amsterdam and Philadelphia: John Benjamins.

_____

To Appear Chickasaw. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

Munro, Pamela, and Catherine Willmond

1994 Chickasaw: An Analytical Dictionary. Norman: University of Oklahoma Press.

Munro, Pamela, and Lynn Gordon

1982 Syntactic Relations in Western Muskogean: A Typological Perspective. Language 58(1):81-115.

Munro, Pamela, and Charles H. Ulrich

1984 Structure-Preservation and Western Muskogean Rhythmic Lengthening. Pp. 191-202 in Proceedings of the Third Annual West Coast Conference on Formal Linguistics. Mark Cobler et al., eds. Stanford: Stanford Linguistics Association.

Nathan, Michele

1977 Grammatical Description of the Florida Seminole Dialect of Creek. (Unpublished Ph.D. Dissertation in Linguistics, Tulane University.)

Newkumet, Vynola Beaver, and Howard L. Meredith

1988 Hasinai: A Traditional History of the Caddo Confederacy. College Station: Texas A & M University Press.

Nicklas, Thurston Dale

1974 The Elements of Choctaw. (Unpublished Ph.D. Dissertation in Linguistics, University of Michigan.)

_____

1975 Choctaw Morphophonemics. Pp. 237-250 in Studies in Southeastern Indian Languages. James M. Crawford, ed. Athens: University of Georgia Press.

_____

1979 Reference Grammar to the Choctaw Language. Durant: Choctaw Bilingual Education Program, Southeastern Oklahoma State University.

_____

1990 The Pronominal Inflection of the Biloxi Verb. Pp. 534-550 in Mid-America Linguistics Conference Papers.

_____

1994 Linguistic Provinces of the Southeast at the Time of Columbus. Pp. 1-13 in Perspectives on the Southeast: Linguistics, Archaeology, and Ethnohistory. Patricia B. Kwachka, ed. Southern Anthropological Society Proceedings 27. Athens and London: The University of Georgia Press.

Ohmori, Keiji

1979 The Phonology and Some Aspects of the Morphology of Chickasaw. (Unpublished M.A. Thesis, University of Georgia, Athens.)

Olbrechts, Frans M.

1929 De Pronominale Prefixen in het Tuscarora. Pp. 154-161 in Donum natalicium Schrijnen, Verzameling van opstellen door oud-leeringen en bevriende opgedragen aan mgr. prof. dr. Schrijnen bij Gelegenheid van zijn zestigsten verjaardag, 3 Mei 1929. Nijmegen: N. V. Dekker and Van de Vegt.

———

1931 Two Cherokee Texts. International Journal of American Linguistics 6(3-4):179-184.

Oliver, Lewis

1985 Estiyut Omayat: Creek Writings. Muskogee, Okla.: Indian University Press.

Oliverio, Giulia R. M.

1997 A Grammar and Dictionary of Tutelo (Unpublished Ph.D. dissertation in Linguistics, University of Kansas, Lawrence, Kansas.)

Palmer, Edward

[ca. 1868] [Caddo Vocabulary.] Smithsonian Institution, NAA: Ms. 244.

Pareja, Francisco

1612 Cathecismo en lengua castellana y timuquana [...]. Mexico City: Emprenta de la Viuda de Pedro Balli, por C. Adriano Cesar. (Original in the New York Historical Society. Photostat NAA: Ms. 2401C.)

_____

1612a Cathecismo y breve exposición de la doctrina christiana [...]. Mexico City: En casa de la viuda de Pedro Balli. (Copy in the New York Historical Society. Photostat NAA: Ms. 2401A.)

_____

1613 Confessionario en lengua castellana y timuquana con algunos consejos para animar al penitente. Mexico City: Emprenta de la Viuda de Diego Lopez Daualos. (Photostat NAA: Ms. 2401B.)

_____

1614 Arte y pronunciación en lengua timuquana y castellana. Mexico City: Emprenta de Ioan Ruyz. (Edited and republished 1886 as Francisco Pareja, Arte de la lengua timuquana compuesto en 1614 por el P^{e} Francisco Pareja [...]. Lucien Adam and Julian Vinson, eds. Paris: Maisonneuve Freres et Ch. Leclerc. Reprinted 1968. Kraus Reprints, Nendeln, Lichtenstein.)

_____

1627 Cathecismo y examen para los que comulgan en lengua castellana y timuquana. Mexico City: Emprenta de Juan Ruyz. (Original in the British Museum. Microfilm in the NAA.)

Parisot, J.

1880 Notes sur la langue des Taensas (ancienne Louisiane). Revue de Linguistique et de Philologie Comparée 13:166-186.

_____

1881 Du genre dans la langue hastri ou taensa. Pp. 310-315 in Proceedings of the International Congress of Americanists 4.2. Madrid: Imprenta de Fortanet.

Parks, Douglas R., ed.

1977 Caddoan Texts. International Journal of American Linguistics Native American Texts Series 2.1:27-43. Chicago: University of Chicago Press.

Parsons, Elsie Clews

1941 Notes on the Caddo. Memoirs of the American Anthropological Association 57. Washington: American Anthropological Association.

Payne, Doris L.

1980 Switch-Reference in Chickasaw. Studies in Switch-Reference. Pamela Munro, ed. UCLA Papers in Syntax 8:89-118. Los Angeles: Department of Linguistics, University of California, Los Angeles.

