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SSILA BUSINESS

Sessions organized for the San Francisco meeting

The preliminary program of the 39th Conference on American Indian Languages, to be held as part of the 2000 Annual Meeting of the American Anthropological Association in San Francisco, Nov. 15-19, has been submitted to the AAA Program Committee. This year's CAIL will include 65 papers, arranged in 8 sessions, listed below. Four of the sessions (#1, 4, and 7-8) were pre-organized around specific topics. The others were assembled by the SSILA Program Committee from individual submissions.

Final decisions on sessions and individual papers will be made by the AAA Program Committee, but we anticipate little change in the overall structure of the program. As for days and times — we have recommended that the CAIL sessions be scheduled sequentially, with no overlap, from Thursday morning Nov. 16 through Sunday morning Nov. 19. A tentative schedule will be announced by the AAA in late August or early September, and we will disseminate it as soon as we receive it. Check the AAA website (http://www.aaanet.org) for hotel and travel information.

Meanwhile, all presenters, chairs, and discussants in the meeting are reminded that they must be members of the AAA to participate. If you are on the program and are not a member of the AAA for the current year, you should join as soon as possible. Membership information is available at the AAA website. Waivers of the membership requirement are often given to scholars permanently residing outside North America, but these waivers must be formally requested from the AAA Program Committee.

1. *Linguistic Bases of the Ancient Mayan Script* (organized and chaired by Max Viatori & Martha Macri). Papers by: Matthew G. Looper, Martha Macri, Robert F. Wald, Judith Stormiolo, Gabrielle Vail, J. Kathryn Jossierand & Nicholas A. Hopkins, David Mora-Marín, Eve Danziger, and Max Viatori.

2. *Semantics, Metaphor, and Sociolinguistics* (organized by the SSILA Program Committee; chaired by Victor Golla). Papers by: Brent D. Galloway, Sean O'Neill, Patrick Moore, Karen Dakin, Gale Goodwin Gomez, Martha Muntzel, Mercedes Montes de Oca, María del Carmen Herrera, Rocío Dominguez, and Rich Henne.

3. *Phonology, Sound Symbolism, and Reduplication* (organized by the SSILA Program Committee; chaired by Sara Trechter). Papers by: Heriberto Avelino, Jonathan D. Amith, Gary M. Holton, Arthur P. Sorensen, Megan J. Crowhurst & Sara Trechter, Eric P. Hamp, Ashlee Bailey, John D. Nichols, Suzanne Wash, M. Dale Kinkade, and Monica Macaulay.

4. *The Role of Language Ideologies in Changing Native American Contexts* (organized and chaired by Pamela A. Bunte & Christopher Loether). Papers by: Christopher Loether, Pamela A. Bunte, Brigittine M. French, Justin B. Richland, and Derek Milnc. Discussant: Wesley K. Thomas.

5. *Typological and Comparative Issues* (organized by the SSILA Program Committee; chaired by Sarah G. Thomason). Papers by: Gregory D. S. Anderson, Oliver Iggesen, Catherine A. Callaghan, Edward J. Vajda, and Marie-Lucie Tarpent.

6. *Grammar and Discourse* (organized by the SSILA Program Committee; chaired by Randolph Graczyk). Papers by: Cathlin M. Davis, Harriet E. Klein, Anna M. S. Berge, Mary S. Linn, Ives Goddard, Connie Dickinson, Richard A. Rhodes, Toshihide Nakayama, Paul T. Barthmaier, and David L. Shaul.

7. *Applicatives in the Languages of the Americas—North American and Mesoamerican Languages* (organized by Roberto Zavala, Alejandra Vidal & Thomas Payne; chaired by Pamela Munro & Colette Grinevald). Papers by: Thomas Payne, Marianne Mithun, Donna Gerdts, Kaoru Kiyosawa, Timothy Thornes, Carolyn MacKay & Frank Trechsel, Verónica Vázquez, Valentín Peralta, Pamela Munro, and Roberto Zavala.

8. *Applicatives in the Languages of the Americas—Central and South American Languages* (organized by Roberto Zavala, Alejandra Vidal & Thomas Payne; chaired by Marianne Mithun). Papers by: Colette Grinevald, Doris Payne, Pilar M. Valenzuela, Alejandra Vidal, and Lucia Golluscio.

### Mouton de Gruyter continues discount offer

Mouton de Gruyter Publishers have again renewed their generous offer of deep discounts to SSILA members for 29 of their publications on indigenous languages, including the *Handbook of Amazonian Languages* and all but one title in the Mouton Grammar Library. (Keren Rice's *A Grammar of Slave* is currently out of stock, but may be reprinted.) One new title is being added to the 2000 offer: Werner Winter, *Walapai (Hualapai) Texts* (\$34). A new brochure and order form is being mailed to all SSILA members with this number of the *Newsletter*.

## CORRESPONDENCE

### Mis-identifying the colonized

February 14, 2000

A colleague has asked for one or two references dealing with indigenous peoples of the Americas that would help him document how colonizers tend to mis-identify the colonized. He is an archaeologist who studies Iron-Age cultures of Europe, particularly the ancient "German" tribes. The ethnic labels used by Caesar, Tacitus and other early chroniclers tend to be accepted without question. His own research indicates that the complex cultural divisions that existed in ancient times are inaccurately reflected in the exogenous ethnic designations.

I told him about the naming problems that arose when Europeans attempted to record the various cultures and languages of the Americas, and how indigenous peoples are now attempting to reclaim names and identities that were largely excluded from the history books. He knew what I was talking about because he had already read Berkhofer, and had assigned some of his writings in a course. I mentioned the "synonymy" sections in the *Handbook of North American Indians* that appear at the end of chapters on individual tribes, but I was wondering whether readers of the *Newsletter* might know of a more general discussion of this problem, such as for Central Mexico where pejorative names used by Tlaxcalans and Aztecs were imposed on neighboring groups by the Spanish. I know the common linguistic folklore about this phenomenon, but can anyone suggest specific articles or books?

—Tim Dunnigan  
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### No e-mail

March 2, 2000

In the July 1992 issue of the *SSILA Newsletter* you quoted an e-mail address for me. I wrote to you (in a letter you published in the October 1992 issue) saying that I don't dabble in e-mail, and that the only way to contact me is by snail mail. This still applies. I have never had, do not currently have, and never will have an e-mail address. Any official business concerning the Research Centre for Linguistic Typology can be sent to <linguistic.typology@latrobe.edu.au>. But any personal mail for me should be in a letter with a stamp in the top right corner.

May I say, as I did last time, how much we all value the *Newsletter*, in spite of your continuing efforts to foist an e-mail address onto me.

— R. M. W. Dixon  
Research Centre for Linguistic Typology, LaTrobe University  
Bundoora, Victoria 3083, Australia

### Conference of Silence

March 13, 2000

I am writing to ask if SSILA members would be interested in supporting and participating in our *Conference of Silence*. Inspired in part by statements made last summer by leaders of SSILA and LSA in response to the "Chief Illiniwek" mascot at the University of Illinois, the Conference of Silence is planned as a way of commemorating and honoring Native American languages and cultures while also protesting, in a solemn, respectful manner, the commitment of the State of Illinois to the caricature that stands as the mascot of its flagship university.

In a reference to commitments made by SSILA and LSA not to return to Illinois until Chief Illiniwek is retired, we are planning a unique conference that linguists are invited to participate in by not attending. The Conference of Silence will take place on the campus of Illinois State University on May 4-6. Sponsors include the Native American Student Association at Illinois State University and Midwest SOARRING (Save Our Ancestors Remains and Resources Indigenous Network Group.)

Linguists can participate in the Conference of Silence in two ways:

(1) By submitting offprints of already published work, or reports of work in progress, which result from field research on American Indian languages. These materials will be on display throughout the Conference to demonstrate the need for, and results of, trusting and respectful interpersonal relationships between linguists and communities comprising native speakers of American Indian languages. (The author/researcher will retain all copyrights for the material submitted and displayed.)

(2) By sending letters and/or e-mails to us in support of efforts within Illinois to persuade the University of Illinois to retire Chief Illiniwek.

— Bruce Hawkins  
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[The SSILA Executive Committee endorses the "Conference of Silence" and encourages members to participate and/or write a letter of support.]

### Discovery of an 18th century Illinois dictionary


March 26, 2000

In December 1999 in the course of doing research at the Jesuit archives in La Fontaine, Quebec, on a native place-names volume for the Indiana Historical Society, I discovered and properly identified an early 18th century French-Illinois dictionary that had lain in the archives for about three hundred years. Several notes in the book, written by earlier scholars, indicate that in the past attempts had been made without success to identify the Algonquian language in the dictionary. This dictionary is only one of three known dictionaries compiled by Jesuit missionaries working in the 1700's with the Illinois Indians (principally the Kaskaskia) in *les Pays d'En Haut*. The two others are the so-called "Gravier" Illinois-French dictionary, the original of which is housed at the Watkinson Library, Hartford, Connecticut, and the Le Boulenger French-Illinois dictionary, the original of which is housed at John Carter Brown Library, Providence, Rhode Island. The discovery of this new, voluminous, "working-man's" dictionary will further our understanding of the Miami-Illinois language and culture.

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## In Defense of Bringhurst

April 5, 2000


 The "Media Watch" section of *SSILA Newsletter* 18.4 includes an account of a story in a Toronto paper about the book, *A Story Sharp as a Knife*, by Robert Bringhurst. I would like to comment on the newspaper account.

One might think that Bringhurst had had no involvement with Haida people. In fact he worked for some years with Bill Reid, the renowned Haida sculptor. (Cf. Bill Reid and Robert Bringhurst, *The Raven Steals the Light: Native American Tales*. Vancouver, BC: Douglas & McIntyre; Seattle: University of Washington Press, 1984.)

As to property rights: the narratives taken up in *A Story Sharp as a Knife* have been public for nearly a century. (Cf. John R. Swanton, *Haida Texts and Myths (Skidegate Dialect)*. Bureau of American Ethnology, Bulletin 29, Washington, DC, 1905.)

Bringhurst has been criticized for the orthography he uses. The orthography is that of his source, Swanton. Much of the criticism has to do with representation of one sound. If, when Swanton worked with certain speakers in the winter of 1900-1901, all pronounced the sound the same, there still may have been some modification in pronunciation among the generations since. It may be that there was and/or is some variation. In any case, Bringhurst is faithful to what Swanton believed he heard the narrators of the stories say.

Bringhurst does take the step of presenting the stories in terms of an organization of lines and series of lines. Bringhurst is himself both a typographer and poet, and the last two pages of the new edition of a standard text by Warren Chappel, *A Short History of the Printed Word*, revised by Bringhurst as second author (Vancouver, BC: Hartley & Marx, 1999) indicate possibilities of doing visual justice to such verbal art.

 That Haida narratives are organized in terms of lines and series of lines I have little doubt. Virginia Hymes and I listened to John Enrico's recording of himself speaking one of the Swanton stories, and were able to recognize such elements and relationships. I trust Enrico's accuracy.


— Dell Hymes  
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## OBITUARY

### Lucy Blalock (1906-2000)

Lucy Sadie Parks Blalock died Friday, Feb. 11, 2000, at the Higher Call Nursing Center in Quapaw, Oklahoma, at the age of 93. Mrs. Blalock was born on June 14, 1906, in Alluwe, Oklahoma, and had lived in Quapaw for over 63 years.

