

Masset Haida Discourse: A Case Study of *Ihldiinii*

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Discourse is at once socially-situated and grammatically-driven (see, for example, Hymes, 1974; Gumperz, 1982; Sherzer, 1983). Thus, discourse analysis poses the unique challenge of coupling linguistic investigation with social and cultural knowledge. This paper examines one sample of discourse that clearly illustrates the interconnectedness of language and culture: the Massett Haida story *Ihldiinii*, as told by Sandlenee (Emma Matthews) to Marianne Ignace in 1979 (M. Ignace, personal communication, January 31, 2016; see Swanton, 1908 for an earlier version).

The discussion opens with a brief review of significant contributions to the body of work on Haida, including grammatically-focused work like that of Lawrence (1977), Enrico (2003, 2005), and Lachler (2010), early works like those of Boas (1889) and Swanton (1905), and writings on Haida stories, such as those of Swanton (1908) and Enrico (1995).

Following the literature review is a situating of the discussion in linguistic anthropology (as per Duranti, 1997). Then, the paper provides an overview of salient grammatical features of Xaad Kil (Masset Haida), comments on the language's sociolinguistic situation, and some brief comments regarding ethnography. After establishing this background, the discussion moves to a transcription of the *Ihldiinii* story, including interlinear morphemic glosses and English translation.

After presenting the story text, the discussion turns to consideration of notable features of the discourse, including the use of indirect past tense as an evidential, and the differentiation between the suffix sequence of complementizer *-s* plus change of topic marker *-ii*, and the areal suffix *-sii*. The paper closes with reflections on the research process as well as plans for further research.

References

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