



NEWSLETTER XI:1

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SSILA BUSINESS

31st CAIL: Preliminary Program

President William H. Jacobsen, Jr., Chair of the Organizing Committee for the 1992 Conference on American Indian Languages (San Francisco, Dec. 2-6), reports that 70 abstracts were received this year, a significant recovery from the sharp decline in submissions that we experienced in 1991. Jacobsen has organized a program of nine CAIL sessions, scheduled as follows:

1. *Eastern North American Languages* (Wednesday afternoon, Dec. 2). Chair: John E. Koontz. Papers by: David J. Costa, Amy Dahlstrom, Ives Goddard, Richard A. Rhodes, Catherine Rudin, Jack Martin, Donald E. Hardy, and Geoffrey D. Kimball.

2. *Genre and Discourse* (Thursday morning, Dec. 3). Chair: Marianne Mithun. Papers by: Judith Dides, Catherine S. Fowler & Harold Abel, Pamela A. Bunte & Robert J. Franklin, Jill D. Hopkins, María E. Villalón, M. Dale Kinkade, Paul V. Kroskrity, Laurel J. Watkins, and David W. Dinwoodie.

3. *South American Languages* (Thursday afternoon, Dec. 3). Chair: William H. Jacobsen, Jr. Papers by: Leanne L. Hinton, Denny Moore, Marcia Damaso Viera, Robert L. Mix, Janis B. Nuckolls, and Gale G. Gomez.

4. *Cultural and Interlinguistic Contexts* (Friday morning, Dec. 4). Chair: Victor Golla. Papers by: Ben G. Blount, Wallace Chafe, Jule Gomez de Garcia, William R. Seaburg, Michael Richards & Narciso Cojtí, R. McKenna Brown, Michael J. P. Nichols, and Willem J. de Reuse.

5. *Mayan Space: Meaning, Structure, Strategy* (Friday afternoon, Dec. 4). Chairs: Colette G. Craig & John W. Du Bois. Papers by: Colette G. Craig, Roberto Zavala, Judith L. Aissen, John W. Du Bois, Charles Andrew Hofling, and Thomas W. Larsen.

SSILA Business Meeting (Friday afternoon, Dec. 4).

6. *Attestation and Preservation* (Saturday morning, Dec. 5). Chair: Amy Dahlstrom. Papers by: Margaret Langdon, Janine Scancarelli, Kathryn Josseland & Nicholas A. Hopkins, David Schmidt, Laura A. Buszard, Randolph J. Graczyk, Eung-Do Cook, and David S. Rood.

7. *Western North American Languages* (Saturday afternoon, Dec. 5). Chair: Jill Brody. Papers by: Melissa Axelrod, Marie-Lucie Tarpent, Mandy Na'zinek Jimmie & Patricia A. Shaw, Catherine A. Callaghan, Marianne Mithun, Kumiko Ichihashi et al, James L. Armagost & John E. McLaughlin, Sheldon Klein, and LaVerne Masayeva-Jeanne.

8. *Western Meso-American Languages* (Sunday morning, Dec. 6). Chair: James L. Armagost. Papers by: Zarina Estrada F., Verónica Vazquez, Karen Dakin, Cristina Monzón, Carolyn MacKay, James K. Watters, Monica Macaulay & Joe Salmons, Eric P. Hamp, and Yolanda Lastra.

9. *Mayan, Chibchan, and Cariban Languages* (Sunday afternoon, Dec. 6). Chair: Leanne L. Hinton. Papers by: Robin Quizar, Judith M. Maxwell, Paul S. Frank, Katherine Hall, Thomas E. Payne, Doris E. Payne, and Spike Gildea.

Members should note that this proposed schedule is subject to review and alteration by the AAA Program Committee. Less tentative versions of the 1992 CAIL program will be published in the July and/or October issue of the SSILA Newsletter.

Mouton Continues Discounts for SSILA Members

Mouton de Gruyter Publishers have once again renewed their offer of substantial discounts on publications relevant to Americanist linguists. No new titles have been added to the 1992 offer, and prices remain unchanged (except for a small rise in surface postage charges). A brochure describing the offer is enclosed with this issue of the SSILA Newsletter. Orders will be accepted from individual members of SSILA only, and must be made using the order form in the brochure. All orders must be sent to SSILA, not to the publisher.

Contributions During 1991

The Executive Committee wishes to thank all members who made contributions to the Society during 1991. As of December 31, 1991, these totalled \$1,970. 50, of which \$307 was specially earmarked for the Travel Award. The following members contributed at least \$20 beyond their annual dues:

Judith Aissen	Floyd G. Lounsbury
Mark Aronoff	Samuel E. Martin
Emmon Bach	Sally Midgette
Jill Brody	Marianne Mithun
Catherine Callaghan	Stephen O. Murray
Wallace Chafe	Johanna Nichols
Colette G. Craig	Nicholas D. M. Ostler
Amy Dahlstrom	Robert Oswalt
John Dunn	Clifton Pye
Michael K. Foster	Robert L. Rankin
Catherine S. Fowler	Keren D. Rice
Ken Hale	John Ritter
Kenneth Hill	Leslie Saxon
Dell & Virginia Hymes	John N. Seaman
William H. Jacobsen, Jr.	Wolf Seiler
Eloise Jelinek	David Tappan
Frances Karttunen	Larry & Terry Thompson
Terry Kaufman	Laurel Watkins
John Koontz	Anthony C. Woodbury
Angelika Kratzer	Akira Yamamoto
Karl Kroeber	Philip Young
Herbert Landar	Ofelía Zepeda
Margaret Langdon	

OBITUARIES

Annie Zixtkwu York (1904-1991)

Annie Zixtkwu York was born on September 21, 1904, in Spuzzum, British Columbia, and died at the Fraser Canyon Hospital in Hope, B.C., on August 19, 1991. She spent much of her life in Spuzzum, where she lived with a paternal aunt and her family. After her aunt's death Miss York continued to stay with her cousin, Arthur Urquhart, until her own death. Her hospitality, and that of her cousin, is legend in the Fraser Canyon.

Miss York was a well-known custodian of her language and culture. From 1966 until shortly before her death she acted as major consultant on the Thompson River Salish language with Laurence C. and M. Terry Thompson, also working with Steven M. Egesdal and Paul Kroeber from time to time. She was very talented in explaining usage, in giving examples from her experience and from her imagination, and in offering paradigms and alternates. She took great pride in the growing Thompson-English dictionary (due to be published in 1992), and in the large collection of texts she recorded.

In addition, Miss York had been trained as a medical interpreter during the period when there were many older Thompson speakers who had been Christianized and would not use the shaman or herbalist, but who could not talk to the non-Indian doctor. This sparked her interest in herbal medicine, and this combined with her phenomenal memory made her the primary consultant and co-author of Nancy J. Turner, Laurence C. Thompson, M. Terry

Thompson, Annie Z. York, *Thompson Ethnobotany: Knowledge and Usage of Plants by the Thompson Indians of British Columbia* (Royal British Columbia Museum Memoir No. 3, 1990).

She collaborated from the late 1960s with Andrea Laforet (now Curator of Ethnology at the Canadian Museum of Civilization, Ottawa) on Thompson ethnography, including genealogy, astronomy and mathematics. She also collaborated with Wendy Wickwire on ethnomusicology, recording many Thompson traditional and religious songs. During the recent decade she collaborated with numerous Indian groups in the Fraser Valley as well as in the Thompson area, and was listed as an Elder of the Halkomelem tribal group in Chilliwack, B.C., because of all her help, particularly on placenames and genealogy. She took great pride in teaching younger people about their heritage.

And all of this was from a woman who never lived on a reservation and was thought of by most White people in her area as being very acculturated. Her father and mother "enfranchised" themselves when they married, becoming ordinary Canadian citizens and giving up their rights as Indians. Her parents felt that they were able to take care of themselves and should leave Indian rights for those who were less able. In actuality, they disenfranchised their children, who were not considered Indians (although all of them spoke the Thompson language fluently) but were never accepted into White society.

Miss York's tutelage will be sorely missed.

—Laurence C. & M. Terry Thompson

Bel Abbey (1916-1992)

Bel Abbey, a Koasati Indian and consultant to anthropologists, ethnohistorians, and linguists for over 40 years, died from a series of strokes on January 21, 1992 in Mamou, Louisiana. He received little Western education—a few years at the Congregational Church school in the Indian community north of Elton, Louisiana—and only learned to write English while in the Army during World War II. However, he received a traditional education from his relatives, especially in regard to hunting, fishing, and gathering activities, and he bent his natural curiosity and keen sense of observation to learning about the natural world. In addition he was a skilled *raconteur*, possibly the best in the latter quarter of the 20th century. He had listened to traditional Koasati stories from his childhood, was interested in them, and was gifted with the talent of telling them well.

Abbey began work with anthropologists and ethnohistorians as an interpreter for his mother, who was monolingual in Koasati. Work as an interpreter caused him to begin to contemplate the nature of his own language, and when, in the early 1960s, he was asked by Dr. Jack Fischer of Tulane University to help teach a course in linguistic field methods, he was eager to do so; he helped teach the course intermittently until 1977. He was very interested in having a grammar and dictionary of his language written, and when I expressed interest, he encouraged, aided, and advised me. Not only did he devote many days of his time to working with me on these projects, but he convinced other Koasati people to work with me so that a balanced view of the language could be achieved. The result

was the publication of *Koasati Grammar* (1991), and at the time of his death he was looking over drafts of *Koasati Dictionary* (to appear within the next two years). In addition he had begun work with me on a book of Koasati traditional stories, to include tales recorded from 1910 to the present, and including his own best narratives.

Abbey was an open, friendly man, pragmatic and down-to-earth, hospitable and humorous, with a ready wit and laugh. It was his hope that the Koasati could combine the virtues of Western technology with those of their traditional social system, using the language as the principal vehicle for maintaining Indianness. It is too early to tell if his hope will be realized, but his work has resulted in the preservation of the memory of a way of life that is now gone.

—Geoffrey Kimball

CORRESPONDENCE

Not a Linguist?

January 8, 1992

In the January 1991 *SSILA Newsletter* [IX:4, pp. 10-11] Hilaire Valiquette proposed that SSILA members discuss "the issue of the rights of people regarding work done by linguists on their languages..." One of the issues would include "[t]he agenda and funding of the linguist (e.g., missionary work..." In the April issue [X:1, p.4] Eric Hamp responded, including the following quote: "[t]he agenda and funding of the linguist can of course not include missionary work." In the July issue [X:2, p.5] I asked Dr. Hamp a question: "Why?" His reply in the October issue [X:3, p.3] is too long to quote in full here but in the last two sentences he says: "Since linguists...work only for humanity at large...their agenda can never properly be linked to a group whose view represents a cultural partitioning of an ethnicity or population. That point seems to me to be definitional." I assume that by "group..." he is referring to religious groups.

In 1980, I was graduated *summa cum laude* with a B.A. in Classical Studies. In 1981, I received an M.A. in linguistics and by 1982 had finished most of the course work for a Ph.D. Since 1984 at the request of a Mississippi Choctaw pastor I have been doing fieldwork in Mississippi, working with the Choctaw churches on Bible translation, literacy, cultural studies and ethnomusicology. I have published a few articles and have taught graduate level linguistics courses. By all traditional definitions I think that I qualify as a linguist.

However, according to Dr. Hamp's definition I cannot be a linguist because I am first and foremost a missionary and have trained to be a linguist only to support missionary work. I cannot compartmentalize my missionary self from my linguist self. Being a missionary is not a 9-to-5, five day a week job. So, if I have to give up a title, I would rather give up being a linguist than being a missionary.

Harry J. Harm
P.O. Box 623, Philadelphia, MS 39350

Another Etymological Question

Feb. 10, 1992

Enclosed with this letter is a clipping from *The Wall Street Journal* for Wednesday, January 8, 1992, p. A1. In it a staff writer describes the unexpected financial success of a small railroad in Oklahoma—the Kiamichi

line. He goes on to state that "The Kiamichi (French for an extinct local woodpecker) is representative of the newly evolving railroad industry." However true this statement might be with regard to the railroad industry, my intuitions tell me that the word *kiamichi* is not French. Perhaps some of our fellow SSILA members would like to enlighten us on its origins, having successfully completed the quest for El Queléle (*SSILA Newsletter* X:3, October 1991, p.3; X:4, January 1992, p.3).

