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83rd meeting

"Linguistic Gumbo: Challenges in Multilanguage Contact"

March 28-30, 2016

New Orleans, Louisiana

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PLENARY

Tuesday, March 29, 5:15-6:45 p.m.
Astor Ballroom

Who Owns "Who Dat":
Linguistic Innovation, Cultural Property Rights, Copyright, and the NFL

Dr. Shana Walton, *Nicholls State University*

In 2007, a New Orleans corporation claimed ownership of the chant "Who Day Say They Gonna Beat Dem Saints" and a consortium of businesses, including the National Football League, turned to linguists and anthropologists to determine who owned "Who Dat." In this talk, we will look at the chant's claims of authorship by three groups—two high schools and universities in the Southwestern Athletic Conference—as well as its older underlying "Who Dat" form. We trace its origins from the 1700s from racial pejorative to in-group affiliation to symbol of a resilient city, noting its semantic elasticity and commodification, from "Poo Dat" onesies to "Dat Dog" restaurants. The journey of the phrase offers a window onto race relations in New Orleans, and the end result—a marketable language nugget—compels linguists and anthropologists to look more closely at the intersections and power relations among communities (often black and brown) creating coveted language, the adopting communities (like the Who Dat nation), and merchandisers. Who owns "Who Dat"? The questions is not whether or not someone should be making money. People are. For linguistics, is this discoverable research or community action? In what ways is this a language rights or social justice issue?

Shana Walton earned her PhD in linguistic anthropology from Tulane University in 1994. Since then she has published on Cajun English and Cajun identity and on stance and identity in new media. She has also collaborated on grant projects studying links between subsistence farming and cultural networks and also New Orleans' Jazzfest.

Monday, March 28			
	- Iberville -	**- Bourbon -**	**- Bienville -**
1:00-1:30	A method for acoustic measurement of voiced implosives: Evidence of implosives in a U.S. dialect *Razia Husain* *Taha Husain*	Language ideologies of internet Esperantists: A diachronic study *Seth Wilson*	Power relations & ideology in multilingualism: Analyzing the linguistic landscape of Morocco *Mohammed Albakry*
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3:30-4:00	An ethnographic study of preschool classroom instruction in a Montessori school *Arwa Altwaim*	Metalinguistic commentary in ideological context: Language, immigration, and generation in talk about talk among Miami-born Latinos *Lydda Lopez* *Philip M. Carter*	A Minimalist Approach to the internal structure of Small Clauses *Nasser Alhorais*
4:00-4:30	Student attitudes toward "foreign-accented" speech in South Florida university science classrooms *Malgorzata Durygin*	Discourse analytical study in a counseling session *Enas Albasiri*	An experimental approach to the syntax of "have yet to" constructions *Greg Johnson* *Kali Morris*

Tuesday, March 29			
	- Iberville -	**- Bourbon -**	**- Bienville -**
8:00-8:30	Linguatude: What is the gumbo of our perceptions made of? *Paulina Bounds*	Diversity within homogeneity: How individual pre-service teachers respond differently to Critical Language Pedagogies *Jessica Hatcher* *Jeffrey Reaser* *Amanda J. Godley*	Out of the fire, into the fireplace: Investigating the distribution of aggregate linguistic data *Allison Burkette*
8:30-9:00	'Mostly Spanglish' to 'Really redneck': Miamians' perceptions of linguistic variation in the state of Florida *Phillip M. Carter* *Danny Garzon*	Linguistic activism on campus: Using digital technologies to promote student research and outreach *Christine Mallinson* *Deanna Cerquetti* *May F. Chung* *Kim Feldman*	Do you want to be called "woman" or "lady"? *Dot-Eum Kim*
9:00-9:30	Variations in local dialect recognition tasks *Clai Rice* *Wilbur Bennett*		Linguistic landscape of Florida International University *Gina Ailanjian*
9:30-10:00	BREAK		
10:00-10:30	PANEL: Methodological Advancements in Perceptual Dialectology	The African American linguistic Brown Derby: Community soup, its salad, its side *Mary B. Ziegler*	Esperanto: A study of language word order *Seth Wilson* *Chad Davis*
10:30-11:00	PANEL: Methodological Advancements in Perceptual Dialectology	African American perceptions of language and identity *Sonja Lanehart* *Ayesha Malik*	Old habits: Past habituals, change, and input varieties *Gerard Van Herk* *Kirk Hazen* *Tyler Kendall*
11:00-11:30	PANEL: Methodological Advancements in Perceptual Dialectology	'What'chu say he say!': spoken word as social (inter)action and performed Black feminism *Tiffany Marquise Jones*	On the syntax of free relatives in Appalachian English: They are not standard (relatives) *Greg Johnson*
11:30-12:00	PANEL: Methodological Advancements in Perceptual Dialectology		Head and dependent marking in the South Lebanese Arabic Noun Phrase *Wassim Bekai*
12:00-1:00	11:45-1:00 SECOL Executive Meeting	LUNCH ON YOUR OWN	

Tuesday, March 29			
	- Iberville -	**- Bourbon -**	**- Bienville -**
1:00-1:30	Extending the Linguistic Atlas web site *Bill Kretzschmar*	PANEL: A preliminary look at English in Independence, Louisiana	Subject pronoun expression in Spanish: Do we really know how verbs condition pronouns? *Rafael Orozco* *Caroline Hachem*
1:30-2:00	Intradialectal phonetic variation in Southeast Georgia: Evidence from LAGS *Rachel Olsen* *Margaret Renwick*	PANEL: A preliminary look at English in Independence, Louisiana	Unexpected dialect divergence in a situation of language contact: Expletive negation in Spanish in contact with Catalan *Ricard Vinas de Puig*
2:00-2:30	Monophthongization of /ay/ as a local identity marker *Paul E. Reed*	PANEL: A preliminary look at English in Independence, Louisiana	
2:30-3:00	BREAK		
3:00-3:30	The semiotic capital of mobility: 'Classic' code-switching and 'radical' code-mixing *Agnes Bolonyai* *Kelsey Campolong*	Dialects and linguistic sub-regions of North Louisiana *Lisa Abney*	Evidence for the paradigm-linkage theory in Creek verb inflection *Derek Legg*
3:30-4:00	Discursive co-construction of Chinese returnee applicants' identities in a job-hunting reality TV show *Yuqiu Liu*	The Englishes of New York City and New Orleans: Why are they similar? *Connie Eble*	Notes on mirativity in Hupa (California Dene) *Ramon Escamilla*
4:00-4:30	SECOL Planning Meeting	Indexing place and race in New Orleans jazz: A sociophonetic analysis of New Orleans jazz musicians *Lauren Colomb*	Functional dissociations between production and comprehension *Doug Merchant*
4:30-4:50	BREAK		
4:50-5:10	General Business Meeting		
5:15-6:45	PLENARY : Astor Ballroom **Who Owns "Who Dat":** **Linguistic Innovation, Cultural Property Rights, Copyright, and the NFL** Shana Walton, *Nicholls State University*		

Wednesday, March 30			
	- Iberville -	**- Bourbon -**	**- Bienville -**
8:00-8:30	Cognitive linguistics and literature *Ralf Thiede*	The functions of code-switching in bilingual Spanish-English songs *Giovani Lopez*	A lowkey example of language change: "Lowkey you might find this interesting" *Stacey Stanfield* *Kristen Thomas*
8:30-9:00	Literary dialect In Flannery O'Connor's "Good Country People" and "The Lame Shall Enter First" *Katie Ireland Kuiper*	Functions of English to Spanish code-switching in young adult Facebook statuses *Alejandra Torres* *Irina Shport*	Gameday revisited *Robin Sabino* *Sarah Pitts*
9:00-9:30	Dialectal depictions of Africans and African diasporans in French comics *Michael D. Picone*	¿Canté o he cantado? On the relationship of Spanish varieties of textbooks and the Spanish variety of instructors. *Sandra Martinez-Franco*	Sociolect much?: Buffy the Vampire Slayer, sociolects, & student engagement *Ashley Akenson*
9:30-10:00	BREAK		
10:00-10:30	"He a white boy?": A phonological analysis of style shifting in the rap performance of Rob Sonic *Mariah Parker*	The mysteriously absent French in Old Mines, Missouri *Mike Olsen*	SLA for PCs and MICs into MCSs: The presence of Thomason's and Baker's theories in current studies *Joshua Hummel*
10:30-11:00	Hip Hop's (un)official religion: Examining distinctively Islamic features in Hip Hop Nation language *Ayesha Malik*	PANEL: French and Creole in Louisiana and Southeast Texas	Investigating the effects of second language learning context and proficiency on lexical access *Maria Gabriela Puscama* *Irina Shport* *Dorian Dorado*
11:00-11:30	Performing African-ness through Hip-Hop in the global marketplace *Brianna Cornelius*	PANEL: French and Creole in Louisiana and Southeast Texas	Goal setting in the second language classroom and its implications for second language acquisition *Alyssia Miller*
11:30-12:00	Codes, markedness, and intertextuality in multilingual and multidialectal contexts: Evidence from Guatemalan and Chican@ hip-hop *Tom Lewis*	PANEL: French and Creole in Louisiana and Southeast Texas	Assessing daily participation through self-assessment *Laura Rubio*
12:00-1:00	LUNCH ON YOUR OWN		

	Wednesday, March 30		
	- Iberville -	**- Bourbon -**	**- Bienville -**
1:00-1:30	The egocentric organization of language and its implications for the semantics-pragmatics distinction *Mark Honneger*	Public versus private: Lexical variation between Cajun French and Mississippi Gulf Coast French *Virginia Geddie*	Language values: Latent linguistic cues on Lafayette menus *Kelly Carlson*
1:30-2:00	Language contact beyond languages *Robin Sabino*	Adaptive strategies of Cajun French loanwords into Isleño Spanish *Felice Coles*	Gatekeepers of Luxury? Discursive Strategies Employed for Identity Work by MAC Cosmetics *Brooke Wallig*
2:00-2:30	Multi-(proto-)lingual contact as a primate prelude to language emergence *Thomas R. Sawallis*	Looking for Louisiana French... *Ashley Luoma* *Tamara Lindner*	Contact between Tojolabal and Spanish: Stability and change *Mary Jill Brody*
2:30-3:00	Challenges facing Arabic-speaking Iraqi refugees at American Schools *Saad Bushaala*	We don't want your help: The reasons why French revitalization is still a largely foreign job in Louisiana *Albert Camp*	Narrative in support of an end-state statement: Evidencing cross-linguistic influence in learning paths and discoursal outcomes *Asha Tickoo*
3:00-3:30	BREAK		
3:30-4:00	Determining the role of acoustic cues in perception of reduced forms *Lisa Lipani*	Frysk trade and culture: A detritus of Anglo privilege *Katie Broer Lambert*	
4:00-4:30	Vocal (dis)harmony in two Kaqchikel suffixes: Eliminating the underspecification of segmental information *Brett Nelson*	From "Nub" to "Dahab": The lexical shift of Fadjicca Nubian to Arabic in Egypt *Asmaa Taha*	
4:30-5:00	Influence of internal and external contact and TV on variation in rural child language *Rania Habib*	Hall speak: Language contact and lexical borrowing on halls of residence at the University of the West Indies *Kellon Sankar*	
5:00-6:30	**CLOSING RECEPTION**		

PANEL: French and Creole in Louisiana and Southeast Texas

Andrew Abdalian, Aurore Denizot, Eva Hitchcock, Tom Klingler,
Sarah Goolishian, Kaitlin Maheu, Natalie Schmitz, Jonathan Slaughter,
Selene Smith, Mallory Wheeler, N.A. Wendte
Tulane University

The three presentations comprising this panel report on linguistic fieldwork conducted in three areas where Louisiana French or Louisiana Creole is in imminent danger of disappearing. The linguistic situations in two of the regions, Grand Isle and several communities in southeast Texas, have never been the subjects of in-depth study, and our work will therefore shed new light on what variety or varieties are spoken there and by whom. The creole language of the third region, Pointe Coupee Parish, was described in detail in Klingler (2003a), and our report on our work there will provide an update on the health of Louisiana Creole in an area where it was once widely spoken.

Vestigial French on Grand Isle

Grand Isle, a barrier island off the south coast of Louisiana in the Gulf of Mexico, has long been a destination for vacationers, and in the nineteenth century it was especially popular among New Orleanians, whose variety of French was reportedly spoken throughout the island in the early twentieth century (Wartburg 1942: 77). Today there remain fewer than a dozen fluent speakers of French on Grand Isle. Very little has been written about the variety spoken in this area, but what sparse information we do have indicates that it differs from the French of most other parts of Louisiana in interesting ways, likely due at least in part to its connection to New Orleans, where vernacular French has today almost entirely disappeared (see Picone 2006; Picone & Valdman 2005 for discussions of the French of Grand Isle). The most salient feature of Grand Isle French is the use of a dorsal *r* rather than the apical variant found in nearly all other parts of the state, and Picone (2006) also notes the variable use of *qui* and *qu'est-ce que* as inanimate interrogative pronouns; yet because of a dearth of studies of this variety of Louisiana French, we know almost nothing else about it and have little indication of to what degree it is similar to or different from the French of the rest of Louisiana. The goal of our research is to better document the French of Grand Isle before it disappears entirely in order to have a more complete understanding of language variation in francophone Louisiana. In this presentation, we report the preliminary results of our fieldwork, focusing on the linguistic features we have found that set it apart from the rest of Louisiana French.

The current situation of the Creole language in Pointe Coupee Parish

Pointe Coupee Parish is situated on the west bank of the Mississippi, upriver from Baton Rouge. While the oxbow lake known as False River attracts many vacationers, Pointe Coupee differs from Grande Isle in being situated squarely in Louisiana's plantation country, with an economy that was traditionally based on the cultivation of sugarcane and cotton. As in other plantation regions of francophone Louisiana, Louisiana Creole had a strong foothold in Pointe Coupee, and while Louisiana Regional French (see Klingler 2009) and Plantation Society French (see for example Picone and Valdman 2005) were surely once spoken there, by the 1990s Creole was the only French-related variety still in use by natives of the parish, including African American, whites, and "Creoles of color" (Klingler 2003a). Today the language is severely threatened with extinction, as most remaining speakers are elderly and Creole is not being transmitted to younger generations. In recent decades, however, there have been attempts to revive the language, including the formation of a group called "Les Créoles de Pointe Coupée" whose mission is to create new speakers of the

language. In this presentation, we report on our efforts to determine how many Creole speakers remain in the area, how attitudes towards the language have evolved since Klingler's 2003 study, and what effect language preservation efforts have had.

Linguistic diversity among Louisiana Creoles in Southeast Texas: Initial observations

Creoles of Color (Creoles, hereafter) have been present in Southeast Texas since the 1820s (Jordan-Bychkov 1981). This area can be loosely defined as the Golden Triangle (Orange, Port Arthur, and Beaumont) and the greater metropolitan area of Houston. Subsequent waves of migration following the oil boom and the rise of violent racism in Louisiana further augmented the number of Creoles living in the area (Chambers 2014). Many of these immigrants came from rural southwestern Louisiana and brought their language(s) with them. Yet as Klingler (2003b) effectively demonstrates, ethnic designation is no clear indicator of one's language choices. Creoles have historically spoken Louisiana Creole, Louisiana Regional French, and in some cases, both. The situation is further complicated by the extremely close relationship between the French and Creole languages spoken in Louisiana, the internal variability within Louisiana Creole itself, and the high degree of language contact between the two varieties in many contexts (Marshall 1997, Valdman and Klingler 1997). For this paper, N.A. Wendte will present an initial analysis of interviews with a small sample of self-identified Creoles living in Southeast Texas which, to the best of our knowledge, constitutes the first study of language use among this transplant population. Wendte will compare and contrast the linguistic codes that each participant uses as well as their differing attitudes towards language varieties and ethnicity.

Chambers, Glenn. 2014. "'Goodbye God, I'm Going to Texas': The Migration of Louisiana Creoles of Colour and the Preservation of Black Catholic and Creole Traditions in Southeast Texas." *Journal of Religion and Popular Culture* 26 (1): 124–43.

Jordan-Bychkov, Terry G. 1981. *Trails to Texas: Southern Roots of Western Cattle Ranching*. Lincoln: University of Nebraska Press.

Klingler, Thomas A. 2003a. *'If I could turn my tongue like that': The creole language of Pointe Coupee Parish, Louisiana*. Baton Rouge: LSU Press.

Klingler, Thomas A. 2003b. Language labels and language use among Cajuns and Creoles in Louisiana. *University of Pennsylvania working papers in linguistics* 9(2):77-90.

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Marshall, Margaret M. 1997. The origin and development of Louisiana Creole French. In Albert Valdman (ed.). *French and Creole in Louisiana*. New York: Plenum. 333-349.

Picone, Michael D. 2006. Le français louisianais hors de l'Acadiana. *Revue canadienne de linguistique appliquée/Canadian journal of linguistics* 9(2) :221-231.

Picone, Michael D. & Albert Valdman. 2005. La situation du français en Louisiane. In Albert Valdman, Julie Auger, and Deborah Piston-Hatlen (eds). *Le français en Amérique du Nord : état présent.* Saint-Nicolas, Québec : Presses de l'Université Laval. 143-165.

Valdman, Albert & Thomas A. Klingler. 1997. The structure of Louisiana Creole. In Albert Valdman (ed.). *French and Creole in Louisiana*. New York: Plenum. 109-144.

Wartburg, Walther von. 1942. To what extent is an atlas of Louisiana French possible and desirable? *American Council of Learned Societies* 34:75-81.

PANEL: Methodological advancements in Perceptual Dialectology

Jennifer Cramer, Annabelle Bruno, Ben Jones, Katka Showers-Curtis
University of Kentucky

Perceptual Dialectology is a field of study wherein linguists ask non-linguists to comment on, in various ways, the dialect landscapes within which they live (cf. Preston 1989, 1999; Long & Preston 2002; Cramer & Montgomery 2016). The methods traditionally employed within this field of study are varied, typically including: a draw-a-map task […] designed to elicit where non-linguists believe dialect boundaries exist […]; a degree-of-difference rating task, wherein a participant rates how different a variety is with respect to his or her own variety; pleasantness and correctness evaluations, in which participants rate how pleasant or how correct a certain way of speaking is; voice placing tasks, which require participants to estimate, given an audio sample, from where a particular voice comes; and qualitative analysis of other data, including labels used in the draw-a-map task, focus group reactions to voices, and interviews in which participants overtly share language beliefs. (Montgomery & Cramer: 10)

While these methods have proved useful, recent advances in the types of technology available, in terms of data collection, processing, and analysis as well as the rapid emergence of social media and other internet-based forms of communication, have opened the door to new ways of discovering and understanding what non-linguists believe about language and variation. Such advances, like the use of Geographic Information Systems (GIS) technologies in the analysis of the draw-a-map task (e.g., Evans 2011; Montgomery & Stoeckle 2013; Cramer & Montgomery 2016), have pushed the envelope of what had heretofore been possible in Perceptual Dialectology research.

In this panel, we will provide a brief introduction to Perceptual Dialectology and its methods, which will be followed by four papers addressing methodological advancements that have improved and expanded upon previous methods in various ways. Additionally, after the presentation of these papers, panel members will conduct a detailed discussion dealing with the pitfalls of making such developments.

Best practices in Perceptual Dialectology research design

Two common elements of Perceptual Dialectology research are mental map tasks and "degree-of-difference" rating tasks. These tasks require that participants answer questions, complete map tasks, and share opinions about language use without the use of clunky scholarly terms. In other words, Perceptual Dialectology is how linguists approach non-linguists in an attempt to understand how language is understood. And since language is intimately connected to notions of "self" and "other" (Bucholtz & Hall 2004), Perceptual Dialectology offers a perfect methodology for examining how non-linguists understand and negotiate identities, especially in certain border communities where it is expected that identification is more fluid (e.g., Cramer 2010).

The current study is concerned with Madison County of southwestern Illinois, situated on the eastern bank of the Mississippi River, diagonally across the border from St. Louis, Missouri. The three central questions in this study all pertained to linguistic identity:
1. Since physical geography is not always an indicator of language difference, do Illinoisans perceive the Mississippi and Missouri Rivers as indicators of language difference?
2. Illinois is typically grouped with the Midwest and often separately from St. Louis, though linguistically "southern" varieties are thought to begin just south of Madison County. Do Illinoisans

in Madison County identify as Northern, Midwestern, Southern, or something else? Is this identity static or dynamic?
3. Do the people who live within its bounds perceive the St. Louis Corridor?

Employing map tasks and degree-of-difference rating tasks through random sampling, 17 participants finished all tasks and fit the criteria for participating. Cramer (2010) has shown that dialect perceptions and regional identities are often messy and do not fit within neat, clear lines. Initial results have shown this to be the case in our study as well, with nine participants grouping Madison County with St. Louis on their maps and eight grouping the county with Southern Illinois. Residents of Madison County had mixed feelings about their perceived 'Southernness.' Qualitative results also showed a definite divide between Northern and Southern Illinois, but the St. Louis/Madison County area itself was perceived as Southern, Midwestern, and/or a mix of urban and rural dialectal features. Additionally, the data revealed no clear pattern of a perceived St. Louis corridor, at least from the perspectives of the participants with whom we interacted during this study.

In exploring the data collected in this specific research project, this presentation will highlight traditional methods in Perceptual Dialectology and will explore specifically the best practices for conducting such research with respect to finding appropriate participants, eliciting responses to the tasks, using Likert Scales for language attitude studies, and processing map data.

Moving with technological advances in Perceptual Dialectology

Perceptual dialectologists have for several decades turned to the collection of mental maps to enrich our understanding of how lay people view the distribution of language variation (e.g., Preston 1989; Cramer 2010; Evans 2011). The method, borrowed from the field of cultural geography (e.g., Gould & White 1986), has relied on the collection of hand-drawn maps. In order to interpret these maps, digitization is required if the dialectologist wishes to conduct more robust statistical analysis through Geographic Information System (GIS) tools. Advances in the use of GIS have made such software an increasingly important aspect of data processing and in the rendering perceptual dialect maps of broader areas (Montgomery & Stoeckle 2013). However, though the use of GIS is becoming more standardized (e.g., Montgomery 2007; Cramer 2010; Evans 2011; Cramer & Montgomery 2016), the process of digitization of hand-drawn maps is in itself still very time consuming; while some effort has been made to process maps digitally in the past (Preston & Howe 1987) through the use of digitizing pads, the practice was largely abandoned due to shortcomings of the technology at that time.

This presentation examines how recent technological progress has allowed for a reexamination of digital tools in the collection of mental dialect maps. Of particular note is the availability of new software that the linguist can employ in collecting data in a virtual environment. In addition to surveying these programs, a comparison is made of the types of maps that can be collected digitally to those collected in the traditional pen-and-paper format. In particular, this presentation focuses on data collected using both methods in a study of the perceptions of non-linguists in New England. The presentation will conclude with directions in which this method can be taken.

Creating links between mental maps and language attitudes tasks

Early studies in Perceptual Dialectology maintained a distinction between two of the major tasks of data collection: the draw-a-map task, which asked participants to draw dialect boundaries on a map, and the "correctness" and "pleasantness" rating task, which asked participants to rate

individual states in terms of how correct or pleasant they perceived the speech spoken there to be (e.g., Preston 1989, 1999; Niedzielski & Preston 2000). This separation appears to have its roots in researchers' various attempts to address the question of where the best or worst language variety can be found. Mental mapping, while a straightforward activity for non-linguists to complete, only indirectly addresses the best/worst question, while ranking states provides a more explicit, easily quantifiable answer. Niedzielski and Preston, in surveying the methods employed in earlier studies of this sort (45-96), connect both of these activities to cultural geography (e.g., Gould & White 1986), also perhaps indicating an origin of the separation of such activities.

It is, however, valuable for linguists interested in non-linguists' language attitudes to make stronger connections between the mental maps that participants draw and their sentiments toward the varieties they have distinguished. To this end, this presentation includes a description of the methods we have employed that make the connection explicit, such that the rating tasks directly point back to the maps participants draw. In this data collection procedure, after drawing maps with dialect areas labelled, participants were asked to complete a language attitudes survey about each variety they delimited. In this task, participants listed the labels used on their maps, and, using a four-point scale, rated these varieties in terms of certain social characteristics. Further information was also provided by participants in the form of open-ended questions about the variety they have rated.

In this presentation, I discuss how this methodological decision helps to provide a well-rounded picture of non-linguists' views of the dialect landscape. Additionally, I address the issue of quantification that arises when the items rated are derived individually instead from the top-down, as in rating the same set of states. That is, once overarching category labels are established, a post hoc Tukey HSD (Honestly Significant Difference) test can be used to compare scores for different varieties to determine which varieties are perceived to be the best/worst varieties for each social characteristic.