_____

1982 Chickasaw Agreement Morphology: A Functional Explanation. Studies in Transitivity. Paul J. Hopper and Sandra A. Thompson, eds. Syntax and Semantics 15:351-378. New York: Academic Press.

Pickens, A. L.

1943 A Comparison of Cherokee and Pioneer Bird-Nomenclature. Southern Folklore Quarterly 7:213-221.

Pickering, John

1830 Grammar of the Cherokee Language. Boston: Mission Press.

Picket, Joan Gleason

1967 The Phonology of Tuscarora. Studies in Linguistics 19:33-57.

Pike, Albert

[ca. 1857] Comparative Dictionary under the Following Printed Headings: "Muskoki (Creek), Hitchiti (Hitchitee), Alibama, Coassatti, Chata (Choctaw), Yuchi

(Uchee), Nauchi (Natchez), Shawunnoa (Shawnee). Smithsonian Institution, NAA: Ms. 2553.

Pilling, James Constantine

1885 Proof-Sheets of a Bibliography of the Languages of the North American Indians. Washington. (Reprinted: Brooklyn: Central Book, 1966.)

_____

1887 Bibliography of the Siouan Languages. Bureau of American Ethnology Bulletin 5. Washington. (Reprinted in: Bibliographies of the Languages of the North American Indian 1.2. New York: AMS Press, 1973.)

_____

1888 Bibliography of the Iroquoian Languages. Bureau of American Ethnology Bulletin 6. Washington. (Reprinted in: Bibliographies of the Languages of the North American Indian 1.3. New York: AMS Press, 1973.)

_____

1889 Bibliography of the Muskogean Languages. Bureau of American Ethnology Bulletin 9. Washington. (Reprinted in: Bibliographies of the Languages of the North American Indian 1.4. New York: AMS Press, 1973.)

Pope, John

1792 A Tour Through the Southern and Western Territories of the United States of North-America; The Spanish Dominions on the River Mississippi, and the Floridas; The Countries of the Creek Nations and Many Uninhabited Parts. Richmond: John Dixon. (Reprinted: New York: Charles L. Woodward, 1888.)

Powell, John Wesley

1891 Indian Linguistic Families of American North of Mexico. Pp. 1-142 in 7th Annual Report of the Bureau of [American] Ethnology for 1885-1886. With map. Washington. (Reprinted with Franz Boas's Introduction to Handbook of American Indian Languages. Preston Holder, ed. University of Nebraska Press, Lincoln, 1966.)

Preston, William

1796 [Cherokee Vocabulary.] Smithsonian Institution, NAA: Ms. 462.

Pulte, William

1972 Some Claims Regarding Gapping: The Evidence from Cherokee. Pp. 255-260 in Mid-America Linguistics Conference Papers. J. H. Battle and John Schweitzer, eds. Stillwater: Oklahoma State University.

_____

1975 The Position of Chickasaw in Western Muskogean. Pp. 251-56 in Studies in Southeastern Indian Languages. James M. Crawford, ed. Athens: University of Georgia Press.

_____

1976 Writing Systems and Underlying Representation: The Case of the Cherokee Syllabary. Pp. 388-393 in 1975 Mid-America Linguistic Conference Papers. Lawrence, Kansas: University of Kansas Linguistics Department.

_____

1985 The Experienced and Nonexperienced Past in Cherokee. International Journal of American Linguistics 51(4):543-544.

Pulte, William, and Durbin Feeling

1975 Outline of Cherokee Grammar. Cherokee-English Dictionary. By Durbin Feeling. William Pulte, ed. Tahlequah: Cherokee Nation of Oklahoma. 236-355

_____

1977 The Nineteenth Century Cherokee Grammars. Anthropological Linguistics 19:274-279.

Rand, Earl

1968 The Structural Phonology of Alabaman, a Muskogean Language. International Journal of American Linguistics 34(2):94-103.

Rankin, Robert L.

1976 From Verb to Auxiliary to Noun Classifier and Definite Article: Grammaticalization of the Siouan Verbs 'Sit,' 'Stand,' and 'Lie.' Pp. 273-283 in Proceedings of the 1976 Mid-America Linguistics Conference. Robert L. Brown, Jr. et al., eds. Minneapolis: Departments of English and Linguistics, University of Minnesota.

_____

1977 From Verb to Auxiliary to Noun Classifier and Definite Article: Grammaticalization of the Siouan Verbs 'Sit,' 'Stand,' and 'Lie.' Pp. 273-283 in Proceedings of the 1976 Mid-America Linguistics Conference. Robert L. Brown, Jr., et al., eds. Minneapolis: Depts. of English and Linguistics, University of Minnesota.

_____

1985 On Some Ohio Valley Siouan and Illinois Algonquian Words for 'Eight.' International Journal of American Linguistics 51(4):544-547.

_____

1986 Rev. of A Grammar of Biloxi, by Paula Ferris Einaudi. International Journal of American Linguistics 52(1):77-85.

_____

1988 Ponca, Biloxi and Hidatsa Glottal Stop and Quapaw Gemination as Historically Related Accentual Phenomena. Pp. 252-262 in 1987 Mid-America Linguistics Conference Papers. Michael M. T. Henderson, ed. Lawrence: Dept. of Linguistics, University of Kansas.

_____

1988a A Relic of Proto-Siouan *ro̜/no̜ 'One' in Mississippi Valley Siouan. Kansas Working Papers in Linguistics 13:122-126.