Frank W. Hardy
462 Ridge Road, Westminster, MD 21157

NEWS AND ANNOUNCEMENTS

Keren Rice Honored

SSILA member Keren D. Rice, Associate Professor of Linguistics at the University of Toronto, was presented with the first *Leonard Bloomfield Book Award* at the January 1992 meeting of the Linguistic Society of America, in Philadelphia. Rice received the award for her *A Grammar of Slave* (Mouton de Gruyter, 1989). The following citation was read by LSA President Charles Fillmore:

In bestowing the Leonard Bloomfield Book Award for 1989-90 on Keren Rice's *A Grammar of Slave*, published by Mouton de Gruyter, the Linguistic Society of America recognizes a work of exemplary scholarship that presents in its depth and analytic detail not only an exhaustive account of the complex structure of Slave but one of the most complete descriptions of an Athabaskan language ever written. In its encyclopedic scope and its organizational precision, *A Grammar of Slave* is a work of enduring value to the community of linguists.

The Leonard Bloomfield Book Award will be conferred biennially in even years to the LSA member "who has published the volume which makes the most outstanding contribution to the development of our understanding of language and linguistics."

Rice has also recently been awarded a prestigious *Killam Research Fellowship*. Killam Fellows are released from all teaching or administrative duties for two years, allowing them to carry out full-time research. She tells us that she plans to use her released time to work on morphosyntax and mapping to phonology in Athabaskan languages, including "looking at whether the verb structure is morphological or syntactic; looking at whether the order of at least disjunct morphemes can be predicted from semantic information or whether a template is really needed; and looking at whether the boundary types must be stipulated or whether they can be derived from other independently required information."

Endangered Language Committees Set Up

The Linguistic Society of America has established a *Committee on Endangered Languages and their Preservation*. Advisory to the Executive Committee, the Committee on Endangered Languages is chaired by SSILA Past-President Michael Krauss. Other members are Wallace Chafe, Ives Goddard, Ken Hale, Sharon Hargus, John Koontz, David Rood, and Akira Yamamoto. All are Americanists and SSILA members.

A parallel *Committee on Endangered Languages* has recently been constituted by the German Society of Linguistics (DGfS). Chaired by Martin Haspelmath (Free University of Berlin) the Committee also includes Christian Lehmann (U Bielefeld), Nikolaus Himmelmann (U Cologne), and Gunther Senft (Max-Planck Institut, Nijmegen). Lehmann and Senft are also members of SSILA.

Both groups plan to coordinate their work through the Comité International Permanent des Linguistes (CIPL), which has chosen "Endangered Languages" as the general theme of the 15th International Congress of Linguists (Quebec, August 9-14, 1992). The CIPL secretary, E. M. Uhlenbeck, is attempting to arrange for UNESCO support for a documentation program.

Conference on Indian English at Arizona State

Arizona State University (Tempe) will host a research conference on *American Indian Englishes*, June 12-13, 1992.

Sponsored by the Graduate College, the Committee on Linguistics, and the Departments of English and Anthropology, the conference will consider the following topics: The structure of Indian Englishes; origins of and influences on the development of Indian Englishes; American Indian writing and rhetoric; testing strategies in the classroom; differentiating dialect difference vs. delay; and infusion of cultural issues in the classroom. The meeting will also feature a panel on Indian dropout. Among the confirmed speakers are Regna Darnell & Lisa Valentine (U. of Western Ontario); William Leap (American U.); Elizabeth Brandt (Arizona State U.); and Native Images, an Indian student group doing Native American media and outreach. Low cost dormitory accommodations are available, and people who would like to attend the conference should make reservations by May 1. Anyone interested in giving a paper should submit a one page abstract.

Direct inquiries and abstracts to: Karen Adams, Dept. of English, ASU, Tempe, AZ 85287-0302 (602-965-5992/6213; atkla@asuacad.bitnet); or to Betsy Brandt, Dept. of Anthropology, ASU, Tempe, AZ 85287-2402 (602-968-9505).

Cherokee Institute at UC-Irvine

Since 1987, the University of California-Irvine has been home to the *Cherokee Culture and Language Institute*, a unique research organization focused on a single American Indian tribe and its language. Co-founded by Durbin Feeling and Billie Nave Masters, and coordinated by Masters, the Institute provides seminars, translation services, and a 3-week summer workshop on the Cherokee language. For further information, contact: Cherokee Culture and Language Institute, UC-Irvine, Irvine, CA 92717.

New English Edition of Eduard Seler Papers

Labyrinthos, a small publishing house in California specializing in Pre-Columbian and Colonial New World monographs, collections, and reprints, is planning to issue—by special arrangement with the Tozzer Library of Harvard University—a 5-volume edition of Eduard Seler's *Collected Works in Mesoamerican Linguistics and Archaeology*. Seler (1849-1922) was the foremost German Americanist of his time and wrote extensively on Mesoameri-

can art, iconography, astronomy, mythology, and calendrics. A full collection of his papers and articles, in five volumes, was first published in Germany between 1902 and 1923. In the 1930s, Charles P. Bowditch commissioned English translations of those papers of Seler's that had not previously appeared in English, and a full English edition, edited by Francis B. Richardson and J. Eric S. Thompson, was published in 1939 by the Carnegie Institution in Washington, but only in mimeograph form and lacking illustrations. Edited by Frank E. Comparato, the Labyrinthos edition (hardbound and on acid-free paper) reunites all the appropriate illustrative materials with the complete English text, and adds a comprehensive index. Each volume will be available separately for \$35, and the entire set is being offered on a prepaid subscription basis for \$140. For further information, contact: Labyrinthos, 6355 Green Valley Circle #213, Culver City, CA 90230.

Quechua Studies in Scotland

The University of St. Andrews invites applications for both Diploma and M.Phil. degree courses in its program in Amerindian Studies. The program aims to provide students with a grounding in Quechua and Andean ethnology, and all students will take a foundation course in Quechua during the first term. A range of special subjects in Spanish, Social Anthropology, Linguistics, and History allows for study of theoretical or comparative topics according to specific needs or interests. All candidates should possess at least a II.1 first degree or its equivalent (i.e., a B.A. from an US or Canadian institution) and a working knowledge of Spanish. For further details, contact: Secretary, Institute of Amerindian Studies, Univ. of St. Andrews, Fife KY16 9AJ, Scotland, UK (tel: (0334) 76161, ex. 233/493; fax: (0334) 74674).

News From Sister Organizations

- The 12th Annual *Native American Language Institute* (NALI) will be held in Washington, DC, in early October. For further information, contact: NALI, P.O. Box 963, Choctaw, OK 73020 (tel: 405-454-3681; fax: 405-454-3688).

- The *American Society for Ethnohistory* will hold its 1992 meeting at the University Park Hotel, Salt Lake City, UT, November 12-15. Papers (including organized sessions and special events) are solicited. Individual paper and/or session abstracts of 200-300 words should be typed double-spaced and include the title, author, address, telephone number, and affiliation at the top of the page. They should be accompanied by the appropriate pre-registration fee (\$40 non-members; \$30 members; \$15 students/retired) and sent to: Dr. William R. Fowler, ASE 1992 Program Chair, Box 6307-B, Vanderbilt University, Nashville, TN 37235. The deadline for submission of sessions and abstracts is June 15.

- At the 1991 MLA meeting, the *Association for the Study of American Indian Literatures* (ASAIL) elected a new President (Hertha D. Wong, UC-Berkeley) and other officers, and completed details on merging subscriptions to its journal, *Studies in American Indian Literatures* (SAIL), edited by Helen Jaskoski (CSU-Fullerton), with subscriptions to the newsletter, *ASAIL Notes*, edited by John Purdy (Western Washington U). Beginning with 1992 there will be no separate subscriptions to these publications; both will be distributed to all active members of the ASAIL. The new dues structure reflects this merger: Regular membership \$25,

limited income membership \$16, institutional membership \$25. To join ASAIL, contact: Elizabeth McDade, ASAIL Membership, Box 112, Univ. of Richmond, Richmond, VA 23173-0012. — ASAIL will have two sessions at the 1992 MLA meeting in New York City. Suggested topics for these sessions include “Orality and the Construction of Indigenous Texts,” “Native American Autobiography,” and “Literature in Native and Tribal Languages,” among others. (The deadline for submissions has passed, but for further information contact: Hertha Wong, Dept. of Ethnic Studies, UC-Berkeley, Berkeley, CA 94720.) — ASAIL will also have a one-day conference as part of the American Literature Association (ALA) meeting in San Diego at the end of May. One of the sessions will be on “D’Arcy McNickle and the Canons of America.” Membership in ALA is *not* required to attend or participate. For further information, contact: Toby C. S. Langen, 1102 N. 46th St., Seattle, WA 98103 (206-633-4270).

MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other “media exposure” for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible.]

- The big American Indianist media event of the spring season was the HBO film *The Last of His Tribe* (first shown on March 28 with several repeats scheduled for April). Starring Graham Greene as *Ishi* and John Voight as *A. L. Kroeber*, it is an adaptation of Theodora Kroeber’s academic best-seller of the 60s, *Ishi In Two Worlds*. The film further promotes the mythification of the lonely Southern Yana survivor who, whisked away to San Francisco, lived his last five years as a janitorial “employee” of Kroeber’s museum of anthropology— in reality a well-publicized cultural ambassador from the palcolithic, the “last wild Indian in America.” As such, it will not sit well with anthropologists who care about how the history of their field is represented. Voight’s Kroeber is made out to have, in the words of one reviewer, “the parched personality of the anal retentive,” while T. T. Waterman is a wimp and Saxton Pope a blustering buffoon. Kroeber’s dying first wife, Henriette, escapes the general indictment of white academia only by serving as the scriptwriter’s anachronistic mouthpiece for New Age sensitivity.

Nonetheless there are a number of splendid things about *The Last of His Tribe*, not the least being Greene’s subdued and altogether believable portrayal of the middle-aged, bemused *Ishi*. Greene (who also starred in *Dances With Wolves*) speaks “Yana” throughout the film with startling verisimilitude. This turns out to be the doing of SSILA member *William Shipley*. Shipley tells us that when he was approached by the filmmakers to provide “authentic” dialogue for *Ishi* he was reluctant to get involved, since Yana has been extinct for decades. But he took up the challenge, attacking the problem with the full armament of a philologist. Using Sapir’s and Swadesh’s *Yana Dictionary* and the grammatical data in Sapir’s *Fundamental Elements of Northern Yana*, Shipley was able to concoct Yana words that are at least morphologically correct, if not idomatic, using where possible the roots and affixes attested in *Ishi*’s “Yahi” dialect. (Where these were not available, he fell back on Northern and Central Yana. The only non-Yana words are in a

Maidu love song that *Ishi* sings while happily polishing display cases.) Although the syntax is a bit shakey, Shipley believes his coinages would have been recognizable as Yana to a native speaker. As for phonetics, Shipley provided Greene and Voight with tapes of himself reading the invented dialogue, and the actors were able to mimic his voice quite satisfactorily.

The one glaring linguistic inaccuracy is the overgenerous portrayal of Kroeber’s command of Yana. Beginning with their first meeting, Kroeber is shown as having conversational competence in *Ishi*’s dialect, something far from the historic truth. Neither Kroeber, Waterman, Pope, or any of the others who were around *Ishi* in San Francisco made much headway in communicating with him in anything beyond an ad-hoc English pidgin (even a native Yana-speaking interpreter had difficulty). Real exploration of *Ishi*’s language had to await the arrival of Edward Sapir, whose intensive work with *Ishi* during the summer of 1915 was the last major anthropological episode in *Ishi*’s life. Sapir, though, goes totally unmentioned in the film. On further reflection, this may be for the best. Considering the deconstruction of Kroeber, one shudders to think in what terrible light the tedium of Sapir’s elicitation sessions might have been cast.*

- Meanwhile, back at the tipi: *San Francisco Chronicle* staff writer Jamie Beckett, in an article on Hollywood’s new “aggressive” marketing strategies (“Movie Makers Have New Lures”, March 27, 1992, p. 1), says that “the promotional effort for the Kevin Costner film *Dances With Wolves* concentrated on one of its target audiences—American Indians—with radio advertisements in several American Indian languages.” (Did any reader hear one of these? We’d be interested in reports.)

