This book puts forth a novel syntactic and semantic analysis of wh-questions based upon in-depth study of the Tlingit language, an endangered and under-documented language of North America. A major consequence of this new approach is that the phenomenon classically dubbed pied-piping does not actually exist. The book begins by arguing that wh-fronting in Tlingit does not involve a syntactic relationship between interrogative C and the wh-word. Rather, it involves a probe/Agree relation between C and an overt ‘Q-particle’ (or ‘Q’) c-commanding the wh-word. Fronting of the wh-word in Tlingit is thus a mere by-product of fronting the QP projected by this Q. Given the strong similarity between the wh-constructions of Tlingit and those of more widely studied languages, this ‘Q-based’ analysis is applied to a range of other languages. Regarding so-called pied-piping structures, the Q-based theory provides an analysis in which the very concept of ‘pied-piping’ is eliminated from the theory of grammar. Furthermore, the account provides an especially minimal semantics for pied-piping structures, in which no mechanisms are needed beyond those required for simple wh-questions. Finally, the Q-based theory is able to capture certain constraints on pied-piping, as well as aspects of its variation across languages. Beyond its treatment of pied-piping, the Q-based theory also yields a novel syntax and semantics for multiple wh-questions that ties the presence of Superiority Effects to the absence of Intervention Effects. Furthermore, the account predicts a previously unnoticed Intervention Effect in English pied-piping structures. Finally, the Q-based theory provides a novel account of the ill-formedness of P-stranding and left branch extractions in many of the world’s languages.
The word “elegy” comes from the Ancient Greek elogos, meaning a mournful poem or song, in particular a song of grief in response to loss. Because mourning and memorialization are so deeply embedded in the human condition, all human societies have developed means for lamenting the dead, and, this book surveys the traditions of Native American elegiac expression over several centuries. The book covers a variety of oral performances of loss and renewal, including the Condolence Rites of the Iroquois and the memorial ceremony of the Tlingit people known as koo'eex, examining as well a number of Ghost Dance songs, which have been reinterpreted in culturally specific ways by many different tribal nations. The book treats elegiac “farewell” speeches of the eighteenth and nineteenth centuries in considerable detail, and comments on retrospective autobiographies by Black Hawk and Black Elk. Among contemporary Native writers, it looks at elegiac work by Linda Hogan, N. Scott Momaday, Gerald Vizenor, Sherman Alexie, Maurice Kenny, and Ralph Salisbury, among others. Despite differences of language and culture, the book finds that death and loss are consistently felt by Native Americans both personally and socially: someone who had contributed to the People's well-being was now gone. Native American elegiac expression offered mourners consolation so that they might overcome their grief and renew their will to sustain communal life.

Introduction
Seth Cable

in The Grammar of Q: Q-Particles, Wh-Movement, and Pied-Piping

The wh-constructions of Tlingit are introduced, as are the central empirical and theoretical puzzles concerning pied-piping structures. The proposed ‘Q-based analysis’ of Tlingit wh-constructions is sketched, as well as its potential consequences for the general theory of wh-fronting and pied-piping structures. These consequences include (i) elimination of the very concept of ‘pied-piping’ from the theory of grammar, and (ii)
an account of ad-position stranding, whereby its ill-formedness is not a property of movement per se. Following this introductory discussion, the major results of the book are outlined.

**Wh-Fronting and Q-Movement in Tlingit**

Seth Cable

in *The Grammar of Q: Q-Particles, Wh-Movement, and Pied-Piping*

Published in print: 2010 Published Online: September 2010

DOI: 10.1093/acprof:oso/9780195392265.003.0002

This chapter argues in depth that the proposed ‘Q-based’ analysis sketched in chapter 1 provides the best account of several features of the wh-questions of Tlingit. This chapter provides much of the empirical and conceptual foundation for the chapters that follow. The chapter begins with the demonstration that that Tlingit is a ‘wh-fronting language’, in the sense that the wh-words in its wh-questions must appear at left-peripheral positions. It is then argued that the Tlingit particle sá should be categorized as a ‘Q-particle’ alongside the Japanese particle ka and the Sinhala particle da. After these preliminaries have been taken care of, the core empirical arguments for the ‘Q-based’ account of Tlingit wh-questions are presented. Having defended the main analysis, this chapter then examines certain further, Tlingit-internal applications of it. It is argued that several additional syntactic phenomena in Tlingit would follow from a single generalization, the ‘QP-Intervention Condition’. In addition, a semantics is provided for Tlingit wh-questions and wh-indefinites, based on the notion that Q-particles are interpreted as variables ranging over choice-functions.

**Applications to Wh-In Situ Languages**

Seth Cable

in *The Grammar of Q: Q-Particles, Wh-Movement, and Pied-Piping*

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This chapter applies the core ideas underlying the ‘Q-based’ account to the analysis of wh-in situ languages. It is shown that wh-in situ languages comprise at least two distinct syntactic types, according to whether the Q adjoins to its sister or not. Following this, it is shown that the semantics developed in chapter 2 for Tlingit can be straightforwardly applied to
the semantics of wh-questions and wh-indefinites in both types of wh-in situ language. Finally, the assumptions regarding so-called Intervention Effects are introduced, as well as the analysis that will be assumed throughout the following chapters.