Read, William A.

1940 Notes on an Opelousas Manuscript of 1862. American Anthropologist ns 42:546-548.

Reed, Mark

1977 Reflections on Cherokee Stickball. Journal of Cherokee Studies 2:195-200.

Reyburn, William D.

1952 Cherokee Verb Morphology. (Ph.D. dissertation, University of Pennsylvania.) International Journal of American Linguistics 19(3) (1953):172-180; 19(4):259-273; 20(1) (1954):44-64.

Rising, David P.

1992 Switch Reference in Koasati Discourse. Dallas: Summer Institute of Linguistics. Arlington: University of Texas at Arlington.

Robertson, William Schenck, and David Winslett

1867 Nakcokv Es Kerretv Enhvteceskv. Muskokee or Creek First Reader. 2nd ed. New York: Mission House. (Reprinted: Okmulgee, Okla.: B. Frank Belvin, Baptist Home Mission Board, 1963.)

———

1871 Mvskoke Nakcokv Eskerretv Esvhokkolat. Creek Second Reader. New York: American Tract Society. (Reprinted: Okmulgee, Okla.: B. Frank Belvin, Baptist Home Mission Board, 1972.)

Rood, David S.

1979 Siouan. Pp. 236-298 in The Languages of Native America. Lyle Campbell and Marianne Mithun, eds. Austin and London: University of Texas Press.

Rudes, Blair A.

1976 Historical Phonology and the Development of the Tuscarora Sound System. (Unpublished Ph.D. Dissertation, State University of New York, Buffalo.)

_____

1981 Cowinchahawkon/Akawęčʔá·ka·ʔ: The Meherrin in the Nineteenth Century. Algonquian and Iroquoian Linguistics 6:5-7.

_____

1981a A Sketch of the Nottoway Language from a Historical-Comparative Perspective. International Journal of American Linguistics 47(1):27-49.

_____

1987 Tuscarora Roots, Stems, and Particles: Towards a Dictionary of Tuscarora. Algonquian and Iroquoian Linguistics Memoir 3. Winnipeg: Algonquian and Iroquoian Linguistics.

_____

1994 John Napoleon Brinton Hewitt: Tuscarora Linguist. Anthropological Linguistics 36(4):467-481.

_____

1998 Tuscarora/English: English/Tuscarora Dictionary. University of Toronto Press.

Rudes, Blair, and Dorothy Crouse

1987 The Tuscarora Legacy of J. N. B. Hewitt: Materials for the Study of the Tuscarora Language and Culture. 2 vols. National Museum of Man, Mercury Series, Canadian Ethnology Service 108.

Sapir, Edward

1913 A Tutelo Vocabulary. American Anthropologist ns 15:295-297.

_____

1916 Time Perspective in Aboriginal American Culture: A Study in Method. Canada. Department of Mines. Geological Survey, Memoir 90, Anthropological Series 13. Ottawa. (Reprinted: Pp. 389-462 in Selected Writings of Edward Sapir in Language, Culture and Personality. David G. Mandelbaum, ed. University of California Press, Berkeley and Los Angeles, 1949, 1963.)

_____

1929 Central and North American Languages. Pp. 138-141 in Vol. 5 of Encyclopaedia Britannica. 14th ed. London and New York: Encyclopaedia Britannica Company. (Reprinted: Pp. 169-178 in Selected Writings of Edward Sapir in Language, Culture, and Personality. David G.

Mandelbaum, ed., University of California Press, Berkeley and Los Angeles, 1949, 1963; also, Johnson Reprint Corporation, New York, 1968.)

_____

1949 Selected Writings of Edward Sapir in Language, Culture and Personality. David G. Mandelbaum, ed. Berkeley and Los Angeles: University of California Press. (Reprinted: 1963. Reprinted: Johnson Reprint Corporation, New York, 1968.)

Saville-Troike, Muriel

1988 A Note on Men's and Women's Speech in Koasati. International Journal of American Linguistics 54(2):241-242.

Scancarelli, Janine

1986 Pragmatic Roles in Cherokee Grammar. Pp. 224-234 in Proceedings of the Twelfth Annual Meeting of the Berkeley Linguistics Society. Vassiliki Nikiforidou et al., eds. Berkeley: Berkeley Linguistics Society, University of California, Berkeley.

_____

1987 Grammatical Relations and Verb Agreement in Cherokee. (Unpublished Ph.D. dissertation in Linguistics, University of California, Los Angeles.)

_____

1988 Variation and Change in Cherokee: Evidence from the Pronominal Prefixes. Pp. 675-692 in In Honor of Mary Haas: From the Haas Festival Conference on Native American Linguistics. William Shipley, ed. Berlin: Mouton de Gruyter.

_____

1992 Aspiration and Cherokee Orthographies. Pp. 135-152 in The Linguistics of Literacy. P. Downing, S. Lima, and M. Noonan, eds. Amsterdam: John Benjamins.

_____

1996 Cherokee Writing. Pp. 587-592 in The World's Writing Systems. W. Bright and P. Daniels, eds. Oxford University Press.

_____

1997 Cherokee Stories of the Supernatural. Pp. 325-339 in Hill, Mistry, and Campbell, eds.

_____

To Appear Cherokee. In The Native Languages of the Southeastern United States. Heather K. Hardy and Janine Scancarelli, eds. Lincoln: University of Nebraska Press.