- The “Science Times” section of the *New York Times* for Dec. 31, 1991, had a long story on the encouragement of literacy as a means of preserving dying languages. Under the headline “In a Publishing Coup, Books in ‘Unwritten Languages,’” reporter John Noble Wilford focused his story on *H. Russell Bernard*’s efforts to promote “desktop publishing” in Mexican Indian languages. Working with Jesus Salinas, a speaker of Otomí (which Salinas and Bernard prefer to call *Náhñu*), Bernard has set up a literacy/publishing center in Oaxaca, using microcomputers running some creative fontware. Currently, books are being written in Mixtec, Chatino, Amuzgo, Chinantec and Mazatec—as well as Otomí. Also quoted in the article are several experts on language endangerment, including *Ken Hale*, a spokesperson for *SIL*, and *Michael Krauss*. According to Krauss, “languages no longer being learned as mother-tongues by children are beyond endangerment.” Unless the current course is reversed, these languages “are doomed

* Sapir, in fact, later described this work as the “most...nerve-racking” he ever undertook, mainly because *Ishi*’s pidgin was not up to providing accurate translations for the reams of traditional narratives he dictated. The two men had to work out an elaborate interlanguage based more on Yana than on English, with Sapir relying on “brute memory” of his earlier fieldwork with Northern and Central Yana speakers. The Sapir-*Ishi* materials, not surprisingly, present many difficulties and lay neglected for nearly 75 years (neither Sapir nor Kroeber ever got around to utilizing more than a tiny sample of them). With support from NSF, some of the more fully glossed texts are currently being prepared for publication by a team including Leanne Hinton, Jean Perry, and your Editor.

to extinction, like species lacking reproductive capacity. Should we mourn the loss of Eyak or Ubykh any less than the loss of the panda or California condor?"

- Ives Goddard, who lives in Washington, DC, and regularly watches the news on local television, sends us the following linguistic sighting:

SSILA member **Louanna Furbee** was seen on WTTG-TV, Washington, on March 6 in a *WTTG 10 O'clock News* segment on airline luggage-handling. During the interview with Channel 5 reporter John Henrehan, Louanna, identified as "Missouri traveler," confided that she has always carried her luggage on the plane with her, ever since her checked bag was lost some time ago. When asked how long it took to get the bag back, she replied that it never came back, explaining, "That's my definition of *lost*." Her current bag was featured in close-up as she was coralled briefly while rushing to her plane at National Airport.

- "Hype and hope abounded for the annual reappearance of the swallows at *Mission San Juan Capistrano*" on St. Joseph's Day (March 19), according to an AP news dispatch that appeared in various newspapers on March 20. This year's celebration of the ornithological event (or non-event: no swallows were in fact spotted) was made especially memorable by a church service conducted in Acagchemem, the extinct Takic language of the Juaneño Indian community. According to the AP story, "anthropologists and tribal members had resurrected the language after resident Evelyne Villegas-Lobo loaned officials pages her mother had written in the obscure tongue."

- Yet another report on Mayanist work has appeared in the semi-popular press, this time as a cover story in *Science News* (141.3, Jan. 18, 1992) under the title "*Classic Maya Glyph Tiffs*." Written by *SN* staff writer Bruce Bower, the article summarizes "deep-seated differences that have surfaced in the last several years over how to use the information gleaned from glyphs." Among the scholars interviewed were Stephen Houston, Linda Schele, Arlen & Diane Chase, Richard Leventhal, Richard Wilk, and David Stuart. According to Houston, researchers tend to harbor one of three biases toward the historical content of glyphs: as accurate descriptions of the past; as "hopelessly distorted propaganda" of Mayan kings and lords; and as accurate depictions of certain events, but only within a narrow elite. To some extent the debate may be premature since, as David Stuart notes, epigraphers currently possess literal translations for fewer than half the known ancient inscriptions. At the end of the article, Linda Schele emphasizes the need to get contemporary Mayan speakers involved in glyph translation and interpretation.

- The opinions of Nobel Laureate **Murray Gell-Mann** were on prominent display in a "Profile" in the March issue of *Scientific American* (pp. 30-32). Originally a particle physicist, Gell-Mann is described as having a "restless intellect" that has expanded to encompass "natural history, historical linguistics, archaeology, history, depth psychology. . . world environmental quality. . . and strategic arms." This bit caught our eye:

"Linguistics is something I'm very good on," Gell-Mann confides. In fact, he is co-editing and writing a preface and chapter for a book on that topic. Gell-Mann's preface briefly argues for a theory, proposed by Joseph M. Greenberg of Stanford University, that one can construct a family tree for

all the world's languages by analyzing similarities between them. Some linguists—full-time, professional linguists—argue that Greenberg's linguistic evidence cannot support his conclusions. Gell-Mann finds this view "so silly on the face of it that you wonder how adult human beings can adopt it."

Well, that settles *that*. Science has spoken.

NEWS FROM REGIONAL GROUPS

Athabaskan Languages/The North

- Further information on the 1992 *Athabaskan Conference* (July 3-5 at Northern Arizona Univ., Flagstaff): The conference will be held at the Center for Excellence in Education at NAU, and will be open to all who wish to attend. Participants may also want to go to the July 4 dances at the Pow Wow in Flagstaff, or take side trips to scenic Sedona, the Grand Canyon, on Monument Valley. Papers are invited from all areas of Athabaskan language study, and 3 copies of a 1-page abstract should be submitted as soon as possible to ensure a place on the program. For additional information contact: Alyse Neundorf, CEE, Northern Arizona Univ., Flagstaff, AZ 86011-5774 (tel: 602-523-9528); or Peggy Speas, Dept. of Linguistics, South College, Univ. of Massachusetts, Amherst, MA 01003 (tel: 413-549-5424; e-mail: spcas@cs.umass.edu).

- The *Yinka Dene Language Institute* in Vanderhoof, BC—host of the very successful 1991 NALI meeting in September—now issues a newsletter, *Úduchoo*, whose purpose is to "bring schools and communities closer together by providing news on language issues and education," particularly in the Athabaskan-speaking areas of Central and Northern British Columbia. The first issue contains articles on the Wet'suwet'en Language Program and on the conference on Linguistic Justice for First Nations, and numerous announcements of publications, tapes, as well as other language materials available from the YDLI and other groups. To be put on the mailing list, contact: Yinka Dene Language Institute, P.O. Bag 7000, Vanderhoof, BC V0J 3A0, Canada (tel: 403-920-3128; fax: 403-873-0155).

- **Jim Kari** (Alaska Native Language Center) was invited to contribute an article on "The Language Effort and Work in Alaskan Athabaskan Languages" to the December 1991 issue of *The Council*, the newspaper of the Tanana Chiefs Conference, distributed widely in Alaska native communities. Drawing on his 20 years of experience as a field linguist, Kari took this opportunity to make some personal observations on individual or community-based *language work* and more comprehensive *language efforts* in Alaska. He also proposed a number of guidelines for future work. For a copy of this well-thought-out article, either contact Kari (ANLC, U of Alaska, Fairbanks, AK 99775-0120) or the *SSILA Newsletter*.

Algonquian/Iroquoian

- The *Twenty-third Algonquian Conference* was held at the Station Park Inn, London, Ontario, Thursday through Sunday, October 24-27, 1991. Papers presented were:

George Aubin, "Comments on *A Pocket Vocabulary of Terms* (1822)"; **Peter Bakker**, "Morpheme Order in the Cree Verb"; **Jo Anne Bennett**, "Changing Concepts of the Self in a Northern Community: A Preliminary Report on Big Trout Lake, Ontario"; **Eleanor Blain**, "A Prosodic View

of Ojibwa Reduplication”; **Robert Brightman**, “Metaphor and Idioms in Southwestern Ojibwa: Modern Phrases”; **Janet Elizabeth Chute**, “Ceremony, Social Revitalization and Change: Micmac Leadership and the Annual Festival of St-Anne”; **William Cowan**, “Cree Vocabulary in the Works of James Oliva Curwood”; **Bryan Cummins**, “Trapper-Trader: The Structure of Relations in 20th Century Western James Bay”; **Danielle Cyr**, “The Emergence of a Definite Article System in Montagnais”; **Amy Dahlstrom**, “Fox Reduplication”; **Regna Darnell**, “The Inadvertent Muffling of Native Voices in Southwestern Ontario Media: Lessons in Listening”; **Peter Denny**, “Relating Archaeology to Linguistics in Quebec/Labrador.” **Marinus Dieleman**, “Some Implications Concerning Forms of Consciousness and Resistance in Native Adult Learners”; **Lynn Drapeau**, “Two of a Kind: Michif and French-Montagnais”; **Matthew Dryer**, “A Comparison of the Obviation Systems of Kutenai and Algonquin”; **David Ezzo & Michael Moskowitz**, “The Delaware Indians: A Historical and Legal Perspective”; Ray Fogelson, “Totemism Reconsidered”; **George Fulford**, “Reading the Past through the Eyes of the 19th Century Fur Trader”; **Frederic Gleach**, “A Traditional Story of the Powhatan Indians Recorded in the Early Nineteenth Century”; **Ives Goddard**, “Fox Kinship Terminology”; **John Hewson**, “Micmac Nominal Derivation”; **Betty Karpinski, Emily Hunter & Marg Memnock**, “Cree Language Curriculum Development at the University of Alberta”; and **Robert Leavitt**, “Lexical Elaboration and Educational Insight.”

Marguerite MacKenzie, “Negative Markers in East Cree and Montagnais”; **Toby Morantz**, “The Judiciary as Anthropologists: New Insights into Social Organization: The Teme-Augama Anishnabay Case”; **Alvin Morrison**, “Indian Land-Deeds: Some Ethnohistorical Basics”; **William Noble**, “The Laurel Culture of Northeastern Ontario”; **Catherine Oberholtzer**, “One Man’s Perspective: Sam Waller’s Years at Moose Factory”; **John O’Meara**, “Verbs with Supplementary Object in Munsee Delaware”; **David Pentland**, “Southern Algonquin Origins: The Linguistic Evidence”; **Michael Pomedli**, “A Phenomenology of the Plains Cree Oral Culture”; **Richard Preston**, “It’s Up to the Individual?: Cree Science vs. Western Science”; **Reta Sands**, “Nin.Da.Waab.Jig Film”; **Randy Sawyer**, “Enweyang Language Study Service Programs in the Nipissing Dialect of Ojibwe”; **Krystyna Siechiechowicz**, “Silencing Madness/Maddening Silence: Evil and Madness in Northern Ojibwe Society”; **Nicholas Smith**, “Fort La Presentation: The Abenaki Connection”; **Rodney Staab**, “Dining with the Delawares: Kansas Delaware Homes and Hospitality, 1830-1860”; **Mary Ellen Thames, Kathleen Gibson & Kathryn Molohon**, “Creating a Genealogical Data Base for Sma Communities: A Semi-Automated Approach”; **Lisa Philips Valentine**, “Reconsidering Community: Reserve English in Southwestern Ontario”; **Randy Valentine**, “Person Asymmetries in Ojibwe” and “Computers in Native Language Promotion and Education”; **Thomas Vennum**, “Changes in the Relationship of Ojibway Song Texts to Song Structure”; **Agnes Wagosh**, “Preservation of the Ojibwe Language”; **Dorothy Wassegejig-Kennedy**, “Ojibwe Language Teaching”; **Bud White Eye**, “Native News Network”; **II. C. Wolfart**, “Windigoes and Advocates: Comments on a Report of Manitoba’s Aboriginal Justice Inquiry”; **Arok Wolvengrey**, “Paradigmatic Shift within the Plains Cree VTI Indefinite Actor”; and **Roy Wright**, “The Eastern Algonquian-Iroquoian Boundary.”