Lucy was a full-blood Delaware Indian. Her Indian name was *Ôxeapanèxkwe* (Early Dawn Woman), and she was a member of the *Tukwsit* or Wolf Clan. Her parents were George Parks (*Pàle* or Turkey Clan) and Nancy (Wilson) Parks (*Tukwsit*). She was united in marriage to Charles W. "Joe" Blalock, who preceded her in death on Sept. 3, 1971. A brother, James Parks, and three sisters also preceded her in death. Survivors include a son and two daughters, a niece, 11 grandchildren, and 13 great grandchildren.

 Lucy was a fluent speaker of the Lenape or Delaware language, and in March 1992 she began to teach Lenape Language Classes at the

Delaware Tribal Center in Bartlesville, Oklahoma, under the auspices of the Culture Preservation Committee. These classes were held every two weeks. Lucy, then 85 years of age, made a 180-mile round trip to teach the classes.

She was unable to continue with active language classes after May 1994 due to her advanced age, but several of Lucy's students (Jim Rementer, Jan Brown, and Nicky Michael) continued working on the Lenape language after the end of the classes by going to her home and continuing to study with her. Lucy was a good teacher and several of her students are now able to give prayers in the Lenape language. One of her former students, Mike Pace, gave a prayer in Lenape at Lucy's wake. Another of her students, Nicky Michael, through her work with Lucy was able to use Lenape for her "foreign language" requirement toward her master's degree at Oklahoma State University.

Lucy at one time lived in Dewey, Oklahoma, and worked with Jim Rementer on the language in the early and mid-1960s until she and her husband moved back to Quapaw. After that the work was limited to occasional visits, until Lucy became the teacher for the Lenape language classes. She also worked with Bruce Pearson and Jay Miller on the language and culture in an effort to help preserve them for future generations.

Another student she worked with was David Oestreicher. He first met Lucy in October 1977, when she and Nora Dean were in the east — the old Lenape homeland — giving talks about the Lenape. In the mid-1980s David began to work extensively with Lucy on a host of topics, both during visits to Oklahoma and by phone several times a week. The main focus was language, but Lucy regularly shared her knowledge of Delaware culture and her life experiences as well. Their work on the *Walam Olum* (a pictographic manuscript and an associated oral tradition that Constantine Rafinesque claimed to have obtained from Lenape "priests" in the early 19th century) was of special importance, as it helped lay to rest this spurious "epic". David had worked on the *Walam Olum* briefly with Nora Dean, who told him that she felt it was a fake, and detailed study with Lucy of the linguistic aspects of the document fully confirmed this.

In short, Lucy was not only of great value in helping to preserve the genuine Lenape traditions, but she helped root out the fraudulent ones as well. Lucy was featured in the October 1996 issue of *Natural History*, in an article on the *Walam Olum*. Lucy was a great teacher and a great lady and will never be forgotten. She will be mourned by all who knew her and her legacy will continue among all those interested in the true Lenape language and traditions.

— Jim Rementer

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### Sven Liljelblad

Word has reached us from Sweden of the passing of Sven Liljelblad, on March 17, at the age of 100. An obituary will appear in the July issue of the *Newsletter*.

## NEWS AND ANNOUNCEMENTS

### 5th Workshop on Structure and Constituency held at Toronto

The 5th *Workshop on Structure and Constituency of Languages of the Americas* (WSCLA-5) was held at the University of Toronto, March 24-26th, 2000. Papers included:

**Laura Bar-el & Linda Tamburri Watt**, "Word internal constituency in Skwxw7mesh (Squamish Salish)"; **Matthew Beach** (invited speaker), "Verb Elision and Constituent Structure in Inuit"; **Sonya Bird**, "What is a word? Evidence from a computational approach to Navajo verbal morphology"; **Susan Blake** (invited speaker), "Lexical Suffixes are Bound Roots: Phonological Evidence from Lillooet and Sliammon"; **Phil Branigan & Marguerite MacKenzie** (invited speakers), "How much Syntax Can You Fit Into a Word? The grammar of verbal agreement in Innu-aimun"; **George Aaron Broadwell**, "On the phonological conditioning of clitic placement in Zapotec"; **Benjamin Bruening & Andrea Rackowski**, "Configurationality and object shift in Algonquian"; **Carrie Dyck**, "Defining the word in Cayuga (Iroquoian)"; **Donna Gerdtts & Tom Hukari**, "The Halkomelem Double Antipassive: Towards a word-based view of argument structure"; **Carrie Gillon**, "Collapsing three morphemes into one: Saanich plural reduplication"; **Tomio Hirose**, "Plains Cree is Head-initial: morphophonological evidence"; **Deborah James, Sandra Clarke & Marguerite MacKenzie**, "Paths of semantic change in a modal morpheme: The dubitative in Montagnais"; **Marie-Odile Junker**, "The role of the Participant Hierarchy in determining word order in East Cree"; **Karin Michelson** (invited speaker), "The lexical status of utterance-final forms in Oneida"; **Norvin Richards**, "Some notes on conjunct and independent orders in Wampanoag"; **Nicole Rosen**, "Is a word in French a word in Michif?"; **Grazyna Rowicka**, "Silent heads and audible dependents: Phonotactic relations in Mohawk and Upper Chehalis"; **Kevin Russell** (invited speaker), "Words within Words: Matching and mismatching domains in Cree"; **Jan van Eijk**, "Word, clitic and sentence in Lillooet"; and **David Beck**, "Conventionality and lexical classes."

The Workshop concluded on Sunday, March 26, with a *Roundtable on Language and Education*. The invited speaker, **John O'Meara**, spoke on "Incorporating linguistic knowledge into the teaching of indigenous languages."

For more information visit the Workshop website at: <<http://www.chass.utoronto.ca/wscla>>.

### 3rd WAIL held at UC Santa Barbara

The 3rd *Workshop on American Indigenous Languages* (WAIL) was held at UC Santa Barbara, April 14-16, 2000. The keynote address ("A Sketch of Proto-Salishan Word Structure") was delivered by **M. Dale Kinkade** (U of British Columbia). Other presentations included:

**Ashlee Bailey** (UC Berkeley), "Wiyot Consonant Harmony and Symbolism"; **Rosemary Beam de Azcona** (UC Berkeley), "Proto-Zapotec \*ty in Three: Dialects of Coatlan-Loxicha Zapotec"; **Troi Carleton** (San Francisco State), "3rd Person Topic Marking in; Zenzontepec Chatino"; **Maria C. Chavarria** (Purdue), "Ese Eja Toponymy: A way to Maintain the Language and the Indigenous History (Peru)"; **Raquel Costa** (UC Santa Barbara & Muscu Nacional/UFRJ), "Case Marking in Marubo (Panoan): A Diachronic Approach"; **Ellen Courtney** (East Carolina U), "Child Acquisition of Quechua Change of State Verbs"; **Harold Crook**

(Nez Perce Language Program), "Diachronic Explanations for Stem Asymmetries in Nez Perce"; **Willem J. de Reuse** (U of North Texas), "Deferred Evidence as a Grammatical Category in Western Apache"; **Luciana Dourado** (UC Santa Barbara & U de Brasilia), "The Advancement of Obliques in Panara"; **Susan Fitzgerald**, "Historical Survey of Salish Lexical Affixes"; **Desrey Fox** (Rice), "Grammatical and Lexical Variation Within the Akawaio Language, in the Village of Waramadong"; **Donna Gerdtts & Thomas Hukari** (Simon Fraser U & U of Victoria), "The Dual Structure of Halkomelem Motion Verbs"; **William Lewis** (U of Victoria), "Topic in Central Kalapuyan: The; Phonological Segments of John Hudson's Santiam"; **Jay Lloyd** (UC Santa Cruz), "Optionally Optimal: Free Variation in a Dakota Dialect"; **Amy-Jocelyn Mandel** (U of Arizona), "Language Planning in the Andes: A Case Study of the Mapudungun Language of Chile"; **Dave McKercher** (Stanford), "Switch-Reference and Direct Quotation in Zuni"; **Mauricio J. Mixo** (U of Utah), "Switch Reference in Mandan: Implications for Siouan?"; **Regina Pustet** (U of Colorado Boulder & U of Munich), "Lakota Postpositions"; **Eduardo Rivail Ribeiro** (U of Chicago & Museu Goeldi), "Vowel Harmony in Karajá (Macro-Je)"; **Anatol Stefanowitsch** (Rice U), "Akawaio Causitives"; **Rudolph Troike** (U of Arizona), "Relative Clauses in Coahuilteco"; **Pilar M. Valenzuela** (U of Oregon & MPI for Evolutionary Anthropology), "Verb Classes and Degrees of Transitivity in Shipibo-Konibo"; **Maura Velázquez-Castillo** (Colorado State U), "Guarani Causative Constructions"; and **Alan Yu** (UC Berkeley), "On the Origins of the Chumash Sibilant Harmony."

Further information can be found at the WAIL website: <<http://linguistics.ucsb.edu/events/wail/wail.html>>.

### Rice symposium focuses on causation in Central & South American languages

The *Eighth Biennial Rice Symposium on Linguistics*, held at Rice University in Houston, Texas, on April 6-9, 2000, addressed the theme "Causation and Interpersonal Manipulation in the Languages of Central and South America." According to the organizers, **Jim Copeland** (Rice) & **Tom Givón** (U of Oregon), the intent in convening this symposium was two-fold. First, to expand the disciplinary agenda to include three related fields — social psychology, cultural anthropology and cognitive science — within which the semantic features that underlie the grammar of causative constructions find their natural connectivity. Second, to enlarge the linguistic-typological data-base for the study of causative constructions to a large area that has been almost entirely excluded from past discussions: the indigenous languages of Central America and South America. The program included:

I. GENERAL THEORY (April 6): **Masayoshi Shibatani** (Kobe), "The causative continuum"; **Michel Achard** (Rice), "Causation, Constructions, and Language Ecology: An Example from French"; **Juan-Carlos Moreno Cabrera** (U. Autónoma, Madrid), "A Causative Analysis of Experiencer Constructions"; **Bertram Malle** (Oregon), "Verbs of interpersonal causation and the folk theory of mind and behavior"; **Steve Tyler** (Rice), "Transports of Ecstasy"; and **Tom Givón & Phil Young** (Oregon), "Cooperation and manipulation in the society of intimates."

II. CENTRAL AMERICA (April 7): **Michel Launey** (Paris), "Let Me See...: About a Few Causative Pairs in Classical Nahuatl!"; **Ricardo Maldonado & Fernando Nava** (UNAM), "Tarascan causatives and event complexity"; **Verónica Vásquez** (UNAM), "Some constraints on causative constructions in Cora"; and **Roberto Zavala** (Oregon), "Olutec Causatives and Applicatives."