Schoolcraft, Henry R.

1846 Notes on the Iroquois: Or, Contributions to the Statistics, Aboriginal History, Antiquities, and General Ethnology of Western New York. New York: Bartlett and Welford. (Reprinted: Kraus Reprint, 1975.)

———

1856 Comparisons of the Languages of the Ancient Pamticos of North Carolina with the Algonquin Language: And of the Ancient Waccon, of That State, and the Catawba, of South Carolina. Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States 5:552-558. Henry R. Schoolcraft, ed. Philadelphia: Lippincott, Grambo, and Co.

Scott, Janet E.

1981 Comparative Constructions in Chickasaw. (Unpublished M.A. Thesis in Linguistics, University of California, Los Angeles.)

Shea, Kathleen D.

1984 A Catawba Lexicon. (Unpublished Masters' thesis, University of Kansas.)

Sherzer, Joel

1976 An Areal-Typological Study of American Indian Languages North of Mexico. North-Holland Linguistic Series 20. S. C. Dik and J. G. Kooij, eds. Amsterdam: North-Holland Publishing Company.

Sibley, John

1922 A Report from Natchitoches in 1807. Annie Heloise Abel, ed. Indian Notes and Monographs 25. New York: Museum of the American Indian, Heye Foundation.

_____

1832 Historical Sketches of the Several Indian Tribes in Louisiana, South of the Arkansas River, and between the Mississippi and River Grande. Pp. 721-725 in American State Papers: Documents, Legislative and Executive, of the Congress of the United States, Vol. IV [i.e. I.], Class II: Indian Affairs. Washington: Gales and Seaton.

_____

1879 Anthropological News. Otis T. Mason, ed. American Naturalist 13:789-790. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

Siebert, Frank T., Jr.

1945 Linguistic Classification of Catawba: Parts I-II. International Journal of American Linguistics 11(2):100-104; 11(4):211-218.

Singleton, Gary

1979 Cherokee Narrative Discourse: A Preliminary View. Pp. 102-111 in Papers from the 1978 Mid-America Linguistics Conference at Oklahoma. Ralph E. Cooley, Mervin R. Barnes, and John A. Dunn, eds. Norman: Dept. of Communication, University of Oklahoma.

Smith, Buckingham

1860 Dos cartas en lengua apalachino y timuguana. New York: Buckingham Smith.

_____

1866 Comparative Vocabularies of the Seminole and Mikasuke Tongues. Historical Magazine 1st ser. 10:239-243.

Snow, Alice Micco, and Susan Enns Stans

2001 Healing Plants: Medicine of the Florida Seminole Indians. Gainesville: University Press of Florida.

Spade, Watt, and Willard Walker

1966 Cherokee Stories. Middletown, Conn.: Laboratory of Anthropology, Wesleyan University.

Speck, Frank G.

1907 Notes on Chickasaw Ethnology and Folk-Lore. Journal of American Folklore 20:50-58.

_____

1909 Ethnology of the Yuchi Indians. University of Pennsylvania, University Museum. Anthropological Publications 1(1). Philadelphia. (Reprinted: Humanities Press, Atlantic Highlands, N.J., 1979. Reprinted: AMS Press, New York, 1980.)

_____

1911 Ceremonial Songs of the Creek and Yuchi Indians. With Music Transcribed by Jacob D. Sapir. University of Pennsylvania, University Museum. Anthropological Publications 1(2):157-245. Philadelphia. (Reprinted in: A Creek Source Book. William C. Sturtevant, ed. Garland Publishing, New York, 1987.)

_____

1913 Some Catawba Texts and Folk-Lore. Journal of American Folklore 26:319-330.

_____

1924 The Possible Siouan Identity of the Words Recorded from Francisco of Chicora on the South Carolina Coast. Journal of the Washington Academy of Sciences 14:303-306.

_____

1926 Some Eastern Cherokee Texts. International Journal of American Linguistics 4(1):111-113.

_____

1934 Catawba Texts. Columbia University Contributions to Anthropology 24. New York: Columbia University Press.

_____

1937 Catawba Medicines and Curative Practices. Pp. 179-197 in Twenty-Fifth Anniversary Studies. D. S. Davidson, ed. Publications of the Philadelphia Anthropological Society 1. Philadelphia: Philadelphia Anthropological Society.

_____

1939 The Catawba Nation and Its Neighbors. North Carolina Historical Review 16:404-417.

_____

1939a Catawba Religious Beliefs, Mortuary Customs, and Dances. Primitive Man 12:21-57.

_____

1939b Eggan's Yuchi Kinship Interpretation. American Anthropologist 41:171-172.

_____

1942 The Tutelo Spirit Adoption Ceremony: Reclothing the Living in the Name of the Dead. Transcriptions and analysis of Tutelo music by George Herzog. Harrisburg: Pennsylvania Historical Commission.

_____

1946 Catawba Text. International Journal of American Linguistics 12(2):64-65.

_____

1946a Ethnoherpetology of the Catawba and Cherokee Indians. Journal of the Washington Academy of Sciences 36:355-360.

Speck, Frank G., and Claude E. Schaeffer

1942 Catawba Kinship and Social Organization with a Resume of Tutelo Kinship Terms. American Anthropologist ns 44:555-575.

Spier, Leslie

1924 Wichita and Caddo Relationship Terms. American Anthropologist ns 26:258-263. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

Sturtevant, William C.