• The *Belcourt Lecture* for 1992, sponsored by the Linguistics Department and St. Paul’s College, University of Manitoba, was delivered on Feb. 28 by Lynn Drapeau (Univ. de Québec à Montréal). Her topic was “Mixing French into Montagnais: A Clue to the Origin of Métchif.” She suggested that Métchif arose through the fossilization of code-mixing strategies similar to those presently observable in bilingual Montagnais communities in northern Quebec. The lecture will be published in the near future by *Voices of Rupert’s Land*.

Siouan-Caddoan

• The 1991 *Conference on Siouan and Caddoan Languages* was held at Oklahoma State University, Stillwater, OK, on Saturday, Sept. 21, during the second day of the 26th Annual Mid-America Linguistics Conference. The papers presented were:

John E. Koontz, “Winnebago Vowel Length in Diachronic Perspective”; **David S. Rood & Eli James**, “Lessons from the Lakota Dictionary”; **Trudi A. Patterson**, “Bracket Erasure Convention and the Lakota Phonology”; **Sara Sistrunk**, “Sentence Final Clitics in Siouan Languages”; **Willem J. de Reuse**, “Lakota Noun Incorporation Revisited”; **Robert L. Rankin**, “Pacaha and the Quapaws: More Evidence”; **Anne Bolen & Louanna Furbee**, “Plains Sign Language Gestures Associated with the Speech of Otoe-Missourians”; **Violet Catches & Jule Gomez de Garcia**, “Avoiding the Wrath of the Thunder Beings”; **Randolph Graczyk**, “The Surprise Marker in Crow: An Indexical Verb”; **Jill Hopkins & Louanna Furbee**, “Discourse Markers in Chiwere”; and Lynette R. Melnar, “Rhetorical Structure in Caddoan Texts.”

• The 1992 *Conference on Siouan and Caddoan Languages* will be held as part of the Mid-American Linguistics Conference, October 18-19, at the University of Missouri-Columbia. Abstracts can be sent either to Donald Lance, Linguistics Program, 107 Tate, Univ. of Missouri, Columbia, MO 65211 (FAX 314-882-5785; e-mail: engld@umcvmb.missouri.edu); or to Louanna Furbee, Anthropology, 200 Swallow Hall, Univ. of Missouri, Columbia, MO 65211. The deadline for receipt of abstracts is Sept. 1.

• *Marquette University* in Milwaukee, Wisconsin, is a repository for information on Lakota (Sioux) language and religion. For language, there are the grammar and vocabulary notes of Eugene Buechel, S.J., and the language education material produced by Reycz Hernandez and William Stolzman, S.J. Both bodies of material are part of the Holy Rosary/Red Cloud Indian School Records. These include the records of medicine men and clergy meetings chaired by Stolzman which are found in the St. Francis Mission Records held in the Marquette University Special Collections and University Archives Department. A recent deposit to the records from the Holy Rosary Mission includes 60 audio tapes with descriptive literature made at Pine Ridge Reservation for the purpose of assisting Jesuits in their work with native peoples. For further information, interested scholars should contact the resident expert on these materials at Marquette, Mark G. Thiel (Marquette University Archives, 1415 W. Wisconsin Ave., Milwaukee, WI 53233; tel. 414-288-7256).

Far Western Languages

• The 1992 *Hokan-Penutian Conference* will take place at the Santa Barbara Museum of Natural History, Santa Barbara, CA, June 26-27. The meeting will begin on Friday morning, June 26, and extend through the day on Saturday. It will immediately follow the J.P. Harrington workshop that will be held at the same location on June 24-25. Papers on work with the Harrington materials would be particularly appropriate this year, but contributions on any aspect of greater Hokan, Penutian, or other areally related languages are welcome. Anyone wishing to give a paper should send in a title and short; others should let the organizers know they plan to attend. Contact (as soon as possible, but preferably by May 1): Marianne Mithun, Hokan-Penutian Conference, Dept. of Linguistics, UC-Santa Barbara, Santa Barbara, CA 93106. Please include a check for the registration fee of \$5, made out to “Santa Barbara Museum of Natural History.” With registration will come admission to the museum for the duration of the conference.

- The 8th Annual *California Indian Conference* will be held at the International House on the UC-Berkeley campus, October 16-18, 1992. Papers and organized sessions on any aspect of California Indian studies are welcome. Abstracts should be submitted by June 15th to: Robert Black, Native American Studies, 3415 Dwinelle Hall, University of California, Berkeley, CA 94720 (tel: 510-642-6607).

Nahuatl Studies

- *Fritz Schwaller* (Schmidt College, Florida Atlantic Univ., Boca Raton, FL 33431) is exploring the feasibility of establishing an e-mail distribution list focusing on Nahuatl and Aztec Studies. Fritz would like to hear from anyone interested, and welcomes suggestions and comments. His e-mail address is: schwaller@fauvax.bitnet.

Mayan News

- The *XIV Taller Maya* will be held in Sololá, Guatemala, during the week of June 22-26, 1992. Please send your paper, session, and workshop ideas, as soon as possible, to: Lic. Andrés Cuz Mucú, ALMG, 13 Calle 11-40, Zona 1, Guatemala, Guatemala; or Waykan Benito Pérez, CIRMA, Apdo. 336, Antigua, Guatemala.

- The 1992 *Yucatec Maya Summer Institute*, offered by the Duke-UNC Program in Latin American Studies, will feature an intensive introductory course in Yucatec, June 8-July 18. The course will be divided into three parts:

1. Four weeks of classroom instruction and conversational practice (6 hours a day, 5 days a week, with additional evening practice), on the Univ. of North Carolina campus in Chapel Hill. Students will be housed together in Katherine Carmichael Dormitory on the UNC campus. — 2. A weekend workshop on Mayan glyphs, with comparisons to Yucatec grammar and literature. This workshop will be held in the Duke Univ. Museum of Art, Durham, NC. — 3. A two-week field orientation in the community of Opichén, Yucatán, 85 km from Mérida. Students will share the daily lives of monolingual Yucatec Maya families, and will also continue language classes and attend seminars and lectures (in Mérida).

The program will provide *Spoken Yucatec Maya, Volumes 1 and 2*, by Robert Blair and Refugio Vermont-Salas, tapes, and a hieroglyphics workbook to participants at no cost. Sections of *The Books of Chilam Balam of Chumayel and Tizimin* will also be analyzed, as well as sections of Roy's *Ethnobotany of the Maya* and *Ritual of the Bacabs*. Faculty for the course includes: Barbara MacLeod (Univ. of Texas, Austin), Refugio Vermont-Salas (Univ. Autónoma de Yucatán), and Dorie Reents-Budet (Duke Univ.). Students can earn 6 semester credit hours, for which the fees are \$350 for North Carolina residents, \$1,735 for non-residents (slightly higher for graduate students). If credit is not desired, a \$10 audit fee will be charged. The cost of on-campus housing at UNC is \$273 (sharing a double room) or \$546 (single room), and the Yucatan program fee (including lodging, some meals, and local transportation) is \$680. Air fare and personal expenses are the responsibility of the student. — The application deadline has passed but inquiries are still welcome, particularly with regard to the 1993 program. For information, contact: Yucatec Maya Summer Institute, Duke-UNC Program in Latin American Studies, Hamilton Hall, CB 3205, Chapel Hill, NC 27599-3205 (tel: 919-966-1484; fax: 919-962-0398).

- The Roger Thayer Stone Center for Latin American Studies at Tulane Univ. and the Institute for Latin American Studies at the Univ. of Texas-Austin are again sponsoring an intensive 6-week course in *Kaqchikel Language and Culture*, based in Antigua, Guatemala (at the facilities of

the Centro de Investigaciones Regionales de Mesoamerica, CIRMA), July 6 through August 14, 1992. Language instruction will be provided by a team of Kaqchikel speakers from a variety of dialect areas. The teacher-student ratio is one-to-one. Guest lecturers, field trips to villages, museums and archaeological sites, and individual research projects highlight the "cultural" component of the course. Tuition for the course is \$350 US. University credit may be earned by arrangement. Students may make their own housing arrangements or be placed with families in Antigua (room and board provided for about \$125 US/month). For application information please contact: Dr. Judith M. Maxwell, Dept. of Anthropology, Tulane Univ., New Orleans, LA 70118 (tel: 504-865-5336; fax: 504-865-5338). Although the closing date for applications was March 31, interested students are still encouraged to make inquiries. The course is offered annually.

A BIT OF HISTORY

A number of linguistic items from the collections of the *American Philosophical Society* are currently on exhibit at the APS Library (105 South 5th St., Philadelphia). The display features books, manuscripts, and other materials illustrating "Early European Roots of Linguistics", "The Roots of American Linguistics", "American Linguistics in the 19th Century", and "Modern Linguistics in America." Many of the older items come from the libraries of early Americanist scholars such as Thomas Jefferson and Peter Du Ponceau, and include such treasures as a volume of Pallas' *Comparative Lexicons of All Languages and Dialects* (compiled by order of the Empress Catherine the Great of Russia), and an original copy of John Eliot's *The Indian Grammar Begun* (1666). Some early manuscripts and correspondence on American Indian languages are on display, including Thomas Peirronet's 1797 notebook on Micmac, Montagnais and Naskapi (with a dictionary of Micmac pictographs), and the circular letter sent out at Albert Gallatin's request in 1826 to elicit information on Indian languages for his *Synopsis of the Indian Tribes* (1836). Among the more recent items in the exhibit are Edward Sapir's manuscript *Nadene dictionary* and one of his Nootka field notebooks, and similar unpublished material from Franz Boas and Leonard Bloomfield. The exhibition opened on January 9 and will continue through October 31. A short catalogue is available on request from David J. Rhees, Assistant Librarian for Research & Programs, APS Library, 105 South 5th St., Philadelphia, PA 19106-3386.

An exhibit of this nature serves to remind us of how deep our scholarly roots go. As the epigraph for his catalogue, Rhees borrows the following passage from Query XI of Jefferson's *Notes on the State of Virginia* (1787):

It is to be lamented . . . that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke. Were vocabularies formed of all the languages spoken in North and South America, preserving their appellations of the most common objects in nature, of those which must be present to every nation barbarous or civilised, with the inflections of their nouns and verbs, their principles of regimen and concord, and these deposited in all the public libraries, it would furnish opportunities to those skilled in the languages of the old world to compare them with these, now, or at any future time, and hence to construct the best evidence of the derivation of this part of the human race.

Translated into workaday 20th century academic prose, this could have been written yesterday. (One senses that Jefferson would have been a great fan of Greenberg's work.) Equally familiar to many of us is the sense of scholarly loss that Jefferson conveyed to Dr. Benjamin Barton in this letter of Sept. 21, 1809:

I received last night your favor of the 14th, and would with all possible pleasure have communicated to you any part or the whole of the Indian vocabularies which I had collected, but an irreparable misfortune has deprived me of them. I have now been thirty years availing myself of every possible opportunity of procuring Indian vocabularies to the same set of words: my opportunities were probably better than will ever occur again to any person having the same desire. I had collected about fifty, and had digested most of them in collateral columns, and meant to have printed them the last year of my stay in Washington. But not having digested Captain [Merriwether] Lewis's collection, nor having leisure then to do it, I put it off till I should return home. The whole, as well digested as originals, were packed in a trunk of stationary [sic], and sent round by water with about thirty other packages of my effects, from Washington, and while ascending James river, this package, on account of its weight and presumed precious contents, was singled out and stolen. The thief being disappointed on opening it, threw into the river all its contents, of which he thought he could make no use. Among these were the whole of the vocabularies. Some leaves floated ashore and were found in the mud; but these were very few, and so defaced by the mud and water that no general use can ever be made of them. On receipt of your letter I turned to them, and was very happy to find, that the only morsel of an original vocabulary among them, was Captain Lewis's of the Pani [i.e., Pawnee] language, of which you say you have not one word. I therefore inclose it to you, as it is, and a little fragment of some other, which I see is in his hand writing, but no indication remains on it of what language it is. It is a specimen of the condition of the little which was recovered. I am the more concerned at this accident, as of the two hundred and fifty words of my vocabularies, and the one hundred and thirty words of the great Russian vocabularies of the languages of the other quarters of the globe, seventy-three were common to both, and would have furnished materials for a comparison from which something might have resulted. Although I believe no general use can ever be made of the wrecks of my loss, yet I will ask the return of the Pani vocabulary when you are done with it. Perhaps I may make another attempt to collect, although I am too old to expect to make much progress in it. (*Thomas Jefferson: Writings*, The Library of America, 1984, pp. 1212-1213)

A few of the remnants of Jefferson's vocabularies can be seen in the APS exhibit, a poignant reminder to us all that we should make backup disks of all of our data files and store them in a separate place.