III. SOUTH AMERICA (April 7-8): **Dave Fleck** (Rice), "Causer nominalizations in Matses (Panoan; Amazonian Peru)"; **David Weber** (SIL Peru), "When the Jacaranda flowers: Para-scientific cause-effect relations in Hullaga (Huanuco) Quechua"; **Connie Dickinson** (Oregon), "Verb classes and causatives in Tsafiki"; David Payne (SIL Peru), "Causatives in Asheninka"; **Francisco Quiexalós** (CNRS & IRD, France), "Periphrastic Causatives in Sikuani and the Notion of Transfer"; **Pilar Valenzuela** (MPI for Evolutionary Anthropology), "Causativization and transitivity in Shipibo-Konibo (Panoan; Amazonian Peru)"; and **Maura Velázquez** (Colorado State), "Causative constructions in Guarani."

For further information see the symposium website: < <http://www.ruf.rice.edu/~hilary/symp.html>>.

### Endangered Language Fund announces 1999 awards

Late in January, the Endangered Language Fund announced its grant awards for 1999. The Fund is a nonprofit organization dedicated to the scientific description of endangered languages, support for maintenance efforts, and the dissemination of results to the scholarly community and native communities. Twelve grants were awarded in 1999, totaling approximately \$20,000, of which seven went to support work on indigenous languages in the Americas. These were:

**Elena Benedicto** (Purdue), "Indigenous Women as Linguists": The goal of this project is to form a team of Mayangna women in linguistic techniques, so that they can later use that knowledge in the bilingual programs of Nicaragua. This is an indigenous effort to provide educational materials which brings the generations together in a single project.

**Marianne Milligan** (U of Wisconsin, Madison), "Menominee Phonology and Morphology": Only a few speakers of Menominee remain, and they show varying degrees of fluency. The Menominee tribe has expressed interest in revitalizing their language, but there is a lack of materials and speakers to contribute to the effort. The present work on the phonology and morphology of Menominee will provide some of the material for a language curriculum.

**Jonette Sam** (Pueblo of Picuris), "An Integrated Approach to Language Renewal at Picuris Pueblo, New Mexico": This grant allowed four members of the Language Committee of the Pueblo of Picuris to attend the 6th Annual Stabilizing Indigenous Languages Conference in Tucson, AZ, this past June. The discussions of such topics as language camps, language in sports and other community recreation, language at work, language in religion and culture, language and the media, and language in community historical and cultural research proved very valuable.

**Carolyn J. MacKay & Frank R. Trechsel** (Ball State University), "A Linguistic Description of Pisa Flores Tepchua": This variety of Tepehua, spoken in Veracruz, Mexico, is a member of the Totonacan language family, a group of linguistic isolates in Mesoamerica. The texts and elicited words will be used for a dictionary, grammatical descriptions, and, ultimately, interlinear translations of the texts.

**Delphine Red Shirt** (Guilford, CT), "Winyan Isnala: My Mother's Story": From her early days in North Dakota, Red Shirt's mother was a source of wisdom, and recordings of their phone conversations and visits over the past several years included much of the history and lore of the Lakota people. Between the time of the submission of this grant and its being awarded, Red Shirt's mother passed away, making the transcription and editing of those texts even more urgent. The grant from ELF will help make that possible.

**Silverio Jimenez** (Mexico City), "The Nahuatl from Milpa Alta": The Nahuatl spoken in this area of Mexico is relatively conservative in its changes from the Aztec times. Although Nahuatl is Jimenez's heritage language, his own experience of learning only Spanish while growing up is indicative of the endangered state of this language. He will be using modern technology to help document that past, as embodied in the language and the stories of the elders.

**Verónica M. Grondona** (U of Pittsburgh), "Material development for Bilingual Education among the Mocoví": Mocoví is a Waikuruan language of approximately 4,000 speakers in Argentina. Increased contact with Spanish has led to a decline the use of Mocoví and many speakers are migrating out of the area to look for better work opportunities. Grondona intends to use the material from her 1998 Ph.D. dissertation as a basis for developing bilingual education materials. Grondona will assist native speakers of Mocoví in the development of these materials.

The other awards went to: **Yogendra P. Yadava** (Royal Nepal Academy), "A Study of the Dhangar Language"; **Yaron Matras** (U of Manchester), "A Description of the Domari Language of Jerusalem"; **James T. Collins** (National U of Malaysia), "Documenting and Describing the Tola' Language (Borneo)"; **Hongkai Sun** (Chinese Academy of Social Sciences), "Recording the Last Fluent Speakers of Anong, a Language of Yunnan (PRC)"; and **David VanBik** (Haka, Chin State, Burma), "Lai (Haka Chin)-English Dictionary."

Funding for ELF made possible entirely by the support of its members. For information on the Fund and its program visit the ELF web site at <http://www.ling.yale.edu/~elf>.

### Summer institute at U of Oregon for Native languages

The 3rd annual *Northwest Indian Language Institute* will be held at the University of Oregon, Eugene, from June 19 to July 7. Designed for teachers and other personnel in Native language programs in Oregon, Washington, and adjacent areas, this summer's NILI will offer two course levels to accommodate both new and continuing students.

*Level I:* Introduction to Language Teaching for Teachers in Native Languages Programs (3 credits). Introduction to Linguistics and Northwest Languages for Teachers in Native Languages Programs (3 credits). Teaching and Learning Languages with Technology: Computer and Internet activities for teaching indigenous languages (1 credit).

*Level II:* Advanced Language Teaching: The Basics of Second Language Acquisition; Teaching Strategies; Language Assessment—How to evaluate your language learners (3 credits). Morphology and Linguistic Analysis of Northwest Languages: Directed independent research and analysis on your language (3 credits). Materials Development (1 credit). (For language staff interested only in linguistic analysis of your language, an independent study can be arranged for three credit hours.)

There will also be one-day workshops on grant writing, Oregon State Standards, Northwest Languages Proficiency Benchmarks, and Working in Partnership with your School District. This year's NILI is being coordinated with the Oregon Summer Bilingual Institute 2000, which meets July 24-27. All NILI classes carry University of Oregon credit. Tuition for each level (7 credit hours) is \$800, with an additional \$50 computer lab fee. Board and room in University dormitories is available.

For further information contact: Scott DeLancey (541/346-3109; [delancey@darkwing.uoregon.edu](mailto:delancey@darkwing.uoregon.edu)) or Janne Underriner (541/346-3199; [jlu@darkwing.uoregon.edu](mailto:jlu@darkwing.uoregon.edu)). Applications due by May 15.

## Special issue of Tribal College Journal focuses on language

Articles in the Spring 2000 issue of the *Tribal College Journal of American Indian Higher Education* explore the efforts being made by tribal colleges in the United States and Canada to revitalize Native languages.

— **Paul Boyer** describes the Learning Lodge Institute, an ambitious project by the seven tribal colleges in Montana and funded by the W.K. Kellogg Foundation to save their languages from extinction

— A traditional Blackfoot, **Duane Mistaken Chief**, explains how Red Crow Community College prepares teachers in Alberta to abide by the tribal maxim, “don’t take the way of life in the wrong direction.”

— **Jon Reyhner**, who teaches Native language education at Northern Arizona University, provides a resource guide to Native language revitalization publications, videos, and websites.

— Northern Cheyenne language scholar **Richard Little Bear** (president of Dull Knife Memorial College) believes language revitalization efforts are on the wrong track and explains what he thinks needs to be done.

— **Jennifer Dale** describes the Nishnaabemowin Language Instructors’ Institute, a three-year summer institute for language instructors at Bay Mills Community College, whose graduates are teaching Ojibwe throughout the region.

Single copies can be purchased for \$9 from: Sue Simmons, Tribal College Journal, P.O. Box 720, Mancos, CO 81328 (tel: 970/533-9170; fax: 970/533-9145; e-mail: [info@tribalcollegejournal.org](mailto:info@tribalcollegejournal.org)).

## Opportunities for language study

• **Quechua in Ann Arbor and in Cuzco.** Instruction in Quechua is offered by the Latin American and Caribbean Studies Program at the University of Michigan, both in regular courses during the academic year in Ann Arbor, and in an intensive summer course in Cuzco, Peru. In Ann Arbor, three levels are taught in year-long courses: *Beginning Quechua* (LACS 471/472), *Intermediate Quechua* (LACS 473/474) and *Advanced Quechua* (LACS 475/476). Each course meets twice a week for two hours, in order to facilitate enrollments by off-campus students. The courses are taught by SSILA member **Serafín M. Coronel-Molina**, a native Quechua speaker. Normally, students must complete the fall semester of each sequence before enrolling in the winter semester.

LACS also offers a Summer Quechua Study Program in Cuzco, Peru (in 2000, July 3 to August 16). This is the third year that LACS has co-sponsored the program with the Escuela Andina de Postgrado, Centro de Estudios Regionales “Bartolome de las Casas” in Cuzco. The program is open to all college and university undergraduate and graduate students who wish to learn Southern Quechua. This unique program offers high quality intensive language instruction through the faculty of the Escuela Andina de Postgrado and the unusual experience of living and learning in the ancient Inka capital of Cuzco. Three levels of Southern Quechua will be taught this summer: *Intensive Beginning Quechua*, *Intensive Intermediate Quechua*, and *Intensive Advanced Quechua*. These courses meet daily for 4 hours per day for 7 weeks, a total of 140 contact hours per course. Enrollment will be limited to 15 for each of the levels. A series of lectures on Quechua culture and history and an extensive program of excursions and cultural events will supplement the courses.

For more information on both the Ann Arbor courses and on the summer program in Cuzco, contact Serafín Coronel-Molina at [scoronel@umich.edu](mailto:scoronel@umich.edu) or visit the LACS Quechua program website: <http://www.umich.edu/~iinet/lacs/quechua.html>.

• **Summer Course in Yucatec Maya (June 5-July 15).** A Summer Intensive Introductory Course in Yucatec Maya is offered by the Duke-UNC of North Carolina Program in Latin American Studies, with funding from the U.S. Department of Education, Title VI Program. It has three components: I. Classroom instruction (UNC-Chapel Hill) — an intensive 4-week introduction to modern Yucatec Maya, 6 hours a day, 5 days a week, and evening practice. Conversation, grammar and classical and modern Yucatec texts will be featured. II. Hieroglyphics Workshop (Duke U), a weekend workshop focusing on the structure and content of the ancient Maya writing system with comparisons to Yucatec grammar and literature. III. A two-week field orientation in Yucatan (July 5-17). In the first week, in Mérida, students will continue language classes conducted by native Yucatec speakers, with seminars and lectures led by distinguished historians, ecologists and anthropologists. The second week will be spent in Valladolid with daily trips to the Mayan village of Xocen where students will be placed with families in order to share in their daily lives and practice speaking Maya. Enrollment is limited to 15. Applications are invited from anyone wishing to study beginning Yucatec Maya. The deadline for all applications and final payment of the program fees is May 1. For applications or information contact: Sharon S. Mujica, Yucatec Maya Summer Inst, Duke-UNC Program in Latin American Studies, 223 E. Franklin St., CB 3205, Chapel Hill, NC 27599 (919/962-2414; fax: 919/962-0398; [smujica@email.unc.edu](mailto:smujica@email.unc.edu)). Information about the course is on the web at: <http://www.duke.edu/web/las/Yucatec/index.htm>.