Digital innovations in placing voices

A task used in early work in Perceptual Dialectology and several recent research projects is the placing voices task, where participants are asked to listen to a recording and place the speaker in the recording in a region of origin. Preston (1993, 1999) asserts that participants do well with this task. Others have had mixed results. For example, while Williams, Garrett, and Coupland (1999), Clopper and Pisoni (2004), and Cramer (2010) found that general participants did not perform particularly well with this exercise, but Preston (1993), Purnell, Idsardi, and Baugh (1999), Fridland, Bartlett, and Kreuz (2004) found that participants excelled at the task. Despite possible evidence to the contrary, Preston believes this task to be relevant to Perceptual Dialectology and urges linguists to make use of it more often.

This presentation focuses on a Perceptual Dialectology study that did not employ a traditional draw-a-map task, but rather employed maps as a means for participants to place voices. One recording at a time, native Slovak-speaking participants listened to recordings of Slovak speakers from different dialect regions of Slovakia. Participants listened to these recordings in an online environment and were asked to:
a) Place on a map where they thought the person was from and
b) Give the name of the city they thought the speakers in the recordings were from.

What makes this study different from previous attempts at placing voices is that it was completed online, in an environment where participants could click on the map multiple times before making

their final decision. In this environment, participants could see only their most recent/last click, but by using JavaScript in the background, all participant choices were tracked in real time. Knowing how long it takes a participant to choose a location on the map and whether they choose multiple locations before selecting a final choice can help us better understand whether people make voice-placement decisions based on evidence or at random.

In addition to this advancement, this presentation addresses an issue specific to this research project; namely, what happens when the map that contains the appropriate spatial information for use in a Geographic Information System (GIS) tool does not match the map that respondents would be accustomed to viewing? The question was: Do we use a map that looks different from the map people have looked at all their lives in order to have "more accurate" GIS coordinates, or do we use the map they are used to and use ArcMap to georeference this map? This presentation addresses how to employ these methods, including the JavaScript for tracking clicks and instructions for georeferencing non-GIS maps.

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Clopper, Cynthia G., & David B. Pisoni. 2004. Homebodies and army brats: Some effects of early linguistic experience and residential history on dialect categorization. *Language Variation and Change* 16: 31-48.

Cramer, Jennifer. 2010. *The Effect of Borders on the Linguistic Production and Perception of Regional Identity in Louisville, Kentucky*. Urbana-Champaign, IL: University of Illinois dissertation.

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PANEL: A preliminary look at English in Independence, Louisiana

Nathalie Dajko, Lisa Sprowls, Andrew Abdalian
Tulane University

In this panel we present an early look at research conducted in Independence, Louisiana. Located approximately an hour north of the city of New Orleans, Independence was largely settled by Sicilian immigrants in the early 20th century. Today, Independence, along with the nearby towns of Amite and Loranger, is a bastion of Sicilian culture in the Deep South. Residents also clearly identify as Southern, in contrast to their neighbors in New Orleans, who insist they are not (Carmichael 2014). Independence is located at a linguistic and cultural crossroads, halfway between the city and the rural Deep South that surrounds it.

Very little research has yet been conducted on English in Louisiana, and beyond that, English outside Acadiana. This project therefore presents an early look at statewide variation. Moreover, the question of why New Orleans and New York working class varieties of English sound similar is an open one that an examination of varieties outside the city can help to answer. Dillard (1985) suggests it is due to the similarity in historic immigrant populations, while Berger (1980) and Labov (2007) attribute it to the interaction between the two cities via their ports. Independence represents a sort of linguistic missing link: like the two cities, it accepted large numbers of Italian immigrants. But unlike them, it lacks the Irish, German and large African American populations. Its location inland placed it far enough from the city that daily interaction was relatively rare, and its contact with New York, both direct and indirect via New Orleans, was minimal. In two papers and a video presentation, we examine features of Independence English based on interviews with eight native speakers: Which features does it share with New Orleans, New York, and Southern varieties of English? How does Independence's history affect the speech heard there today?

In the first paper, Lisa Sprowls examines four variables: th-stopping, /ai/ monopthongization, the low-back merger, the curl/coil reversal. Four of eight participants lacked th-stopping. However, these features were frequent in the speech of the two oldest participants, accounting for nearly half of their pronunciations. All participants produced *cot-caught* with two distinct vowels. Participants showed more variation with *card-cord*, however, with the vowels produced closer together than *cot-caught* and also merged for backness in half of the participants. This shows neither the clear split of Southern English nor the merger of New Orleans. Considering /ai/, only two participants produced this vowel, on average, as a full diphthong; the rest had an average /ai/ as a weakened diphthong or monophthong. Monophthongization of specific tokens ranged from 5-72% across participants. This is indicative of a Southern English pronunciation. Older participants also used classic New Orleans features such as *make [age]* and the curl/coil reversal shared by New Orleans and the New York area. This analysis thus shows that Independence English shares features of both New Orleans/New York and Southern Englishes, with no clear indication as to which dialect it should be classified with. This vague classification is mirrored by participants' comments about Independence English, in which they pick up on both Southern and New Orleans features in their own speech.

In the second paper, Nathalie Dajko examines the patterning of post-vocalic r-lessness in the English spoken in Independence. Becker and Carmichael (2014) compared the rates of r-lessness in New Orleans and New York and found that the patterning suggested a diffusion from New York to New Orleans. If Independence shares the pattern found in New Orleans, the lack of contact between the two would throw into question the suggestion that straightforward diffusion from New York is the source of r-lessness in New Orleans and that instead both Independence and New Orleans did

not participate in the general Southern move away from non-rhoticity. In the case of Independence, this might be attributed to the strong affiliation with Sicilian heritage that puts the town at a crossroads of identities.

Finally, Andrew Abdalian presents *The History and Language of Independence, LA*, a video introduction to the town featuring interviews with natives, highlighting its cultural and linguistic history. The film focuses in particular on the participants' identity and its tie to linguistic features, noting in particular Italian retentions still heard in the town today.

Dialects and linguistic sub-regions of North Louisiana

Lisa Abney, *Northwestern State University*

Like much of the South, North Louisiana has generally been characterized as homogenous in terms of both culture and language. Those unfamiliar with North Louisiana either assume that everyone in Louisiana has a Cajun dialect or that North Louisiana speakers are mono-cultural, rural, and unsophisticated—a view ably expressed by Ignatius J. Reilly, protagonist of John Kennedy Toole's novel *A Confederacy of Dunces*: "That was the only time that I had ever been out of New Orleans in my life. [. . .] Speeding along in that bus was like hurling into the abyss. By the time we had left the swamps and reached those rolling hills near Baton Rouge, I was getting afraid that some rural rednecks might toss bombs at the bus. They love to attack vehicles which are a symbol of progress, I guess." (Toole 19). Depictions like this and those conveyed inpopular media by television series such as Duck Dynasty provide images of North Louisiana, which while they may contain realistic elements, reduce North Louisiana culture to a series of stereotypes which ignore the region's rich history and layers of culture. Despite these reductionist depictions, more accurate images and evidence of Northern Louisiana dialect and culture in print date to the late 1800s, and more recently, the data derived from Linguistic Survey of North Louisiana indicates that there are three sub-regions which emerge in North Louisiana. The Lexical, phonological, and semantic features of these show clear differences across sub-regions. For the purposes of this research, North Louisiana begins at a line that can be drawn across the southernmost boundaries of Vernon and Rapides Parishes. Rapides Parish marks the spot where the Cajun culture becomes less prominent and Anglo-Scots-Irish and African-American cultural influences increase, and considering its location on the Louisiana map, it can be considered the gateway to the northern region.

The three sub-regions of North Louisiana can be divided thusly, the Neutral Strip, established with the execution of the Louisiana Purchase, created a zone between present-day Louisiana and Texas which functioned as the ungoverned buffer between Spanish Texas and American Louisiana from 1803 to 1821, provides a relatively stable marker for the western-most linguistic boundary. Spanning from just south of Leesville to Shreveport and then to the Rapides and Natchitoches Parishes as the Eastern boundaries. These Parishes compose Region 1: Caddo, Bossier, Red River, DeSoto, Sabine, Natchitoches, Vernon. The second dialect region is bordered by Natchitoches Parish and Bossier on the West with the Red River and runs along Highway 165 on the East with a slight meander in the middle section of this sub-region. Included Parishes for Region 2 are Webster, Claiborne, Lincoln, Union, Jackson, Bienville, Winn, Grant, Rapides, LaSalle, Caldwell, and Catahoula. Region 3 employs Mississippi as its border to the East and parts of Highway 165 to the West. Concordia, Tensas, Franklin, Madison, Richland, Ouachita, Morehouse, West Carroll, East Carroll Parishes form the third region of North Louisiana.

Linguistic landscape of Florida International University

Gina Ailanjian, *Florida International University*

Linguistic Landscape (LL) is the study of public signage. Landry and Bourhis (1997) defined LL as "the visibility and salience of languages on public and commercial signs in a given territory or region." These signs can be billboards, street signs, warnings, notices, public road signs, government signs, commercial shop signs, etc. The study that has been conducted shows the LL of Florida International University (FIU) in Miami, Florida. FIU is a Hispanic Serving Institution (HSI), which has a Hispanic population of 63%. The aim of this study is to gain insight as to if the signage reflects the background of the students at the university. Also, to see if the signs are displayed more in Spanish, which would serve the majority population, or the dominant language in the United States, English. The LL of the university should be an actual representation of the students that it serves. Spanish is the predominant language in Miami, Florida with about 70% of children five years and older speaking Spanish. Considering this is an international university and an HSI, the hypothesis is that there will be more signage in Spanish than English.

Sociolect much?: Buffy the Vampire Slayer, sociolects, & student engagement

Ashley Akenson, *Tennessee Tech University*

What happens when different people from different worlds with different experiences come together to slay vampires and save the world? Sunnydale explodes with language from Fyarl to Latin to English. Out of this linguistic explosion, sociolects emerge as a tool in navigating the dangers and uncertainties of the Buffyverse. Buffyspeak, the overarching term for the unique linguistic patterns found in Joss Whedon's TV series *Buffy the Vampire Slayer* (BtVS), has been explored in multiple ways: vocabulary—including slang (most notably examined by Michael Adams in *Slayer Slang: A Buffy the Vampire Slayer Lexicon*), syntax, character identity, cultural representations, cross-cultural significance, and the implications and assumptions surrounding gender, age, socioeconomic status, nationality, education, and looks. It is clear the BtVS's extraordinary use of language not only captures imagination and curiosity but also holds significance across decades and socio-cultural strata. But Buffyspeak's sociolects go largely unexamined. In this research, 30 episodes spanning BtVS's seven seasons were randomly selected, reviewed for evidence of sociolects, and then further analyzed to identify distinguishing sociolect characteristics, particularly through vocabulary choice, neologisms, and syntax. After identifying over 20 distinct sociolects, four sociolects were chosen for analysis: Cali Teenage Girl, Scooby Speak, Slayer Speak, and The Brits. The former seem to be highly recognizable and more accessible, while the latter seem to link the characters in more subtle ways. The initial analysis reveals that sociolect recognition assists in making discerning choices concerning inclusion and differentiation—a key to survival in the Buffyverse when friend and foe may look the same, even beyond first glance. Sociolects are not simply a linguistic device to make characters quirky and interesting—they are an essential survival tool that alerts the characters to who is part of the gang in a world where good guys go bad and bad guys can get souls. The sociolects they employ protect them and help them save the world as much as stakes and holy water do. The use of sociolects in BtVS as a tool of differentiation and inclusion mirrors what happens in daily life, making them significant tools in helping students discover language and linguistic significance in unexpected places (those of fun and play, not work and school). Students can begin to understand how sociolects function in everyday life by recognizing how they function in the Buffyverse.

Power relations & ideology in multilingualism: Analyzing the linguistic landscape of Morocco

Mohammed Albakry, *Middle Tennessee State University*

With two local languages (Arabic and Berber/Amazigh) as official languages and two European languages (French and Spanish) as colonial legacies with different degrees of presence, multilingualism is a defining component of the Moroccan landscape (Sadiqi, 2003, Ennaji, 2005). While Spanish is mainly confined to the northern part of the country, French has a strong, widespread presence and social class associations in all aspects of Moroccan life. The Arabization policy adopted by the government to weaken French's postcolonial dominant position has only been successful in marginalizing the indigenous Berber/Amazigh (henceforth Amazigh). The growing movement of cultural/ethnic rights, however, forced a change in language policy and eventually culminated in the constitutional amendment in the wake of the Arab uprisings of 2011, an amendment that granted the Amazigh language an official status in Morocco for the first time in its history. All these languages signal different affiliations and identity markers in Morocco and tend to complement, mix, and compete with one another in different functional, contextual, and regional domains. The proposed paper is about the dynamics of Moroccan language policy and politics in particular, but it is fundamentally linked to broader issues of ideology, ethnicity, and power. The main purpose is to address the question of how the multiple languages operating in Morocco both at the functional and symbolic levels shape, reflect, and signal the political affiliations, self-interests, and perspectives of different groups—Arabs versus Amazighs, modernists versus traditionalists, and religionists versus secularists. It seeks to analyze the Moroccan sociolinguistic environment in light of the recent developments in Amazigh language revitalization, the rise of Islamism with its traditional emphasis on Standard Arabic as a sacred language inextricably tied to religion, the secularists' calls for elevating the status of Moroccan Arabic (Darija) from a spoken vernacular to a medium of writing, and the recent ground gained by the English language vis-à-vis French in Moroccan educational and cultural domains. I will demonstrate that more than simply systems of communications, these languages act as symbols of group memberships and cultural proxies.

Discourse analytical study in a counseling session

Enas Albasiri

Several studies have stated that counselors with the institutional power lead the dialog in counseling sessions while the patients have no active participation in the conversation or the treatment (Jorgensen, 2000; Talvitie & Reunanen, 2002; Thornquist, 1994). However, treatment fit, which is studied in this paper, is the degree to which the counselor and the client agree on the issues and counseling goals as well as the initial treatment plan (Curtis, 2014). This research sheds light on analyzing the way psychological counselors talk to their patients; above all, how counselors posit themselves and their patients in a counseling session. While the language analysis in counseling as embedded in institutional discourse consists of both spoken language and body language, this study primarily investigates the linguistic features of the verbal interaction. Data are drawn from an educational video on YouTube for a psychological counseling using the treatment fit strategy. The purpose of this video is to increase awareness of mental health and to demonstrate how to conduct a first counseling session using the treatment fit approach to help people thrive. Evidence indicates that there is an agreement between the therapist and the client in identifying issues, setting goals, and developing a treatment plan. The counselor speech style encourages the patient to talk, and also allows him to process information. For example, the counselor uses several linguistic features to achieve his goal, such as agreeing and recasting, using hedges, congratulating, and comparing to others. He also used third person pronouns to engage the patient in the

conversation. However, the counselor utilizes the institutional power to inspire the patient and made her part of the treatment plan by asking questions such as, “what would you like to be feeling…” and “what might be a small step that you can take...”. This study points to the absolute need to enhance interactive communication between counselor and patient because successful counseling calls for a counselor to develop dialogic communication skills to exert influence on a client’s perspective or behavior.

A minimalist approach to the internal structure of small clauses

Nasser Alhorais, *Qassim University*

Much has been written about the syntax of Small Clause (SC) constructions, but the categorial node that dominates them remains an unresolved issue, though several different implementations have been proposed to find a plausible candidate. Within the framework of Minimalist Syntax , the current paper contributes to this ongoing debate by (i) arguing against a number of approaches to the categorial status of the SC node proposed in the pre-minimalist literature and (ii) suggesting that a SC constituent should be dominated by the TP-node, since the relevant construction has a tense feature and an agreement relation, as evidenced by data from Standard Arabic and French. In order to explain how tense, case and agreement exist in Small Clauses, we adopt the theories of Inheritance features (Chomsky 2006, 2008) and Multiple Agree (Hiraiwa 2000).

A grammatical sketch of Soqotri: With special consideration of negative polarity

Amani Aloufi

This study describes the major syntactic features of the Soqotri language, spoken in Socotra Island, Yemen. The Soqotri language belongs to the Modern South Arabian (MSA) languages, which with the modern Ethiopian Semitic languages and Central Semitic form the West Semitic sub-branch of the Semitic family (Huehnergard and Rubin, 2011). Based on UNESCO’s classification of levels of language endangerment, Soqotri is considered to be severely endangered: the language is spoken only by grandparents and older generations, and they do not speak it to young children any more (Moseley, 2012, p. 4). Since Soqotri is regarded as a severely endangered language, it is of utmost importance that it be described and documented.

The main purpose of undertaking this study is to document the key syntactic features of Soqotri. I present the salient aspects of Soqotri, including basic word order, noun classes, verbs, prepositions, and clausal relations. I also explore the distribution of certain lexical items in Soqotri and their relationship with two linguistic phenomena: negative concord and negative polarity. Investigating the distribution of these two linguistic phenomena is very important, because there is not a single study that deals with these phenomena in Soqotri. This study was carried out by interviewing a Soqotri native speaker consultant, who also speaks Arabic, and by examining published data gathered by other scholars in past years. The study will also contribute to typological and historical studies of Semitic languages in the Middle East. Furthermore, I hope this grammatical sketch will act as a springboard for other researchers who are interested in documenting Soqotri. This thesis also might fill the gap and give insights into the distribution of negative concord and negative polarity phenomena.

An ethnographic study of preschool classroom instruction in a Montessori school

Arwa Altwaim

The ethnography of communication is represented to understand the "communicative competence" of any speech community. The concentration of this study is an examination of the verbal and written language of a preschool classroom in a Montessori school. The methodologies used for this study are observations, video recordings, and taking notes. The participants were three teachers and fourteen children. The age range is 2-3 years old. The observations focused on the children's and teacher's natural interaction and on the influence of the written and verbal practices in the learning process. Moreover, the study explores the behaviors in order to find the patterns and the norms that guide the behavior.

The findings of this study show that the written and verbal practices of the classroom have a significant role in the success of education. It helps the teacher to facilitate the teaching process and deal with the children. The performance of the children showed that the school was able to achieve its goals. According to the director, the child's behavior has been developed rapidly after attending the school. In addition, the preschoolers' behavior were influenced by the teachers' daily input. The teachers were able to make the children adhere to the school rules. The results show that there are some repeated behavior "patterns'' among children. For example, it is noticeable that each time the teacher shows the child a feeling picture associated with a certain performance, he/she was able to imitate this behavior. The outcomes of this study contribute empirically to the notion that communicative competence is necessarily needed to understand in order to participate appropriately in any given community.

Head and dependent marking in the South Lebanese Arabic noun phrase

Wassim Bekai, *University of Balamand*

In this paper, I will investigate South Lebanese Arabic (henceforth SLA) nouns and the possessive markers attached to them such as *-i* in *bayt-i* 'my house'. I shall examine whether these markers are clitics or affixes by applying a number of tests based on Zwicky (1977), Zwicky and Pullum (1983), Klavans (1995) and Anderson (2005) among others. SLA nouns have eight possessive markers, which are identical to the eight object markers attached to transitive verbs and transitive prepositions. SLA possessive markers are in complementary distribution with full noun phrases. The substitution of a possessive marker by a full noun phrase results in a sequence of two nouns and this is known in traditional Arabic grammar as the so-called construct state (CS) as in:

(1) kte:b l-walad
book.CS DEF-boy
'The boy's book/the book of the boy'

I will describe and analyze CS as one of the options to express possession available within SLA noun phrase, its relationship to clitics, and compare and contrast CS with another kind of construction called the fake or spurious construct state (SCS). This type of phrase consists of an adjective which is followed directly by a noun and the whole phrase modifies a preceding noun. After this description, I will argue that the second element in the CS is a syntactically dependent element or a quasi-clitic but not in the SCS constructions because, contrary to CS, the second noun in the construct cannot be replaced by a clitic. The discussion of CS and SCS constructions aids in shedding light on the notion of head and dependent marking as ways of expressing the dependence of one item on another based on Nichols' (1986) study. She suggests an essential typological contrast with

respect to the way the syntactic relationship between a head and its dependents is indicated morphologically. The contrast between dependent and head marking constructions is not fixed; there are dependent-marking constructions with some head-marking features and there are head-marking constructions with some dependent-marking features. One way to express dependence in Arabic is by means of the genitive case. This is manifested in Modern Standard Arabic (MSA) but not in dialects because there is no case marking in SLA or in other Arabic dialects. The second possibility is via the CS interpreted here as an instance of head-marking, whereas the SCS is an instance of dependent-marking. I next investigate another option of expressing dependency that is the prepositional marking *taba ʕ*'of' meaning possession.

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The semiotic capital of mobility: 'Classic' code-switching and 'radical' code-mixing

Agnes Bolonyai, *North Carolina State University*
Kelsey Campolong, *North Carolina State University*

Recent years have seen a surge of interest in the re-theorization of multilingual practices that are seen to be the hallmark of the age of 'superdiversity' (Vertovec 2007) brought about by the global circulation of people and resources. These processes of globalization have been linked to the emergence of new, 'hugely complex' and unpredictable forms of communication (Blommaert 2013). It has been argued that language diversification in globalization can no longer be understood in terms of 'the traditional vocabulary of linguistic analysis' such as language, code-switching, and multilingualism (Blommaert and Rampton 2011). Scholarly attempts to move away from perceived limitations of these established notions have prompted alternative conceptualizations of multilingual practices, including 'polylingualism'(Jørgensen 2008), 'translanguaging' (García 2009, García and Li Wei 2014), and 'metrolingualism' (Otsuji and Pennycook 2010).

This paper argues that a complete break, or an 'epistemological rupture' (Blommaert 2013) with traditional conceptualizations of multilingual practices is unjustified. We explore multilingual and multimodal semiotic practices and the socio-pragmatic meanings and ideologies of mobility indexed by these practices in the context of linguistic landscapes and digital media-scapes to demonstrate fundamental similarities between 'translanguaging' and code-switching. Drawing on Bolonyai (2015), we use the notion of 'radical' code-mixing, to distinguish 'flexible and highly creative semiotic spaces and linguistic practices in which multilingual and transmodal resources are treated as highly mobile resources in meaning making' that can be linked to a particular language ideology. While acknowledging the fluid practices of modernity and mobility, this term helps to capture 'continuities and discontinuities both in form and function between 'classic' and 'radical' code-mixing' (Bolonyai 2015).

The study draws on ethnographic data—a corpus of 300 code-mixes collected by the authors from online (social/news media) and two offline sites (public signs in Budapest, Hungary and Chicago, IL) involving Hungarian-English/German/Russian/Chinese and Ukrainian/Polish/Italian/Spanish-English code-mixing. In the analysis, we provide empirical evidence for fundamental similarities in

the use of 'classic' and 'radical' code-mixing in terms of their ideational, relational, and discursive functions (Bhatt & Bolonyai 2011, 2015). A close discourse analysis identifies three distinct forms of code-mixing and traces this variation to the interplay between (1) language users' orientation to their semiotic resources as relatively mobile vs. bounded units; (2) a focus on linguistic creativity and semiotic stances for communicative effects/identity performance; and (3) the structure of speakers' multilingual repertoires. Discussing examples such as the stylized representation of English phonology in Hungarian orthography (e.g. olckúl 'old-school'), we then show how the public/private distinction operates on multilingual resources through fractal recursion and how ideologies of superdiversity reconfigure 'radical' code-mixing as multilingual/multimodal capital indexing new distinctions of (im)mobile identities.

Linguatude: What is the gumbo of our perceptions made of?

Paulina Bounds, *Tennessee Tech University*

In perceptual dialectology, the type of information put on perceptual maps given to the respondents varies from state lines, through some topographical information, to cities and towns. This research takes a systematic approach to investigate how much the differences of the information put on perceptual maps influence the results of perceptions of speech. In the first phase of the research, 100 respondents filled in empty map of the US and a state map, with answers concerning the type of information that would make a "perfect" map for them. After the results were tabulated there were five categories that received the highest marks: capital cities, state (or county) lines, interstates, major cities, and topography. In the second part of the research, the five categories were translated to five types of the US and stare of Tennessee maps. Also, an empty map of the US and Tennessee were added as control maps. 180 respondents were asked to fill in maps with their perceptions. Each type of map was filled in by 30 respondents. Then, the maps were processed in Arc GIS software to indicate polygons that covered the areas of perceptions marked by the respondents. Thus, the result maps showcase how the respondents' perceptions accumulate depending on the basemap used. The analysis indicates that while the information provided on maps influences the perceptions on the national level, it is not as strong on the state level. On the national level, it appears that state lines and interstates are the most different from the control map (empty map), and capital and major cities the most alike the control map, with topography map falling somewhere in between. On the state level, all of the results on each basemap are different from each other and do not resemble the control map. This vast difference between the national and state level maps may indicate that the speakers are activating different types of schemas to put down their perceptions on the maps. On the national level, the shared cultural schema seems to point majority of the speakers in similar directions, while a more abundant and individual experiences with their native state allow them to depict the variation in its more "messy" way, not relying as much on the information given by the basemaps.