RECENT PUBLICATIONS

Papers from the American Indian Languages Conferences, Held at the University of California, Santa Cruz, July and August 1991. Occasional Papers in Linguistics 16, Dept. of Linguistics, Southern Illinois Univ., 1992. 237 pp. \$14. [Contains some papers from each of the following meetings, all held in conjunction with the 1991 Linguistic Institute: Friends of Uto-Aztecan, SSILA (Summer Meeting), Hokan-Penutian Conference, and Athapaskan Linguistics Conference. Included are:

Eric Elliott, "Reduplication in Luiseño Nouns" (1-27); José Luis Moctezuma Z., "Reduplicación, Acento y Cantidad en el Tepehuano de Milpillas Chico, Durango" (28-36); Anthony P. Grant, "Closed Corpora and 'Circumstantial Evidence'" (37-66); Richard Epstein, "Some Uses of the Demonstrative Clitic *pu* in Jamul Diegueño" (67-79); Kim Kellogg, "Regarding the Meaning and Function of the Auxilliary Verb *paa* in Jamul Diegueño" (80-91); James E. Redden, "Accusative Locatives and Other Locatives in Walapai" (92-96); Bruce Nevin, "Obsolescence in Achumawi: Why Uldall too?" (97-126); Martha C. Muntzel, "Ethnohistoric Clues: Ocuilteco Place-Names" (127-134); Eung-Do Cook & Camille Owens, "Conservative and Innovative Features of Alexis Stoney" (135-146); Leanne Hinton, Eugene Buckley, Marvin Kramer & Michael Meacham, "Preliminary Analysis of Chalcatongo Mixtec Tone" (147-155); Michael Meacham, "The Phonetics of Tone in Chalcatongo Mixtec Couplets" (156-167); Eugene Buckley, "Low-Tone Spreading in Chalcatongo Mixtec" (168-172); Leanne Hinton, "An Accentual Analysis of Tone in Chalcatongo Mixtec" (173-182); Matthew S. Dryer, "Subject and Inverse in Kutennai" (183-202); Siri G. Tuttle, "Metrical Structures in Salcha Athapaskan" (203-217); and Catherine A. Callaghan, "Utian and the Swadesh List."

— Order from: Dept. of Linguistics, Southern Illinois Univ., Carbondale, IL 62901. Price is postpaid if prepaid, but all orders outside the US and Canada must add \$1 extra for postage.]

The Tlingit Indians. George Thornton Emmons. Edited with additions by Frederica de Laguna, and a biography by Jean Low. Anthropological Publications of the American Museum of Natural History 70. Univ. of Washington Press/AMNH, 1991. 485 pp. \$60. [Lt. G. T. Emmons, USN, (1852-1945) left the manuscript of this encyclopedic compendium unfinished at his death, and in 1955 de Laguna agreed to ready it for publication. It was, she soon discovered, "a Herculean task" to sort out and organize "such a wealth of ethnographic data....so many notes, drawings, sketches, and manuscripts." But fortunately she persevered, and the result has turned out to be a very impressive book. Emmons was an amateur, but he knew the Tlingit well, and had a keen eye. Chapter headings indicate the breadth of his ethnographic interests: The Land and the People; Social Organization; Villages, Houses, Forts, and Other Works; Travel and Transportation; Fishing and Hunting; Food and its Preparation; Arts and Industries: Men's Work; Arts and Industries: Women's Work; Dress and Decoration; The Life Cycle; Ceremonies; War and Peace; Illness and Medicine; Shamanism; Witchcraft; Games and Gambling; and Time, Tides, and Winds. In an editorial decision that adds significantly to the work's usefulness for linguists, Jeff Leer was asked to supply a standard phonetic transcription—and in some cases a more exact translation—of the thousands of Tlingit words and phrases that Emmons cites. The book is rounded out with 35 pages of tables, a good bibliography, and a full index. In addition to de Laguna's introductory essay on "George Thornton Emmons as Ethnographer," Jean Low has contributed a concise biography of the scholarly sailor. — Order from: Univ. of Washington Press, P.O. Box 50096, Seattle, WA 98145-5096 (tel: 800-441-4115).]

The Dog's Children: Anishinaabe Texts Told by Angeline Williams. Edited and translated by Leonard Bloomfield. Newly edited and with a glossary by John D. Nichols. Publications of the Algonquian Text Society, Univ. of Manitoba Press, 1991. \$29.95

(CDN) [Order from: University of Toronto Press, 5201 Dufferin St., Downsview, Ontario M3H 5T8, Canada. \$2.50 handling for the first book, .75 each additional. Canadian orders add 7% GST.]

wanisinwak iskwêsisak/Two Little Girls Lost in the Bush, A Cree Story for Children. Told by Nêhiyaw/Glecia Bear. Edited and translated by Freda Ahenakew & H. C. Wolfart. Fifth House Publishers, 1992. 40 pp. \$14.95 (CDN). [A story for children told by a 78-year old Cree woman from Meadow Lake, Saskatchewan, presented in the original Cree and in English translation, and colorfully illustrated by Cree artist Jerry Whitehead. The text is part of a collection of Cree women's life experiences that will be published later this year.—Order from: Univ. of Toronto Press, 5201 Dufferin St., Downsview, Ontario M3H 5T8, Canada.]

A Dictionary of the Gwich'in Language. William G. Firth. Government of the Northwest Territories, 1991. 200 pp. \$20 (CDN). [A comprehensive practical dictionary of the Athabaskan language that is also known as Kutchin and Loucheux, and based on the dialect spoken in Ft. McPherson. Using the alphabet developed by John Ritter, the dictionary covers nouns, verbs, particles and postpositions, and includes extensive verb paradigms. The verb entries are given in the most basic form and in three tenses. Firth, a fluent speaker of Gwich'in, is an interpreter/translator with the NWT language Bureau.—Order from: Territorial Printer, Govt. of the NWT, Box 1320, Yellowknife, NWT, Canada X1A 2L9 (tel: 403-873-7632; fax: 403-873-0107). Canadian orders add 7% GST.]

New Mercury Series Titles

Recent additions to the Canadian Museum of Civilization's *Mercury Series* include:

Inuit Stories, Povungnituk. Zebedee Nungak & Eugene Arima. 1988. 110 pp. \$17.95. [Photographs of 68 Inuit carvings, with transcripts of the artists' accounts of the stories behind the sculptures. These texts (myths, legends, historical accounts and personal observations) were recorded in the field in 1963-64.]

Acaohkiwina and Acimowina: Traditional Narratives of the Rock Cree Indians. Robert A. Brightman. 1989. 228 pp. \$19.95. [Narratives representing the different genres of Rock Cree oral literature, collected over the past decade in northwestern Manitoba. Included are stories involving the trickster-transformer, animal-human characters, spirit guardians, the cannibal monster, humorous experiences, and early encounters with Catholic missionaries. B. provides interpretive and comparative commentary for each narrative.]

Micmac Texts. Albert D. Deblois. 1991. 94 pp. \$11.95. [Ten texts, with word-for-word translations. One text tells of the first landing of Europeans in Nova Scotia.]

—Prices are in Canadian dollars. *In the US, order from:* Univ. of Chicago Press, 11030 S. Langley Ave., Chicago, IL 60628. Add \$2 shipping and handling for the first book, \$.75 for each additional book. *In Canada, order from:* Mail Order Services, Publishing Division, Canadian Museum of Civilization, 100 Laurier St., P.O. Box 3100, Station B, Hull, Quebec J8X 4H2. Add 10% handling

fee. All orders must be prepaid; checks or money orders should be made out to "Receiver General of Canada".

Papers from LAILA Symposia

Several volumes of papers are available from the annual symposia of the Latin American Indian Literatures Association.

"In Love and War: Hummingbird Lore" and Other Selected Papers from the 1988 Symposium of the Latin American Indian Literatures Association. Edited by Mary H. Preuss. Labyrinthos, 1989. 120 pp. \$25. [Papers on Mesoamerican and South American topics originally delivered at the 1988 LAILA Symposium. Contents include:

Mesoamerica: Elizabeth P. Benson, "In Love and War: Hummingbird Lore"; Mary H. Preuss, "The Role of the Serpent in Some Contemporary Yucatec-Mayan Narratives"; Earle Duncan, "Night Animals and the Underworld: Tales of Death and Deception"; Elin Danien, "Looking Down a Long Time Line: Ixil Vocabulary and Maya Iconography"; Jeanne Gillespie, "Cacaxtla: A Discussion of the Symbol Systems"; Gloria Meléndez, "Los cantares mexicanos: una interpretación"; and Enrique Margery Peña, "Algunos alcances en torno a la configuración de motifemas y temas en la narrativa oral talamanqueña."

South America: Fred Gillette Sturm, "The Concepts of History and Destiny Implicit in the Apapokúva-Guaraní Myth of the Creation and Destruction of the Earth"; Hugo Carrasco Muñoz, "La matriz funcional del mito mapuche o araucano de Chile: Un caso representativo"; Claudette K. Columbus, "Interpreting the Louse in Francisco de Avila's Wira Cocha Reported in *Gods and Men of Huarochiri*"; Margot Beyersdorff, "Manchay Puytu: Requiem para un amor"; María Esther Choque, "Las complejidades del discurso mestizo"; Norma Helsper, "Pregunta su Magestad un capítulo de *La nueva corónica y buen gobierno* de Filepe Guamán Poma de Ayala"; Elena Aibar Ray, "The New Indian in *Todas las sangres* by José María Arguedas."

Selected Papers from the VII International Symposium on Latin American Indian Literatures. Labyrinthos, 1990. 160 pp. \$32. [Papers originally delivered at the 1989 LAILA Symposium. Contents include:

Mesoamerica: Richard N. Luxton, "Balam Dz'ib: Pacing a Heavily Cathedral—Observations concerning a new translation of the Book of Chumayel"; Ruth Gubler, "The Nicté: As Metaphor, Historical Fact, or Both?"; Mary H. Preuss, "Parents as Helpful Spirits: Two Stories of the Contemporary Maya of Yucatan"; Gregory Fields, "Metaphor and Metaphysics in the Nahuatl Poem 'Xopancuicatl'"; Enrique Margery Peña, "La leyenda de 'la madre del Sol y de la Luna' en una versión guaymí y en una versión del bocotá de Chiriquí"; Franklin O. Loveland, "Symbolic Uses of Pottery in the Traditional Tales of the Rama Indians of Eastern Nicaragua"; Carmen Aguilera, "A New Approach to the Codex Cospi"; R. David Drucker, "Of Calendars and Kings: The Covert Chronology in the *Cronica Mexicayotl*"; John W. Burgess, "Possible Uses of the Mesoamerican Calendar System to Determine Sun-Moon-Venus Relationships"; and Sebastian Robiou-Lamarche, "El Huracán y la Osa Mayor en Mesoamérica y las Antillas."

South America: Fred Gillette Sturm, "A Comparative Analysis of the Mbyá-Guaraní and the Apapokúva-Guaraní Myths of Creation and Destruction"; Anitilde Idoyaga Molina, "Tiempo, espacio y existencia: Análisis de los seres míticos pilagá"; Peter G. Roc, "The Language of the Plumes: 'Implicit Mythology' in Shipibo, Cashinahua and Waiwai Feather Adornments"; Victor N. Baptiste, "Chocolate/Cacao: The origins of the word"; Tracy K. Lewis, "El antropólogo como forastero: el principio de Heisenberg aplicado a unos textos guaraníes bolivianos"; Petra-Iraides Cruz Leal, "Ascendencia de la oralidad quechua en José

María Arguedas"; and Elena Aibar Ray, "El lenguaje como arma de defensa cultural del indio en las novelas de José María Arguedas."