• **Kaqchikel Mayan Course (June 19-July 28).** A Kaqchikel Mayan Intensive Summer course (Oxlajuj Aj) — jointly sponsored by the Institute of Latin American Studies of the University of Texas at Austin and the Roger Thayer Stone Center for Latin American Studies at Tulane — will be held again this summer, from June 19 to July 28. The course begins and ends in Antigua Guatemala, but about three weeks will be spent in the Kaqchikel communities of Tecpan (or Iximche’) and Juk’an Ya’ (a suburb of Panajache’l). The course offers a unique opportunity to learn a Mayan language and develop an appreciation for a rich and vital culture in a congenial setting central to indigenous communities. The goals of the course are threefold: (a) to aid American scholars enhance their knowledge of a Mayan language and set of communities; (b) to supply Kaqchikel scholars with teaching materials in their languages and with “academic” perspectives on and references to their cultural reality; and (c) to provide a forum for the interchange of knowledge between Mayan and non-Mayan students of Mayan languages and culture.

Participation is limited to approximately 10 non-Kaqchikels and 12 Kaqchikel Mayas, so that cultural programming can include visits to communities, sites and institutions without undue disruption. The course is co-directed by **Judith Maxwell** (Tulane) and **Walter Little** (U of Illinois). For further information contact: Judith Maxwell, Dept. of Anthropology, Tulane Univ., New Orleans, LA 70118 ([maxwell@mailhost.tcs.tulane.edu](mailto:maxwell@mailhost.tcs.tulane.edu)).

## Upcoming meetings

**Stabilizing Indigenous Languages** (Toronto, May 11-14, 2000)

The Seventh Annual *Stabilizing Indigenous Languages Conference* will be held in Toronto, Ontario, on May 11-14, 2000, at the Toronto Colony Hotel, hosted by the Ontario Institute for Studies in Education (OISE) of the University of Toronto. The theme of the meeting will be “Language Across the Community,” emphasizing the many ways in which all community members can become involved in indigenous language activities. Registration Rates: \$150 Canadian/\$125 US. Student rates (with proof of full-time enrolment), \$50 Canadian/\$40 US. For further information, visit the conference website: <http://www.oise.utoronto.ca/MLC/silc>.

*Languages of Oaxaca* (UCLA, May 19-20, 2000)

A conference on the languages of Oaxaca — *La voz indígena de Oaxaca/ The indigenous voice of Oaxaca* — will be held at the University of California, Los Angeles, May 19-20, 2000. Invited speakers include: **Cheryl Black** (SIL); **George Aaron Broadwell** (SUNY Albany); **Maarten Jansen** (Leiden); **J. Kathryn Josserand** (Florida State); **Barbara Hollenbach** (SIL); **Felicia Lee** (CSU Fresno); **James Lockhart** (UCLA); **Pamela Munro** (UCLA); **Thomas Smith-Stark** (Colégio de México); **Kevin Terraciano** (UCLA); **Aurora Perez** (Leiden); and **Velma Pickett** (SIL). Many of the papers will compare contemporary and colonial language materials and show how the analysis of one can be relevant to the other. For further information contact: George Aaron Broadwell, Dept. of Anthropology, SUNY Albany, NY 12222 (g.broadwell@albany.edu).

*Workshop on Bolivian/Rondonian Languages* (Leiden, September 28-30, 2000)

For the third consecutive year a Workshop on Amerindian languages will be held at Leiden University between 28-30 September, 2000. This year the Workshop theme will be *Bolivian and Rondonian indigenous languages*. For further information contact local organizer: **Mily Crevels**, Dept. of Comparative Linguistics (VTW), P.O. Box 9515, NL-2300 RA Leiden, The Netherlands (mily.crevels@hum.uva.nl).

*LASSO* (Puebla, Mexico, October 13-15, 2000)

The 29th annual meeting of the *Linguistic Association of the Southwest* (LASSO) will be held October 13-15, 2000, in Puebla, Mexico, hosted by Benemérita Universidad Autónoma de Puebla. The theme of the meeting will be "Minority Languages in the Americas." **Yolanda Lastra** (UNAM) will present the Plenary Address. Abstracts are now welcome, particularly on the conference theme. All proposals for papers, special sessions, panels, or other program features should be submitted to Harmon Boertien, Dept. of English, University of Houston, Houston, TX 77204-3012 (hboertien@uh.edu). Papers may be given either in English or in Spanish. The deadline for abstracts is June 1. For information about travel, lodging, and other local arrangements, contact James L. Fidelholtz at <jfidel@siu.buap.mx>. Information about the meeting can also be found at the LASSO website: <http://www.tamu-commerce.edu/swj/lasso.html>

*VI Encuentro de Lingüística* (Hermosillo, Sonora, November 29-December 1, 2000)

La Licenciatura en Lingüística de la Universidad de Sonora invita a especialistas nacionales y extranjeros interesados en los diversos aspectos del lenguaje al *VI Encuentro Internacional de Lingüística en el Noroeste*. Este evento tendrá lugar los días 29, 30 de noviembre y 1 de diciembre de 2000 en el Departamento de Letras y Lingüística de la Universidad de Sonora, en la ciudad de Hermosillo, Sonora, México. En el Encuentro se incluirán mesas sobre temas de lingüística descriptiva y teórica, así como sobre las diversas áreas de las interdisciplinas lingüísticas y de la lingüística aplicada. Se podrán organizar sesiones sobre temas especiales, previo acuerdo con los organizadores del Encuentro dentro del periodo de recepción de resúmenes. Los interesados deberán enviar el resumen de su participación antes del 9 de junio de 2000 a la siguiente dirección: VI Encuentro Internacional de Lingüística en el Noroeste, Depto de Letras y Lingüística, Universidad de Sonora, Salvatierra 33, Fracc. Los Arcos, C.P. 83250, Hermosillo, Sonora, México. Para cualquier información favor de comunicarse a los teléfonos (62) 59-21-87 y (62) 12-55-29, fax: (62) 12-55-29 o a alguno de los correos electrónicos del Comité Organizador (aacosta@rtn.uson.mx, jbarrera@capomo.uson.mx, zarina@fisica.uson.mx, gerlopez@rtn.uson.mx, morualey@rtn.uson.mx).

## NOTES & COMMENT

### *The Identity of Red Thunder Cloud*

Ives Goddard\*

Red Thunder Cloud, whose death on January 8, 1996, was widely noted as also being the death of the Catawba language, was one of the most colorful and enigmatic figures in American Indian linguistics in the twentieth century. His claim that he was a Catawba and a native speaker of the language, doubted by some and defended by others, can now be definitively evaluated. But while enough information is now available to give a good picture of who he was and where he came from, his life and his work still raise challenging and fascinating questions.

Red Thunder Cloud introduced himself to Frank G. Speck, Professor of Anthropology at the University of Pennsylvania, in a letter of May 14, 1938. He states that he is "a 16 year old Catawba Indian and a Junior at Southampton High School" on Long Island.<sup>1</sup> He guesses that he was a "little fellow" when Speck visited the Catawbas (whose reservation was in Rock Hill, South Carolina), but says that "as a very young boy I was brought up among the Narragansett Indians of Rhode Island. I have only been living with the Shinnecocks since July 27, 1937." He says that he has studied American Indians since he was in the fourth grade and has visited many eastern groups, including several in Virginia, "though I was a tot when I visited some of them." He reports plans to leave in August "for my home down on the Catawba Reservation" in South Carolina, and then to travel to Haskell Indian Institute in Lawrence, Kansas. He mentions the interest of Shinnecock Indians on Long Island in learning about their language and his desire to help them in this, referring to a letter from Speck to a Shinnecock named Running Eagle replying to inquiries on this subject. He says that he intends to obtain a copy of Gatschet's Catawba sketch and inquires about the price of a "vocabulary" that he understands Speck has published.<sup>2</sup> "Fortunately for us the Catawbas our language is not entirely lost. Besides the lady you mentioned in your letter [sc. to Running Eagle] I think that there are two others of our tribe who still speak the language down to Catawba." He makes no claim that he knows any Catawba and does not refer to any member of his family. He signs himself "Chief Red Thunder Cloud."

When Frank T. Siebert, Jr., was doing fieldwork on Catawba in April, 1941, a local schoolteacher told him of receiving correspondence from Red Thunder Cloud, who claimed to know the language. A month later Siebert met him at the Gramercy Boys' Club in New York. Siebert often recalled his surprise on being approached by what appeared to be a young black man wrapped Indian-style in a blanket. In two or three hours of elicitation he obtained a couple of dozen Catawba words and somewhat fewer numbers, covering slightly more than three pages of a small exam book. His recollection years later was that Red Thunder Cloud knew considerably more than this, "between 100 and 250 words, ... numeral count up to ten, and occasional short expressions." Red Thunder Cloud also told him two traditions, one of tying buffalo

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hoofs to the feet to lure enemies into an ambush, and one of using rattlesnake venom on pine needles as booby traps. He said he had learned Catawba from his grandmother, Ada McMechen (Blue Moccasin), who had died about 1924. Siebert thought that he might have remembered some Catawba from his grandmother but had supplemented his recollections from published materials. He considered a Catawba-speaking black grandmother possible, since Sally Brown Gordon had reported once meeting in a market in Charlotte, North Carolina, a black woman who spoke good Catawba. But Siebert recognized the two war practices Red Thunder Cloud described as the same ones attributed to the Catawbas of the 1750's in James Smith's captivity narrative.<sup>3</sup>

Beginning in 1938, Red Thunder Cloud worked for Speck on small projects collecting ethnographic data and folklore among Long Island Indians, and he received from him some training in "field methods of recording notes etc." He also collected among the Montauk, Shinnecock, and Mashpee for George G. Heye (Museum of the American Indian) and for the American Museum of Natural History.<sup>4</sup> During this period he also published several papers on Long Island ethnography and folklore, and he amassed a large collection of photographs of Long Island Indians.<sup>5</sup> In December, 1943, he spent two weeks at Penn "furnishing information about the ... language of the Catawba tribe," recording songs, and aiding in ethnobotanical research. A statement that he "assisted Speck in informant courses" at Penn implies additional informant work, which a vita he prepared in 1973 refers to as "dictat[ing] ... Catawba Texts to Anthropology Classes," but Speck seems never to have published any linguistic data from him.<sup>6</sup> Also in 1943, he told Speck the tradition regarding the use of rattlesnake venom, crediting it to his grandmother Ada McMechen, who had "learned it from her grandmother, Mildred Harris, a woman who died sometime before 1900 at the age of 99. Both women were of Catawba descent."<sup>7</sup>

With a letter of introduction from Speck, Red Thunder Cloud made his first visit to the Catawbas, for about two weeks, in February, 1944. Later, most likely in 1945, he spent about six months studying the language intensively with Sam Blue and Sally Gordon, as recalled by Sam Blue's grandson, Chief Gilbert Blue. In defending Red Thunder Cloud's reliability as a fieldworker in 1946, Speck stated that "he speaks Catawba, as we know for a certainty."<sup>8</sup> When interviewed in 1957 by William C. Sturtevant (then of the Bureau of American Ethnology and now of the Dept. of Anthropology, Smithsonian Institution), Sam Blue and his daughter-in-law Lillian said that they doubted Red Thunder Cloud was an Indian. Sam Blue thought that he had learned the few words of Catawba that he knew from Speck's books. In a letter to Speck written after his return, Red Thunder Cloud defended himself against this suspicion.<sup>9</sup>