Contact between Tojolabal and Spanish: Stability and change

Mary Jill Brody, *Louisiana State University*

This paper reports on a pilot study on language change in Tojolabal, a Mayan language that has been in long-term contact with Spanish. It examines conversational narrative texts from three generations of speakers of Tojolab'al to determine the influence from Spanish on the structure of Tojolab'al narrative discourse. Both discourse markers borrowed from Spanish and those

indigenous to Tojolab'al are examined to determine discourse structure. Clyne (2003) and Matras (2006) have claimed that the borrowing of DMs changes the discourse structure of the borrowing language to more closely resemble that of the lending language.The identity and function of discourse markers is well understood for both languages (see Poblete 1998 for Spanish and Brody 2010 for Tojolabal). Discourse markers borrowed from Spanish appear frequently even in the speech of the oldest, monolingual generation. Borrowed discourse markers often occur in pair with indigenous discourse markers, as is common in language contact situations (Aikenvald 2002). Tojolabal demonstrates narrative discourse structuring that differs from that found in Spanish: e.g., a very high frequency of repetition, the use of overlay narrative structure (Grimes 1972), and the impetus for dialogue (see Brody 2010).

Findings include that although the youngest generation uses many more words (nouns, verbs) borrowed from Spanish than do the earlier generations, the narrative discourse structure, as indicated by the use of both borrowed and indigenous discourse markers, remains substantially the same across the three generations.

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Frysk Trade and Culture: A Detritus of Anglo Privilege

Kathleen Broer Lambert, *McMaster University*

The Frisii began settling in Frisia around 500 BC; Pliny the Younger notes their preferred locales on terpen in his government letters. The 7th-century *Frisian Realm* [650-734] under the kings *Aldegisel* and *Redbad* centred its powerbase in the city Utrecht. Its end came in 734 at the *Battle of the Boarn*, when the Frisians were defeated by the Franks. *Frisia Magna* was occupied by Vikings in the 840s, until they were expelled between 885 and 920. Dirk of Holland established Egmond Abbey at this time, between 920-5, in preparation for Norse trader incursions and resettlement of dispossessed cattle traders due to breaches in the Omringdik. Mass exodus of Frank-Frysk during the worst breaches resulted in resettlement patterns near Sens, Dijon, Lyon and Airvault. Viking chieftains were allowed to continue trading from forts they had established in Wieringen which was then almost uninhabitable due to the freezing winds and boulder clay; *Rorik of Dorestad* among them. Danelaw, Norman, Leuen, Luxembourg, Hessia, Rugge, Omela, Bagan, Riga, Liege, Breton, Galician, Wareham and Saxony all protected an enclave along the Norse routes of Fryslan through investing in a series of interlocking monastic land holdings and written agreements that allowed them free passage, docking, and trading privileges. Each culture inscribed its imprint in festival tones which featured carnivals and processionals during peak trade season supported by currency or banking exchanges. "*Brea, bûter en griene tsiis is goed Ingelsk en goed Frysk*" was a promotion of Grinslan product during one of many trade wars in the region.

Celebration of Talea or Thalia denoted Gothic Arianism which had taken root in the festival and liturgical life of Westflinge Fryslan during an upsurge of militant enforcement, especially after the floodings and conflicts that had taken place periodically from 500 AD on after they had been invited to become military support for the region. Thalia cults are attested in Noord Holland fen fort cities Amstelveen [*Amsteldorp*], Limmen [*Castricum, Limbon, ca. 750*], and Arnhem [*Arneym* or *Arentheym, ca. 893*]. Here, Gothic inscriptions mark a culture of boundary conflict, tribal heritage and property laws and succession. Place names attest to similar enclave privileges of the region: Sudwest Fryslan's *Yndyk* was connected to *Aendyk* on the Westgandlian shore through a movement from eastern trader to western outposts. The 13th century *Klokkenstoel* in Yndyk bears a symbolic testimony to the architecture and religious sentiment of Romania, denoting their special immigrant status as Vanguardians during this period.

Frisian lands stretched from the area around Bruges, in Belgium, to the river Weser, in northern Germany. Today this region is sometimes referred to as *Frisia Magna*. *Ingelsk*, *Frysk* and *Saxsk* have been grouped according to a nasal spirant law: *Us ús*; *soft sêft*; *goose goes*; *munþ* mouth *mūþ* indicate this transition. The *ch* sound was replaced by the Germanic *k*: *cheese* or *tsiis* and *church* or *tsjerke* became *kaas* and *kerk* in Dutch. Frisian runes as boundary markers began to appear in the 9th century in the region. Old Fryslan ca. 1150–ca. 1350 denoted grammatical cases which were used in jurisprudence documentation. Fryslan moved away from use of the reflexive and special past case tenses, delegating them to archaic standing: *Sagjan* "to say"*hugjan* "to think" **habjan* "to have" **li*bjan "to live" now bear the markings of a distinctive class privilege that has since disappeared. The use of courtly "tones" that correlated to Asian tones of important trading partners was lost in the morphology through the monophthongization of **ai* to *ē/ā*, and **au* to *ō/ā*.

Out of the fire, into the fireplace:
Investigating the distribution of aggregate linguistic data

Allison Burkette, *University of Mississippi*

Numerous studies have demonstrated that language data, rather than falling into normal distributions, take the shape of the non-linear "A-curve" (Kretzschmar 2009, 2015; Burkette 2001, 2009, 2011, 2015). The presence of a small number of 'core' variants accompanied by a large number of 'peripheral' variants create the A-curve's familiar frequency profile, a profile that is present for all types of data (phonological, grammatical, lexical) at all levels (from large data sets to data from individual speakers). The present paper extends the investigation of the A-curve's reach into aggregate data, looking to see if the same frequency profile that is ubiquitous in single-point data is also present for a cluster of data points. Specifically, this paper uses data from the Linguistic Atlas of the Middle and South Atlantic States (LAMSAS) to look at the variants of four Atlas ' targets' that together comprise a fireplace complex: *andiron*, *hearth*, *mantle*, and *backlog*. The distributions of informants' responses to any one of these items is an A-curve, but what happens when we look at speakers' use of them in combination? Are there 'core' combinations of variants within this set of related terms? If there are core combinations, are they geographically clustered? This paper answers these questions as it examines the distribution of fireplace terms, with an eye toward what these findings suggest about the nature and definition of dialects as 'unique combinations of specific linguistic features'.

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Challenges facing Arabic-speaking Iraqi refugees at American schools

Saad Bushaala, *University of Alabama*

This presentation discusses the results of a 2-year study. In this study, the methods and pedagogies which Arab refugee families in the South used to preserve their heritage language and culture will be discussed. In this study, a qualitative method approach was utilized to analyze the data, and the data were coded for major themes. The results showed that the parents were very supportive to their children despite the language barrier, and used different methods to enhance their literacy, language, and heritage. The study concludes with some implications for parents, teachers, and district office and refugee resettlement agencies. This study is the only study in the United Stated that investigated the methods Arabic-speaking Iraqi refugee families used to support their children at home and American schools.

We don't want your help:
The reasons why French revitalization is still a largely foreign job in Louisiana

Albert Camp, *Louisiana State University*

Despite the decades of work and millions of dollars invested, the French revitalization movement in Louisiana has seen little progress in slowing the decline in Louisiana's francophone population. French immersion schools are becoming increasingly popular throughout South Louisiana, yet their existence is almost entirely dependent on a constant stream of foreign teachers who come to Louisiana on temporary visas and leave after a few years. This means that any shift in the political winds in Louisiana or abroad could see these schools disappear almost overnight. Efforts to increase the number of Louisiana "native" teachers have often been misguided and ineffective. However, there are concrete steps that could help Louisiana create the workforce of "native" French immersion teachers that are vital to the future of the French revitalization movement. The leaders of the movement simply need to look in the right places to find them.

Language values: Latent linguistic cues on Lafayette menus

Kelly Carlson, *University of Louisiana at Lafayette*

Dan Jurafsky, in his recent book, *The Language of Food*, shows that many latent linguistic cues on a menu signal the style and price of the food on offer at the restaurant. Taking a close look at a corpus of over 30 Lafayette, Louisiana menus, I found some correlations between language on menus and price. My research showed three interesting details. First, the fewer choices a menu provided, the more expensive the average cost of the meal. Second, meal price was directly related to the average length of the words used to describe the dish. Lastly, the number of words used to describe a meal was inversely related to the price of the meal. The fascinating truth is that the relationship between

language and value applied equally to both high-end and low-end restaurants. Using this information might mean the difference between an average and extraordinary dining experience.

'Mostly Spanglish' to 'really redneck':
Miamians' Perceptions of linguistic variation in the state of Florida

Phillip M. Carter, *Florida International University*
Danny Garzon, *Florida International University*

Scholarship in folk dialectology (Preston 1987, 1989, 1999a) has successfully demonstrated that folk beliefs about language vary wildly according to geographical region. While a number of methods have been used to study these beliefs systematically, one of the most profitable has been the 'draw-a-map' task developed by Preston (1989). This method, in which participants are asked to make demarcations on a map according to their beliefs about language, has been used to document a wide range of beliefs in an even wider range of geo-social contexts. For example, Bucholtz, Bermudez, Fung, Edwards, and Vargas (2007) used the draw-a-map task to investigate the types of labels participants gave to dialect regions in California. Other studies (e.g. Inoue 1996; Long 1999) have been more concerned with participants' knowledge of the geographical distribution of linguistic variants and the location of boundaries separating dialect regions. The past few years has witnessed a proliferation of interest in draw-a-map studies in diverse settings. In addition to Bucholtz et al.'s (2007) study in California, Evans (2011) has studied perceptions of English in Washington state, Cukor-Avila, Jeon, Rector, Tiwari, and Shelton have studied perceptions of dialect variation in Texas, and Jeon (2012) has examined perceptions of dialect boundaries in Korea.

The current study reports on the results of a study using the draw-a-map technique to understand non-linguists' beliefs toward language in Florida. Two maps were given to 46 participants. The first map depicted a minimally-labeled outline of the State of Florida. In a pilot version of the study, we discovered that participants had little awareness of Florida geography. As such, we added the names of three cities—Tallahassee, Orlando, and Miami—as geographical anchors in the main study. The second map depicted the outline of Miami-Dade County. Because we hypothesized that there would be less recognition of the outline of the county and of the location of cities within the county as compared to the Florida map, we provided 15 place name labels for Miami-Dade municipalities such as Coral Gables, Doral, and Brickell. We were interested in perceptions of these sites in light of Miami's remarkable racial and socioeconomic neighborhood segregation and associations between neighborhood and Miami's diverse national-origin Latin@ population. For both tasks, participants were instructed to draw boundaries on the map where they believed differences in dialects existed, as well as indicate the dialect features of the drawn areas. After completing both map tasks, study participants completed a demographic survey that accounted for sex, age, place of birth, race/ethnicity, and language background. For the first phase of the project reported here, maps were distributed on the campus of Miami's large public university and as such, participants overwhelming identified as college students.

Analysis of the map data show that participants perceive three major dialect regions in the state of Florida, as well as uniform dialectal boundaries within Miami-Dade County that do not necessarily correspond with administrative and geographic borders. These findings suggest that South Florida residents connect language varieties strongly with distinct geographic and perceived sociocultural spaces.

Adaptive strategies of Cajun French loanwords into Isleño Spanish

Felice Coles, *University of Mississippi*

The Isleño dialect of Spanish is unique among Western Hemisphere varieties of Spanish (Armistead 1992) because after prolonged and intimate contact with Cajun French in Louisiana, the language absorbed and adapted borrowings from its marshland neighbor. This study will investigate the phonological strategies for adaptation of Cajun French into Isleño Spanish and catalogue the numerous classes of words that have been incorporated (Lipski 1991).

Loanwords from Cajun French include flora and fauna of Louisiana (*dogrí* 'pintail duck') and common household items (*romana* 'A-line dress'). Although some of these loanwords are ill-formed segmentally or prosodically for Spanish (*micoine* [mikwan] 'shoveler duck'), they are preserved and repaired as they enter the core vocabulary of Isleño Spanish. We will examine names of marshland animals in Isleño Spanish and then describe the preservations and adaptations according to the Theory of Constraints and Repair Strategies (TCRS) set forth by Paradis and LaCharité (1997). The simplest repair—adding a vowel to open a syllable in the Cajun French loanword (*piroga* 'pirogue')—allows both for segmental and prosodic felicity as the borrowings enter Isleño Spanish. However, Isleño Spanish also allows for the preservation of closed syllables (*cribís* 'crawfish') when permissible segments that may fill a coda end the loanword (Silva-Corvalán 1994).

In sum, Isleño Spanish prefers to maximize open syllables by adding a final syllable to the end of the Cajun French word with a closed syllable. This one-step repair yields two benefits: the formerly closed syllable becomes two open syllables, and the typically ultimate stress on that closed syllable remains in place.

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Indexing place and race in New Orleans jazz:
A sociophonetic analysis of New Orleans jazz musicians

Lauren Colomb, *University of South Carolina*

The majority of linguistic research on New Orleans thus far has primarily focused on the working-class Whites ("Yats") living in and around the city (c.f., Coles 2001; Eble 2006; Carmichael 2012). Anecdotal observations and preliminary research, however, suggest that there are striking similarities in the speech of New Orleans African Americans and Whites of similar socioeconomic status. Moreover, much sociophonetic research on variation in African American English (AAE) has generally found that African Americans do, in fact, participate in regional phonological variation (Yaeger-Dror & Thomas 2010).

This paper utilizes radio interviews from African American New Orleans jazz musicians to examine the degree to which these musicians utilize various local and supraregional phonological features. Jazz musicians are the focus of this paper because they are afforded a unique social position in music-centric New Orleans as both curators and creators of culture. In turn, they are understood as inherently "authentically" New Orleans (Gotham 2007), suggesting that their language is representative of the language in New Orleans more generally.

The primary focus of this sociophonetic analysis is on these speakers' usage of four phonologically emblematic processes: the COIL-CURL reversal, realizing [ɚ] as [oɪ] (wherein *curl* is pronounced *coil*), and realizing [oɪ] as [ɚ] (wherein *oil* is pronounced *earl*); raising [ɑ] to[ɔ] (wherein *John* and *lawn* rhyme); th-stopping word initially, medially, and finally; and [aɪ] monophthongization. For each set of features, production and usage rates are compared to previous descriptions of Yat (Carmichael 2012; Eble 2006; Coles 2001) and generalized AAE (Rickford 1999; Green 2002). These features were selected because they either (1) are emblematic of Yat and not typically found in AAE or (2) provide good points of comparison to AAE (i.e., are well-attested in both, but pattern differently in each). A fifth feature, production of [e], will also be included because it is found in these interviews but is not attested in either Yat or generalized AAE. It is possible, depending on its spread and prominence, that the use of this feature indexes a uniquely New Orleans African American identity.

The analysis finds that feature usage and frequency among these speakers, in general, are more similar to Yat than to AAE. This local orientation towards a New Orleans 'sound' suggest a critical relationship between language, place, and identity across racial boundaries in New Orleans, wherein shared neighborhoods, religion, and culture contribute to parallel linguistic development and shared linguistic variables among middle- and lower-class African Americans and Yat. These findings corroborate and expand upon previous research on regional variation among African American speakers (Wolfram & Thomas 2002; Wolfram 2007; Yaeger-Dror & Thomas 2011).

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Performing African-ness through hip-hop in the global marketplace

Brianna Cornelius, *University of South Carolina*

This project treats colonization as an early form of globalization in reference to the nineteenth-century domination of the territories of Africa (with the exception of Ethiopia; Negesh, 2013) by European nations. The contact between these countries has led to the emergence of a remarkable number of multilingual environments, resulting in linguistically diverse language repertoires (Benor, 2010; Otsuji & Pennycook, 2010) composed of multiple languages, dialects, and linguistic elements used to function both locally and globally (Blommaert, 2010; Thomas & Clarke, 2006). In order to navigate culturally diverse environments successfully, those living in formerly colonized countries are faced with the task of establishing and adhering to domains where both the local and global languages are valued based on their cultural capital and promise of economic success and prestige (Bourdieu, 1977; Francis & Ryan, 1998). Such challenges play a significant role for

individuals from formerly colonized countries attempting to participate in a global society while maintaining their own ethnic identities.

Hip-hop was designed to be a tool of activism for the disenfranchised by pushing back against hegemonic structures (Morgan & Bennett, 2011). Notably, African hip-hop artists have used the medium to challenge the structure set in place by colonization (Morgan & Bennett, 2011). Given its English origins, it is not uncommon for the genre, as it has spread globally, to carry the English language with it, adding complexity to the linguistic repertoires of those who utilize it. The purpose of this project is to investigate the use of a repertoire housing dominant languages such as English in conjunction with African-American English and Asante by the Ghanaian hip-hop artist Blitz the Ambassador as a means of invoking a multi-faceted African identity while still actively participating in the global community.

Drawing on various resources from the approaches of critical discourse analysis (Fairclough, 2003; van Dijk, 2008) as well as indexicality theory (Peirce, 1932; Ochs, 1990), I analyze the lyrics of Blitz's song "DIkembe" with respect to their purpose in the enactment of positive self-identity markers. Employing African resources to create a song praising the success of a notable member of the African culture, Blitz overtly establishes a type of "dual identity" (DuBois, 1961) that not only employs Western and African resources but presents a personhood heavily rooted in his culture of origin but also actively participates in the global culture. This dual identity is the onus upon which the concept of "Afropolitan" is placed. This identity is (if only partially) synonymous with the "new breed of Africa" alluded to by Blitz and that, the members of said "breed"manage to preserve their African identity without interference from the larger global culture. The members of this community do not seem to express a perceived conflict between their own ideologies and sense of value and those of the hegemonic environment. These preliminary results grant us greater insight into the interaction between language and identity as well as a reflection of how seemingly competitive linguistic resources function together within multilingual repertoires.

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Student attitudes toward "foreign-accented" speech in South Florida university science classrooms

Malgorzata Durygin, *Florida International University*

According to the literature (Babel and Russell 2015; Brown 1992; Lindemann 2005; Rubin 1992; Subtirelu 2015; Villarreal 2013; Wang 2000), students' attitudes toward nonnative English-speaking instructors in the United States are negative, especially toward speakers of Asian, African, and South American languages. When it comes to nonnative English speakers coming from Europe, generally Western Europeans are perceived positively and their language variety assessed as correct and even prestigious. In contrast, Eastern Europeans are negatively evaluated, and the most stigmatized group among them are Russians (Lindemann 2005). The purpose of this paper is to investigate and describe students' attitudes toward "foreign accented" professors of science courses in one of the largest Higher Education Institutions in the United States from the perspectives of those instructors. The university in question is situated in South Florida, a linguistically diverse region of the United States characterized not only by high levels of Spanish / English bilingualism, but also the presence of other European languages, such as French, Portuguese, and Italian (Carter and Lynch 2015). In keeping with local demographics, the student body at the university studied was overwhelmingly Hispanic/Latino. Semi-structured, open-ended sociolinguistic interviews were conducted with 6 nonnative English-speaking professors of science courses from the university in question. Professors were recruited using the friend-of-a-friend or snowball sampling procedure. The professors represented diverse ethnic and linguistic backgrounds and included: 3 Eastern Europeans, 1 Asian, and 2 Hispanics. Although the interviews were recorded, data for this project also come from participants' "off the record" comments. The recordings were transcribed and added along with the "off the record" contributions into a running study log. The analysis of the data facilitated an examination of the instructors' perceptions of their students' attitudes toward their use of the English language during the time of instruction.

The findings from the interviews indicate differences between the nonnative English-speaking instructors of Eastern European and non-European backgrounds in terms of 1) their native language popularity, 2) their own attitudes toward their native language and 3) its use outside of their country of origin. The instructors also differed regarding their knowledge of other foreign languages. The findings suggest that foreign faculty with Hispanic and Asian backgrounds are more aware of their students' negative attitudes toward their language use. They pay more attention to students' feedback on their linguistic performance. They overall feel not very competent linguistically while speaking and teaching in English. In contrast, Eastern Europeans focus on the academic content and regard students' feedback on the subject matter relevant. They consider their English language skills a secondary issue. They feel linguistically competent enough and comfortable using English while teaching the content area classes. Eastern European faculty hardly notice students' evaluation of their linguistic skills. When they do so they usually do not perceive their students' feedback on their language use as negative. When it comes to students' complaints on their language use they may agree with the notion of having an accent but consider it irrelevant to the subject matter and an excuse for students' laziness and failure. According to the foreign faculty, students find Hispanic and Asian accents to be the most problematic in that location. The possible explanations of such phenomenon were offered.

The Englishes of New York City and New Orleans: Why are they similar?

Connie Eble, *University of North Carolina at Chapel Hill*

The perception that natives of New Orleans sound as if they are from New York City is long-standing. Recent instrumental analyses (Labov 2007, Carmichael 2014) confirm the basis for the similarity in several phonetic features that distinguish the English of New Orleans from that of other parts of the South, including the short-a system and the raising of the *bought* vowel.

Labov interprets the similarities as an instance of diffusion from New York City to the smaller and poorer port city transmitted during the first half of the nineteenth century by New York merchants who moved to New Orleans to finance and direct cotton commerce in the South. The contributions of such New Yorkers to the economy and business life of the southern port are unquestionable. But did economic influence carry with it linguistic influence?

In the two decades before the Civil War, the city of New Orleans was more linguistically diverse than any other American city, even New York (Bailey 2012, 118). Many people of influence used French in both their public and private lives. The large African American community contained native speakers of French as well as English. Significant numbers of Irish and German immigrants had entered the United States through the port of New Orleans and remained there. New Orleans was also the natural entryway for immigrants from the Caribbean. Social stratification was complex—based on factors of affluence, family ties, ethnicity, race, religion, language, and length of residence.

This paper examines the likelihood that the non-southern features of one small but important group of speakers—relocated New Yorkers—would become widely adopted and eventually characteristic of English speakers native to New Orleans.

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Notes on mirativity in Hupa (California Dene)

Ramón Escamilla, *University of Central Arkansas*

Mirativity, held to be a conceptual category distinct from evidentiality and various modal phenomena, has received a good deal of attention over the past decade (Aikhenvald 2012, Hill 2012, Hengeveld & Olbertz 2012 and others). While Golla (1970 and others) and Sapir & Golla (2001) have noted the existence of two mirative morphemes in Hupa, the sentential modifiers *ʔangyaʔ* and *-gyaʔ*, no substantive descriptive work on semantics or distribution seems to have been presented. Examples of *gyaʔ* are given in the near-minimal sets in 1 and 2 (note orthographic <'> for /ʔ/):

1. a. *bo:se: whi-xontaw' -me'* *na:way*
   cat 1-house-in.it it.goes.around
   'There' s a cat in my house.' [ALSO: 'I have a cat for a pet.']
   b. *bo:se:-gya' whi-xontaw' -me'* *na:wa:*
   cat-MIR 1-house-in.it it.goes.around
   'There' s a cat in my house.'
   [and that' s weird/unexpected, e.g., because I don' t own a cat]!

c. *bo:se:* *whi-xontaw' -me'* *na:way=e:*
cat 1-house-in.it it.goes.around=VIS
'There' s a cat in my house[, I see.]'
[presence of cat is not given, but also not surprising
– e.g., neighbor's cat may be around]

2. a. daxwe:di 'a:nt'e?
how 2SG.be
'How are you?' [pragmatically unmarked]

b. daxwe:di-gya' 'a:nt'e?
how-MIR 2SG.be
'How are you?'
[~What' s happened to you? Your appearance/demeanor has noticeably changed.]

The current work reports on a beginning descriptive account of *-gya?* based on three sources of data: Sapir & Golla' s (2001) corpus of traditional texts collected around a century ago; several personal narratives produced by Mrs. Verdena Parker, a fluent L1 speaker from the Hoopa Valley Tribe, between 2007 and 2014; and elicitation work with Mrs. Parker aimed at producing expressions of discovery, surprise, contradiction, and other specific discourse participant *mental interactions* with information that has been claimed to be tied to mirative encoding (Aikhenvald). Preliminary data based on 30 naturalistic text tokens and around 80 utterances from directed elicitation sessions indicate that, contra Hill (2012), mirativity is (in Hupa) indeed separate from modality and evidentiality (de Haan 2005). I will demonstrate, for example, that specific source of information is not crucial to license either mirative (1b for example, for which any source of firsthand information is acceptable).