Past, Present and Future: Selected Papers on Latin American Indian Literatures. Edited by Mary H. Press. Labyrinthos, 1991. 160 pp. \$32. [Mostly papers from the 1990 LAILA Symposium in San José, Costa Rica. Contents include:

Mesoamerica: Enrique Margery Peña, "Directrices temáticas de la narrativa oral bocotá"; Carla Victoria Jara Murillo, "Estructura causal de una narración bribri"; Gavin Brett Melles, "Un modelo para el análisis de un texto narrativo en bribri"; María Eugenia Villalobos G., "Evidencias de voz antipasiva en bribri"; Feliciano Eberardo P., "Dichos en el idioma Maya-Mam de Guatemala"; Wesley M. Collins, "Unos comentarios sobre los cuentos en español y maya mam"; Allan F. Burns, "The Language of Zuyua: Yucatec Maya Riddles and Their Interpretation"; Mary H. Preuss, "Aj Tomojchi': Prophet of the Past and Future"; Ruth Gubler, "The Role of Prognostication in the Yucatec 'Book of Nah'"; Richard N. Luxton, "Balam Dz'ib: Astronomical Implications of a Series of Dates at Yaxchilan (526-808 AD)"; John W. Burgess, "Astronomical Correlations to the Mesoamerican Calendar System"; Gilda Rosa Arguedas Cortes, "El torno al origen del tema del conejo como embaucador (Trickster) entre los misquitos"; and Barbara Tsatsoulis-Bonnekessen, "Ethnic Minorities as State Leaders: Mythological Legitimation of Political Power in Two Pre-Columbian States."

South America: Peter G. Roe, "Gifts of the Birds: Avian Proto-Cultural Donors and Ogres in Waiwai Mythology"; David M. Guss, "'All Things Made': Myths of the Origins of Artifacts"; Fred Gillette Sturm, "Ontological Categories Implicit in the Mbyá Guaraní Creation Myth"; Tracy K. Lewis, "Indígena e indigenista en la literatura guaranítica paraguaya: ¿Un fracaso de etiquetas?"; Juan Adolfo Vázquez, "The Sirionó Myth of the Moon: Reconstruction and Interpretation"; Anatilde Idoyaga Molina, "Wayayqaláchigi no es el zorro: Representación y significación de un personaje mítico pilagá"; Julio E. Noriega, "Poesía quechua escrita en el Perú"; Willem F. H. Adelaar, "The Role of Quotations in Andean Discourse"; Kevin J. O'Connor, "César Vallejo: ¿autor indígena?"; Elena Aibar Ray, "La Poesía quechua de protesta social de Arguedas y Guardia Mayorga"; Petra-Iraides Cruz Leal, "El Diluido indigenismo de *Aves sin nido*"; and Bradley A. Shaw, "Manuel Scorza: Su visión de la realidad mítica del Perú."

— Order from: Labyrinthos, 6355 Green Valley Circle #213, Culver City, CA 90230. Orders from individuals should be accompanied by check or money order; add 6 1/2% sales tax for orders to California addresses. If ordered together, the 1988 and 1989 LAILA Symposium volumes can be purchased for a special combined price of \$40.]

International Dictionary of Anthropologists. Edited by Christopher Winters for the Library-Anthropology Research Group (LARG). Garland Publishing, 1991. 823 pp. \$75. [Biographical essays on over 500 major contributors to anthropology born before 1920, many written by academic specialists. An effort was made to be inclusive, so this is where the Americanist can turn for information, not just on the obvious figures (Gallatin, Powell, Boas) but on such figures as Adolph Bandelier, Roland Dixon, Albert Gallatin, Pliny Earle Goddard, Horatio Hale, Li Fang-Kuei, James Mooney, Stanley Newman, Frederic Ward Putnam, Alfred M. Tozzer, T. T. Waterman, and Gene Weltfish. Each entry

includes a capsule biography, a substantial description of the individual's role in anthropology, a list of his or her major publications, and a bibliography of sources of further information. A comprehensive index and numerous cross-references make this a virtual history of anthropology. — Order from: Garland Publishing, 1000A Sherman Ave., Hamden, CT 06514 (tel: 1-800-627-6273; fax: 203-230-1186).]

Encyclopedia of World Cultures. Volume 1, North America. Edited by Timothy J. O'Leary and David Levinson. G. K. Hall & Co., 1991. 425 pp. \$100. [The *EW C*, which is being prepared under the auspices of the Human Relations Area File at Yale University, is intended to be "a basic reference source that provides accurate, clear and concise descriptions of the cultures of the world." While exhaustive coverage is not attempted, the nine arcal volumes of the *EW C* will ultimately encapsulate information on approximately 1,500 discrete "cultures" (including "folk cultures" and "ethnic groups" in addition to the more usual tribal or national units; extinct groups are omitted, however.) The present volume on North America (the first of the series to appear) contains nearly 200 cultural summaries; 82 of these are signed, including several by SSILA members. ("Karak" by William Bright; "Northern Paiute", "Southern Paiute", and "Chemehuevi" by Catherine S. Fowler; "Western Apache" by Philip J. Greenfeld; "Kiowa" by Nancy P. Hickerson; and "Pomo" by Robert Oswalt.) The summaries are essentially digests of the HRAF database and cover a standard list of topics, although varying in length from one or two paragraphs to several pages. There is little new here for anyone having access to the Smithsonian's *Handbook of North American Indians*. The *EW C*'s coverage of Central and South America may prove to be more useful. — Order from: G.K.Hall, 70 Lincoln St., Boston, MA 02111.]

Maya Glyph Poster. \$25. [A 35" x 23" poster reproduction of Linda Schele's drawing of the "Tablet of the 96 Glyphs" at Palenque is available from the Maya Meetings at Texas. Schele's drawing captures the fine details and shading of the original, with the individual glyphs roughly one inch by one-and-one-half inches in size. The poster comes with a brochure containing a glyph-by-glyph translation of the entire text. — Order from: Peter Keeler, Maya Meetings, P.O. Box 5645, Austin, TX 78763. Price is postpaid. Checks should be made payable to "Maya Workshop Foundation."]

IN CURRENT PERIODICALS

Anthropological Linguistics [130 Student Building, Indiana U, Bloomington, IN 47405]

31.3-4 (Fall-Winter 1989) [appeared April 1992]:

Peter Bakker, "'The Language of the Coast Tribes is Half Basque': A Basque-American Indian Pidgin, 1540-1640" (117-147) [Historical and linguistic discussion of the Basque elements in a trade language that developed in the 16th and 17th centuries between Basque

fishermen and speakers of Micmac, Montagnais, and other American Indian languages.]

Kenneth L. Miner, "Winnebago Accent: The Rest of the Data" (148-172) [Previous accounts of Winnebago accent in metrical frameworks are based on insufficient data. M. shows that any metrical account using right-headed binary constituents cannot easily handle words beginning in certain clusters.]

Nancy Bonvillian, "Noun Incorporation and Metaphor: Semantic Process in Akwesasne Mohawk" (173-194) [Using data from body part and other semantic domains, B. shows how noun incorporation functions as the structural means through which novel semantic units are formed.]

D. W. Murray, "Transposing Symbolic Forms: Actor Awareness of Language Structures in Navajo Ritual" (195-208) [The systematic alteration of various linguistic components during certain ritual uses of speech indicates, according to M., that Navajo speakers have "metapragmatic awareness."]

Brian Stross, "Maya Bloodletting and the Number Three" (209-226) [The Classic Maya iconographic association of bloodletting and the numeral "3" apparently derives from a near homophony of these words in the Mixe-Zoquean language of Olmec civilization.]

California Linguistic Notes [D of Linguistics, CSU-Fullerton, Fullerton, CA 92634-9490]

23.1 (Fall-Winter 1991):

Alexis Manaster Ramer, "A Consonant-final Pronominal Stem in Tubatulabal" (27) [The irregular inflection of *wa'* 'that' provides additional evidence for final *t in Tubatulabal noun stems.]

_____, "Tubatulabal *takaah* 'quail'" (34-35) [The metathesis that M.R. had hypothesized for this form turns out to be attested in nearby Panamint.]

Paul Newman, "An Interview with Joseph Greenberg" (50-60) [Reprinted in full from *Current Anthropology* 32.4 (1991).]

Current Anthropology [U of Chicago Press, Journals Division, PO Box 37005, Chicago, IL 60637]

33.2 (April 1992):

Robert E. MacLaury, "From Brightness to Hue: An Explanatory Model of Color Category Evolution" [with CA Comment] (137-186) [Recent cross-cultural data on color categorization conflict with Berlin & Kay's "elegant scheme of universal evolution." M. suggests that the apparently contradictory findings can be integrated. Extensive discussion of color terms from several American language groups, including Mayan, Otomangue, Salishan, Wakashan, and several South American languages.]

Dennis Tedlock, "On Hieroglyphic Literacy in Ancient Mayaland: An Alternative Interpretation" (216-218) [Corrections to, and comments on, C. Brown's paper in CA 32: 489-96 (1991). T. argues that "the investigation of the language of [precontact Mayan] literacy is more richly revealed by the examination of connected discourse [e.g., in the *Popol Vuh*] than by the extraction of isolated terms."]

Human Organization [Society for Applied Anthropology, 124 E Sheridan, Suite 100, Oklahoma City, OK 73104]

51.1 (Spring 1992):

H. Russell Bernard, "Preserving Language Diversity" (82-89) [B. describes how he and a Nāhñu (Otomí) colleague established a center in Mexico where Indian people can learn to read and write their own languages using microcomputers, and can print and publish their own works. B. hopes to extend this model of local literacy throughout the world, in an effort to preserve linguistic diversity.]

International Journal of American Linguistics [U of Chicago Press, Journals Division, PO Box 37005, Chicago, IL 60637]

57.4 (October 1991):

George Aaron Broadwell, "Speaker and Self in Choctaw" (411-425) [Banfield's distinction between SPEAKER and SELF in the interpretation of "shifters" is applicable to Choctaw evidentials.]

Scott DeLancey, "Chronological Strata of Suffix Classes in the Klamath Verb" (426-445) [An attempt to bring some order into the surface complexity of Klamath verb suffixes as described by Gatschet and Barker. D. argues that one important subset of suffixes originated as Locative-Directive stems; others represent the incorporation of originally independent elements.]

Nora C. England, "Changes in Basic Word Order in Mayan Languages" (446-486) [Mayan languages differ considerably in word order phenomena. While arguing that Proto-Mayan was probably VOS, E. cautions that the factors that determine word order in Mayan languages are not principally syntactic but rather pragmatic and discourse-based.]

Sharon Hargus, "The Disjunct Boundary in Babine-Witsu Wit'en" (487-513) [A phonologically important boundary in the prefix complex of some Athabaskan languages is residual or lacking in others. H. surveys the evidence for this "disjunct boundary" in Babine-Witsu Wit'en (C. British Columbia) and concludes that, if present, it is relatively weak. This may indicate a closer relationship between B-W and the California-Oregon Athabaskan languages than has been previously recognized.]

Julian Granberry, "Was Ciguayo a West Indian Hokan Language?" (514-519) [Ciguayo, originally spoken on the Samaná peninsula in NE Hispaniola, survives in a single attested word, *tuob* 'gold'. According to G. this word is not Taino and does not fit the Arawakan phonological canon; it more closely resembles forms in Jicaque, and G. proposes a Hokan etymology.]

Wick R. Miller, "Agent in Passive Sentences in Yaqui and Guarijío" (519-523) [Guarijío allows the introduction of agents in passive sentences (frequently marked by the postposition *-é* 'with'). M. previously believed this was a development common to all Sonoran languages; it now appears to be an innovation in Guarijío.]

Journal de la Société des Américanistes [Musée de l'Homme, 17 Place du Trocadero, 75116 Paris, France]

77 (1991):

Donald Bahr, "A Grey and Fervent Shamanism" (7-26) [Analysis of 3 instances of "shamanic sung poetry": contemporary Pima-Papago "Owl" and "Duajida" songs; early 20th century Shoshone Ghost Dance songs; and the Cantares Mexicanos of the 16th century Aztecs.]