1954 The Mikasuki Seminole: Medical Beliefs and Practices. (Unpublished Ph.D. Dissertation in Anthropology, Yale University, New Haven, Conn.)

_____

1958 Siouan Languages in the East. American Anthropologist 60:738-743.

_____

1962 Spanish-Indian Relations in Southeastern North America. Ethnohistory 9:41-94.

_____

1966 Seminole Men's Clothing. Pp. 160-74 in Proceedings of the 1966 Annual Spring Meeting of the American Ethnological Society. Seattle: University of Washington Press. (Reprinted in: A Seminole Source Book. William C. Sturtevant, ed. Garland Publishing, New York, 1987.)

_____

1971 Creek into Seminole. North American Indians in Historical Perspective. Ed. Eleanor Burke Leacock and Nancy Oestreich Lurie. New York: Random House, 191-128. (Reprinted in: A Seminole Source Book. William C. Sturtevant, ed. New York: Garland Publishing, 1987.)

_____

1994 The Misconnection of Guale and Yamasee with Muskogean. International Journal of American Linguistics 60(2):139-148.

Swadesh, Morris

1933 Chitimacha Verbs of Derogatory or Abusive Connotation with Parallels from European Languages. Language 9(2):192-201.

_____

1934 The Phonetics of Chitimacha. Language 10:345-362.

_____

1937 The Phonemic Interpretation of Long Consonants. Language 13:1-10.

_____

1946 Chitimacha. Pp. 312-366 in Linguistic Structures of Native America. Harry Hoijer et al., eds. Viking Fund Publications in Anthropology 6. New York: Viking Fund. (Reprinted: Johnson Reprint, New York, 1963.)

———

1946a Phonologic Formulas for Atakapa-Chitimacha. International Journal of American Linguistics 12(3):113-132.

———

1947 Atakapa-Chitimacha *k^w. International Journal of American Linguistics 13(2):120-121.

———

1948 Sociologic Notes on Obsolescent Languages. International Journal of American Linguistics 14(4):226-235.

———

1954 Time Depths of American Linguistic Groupings. American Anthropologist 56(3):361-64.

———

1958 Some New Glottochronological Dates for American Linguistic Groups. Pp. 671-674 in Proceedings of the International Congress of Americanists 32. Copenhagen: Munksgaard.

———

1967 Lexicostatistic Classification. Pp. 79-115 in Linguistics. Norman A. McQuown, ed. Handbook of Middle American Indians 5. Robert Wauchope, ed. Austin: University of Texas Press.

_____

1967a Linguistic Classification in the Southwest. Studies in Southwestern Ethnolinguistics. Dell Hymes and William E. Bittle, eds. Studies in General Anthropology 3:281-309. The Hague: Mouton.

Swanton, John R.

1907 Ethnological position of the Natchez Indians. American Anthropologist 9:513-528.

_____

1909 A New Siouan Dialect. Pp. 477-486 in Putnam Anniversary Volume: Anthropological Essays Presented to Frederic Ward Putnam in Honor of His Seventieth Birthday, April 16, 1909. New York: G. E. Stechert.

_____

1911 Indian Tribes of the Lower Mississippi Valley and Adjacent Coast of the Gulf of Mexico. Bureau of American Ethnology Bulletin 43. Washington.

_____

1912 Historical Sketches of the Biloxi and Ofo. Pp. 5-12 in Dorsey and Swanton (1912).

_____

1918 Catawba Notes. Journal of the Washington Academy of Sciences 8:623-629.

_____

1919 A Structural and Lexical Comparison of the Tunica, Chitimacha, and Atakapa Languages. Bureau of American Ethnology Bulletin 68. Washington.

_____

1922 Early History of the Creek Indians and Their Neighbors. Bureau of American Ethnology Bulletin 73. Washington.

_____

1923 New Light on the Early History of the Siouan Peoples. Journal of the Washington Academy of Sciences 13: 33-43.

_____

1924 The Muskhogean Connection of the Natchez Language. International Journal of American Linguistics 3(1):46-75.

_____

1928 Social Organization and Social Usages of the Indians of the Creek Confederacy. Forty-Second Annual Report of the Bureau of American Ethnology. Washington. (Reprinted: New York: Johnson Reprint Company, 1970.)

_____

1928a Social and Religious Beliefs and Usages of the Chickasaw Indians. Forty-Fourth Annual Report of the Bureau of American Ethnology. Washington.

_____

1929 Myths and Tales of the Southeastern Indians. Bureau of American Ethnology Bulletin 88. Washington. (Reprinted: University of Oklahoma Press, Norman, 1995.)

_____

1929a A Sketch of the Atakapa Language. International Journal of American Linguistics 5(2-4):121-149.

_____

1929b The Tawasa Language. American Anthropologist, n.s. 31(3):435-453.

_____

1930 Koasati Linguistic Material from Jackson Langley. Smithsonian Institution, Washington. NAA: Ms. 4153.

_____

1931 Source Material for the Social and Ceremonial Life of the Choctaw Indians. Bureau of American Ethnology Bulletin 103. Washington.

_____

1932 Introduction. Pp. 1-7 in A Dictionary of the Atakapa Language. Albert S. Gatschet and John R. Swanton, eds. Bureau of American Ethnology Bulletin 108. Washington.

_____

1942 Source Material on the History and Ethnology of the Caddo Indians. Bureau of American Ethnology Bulletin 132. Washington.