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"The only reason I travel": Identity and ideology in folk linguistics on YouTube

Cat Flynn, *North Carolina State University*

Folk linguistic studies and online identity construction have long been popular among linguists, but I have not yet seen any scholarly work that has combined the two. I have thus decided to analyze five YouTube vlogs (video blogs) about "sexy accents," which have the added benefit of incorporating references to pop culture and beliefs about gender/sexuality. I used Bucholtz and Hall (2010)'s framework of locating identity in language, with sub-frameworks related to intertextuality, politeness theory and stance-taking, to analyze the multiple layers of identity and ideology found in these videos. I found that pop culture constitutes a form of genre knowledge in these videos, that attitudes about "sexy accents" reveal different politeness strategies among men and women, and that the vloggers are quick to take authoritative stances in determining which accents are attractive versus unattractive. Overall, these videos reproduce many dominant folk-

linguistic narratives of which language varieties are "better" than others, but innovate in doing so in expressing several components of identity and ideology simultaneously rather than in isolation.

Public versus private:
Lexical variation between Cajun French and Mississippi Gulf Coast French

Virginia Geddie, *University of Mississippi*

This presentation will discuss lexical variation between two dialects of American French found on the Gulf Coast. Of these two dialects, only one is well known. Cajun French is a significant part of the culture of Louisiana, while Mississippi Gulf Coast French is nearly unknown to outsiders. This disparity in notoriety plays a role in the way in which these two dialects are used within a community, as well as their visibility on a national stage. Cajun French has become a somewhat public language that is frequently performed to the expectations of the public. Mississippi Gulf Coast French, by contrast, was an extremely private language at the time of its extinction in the early 2000s, spoken exclusively within the home with other speakers. This distinction between public versus private language is, along with differing origins and historical influences, a significant factor in the lexical variation of these two dialects of French.

Ancelet, B. J., Edwards, J., & Pitre, G. (1991). *Cajun Country*. Jackson, MS: UP of Mississippi.
Blyth, C. (1997). The sociolinguistic situation of Cajun French: The effects of language shift and language loss. In A. Valdman (Ed.), *French and Creole in Louisiana* (pp. 25-46). New York: Plenum Press.
Moreton, R. L. (2001). *Mississippi Gulf Coast French: Phonology and morphology*.

Influence of internal and external contact and TV on variation in rural child language

Rania Habib, *Syracuse University*

This study examines the influence of TV and internal/local and external/urban contact on the use of the variable (q) in the speech of 50 children from the village of Oyoun Al-Wadi, Syria. The variable (q) is realized as the rural form [q] or the urban form [ʔ]. The influence of TV is measured by the number of hours spent watching TV programs/serials in urban Syrian Arabic or other varieties. The effect of external contact is measured by the amount of time spent in contact with urban family members and friends by visiting them in cities or being visited by them in the village. The effect of internal contact is measured by the amount of time spent in contact with local friends who use [ʔ] predominantly. The purpose of this study is twofold: (1) introduce a new way to measure the strength and effect of contact and social networks and (2) examine the influence of internal and external contacts and TV on the spread of the urban variant [ʔ]. In previous studies (Habib, 2011, 2016) on the use of the variable (q) by the same speakers, gender and age emerged as statistically significant. In the current study, only internal contact emerged as significant.
The naturally occurring speech of 50 children aged 6-18 constitute the data set. A mixed effects model is employed with speakers as the random effect and TV, internal contact, and external contact as the fixed effects. The time spent watching TV and internal and external contacts are measured individually on scales of 0-4; the digits 0-4 indicate respectively: none, very low, low, high, and very high. Each value is calibrated with a certain number of hours for TV or a certain number of days for internal and external contact. Only internal contact emerged as statistically significant. Those with no or very low internal contact use the rural [q] more than those who have more internal contact with [ʔ]. Despite the long hours many participants spend watching TV and

contrary to previous work about the influence of media and TV on language variation and change (Carvalho, 2004; Stuart-Smith et al., 2013; Sayers, 2014), TV emerged as statistically insignificant. Likewise, external contact emerged as statistically insignificant. These results are surprising, as one expects more exposure to urban TV serials and external urban speakers to lead to higher use of the non-local [ʔ].

These findings highlight peer influence through the significance of internal contact and indicate that the use of rural and urban forms is not related to the strength of external contact or the abundance in watching urban TV serials. They also highlight the influence of previously found significant factors, gender and age, and social interpretations/meanings of variants and how they situate the speaker in his/her environment as rural or urbane or as masculine or feminine (Habib, 2011, forthcoming). In other words, children adopt and use the sound that appeals to them and allows them to project themselves in a specific identity, demonstrating their competence in the associated social meanings and ability to manipulate their speech accordingly.

Carvalho, Ana Maria. 2004. I speak like the guys on TV: palatalization and the urbanization of Uruguayan Portuguese. *Language variation and change* 16(2): 127-151.

Habib, Rania. Forthcoming. Identity, ideology, and attitude in Syrian rural child and adolescent speech. *Linguistic Variation*.

Habib, Rania. 2016. Bidirectional linguistic change in rural child and adolescent language in Syria. *Dialectologia* 16, 117-141.

Habib, Rania. 2011. Meaningful variation and bidirectional change in rural child and adolescent language. *University of Pennsylvania Working Papers in Linguistics* 17(2), 81-90.

Sayers, Dave. 2014. The mediated innovation model: A framework for researching media influence in language change. *Journal of Sociolinguistics* 18: 185-212.

Stuart-Smith, Jane, Gwilym Pryce, Claire Timmins, and Barrie Gunter. 2013. Television can also be a factor in language change: Evidence from an urban dialect. *Language* 89(3): 501-536.

Diversity within homogeneity: How individual pre-service teachers respond differently to Critical Language Pedagogies

Jessica Hatcher, *North Carolina State University*
Jeffrey Reaser, *North Carolina State University*
Amanda J. Godley, *University of Pittsburgh*

Although scholars and educational bodies have long called for teachers to be equipped with sociolinguistic knowledge (CCCC/NCTE 1974, Delpit 1988, Godley et al. 2006), classroom studies (Dyson & Smitherman 2009, Godley et al. 2007) and surveys of teachers (Blake & Cutler 2003, Cross et al. 2001) find that teachers often have misinformed generalizations about language, such as dialects are unpatterned and dialects correlate with academic potential. These studies suggest that teachers across the country lack the sociolinguistic content knowledge (SCK) needed to effectively meet the literacy needs of the increasing numbers of Standard English Learners (SELs) (Wilkinson et al. 2011).

In an effort to better prepare pre-service teachers (PSTs) to be effective instructors of SELs, Reaser and Godley created an online "mini-course" on language variation, drawing on Critical Language Pedagogy (Godley & Minicci, 2008), an approach that guides students to critically examine and challenge the ideologies surrounding language, dialects, and power. The course underscored four foundational sociolinguistic principles: (1) English has various dialects that are equally valid and grammatical, (2) language varies in different contexts and communities in systematic ways, (3) language use reflects identity, and (4) language is often the basis for judgments about people.

Students engaged with multiple posts in each of ten discussion board conversations throughout the course, resulting in a dataset for analysis of 376 posts containing nearly 95,000 words.

Previous studies examined the overall effectiveness of the course (Godley, Reaser, & Moore 2015); however, the group analysis overlooks the important variation in how different students respond to the mini-course. For example, by examining the students individually, we see that some arrive with more knowledge or more nuanced attitudes than other students, resulting in different learning trajectories throughout the mini-course. This paper explores these various trajectories within a single cohort of students. We examine individual students' SCK and pedagogical content knowledge (PCK) at the onset and as it develops over the mini-course. Posts were coded for accuracy regarding six dimensions of SCK and six dimensions of PCK (see Godley, Reaser, & Moore 2015 for a specific list of the categories). We also note moments when students experienced a significant shift in ideologies to better inform future course organization. To further examine the ways students respond to critical language pedagogies, student posts were coded using Haviland's (2008) "white talk" discourse strategies.

These three realms of coding reveal complex pictures of each learner's development throughout the course. Individual students demonstrated a range of growth patterns. We use quantitative data to examine four students in detail: two students who scored high for SCK on early discussion board and two who scored low. For each group, one of the students demonstrated growth over the course of the unit while the other did not. We then offer qualitative case studies of the posts of one student for each trajectory. The results reveal the some of the challenges faced by pre-service teachers as they integrate new content and pedagogical knowledge into their existing schema.

Blake, R., & Cutler, C. (2003). AAE and variation in teachers' attitudes: A question of school philosophy?. *Linguistics and Education*, 14(2), 163-194.

Conference on College Composition and Communication (CCCC) & National Council of Teachers of English (NCTE). (1974). Students' right to their own language. *College Composition and Communication*, 25(3), 1-32.

Cross, J. B., DeVaney, T., & Jones, G. (2001). Pre-service teacher attitudes toward differing dialects. *Linguistics and Education*, 12(2), 211-227.

Delpit, L. D. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, 58(3), 280-298.

Dyson, A. H., & Smitherman, G. (2009). The right (write) start: African American language and the discourse of sounding right. *The Teachers College Record*, 111(4), 973-998.

Godley, A. J., Carpenter, B. D., & Werner, C. A. (2007). "I'll speak in proper slang": Language ideologies in a daily editing activity. *Reading Research Quarterly*, 42(1), 100-131.

Godley, A. J. & Minnici, A. (2008). Critical language pedagogy in an urban high school English class. *Urban Education*, 43(3), 319-346.

Godley, A. J., Reaser, J., & Moore, K.G. (2015). Pre-service English language arts teachers' development of critical language awareness for teaching. *Linguistics and Education* 32.141-54.

Godley, A. J., Sweetland, J., Wheeler, R. S., Minicci, A., & Carpenter, B. D. (2006). Preparing teachers for dialectally diverse classrooms. *Educational Researcher*, 35(8), 30-37.

Haviland, V. S. (2008). "Things Get Glossed Over" Rearticulating the Silencing Power of Whiteness in Education. *Journal of Teacher Education*, 59(1), 40-54.

Wilkinson, C., Miciak, J., Alexander, C., Reyes, P., Brown, J., & Giani, M. (2011). *Recommended educational practices for Standard English learners*. Austin, TX: Texas Education Research Center.

The egocentric organization of language
and its implications for the semantics-pragmatics distinction

Mark Honneger, *University of Louisiana at Lafayette*

Two of the longstanding tensions of the linguistic field of pragmatics are 1) what unifies pragmatics as a field of inquiry, and 2) what is the precise relationship between semantics and pragmatics? The latter question has been formulated in three primary ways:
linguistic meaning vs. use
truth-conditional vs. non-truth-conditional meaning
context independence vs. non-context-independence
All three formulations fail to delineate a clear boundary between semantics and pragmatics. The first distinction has problems with words whose literal meaning concerns use, such as the occurrence of *honestly* in (1), where it conveys a speaker's attitude of earnestness towards her statement rather than an assertion that she or something else is honest.

1. Honestly, our department is a mess.

The second distinction runs into problems with words whose meanings make a non-truth-conditional contribution to the sentence, such as "Drats!" and "Good Grief!" The third distinction founders on the category of indexicals, whose meaning is context-sensitive.

This talk will propose an organizing principle for pragmatics that posits a different conceptual basis for separating it from semantics. It will argue that language is inherently organized on an egocentric, or subjective basis; and pragmatics is a study of the egocentric organization of meaning while semantics has been a study of meaning with all subjective considerations stripped away. The key word in this idea is *organization*. It is not just the idea that speakers speak from their own viewpoint but rather that language is organized on the basis of the subject. This is similar to characterizing a sentence as intentionality (the pragmatic contribution) added to a proposition (semantic contribution) (Searle 1999) but not identical. The egocentric organization includes intentionality but also goes beyond it.
To list a few examples—indexicals such as first, second and third person are defined relative to what it means to be a subject. Speech acts are defined by the notion of subject and made possible because language is subject-oriented. Intensional meanings are posited to take into consideration the knowledge state of speakers, while extensional meanings abstract away from the limitations of a speaker's knowledge. Likewise, areas such as topic/focus, definite/indefinite meanings, and implicatures are all dependent on the knowledge and intentionality of limited speakers.

In contrast, the modern field of semantics with its foundations in works like Frege (1970) and its attempt to be rescued from complicating pragmatic challenges by Grice (1967) has been an attempt to apply the classic view of science as a completely objective account with no notion of subject in its explanatory mechanisms (see for example, Bach (2006): "we can distinguish what sentences mean from what speakers mean in using them.") The basis for this assertion is twofold. First, it relies on positing a God's eye view or omniscient base of knowledge. Second, it abstracts over a speech community's language use to come up with the notion of conventional and literal meaning. The classic problems raised in the areas of presupposition and reference result from the clash between complete vs. limited knowledge, along with the implicit assumption that language is *organized* by objective and complete knowledge.

Bach, Kent. 2006. Pragmatics and the philosophy of language. *The handbook of pragmatics*. Ed. by Laurence R. Horn and Gregory Ward, 463-87. Maldon: Blackwell.

Frege, Gottlob. 1970. *Translations from the philosophical writings of Gottlob Frege*. Ed. and Trans. By P. Geach and M. Black. Oxford: Basil Blackwell.

Grice, H.P. 1967. *Logic and conversation*. Cambridge: Harvard UP.
Searle, John. 1999. *Intentionality: An essay in the philosophy of mind*. Cambridge: Cambridge UP.

SLA for PCs and MICs into MCSs:
The presence of Thomason's and Baker's theories in current Pidgin and Creole Studies

Joshua Hummel, *University of Georgia*

This study aims to determine the influence of second language acquisition within the contemporary study of pidgins and creoles based on the presence or absence of both Thomason's (1993) and Baker's (2000) theories in the field's current literature. In terms of second language acquisition's value within pidgin and creole studies, Thomason and Baker seem to take nearly opposite positions. Thomason favors second language acquisition to the point of including it as the foundation for modern reference in cases involving pidgins and creoles that lack historical data. Furthermore, Thomason provides a methodology for the study of features that involves the fulfillment of four categories also used in cases of language shift. Alternatively, Baker tries to avoid reference of second language acquisition to the point of creating a new set of terminology, including the use of medium for inter-ethnic communication (MIC) and medium for community solidarity (MCS) as a means of describing certain pidgins and creoles without using either 'pidgin' or 'creole'. While both theories do contrast one another on a basic level, each one's limited scope generally prevents mutual exclusivity.

Despite origins of this research topic out of curiosity regarding modern preference for one theory over the other, the ultimate objective of this study seeks to measure the current influence of both theories independently based on the appearance of key aspects from each theory within contemporary studies of pidgins and creoles. The sample of literature reviewed for this current analysis spans the past 10 years (2006-2016) and primarily includes studies with a mixture of theoretical discussion and data-driven analysis regarding a specific pidgin or creole language (or language group). In addition to noting references to Thomason (1993) and Baker (2000) within the articles, this study also evaluates the use of more general similarities to both theories. General points of comparison between the contemporary studies and the two theories include matching terms (for example (FE), a modern article's use of MIC or MCS), related sociohistorical descriptions (FE, the explanation of pidgin or creole development through unique modifications made by its speakers), topically-connected theoretical references (FE, the application of second language acquisition to address the origin of feature from a specific pidgin or creole), and methodological ties (FE, the evaluation of a feature based on Thomason's noted language shift criteria). Once recorded, the similarities between the assessed studies and each theory are compared in order to identify any larger trends in a specific theory's presence within contemporary literature.

With article collection and analysis still ongoing, broad trends regarding each theory's appearance within the literature remain undiscovered. Still, a warning presented by Thomason (1993) seems rather relevant: "neither the basic issue of PC [pidgin and creole] origins nor the question of change in a fully crystallized PC language will be solved by any one simple explanatory statement that applies equally to all the languages" (293). While both theories have strengths and weaknesses, one's prevalence within contemporary literature is not certainly an absolute victory over the other.

Baker, Phillip. 2000. Theories of creolization and the degree and nature of restructuring. In Ingrid Neumann-Holzschuh & Edgar W. Schneider (eds.), *Degrees of restructuring in creole languages*, 41-63. Amsterdam & Philedelphia, PA: John Benjamins Publishing Company.

Thomason, Sarah G. 1993. On identifying the sources of creole structures: A discussion of Singler's and Lefebvre's papers. In Salikoko S. Mufwene (ed.), *Africanisms in Afro-American language varieties*. 280-295. Athens, GA & London: University of Georgia Press.

A method for acoustic measurement of voiced implosives: Evidence of voiced implosives in a U.S. dialect

Razia Husain, *North Carolina State University*
Taha Husein, *University of Kentucky*

There have been suggestions of implosive characteristics to the voiced stops in certain American English dialects in prior literature (Jasewicz, Fox & Lyle 2009), but as of yet no research has been conducted in exploring this particular variation. The study of consonantal variation has typically relied on auditory coding (Thomas 2011) and implosives, in particular, are under-studied. All prior work on implosives involves articulatory measurements that require specialized apparatuses and live subjects, with no established methods to determine or even define implosivity of voiced stops based on acoustic measurements. Ladefoged & Maddieson (1996) mention that pre-burst voicing increases in amplitude before the burst for implosives and decreases in amplitude for plosives. However, they conclude that rather than two separate classes of plosive and what may be called a true implosive (Ladefoged & Maddieson 1996:82), there are many intermediate gradients between the two extremes. Other researchers (Nihalani 1974; Xi 2005) have also reported increase in pre-burst voicing during the occlusion period of voiced stops.

In this study, we have used Ladefoged & Maddieson's description of the acoustic waveform of a typical implosive and a typical plosive to propose a method to quantify the pre-burst voicing variation that differentiates between plosive-like and implosive-like stops. This method involves plotting the absolute values of the pre-burst voicing waveform and determining its trend-line. A positive slope of this trend-line indicates an overall increase in amplitude during the occlusion period and suggests that the stop is implosive-like. The positive slope of this trend-line is a necessary but not sufficient condition for implosives. Another piece of information can be obtained from the ratio of the time of the occlusion period to the time from the peak of voicing to the burst. If the peak of voicing happens at the burst, as is typical for implosive sounds, this ratio is zero; if the peak happens at the beginning of the occlusion period, as in plosives, this ratio is one. A combination of the slope of trend-line and the ratio of occlusion period to the peak-to-burst period was found to provide enough information for classifying a stop as plosive-like or implosive-like.

We applied this method successfully to study an American English dialect spoken in Hickory, North Carolina, to uncover the variation in its voiced stops. The voiced stops of the Hickory dialect were found to vary between typical implosive and typical plosive stops with gradients of variation in between. We hope that our findings will open new avenues in the study of perceptive dialectology and language contact in the region. The method developed in this study can also be utilized to further our understanding of consonantal diversity across American English dialects and the associated sociolinguistic and sociophonetic factors.

Jacewicz, E., Fox, R. A., & Lyle, S. (2009). Variation in stop consonant voicing in two regional varieties of American English. *Journal of the International Phonetic Association*, 39(03), 313-334.
Ladefoged, P., & Maddieson, I. (1996). *The sounds of the world's languages*. Oxford: Blackwell.
Nihalani, P. (1974). An aerodynamic study of stops in Sindhi. *Phonetica*, 29(4), 193-224.
Thomas, E. R. (2011). *Sociophonetics: An introduction*. Basingstoke: Palgrave Macmillan.

Xi, C. (2005). The phonetic characteristics of implosives in tow Chinese dialects. Paper for *Phonetics and Phonology in Iberia*.

Literary Dialect in Flannery O'Connor's
"Good Country People" and "The Lame Shall Enter First"

Katie Ireland Kuiper, *University of Mississippi*

Flannery O'Connor is known for her widely read and loved short stories. By employing sociolinguistic, quantitative, and corpus linguistic methods along with R Studio to gather data concerning the amount of literary dialect utilized in Flannery O'Connor's short stories "Good Country People" and "The Lame Shall Enter First", I argue that not only was O'Connor a gifted author in her portrayal of African American English and Southern English, but that her writing was also true to actual language use. This study also includes comparisons with Linguistic Atlas data from O'Connor's areas of residence during her lifetime, Savannah and Atlanta, Georgia, to discover whether her literary dialect matches real language use. The findings suggest that O'Connor's characters were true to life in the Southern US at the time of her writing and further lend credence to arguments of literary critics who applaud her strength in writing.

On the syntax of Free Relatives in Appalachian English: They are not standard relatives

Greg Johnson, *Louisiana State University*

Recent work has suggested that complex free relatives (FRs) of the WH-*ever* + NP kind should be analyzed as a type of standard relative (SR) clause rather than a null or headless free relatives (Battye, 1989; Donati & Cecchetto, 2011; Chierchia & Caponigro, 2013; Cecchetto & Donati, 2010, 2015). In this talk, I show that this cannot be the case for all complex FRs by presenting relatively unknown data from Appalachian English where FRs may optionally exhibit a flipped *ever*-WH + NP ordering. Cecchetto & Donati (2010, 2015) argue that complex WH-*ever* relatives as in (1a) should be analyzed as having the structure in (1b) as opposed the structure assumed in (1c) .

(1) a. I will buy [**whichever book** you will buy] Complex WH-*ever* FR
b. I will buy [**the book** you will buy] Standard Relative
c. I will buy [**what** you will buy] *ever*-less FR

This is based on the claim that complex WH-*ever* FRs may have an absolute use, appear with overt C, and allow relative pronouns.

(2) a. John would go out with **whichever woman**. absolute use
b. John would read **whichever** book **that** he happened to put his hands on. overt C
c. **Whichever** boy to **whom** I speak keeps telling me the same thing. relative pronoun

I will show that so-called absolute uses in (2a) constitute a special (possibly idiomatic) usage of forms which are only superficially similar to complex WH-*ever* FR forms, and they have more in common with free choice elements. I support this claim with relatively unknown data from Appalachian English in which WH-*ever* forms exhibit a flipped *ever-what* order. Crucially though, they never flip in so-called absolute usages. Then, I argue that presence of an overt complementizer as in (2b) and the appearance of relative pronouns in (2c) are actually indicative of a clefted FR. Thus we are forced to favor a more traditional analysis of WH-*ever* FRs, where they are relative clauses headed by null-D (Groos & Van Riemsdijk, 1981; Suñer, 1984; Grosu, 2003; Caponigro, 2002; Assmann, 2013) as opposed to the structure assumed for SR clauses.

This argument has several important implications for a theory of the structure of Free Relatives. First, C&D suggest that complex WH-*ever* FRs are standard instead of headless relatives because a particular theory of labeling (modulo several other assumptions) depends on complex FRs being analyzable as standard relatives. Second, there is the question of the proper treatment of the syntax of AppE *ever*-WH structures. Finally, there is the question of the relationship between complex WH-*ever* items and their relationship with free choice elements.

Assmann, A. (2013). A new approach to free relatives. In *ConSOLE XXI.*

Battye, A. (1989). Free relatives, pseudo-free relatives and the syntax of CP in Italian. *Rivista di Linguistica*, *1*(2), 219-250.

Caponigro, I. (2002). Free relatives as DPs with a silent D and a CP complement. In *Proceedings of the western conference on linguistics* (Vol. 12, pp. 140–150).

Cecchetto, C., & Donati, C. (2010). On labeling: Principle C and head movement. *Syntax*, *13*(3), 241-278.

Cecchetto, C., & Donati, C. (2015). *(Re) Labeling* (Vol. 70). MIT Press.

Chierchia, G., & Caponigro, I. (2013). *Questions on questions and free relatives.* (talk given at Sinn und Bedeutung 18)

Donati, C., & Cecchetto, C. (2011). Relabeling heads: A unified account for relativization structures. *Linguistic Inquiry*, *42*(4), 519-560.

Groos, A., & Van Riemsdijk, H. (1981). Matching effects in free relatives: A parameter of core grammar. *Theory of markedness in generative grammar*, 171-216.

Grosu, A. (2003). A unified theory of 'standard' and 'transparent' free relatives. *Natural Language & Linguistic Theory*, *21*(2), 247–331.

Suñer, M. (1984). Free relatives and the matching parameter. *The Linguistic Review*, *3*, 363-387.

An experimental approach to the syntax of "*have yet to*" constructions

Greg Johnson, *Louisiana State University*
Kali Morris, *Michigan State University*

This talk uses empirical data to clarify inconsistent acceptability judgements to understand the syntax of "*have yet to*" constructions. These constructions raise two theoretical questions: (i) what is the syntactic category of *have* in (1)? and (ii) what is licensing NPI *yet* ?

(1) John has yet to eat.