Journal of Linguistics [Cambridge U Press, 40 W 20th St, New York, NY 10011]

27.2 (Sept. 1991):

Matthew S. Dryer, "SVO Languages and the OV:VO Typology" (443-482) [The OV:VO dichotomy is "largely right"; in particular, with a few

exceptions, the word order properties of SVO languages differ little from those of VSO and VOS languages. D. disputes claims that VSO and VOS languages—among them many American Indian languages—allow more reliable generalizations about other word order characteristics than do SVO languages.]

Linguistics [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10532]

29.6 (1991):

William D. Davies & Stanley Dubinsky, "On Representing and Constraining Lexical Government of Syntactic Structures" (1011-1051) [D. & D. propose a RG formalism for representing lexical governance of syntactic structures. Extensive use of data from Choctaw.]

Natural Language & Linguistic Theory [Kluwer Academic Publishers, PO Box 358, Accord Station, Hingham, MA 02018]

9.4 (November 1991):

Mark C. Baker, "On Some Subject/Object Non-Asymmetries in Mohawk" (537-576) [While the fundamental structural relationships found in Mohawk are essentially identical to those of English, overt NPs cannot appear in argument positions. This is best explained by a Case-driven theory of nonconfigurationality in "head-marking" languages.]

RECENT DISSERTATIONS

Compiled from *Dissertation Abstracts International* (DAI), volume 52(6) through 52(8), December 1991 - February 1992.

Dufort, Molly E. Ph.D., U. of Arizona, 1991. *Discourse Practice, Knowledge, and Interaction in Tohono O'odham Health and Illness*. 198 pp. [An examination of the conflicts between different belief systems and different discourse practices that occur in cross-cultural communication between Tohono O'odham (Papago) families and non-Indian health care providers. D. uses information from participant observation, open-ended interviews, and naturally-occurring speech. One of her findings is that "the major language genres used by O'odham people to provide information differ significantly from the formats routinely used by service providers to elicit information." DAI 52(7): 2606-A.] [Order # DA 9200008]

Lee, Borim. Ph.D., U. of Texas at Austin, 1991. *Prosodic Structures in Takelma Phonology and Morphology*. 211 pp. [Examination of Takelma (Penutian, S. Oregon) morphosyntax with the goal of "testing and refining...current proposals and theories dealing with the relevant prosodic phenomena." In a model distinguishing stem and word levels, Takelma prefixes are shown not to be authentic units of a verb form. Syllable structure and related processes are explored. The prosodic morphology hypothesis is tested (and maintained) against Takelma templatic verbal stem morphology. Phenomena triggered by the Obligatory Contour Principle are examined. DAI 52(7): 2530-A.] [Order # DA 9200665]

MacKay, Carolyn J. Ph.D., U. of Texas at Austin, 1991. *A Grammar of Misanlta Totonac*. 511 pp. [A descriptive grammar of the southernmost variety of Totonac (Totonac-Tepehua family,

South-Central Mexico). Topics discussed include: a summary of research on Totonac-Tepehua; typological characteristics of Totonac; phonemes and morphophonemic processes; verb inflection; verb derivation; nominal possession and pluralization; body part prefixes; and deverbal nominalization. DAI 52(7): 2531-A.] [Order # DA9200676]

[Copies of most dissertations abstracted in DAI are available in microform or xerox format from University Microfilms International, PO Box 1764, Ann Arbor, MI 48106. Microform copies are \$27 each, xeroxed (paper-bound) copies are \$32.50 each (to academic addresses in the US or Canada). Postage extra. Orders and inquiries may be made by telephoning UMI's toll-free numbers: (800)-521-3042 (most of US); (800)-343-5299 (Canada); from Michigan and Alaska call collect: (313)-761-4700, ext. 781.]

COMPUTER USERS' CORNER

[The Corner is now edited jointly by Geoff Gamble (Dept. of Anthropology, Washington State Univ.) and Victor Golla. Geoff's contributions are tagged "G.G."; Victor's are unmarked. Additional contributions from the computer-wise (and computer-weary) are always welcome, particularly if sent by e-mail. Our addresses are: gollav@axe.humboldt.edu (V.G.) and gamble@wsuvml (G.G.).]

Macware

• *Evan Antworth* (Academic Computing, SIL, 7500 W. Camp Wisdom Road, Dallas, TX 75236; tel: 214-709-2418; fax: 214-709-3387; Internet: evan@sil.org) reports on *Conc*, a program for the Macintosh that produces keyword in context concordances. It can handle both ordinary flat text and multiple-line interlinear text. In the case of interlinear text, it can concord correspondences between two annotation lines. It can also do letter concordances to facilitate phonological analysis. Conc permits the user to limit the concordance to just those words that match a specified pattern (GREP expression).

Concordances can be saved to disk, printed, and exported to a plain text file. As for performance, producing a concordance of *Moby Dick* (1,177KB) on a Mac IIci takes about 13 minutes and requires about 2,500KB of memory. Documentation is included on-line in a Microsoft Word file. Conc was written by John Thomson of SIL.

Conc version 1.70 is a beta test version offered as "freeware". If you use it, SIL only asks that you send them your comments, complaints, and wishlist. You can affect the shape of the final product!

Conc is available in either of two ways: (1.) Conc can be downloaded by anonymous FTP from the Consortium for Lexical Research at clr.nmsu.edu [128.123.1.11]. In the directory pub/tools/concordances/conc you will find the file conc170.hqx, which is a binhexed, Stuffed archive. Send e-mail inquiries to lexical@nmsu.edu. (While you are connected, Evan recommends downloading the file catalog-short from the top directory.) (2.) Conc can be ordered on disk from: International Academic Bookstore, 7500 W. Camp Wisdom Road, Dallas, TX 75236 (tel: 214-709-2404). Cost for media and shipping is \$4 to North America and \$6 overseas. (Checks must be drawn on a U.S. bank. They do not accept credit cards, but will bill by invoice.)

• *Henry Rogers* (Dept. of Linguistics, Univ. of Toronto, Toronto, Ont. M5S 1A1, Canada; rogers@epas.utoronto.ca) has developed *PalPhon*, an extension of the Palatino typeface to include phonetic symbols. It includes two fonts: the basic one is PalPhon, and a secondary font PalPiRoman

contains additional symbols. PalPhon is arranged so that you can type ordinary prose and phonetic symbols without changing fonts. It includes all symbols from the 1989 IPA revision plus others that linguists often use. A wide variety of diacritics is available—in three sizes actually, to center over characters of varying widths. A number of symbols and diacritics used in speech pathology are also included.

PalPhon is available (as freeware) by anonymous ftp from the Michigan archives (mac.archive.umich.edu). Look for the linguistics/fonts/macintosh folder. At present only the Macintosh version is available (PostScript and Truetype), but Rogers hopes to have the IBM and NeXT versions available soon. Two text files are included to help you locate what where symbols are found on the keyboard. Rogers adds: "I am still working on it in odd moments of spare time. If you have problems or thoughts on improvement, please send me a message."

Conference on Encoding of Syllabics

• [The *Canadian Aboriginal Syllabics Encoding Committee* met in a working session in Winnipeg, January 14-16, 1992, in order to assess, approve and establish a Canadian syllabics repertoire for computer coding which would then be forwarded to the Canadian Standards Association for standardization. *Louise Campbell* (Communications Research Centre, Technology Transfer and Applications, PO Box 11490, Station H, Ottawa, Ontario K2H 8S2) has distributed the following summary.]

This voluntary meeting was called to establish a national committee which would assess, revise, approve and submit a Canadian syllabics repertoire for computer coding. Those who agreed to participate worked as a voluntary body to ensure progress for standardization of a Canadian syllabics code set. The process of doing so is described here.

The working session was exactly that: a working session. Difficult decisions were made and all agreed to move ahead as a recognized working committee which will seek membership in the Canadian Standards Association (CSA).

All known Aboriginal computer users were invited. The majority of invitations were inside Canada. Of some 400 mail outs, 38 participants met in Winnipeg representing translators, educators, school boards, computer trainers, private enterprise, linguists and elders. There was representation from the Northwest Territories, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Washington, DC. Winnipeg was chosen for the meeting place since it is central to the geographical disposition of most travellers.

Work Accomplished. — We set out to define a membership and structure for the national committee. We planned to define milestones for accomplishing the tasks of building and approving the Canadian syllabics repertoire. Terms of Reference were prepared with a list of committee members including the executive and ex-officio members. The next meeting was scheduled for March 3 and 4 in Edmonton, where the committee will meet to give final approval to the Canadian syllabics repertoire.

Problems Encountered. — In summary, the only major problem that was mentioned was the introduction of those roman characters which require two or three keystroke functions to create one character. Each instance may command the use other Aboriginal languages other than those used by syllabic users. These are few and are easily accounted for.* CASEC will work to identify any other characters not known at this time. The minor problems were eventually solved and had to do with assigning

* The Federal Department of Communications has, during its two years of R&D on this project, sought out those Aboriginal language users who have this unique problem. Gwich'in (Loucheaux), North and South Slavey, Dogrib, Chipweyan, Montagnais, Mohawk, Atikamekw, Haiq'emcylem are the only languages that have submitted hard-to-construct characters on computers.

definitions by several users of one syllabic character. An example was the w/dot.

Follow-up Action. — (1.) The CASEC executive will meet before March 3 & 4 to prepare the repertoire package and to clean up the Terms of Reference for approval. (2.) Each member is required to make the appropriate contacts with his/her representative agency and with the associated language groups to advise of the committee and its mandate. (3.) The national chairman, Dirk Vermeulen, will then proceed to present the Canadian Syllabics Repertoire to the CSA, Technical Committee on Character Sets & Information Coding, otherwise known as CSA/CAC/JTC1/SC2(CSIC).

LEARNING AIDS

A list of published and "semi-published" teaching materials and tapes for American Indian languages was printed in the September 1988 SSII.A Newsletter, and additions and updates have appeared subsequently. Further contributions are most welcome. A printout of all Learning Aids information accumulated to date is available to members on request.

Ojibwe

Rick Gresczyk (2715 Aldrich Ave. N., Minneapolis, MN 55411), has two Chippewa/Ojibwe publications for sale: Jim Clark & Rick Gresczyk, *Travelling With Ojibwe: A Phrasebook in the Chippewa Language* (100 pp, \$20); and Rick Gresczyk & Margaret Sayers, *Ahaw Ojibwemodaa: 50 Dialogues—Let's Speak Ojibwe!* (17 pp., \$4). Prepaid orders should be addressed to: Eagle Works, Box 11998, Minneapolis, MN 55411.

NEW MEMBERS/NEW ADDRESSES

[Although the Society's *Membership Directory* appears every two years (current edition: January 1992) the *Newsletter* lists new members and changes of address—including electronic mail address—every quarter. Please note that these lists are not cumulative from issue to issue.]