_____

1946 The Indians of the Southeastern United States. Bureau of American Ethnology Bulletin 137. Washington. (Reprinted: Smithsonian Institution Press, Washington, 1979).

Swartz, Stephen M.

1974 Some Choctaw Sentence Structures. Work Papers of the Summer Institute of Linguistics, University of North Dakota Session 18:115-124.

Sylestine, Cora, Heather K. Hardy, and Timothy R. Montler

1993 Dictionary of the Alabama Language. Austin: University of Texas Press.

Taylor, Allan R.

1963 The Classification of the Caddoan Languages. Proceedings of the American Philosophical Society 107:51-59. Philadelphia: American Philosophical Society. (Reprinted in: The Southern Caddo: An Anthology. H. F. Gregory, ed. New York: Garland Publishing, 1986.)

_____

1963a Comparative Caddoan. International Journal of American Linguistics 29(2):113-131.

_____

1976 On Verbs of Motion in Siouan Languages. International Journal of American Linguistics 42:287-296.

Todd, Terry Lynn

1975 Clause versus Sentence in Choctaw. Linguistics 161:39-68.

Ulrich, Charles H.

1986 Choctaw Morphophonology. (Unpublished Ph.D. Dissertation in Linguistics, University of California, Los Angeles.)

_____

1987 Choctaw G-Grades and Y-Grades. Muskogean Linguistics. Pamela Munro, ed. UCLA Occasional Papers in Linguistics 6:171-178. Los Angeles: Linguistics Department, University of California, Los Angeles.

_____

1988 The Morphophonology of Choctaw Verb Roots and Valence Suffixes. Pp. 805-818 in In Honor of Mary Haas: From the Haas Festival Conference on American Indian Linguistics. William Shipley, ed. Berlin: Mouton de Gruyter.

_____

1989 Tone Association in Choctaw. Southwest Journal of Linguistics 9(1):163-174.

Van Tuyl, Charles

1979 The Natchez: Annotated Translations from Antoine Simon le Page du Pratz's Histoire de la Louisiane and a Short English-Natchez Dictionary.

Oklahoma Historical Society Series in Anthropology 4. Oklahoma City: Oklahoma Historical Society.

_____

1994 An Outline of Basic Verb Inflections of Oklahoma Cherokee. Muskogee: Indian University Press, Bacone College.

Vater, Johann Severin

1820-1821 Analekten der Sprachenkunde. 2 vols. Leipzig.

Villiers du Terrage, Marc de, and Paul Rivet

1919 Les indiens du Texas et les expéditions françaises de 1720 et 1721 à la 'Baie Saint-Bernard.' Journal de la Société des Américanistes de Paris 11:403-442.

_____

1929 Deux vocabulaires inédits recueillis au Texas vers 1688. Journal de la Société des Américanistes de Paris ns 21:307-311.

Voegelin, C. F.

1939 Ofo-Biloxi Sound Correspondences. Proceedings of the Indiana Academy of Science 48:23-26. Paul Weatherwax, ed. Indianapolis: Indiana Academy of Science.

_____

1941 (on Siouan, p. 11)

Voorhis, Paul

1984 Catawba Morphology in the Texts of Frank Speck and of Matthews and Red Thunder Cloud. Kansas Working Papers in Linguistics 9:1-29.

_____

[ca. 1984] Catawba Vocabulary from the Texts Recorded by Frank Speck. Ms., Brandon University.

Wagner, Günter

1931 Yuchi Tales. Publications of the American Ethnological Society 13. New York: G. E. Stechert. (Reprinted: AMS Press, New York, 1974.)

_____

1934 Yuchi. Extract from Handbook of American Indian Languages, Pt. 3:293-384. Franz Boas, ed. Glückstadt, Germany: J. J. Augustin; New York: Columbia University Press.

Walker, Willard

1965 [Cherokee Primer]. Revised ed. Tahlequah: Carnegie Corporation Cross-Cultural Education Project of the University of Chicago.

_____

1969 Notes on Native Writing Systems and the Design of Native Literacy Programs. Anthropological Linguistics 11(5):148-166.

_____

1975 Cherokee. Pp. 189-236 in Studies in Southeastern Indian Languages. James M. Crawford, ed. Athens: University of Georgia Press.

_____

1981 Native American Writing Systems. Pp. 145-174 in Language in the USA. C. Ferguson and S. Heath, eds. Cambridge University.

_____

1984 The Design of Native Literacy Programs and How Literacy Came to the Cherokees. Anthropological Linguistics 26(2):161-169.

_____

1985 The Roles of Samuel A. Worcester and Elias Boudinot in the Emergence of a Printed Cherokee Syllabic Literature. International Journal of American Linguistics 51(4):610-612.

Walker, Willard, and James Sarbaugh

1993 The Early History of the Cherokee Syllabary. Ethnohistory 40:70-94.

Wallace, Anthony F. C., and William D. Reyburn

1951 Crossing the Ice: A Migration Legend of the Tuscarora Indians. International Journal of American Linguistics 17(1):42-47.

Watkins, Ben

1892 Complete Choctaw Definer: English with Choctaw Definition. Van Buren, Ark.: J. W. Baldwin. (Reprinted: Nashville: Southeastern Indian Antiquities Survey, 1972.)

Webster, C. L.