Acceptability judgments reported in Harves & Myler (2014) are unclear and vary widely between speakers, raising doubts on the analysis presented there. We propose eliciting acceptability judgment data from a larger population will serve to clear up these inconsistencies, allowing us to understand both the nature of *have* and *yet* in "*have yet to*" constructions.

We hypothesize that the syntax of *have* in "*have yet to*" constructions varies throughout the population. We expect that for some speakers *have* in "*have yet to*" is the perfect auxiliary. For these speakers, we hypothesize they should rate sentences that have undergone subject-auxiliary inversion (2a) acceptable. Furthermore, they should also prefer sentences that exhibit *have* ellipsis (2c) over sentences that exhibit *do* ellipsis (2d).

(2) a. Has John yet to eat?
b. Does John have yet to eat?
c. John has yet to eat and neither has Bill.
d. John has yet to eat and neither does Bill.

We expect that for other speakers, the *have* in "*have yet to*" constructions is not the perfect auxiliary, but rather some form of obligational *have* (Bybel & Johnson 2014). We expect these speakers to rate sentences that have undergone do-support (2b) acceptable. Furthermore, they should prefer sentences that exhibit *do* ellipsis (2d) over sentences that exhibit *have* ellipsis (2c).

To test these hypotheses, we deployed 2 studies via Qualtrics to LSU undergraduate students. Participants were asked to rate the acceptability of the sentences presented on a Likert scale, values ranging from 1 (totally unacceptable) to 5 (totally acceptable). Both studies were composed of 30 test and 60 filler stimuli for a total of 90 items per study. Qualtrics randomly assigned participants to each study, maintaining even participant numbers across studies.

Results reveal that when compared to ungrammatical baseline sentences, subjects did not find questions formed via do-support (2b) acceptable, suggesting that the *have* in these constructions is not obligational *have* as Bybel & Johnson (2014) argued. These speakers did prefer *have* ellipsis over *do* ellipsis, consistent with a "not obligational *have*" account. Interestingly, although there was a statistically significant preference for *have* ellipsis over *do* ellipsis, the participants did not rate *have* ellipsis acceptable. When compared to ungrammatical baseline sentences, subjects found questions formed via subject-auxiliary inversion (2a) acceptable, supporting the *have* as perfect auxiliary analysis presented in Harves & Myler (2014). As expected, these speakers preferred *have* ellipsis over *do* ellipsis. These results are consistent with understanding the *have* in 'have yet to' constructions as an instance of the perfect auxiliary as Harves & Myler (2014) argued. We point out these results are also consistent with a non-auxiliary, V to T raising account of *have*. These results raise questions about why these constructions prove difficult to judge.

Bybel, K., & Johnson, G. (2014). A syntax of "have yet to" in American English. *Paper presented at SECOL 81, Coastal Carolina University, March 27-29.*

Harves, S., & Myler, N. (2014). Licensing NPIs and licensing silence: Have/be yet to in English. *Lingua* , 148: 213-239.

'What'chu say he say!': Spoken word as social (inter)action and performed Black feminism

Tiffany Marquise Jones, *University of South Carolina*

As a linguistic anthropologist and advocacy researcher, I am attuned to the concept of language as social action, where discourse practices – particularly those in Oral and Verbal Arts traditions (VAT) – grant disenfranchised communities the agency to challenge dominant ideologies and actors. Of note is Spoken Word, a VAT that originated during the Black Arts movement and thus is influenced by Harlem Renaissance artistry (i.e., poetry, jazz, and social commentary). Inspired by other elements from African American speech acts, such as signifying, toasting, and rapping, Spoken Word's artistic blend of language and musicality is utilized to assert artists' poetic virtuosity and cultural/gender identity as well as stance on socially relevant issues.

Where Jane Hill (2008) analyzes public discourse as spaces dictated by dominant ideologies and Whiteness, minorities often find themselves positioned as unauthorized to participate in societal negotiations of racist or sexist language. However, Spoken Word offers a unique platform for those who strive to combat this silencing and position themselves directly in contra to those in power. When looking solely at the logistics of the art form via what Charles and Marjorie Goodwin (2004) document as the 'he-said-she-said' conversational model, it becomes obvious that the artist 1) is physically situated in a position of authority (i.e., on a stage and at the microphone), 2) operates as the principal speaker in a performed dialogue, and therefore 3) is able to embody and insert disenfranchising institutions/persons into the performance for confrontation and critique.

While 'Blactvism' (e.g., #BlackLivesMatter) stresses the notion of highlighting the violence and devaluing of Black bodies, this discourse usually centers on Black males as the main target of this

brutality. This, then, begs the question: what happens to their female counterparts, particularly when Black men's performance of masculinity/misogyny serves as a source of degradation or erasure of the Black female body and her distinct experiences? Using Discourse and Participation Framework analyses, this presentation will assess how Spoken Word artists utilize performative speech acts to 'call out' subjugating ideologies and redirect the male-dominated dialogue toward the Black female plight.

Do you want to be called *woman* or *lady*?

Dot-Eum Kim, *University of Georgia*

The choice and preference of female terms in American English have been described by several scholars (Ackerman 1962; Hancock 1963; Lakoff 1973; Moely and Kreicker 1984; Bebout 1995; Meier 1999; Cralley and Ruscher 2005). They noted that the use of female terms varies based on societal factors and aspects of the lexical meanings. Nonetheless, female terms are favored differently across speakers from different age groups, professions, and settings. In addition to these individual related factors, the use of female terms may differ across different U.S. states. Therefore, the present study replicated Meier's (1999) study in Iowa on the use of female terms and examined the use of female terms in situations across different variables—age, gender, and occupation in Athens, Georgia.

This study compared the findings of Meier's study with Georgians, in order to see how likely the use of female lexical terms varies in the Southern dialect area in comparison to the North Midland dialect area. At the same time, the current study used Meier's anonymous survey which consists of 19 fill-in-the-blank situations. The survey was distributed to a total of 80 Georgians aged 15-72 from various occupations (e.g. student, police officer, etc). The participants were asked to fill in each blank with female referring terms. The 19 situations are based on the four different specific aspects of meaning—general-use contexts related to female roles (i.e. The RECIPE was sent in by a ____ from Ohio.), euphemistic use (i.e. The ____ RESTROOM is to your right.), use in occupational setting (i.e. The CLEANING ____ comes every Friday.), and use for particular ages (i.e. A 22-YEAR-OLD ____ got the job.).

Five findings were identified: (1) the trend of using *lady* (30%) for restroom is moving away for euphemistic purposes to *woman* (60%); (2) *female* was preferred for higher-prestige occupations (e.g. professor, 70%; lawyer, 60%), but *lady* was highly preferred for lower-status occupation (e.g. cleaning, 90%); (3) selecting a female term is partially related to gender, age, and occupation depending on contexts; (4) there are changes and differences in the frequency and preference of using terms referring to female, compared to the previous study of Meier, especially the use of *lady*, *woman*, and *female*; (5) the direction of social attitudes towards women among Georgians and Iowans are very similar in general. Specifically, the findings in the present study indicated that *woman* is preferred overall when referring to a female, which matched the findings of the previous study. Concerning the term *female*, unlike Meier's study, the present study showed more preference for the term. In general, the present study supports Meier's prediction of a future shift, which shows that the trend of referring to a female person moves: lady → woman → female.

Extending the Linguistic Atlas Web Site

Bill Kretzschmar, *University of Georgia*

The Linguistic Atlas Project is a venerable research effort on American English, now hosted at the University of Georgia. Founded in 1929, the Atlas has conducted thousands of interviews over the decades, originally in paper transcriptions and later in audio recordings. The Linguistic Atlas web site makes all of its surviving audio recordings available (8000 hours), along with keyboarded data from earlier paper records. Now, however, we are extending the Atlas web site in three different ways. First, we are now scanning all of the paper records we can, which will eventually total a million images that show original field records, edited lists of all the answers for a single question, and transcriptions made from the audio recordings. The images will greatly expand the amount of data available on twentieth-century American English. Second, we are planning a Teaching and Sharing expansion of the web site. When we learned recently that the Atlas web site receives about a million hits per year from thousands of different users, far more usage than we had expected, we realized that we should give people what they probably expected to find: reliable information about American English that could answer questions for students and others and could provide instructional opportunities for teachers at all levels interested in local speech. To that end, we have sketched a total of forty different topics about American English to form a set of core content about language variation in America, and a total of thirty different lesson plans at all levels, from elementary school to university, that teachers could use in introduce local American speech to their students. The new Sharing component of the site will feature collections of research papers by members of the Atlas staff, and will allow others, whether teachers or researchers, to post their own material. We expect that researchers may post their own papers or ideas, and teachers may post their lesson plans, and digital humanists may even post tools or visualizations of data relevant to the Atlas site. Finally, we are planning to extend the site with information about complex systems. The survey research found on the Atlas site forms a Big Data resource about American English, and from this resource it has been established that speech operates as a complex system--many small units interacting with each other so that patterns emerge in the behavior of the units (see Kretzschmar, *Linguistics of Speech, Language and Complex Systems*, Cambridge UP, 2009, 2015). We are now planning to demonstrate the thorough-going effects of complex systems through automatic formant extraction of vowel realizations in a large data set drawn from the Atlas, and through lexical analysis of large corpora offered in the BYU corpus collection. These analyses should show (or not) the presence of nonlinear language patterns from complex systems. So, in these three ways, the Linguistic Atlas web site will move forward into the twenty-first century, rather than be left behind as a dusty archive.

African American perceptions of language and identity

Sonja Lanehart, *University of Texas at San Antonio*
Ayesha Malik, *University of Texas at San Antonio*

In this presentation, we will discuss the perceptions of African American Language (AAL) and identity by groups of Black Americans in San Antonio, Texas, a city that is majority Hispanic with a Black presence of 6.88 percent, and a group of Black Americans in Baton Rouge, Louisiana, a majority Black city with a Hispanic population of 3.3 percent (both according to the 2010 Census). The Black populations in both San Antonio and Baton Rouge are both segregated (with respect to SES) and dispersed (higher SES groups live throughout the city and not in large numbers in any particular area).

We will compare perceptions of AAL and racial and ethnic identity among four groups of participants, both male and female in comparable numbers: African American Faculty and Staff (n=17) in San Antonio, African American College Students (n=19) in San Antonio, and African American Teenagers (n=18) in Baton Rouge. We used a purposive sample for faculty/staff because their numbers are small. We used snowball sampling for college students and teenagers. In order to access a more complex view of language and identity, we used a phenomenological approach for data collection and Critical Race Theory for data analysis. While there is not a deliberate focus on discreet grammatical features of AAL, we do examine grammar holistically and perceptually according to available data.

The two guiding research questions are: (1) What terms of reference do you use for the varied groups of the African Diaspora living in the United States and what particular term(s) of self-reference do you prefer? and (2) What does "Sounding Black" mean to you and how do you view it when others say someone "Sounds Black"? Additional follow-up questions provided more detailed data. Preliminary data analysis indicates that there is not a gendered difference in the data. However, there are age/generation differences and possibly regional differences. Also, there are grammatical distinctions, especially phonological, in the Baton Rouge participants.

Linguistic Ландскеип: Vidin, Bulgaria & Sofia, Bulgaria

Kaitlyn Lee, *University of Kentucky*

This presentation uses Linguistic Landscape (LL) theories and methods to analyze two pedestrian streets in Bulgaria –one in the poorest city, Vidin, and another in Sofia, the nation's capital. This presentation focuses as much on the methodologies of LL, as the findings themselves, as the field is relatively new, and such discussions are critical for the advancement of theory and methods. I will focus my analysis through the lens of Ben-Rafael's presentation-of-self theory (2009), while pulling from other scholars to create a novel methodology and focus for this project. For my methods, I used Google maps street view to collect the tokens from the two socially and economically diverse cities under analysis. Due to methodological issues (which will be discussed), only the store names are analyzed. This presentation looks at frequency of Bulgarian vs. other languages and Cyrillic vs. Latin alphabet. Regardless of this constraint, the method is still highly productive for the project as store names are some of the most salient features in a LL. Because store names have the same primary function and elements, any difference found between the names in Vidin and Sofia will have important, pragmatic, indexical meaning.

This research has found that in Vidin 68% of store names are in the Cyrillic alphabet, and 57% are in the Latin alphabet. Meanwhile in Sofia, only 15% of store names are in the Cyrillic alphabet while 90% are in the Latin alphabet. My analysis shows that there are serious "global" indexical motivations for these choices, as well as audience considerations and constraints. The idea of a "globalese" "non-language" and what that means for advertising is also discussed. Crucially, this presentation will end with a final discussion of methodologies and the future of linguistic landscape as a field, including its strengths, weaknesses, and future directions. It is my goal to promote LL as a field and prove that it has scientific and linguistically valid methods and findings.

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Shared conceptualizations, what language?
Emergent multilingual units in Malaysian languages

Sarah Lee

When presenting and in fact analysing data in multilingual settings, linguists can sometimes be forced to represent (encode) linguistic units as instances of particular languages, hence influencing analysis, regardless of whether this adequately represents the interactional reality of the local speech practices. For instance, in areas of high contact where languages have mixed and blended for extended periods, conceptualizations, even linguistic units, are shared across languages—to the extent that it is difficult to determine a linguistic unit as particular to one language.

In this paper, we examine an instance of such a multilingual unit—the discourse particle *lah*, in the Malaysian urban context. In the city of Kuala Lumpur, Malay, English, several Chinese (principally Cantonese, Hokkien, and Mandarin), and Tamil, have co-existed for an extended period. *Lah* pervades everyday talk, irrespective of which language(s) are used. As Ler (2005: 267) states, the particle "signals the speaker's desire for the hearer to access and accommodate a certain contextual assumption in the speaker's cognitive environment." *Lah*'s particular usages in Singapore and Malaysian contexts has been much studied, with researchers typically approaching it as a feature of one language or another (e.g., Goddard 1994, Gupta 2006, Lim 2007).

Through the examination of conversational data, the perspective here demonstrates that we can also treat *lah* as a truly multilingual unit, suited for the multi-language interactions so typical in the Malaysian urban environment; in fact, we argue that it is in some ways more meaningful to treat *lah* as a local feature of social interaction, regardless of language(s) used. Moreover, it is suggested that *lah*'s pervasiveness is perhaps because of its non-specificity in regards to particular languages, for instance, its usage enables successfully negotiations of co-participants' intentions and assumptions despite their differences in linguistic repertoires and competences, and it has a capacity to avoid stances attributable to the use of individual languages. Finally, for the researcher, such units bring up issues relating to how they can be represented in multi-language texts, e.g., without obligatorily encoding it as a feature of a particular language.

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Gupta, Andrea. (1994). *The step-tongue: Children's English in Singapore*. Clevedon: Multilingual Matters.

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Evidence for the Paradigm-Linkage Theory in Creek Verb Inflection

Derek Legg, *University of Kentucky*

Linguists disagree as to the theoretical significance of inflectional paradigms in the definition of a language's morphology. Morpheme-based theories of inflection posit that paradigms are epiphenomenal and therefore dispensable to the definition of a language's grammar. Stump (2016) argues that inflectional paradigms do in fact play an essential role in the definition of a language's grammar and lexicon. According to Stump's *paradigm-linkage theory*, the definition of a language's inflectional system is based on three interlocking kinds of paradigms: A lexeme L's *content paradigm*, a stem X's *form paradigm*, and a Lexeme L's *realized paradigm*. Within a canonical paradigm (Corbett, 2009), all three paradigms will have an isomorphic relationship, but this relationship is often disrupted by a variety of morphological phenomena including defectiveness, overabundance, syncretism, suppletion, deponency, and polyfunctionality; Stump's conception accounts for these mismatches between a word's content and form. This paper presents evidence from Creek, a Muskogean language of Oklahoma and Florida, in support of the paradigm-linkage theory.

Like other Muskogean languages, Creek contains a rich morphological system. Martin (2011, p. 20) and Nathan (1977, p. 6) both consider nouns and verbs to be the primary parts of speech in Creek and focused their reference grammars on creating a salient account of noun and verb morphology. Both parts of speech occur as roots, stems, and complete words, and the minimal complete sentence in Creek consists of a fully inflected verb (Nathan, p. 136). According to Nathan, "the most complicated factor of Seminole grammar is verb infection. Several factors contribute to this complexity." (p. 89). The inflectional system of Creek includes a large number of categories: Pronouns which mark subject, direct object, and indirect object; five tenses; several categories of aspect; and multiple modal categories. These inflectional categories are marked by prefixes, suffixes, tonal changes, suppletion, vowel alternation, and reduplication. In addition to these morphotactics, expression of category is dependent on whether a verb is active or stative and the presence of other inflectional and derivational categories. According to Nathan "Verb inflection is so involved that is hardly possible to discuss any category of inflection without describing all categories of inflection" (p. 89).

Creek's complex inflection system includes many phenomena Stump cites as evidence for the paradigm-linkage theory. For example many common forms include suppletive stems as shown in (1).

(1) Verb suppletion (Martin, 2011, p. 197)

leyk-itá	'(one) to sit'
ka:k-itá	'(two) to sit'
apo:k-itá	'(three or more) to sit'

Creek verb inflection also includes examples of polyfunctionality. For example, the suffix *–ak-* functions as an impersonal agentive suffix while the same realized form *–ak-* can also mark plurality of the subject or object of a verb (Martin, p. 446).These examples are not meant to be an exhaustive account, but rather a small sample of the ways in which the language provides evidence for the paradigm-linkage theory. In doing so, this paper provides new evidence for the theory and helps provide an accounting of the exception morphological patterns of Creek.

Codes, markedness, and intertextuality in multilingual and multidialectal contexts: Evidence from Guatemalan and Chican@ hip-hop

Tom Lewis, *Tulane University*

This paper contributes to our understanding of the impact of markedness, intertextuality, and identity on code-choices in multilingual and multidialectal language contact contexts by examining code-choices in popular music in two distinct but related contexts: Chican@ communities in the Southwestern United States and Mayan communities in Guatemala. Each of these contexts is widely recognized as a salient language contact context. In each context, artists make decisions about code-choice based on the interaction of personal identity, code markedness, and intertextual indices, resulting in in distinct patterns of code-choice in each context. In addition to providing insight into the linguistic nature of the multilingual and multidialectal contexts in which they occur, code-choices in the lyrics explored here provide insight into the impact of identity on language behavior, and the role of intertextual indices on language choice.

The current work takes as data the lyrics of hip-hop music produced in two well-established language contact contexts. In the American Southwest various Latin American Spanishes interact with several recognized dialects of American English, including, but not limited to, African American English, Mexican Spanish, and Chican@ English. In the Guatemalan context, Guatemalan Spanish interacts with various Mayan languages, including Kaqchikel and Tz' utujil. The corpus of lyrics treated here focus on a specific hip-hop artist in each contact context. Within the American Southwest context, the lyrics of Kemo the Blaxican are taken as data, with particular emphasis on his 2004 recording "Simple Plan." In the Guatemalan context the lyrics of the hip-hop group Balam Ajpu are used as data. Particular emphasis in the Guatemalan context is on the 2015 recording "Jun Winaq' Rajawal Qij." The recordings were transcribed and coded for both sociocultural and structural patterns and then analyzed in terms of what these patterns reveal about relative markedness, artist identity, and code indices.

Much recent work has noted the saliency of code-switching behavior in music produced in multilingual contexts. Examples of this include Jonsson's (2005) work on Chicano drama, Mendieta-Lombardo and Cintron's (1995) exploration of Chican@ and 'Nuyorican' poetry, and Sarkar and Winer's (2006) discussion of hip-hop lyrics in Quebec. In many cases, the patterns of code-switching present within artistic expression illuminate the nature of language contact in the area and parallel the patterns observed in spoken behavior. For example, Mendieta-Lombardo and Cintron found that code-switching among Mexican American and Puerto Rican American poets reflected the unmarked nature of code-switching in the communities. This paper contributes to this discussion by examining how the nature of the community, personal identity, and intertextual indices interact to inform language performance in music lyrics in multilingual and multidialectal contexts.

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Mendieta-Lombardo, E., & Cintron, Z. A. (1995). Marked and Unmarked Choices of Code Switching in Bilingual Poetry, *Hispania*, 78(3), 565-572.

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Determining the role of acoustic cues in perception of reduced forms

Lisa Lipani, *University of Georgia*

Perception of reduced speech has not typically been the focus of speech perception research. This paper presents a review of literature that has focused on perception of reduced forms, and also gives results of an ambiguity resolution experiment where participants choose between *to* and *two* and *for* and *four* when presented with an acoustic stimulus based on a continuum from *to* to *two* and *for* to *four* in a constant context. These results show which acoustic values map to the reduced forms *to* and *for*, which acoustic cues map to *two* and *four*, and that this perception is categorical. Finally, the paper includes an explanation of how the results of this experiment fit within Polysp, a perceptual model proposed by Hawkins and Smith (2001) and Hawkins (2003) that takes fine phonetic detail into account.

Discursive co-construction of Chinese returnee applicants' identities in a job-hunting reality TV show

Yuqiu Liu, *North Carolina State University*

Chinese returnees—Chinese who have studied abroad and returned to China—have formed a special social group, whose performance in and readjustment to the job market have attracted considerable public and research attention. During the last few years, China has witnessed a growing number of returnees participating in reality TV shows and consequent public controversy centering their identity issues—how they present themselves, how they are perceived by others, and whether they have maintained their "true" Chinese identity. Yet few studies, if any, have investigated such struggles over returnees' identification. This study intends to bridge the gap in research on identity construction of Chinese returnees and address the hotly debated issue of their cultural/spatial identity display in media, from the perspective of discourse analysis.

Specifically, this study examines ten seasons of a highly popular Chinese job-hunting reality TV show, *Only You*, and analyzes the identities of returnee job applicants co-constructed by the hosts, the employers, and the applicants themselves. The discursive tools employed by the participants, such as positioning (Davies & Harré, 1990), footing (Goffman's, 1979), stance taking (Strauss & Feiz, 2013), use of deictics (Wortham, 1996), and inhabiting of different participant roles (Koven, 2012), reveal some thought-provoking patterns of the returnees' cultural and spatial identity construction processes. Compared to non-returnees, returnee applicants in this reality TV show emerged as a "marked" social group, distinguished by the foreign places they had been to. Their host countries, repeatedly mentioned and discursively flagged throughout the interviews, served as "landmarks" (De Fina, 2009) in their identity construction. The hosts sometimes discursively erased the different host countries, simplified the returnee group as having been "overseas" or "abroad", and thus positioned them as the homogenous "other" (Gal & Irvine, 1995). At the same time, the hosts and employers tended to position the returnees as distanced from China and losing their Chinese cultural identities, even though the returnees did not necessarily intend to do so. The attributed subject position—"traitor" of Chinese cultural identities—was usually resisted by the returnee applicants, who showed alignment with China and displayed either high home culture centrality or global identity (Sussman, 2010).

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The functions of code-switching in bilingual Spanish-English songs

Giovani Lopez, *University of Alabama*

The aim of this study was to find the communicative functions served by Spanish-English code-switching in bilingual songs. Traditionally, Spanish-English code-switching has suffered a bad reputation in both the general public and in academia. It has been regarded as improper and many claim that it exists because there is incomplete proficiency in one of the two languages spoken by the individual who engages in this linguistic practice. Children who grow up bilingual are exposed to this type of language ideology at school (Martinez, 2013) as well as in many other contexts. Some bilingual children's literature start to reinforce directly or indirectly these wrong conceptions that end up having important repercussions for the development of their identities and their later attainment of Spanish language skills (Chappel & Faltis, 2007).

In contrast to the negativity of many laypeople, several linguists have widely documented that code-switching does not exist due to a deficiency in proficiency or to an inability of the bilingual individual to separate his or her two languages. Code-switching is for these researchers an additional communication resource that indexes a variety of social as well as communicative functions. According to these researchers, code-switching can be used to, among other aspects, express clarification or emphasis, mark quotations, realign speech roles, elaborate, joke, index solidarity and intimacy, shift voices for different audiences, communicate nuances of meanings, and show the affiliation of its users to two cultures (Bullock & Toribio, 2009; Blom & Gumperz, 1972; Martínez, 2010; Zentella, 1997).

Picone (2002) stresses the idea of construction of ethnic identity as an important reason for the use of code mixing in songs. But, does code-switching serve any other functions in these bilingual lyrics? This study investigates other possible functions served by code-switching and if they are proportionally represented. Different artistic representations from a variety of Latino music genres are analyzed including bachata, Latin rock and pop.