Red Thunder Cloud introduced himself to Sturtevant in a 1958 letter offering aid in contacting eastern Indian groups and survivors, including three speakers of Wampanoag: "My mother is a Catawba Indian and my father a native of Tegucigalpa, Honduras of Honduran and Puerto Rican parentage. I speak Catawba, Spanish and Pourcegeese and am able to find myself in Cayuga, Seneca, Mohawk, Narragansett, Micmac, Passamaquoddy, Penobscot, Creek and have some smattering of Choctaw, Sioux, Winne-

bago in addition to being able to recognize some of the other Indian languages when I hear them spoken."<sup>10</sup>

In 1964 and 1965 Red Thunder Cloud worked with G. Hubert Matthews, then at MIT, to document the Catawba language. Their 1967 publication of five texts (two dated to February, 1944) included information on Red Thunder Cloud's family history and a genealogy that indicates which relatives (all on his mother's side) were Catawbas and which of these spoke Catawba. His full name is given as Carlos Ashbie Hawk Westez. His father is Carlos Panchito Westez, and his mother is Roberta Hawk. His father's parents are Teodoro Sanchez (from Honduras) and Feliciano Mendoza (from Puerto Rico), and his mother's parents are William Ashbie Hawk (a Catawba speaker, son of Robert Hawk and Susan Scott Cobbs) and Ada McMechen (not a speaker, daughter of George McMechen and Mildred Harris). Earlier generations on his mother's side are also given. In defending the authenticity of Red Thunder Cloud's Catawba to C.F. Voegelin, the editor of the *International Journal of American Linguistics*, Matthews referred to the genealogy as one that Sam Blue and Red Thunder Cloud "were able to work out" and which "linked him with Catawba that Chief Blue knew." Red Thunder Cloud specifically claimed that he had learned Catawba from his mother's father, also called Strong Eagle, a lawyer who graduated from Yale Law School and died in 1941. He gave his mother's Indian name as Singing Dove.<sup>11</sup>

Red Thunder Cloud was frequently mentioned in local media. He once sued the town of Southampton for \$100,000 for "damages to the cultural development of Catawba Indian language" after the town dog warden destroyed nine of his dogs, which he had taught Catawba commands. Some of his activities, with further references, are described in the obituary and the note on media reports by Victor Golla in *SSILA Newsletter* 15.1:2, 4-5 (1996). He was a familiar figure at local fairs in New England, selling a line of herbal medicines under the name "Red Thunder Cloud's Accabonac Princess American Indian Teas" ("fresh from the American forest to you"). He also reported that he had "rescued some Montauk vocabulary from oblivion," and sometimes claimed to speak Montauk.<sup>12</sup> He was married for a time to Jean Marilyn Miller (Pretty Pony), said to be a Blackfeet, who appeared with him at powwows and other presentations.

On his death certificate, based on information provided by his friend Leonor Peña of Central Falls, R.I., his name is given as Carlos Westez (with aliases Red Thunder Cloud and Namo S. Hatirire) and his occupation as "Shaman." He is described as having been born in Newport, R.I., May 30, 1919, the son of Cromwell West and Roberta (Hawk) West. In the subsequent probate documents, his sister, a retired member of the faculty of the University of Maryland at Baltimore, appears as administrator, and his name is given as Ashbie Hawkins West, the name under which he had been enrolled in high school (with a recorded birth date of May 30, 1922) in the year he wrote to Speck and by which he was first known to the Shinnecocks.<sup>13</sup> In fact, his full name at birth was Cromwell Ashbie Hawkins West. He was enumerated as Cromwell A. West in the 1920 census and used the name Cromwell West when he was employed at the Newport City Wharf, 1935-1937, as a watchman and later a chauffeur. His father was Cromwell Payne



West, a drugstore proprietor in Newport 1917-1937, who is listed in the 1900 and 1920 censuses as a black man born in Pennsylvania in 1891. By 1894 his father's father, Theodore D. West (born in Virginia), and his father's mother, Elizabeth R. West (born in Pennsylvania), had moved with his father to Newport, where his grandfather worked as a barber (or "hairdresser").<sup>14</sup> From about 1929 to 1933 Roberta West was not listed as being in Newport, and Leonor Peña believes that during this time she lived with her children in North Carolina, near the Catawba Reservation.<sup>15</sup>

The name Carlos Ashbie Hawk Westez is a transparent modification of the name Cromwell Ashbie Hawkins West, given that the father's name in the 1967 genealogy is Carlos Panchito Westez instead of Cromwell Payne West. If everywhere in this genealogy Ashbie is changed to Ashbie, Hawk to Hawkins, and Westez to West, it becomes on the mother's side the genealogy of Roberta West, who was born Roberta M. Hawkins in Baltimore in 1891. (She also used the names Roberta M.B. West and Roberta C. West.) Roberta Hawkins' father was William Ashbie Hawkins (1862-1941; LL.B. Howard Law School, 1892), one of the first black lawyers in Baltimore and a prominent civic leader, born the son of the Rev. Robert Hawkins and Susan (Cobb) Hawkins in Lynchburg, Va. Her mother was born Ada McMechen (/mækmékən/), the daughter of George H. and Mildred McMechen of Wheeling, W. Va. George H. McMechen's occupation is given as "plasterer" and "mechanic." Ada McMechen Hawkins' younger brother, George William Frederick McMechen (1871-1961; B.A. Morgan College, 1895; LL.B. Yale Law School, 1897), Ashbie Hawkins' law partner, was another prominent member of Baltimore's black community; the business and economics building at Morgan State University in Baltimore is named for him.<sup>16</sup>

Red Thunder Cloud also mentioned that he had a cousin Gerald Brown (Running Beaver; d. 1952) who spoke Catawba, the son of his mother's sister, Hazel Hawk, and William Brown. Roberta West had a sister Aldina Haynes (d. 1940), who briefly lived in Newport under the name Aldina H. Brown in the 1930's, but W. Ashbie Hawkins' 1941 obituary mentions only two grandchildren, who were presumably Red Thunder Cloud and his sister.<sup>17</sup>

Cromwell Ashbie Hawkins West's life as Red Thunder Cloud confronts us with basic questions of race and identity that are emblematic of our age.<sup>18</sup> His successful life-long masquerade puts him in a class with the Englishman who was the Ojibway Grey Owl (1886-1936) and the African American who was the Blackfoot Buffalo Child Long Lance (d. 1932), both the subjects of films. But Red Thunder Cloud's accomplishment in becoming a speaker of Catawba puts him outside the class of ordinary impostors, and the not insignificant work he did on Catawba leaves us as linguists with challenging problems of interpretation and evaluation.

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13. Worcester County, Mass., Probate Court; Worcester Vital Records Office; Faculty records, University of Maryland at Baltimore; Southampton High School student records; letter, John Strong to W.C. Sturtevant, November 23, 1993.
14. Division of Vital Records, Rhode Island Department of Health; *Newport Directory*, 1899-1901, 1917-1937; Twelfth Census of the U.S., 1900; Fourteenth Census of the U.S., 1920. (When contacted, Red Thunder Cloud's sister declined to be interviewed about herself or brother, and none of the information in this note was obtained from her.)
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17. Matthews and Red Thunder Cloud, pp. 7-8; *Newport Directory*, 1933-1934; n. 16.

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(This report owes much to information from Edmund S. Carpenter and William C. Sturtevant, including extensive files, and was greatly facilitated by the assistance of Andrew Boisvert and other staff of the Rhode Island Historical Society; Phyllis Waters, University of Maryland Archives; Richard Behles, University of Maryland at Baltimore; Vivian Fisher, Morgan State University; Robert S. Cox, APS; Martin J. Hackett, University of Pennsylvania Archives; Thomas Blumer; Wes Taukchiray; and others acknowledged in the sources.)

## THE PLACENAME DEPARTMENT

### *Placenames from Chinook Jargon*

William Bright

An example of a “contact language” in the Americas is Chinook Jargon, locally also known simply as “Jargon” — once an important medium of communication among Indians and Whites in the Pacific Northwest. Although the language takes a large proportion of its vocabulary from the native Chinookan language family, there are also borrowings from Nootka, Salishan (especially Lower Chehalis), and other Native languages, as well as from French and English. The Jargon has, in turn, provided many words used as English placenames in Oregon, Washington, Idaho, and British Columbia. In the following sample, I give phonetic transcriptions of the English terms; but I don’t attempt to do so for the Jargon terms, since their pronunciation varies according to the first language of the speaker. (Valuable information is given by L. A. McArthur, *Oregon Geographic Names*, 6th edn., Portland, 1992; R. Hitchman, *Placenames of Washington State*, Tacoma, 1985; G. P. V. & H. B. Akrigg, *British Columbia Place Names*, 2nd edn., Vancouver, 1988; L. Boone, *Idaho Place Names*, Moscow, 1988; and E. H. Thomas, *Chinook: A History and Dictionary of the Northwest Coast Trade Jargon*, Portland, 1935. Many thanks to Dale Kinkade for his help on this topic!)

FROM CHINOOK: **Cultus** (e.g. in Deschutes Co., OR; Island Co., WA; near Chilliwack, BC; Valley Co., ID) [kʌltəs] ‘worthless, no good’, from Lower Chinook *káltas* ‘in vain, worthless’; **Talapus** (Deschutes Co., OR; King Co., WA; Latah Co., ID) [tæləpəs] ‘coyote’, from Chinook *it’alapas*.

FROM NOOTKA: **Kllochman** (Crook Co., OR; Chelan Co., WA; Stikine River, BC), also shortened to **Klutch** (Boundary Co., ID) [klú:çmən, klú:ç] ‘woman’ (now considered derogatory), from Nootka *kuucma*; **Tyee** (Douglas Co., OR; Clallam Co., WA; near Williams Lake, BC; Boise Co., ID) [tayí:] ‘chief’, from Nootka *taayii* ‘oldest son’.

FROM SALISH: **Skookum** (Clackamas Co., OR; Chelan Co., WA; Kootenai Co., ID) [skú:kəm] ‘supernaturally powerful; strong’, from Lower Chehalis *skwəkwúm* ‘devil, anything evil’; **Chetlo** (Lane Co., OR) [çétlo] ‘oyster’, also from Lower Chehalis.

FROM NEZ PERCE: **Camas** (Douglas Co., OR; Clark Co., WA; Camas Co., ID) [kæməs] ‘an edible root, *Camassia quamash*’, from Nez Perce *qém’es*. **LaCamas** (Lewis Co., WA) and **Lackamas** (Thurston Co., WA) contain the French definite article, as do many other Jargon words. The word “camas” has also entered English not only as a placename, but as a common noun, which may in turn be the basis for some placenames.

FROM FRENCH: **Calipeen** (Shoshone Co., ID) [kælipi:n] ‘gun, pistol’, from Fr. *carabine*; **Melakwa** (King Co., WA; Benewah Co., ID) [méləkwə] ‘mosquito’, from Fr. *maringoin*, said to be from a Tupi-Guarani language of South America; **La Push** (Clallam Co., WA) [lapúʃ] ‘mouth’, including the mouth of a river, from Fr. *la bouche*; **Siwash** (Lewis Co., WA; in Stanley Park, Vancouver, BC) [sáiwəʃ] ‘Indian’ (now considered derogatory), from French *sauvage*.