1889 Prof. D. W. C. Duncan's Analysis of the Cherokee Language. American Naturalist 23:775-781.

Wesley, James

1997 Muskogee (Creek) Language Sampler. Richardson, Tex.: Various Indian People Publishing.

West, John David

1962 The Phonology of Mikasuki. Studies in Linguistics 16:77-91. (Reprinted with corrections: USF Quarterly 12:2-8, 1974.)

_____

1974 Mikasuki Verb Prefixes. Work Papers of the Summer Institute of Linguistics, North Dakota Session 18:67-75.

_____

1974a Number in the Mikasuki Verb Stem. Work Papers of the Summer Institute of Linguistics, North Dakota Session 18:133-138.

Whipple, A. W., Thomas Ewbank, and William W. Turner

1856 Report Upon the Indian Tribes. Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean 3.3. Washington.

White, John

1962 On the Revival of Printing in the Cherokee Language. Current Anthropology 3:511-514.

Williams, Marianne Mithun

1973 A Case of Unmarked Subordination in Tuscarora. Pp. 89-95 in You Take the High Node and I'll Take the Low Node. Papers from the Comparative Syntax Festival: The Differences between Main and Subordinate Clauses. Claudia Corum, T. Cedric Smith-Stark, and Ann Weiser, eds. Papers from

the Ninth Regional Meeting of the Chicago Linguistic Society. Chicago: Chicago Linguistic Society.

_____

1974 Word Order in Tuscarora. Pp. 27-35 in Papers in Linguistics from the 1972 Conference on Iroquoian Research. Michael K. Foster, ed. Mercury Series Paper 10. Ottawa Ethnology Division, National Museum of Man.

_____

1976 A Grammar of Tuscarora. New York: Garland Press.

Williams, Robert S.

1996 Language Obsolescence and Structural Change: The Case of Oklahoma Choctaw. (Unpublished Ph.D. Dissertation in Applied Linguistics, University of California, Los Angeles.)

_____

1999 Referential Tracking in Oklahoma Choctaw: Language Obsolescence and Attrition. Anthropological Linguistics 41(1):54-74.

Witthoft, John

1949 Green Corn Ceremonialism in the Eastern Woodlands. Occasional Contributions from the Museum of Anthropology of the University of

Michigan 13. Ann Arbor: University of Michigan Press. (Reprinted 1985. Ethnology of the Southeastern Indians: A Source Book. Charles M. Hudson, ed. New York: Garland Publishing.)

Wolff, Hans

1948 Yuchi Phonemes and Morphemes, with Special Reference to Person Markers. International Journal of American Linguistics 14(4):240-243.

_____

1949 Comparative Phonology of the Siouan Languages. (Unpublished Ph.D. dissertation, Indiana University.)

_____

1950-1951 Comparative Siouan I, II, III, IV. International Journal of American Linguistics 16(2):61-66; 16(3):113-121; 16(4):168-178; 17(4):197-204.

_____

1951 Yuchi Text with Analysis. International Journal of American Linguistics 17(1):48-53.

Worcester, Samuel A.

1853 Exodus: Or the Second Book of Moses. Translated into the Cherokee Language. Park Hill, Indian Territory: Mission Press.

_____

1853a Remarks on the Principles of the Cherokee. In Answer to Questions Transmitted under the Direction of the Bureau of Indian Affairs. Pp. 443-456 in Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States. Henry R. Schoolcraft, ed. Vol. 2. Philadelphia: Lippincott, Grambo & Co.

Worcester, Samuel A., and E. Boudinott [sic], comps. and eds.

1830 Cherokee Hymns. 2nd ed. New Echota, Ga.: John F. Wheeler.

Wright, Allen

1880 Chahta Leksikon: A Choctaw in English Definition for the Choctaw Academies and Schools. St. Louis: Presbyterian Publishing Co.

Zubillaga, Felix, ed.

1946 Monumenta antiquae floridae (1566-1572). Monumenta Historica Societatis Iesu 69, Monumenta Missionum Societatis Iesu 3. Rome.

Table 1. Native Languages of the Southeastern United States

Caddoan

Caddo

Iroquoian

Cherokee

Nottoway

Tuscarora

Muskogean

Alabama

Apalachee

Chickasaw

Choctaw

Creek

Hitchiti/Mikasuki

Koasati

Siouan-Catawba

Biloxi

Catawban (Catawba and Woccon)

Ofo

Timucuan

Tawasa

Timucua

Language Isolates

Atakapa

Chitimacha

Natchez

Tunica

Yuchi

Contact Jargons and Pidgins

Mobilian Jargon

Tutelo

Table 2. Partial List of Groups with Languages that are Insufficiently Documented to Classify

Acolapissa	Michigamea
Adai	Mobile
Akokisa	Natchitoches
Avoyelles (Avoyel)	Oconee
Bidai	Opelousa
Calusa	Pakana
Chakchiuma	Pascagoula
Chaoucha	Taensa
Chatot	Tequesta
Eyeish (Aiche)	Tiou
Grigra	Tocobaga
Guale	Washa (Ouacha)
Houma (Huma)	Yamacraw
Koroa (Coroa)	Yamasee
Meherrin	Yazoo

Table 3. The Iroquoian family (after Mithun 1999:418)

IROQUOIAN

NORTHERN IROQUOIAN

Proto-Lake Iroquoian

Huron-Wyandot: Huron, Wyandot

Laurentian

Iroquois Proper (Five Nations Iroquois)