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Metalinguistic Commentary in Ideological Context:
Language, Immigration, and Generation in Talk about Talk among Miami-born Latinos

Lydda Lopez, *University of Miami*
Philip M. Carter, *Florida International University*

Carter and Lynch (2015) have described Miami as the most bilingual large city in the Americas, and the unique situation of language contact taking place in Miami has given rise to 1) high levels of Spanish-English bilingualism, 2) immense dialect diversity in Spanish and in English, and 3) an emerging dialect of English spoken by Miami-born Latinos (Carter, Sims and López 2015). As these forms of linguistic diversity have proliferated in Miami during the past half-century, so too have the attitudes about them. A number of studies have sought to account for beliefs about language in Miami by using direct methods, such as attitude surveys (Alfaraz 2002, 2014) and indirect methods involving experimental techniques (Carter and Lynch 2013; Carter and Callesano 2014). Taken together, these studies show that linguistic diversity in Miami is not perceptually neutral, but rather that Miamians have strong beliefs about what constitutes 'good' and 'bad' language.

In this study, we continue our ongoing investigation of language attitudes as expressed in talk. Drawing on a corpus of 30 sociolinguistic interviews with Miami-born Latinas/os, we outline in this talk the major attitudinal-ideological stances toward linguistic diversity expressed in speech. Detailed transcriptions were made for each interview, and all instances of metalinguistic commentary were extracted for analysis. All comments were then coded using content analysis and grouped by topic and trope. All recurring discursive tropes about English and Spanish were also grouped and analyzed separately. In this presentation, we focus on two recurring themes in the conversations we analyzed. The first relates to commentary among Cuban American adolescents linking linguistic difference to different waves of immigration from Cuba. In this 'ideology of generationism' the Spanish of the first wave of Cuban immigrants to arrive in Miami, who were mostly white and wealthy, is constructed as superior to that of the Spanish of more recent arrivals, who are more likely to have African heritage and belong to the working class. Considering the well-documented class and racio-ethnic differences in the four waves of immigration from Cuba (Stepick, Grenier, Castro & Dunn 2003), talk about talk in the context of generation serves as an elliptical way 'to do' race talk (Bonilla-Silva 2006) and reinforces constructed differences between the established and the new arrivals. The second theme relates to an 'ideology of personal responsibility' in which patterns of cross-generational language shift are constructed as owing to the failures of individuals to do their part to maintain the language, rather than to social/structural problems such as lack of access to bilingual education. We consider both discursive themes in light of empirical studies of language shift in Miami (Otheguy, Garcia, & Roca 2000), as well as studies of perceptions of linguistic diversity in Miami using direct and indirect methods.

Looking for Louisiana French….

Ashley Luoma, *University of Louisiana at Lafayette*
Tamara Lindner, *University of Louisiana at Lafayette*

As proficient speakers and teachers of French with an interest in Louisiana French and in trying to encourage engagement with the local francophone community by our young adult French learners, we set out to explore opportunities for contact with fluent speakers of the local vernacular in the Lafayette area. Having noted a variety of relationships with Louisiana French among acquaintances and students from the region – from nostalgia to interest to indifference to almost utter unfamiliarity – we hoped to pursue avenues of inquiry that could expand our own knowledge base and provide useful information for us to incorporate in our efforts to inform and encourage our students and others with respect to the local vernacular. In this presentation, we will discuss our forays into the world of Cajun French in and around Lafayette, Louisiana... French Tables (real and virtual), a Cajun French adult course in continuing education, and an open-invitation community potluck at Nunu's in Arnaudville, an organization known for its promotion of French. Feedback from student participants will be reported in addition to our own observations about how accessible the local variety can be for those who wish to familiarize themselves with the language, learn it, or interact with Louisiana francophones.

Hip Hop's (un)official religion:
Examining distinctively Islamic features in Hip Hop Nation language

Ayesha Malik, *University of Texas at San Antonio*

Though equally righteous forces, Hip Hop and Islam are supremely misunderstood. The Hip Hop Nation and Islam both transgress the notion of borders while simultaneously acting as spaces for individual expression of identity and collective social activism. Islam played a role in the precursor to Hip Hop with the work of the Last Poets and in the development of Hip Hop as a cultural movement (see Decker 1993; Alim 2006). Continuing from there, Islamic ideology evoked lyrical inspiration for many artists who are part of the Hip Hop canon (e.g., Wu-Tang Clan, Jay Z, Lauryn Hill, Mos Def, Erykah Badu, Talib Kweli). Despite this, incorporation of Islam into Hip Hop Nation Language (HHNL) through lyrics is scarcely studied.

In this paper, the elements of Hip Hop meet the Five Pillars of Islam as I interrogate the intersection of religion, Hip Hop culture, and HHNL. I examine Islamic influences in the lyrics of various Hip Hop artists who have a direct or fluid religious affiliation to Islam (Nation of Islam, Nation of Gods and Earths, and Sunni Islam). I also use videos of interviews with some of these artists discussing their use of Islamic influences for additional data. Preliminary results reveal distinctive patterns of Islamic influence in HHNL in four ways: (1) word formation in acronyms and backronyms like "C.R.E.A.M." (Cash Rules Everything Around Me) and "ALLAH" (Arm, Leg, Leg, Arm, Head); (2) slang such as "peace,""G,""word is bond," and "break it down"; (3) the use of spoken Islamic Arabic features and inclusion of Quranic verses; and (4) speech acts that reflect Islamic teachings in songs like Lupe Fiasco's "Muhammad Walks."I conclude with a discussion of Muslim HHNL as a form of conscious discourse and an expression of community and identity.

Linguistic activism on campus:
Using digital technologies to promote student research and outreach

Christine Mallinson, *University of Maryland, Baltimore County*
Deanna Cerquetti, *University of Maryland, Baltimore County*
May F. Chung, *University of Maryland, Baltimore County*
Kim Feldman, *University of Maryland, Baltimore County*

The use of media tools has become an important strategy for sociolinguists to effectively integrate linguistic research with educational outreach and social activism (see Reaser and Adger, 2007; Wolfram, 2008). This presentation reports on the use of a sociolinguistics seminar to engage graduate students in conducting original sociolinguistic research that also promotes linguistic gratuity, in ways that make use of digital technologies. In a prior iteration of the course, students produced podcasts based on original research about local language variation. In Fall 2015, students created a short film that highlighted linguistic diversity on campus via videotaped interviews of students, by students. Faculty and student presenters will discuss methods for contacting interviewees, selecting video clips, developing the narrative of the film, organizing the editing and production process, and arranging publicity—tasks that not only helped students develop their academic research skills but also their digital literacy, social media, and networking skills. Student presenters will also share insights about how they engaged in culturally and linguistically supportive interviewing techniques and the importance of considering speakers' intentions on film, particularly in relation to participants who had sensitive reactions to language as well as those who did not want to appear on camera for cultural or political reasons. Finally, presenters will discuss the use of a course blog that permanently houses the podcasts and videos as a permanent tool for linguistic outreach; to date, the blog has reached over 25,000 hits, with positive comments from listeners and viewers that reflect on the message of linguistic diversity. The presentation thus reveals how sociolinguists can achieve broad impact by marshaling digital technologies in order to carry out language-oriented social justice endeavors in ways that benefit both communities of higher education and the public.

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¿Canté o he cantado? On the relationship of Spanish varieties of textbooks and the Spanish variety of instructors. An ethnographic study.

Sandra Martinez-Franco, *University of Alabama*

This project aims to inform about Spanish as a second language classroom practices regarding the use of different Spanish varieties and their relationship with the standard variety presented in Spanish textbooks. This study has specifically focused on the use of present perfect (*pretérito perfecto* in Spanish; *he bailado*) and preterite (*pretérito indefinido* in Spanish; *bailé*) and how these grammar topics are implemented by instructors who are from different Spanish-speaking countries. Labov (1972) stated that "the communicative context determines the forms that speakers select and creates opportunities for linguistic variation" (as cited in Salaberry, 2006).

Among some possible reasons for the preference of the standard Iberian variety over Spanish from Latin America in the design of textbooks, Bucholtz & Hall (2006: 372) refer to power and markedness in order to explain that some social categories gain a special status. For example, Spanish from Spain is the unmarked variety while other varieties are marked or less recognizable, thus they are assumed to be deviations from the norm. Nevertheless, it is of great importance to demonstrate that the standard language presented in Spanish textbooks needs to be expanded by approaches that take into consideration the use of other varieties.

The researcher videotaped 100- and 200-level Spanish classes at a large university in the southern United States. There has been a specific focus on micro-ethnography in order to document the instructor's use of the Spanish language. Videotaping Spanish classes allowed the researcher to document how, for example, an instructor from Argentina relates or separates the language presented in the textbook from the language of his/her country of origin and the reasons behind any of the preferred practices. Equally important is the fact that videotaping has also provided information on how the instructor's practices are reflected in the students' use of the Spanish language.

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Salaberry, R. (2006). *The art of teaching Spanish: Second language acquisition from research to praxis*. Georgetown UP.

Functional dissociations between production and comprehension

Doug Merchant, *University of Georgia*

Much theoretical work on morphosyntax depends on the implicit assumption that, at least ideally, a derivation representing the production of an utterance is isomorphic to the derivation representing the comprehension of that utterance; in other words, language is pretty much the same coming or going. This assumption does not hold, however, for most biological, chemical, or physical processes, and I will argue here that it is an unwarranted assumption in the domain of language as well. To some extent, this assumption may be explicable in terms of a split between the kind of data convenient for theoretical analyses compared to the kind convenient for behavioral studies. Theoretical studies of language deal largely with phenomena of production (the output function), in which linguistic forms and structures are subjected to grammaticality judgements to determine what processes could have generated them. The majority of behavioral studies, on the other hand, deal with phenomena of comprehension and processing (the input function), where participants in experimental settings are exposed to linguistic stimuli, and behavioral characteristics of the (task-dependent) response are measured to assess how forms are accessed and structures are broken down. The commonality between these approaches is that in both cases, attested, grammatical forms are available, and in neither case is "mentalese" (to use Jerry Fodor's term) available. The chief difference lies in the directionality of the investigation: i.e., whether one is interested in characterizing the output function or the input function.

As investigators tend to concern themselves with the specifics of their own research program, any success that they find in explaining either the input or output function of language tends to be generalized to the faculty of language as a whole, regardless of directionality. As such, models successfully applied to one domain (i.e. production or comprehension) end up being applied to the other, often without any evidence of a good fit to the characteristics of the second domain. My

contention here will be that some of the well-known strengths and weaknesses of various models of the morphosyntactic component of the grammar should be considered as such *only* relative either to the domain of language production on the one hand, or to language comprehension on the other. I will briefly consider the currently ascendant model known as Distributed Morphology, and argue that although it is particularly well-suited to explaining at least some phenomena of production (e.g., "tip-of-the-tongue" phenomena), it is entirely unsuited to accounting for significant phenomena of comprehension. I conclude with the proposal that although the productive-generative capacity of the faculty of language may well be identical across the species, significant inter-group differences in processing heuristics suggest that the comprehension-processing capacity may not be similarly universal.

Goal setting in the second language classroom
and its implications for second language acquisition

Alyssia Miller, *University of Alabama*

In recent years, there has been much research on second language acquisition (SLA), because there is an interest in helping students develop linguistic competency in a second language (L2). As such, knowing how to foster acquisition is an important and growing field in SLA research. Research has shown that there are many factors that affect SLA, such as motivation, cognition, personality, and instruction. One factor that has not been studied as extensively is that of goals and goal setting. The assumption can be made that there is most likely a connection between goals and linguistic development; however, there is not much research that conclusively points to this claim. It is important to note that this is different than classroom goals or objectives that the teacher or instructor sets. This connection between goals and linguistic development specifically explores the notion of goals that students set themselves. With this being said, there are ideas of what student goals should be, but teachers and researchers alike do not know what students' goals actually are, how students set these goals, or what implications goal setting has on linguistic development.

This study uses Achievement Goal Theory (AGT; e.g., Ames, 1992; Ames & Archer, 1988; Eliot & McGregor, 2001; Nichols, 1984) and Goal Setting Theory (GST; Locke & Latham, 1990) to investigate why and how learners set different types of goals and to determine whether the type of goal that learners set has an effect on their linguistic development in a L2 course. The goal of this study is to obtain a pedagogical result that can be implemented in the L2 classroom. Approximately 80 students in an intermediate-level Spanish course at a large southeastern university participated in this study. Students were given a survey to determine their personal, subconscious goal orientation. Based on these results, students were given a list of possible goals that matched their goal orientation and were asked to pick one goal for their Spanish course. After each quiz during the semester, students were given feedback on how they were progressing toward their goal. Finally, students' final grades were correlated with their goals to determine a relationship.

Results indicate that students come to the L2 course with an array of personal goals. Overall, students have a performance-based goal (indicating a desire to attain a certain grade), a mastery-based goal (indicating a desire to master a certain area of the course) or a combination of the two. Results also show that by simply setting a goal, students perform better (in terms of final grade in the course) than their peers who did not set a goal. Therefore, results infer that student goal setting plays an important role in the acquisition of a L2 and can aid in the linguistic development of L2 learners, and pedagogical implications are discussed.

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Locke, E. A., & Latham, G.P. (1990). *A theory of goal setting & task performance*. Prentice-Hall, Inc.
Nicholls, J. G. (1984). Achievement motivation: Conceptions of ability, subjective experience, task choice, and performance. *Psychological Review*, 91(3), 328.

How immersed are they really?:
An analysis of the journal writings of study abroad students

William Justin Morgan, *University of South Carolina*

Study abroad (SA) has become one of the leading academic experiences for university students across the globe. We know relatively little, however, in regards to what exactly this experience entails. Kinginger (2008) sought to explain the SA experience through the use of diary writings. Her findings highlight a myriad of "outsider" perspective on the part of the SA participants. The present project continues with this research by taking into account the diary writings of 12 university participants studying abroad during a short-term SA sojourn in Costa Rica. This group participated in an intensive immersion program at a third-party language program at Centro Panamericano de Idiomas (CPI) for four weeks and lived with host families. For this presentation, I will look at the number of times participants wrote about their experiences with Costa Rican natives, Costa Rican culture, and other events pertinent to their SA experience. I will continue to look into actual experiences of the SA students versus the intended experiences marketed to SA students in Latin American. I will also discuss the notion of "immersion" and whether or not SA participants truly achieve this lofty goal.

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Vocalic (dis)harmony in two Kaqchikel suffixes: Eliminating the underspecification of segmental information in inputs while maintaining optimal outputs

Brett Nelson, *Tulane University*

This project presents, analyzes, and discusses two suffixes in Kaqchikel that take part of their segmental make-up from the base they are affixing to. Under the Optimality Theory framework of Inkelas 2008's Dual Theory of Reduplication, I consider two derivational suffixes in Kaqchikel, a Mayan language of Guatemala. These suffixes apply to a unique class of CVC roots known as positionals. The first suffix, traditionally cited as the form <-Rl>, derives a non-verbal predicate from these roots. The second, <-VRb'a'>, forms a transitive verb stem from the same roots. Both suffixes are composed of a vowel that is underspecified and takes its segmental information from the root. I first propose a single set of ranked constraints for these suffixes based on TETU (The Emergence of The Unmarked) and general phonological constraints of the language. These constraint rankings satisfactorily produce the correct output from the input of all ten possible root vowels. Next I establish alternative forms of the suffixes that provide motivation for having underspecified segments by minimizing the segmental input into a set of applicable ranked constraints. I thus propose that the supposed underlying underspecified vowels are instead

epenthetic vowels used to break up consonant clusters. These vowels take their as either partial or total phonological duplication of the root vowel; the totality of which is dependent on other phonological constraints at play. Lastly I combine the two sets of constraints into a single set of ranked constraints that output desired forms from a minimalized input. This works for all root vowels and produces the lax vowels necessary in the first suffix while producing tense vowels in the second suffix. Thus I present an argument for the elimination of segmental underspecification of morphemes, instead utilizing duplication based on the language's phonological constraints in order to output desired grammatical forms.

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The mysteriously absent French in Old Mines, Missouri:
Empirical support for folk beliefs of language

Mike Olsen, *University of Georgia*

A distinct variety of French survived as the primary language of Old Mines, Missouri into the 1930s with native speakers living at least until the 1970s (Miller 1930, Dorrance 1935, Carrière 1937, Thomas 1970, Thogmartin 1979). The early period of literature describes Old Mines French (OMF) as a language undergoing semantic and syntactic shift toward English structures, a result of increasing contact with the latter language. Furthermore, Miller found it difficult to coax communication from speakers due to what he perceived as linguistic shame. Personal contact with the present-day descendants of OMF speakers suggests that suppression of French was encouraged by working-age men with stronger ties outside the community than local women who were more likely to remain at home. Crucially, there has been no empirical evidence to support these claims of linguistic inferiority. Salmons (2005) study on German in Wisconsin illustrates the benefits of utilizing historical records such as census data, court records, marriage and death certificates, and newspapers to gain a fuller understanding of language contact situations in past generations. The present paper applies this model to Old Mines in order to reconstruct the community just prior to the research of the 1930s.

Utilizing data available in the 1910 U.S. Census, the first to address language directly, this study provides a linguistic profile for Old Mines. Although self-identified French speakers did exist in the community, the raw numbers are surprisingly low given the accounts of Carrière (1937) and Dorrance (1935), who found a town of approximately 600 French-speaking families. In total, only 2% of the population of 1,711, ranging from ages 8 to 90, self-reported as French speakers. This finding is likely due to the ambiguous wording of the census which asked, "Whether able to speak English, if not, give spoken language" (1910 U.S. Census). Upon closer examination the research illustrates the extent to which confirmed French speakers were ingrained in domestic and economic life in Old Mines. Of these 31 confirmed French speakers, 29 were girls or women and the other two were boys age 10 or younger. The census data show that 88 self-reported English speakers lived in homes with confirmed French speakers, and therefore likely had proficiency in French. Furthermore, a variety of relationships existed with confirmed French speakers: 45 children had a French-speaking parent, 6 parents had confirmed French children, and 12 men had confirmed French wives. Both confirmed and likely French speakers worked in the most common industries of farming and mining, increasing the likelihood that others in these fields spoke the language as well. Taken together these findings reveal that while only 7% of the overall population were confirmed or likely French, there is a strong argument that the actual numbers were much higher given the research of the 1930s. These results provide support for the local belief among

present-day residents that OMF was a source of linguistic inferiority in the early 20th century and suppression of the language was encouraged by working-age men.

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Intradialectal phonetic variation in southeast Georgia: Evidence from the Linguistic Atlas of the Gulf States

Rachel Olsen, *University of Georgia*
Margaret Renwick, *University of Georgia*

Traditional depictions of phonetic dialectal variation often don't account for the sub-regional, and individual, variation that abounds in natural speech (e.g. Kretzschmar 2009). The Southern U.S. dialect is commonly reported to include elements of the Southern Shift (e.g. Feagin 2003; Thomas 2005), described in the Atlas of North American English as monophthongization of /aɪ/ to /a:/ (in Southeast Georgia, word-finally and before voiced consonants); the raising and fronting of /æ, ɛ, ɪ/, and the lowering and backing of /i, e/ (Labov, Ash, & Boberg 2006). However, the assertion that these front vowel realizations are pervasive in the South is largely based on impressionistic, rather than acoustic, analysis. This study builds on the growing tradition of acoustic analysis of dialectal speech (e.g. Thomas 2005) to compare the predictions of the Southern Shift with speech from a small geographic sub-region of the South, and to explore the full range of variation that is present in speech.

The data examined here comes from one well-sampled speaker area of the Linguistic Atlas of the Gulf States (Pederson, McDaniel, & Adams 1986), an extensive sociolinguistic audio corpus available through the Linguistic Atlas Project (Kretzschmar 2011). This speaker area features interviews with ten speakers (5 female; mean age 63.7 years) across five counties in Southeast Georgia. Full transcriptions of interviews from this area, totaling 35 hours of speech and 132,300 words (Renwick & Olsen 2015), were utilized to identify and analyze words of interest. Building on the work of Renwick & Olsen, who describe variation in vowel production in the most frequent words in the interviews, this study specifically documents productions of front vowels involved in the Southern Shift in color and number words (n=1065). The frequent occurrence of these words permits analysis of productions across speakers, with multiple repetitions per speaker.

Front vowels in all color and number words in the corpus (15 unique words) were annotated in Praat (Boersma & Weenink 2015). F1, F2, and F3 values were automatically collected at 10% intervals for all instances of /aɪ/, and at the midpoints of the remaining monophthongs. The resulting formant trajectories and vowel plots, created at speaker- and token- specific levels, reveal wide intradialectal and intraspeaker variation of front vowel productions in these common words. Predicted monophthongization of /aɪ/ (e.g. *five*, *nine*) before a voiced consonant is evident in the

speech of many speakers, but not all, and it sometimes occurs before voiceless consonants (e.g. *white*), which is unexpected in this region of the South. Within certain individuals, monophthongization is not uniformly realized across productions. Similarly, selected productions of /æ, e, ɛ, i, ɪ/ (e.g. *black*, *eight*, *red*, *six*, *three*) show evidence of the Southern Shift, while others do not. Results are interpreted relative to potential sociolinguistic factors such as age, race, education, and socioeconomic status. The variation evident within this small geographical area suggests a much more complex picture of speech than that represented in typical dialectal models.

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Attitudes toward Spanish in Cartagena, Colombia

Rafael Orozco, *Louisiana State University*

This paper explores attitudinal perceptions toward Spanish by residents of Cartagena, a city on the Colombian Caribbean coast. This region is known for its non-standard speech, and its inhabitants are well aware of this fact. Despite its intriguing sociolinguistic situation, the Caribbean region of Colombia remains largely understudied. We employ a folk linguistics methodological approach (cf. Niedzielski & Preston 1999) to explore the linguistic perceptions of Cartageneros born between 1969 and 1999. Consultants were asked to complete a survey questionnaire designed to elicit their perceptions toward the Spanish spoken in their own region, the Republic of Colombia and the rest of the Hispanic World. Our results reveal that within their own province, Cartageneros exhibit positive perceptions of their own variety. However, at the regional level (including the whole Colombian Caribbean Coast), they rate Barranquilla, the largest city in this region, more positively. At the national level, respondents rate the speech of Bogotá, the Colombian Capital, quite positively. Thus, Cartageneros appear to remain under the longstanding perception rampant throughout the Hispanic World that the speech of the national capitals and large cities provides a model for other localities to follow. In the larger context of the Hispanic World, Colombian Spanish is evaluated as the most pleasant and as good representative of standard Spanish while European Spanish is a distant second. Conversely, the Peruvian variety receives negative evaluations. Mexico and Argentina, remarkably, constitute wild cards. For instance, Argentinean Spanish is evaluated positively in terms of pleasantness but also receives negative evaluations. Interestingly, these perceptions appear to be equally shared by women and men as the results did not reveal statistically significant differences in terms of gender.

In general, our respondents appear to have a high degree of isoglossic awareness, as their perceptions are congruent with Latin American and Colombian dialect regions. Moreover, the results suggest that Cartageneros exhibit ambivalence as they display linguistic insecurity within

their region and country. At the same time, they evaluate Colombian Spanish positively within the Hispanic World. These results pave the way for subsequent research which, among other things, would explore linguistic variation in communities with contrasting degrees of prestige. They also constitute a first step toward filling the gap between attitudinal and variationist studies. Furthermore, our findings lay a foundation for further research not only in Cartagena but in other unexplored regions of Colombia, as well as throughout the Hispanic World.

Subject pronoun expression in Spanish: Do we really know how verbs condition pronouns?

Rafael Orozco, *Louisiana State University*
Caroline Hachem, *Louisiana State University*

This paper contributes to filling a void by answering questions that emerged from increased inquiry on Spanish subject pronoun expression (SPE) during this century. We explore the effects of ten linguistic and five social constraints on SPE using 3,600 tokens from the Spanish of Xalapa, Mexico, built on conversations with thirty socially stratified consultants. Predictors explored include subject continuity, verb type, grammatical person and number of the subject, lexical frequency, age and gender. Our results reveal an overall pronominal rate of 25%. Additionally, linguistic and social predictors intersect in conditioning SPE, as eight predictors—including subject person and number, age, subject continuity, and verb type—condition this linguistic variable. Among these predictors, the effects of age and verb type are particularly meaningful.