FROM ENGLISH: **Pelton** (Jefferson Co., OR; Jefferson Co., WA) [péltən] ‘crazy’, after a Mr. Pelton, who was said to be a fool. Compounding of Native and English elements is illustrated by **Tumwater** (Lane Co., OR; Thurston Co., WA) [támwətər] ‘water-fall’, from Lower Chinook *təm* ‘noise’ + Eng. *water*.

Some placenames are derived from Jargon words of disputed etymology. For example, **Wapato** (Yamhill Co., OR; Yakima Co., WA) and its variant **Wapito** (Clearwater Co., ID) [wápəto] ‘an edible root, “wild potato”’ may be from Kalapuyan *-pdo* ‘wild potato’, through Chinook. But a placename **Wapato**, said to mean ‘wild potato’, also occurs in Wisconsin and Michigan; and sources have been sought in Menomini *wapatow* ‘mushroom’ and Ojibway *wábado* ‘rhubarb’. Can any readers shed light on this word?

[Comments? Questions? Contact: [william.bright@colorado.edu](mailto:william.bright@colorado.edu)]

## 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. Special thanks this time to Bill Bright, Ives Goddard, Bob Hsu, Martha Macri, Miles Paul Shore, Bill Wilson, and Sandy Stan at Bug Press.*]

### **Greenberg in the NY Times**

An article profiling **Joseph Greenberg** and his classificatory work — “What We All Spoke When the World Was Young,” by Nicholas Wade — was the lead story in the “Science Times” section (page D1) of the *New York Times* for Tuesday, Feb. 1, 2000. Although Wade noted that Greenberg’s classification of the world’s languages into “a small number of clusters based on their similarities” is “controversial,” the tone of the article was generally favorable. Wade was particularly impressed by the fact that Greenberg’s groupings “roughly coincide with clusters of genetically similar people and point to a close relationship between genetic and linguistic evolution.”

A letter from *Ives Goddard* appeared in the following week's "Science Times" section. Ives tells us that its "rather tame" nature "resulted from a limitation to 150 words and negotiation with the editor, who thought it was not fit to print the original wording of my last sentence referring to Greenberg's methodology as 'completely discredited'."

### Nichols in the *New Scientist*

The work of another deep comparativist, *Johanna Nichols*, was the focus of an appreciative article in the *New Scientist* (no. 2227, Feb. 26, 2000, pp. 36-40). In a well-researched story, freelance science reporter Robert Adler lays out Nichols's method of using typological profiles to identify remote connections among languages, and shows how this evidence has led Nichols to a three-wave model for the populating of the New World (the oldest stratum marked by ergativity, the middle one by concord classes, and the most recent — after 12,000 BP — by numeral classifiers). He also outlines her argument that linguistic diversity indicates the first humans must have entered the New World some 20 to 30 thousand years ago. Nichols' supporters and critics are quoted, covering the spectrum from John Moore ("a stroke of genius") to Lyle Campbell ("very, very, very wrong"). Andrew Merriwether, speaking for many other molecular geneticists, cheers her bold, innovative approach to world linguistic history.

### "Squaw" is removed in Maine and other US states . . .

As we noted in the January issue of the *Newsletter* (p. 10), a bill was introduced in the Maine Legislature last autumn to remove the word "squaw" from all place-names in the state. The bill was passed in March and signed into law early in April by Gov. Angus King. According to a story on the AP wire on April 4, the measure directs the Governor to set up a commission to re-name all communities and natural landmarks that contain the term, which is considered offensive by many Native American women. Affected are about two dozen mountains, waterways, and other geographical features, such as Squaw Pond and Big and Little Squaw townships. The bill, which had strong support from Native American communities in the state, was sponsored by Donald Soctomah, the Passamaquoddy Tribe's representative. (Under an arrangement unique to Maine, the Penobscot and Passamaquoddy Tribes are represented in the Legislature by non-voting delegates.)

Minnesota and Montana have adopted similar laws, and in Colorado the endangered squawfish was renamed the "Colorado pike-minnow."

### . . . and doped out by Cecil Adams

Cecil Adams' syndicated column *The Straight Dope*, which appears in many North American newspapers (most of them weekly "alternative" publications), provides well-researched answers to (often arcane) questions of fact sent in by readers. In the column that was published on the weekend of March 17-19 (we read it in the Berkeley-based *Express*) Cecil took on the "squaw" controversy. He was asked by a reader in Maine — where the recent legislative action noted above makes this a hot topic — if it is indeed true that the word is a vulgarity that originally meant 'prostitute' or

'vagina', as Native American activists claim. Cecil (or his research staff) compiled a surprisingly well-informed reply, albeit couched in his trademark hip style ("Let's cut the pretense of scholarship, Paul. What you really want to know is, *Does 'squaw' mean c\*\*\*, or what?*"). The word's correct Algonquian etymology — the general term for 'woman' — is cited, and its spurious origin in a trappers' jargon dismissed. However, the fact that "squaw", whatever its history, is now taken as an insult by many Native American women is also made abundantly clear ("one doesn't want to get overly PC about it, but the protesters have a point"). Among the scholars whose advice was sought are *Ives Goddard* and *Bill Bright*. The full text of the article is available on the Internet at: <<http://www.straightdope.com/columns/000317.html>>

### Munro subs for Stephen King

Our SSILA colleague *Pam Munro*, a Muskogean specialist who teaches at UCLA, was surprised to find her name in the *Wall Street Journal* recently (in the "Leisure and Arts" section, March 22). In a plaintive article, critic Raymond Sokolov described his repeated attempts to access the e-text of Stephen King's *Riding the Bullet* — the first work of a major author to have its initial publication on-line — from Amazon.com, Barnesandnoble.com, and netLibrary. While he waited to receive the file of the 66-page novella (and to download the software to read it), Sokolov had the leisure to discover "the abundant riches of netLibrary's less popular holdings." To pass the time he bought Munro's *Chickasaw, an Analytical Dictionary* for \$21.95. "Amazon has still not e-mailed me," he ends. "For now I can only say *kifaa*. In Chickasaw that means to grunt with pain."

### Indigenous languages featured in the *Los Angeles Times*

In late January, the *Los Angeles Times* ran a series of feature articles on language, two of which should be of considerable interest to *Newsletter* readers. In the first article in the series ("Ethnic Pockets Amid a Vast Fabric of English"), published on January 23, the reporters (David Ferrell & Robert Lee Hotz) describe the social and linguistic isolation of "a minority within a minority" — Q'anjob'al Mayan speakers in Hispanic Los Angeles. The third and final article ("The Struggle to Save Dying Languages"), published on January 25, deals with endangered indigenous languages in the United States. Reporter Robert Lee Hotz lays out the basic facts and figures and describes some of the more successful retention projects in California and elsewhere, including the Aha Punano Leo immersion schools in Hawai'i. Quoted in the long and detailed article are SSILA linguists *Leanne Hinton*, *Michael Krauss*, and *Marianne Mithun*; Cahuilla activist *Katherine Siva Saubel*; Karuk language educator *Nancy Steele*; UCLA natural historian *Jared Diamond*; the Endangered Language Fund's *Douglas Whalen*; and Hawaiian language experts *Bill Wilson* and *Kaunoe Kamana*, and their son *Hulilauakea*. Special attention is focused on efforts to save Cahuilla, Mohawk, and Hawaiian. The full text of both articles can be downloaded (for a small charge) from the *LA Times* website (<http://www.latimes.com/>). The article on endangered languages is also posted at Jon Reyhner's ever-useful *Teaching Indigenous Languages* website (<http://jan.ucc.nau.edu/~jar/TIL.html>).

## Nahuatl cyberwarriors, Navajo GI Joe, and Tlingit Barbie

During February and March we noted in the e-mail *SSILA Bulletin* the appearance of three Indian-related games or toys on the market, two of them with authentic language content.

- Work is under way on an update of *Age of Empires II*, an enormously popular “real-time strategy” CD-ROM computer game marketed by Microsoft. The point of “Age2” is for players to deploy the military forces of various pre-modern civilizations (such as the Mongols, Celts, Vikings and Japanese) in historically realistic virtual combat with one another. In the update that is being prepared, two New World civilizations are being added to the roster, the Aztec Empire and the Classical Maya. The warriors and other individuals depicted will utter authentic words and phrases in Nahuatl and Yucatec. Further information is on the web at: <http://www.microsoft.com/games/age2/>

- *Navajo Code Talker G.I. Joe* — a “military action figure” produced by the Hasbro toy company — was distributed to stores in February. Code Talker (which retails for \$24.99) joins 21 other “classic” G.I. Joes, including a female Army helicopter pilot, Japanese-American soldiers in World War II, and President Kennedy as a PT boat commander. When you lift the foot-tall figure’s arm it utters one of seven recorded phrases in authentic WW II Navajo code, followed by an English translation (e.g., “request air support” and “attack by machine gun”). The voice is that of Sam Billison, 74, President of the Navajo Code Talkers Association. Hasbro has agreed to donate \$5,000 to the Code Talkers Association, and is giving a free Navajo G.I. Joe to each of the approximately 150 surviving Code Talkers. More details are at Hasbro’s website: [http://www.gijoe.com/lnavajo\\_code\\_talker.html](http://www.gijoe.com/lnavajo_code_talker.html)

- Although she doesn’t utter anything in a Native American language, *Northwest Coast Native American Barbie*, now available at toy stores for \$25.86, is identifiably a Tlingit girl. According to a story in the (New York) *Daily News*, Mattel has tried to make her as accurate as possible. They not only equipped her with black hair and an olive complexion, but consulted the Sealaska Heritage Foundation for advice on her clothing. But compromises were made. According to Rosita Worl, the foundation’s Tlingit president (and an anthropologist) “the folks at Mattel wouldn’t use the traditional red and black colors because they believed it wouldn’t sell....They said they needed to use the colors the general public likes.” On the other hand, Worl advised Mattel not to be too accurate when it came to copying crests, since they are the private property of specific clans. “All in all”, Worl said, “the doll will probably be educational. People are going to learn about Tlingits, or at least know that we’re still alive.”

## THE BOOK EXCHANGE

### Books for Trade or for Sale

*Lyle Campbell* writes: The following are books or journals of which I have duplicate copies (due to various reasons), which I would like to see go to a good home. Most are new or nearly so, though some are more obviously used. I prefer to trade them (for books on American Indian languages, grammars and dictionaries of other “exotic” languages, or historical linguistic studies of anything, typological studies of most languages, anthropological works on indigenous peoples of the Americas). However, earlier experience tells me that most people prefer just to pay for books, so trade or sale are both offered. Contact me at: Dept. of Linguistics, University of Canterbury, Private Bag 4800, Christchurch, New Zealand; (fax: 64-3-364-2969; tel: 64-3-364-2242; e-mail: [l.campbell@ling.ac.nz](mailto:l.campbell@ling.ac.nz)).