New Members (January 1 to March 31, 1992)

Evans, Nicholas—Dept. of Linguistics, Univ. of Melbourne, Parkville, Victoria 3052, AUSTRALIA

Graham, Laura—Dept. of Anthropology, Univ. of Iowa, Iowa City, IA 52242

Gresczyk, Richard A.—2715 Aldrich Ave. N., Minneapolis, MN 55411

Jimmie, Mandy Na'zinek—Dept. of Linguistics, Univ. of British Columbia, Vancouver, BC V6T 1Z1, CANADA

Lobeck, Anne—Dept. of English, Western Washington Univ., Bellingham, WA 98225-9055

Mitchell, Mabel V.—Box A39, RR 2, Sutton West, Ontario L0E 1R0, CANADA

Pheasant, Kenny—1661 Sunburst St., Grawn, MI 49367

Pressman, Jon—4000 - 521 Presidential Blvd., Philadelphia, PA 19131

Robboy, William—308 N. Linn St. #2, Iowa City, IA 52245

Thiel, Mark G.—Marquette University Archives, 1415 W. Wisconsin Ave., Milwaukee, WI 53233

Zavala, Roberto—Dept. of Linguistics, Univ. of Oregon, Eugene, OR 97403

New Addresses (since January 1, 1992)

- Axelrod**, Melissa—321 S. Rodeo Dr., Beverly Hills, CA 90212
- Barnett**, Ronald A.—9295 Siempre Viva Road, Suite 5-117, San Diego, CA 92173
- Burnham**, Jeff—RR 1, Box 404A, Halcyon Road, Millbrook, NY 12545
- Cahn**, Pam—2406 Oahu Ave., Honolulu, HI 96822
- Dinwoodie**, David—5316 S. Dorchester #221, Chicago, IL 60615
- Frank**, Paul S.—AA 100602, Santafé de Bogotá, COLOMBIA
- Jones**, Constance—5309 East Beverly Fair Dr., Tucson, AZ 85712
- Karttunen**, Frances—Linguistics Research Center, Univ. of Texas, Austin, TX 78713
- Keeling**, Richard—3725 S. Topanga Canyon Blvd., Malibu, CA 90265
- Landaburu**, Jon—Calle 25 C N° 4-27, Santafé de Bogotá, COLOMBIA
- Perry**, Jean—P.O. Box 641, Trinidad, CA 95570
- Rossi**, Franco—Via Capecelatro 21, 20128 Milan, ITALY
- Schmidt**, David L.—Eskasoni P.O., Nova Scotia B0A 1J0, CANADA
- Suttles**, Wayne—4785 Cattle Point Road, Friday Harbor, WA 98250

New or Corrected E-Mail Addresses

- Branstetter, Katherine kathbran@well.sf.ca.us
kb@sfsuvax1.sfsu.edu
- Bright, William bright_w@cublcr.colorado.edu
- Darnell, Michael darnell@csd4.csd.uwm.edu
- Emanatian, Michele emanatian@mac.cc.macalstr.edu
- Hymes, Dell & Virginia vdh2w@faraday.clas.virginia.edu
- Lehmann, Christian lehmann@lili1.uni-bielefeld.de
- Lungstrum, Richard rlungstr@ukanvm.cc.ukans.edu
- Nash, David. david.nash@anu.edu.au
- Nichols, John jnichol@uofmcc.bitnet
jnichol@ccm.umanitoba.ca
- Salminen, Tapani tasalminen@cc.helsinki.fi
- Singerman, Robert judaica@nervm.bitnet
- Solomon, Tom solomon@ccwf.cc.utexas.edu
- Turner, Katherine kathy@cogsci.berkeley.edu
- Zavala, Roberto. zavala@oregon.uoregon.edu

REGIONAL NETWORKS

[A directory of regional or language-family conferences, newsletters, journals, and special publication series. Corrections and additions are solicited.]

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Scholarly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for Studies in American Indian Literatures (ASAIL). Contact: Elizabeth H. McDade, Box 112, U of Richmond, VA 23173.

ASAIL Notes. Newsletter of the Association for the Study of American Indian Literatures. Appears 3 times a year. Editor: John Purdy, Dept of English, Western Washington U, Bellingham, WA 98225. Subscription by membership in the Association for Studies in American Indian Literatures (ASAIL).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Linguistics Conference. Meets annually at various locations. Next meeting : July 3-5 1992, Northern Arizona U, Flagstaff, AZ. Contact: Alyse Neundorf, CEE, NAU, PO Box 5774, Flagstaff, AZ 86011; or Peggy Speas, D of Linguistics, U of Massachusetts, Amherst, MA 01003 (speas@cs.umass.edu).

Athabaskan News. Newsletter for Athabaskan linguists and teachers. \$4/year, further donations welcome. Editor: Pat Moore, c/o P.O. Box 50, Ross River, Yukon, Canada Y0B 1S0.

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. Write for list: Alaska Native Language Center, Box 900111, U of Alaska, Fairbanks, AK 99775-0120.

Journal of Navajo Education. Interdisciplinary journal published three times annually devoted to the understanding of social, political, historical, linguistic, and cultural dimensions of Navajo schooling. \$15/year for individuals, \$25/year for institutions. Editor: Daniel McLaughlin, Dept of Educational Studies, U of Utah, Salt Lake City, UT 84112.

Inuit Studies Conference. Linguistics and anthropology. Next meeting: Université Laval, Québec City, Canada, Oct. 25-28, 1992. Contact: Prof. L. J. Dorais, Dept d'anthropologie, U Laval, Québec, Canada G1K 7P4.

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. Two issues/year, sometimes supplements. Editor: E. Thérien, Dept d'anthropologie, U Laval, Québec, Canada G1K 7P4.

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1991 meeting was held at the U of Western Ontario, Oct. 25-27. [See *News from Regional Groups*, this issue.]

Papers of the Algonquian Conference. The papers of the 6th Algonquian Conference (1974) were published by the National Museum of Man, Ottawa; papers of the 7th and all subsequent conferences have been published by Carleton U, Ottawa. A limited selection of volumes 7-20 (1975-88) are available (except for the 14th) at \$20 each. The volume for the 21st Conference (1989) is \$25. Write: William Cowan, Dept of Linguistics, Carleton U, Ottawa, Canada K1S 5B6. Prices are in \$Canadian to Canadian addresses, \$US to all other addresses.

Conference on Iroquoian Research. Interdisciplinary. Meets annually, usually in October, in Rensselaerville, NY (near Albany). Contact: Dean Snow, Dept of Anthropology, SUNY-Albany, Albany, NY 12222.

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. \$8/year (US dollars to US addresses). Editor: John Nichols, Dept of Native Studies, Argue 532, U of Manitoba, Winnipeg, Canada R3T 2N2.

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. 1992 meeting (27th): Kamloops, BC, August 6-8. Contact: E. Czaykowska-Higgins, D of Linguistics, UBC, Vancouver, BC V6T 1Z1 Canada (e-mail: userjaga@ubcmtsg.bitnet).

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Meets annually in the fall. Next meeting (8th): UC-Berkeley, October 16-18, 1992. Abstracts should be submitted by June 15th to: Robert Black, Native American Studies, 3415 Dwinelle, U of California, Berkeley, CA 94720 (tel: 510-642-6607).

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in late June or early July. The 1992 meeting will be held June 26-27 at UC-Santa Barbara. Contact: Marianne Mithun, Dept. of Linguistics, UC-Santa Barbara, Santa Barbara, CA 93106. [A conference on the Papers of J. P. Harrington will be held at the same location on June 24-26. Contact Victor Golla, Dept of Ethnic Studies, HSU, Arcata, CA 95521.]

Proceedings of the Hokan-Penutian Workshop. Four volumes in print: 1978 (\$5), 1988 (\$8), 1989 (\$6.50), 1991 (\$14). Order 1978 and 1991 volumes from: Dept of Linguistics, Southern Illinois U, Carbondale, IL 62901. Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Prices postpaid.

News From Native California. News magazine for and about California Indians. Carries articles and other features on anthropological and linguistic topics, among

others. Four issues/year. \$15.95/year. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709.

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Linguistics. Next meeting: Oct. 18-19, 1992, at U of Missouri-Columbia, in conjunction with the 1992 Mid-America Linguistics Conference. Contact: Louanna Furbec, Anthropology, 200 Swallow Hall, U of Missouri, Columbia, MO 65211. Abstracts deadline: Sept. 1.

Siouan and Caddoan Linguistics. Occasional newsletter, free on request. Editors: David Rood and Allan Taylor, Dept of Linguistics, Campus Box 295, U of Colorado, Boulder, CO 80309.

SOUTHWEST/MEXICO

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Next meeting: June 25-26, 1992, at Idaho State U in Pocatello. Contact: Chris Loether, Indian Studies Program, Campus Box 8297, Idaho State U, Pocatello, ID 83209; tel. (208) 236-4018.

Nahua Newsletter. Free. Editor: Brad Huber, Dept of Anthropology, Hamilton College, Clinton, NY 13323.

Estudios de Cultura Náhuatl. Journal. Nahuatl archaeology, anthropology, literature, history, and poems and essays in Nahuatl by contemporary writers. Editor: Miguel León-Portilla. Contact: Instituto de Investigaciones Históricas, Ciudad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Ciudad Universitaria, 04510 México, DF, MEXICO.

Kiowa-Tanoan and Keresan Conference. Linguistics. Meets annually in the summer, usually at the U of New Mexico. For information contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903.

Tlalocan. Journal, specializing in texts in Mexican indigenous languages. Contact: Karen Dakin, Inst. de Investig. Filológicas, UNAM, 04510 Mexico, DF.

MAYAN

Mayan Languages Conference (Taller de Lingüística Maya). Meets in late June or early July in alternate years, sometimes annually. The XIV Taller Maya will be held June 22-26, 1992 in Sololá, Guatemala. [See *News from Regional Groups*, this issue.]

Journal of Mayan Linguistics. Editor: Jill Brody. Published at irregular intervals. \$12/volume (\$8 for students). Back issues available. Contact: Jill Brody, Dept of Geography and Anthropology, Louisiana State U, Baton Rouge, LA 70803.

Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas. An annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels. 1992 meetings were held March 12 through 21. For further information, write: Peter Keeler, Texas Maya Meetings, P.O. Box 5645, Austin, TX 78763; or call and leave a message at: (512) 471-6292.

Mayan Linguistics Newsletter. \$3.50/year to US, Canada and Mexico (\$6 elsewhere). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685. Make checks payable to the editor.

Winak: Boletín Intercultural. Journal of Guatemalan linguistics and anthropology. \$6 (US)/year (\$15 to institutions). Editor: Neville Stiles, U Mariano Gálvez, Finca El Zapote, #a Avenida 9-00, zona 2, Guatemala, Guatemala.

CENTRAL AMERICA

Estudios de Lingüística Chibcha. Papers on the Chibchan languages of Costa Rica and adjacent areas. Appears annually. Contact: Sección de Lingüística, Escuela de Filología, U de Costa Rica, Ciudad Universitaria, San José, Costa Rica.

SOUTH AMERICA

Correo de Lingüística Andina. Newsletter for Andeanist linguists. Free. Editor: Peter Colc, Dept of Linguistics, U of Delaware, Newark, DE 19716.

The Aymara Foundation. Assists literacy programs in Peru and Bolivia. Membership \$20/year (students \$10). Address: c/o Dr. Andrew Miracle, 2440 Winton Terrace East, Fort Worth, TX 76109.

Boletín de Lingüística. Venezuelan journal, publishing papers on indigenous languages and on Spanish. \$5 (US)/year (2 issues). Contact: Jorge C. Mosonyi or Victor Rogo A., Apdo Postal 47.631, Caracas 1041-A, Caracas, Venezuela.

GENERAL LATIN AMERICA

Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA). Newsletter; Annual Symposium, usually in the Spring. The 10th Symposium was held in San Juan, Puerto Rico, Jan. 6-11, 1992. For membership information contact: Elena Ray, Treasurer LAILA/ALILA, Dept. of Languages and Literature, 311 Watson Hall, Northern Illinois Univ., De Kalb, IL 60115.

Latin American Indian Literatures Journal. Texts and commentaries, other papers, on indigenous literatures. \$25/volume (2 issues) (\$35 to institutions). Editor: Mary H. Preuss, Box 31, Pennsylvania State U-McKeesport, McKeesport, PA 15132.

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. Most recent meeting (47th): New Orleans, LA, July 7-11, 1991. For information, contact: Secretariado ICA 1991, Stone Center for Latin American Studies, Tulane U, New Orleans, LA 70118-5698 USA.

AEA Publications in Amerindian Ethnolinguistics. French monograph series, mainly on S American languages; also a journal, *Amérindia*. For further information contact: Association d'Ethnolinguistique Amérindienne, U.A. 1026 C.N.R.S., 44 rue de l'Amiral Mouchez, 75014 Paris, FRANCE. North American representative: Guy Buchholtzer, 3755 W 6th Ave #337, Vancouver, BC, Canada V6R 1T9.

Ibero-Amerikanisches Institut. German research institute concerned with the indigenous languages and cultures of Latin America; publishes a journal, *Indiana*. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, Postfach 1247, D-1000 Berlin 30, GERMANY.

SIL Publications in Linguistics. Grammars, dictionaries, and other materials on numerous American Indian languages, particularly those of Central and South America, prepared by members of the Summer Institute of Linguistics. For a catalogue, write: International Academic Bookstore, SIL, 7500 W Camp Wisdom Rd, Dallas, TX 75236

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