Indigenous Labor and Colonial Insecurities
Ilya Vinkovetsky

in Russian America: An Overseas Colony of a Continental Empire, 1804-1867
Published in print: 2011 Published Online: May 2011
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195391282.003.0004
Item type: chapter

This chapter examines the interdependencies and tensions between the Russian colonizers and the indigenous people of Russian America. The first half of the chapter examines the roles of indigenous people in the colony's economy. It emphasizes how the unique hunting skills and kayak technologies of the Aleuts and the Alutiiq combined with the technologies introduced by the Russians and the forces of the market to create a labor system in Russian America that was radically different from those in Siberia as well as in the American colonies of other countries. The second half of the chapter looks at how Russian incursion onto Tlingit territory of southeast Alaska fundamentally changed the dynamics of the overseas colony. With their colonial activity centered in the new capital of Novo-Arkhangelsk, the Russians had to worry much more about the security of their colonists, and make new overtures for the pacification of Native Alaskans.

Introduction
Arnold Krupat

in That the People Might Live: Loss and Renewal in Native American Elegy
Published in print: 2012 Published Online: August 2016
Publisher: Cornell University Press
DOI: 10.7591/cornell/9780801451386.003.0001
Item type: chapter

This book examines Native American elegiac expression across time and space. Focusing on the contiguous United States and Alaska, it considers how the work of mourning for traditional Native Americans is performed by citing as examples the Iroquois Condolence Council and the Tlingit koo.'eex' (roughly, “potlatch”). It argues that it is only in response to exile that “melancholic mourning” becomes necessary that the People might live, as evidenced by some of the nineteenth-century Ghost Dance
songs. It shows that Native American writers from the nineteenth century to the present often express a deep sense of exilic loss in their work, whether it is land loss and ceremonial loss, language loss, culture loss, or loss of names. It also highlights some of the differences between traditional Native elegiac performance and Western elegy.

**Oral Performances (I)**
Arnold Krupat

in That the People Might Live: Loss and Renewal in Native American Elegy

Published in print: 2012 Published Online: August 2016
Item type: chapter

This chapter examines a variety of Native American oral performances, beginning with the Condolence Rites of the Iroquois. The Rites of Condolence, performed upon the death of one of the fifty chiefs of the Iroquois League, include chants rehearsing the history of the League and conclude with the appointment of a replacement for the deceased chief. The chapter also considers the Tlingit koo.'eex' and goes on to discuss a number of more informal, occasional oral performances responding to loss, from several different Native nations. Finally, it explores songs of the religious resistance movement known as the Ghost Dance. The Ghost Dance songs constitute the first major genre of oral, elegiac expression in response to exile, but also serve as symbolic attempts at restoration.

**Applying Anthropology in an Alaskan National Park**
George Gmelch and Sharon Bohn Gmelch

in In The Field: Life and Work in Cultural Anthropology

Published in print: 2018 Published Online: January 2019
Item type: chapter

In a very different sort of applied research, one of the authors is hired by the National Park Service to study Tlingit Indian and white fishermen in a remote area of Glacier Bay National Park. Both groups are suspicious of the research and some individuals are hostile, fearing the Park Service intends to impose new regulations. Shunned at first, the anthropologist later is recruited by the Tlingit to become an “expert witness” and advocate for their rights in Alaska’s Supreme Court.
**Studying Subsistence in Sitka**
George Gmelch and Sharon Bohn Gmelch

in *In the Field: Life and Work in Cultural Anthropology*

Published in print: 2018 Published Online: January 2019
Published Online: 2019

The aim of this applied research, conducted for Alaska’s Department of Fish and Game, is to examine how residents, both Native and non-Native, of an “urban” Alaskan community harvest and use wild foods. At the time, most research on “subsistence” (or household provisioning) was conducted in small villages with majority Native populations. The goal is to provide baseline data that will be used by the ADF&G and other government bodies to manage Alaska’s wild resources. The chapter discusses designing and administering a random household survey and the synergy that can exist between quantitative and qualitative research methods.

**Photography and Film in Ireland and Alaska**
George Gmelch and Sharon Bohn Gmelch

in *In the Field: Life and Work in Cultural Anthropology*

Published in print: 2018 Published Online: January 2019
Published Online: 2019

This chapter discusses visual anthropology and several related research projects. One involves an analysis of historical images to explore the introduction of photography into Tlingit territory and the uses to which early photographs were put. A second uses old photographs of Irish Travellers in interviews with them to elicit their reflections on the dramatic changes (e.g., loss of nomadism) that have occurred in their lives. The chapter then discusses two forays into film: Sharon’s work as co-producer of an ethnographic film about the Tlingit, and both authors’ experiences as subjects in a documentary for Irish television.