### Books:

- Ara, Fr Domingo de. 1986. *Vocabulario de lengua tzeldal según el orden de Copanabastla*. Mexico: Universidad Nacional Autónoma de México. [\$20]
- Bonvillain, Nancy. 1993. *Language, Culture, and Communication The Meaning of Messages*. Englewood Cliffs, NJ: Prentice-Hall. [\$5]
- Furst, Jill Leslie. 1978. *Codex Vindobonensis Mexicanus I: A Commentary*. Albany: Institute for Mesoamerican Studies, State University of New York at Albany. [\$6]
- Gallardo, Pablo Velásquez. 1978. *Diccionario de la Lengua Phor-phepecha*. Mexico: Fondo de Cultura Económica. [\$8]
- Hertzler, Joyce O. 1965. *A Sociology of Language*. New York: Random House. [\$5]
- Itkonen, Erkki. 1946. *Struktur und Entwicklung der ostlappischen Quantitätssysteme*. (Mémoires de la Société Finno-Ougrienne, 88.) Helsinki: Suomalais-Ugrilainen Seura. [\$8]
- Jayaram, B.D. and K.S. Rajyashree (eds). 1998. *Goals and Strategies of Development of Indian Languages*. Mysore, India: Central Institute of Indian Languages. [\$6]
- Joos, Martin (ed). 1963. *Readings in Linguistics*, 3rd edition. Washington DC: The Graphic Arts Press, Inc. [\$6]
- Keller, Kathryn C. and Placido Luciano G. 1997. *Diccionario Chontal de Tabasco (Mayense)*. Tucson: Summer Institute of Linguistics. [\$20]
- Korhonen, Mikko. 1974. *Die Konjugation im Lappischen: Morphologisch-historische Untersuchung II: Die nominalen Formkategorien*. (Mémoires de la Société Finno-Ougrienne, 155.) Helsinki: Suomalais-Ugrilainen Seura. [\$10]
- Kuusi, Matti. 1949. *Sampo-eeppo: typologinen analyysi*. [Sampo epic: a typological analysis.] (Mémoires de la Société Finno-Ougrienne, 96.) Helsinki: Suomalais-Ugrilainen Seura. [\$4]
- Lastra, Yolanda. 1997. *El Otomí de Ixtenco*. Mexico: Universidad Nacional Autónoma de México. (452 pp.) [\$15]
- Levy, Paulette. 1987. *Fonología del Totonaco de Papantla, Veracruz*. Mexico: Universidad Nacional Autónoma de México. [\$5]
- Lope Blanche, Juan M. 1985. *El Habla de Diego de Ordaz*. Mexico: Universidad Nacional Autónoma de México. [\$3]
- McQuown, Norman A. 19[?]. *Gramática de la lengua Totonaca*. Mexico: Universidad Nacional Autónoma de México. (661 pp.) [\$15]
- Paasonen, H. 1941. *Mordwinische Volksdichtung*. (Edited and translated by Paavo Ravila, vol. 3.) (Mémoires de la Société Finno-Ougrienne, 84.) Helsinki: Suomalais-Ugrilainen Seura. [\$6]
- Pensinger, Brenda J. 1974. *Diccionario Mixteco*. Mexico: Dirección General de Educación Extracurricular. [\$12]
- Slonimski, Chaim Selig. 1997. *Zur Freiheit bestimmt: Alexander von Humboldt*. Eine hebräische Lebensbeschreibung von Chaim Selig Slonimski (1810-1904), aus dem Hebräischen von Orna Carmel, mit einen Beitrag über Alexander von Humboldt und die Juden von Peter Honigmann. Bonn: Bouvier. [\$6]

### Issues of journals:

- Anales de Antropología*. 1983. Mexico: Universidad Nacional Autónoma de México. (Tomo II: Etnología y Lingüística.) [\$5]
- Journal of Mayan Linguistics*. Vol. 6, 1988 [Articles on Mayan hieroglyphic writing.] [\$5]
- Anthropological Linguistics*. Volume 38, Number 1. [\$3]
- Journal de la Société Finno-Ougrienne*. Volumes 52-57, 59-60, 74-75, and 80. [\$5 each]
- Journal of the American Oriental Society*. 10th Volume, number II, 1880. [Contains articles on Sanskrit.] [\$10]
- Language*. Vol. 59, no. 3, 1983. [\$3]
- Tlalocan*. Volume 12, 1997. (Revista de fuentes para el conocimiento de las culturas de México). [Texts in indigenous languages of Mexico.] [\$10]

### Old UC publications still available

Ira Jacknis writes: In regard to the on-going discussion of reprinting University of California publications in linguistics, SSILA members should be interested to know that the Phoebe Hearst Museum of Anthropology at UC Berkeley still has a relatively large stock of out-of-print *University of California Publications in American Archaeology and Ethnology*, and the *Anthropological Records*. Some of the issues are completely sold out, but many of the original linguistics volumes are still available at good prices. These are listed on the publications page of the museum's web site: <http://www.qal.berkeley.edu/~hearst/publication.htm>

## NEWS FROM REGIONAL GROUPS

### Athabaskan

• Two Athabaskan language meetings are scheduled for the weekend of June 9-11, in Moricetown, BC.

— A Workshop on "Athabaskan Prosody: Tone, stress, tone-stress interaction, prosody-morphology interaction" will take place Friday, June 9, 2000. Invited speakers include: Jeff Leer, Siri Tuttle, Bill Poser, John Alderete, Tanya Bob, and Suzanne Gessner.

— The 2000 *Athabaskan Language Conference* will take place Saturday and Sunday, June 10-11, 2000. This year's conference will feature a multi-media fair (pending sufficient submissions for a "fair").

Both the workshop and the conference will take place in Moricetown, British Columbia, a First Nations community located in the traditional territory of the Witsuwit'en. Participants should plan to stay in Smithers, a town about 21 miles to the south of Moricetown. A block of rooms has been set aside for conference participants at the Hudson Bay Lodge in Smithers. A limited number of rooms are reserved for June 8, and a larger number for June 9-11. The rooms will be held until May 8, at which time they will be released. To make a reservation, call the Hudson Bay Lodge at 1-800-663-5040 and say that you are with the Athabaskan Language Conference. The Hudson Bay Lodge is only one of the motels in the Smithers area that attendees may wish to stay at. It is by no means the only option. For a complete list of accommodation options, please see the conference website: <http://faculty.washington.edu/sharon/ALC2000/>

A limited amount of billeting in private homes in Moricetown may also be available. See the registration form at the conference website. It would be a good idea to make your accommodation arrangements early, rather than late. Early June is the beginning of the tourist season in the Smithers-Moricetown area.

Abstracts for the workshop and conference are currently being accepted for 20-minute presentations on any aspect of the Athabaskan languages: linguistics, pedagogy, language maintenance, lexicography, language and culture, etc. Submissions for either the prosody workshop or the conference per se are welcome. Please send a 1-page abstract to Sharon Hargus by May 1, 2000. Abstracts may be submitted by e-mail ([sharon@u.washington.edu](mailto:sharon@u.washington.edu)), fax (206/685-4263), or regular mail (Sharon Hargus, University of Washington, Dept. of Linguistics, Box 354340, Seattle WA 98195-4340). Include your name, institution, address, e-mail address, and phone or fax, and desired length of presentation. One-page abstracts must be accompanied by a 50-word version, which will be posted on the conference web site. Abstracts for multi-media presentations should also specify format of presentation and equipment needed.

The conference organizing committee includes: Margaret Anderson, Darlene Glaim-Buchholz, Sharon Hargus, George Holland, Victor Jim, Antonia Mills, Lillian Naziel, Patience Pederson, and Doris Rosso.

### Salish

• The 35th *International Conference on Salish and Neighboring Languages* will be held August 16-18, 2000, at Xit'slacw Community School, Mount Currie, BC, hosted by the Mount Currie Cultural Center and the UBC Department of Linguistics. Papers on all aspects of the study, preservation, and teaching of Salish and neighboring languages are welcome.

Mount Currie is close to the town of Pemberton, about two and a half hour's drive from Vancouver, on Highway 99. BC Rail runs from North Vancouver to Mt. Currie daily, if you prefer to take the train. There is a range of accommodation in the Pemberton area, ranging from campsites to bed and breakfast and hotel facilities. An accommodation list will be mailed when you preregister. A registration fee of \$35 CDN will be charged to cover on-site costs (students \$25, elders no charge).

This year the conference preprints will be printed and distributed by the UBC Working Papers in Linguistics. If you are submitting a paper, contact the editors regarding style — Sun-Young Oh ([sunyoh@interchange.ubc.ca](mailto:sunyoh@interchange.ubc.ca)), Kayono Shiobara ([kayono@interchange.ubc.ca](mailto:kayono@interchange.ubc.ca)), or Suzanne Gessner ([gessner@interchange.ubc.ca](mailto:gessner@interchange.ubc.ca)). Papers should be submitted to: The editors, ICSNL 2000, UBCWPL, c/o Dept. of Linguistics, UBC E-270, 1866 Main Mall, Vancouver, BC V6T 1Z1, Canada. Papers are due by Monday, June 12. Papers received after this will not be included in the volume. Orders for a copy of the conference proceeding must be received by June 20. Only a limited number of copies of ICSNL 35 will be available for purchase at the conference.

If you plan to attend the conference, submit a paper, or order preprints, please e-mail Henry Davis ([henryd@interchange.ubc.ca](mailto:henryd@interchange.ubc.ca)) at your earliest convenience.

### California

• The last (?) *Workshop on Hokan and Penutian Languages* will be held Saturday June 17 through Sunday June 18, 2000 at UC Berkeley, Room 370 Dwinelle Hall.

Please come, one and all, for this may be the last Hokan-Penutian workshop. For the last two years, the workshop was cancelled due to insufficient response; but those of us who have attended and loved this workshop for the past 25 years and more do not want it to go out with a whimper; let's have a celebration!

E-mail titles and abstracts, or just your intentions, to Leanne Hinton at [hinton@socrates.berkeley.edu](mailto:hinton@socrates.berkeley.edu), or snail-mail them to her at: Dept. of Linguistics, 1203 Dwinelle Hall, Univ. of California, Berkeley, CA 94720-2650. For questions, e-mail her or call her at 510/643-7621.

For the sake of this workshop, "Hokan" and "Penutian" means any language that has ever been proposed to be Hokan or Penutian by any linguist. If you do not believe in the Hokan or Penutian hypotheses, come anyway, and talk about the language you love regardless of its true history.

The first session on Saturday morning will consist of presentations by the participants in the "Breath of Life Language Restoration Workshop" for California Indians whose languages have no speakers, which will have taken place the week preceding the Hokan-Penutian Workshop.

• The 15th annual *California Indian Conference* will be held at Chaffey College, Rancho Cucamonga, October 14-15, 2000. The CIC is an annual gathering for the exchange of views and information among academics, American Indians, students, and other community members. Any topic reflecting humanistic, scientific, artistic, or social concern with California Indian peoples and their cultural heritage is welcome. Past topics have included literatures, storytelling, poetry, education, basketry, linguistics,

anthropology, archeology, law, repatriation, history, casinos, Hollywood, tribal recognition, song and dance, and social and political issues.

Anyone interested in giving a paper or making a presentation should send an abstract of 150 words to the address below by September 1, 2000. Please be sure to include an address, e-mail address, and phone number and state if you are available on both days. Inquiries are welcome. Selected papers may be considered for later publication in a special issue of *Studies in American Indian Literatures*.