Seneca-Cayuga: Seneca, Cayuga

Onondaga

Susquehannock (Andaste, Conestoga)

Oneida-Mohawk: Oneida, Mohawk

Tuscarora-Nottoway: Tuscarora, Nottoway

SOUTHERN IROQUOIAN: Cherokee

Table 4. The Muskogean family

MUSKOGEAN

CHICKASAW-CHOCTAW: Chickasaw, Choctaw

ALABAMA-KOASATI: Alabama, Koasati

Apalachee

Hitchiti/Mikasuki

Creek

Table 5. Similarities among the Muskogean languages

Choctaw	Alabama	Mikasuki	Creek	English
iyyi	iyyi	i·yi	ilí	'his/her foot'
sa-yyi	ca-yyi	ca-·yi	ca-lí	'my foot'
ci-yyi	ci-yyi	ci-·yi	ci-lí	'your foot'
po-yyi	po-yyi	po-·yi	po-lí	'our foot'
ofi	ifa	i·fi	ifá	'dog'
am-ofi	am-ifa	am-i·fi	am-ífa	'my dog'
cim-ofi	cim-ifa	cim-i·fi	cim-ífa	'your dog'
pom-ofi	pom-ifa	pom-i·fi	pom-ífa	'our dog'

Table 6. Developments in the Muskogean Languages

	'fish'	'male'	'mulberry'	'yellow'
Proto-Muskogean	*NaNiho	*nakni	*k^wihi	*lakna
Chickasaw	nani?	nakni?	bihi?	lakna
Choctaw	nani	nakni	bihi	lakna
Alabama	łałɔ	na·ni	bihi 'fig'	la·na
Koasati	łałɔ	na·ni	bihi 'fig'	la·na
Hitchiti-Mikasuki	ła:ɬ-i	nakn-i	bi·h-i	lakn-i
Creek	łałó	honánwa	kí·	lá·n-i·

Table 7. Timucuan

	Tawasa	Timucua
‘bread’	písso	pesolo
‘meat’	soúa	soba
‘knife’	pítchot	picho
‘boy’	loókqŭy	aruqui
‘one’	yánkfah	yaha, yanka
‘two’	eúksah	yucha
‘three’	hóp-ho	hapu
‘four’	checúttah	chequeta
‘five’	mareékah	mareca

SOURCE: Swanton (1929a:450)

Figure 1. Paths of diffusion in the Southeast (after Martin 1994:16)

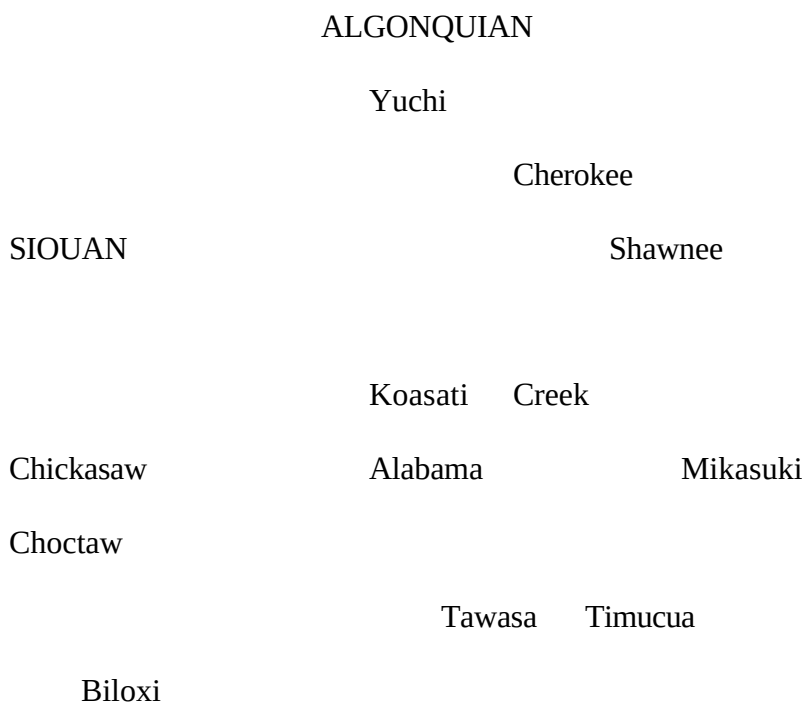

Table 8. Estimated Time-Depth of Separation among Selected "Gulf" languages

Language Pair	Percent Cognate	Years of Separation
Atakapa-Chitimacha	14	4700 yrs.
Choctaw-Creek	41	2950 yrs. ± 380 yrs.
Chickasaw-Creek	45	2650 yrs. ± 350 yrs.
Alabama-Creek	51	2230 yrs. ± 320 yrs.
Mikasuki-Creek	55	1980 yrs. ± 290 yrs.
Choctaw-Mikasuki	56	1920 yrs. ± 290 yrs.
Chickasaw-Mikasuki	56	1920 yrs ± 290 yrs.
Choctaw-Alabama	61	1640 yrs. ± 250 yrs.
Alabama-Mikasuki	63	1530 yrs. ± 250 yrs.
Chickasaw-Alabama	66	1380 yrs. ± 230 yrs.
Choctaw-Chickasaw	85	540 yrs. ± 140 yrs.

SOURCE: Atakapa-Chitimacha from Swadesh (1954); others from Broadwell (1994).