The overall pronominal rate (25%) constitutes the highest such rate found in Mexican Spanish so far and one of the highest in a mainland speech community (cf. Carvalho et al. 2015; Lastra & Martín Butragueño 2015; Otheguy & Zentella 2012). Grammatical number and person exerts the strongest internal pressure and age constitutes the strongest social predictor. Concomitantly, results demonstrate that lexical frequency provides more definite answers regarding the effects of verbs on SPE than semantically-based categories. That is, when we explore the effects of the verb on SPE using either verb type (Bentivoglio 1980) or lexical content of the verb (Enríquez 1984)—the semantic-based categories predominantly used in SPE investigations for over three decades—we obtain results that are inconclusive at best, as two verbs within the same category may have opposing tendencies. For instance, our lexical frequency-based analyses reveal that within the copulative verb category (according to verb type) *ser* 'be' favors overt subjects but *estar* 'be' has the opposite tendency by favoring null subjects. Moreover, the robust effect of age sets Xalapa apart from most other Hispanic speech communities, as the effects of social factors do not consistently constitute strong SPE predictors (Carvalho et al. 2015: xv). When age does condition SPE, its effect is not as strong as that found here. Interestingly, the lower pronominal rate among younger speakers is consistent with findings in other Spanish varieties such as Peninsular (de Prada Perez 2015), Mexico City (Lastra & Martín Butragueño 2015), Colombian (forthcoming), and Dominican Spanish (Alfaraz 2015).

Our results regarding the effects of the verb concur with findings in other communities, providing mounting evidence that despite four decades of SPE research, we are yet to know the real effects of the verb. Apparently, grouping verbs according to semantic criteria does not inform our collective knowledge beyond what we already know. Our results show that by exploring the effects of the verb in terms of lexical frequency, we can finally start to know how the verb conditions this linguistic variable. In conclusion, our findings open exciting research avenues regarding the effects of the verb on SPE and perhaps other linguistic variables. Moreover, by further exploring the effects of age on SPE, we can learn about how adult usage patterns develop.

He a white boy? A phonological analysis of style shifting in the rap performance of Rob Sonic

Mariah Parker, *University of Georgia*

Recent years have seen an increase in research on style shifting among speakers of African American English (AAE). However, such studies have tended to focus on Black AAE speakers and style shifts toward standard varieties, while little systematic study has been done on instances of style shifting toward AAE among European Americans. As AAE *is* the standard within certain communities such as the Hip Hop community (Alim 2006), I propose that White Americans who live in extensive contact with the Hip Hop community also style shift toward and may even exhibit native or nativelike control of AAE features when contextually appropriate.

Using the phonological markers established in Thomas & Reaser (2004) and Green (2002), this study applies Craig (2012)' s Dialect Density Measure (DDM) to both the conversational and performed speech of the Caucasian, Bronx-based hip hop artist Rob Sonic (whose rap delivery, by many accounts, 'sounds Black') as well as to the conversational speech and rap performance speech of Black Bronx-based rapper Inspectah Deck to create a case for style shifting toward AAE among White Americans.

To measure dialect density, a DDM counts "the total frequencies of AAE forms divided by the number of words in the sample" (Craig & Grogger 2012, 1276). Though previous DDM studies have focused on morphosyntax, this study takes phonology as its focus, tabulating instances of word-final consonant cluster reduction, [n] realization of /ŋ/, vowel glide weakening, and liquid vocalization. The study measures production rates for these features in 3-minute interview excerpts as well as two 3-minute songs.

I propose that further research should also examine the acoustic phonetic data derived from these samples as an empirical means of determining how closely the phonological features attested in the speech of Rob Sonic truly match those attested for Black speakers of AAE in Thomas & Reaser (2002) and Green (2002). Furthermore, it is my hope that this pilot study will prompt additional study of the linguistic features of Hip Hop discourse, style shifting toward AAE among White, Standard American English speakers, and the varying degrees of AAE fluency exhibited when such speakers do so.

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Dialectal depictions of Africans and African diasporans in French comics

Michael D. Picone, *University of Alabama*

Stereotyped representations of African and African diasporan identities became codified, to a large degree, with the advent of American minstrelsy in the mid-nineteenth century. Minstrelsy was popularized and imitated in Britain and Europe and, to various degrees, had influence on many media (music hall, decorative art, cartoons, film, comics). The stereotype involves a bundle of features that are physical, linguistic and behavioral. In France, however, in the early twentieth

century, a fascination with things African in the realm of art and with things African-American in the realm of music set in motion a different dynamic that intersected in various ways with stereotyped representations. In relation to these themes, prior research on the evolving representation of African identities usually focuses on visuals and on behavioral attributes. In this presentation, however, the focus will be on linguistic representations of dialect in comics and graphic novels in Belgium and France. While visual representations were easily transferable across cultures, dialectal representations, both stereotyped and authentic, had to find different modes of expression that corresponded to different linguistic traditions and perceptions operating in the Francophone world. Examples of dialect in French-language comics depicting Africans, African Antilleans, African Americans and African Louisianans will be included in this presentation and will be extracted from a variety of sources of graphic narrative including excerpts from Alain Saint-Ogan, Hergé [Georges Remi], Jigé [Joseph Gillain], René Goscinny & Albert Uderzo, Laurent Verron & Yann [Yannick le Pennetier], Pearce [Didier Conrad and Yannick le Pennetier] & Jean Léturgie, and François Bourgeon.

Investigating the effects of second language learning context and proficiency on lexical access

Maria Gabriela Puscama, *Louisiana State University*
Irina Shport, *Louisiana State University*
Dorian Dorado, *Louisiana State University*

The Revised Hierarchical Model (RHM) posits an organization of the bilingual lexicon based on conceptual and lexical links between the first (L1) and second (L2) language words (Kroll & Stewart, 1994; Sholl et al., 1995). This model predicts that L2→L1 translation (lexically mediated in word translation tasks) tends to be faster and more accurate than L1→L2 translation (conceptually mediated, as in picture naming tasks). It also predicts that increasing L2 proficiency would lead to the strengthening of conceptual links between L1 and L2 words—as reflected in shorter reaction times (Cheng & Leung, 1989; Dong et al., 2005, Francis et al., 2014). The question arises, however, whether proficiency is the only predictor of conceptual link strengthening. Some studies suggest that L2 word processing may be different in heritage speakers and adult L2 learners who have similar L2 proficiency but differ in age and context of initial exposure to the L2 (Cheng & Leung, 1989; Montrul & Foote, 2014). The purpose of this study was to examine word processing in bilinguals who varied in their L2 proficiency and in context of L2 learning. We expected to find differences between heritage speakers and adult L2 learners.

Thirty English-Spanish bilinguals were recruited based on a thorough assessment of Spanish language proficiency (a written exam, an oral interview, and a questionnaire), and were divided into three groups: high proficiency heritage speakers, high proficiency late bilinguals, and low proficiency late bilinguals. All of them performed a Spanish→English word translation task and a picture naming task. For both, tasks accuracy and reaction time (RTs) in milliseconds from the onset of stimulus to the moment when the articulation of a response began were measured. Analyses of variance confirmed that the groups were significantly different in picture naming accuracy [$F(2,27) = 77.05$, $p < .001$], picture naming RTs [$F(2,27) = 15.51$, $p < .001$], translation accuracy [$F(2,27) = 102.39$, $p < .001$] and translation RTs [$F(2,27) = 8.73$, $p = .001$]. Post-hoc Tukey tests showed that in translation RTs the low proficiency late bilingual group differed only from the high proficiency late bilinguals. In the remaining measures, the low proficiency late bilinguals differed from both high proficiency groups.

In sum, the results showed that the low proficiency late bilinguals had significantly lower accuracy and higher RTs in the picture naming task than the two high proficiency groups. This is consistent with previous studies, suggesting that bilingual performance in lexical retrieval tasks that require conceptual access is affected by L2 proficiency level (Cheng & Leung, 1989; Dong et al., 2005, Francis et al., 2014). However, we did not find differences between the high proficiency heritage speakers and late bilinguals in any task performance. This suggests that proficiency has a greater effect on word processing than combined age and context of acquisition in lexical access.

Monophthongization of /ay/ as a marker of local identity

Paul E. Reed, *University of South Carolina*

Monophthongization of /ay/ is perhaps one of the best known features of Southern American English (SAE) and Appalachian English (AE). Feagin (2000) called it the 'most notable unchanging element of Southern speech' (342). In most of the South, monophthongization occurs only before voiced segments or in open syllables. However, this phenomenon is not uniform across the entire South, as certain sub-regions, such as Appalachia, extend the process to pre-voiceless environments (Hall 1942, Wolfram and Christian 1976, Thomas 2001). Monophthongization seems to have strong associations with Appalachian culture and may be a marker of local Appalachian identity. Two recent studies (Greene 2010, Reed 2014) noted that a speaker's use of /ay/ monophthongization, particularly in pre-voiceless contexts, might reflect a local orientation. Greene (2010) observed almost categorical monophthongization in Eastern Kentucky, and hypothesized that speakers utilize monophthongal /ay/ as a reaction against standard language ideologies. Reed (2014), investigating 2 generations of a single family in East Tennessee, suggested that a speaker's orientation toward the local area is predictive of the rate of monophthongal productions.

This paper analyzes the rates and realization of /ay/ monophthongization, testing for correlations with local identity (i.e. rootedness). 24 speakers (12 male, 12 female) from northeast Tennessee participated in sociolinguistic/oral history interviews, which included conversation, reading passages, and word lists. In the aggregate, speakers were highly monophthongal across interview tasks (conversation, reading passage, and word lists); however, individual speakers were highly variable. Results suggest that this feature is in fact a marker of local orientation and local identity, as those speakers who have stronger local attachment (rootedness) tend to have more monophthongal productions of /ay/. Those speakers whose identities and lives are more firmly rooted in Appalachia have different realizations and greater occurrence of monophthongization. A researcher approaching this community solely using categories formed a priori would be unable to account for this variation. This study helps to better understand how speakers negotiate identity and use the linguistic resources at their disposal to reflect a local orientation.

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Variation in local dialect recognition tasks

Clai Rice, *University of Louisiana at Lafayette*
Wilbur Bennett, *University of Louisiana at Lafayette*

In the fourth stage of our ongoing undergraduate linguistics class project to identify characteristics of English dialects in the Acadiana region of Louisiana (*Perceptions of Dialect in Southwest Louisiana*), we asked interviewees to identify the geographic origin of speech samples collected from people all over the Acadiana region. One goal of the project as it relates to the undergraduate linguistics class is to teach students the benefits (and hazards) of gathering and using information as a group to help process ideas that they encounter as individuals. We assign students to interview five people they think have a local accent. In the interview, students have interviewees listen to recordings of people from the area and attempt to identify where the people are from based on their accent. As they do their interviews, we ask them to think about the process, and to come up with ideas of why people might identify the samples the way they do. Students then take their own results and compare them to the results of the whole class and previous classes, in order to see if their ideas hold true in the broader sample. In this presentation, we will take some of the hypotheses our students have made, share the results the students found, and then follow up with further analysis of our own. We have two goals. First, we will argue that people are better at identifying local samples than they think they are, and second, to show that the project can be fruitful for students as they begin to learn how dialect studies can inform their larger understanding of language in everyday life.

Assessing daily participation through self-assessment

Laura Rubio, *University of Alabama*

Formative assessment puts special emphasis on students' engagement in their learning. One of the techniques comprised by this formative evaluation is the use of self-assessment. Although the literature on self-assessment is extensive, there is still a lack of studies on the effectiveness of self-assessment in higher education, especially at the basic levels of a foreign language—other than English—such as Spanish. Therefore, the objective of this presentation is to explore how the evaluation process using self-assessment affects students' daily participation in the beginning-level classes of Spanish as a foreign language in higher education.

On the one hand, multiple studies present the benefits of class participation in encouraging students to take a more active role in their learning. However, the concept of participation is difficult to define and even more difficult to evaluate due to the subjectivity it implies. Some instructors rely on memory to evaluate students' participation, others record impressions following every class, and a few share class participation ratings with students. On the other hand, self-assessment is understood to promote student learning by developing students' critical thinking skills and by providing them with the opportunity to develop their learning and assessment skills in action. Due to a lack of studies about the effectiveness of self-assessment at basic levels of a foreign language, and also in languages other than English, the intention is to explore the evaluation process based on the definition proposed by Butler and Lee (2010): "Through self-assessment, students can become aware of goals and expectations, monitor their learning processes and progress, and evaluate their own state of understanding against the goals and standards that are defined by the curriculum" (p. 8).

In order to attain these objectives, this presentation examines (a) the impact of self-assessment on students' voluntary participation in class, and (b) their comfort while participating in group and pair activities. Student self-evaluation was based on a measure constructed by the students, under the supervision of the instructor, to help them understand the participation-assessment process. This measure is formative because students assess their verbal and nonverbal class participation at the end of each class session throughout the semester. The instructor is the facilitator, with the students themselves controlling their own learning experience.

Butler, Y., & Lee, J. (2010). The effects of self-assessment among young learners of English. *Language Testing*, 27(1), 5-31.

Language contact beyond languages

Robin Sabino, *Auburn University*

The argument that Magen's 1770 prescriptive *Grammatica over det Creolske Sprog* imperfectly represents nineteenth-century spoken language in the Danish West Indies reflects a long-held and widely shared understanding that, during standardization, selection and codification reduce the number of acceptable linguistic variants. In contrast, only recently are linguists acknowledging that the grammatical description of languages and lects is a similarly normative process requiring the elimination of resistant data. These data are of two types: that produced by native speakers identified as outliers, or, in the case of language users identified as learners, bi/multilingual, or bi-dialectal, data identified as belonging to other systems.

Insights from explorations of language as a complex adaptive system, emergent/usage-based grammar, and trans-, pluri-, and metro-lingualism provide an impetus for developing an alternative approach, one that permits fuller embrace of linguistic heterogeneity thereby avoiding the methodological and theoretical pitfalls of normalization. One such approach argues that, despite being reified entities, because decision making about languages impacts the lives of their users, languages should be maintained as useful social constructs. Other theorists argue this is insufficient. Additionally, they call for insightfully examining the socio-political histories that shaped these reified entities in order to disinvent and reconstitute them as more authentic. Unfortunately because language names are used in such discussions, this approach has not produced the discourse necessary for moving beyond what I call the languages ideology. My continuing consideration of the collusive relationship between power and knowledge that undergirds Western colonialism prompts me to advance a more radical approach. This approach attempts to articulate a discourse that eschews appeal to bounded, structured linguistic systems tied to geographic space and ethnocultural groups.

I advocate formulating linguistic description in terms of three constructs: entrenchment, conventionalization, and vernacularization. Of these, the first two are already well developed in cognitive linguistics and usage-based grammar: Entrenchment is the operation of domain-general cognitive processes in the continuous creation and reorganization of linguistic knowledge by each the human brain in response to situated language use. Conventionalization describes the emergence of syntagmatic and paradigmatic expectations for situated language use. Continuing my interest in the relationship between linguistic choice and identity, I argue it is also essential to explore vernacularization, the emergence of linguistic forms indexed to sociocultural positions. From this perspective, because the associations that emerge during conventionalization and vernacularization are stored in individual brains, the locus of grammar and hence grammatical

description is the idiolect. Parallel entrenchment—though entrenchment from individual to individual is never completely parallel—emerges as conventionalization and vernacularization.

The paper argues that it is theoretically desirable to eschew the convenience of named languages and lects when describing cultural contact. Additionally the paper demonstrates it is methodologically advantageous; that is, doing so produces description that acknowledges the relevance of agency and identity to situated language use.

Gameday **Revisited**

Robin Sabino, *Auburn University*
Sarah Pitts, *Auburn University*

Sabino (2005) demonstrates that despite its absence from dictionaries, [gemde] has entered the general lexicon as a root or primary compound. Based on a pen and paper survey of 372 football fans conducted during fall 2015, the current paper revisits [gemde] confirming some but not all of points made in the earlier article. Consistent with syntagmatic and paradigmatic patterning presented in the earlier article, structurally [gemde] is a closed compound: significantly (Yates Chi Square 20.58, df 1, p = <.0001) more respondents in the 2015 survey indicated that they would write "gameday" rather than "game-day" or "game day." The 2015 survey also shows continuing heterogeneous form/meaning mapping reminiscent of that discussed by Burkette (2001, 2009, 2012) and replicates the earlier survey's finding of inconsistency with respect to speakers' intuitions about orthography and pronunciation. That is, of the 65 percent of respondents who would write [gemde] as a compound, most indicated they would pronounce it as a phrase with equal stress on [gem] and [de]. Additionally, despite a reviewer's suggestion that the use of corpus data would likely lead to the inclusion of [gemde] in dictionaries, this has not happened. Further, contrary to Sabino's assumption that [gemde] was a "relatively recent" (61) addition to the lexicon, an expanded data search located an early twentieth-century token, *gameday*.

Comparison of the two surveys provides tentative evidence for both stability and change. As in the early survey, the hyphenated orthographic form (game-day) and stress on the second syllable (game DAY) continue to be the least frequent choices. However, considerably fewer of the 2015 survey participants limit [gemde] to a 24-hour period. Rather, most think of it as referring to both the day and associated activities. Additionally, the youngest respondents in 2015 have expanded the semantics of the compound meanings with an average of 1.6 meanings per token compared to the older group with 0.8 meanings per token. In the 2015 dataset, there is also evidence that more younger speakers think of [gemde] as having a longer duration than older speakers do—a weekend rather than a day—while more older speakers think of [gemde] as a 24-hour period with related activities.

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Hall speak: Language contact and lexical borrowing on halls of residence at the University of the West Indies, St. Augustine

Kellon Sankar, *University of the West Indies, St. Augustine*

The Caribbean has a long history of language contact, which has played a significant role in producing the various language situations present in the region today. This study focuses on a language contact situation that has resulted in the presence of lexical borrowing on the halls of residence at the University of the West Indies (UWI), St. Augustine. The UWI St. Augustine campus possesses language situations on its halls that are distinct from more typical contact situations, which tend to involve two groups having prolonged contact. Here, many groups are interacting; the time period in which this occurs is markedly shorter than most other significant cases, and those involved in the contact possess a shared language (Standard English), which can be used to diffuse any misinterpretations when using their native language variety fails. This paper reports on the results of the first survey of language contact and lexical borrowing, identifying 232 loanwords used among the multinational population of these halls. 180 of these terms come from different languages around the region, and the other 52 have been classified as having been developed on the halls themselves. Furthermore, this paper examines what the number and types of words/expressions borrowed reveal about the power relations, motivations, identity projection and identity interpretation (LePage and Tabouret-Keller 1985) of donors and borrowers.

The data on which the paper is based were obtained through interviewing diverse sample sets from each hall, and involved both individual interviews and focus group sessions, during which a total of 133 participants from 22 territories spoke about their recognition and use of words from other linguistic varieties in their environment. From the interviews, a list of lexical items identified by residents was prepared. This list was compiled into a glossary and checked against standard references such as the DBE (Holm and Shilling 1982), DCEU (Allsopp 2003), DECTT (Winer 2009), DLC (Mondesir 1992), LKD (Frank 2001), NRCEU (Allsopp 2010) and the DJE (Cassidy and Le Page 2002). Findings from each of the halls were also compared as they all vary from one another in terms of the make-up of their student populations (size, gender, etc.) and the length of time that the halls have existed. It is hoped that this study will set a standard for investigating other multicultural/multilingual environments. Constant innovative and modernized lexicographic research of this nature is imperative for proper and continuous documentation of the regional linguistic-scape which is changing at ever increasing rates. The terms documented in this study can be used to update and augment already existing regional dictionaries

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Multi-(proto-)lingual contact as a primate prelude to language emergence

Thomas R. Sawallis, *University of Alabama*

Scholars estimate that one half the world's population is bi-(or multi-) lingual, but there is little discussion of bilingualism as natural history in our species to explain why. I suggest language evolved bilingually, since conditions for bilingual acquisition developed among prehuman apes before emergence of full-fledged language. Three topics seem directly germane to the discussion. First, naturalistic second language acquisition (i.e., uninstructed, by exposure) demands less effort and yields more native-like results with earlier age of acquisition (AoA), such that an AoA up to 4 years may be considered bilingual first language acquisition (BFLA) (Genesee, 2001). Second, phylogeny & glossogeny (Hurford, 1990; Fitch, 2010) operate at different rates, so that languages change and diversify much faster than species, and many species (e.g. whales & songbirds) show evidence of divergent communication patterns. Third, social structure patterns seen in living apes

have implications for the communicative models potentially available to infant learners in any ambient proto-speech community.

Against the background of BFLA and relatively rapid "language" change, the details of changing hominoid social patterns become revealing. For instance, gibbons (family Hylobatidae) typically live in socially monogamous pairs, where neighboring pairs and even mates may be related, and there is no migration pattern bringing dissimilar cultures into the ambient community (Bartlett, 2007). By contrast, chimpanzees and bonobos (genus Pan) live in complex, fluid communities, commonly of 25 to 75 members, and females typically migrate across communities, some more than once over a lifespan. A given group may therefore at any given time include natives from multiple communities (Stumpf, 2007), presumably with attendant communication differences. If we ascribe similar social behaviors to our last common ancestors (LCAs) with all the living apes (gibbons, orangutans, gorillas, and Pan), the evidence indicates ancestors to our Homo genus developed progressively larger groups with progressively greater likelihood of internal cultural – and hence communicative – diversity. In fact, the likelihood of intragroup communicative diversity increased radically over our evolutionary history through increases in four specific factors: paternal investment, group size, female dispersal, and alloparenting (Campbell, Fuentes, MacKinnon, Panger, & Bearder, 2007).

Our ancestors' social groups have clearly been large and complex enough to confront their young with "bi-conventional" communication models at least since our LCA with the Pan genus about 6 million years ago. As infants must adapt to their ambient communication patterns, an ability to master multiple communicative conventions has been advantageous during our primate ancestors' childhoods at least since then, but would have been irrelevant during the period of our earlier LCA with gibbons because of the monolithic ambient culture. Thus, the increasing importance and diversity of protolinguistic communication among our successive ancestors constituted increasing selective pressure for flexible childhood learning of bi-conventional communication. The evidence thus indicates that language phylogeny (at least for developments within the last 6 million years) must have occurred in "bi-protolingual" contexts. We may, in some sense, have been bilingual before the emergence of full-fledged language.

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New Orleans and music:
Identity and perceptions of francophone/francophile musicians post-Katrina

J. Natalie Schmitz, *Tulane University* & *Université Rennes 2*

A quote from Marcel Proust, "Music is perhaps the unique example of what could have been – if there had not been the invention of language, the formation of words, the analysis of ideas – the communication of the soul", struck a chord with me when I was deep in research for my Master's thesis, pondering how to approach the subject of New Orleans francophone musicians post-Katrina. How can contemporary scholars conduct research and fieldwork on francophones in Louisiana when the daily use of the French language is dying out along with the older generation?

New Orleans and Acadiana have always been conscious of their francophone past. Today, music is often the principal means by which young Louisianans express their francophone identity; their songs are a linguistic expression of their culture(s). This study focuses on the linguistic and cultural identity of the younger francophone and francophile generation of New Orleans to analyze the promotion and preservation of French-speaking cultures through music and language practices in Louisiana. Fieldwork was conducted in New Orleans in 2009-2010, with the goal of determining the link between music and the city's identity as well as other symbols that were revived in the aftermath of Hurricane Katrina, such as the fleur de lys and the Saints. Ethnography of communication and urban identity informed the methodology, which incorporated participant observation and interviews with prominent French-speaking musicians, and discourse analysis was used to interpret the data collected. It was very broadly found that the city during this time period was experiencing a kind of "renaissance" that resonated through the musicians interviewed.

This study seeks to determine if the francophone cultures of Louisiana are in the process of evolving in the world of folklore and music. For musicians who claim and express their heritage and who have returned to New Orleans in the last few years, it is interesting to see how they identify with the city; many are open and have much to say about their city of origin or adoption. One goal is to illustrate how it may be possible to preserve these cultures in the midst of the dominant American society and the pressures sustained by the city, especially since Katrina. The pertinent question is to know if a new generation exists that will reclaim its heritage and how the so-called francophone identity will evolve.

Code-switching and dialect use in the South Louisiana workplace:
Tensions between socialization and antagonism

Charley Silvio, *Louisiana State University*

My project focuses on understanding how code-switching between dialects functions in a specific social environment: a university administrative office in south Louisiana. Traditionally, scholarship in this vein has focused on the way in which power structures and capitalistic culture constrain language choices of speakers. However, newer work by scholars indicates a more optimistic outlook in their suggestions that organizations should embrace the benefits of socializing aspects of free language choice. My goal was to investigate if the ideas related to such newer theories were realized in an actual workplace. South Louisiana provides an ideal location for such a study. It is a place of diverse dialects and distinct cultures, and it is also a place that has a heightened awareness of socialization. Thus, it provides a great opportunity for understanding the complex intersections of language choice and social function.

To understand dialect switching in Louisiana, I appeal to scholars like Johnstone (1998) on rural dialects in Texas. Other scholarship helps define code-switching in the workplace in regards to power structures (Li Wei, Milroy, and Pong, 1992), interculturalism of the globalized workplace (Cameron, 2000), and management's concerns over the language choices of employees (Gunnarsson, 2013), all of which constrain choices and promote a negative attitude toward switching. Newer scholarship emphasizes the role of freedom of language choice in workplace identity formation (Ho and Bauder, 2012), socialization (Mak and Chui, 2013), and the benefits of humor (Moody, 2014). I primarily investigate the tension between these negative and positive impressions.

Study respondents included a student worker, an administrative coordinator, two administrative program specialists, the associate director of the writing program, and the department chair. This variety enabled the collection of data concerning the perspectives from various levels in administrative hierarchy in order to gauge the effect—if any—that position might play in power relations related to language choice; some questions were designed specifically to investigate this phenomenon. The study used a Likert-scale questionnaire and interviews. Respondents almost unanimously suggested that cultural heritage of the region contributes to the construction of a vibrant identity that is a function of language use. Only one respondent took a more traditional position, indicating that a formalized, neutral speaking style is more appropriate for the workplace; however, her position was balanced by answers to other questions that indicated openness to self-expression and diverse identities. This respondent's focus on formalized speech was the only significant evidence that might support the negative impressions described in some scholarship. All respondents indicated, in some form or another, the expressive power and socializing function of dialects in the workplace. Respondents recognized the value of dialect diversity and its contribution to a lively and socially coherent workplace that exists as a microcosm of a broader, cherished culture in south Louisiana. This study provides some validation for emerging notions about the positive value of language diversity and legitimate identity formation through freedom of language choice in the workplace while also revealing colorful and humorous attributes of work life in Louisiana.

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Situating Montana within the West: A preliminary acoustic study

Lisa Sprowls, *Tulane University*

There is a dearth of dialectical information about Montana, and thus its place within the West is unclear. To date, there are only four studies focused specifically on Montana English (O'Hare 1964, Alford 1974, Nishikawa & Moriyama 1991, Shuy n.d.). Acoustic analysis is not explored in any, a gap the current study addresses. This study explores production data of 19 speakers of Montana English in order to better understand this dialect region. Acoustic analysis shows that Montanans share some vocalic features with speech in the West (low back vowel merger, /u:/ but not /oʊ/ fronting, /æ/ raising/retraction), but also exhibit features not found in the West (*pin-pen* merger). P-value statistical analyses were used to determine mergers, while fronting and raising were determined using the General West Coast formant averages found in Labov et al. (2006).

The low-back vowel merger is considered characteristic of the West dialect area (Labov et al. 2006), but Montana is usually excluded from its boundaries (see Hartman 1985). However, this analysis indicates that the low-back merger is a characteristic feature of Montana English, present in all participants. The merger of /ɪ/ and /ɛ/, commonly called the *pin-pen* merger (Labov 1996), is widely considered to be a hallmark of Southern American English (Pederson 1983). Thomas (2001) notes that the merger is of height. Contrary to these predictions, speakers in Montana do exhibit the *pin-pen* merger, but for backness rather than height. It has been shown that some states within the West exhibit pre-velar /æ/ raising (see Wassink, forthcoming for Washington and Becker et al., forthcoming for Oregon). Such tokens for participants in this study are higher than /ɛ/.This preliminary comparison indicates that raising does occur in Montana, but further analysis is needed. Labov et al.'s (2006) General West Coast benchmarks for /æ/ retraction is an F2 value lower than 1825 Hz. Our data shows that males retract the vowel, while females overall do not. Similar retraction is found in California (Hagiwara 1997). While Montanans only exhibit a slight retraction, the values compare with other attested patterns in Western dialects. Concerning /u:/ and /oʊ/ fronting, Labov et al. (2006) suggest that only the former is found in the West. Wassink (forthcoming) finds this pattern in Washington, while Becker et al. (forthcoming) find the fronting of both in Oregon. This analysis shows that Montanans produce /u:/ fronted compared to /oʊ/. For General West Coast English, /u:/ is fronted if F2 is greater than 1200 Hz, while /oʊ/ is fronted above 1278 Hz. In this study, /u:/ is fronted overall (1601.51) and for both genders (1461.28 males and 1683.32 females). It thus appears to be a stable feature in Montana English. /oʊ/ is not as stable. Nine of twelve female participants exhibited /oʊ/ fronting; only one of the six males had fronting. The average F2 of /oʊ/ for all participants (1290.68 Hz) barely breaches the benchmark for fronting. These values do not clearly indicate that /oʊ/ fronting is characteristic of Montana English, but rather that it varies by speaker.

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A *lowkey* example of language change: "*Lowkey* you might find this interesting"

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As a speech community, young adults are constantly adapting and changing language with women leading linguistic change (Labov, 1990). Such linguistic change is systematic, natural, and rule governed. In this study, we investigate recent change in the syntactic category, syntactic distribution, and semantics of lowkey in the Southern United States English of Louisiana. Unlike the first usage in our title, *lowkey*'s most common usage is adjectival and it is expresses meanings like 'not elaborate, showy, or intensive; modest or restrained'.

A. We had a *lowkey* Mardi Gras weekend.
B. Meaning: Our Mardi Gras weekend was ''not elaborate, showy, or intensive."

However, we show that this lexical item has two new meanings and syntactic distributions among younger speakers of English because of an apparent change in syntactic category. *Lowkey* is now used in casual settings as an adverbial and can mean either (1) 'secretly' or (2) 'kinda'.

1. I don' t want anyone to find out, but *lowkey* I love Justin B. 'secret' interpretation
2. I *lowkey* want that dress. 'kinda' interpretation

We argue that these new meaning interpretations of *lowkey* depend on whether it is placed at the beginning of the sentence, as in (1), or to the immediate left of the main verb, as in (2). These two positions give rise to interpretations which correspond with predicted patterns for both *speech-act* adverbials (Cinque, 1999; Morzycki, 2014) and *VP-modifying* adverbials (Jackendoff, 1972; Potsdam, 1998).

Finally, we use elicitation data from ~25 subjects in conjunction with basic syntactic assumptions to support our hypothesis and to explain the following superficial confound. *Speech-act* adverbs may optionally appear between the subject and the verb in the same position as *VP-modifying* adverbs. In this position, both the 'secret' and 'kinda' interpretations are available. Crucially though, subjects report that kinda interpretations are unavailable when *lowkey* appears at the left-edge of the clause. In line with common assumptions about syntax, we hypothesize that the verb is not accessible for VP-modification by adverbs when situated in the left-edge of a clause.

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From "Nub" to "Dahab": The Lexical Shift of Fadjicca Nubian to Arabic in Egypt

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A language shift might occur in a minority language especially if the dominant language is widely used in various domains. There is a shift that has occurred, and is still occurring, in Fadjicca Nubian language because of the contact with the Arabic language, which is used by the majority. The language shift occurred and is occurring in both Kenuz and Fadjicca Nubian language. The lexical shift is very clear, especially among younger speakers whether urban or non-urban. In this paper, I will investigate the language shift in the Nubian language particularly the lexical change in Fadjicca Nubian. Researchers noticed the shift in different domains: grammar, syntax, and lexicon. More specifically, this paper analyzes heavy lexical borrowing from Arabic into Fadjicca Nubian. A Fadjicca Nubian folk song is used as an example of the extensive lexical borrowing. Some factors that influence language maintenance and shift is discussed to reflect on the Arabic language impact on the minority language. As a heritage speaker of the Fadjicca Nubian language, I experienced the commitment and cooperation exerted in efforts by Fadjicca Nubians, who are concerned about their language, to revitalize it and save it from extinction. However, many essential steps need to be taken to raise awareness among Nubians and non-Nubians about the endangered language.

Cognitive linguistics and literature

Ralf Thiede, *University of North Carolina at Charlotte*

In a previous presentation, I have shown how authors can manipulate phi-features (of inflection morphology, esp. tense, agreement, and case, with consequences on word order). Shakespeare, for example, reaches back to Anglo-Saxon settings for lines of import or to reflect high status and register of the speaker. A 19th-century author emulates King-James-Bible settings in her diaries for New Year invocations, prayers, and elegies. These authors manipulate features of functional morphology with purpose and consistency.

This presentation goes one step further: Authors use the Cooperative Principle not only to negotiate morphological features for register, but also to impose different loads on the reader's parser, event model, and the experiencing/narrating self. A parser is here defined as the set of strategies that compensate for short-term memory restrictions in attempting to co-create the author's syntactic structures. The author can choose to be predictable, easing the load on the reader's deterministic (depth-first) parser. A good copy editor knows how to assist predictive parsing by making the relations of all constituents to each other transparent, by using function words that indicate structure (such as complementizers, instead of omitting them), and by selecting templates assumed familiar to the reader. A reader who experiences no garden-path hiccups while reading fast, experiences a low cognitive load on parsing.

An event model is a cognitive co-creation of content communicated by the author. The parser can refer to it to assist with, for example, pronoun resolution. A cooperative author keeps track of what can be expected in the reader's event model, not unlike a computer game author who makes sure that the program tracks what is currently known and available to an avatar in a virtual world. The experiencing self merges memories, beliefs, and connotations to the author's story in the moment. The narrative self distills the 'gist' of those experiences, essentially overwriting them. The suspense felt during a crime novel, for example, anticipates the resolution of the crime, and the narrating self will focus on how the clever detective solved the case.

The presentation will present examples from the literature of how authors choose to distribute what loads they wish to impose. An example from Dylan Thomas (The International Eisteddfod) shows how he imposes an unusually high load on the parser, overloads the event model with a kaleidoscope of images, and thus maximizes experiential associationswhile minimizing narrative predictability. An example from Ernest Hemingway (Hills Like White Elephants) shows the author to make unusually low demands on the parser, to impede the formation of event models by undersupplying details, and to maximize experiential associations while minimizing narrative predictability.

The cooperation between author and reader could be plotted in three dimensions by asking a reader to rank, on three scales, how easy/difficult the language of the text was to process, how easy/hard it was to follow the text, and how gratifying and memorable the reading experience was. A sample plot will be provided, with added texts from adult and children's literature, and publishing applications are explored.

Narrative in support of an end-state statement:
Evidencing cross-linguistic influence in learning paths and discoursal outcomes

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This paper examines the text-configuration of a specialized sub-genre of narrative, 'Narrative in support of an end-state statement' (NIE for future reference), written by high-intermediate Chinese ESL learners at three proficiency levels. NIE is widely used in academic writing tasks across the university curriculum. In it, an opening statement on the end-state of a developmental process (e.g., "Drug resistant infections have become commonplace now") is followed by a narrative on its coming about (cf. Author 2014). The paper describes the use and acquisition of NIE by the Chinese learner, giving focused attention to the impact of transfer from the L1 discoursal counterpart at successive levels of proficiency. The findings should prove of significance to research on cross-linguistic influence in the acquisition of L2 narrative, in particular, and discourse more generally (Connor 1996, 2002; Grabe & Kaplan 1989; Kaplan 1966, 1972, 1988, 2000, 2010; Kubota 1998; Lantoff 1999; Leki 1997; amongst others).

The paper first summarizes the key macro- and micro-developmental features of English NIE (cf. Author 2014 for details) and examines the Chinese counterpart for significant points of difference. It then assesses learner attempts at English NIE 1) to comment on L1 interference, and 2) to gauge acquisition by assessing the degree and character of this nonconformity with increasing overall proficiency.

For this assessment, writing samples were collected from Chinese-speaking undergraduates, of an English-medium university in China, at three proficiency levels (Year II, Year III and Year IV) and with some ten years of English learning as a school subject at the time of admission to the university, and two years of intensive English subsequently. They were given fifty minutes in class to characterize their relationship with English and to suggest how that relationship came about. 82 student essays were collected for close examination, 34 from Year II, 32 from Year III and 16 from Year IV. Four Chinese-speaking post-graduate students, three pursuing an MA in TESOL, and one a PhD in Applied Linguistics, at the same university, completed the same writing task in Mandarin. Both sets of essays are examined for their conformity to the macro-and micro-features of prototype English NIE.

The findings show three differentiated kinds of learning of the requisite configurationality, relating to its genre-specific features, general discoursal features, and those requiring a coordinated use of the two. Learning in general is evidenced in repeated reformulation of hypothesized configurationality in three proficiency-associated constructs, each one a target-cum-first language hybrid structure, but with more target-like macro-design and more L1-like micro-features at intermediate-levels of learning, and, a mirror-image reversal of structural alignment to, L1-like macro-design and target-like micro-systems at more advanced stages of learning.

Functions of English-to-Spanish code-switching in young adult Facebook statuses

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The functions of code-switching in Computer Mediated Communication (CMC) are argued to be similar to those in offline code-switching; for example, emphasis, emotional tone, audience appeal, and word economy (Pakistani-English: Parveen & Aslam 2013; Polish-English/Hindi-English: Dabrowska 2013; Malaysian-English: Halim & Maros 2014). The location of code-switching (intrasentential or intersentenial) is determined by sentence structure and syntactic rules in both languages (Poplack 1980). This study's goal was to examine functions and location of code-switching in Spanish-English young adult bilinguals using Facebook regularly for social networking.

Five Facebook friends of the first author were selected based on their tendency to frequently post Facebook statuses written in English, Spanish, or a combination. The participants were Spanish-English bilinguals in their early twenties, currently residing in the Southeast United States. Four of them were of Mexican descent and one of Argentinean descent. On average, 40 statuses were collected from each participant (N = 200). The posts were categorized as being in English, Spanish, or both. For the latter ones (N = 49), Poplack's (1980) guidelines were used to determine if a code-switch occurred: proper names, loanwords, or words with no translational equivalent were not considered a code-switch (example A). Next, code-switching locations were categorized as intrasentential or intersentential (examples B and C). Lastly, code-switching functions (e.g., reaching a diverse audience, expressing intense or humorous tone, emphasis, contrast, economy) were categorized using methodology from aforementioned previous studies.

(A) *la prima's baby shower* 'the cousin's baby shower'
(B) *Had a great Sunday con la familia!!!* 'Had a great Sunday with the family!!!'
(C) *Hoy no duermo!!!!! It's ok thou* 'Today I don' t sleep!!!!! It's ok thou'

Similar to previous research, audience, emphasis, and emotion were the most frequent functions of code-switching. Example B shows the function of emphasis. In the original Facebook post, the participant lists her family members. When she code-switches into Spanish, she is further emphasizing her family. In addition to previous research, code-switching was also found to be used for contrast. Example C shows the function of contrast, where the first sentence in Spanish contains a negative tone, and the second sentence in English switches to a more positive tone. The study found that intersentential code-switching was far more frequent than intrasentential code-switching, 71% and 29% respectively. The higher usage of intersentential code-switching could be because intersentential is less structurally complex than intrasentential code-switching (Poplack 1980). This study is limited in that it had a small participant number and did not include participant surveys to provide an additional insight into language attitudes and audience awareness.

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Old habits: Past habituals, change, and input varieties

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The English past habitual system is rich in both variants (*used to* V, *would* V, simple past) and in constraints on variation (discourse type, adverbial, verb class). Work by Tagliamonte & Lawrence (2000) on York (UK) English determined many constraints on variation (especially between *used to* and *would*), and found that *used to* was nearly twice as frequent as *would*. Later studies in Petty Harbour (NL) and West Virginia found similar constraints, but a very different distribution, with *would* twice as frequent as *used to* (Van Herk & Hazen 2011). Those authors hypothesized that their findings resulted from *would* being favored in southwestern England (SWE), a pattern carried over with settlers to the New World. This interpretation is challenged, however, by the findings of McLarty et al. (2014) for Oregon English, where *would* is by far the preferred variant, even though there is no likely SWE dialect input. The present study adds another data point, by investigating past temporal reference (N=2243) in the English of Corner Brook, a small city in western Newfoundland. Corner Brook shares SWE input with West Virginia and Petty Harbour, but is far from the provincial capital and presumed to maintain traditional forms. We find that *used to* remains robust there, and shares the constraints found elsewhere. This evidence supports McLarty et al.'s suggestion of change in progress, challenging or complementing Van Herk & Hazen's regional input hypothesis. The different communities studied seem to represent a cline of change: York is the most conservative, as it is for multiple variables (e.g., Ito & Tagliamonte 2003), followed by Corner Brook and then Petty Harbour and West Virginia. Oregon represents the leading edge of change: there, *used to* has become so infrequent that it seems to be losing its original function and taking on a new one, consistent with other recent studies of obsolescing variants (Van Herk & Childs 2014). This study supports the value of studying below-the-radar changes to show how change can occur even in the absence of stigma or any socially assigned meaning at all, and of keeping a place for rate of variant use in our discussions of inter-community linguistic differences.

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Unexpected dialect divergence in a situation of language contact:
Expletive negation in Spanish in contact with Catalan

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It is widely known that linguistic varieties in contact are prone to influence each other. Cases of positive transfer and convergence are attested in situations of bilingualism with languages from different (Montrul 2004) or identical linguistic families (Davidson 2012); instances of linguistic divergence (Lipski 1986) are much rarer. This paper presents evidence of such divergence between two Peninsular Spanish varieties (a contact variety (with Catalan) and a non-contact variety) in the expression of expletive negation (EN) constructions. The contact variety diverges from both the non-contact Spanish variety and, contrary to expectations, from the other language in the contact situation. I argue that this divergence results from speakers'overt linguistic awareness during perception, which leads to hypercorrection and greater inter-varietal distinction. EN is defined as the presence of a negative marker in non-negative contexts; since ENdoes not introduce negative meaning, it remains optional. Espinal (2000) notes that EN is induced by specific lexical items, and favored under specific structural conditions: in comparative (1) (2), adversative (3), and certain temporal (4) constructions.

(1) Mi hermano es más alto que (**no**) el tuyo.	*'My brother is taller than yours.'*
(2) Prefiero que vengas a (**no**) que te quedes en casa.	'*I prefer that you come rather than that you stay home.'*
(3) Por poco (**no**) tuvimos un accidente.	*'We almost had an accident.'*
(4) No nos iremos hasta que (**no**) llegue María.	*'We won't leave until Maria arrives.'*

Since conditions for EN expression are more restricted in Spanish than in Catalan (Espinal 1992, 2000), it is hypothesized that contact-Spanish speakers (or Spanish-Catalan bilinguals) should show greater rates of EN production and acceptability than Spanish monolinguals, converging with the results obtained from Catalan (bilingual) speakers. In order to test the proposed hypotheses, three cohorts (Spanish monolinguals (CGSpan, n=10), Catalan bilinguals (CGCat, n=12), and contact-Spanish speakers (TGSpan, n=10)) participated in a two-part experiment (Exp1 & Exp2) to study the production and acceptability of EN constructions. In Exp1, participants completed a production task (PT) by filling incomplete sentences that included structural conditions that favor EN; in Exp2, participants completed an acceptability judgment task (AJT) of a series of randomized sentences containing comparative and adversative constructions (with nominal, and finite and non-finite clausal complements) with and without EN, using a 5-point Likert scale. Both experiments were conducted, recorded, and coded using PsychoPy v1.82 (Peirce 2009).

Against expected hypotheses, results show that AJT ratings by TGSpan participants do not lie between those observed in both control groups (CGSpan & CGCat); no significant difference is observed in PT among all cohorts. More significantly, an ANOVA analysis of the AJT results indicates a significant difference among all three groups ($p < .001$) in those tested items that included EN. Moreover, the AJT mean value by TGSpan participants is always lower than that obtained from CGCat and CGSpan participants for all structural conditions tested. The results of this study reveal that EN acceptability ratings by TGSpan significantly diverge from those of both CGCat and CGSpan, and, in contrast, EN production results do not reveal any significant differences among the three cohorts. These findings indicate that different processes are at play: while production is an unconscious linguistic process, perception tasks trigger the speaker's linguistic awareness. In order to differentiate both languages in contact, contact-Spanish speakers resort to hypercorrection of their EN AJT ratings in order to skew them away from their perceived transfer source (i.e. Catalan).

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Gatekeepers of luxury? Discursive strategies employed for identity work by MAC Cosmetics

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This study delineates discursive practices employed by prestige beauty giant MAC Cosmetics in their simultaneous negotiation of the identity of the brand and their offering of positions and identities to potential consumers. The study forms connections among the varied yet closely interrelated concepts of language and visual elements in advertising (Stroud & Mpendukana, 2009), identity navigation and commodification through discourse (Fairclough, 1994), and the notion of luxury branding (Yeoman & Mcmahon-Beattie, 2013) and applies them to fifty instances of email marketing collected from MAC Cosmetics. Through close discursive analysis, these communications were coded for a variety of features, including the presence of visual elements, use of personal pronouns, and the presence of community and corporate-specific language. Analysis of these communications reveals that MAC relies on the same Ideal – Real thematic orientation suggested by Stroud and Mpendukana. In these contexts, an idealized lifestyle or persona is first offered to the consumer followed by an offering of tangible products or content knowledge to align oneself with the Ideal. MAC also incorporates personal pronouns in the construction of the Ideal while following with an often pronoun-absent discussion of the Real. While MAC Cosmetics is under the purview of self-described luxury parent company Estee Lauder Companies, the synthetic personalization displayed through their varied pronoun use suggests that MAC Cosmetics may be negotiating an identity that is perhaps better understood as that of "masstige" rather than prestige

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Language ideologies of internet Esperantists: A diachronic study

Seth Wilson, *University of Mississippi*

Ludwik Zamenhof's constructed language entitled Esperanto has known historical language ideologies concerning language perfection, human unity, and linguistic neutrality. This research investigates the diachronic ideological evolution of Esperanto on Reddit—a media aggregate on the internet. With the knowledge that no sole singular ideology about language exists within any speech community, an investigation via critical discourse analysis (CDA) has shown both dynamic

personal ideologies concerning Esperanto and emergent common beliefs concerning Esperanto's linguistic superiority over natural languages. In contrast to the historical discouraging of native language influence, Esperantists are welcoming those native first-language influences as equally valid flavors of the Esperanto language.

Esperanto: A study of language word order

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Chad Davis, *University of Mississippi*

This research diachronically analyzes the constituent word order of Esperanto via linguistic corpus analysis and statistical significance tests. Although Esperanto was created as an auxiliary language for the purpose of being the world's lingua franca as well as to provide an alternative to deviant and arbitrary natural languages, it has linguistically naturalized via its preferred word order. Over time and since its inception and first writings, Esperanto has slowly developed a predictable and significant preference for subject-verb-object (SVO) word order. The implications from the findings of this research are also predictable—although omission of *-n* is not significantly present across classic and modern formal Esperanto literature studied, the accusative morphological marker *-n* is hypothesized to be omitted over time, much like *whom* is omitted in contemporary English.

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The African American linguistic Brown Derby: Community soup, its salad, its side

Mary B. Ziegler, *Georgia State University*

I. A Side – like collard greens, like black-eyed peas; gotta have em!
II. A Salad – like a green vegetable mix, each piece identifiable but leaning on the other
III. A Soup – like a broth, a chowder, a potage, a gumbo: a liquid with the solids

Our community language is comparable to the food in our lives. We gotta have it. As we acquire the language, we also consume the food. Until we're required to think about it, we just make a quick preparation and consume it. When the community language is comparable to the Brown Derby restaurant menu, as in coastal South Carolina and Georgia, then it is perceived, prepared, and presented in multiple means. When Lorenzo Dow Turner began actively and linguistically examining his people's history, he discovered a systematic patterning in the African American linguistic diaspora that brought the Atlantic coastal Brown Derby into the diet of American English as a significant side component. When the American Dialect Society began examining and recording the lexical components of regional community languages, the multiple sources and components were identified. As the organization approached the distribution of the semantic essentials, it began producing *The Dictionary of American Regional English*. *DARE* was born, created, grown as an appetizer for our community languages and then became a salad.

As *DARE* took on the salad of community languages, it was investigating the components that went into a *soup*. That soup had been formulated by the Pre-Linguistic Deficit Hypothesis, created before linguists began formal study of AfAm language. The Pre-linguistic Deficit hypothesis still exists. It's like a bowl of soup; a linguistic bowl of soup, an Af Am diaspora community. It is a blend of numerous languages but only some of the components are clearly identifiable, English. It is a blend of numerous languages with one language at the lexical core but other languages bring the flavor. Ambrose Gonzales couldn't have lived without it. The soup enlivened his life and his professional career even though he would not admit it as a necessity for a main course; it actually gave him the nourishment and the side content for his meals, his major publications of the African American story line. This study examines the socio-psychological principle of language and class as they affect the human condition of the Africana American. It defines the phenomenon through a sociohistorical perspective, how it affects the social and psychological condition of the product of the African diaspora, within the American political structures and its postcolonial products of Africana American English. It concludes by placing a focus on these shut up—eat up and shut down—eat down perspectives for the linguistic behavior of Africana Americans.

We like the food. We like the fun. Do we like the community language as it has become? Let's take on the soup in the Brown Derby! Lets be *DARE*-ing!

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