The conference registration fee is a flat \$30 for everyone. Send all abstracts or inquiries to: California Indian Conference, Prof. LaMay, English Dept., Chaffey College, 5885 Haven Ave., Rancho Cucamonga, CA 91737-3002 (e-mail: jlamay@chaffey.cc.ca.us; tel: 909/941-2162; fax: 909-941-2783).

### Siouan-Caddoan

• The 2000 *Siouan-Caddoan Conference* will be hosted by the Wichita and Affiliated Tribes and will meet in Anadarko, Oklahoma on June 2-3. All presentations are welcome that are related to some aspect of the languages belonging to the Siouan and Caddoan families. Prospective participants should submit a title and approximate length of time for a presentation (20-30 minutes recommended) by May 12. A preliminary schedule will be available the following week. Send all materials and questions to: David Rood, Dept. of Linguistics, Univ. of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu).

### Uto-Aztecan

• El Departamento de Estudios en Lenguas Indígenas de la Universidad de Guadalajara (México) organiza el *Taller de los Amigos de Lenguas Utoaztecas* para los días 28 y 29 de julio del 2000. Comité Organizador: José Luis Iturrioz, Paula Gómez López, Rosa Y áquez Rosales.

La sede será el hotel Villa Montecarlo en la Ciudad de Chapala, a orillas del lago. El hotel dispone de salones así como de varias albercas de agua termal y restaurante. Dado que el hotel es propiedad de la Universidad de Guadalajara, trataremos de obtener precios especiales para los participantes que quieran alojarse en él. Recomendamos prestar especial interés a los siguientes tópicos: (1) Elaboración de diccionarios; (2) Relaciones gramaticales; (3) Revitalización de lenguas. Indiquen lo antes posible su intención de participar y si se quieren alojar en el Hotel Villa Montecarlo. Envíen por favor sus propuestas (título de las ponencias) antes del 30 de mayo.

E-mail: lindigen@udgserv.cencar.udg.mx

[The 2000 meeting of *The Friends of Utoaztecan Languages* will be held on 28-29 July in Chapala, Jalisco, México, organized by the Departamento de Estudios en Lenguas Indígenas of the University of Guadalajara. The Organizing Committee includes José Luis Iturrioz Leza, Paula Gómez López, and Rosa Y áquez Rosales.

The meeting will take place in Hotel Montecarlo, on Lake Chapala. This hotel belongs to the University of Guadalajara, and the organizers hope that it will be possible to obtain special prices for the participants. It has lecture rooms, a restaurant, and swimming pools. Please let the organizers know as soon as possible if you want to come to the meeting and if you want to stay in the Montecarlo. The following themes are recommended for presentations: Grammatical Relations, Lexicography, and Revival of Languages. Please send your titles by May 30.

Send communications by e-mail to: lindigen@udgserv.cencar.udg.mx]

## RECENT PUBLICATIONS

**The Navajo Verb System: An Overview.** Robert W. Young. University of New Mexico Press, 2000. 329 pp. \$45. [This handbook of the verbal morphology of Navajo is the latest of Y.'s outstanding contributions to the documentation of this complex language.

Occupying as it does the central position in Navajo grammar, the Navajo verb has received its share of attention from linguists (most recently Leonard Faltz, whose *The Navajo Verb: A Grammar for Students and Scholars* was noted here in October 1998). Y.'s aim is to pull together previous analytic work — much of it over the past half-century his own — in a single general reference book for students and scholars of the language. By so doing, Y. hopes that the system underlying the incredible surface complexity of Navajo verbal morphology will be made more accessible, and the mistaken notion that Navajo has the most “irregular” grammar of any known language replaced by an understanding of the basic regularity and simplicity of the system.

Y.'s task is daunting. It is hardly every language which requires over 300 densely packed pages for an “overview” of its verbal system (never mind the details). Y. divides his treatment into an 84-page introductory chapter that lays out the groundwork (the classificatory stems; the array of prefixes, arranged into 10 position classes; the lexical/derivational scheme of themes and bases; grammatical categories; the basic inflectional structure) and six chapters each devoted to a mode (Imperfective, Usitative-Iterative, Perfective, Progressive, Future, and Optative). Y.'s treatment is thoroughly word-and-paradigm in its approach, and these six chapters consist mainly of a series of charts of “model paradigms” with commentary and explication.

For those already familiar with the basic outlines of Navajo grammar, particularly as codified by Y. and his colleague William Morgan in successive editions of their monumental dictionary, *The Navajo Verb System* will be an important addition to their reference shelf. It is not clear, however, how far the beginner would get relying only on this densely packed compendium. (The lack of an index is a serious impediment.) Nevertheless, this is an important book, and certainly one that all serious students of Navajo and Athabaskan linguistics should know.

— Order from: University of New Mexico Press, 1720 Lomas Blvd. NE, Albuquerque, NM 87131-1591 (tel: 1-800-249-7737).]

**Navajo Places: History, Legend, Landscape.** Laurance D. Linford. University of Utah Press, 2000. 314 pp. \$24.95 (paper)/\$60 (cloth). [A guide to the Navajo placenames on and near the Navajo Reservation, with notes on their significance to Navajo culture and history.

L. began this encyclopedic work with the intention of updating the list of Navajo placenames in Richard F. Van Valkenburgh's *Diné Bikéyah*, an unpublished history of the Navajo people compiled under BIA auspices in 1941. After a decade of work, L. nearly tripled Van Valkenburgh's coverage (from about 400 to over 1,200 places). Treading a difficult line between respect for cultural privacy and a sense of scholarly responsibility for preserving information about names that are rapidly going out of common use, L. largely kept to names that were previously documented, and allowed the final manuscript to be reviewed by the Navajo Nation. Even with these constraints, the coverage is impressively inclusive.

The book begins with a historical introduction that also includes basic information on Navajo social and political organization, followed by a

short chapter on the role of mythology in place names. L. divides the names themselves into four groups—locations in Arizona, Colorado, New Mexico, and Utah. Within each group the lists are arranged alphabetically by the common English (or Spanish) names for the sites. (This is for convenience of reference; the focus is on the Navajo names and their etymologies, although information on the origin of Euroamerican names is given where known. For those who want to look up a place by its Navajo name, the volume is equipped with a complete index.) Most entries contain extensive historical and cultural information, and mythological significance is frequently noted.

L. is by training an archaeologist (he worked at one time for the Navajo Nation's Cultural Resource Management Program) and has the sensibilities of an ethnohistorian and cultural geographer. He has also done his linguistic homework, and the transcriptions of all the Navajo words in the book have been thoroughly reviewed by Bob Young. There is a lot of accurate and useful information packed into this volume.

— Order from: Univ. of Utah Press, 1795 E, South Campus Drive, Suite 101, Salt Lake City, UT 84112-9402 (tel: 1-800-773-6672; fax: 801/581-3365; e-mail: info@upress.utah.edu.)

**Potlatch at Gitsegukla: William Beynon's 1945 Field Notebooks.** Edited with an Introduction by Margaret Anderson & Marjorie Halpin. UBC Press, 2000. 283 pp. \$75 (Canadian). [A detailed description of a Gitksan potlatch and totem-pole raising, originally collected by William Beynon in 1945 and published with extensive annotation by a linguist (A.) and an anthropologist (H.).

Beynon (1888-1958), born to a Welsh father and a Coast Tsimshian mother, lived his life between the white and Native communities of British Columbia. Recruited by Barbeau and Sapir in 1915 to collect material in the Tsimshian area, Beynon learned to transcribe texts in a phonetic orthography and to take extensive and accurate ethnographic notes. Paid by the page for his work, over the decades Beynon sent in dozens of 50-page government notebooks filled cover to cover with texts of songs and speeches, war stories, accounts of shamanistic performances, and similar data. Working for anthropologists kindled Beynon's interest in his Native heritage, and by the 1930s he had taken a chief's title and given a potlatch. Among his later fieldnotes are approximately 200 pages describing, from a participant's perspective, two weeks of potlatches and masked dramatizations held at the Gitksan village of Gitsegukla in 1945.

In the present work, A. and H. publish a meticulously transcribed and annotated version of these notes, set in a rich interpretive context. A long introductory chapter outlines Beynon's career (both as an anthropologist and as a Tsimshian) and provide information on the features of Gitksan culture that are prominent in the notes. Detailed descriptions are given of the five totem poles that were raised during the 1945 ceremony. Then follows the full content of the notebooks, both English and Gitksan. (The editors have left Beynon's phonetic Tsimshian orthography unaltered, providing a key to his conventions in Appendix 1.)

Also included in the volume are an essay by James A. McDonald and Jennifer Joseph on "Key Events in the Gitksan Encounter with the Colonial World", and nine appendices covering place names, personal and house names, names of the poles, and other ethnographic details. A. & H. consulted members of the Gitksan community before publication of the manuscript, and a statement from one, Joan Ryan (Sm'ooygit Hannamauxw), highlighting the continuing significance of the feast in Gitksan life, is published as the Preface to the volume.

— Order from: UBC Press, 2029 West Mall, Vancouver, BC V6T 1Z2, Canada (tel: 604/822-4546; fax 604/822-6083; e-mail: orders@ubcpress.ubc.ca; web: http://www.ubcpress.ubc.ca.)

**First Lessons in Makah.** Revised Edition. William H. Jacobsen, Jr. Makah Cultural and Research Center, 1999. 62 pp. \$5. [An expanded version of the textbook that J. first published in 1979 and which has long been unavailable. J. has added 4 lessons to the original 14, and the entire book has been retyped.

Makah, spoken in and around Neah Bay on the western tip of the Olympic Peninsula, is a Southern Wakashan (Nootkan) language, and the only Wakashan language spoken in the US. J. has had an interest in Makah for nearly 40 years, and (in addition to his expertise in Hokan) is one of the senior scholars in Nootkan linguistics. He has aimed this book both at the serious student of Makah and at the general linguist interested in an overview of the challenging polysynthetic structure of Nootkan.

The eighteen short lessons introduce some of the fundamental morphosyntactic patterns of the language, from Possessive Suffixes through Verb-Subject and Verb-Object Clauses. There are also practice exercises (with answers), sample paradigms, a list of the words used in the lessons, and a thorough guide to the (phonemic) transcription that J. employs.

— Order from: Makah Cultural and Research Center, P.O. Box 160, Neah Bay, WA 98357 (tel: 360/645-2711; fax: 360/645-2656; e-mail: mcrc@olypcn.com.)

**Papers of the Twenty-ninth Algonquian Conference.** Edited by David H. Pentland. Linguistics Department, University of Manitoba, 1999. 372 pp. \$44 (US or Canadian). [Papers from the 1997 Algonquian Conference, held in Thunder Bay, Ontario. Contents include:

Christian Artuso, "Language Change Across Four Generations of an Algonquin Family: Some Preliminary Findings"; George F. Aubin, "Kinship Terms in Golden Lake Algonquin"; Leora Bar-el, "Intonational Pauses in Plains Cree"; Eleanor M. Blain, "The Role of Hierarchies and Alignment in Direct/Inverse"; Robert Bryce, "Bible Translation in Algonquian Languages"; Barbara Burnaby, Marguerite MacKenzie & Luci Bobbish Salt, "Factors in Aboriginal Mother Tongue Education: The Cree School Board Case"; William Cowan, "Delaware Vocabulary in the Works of Conrad Richter"; Regna Darnell, "Rethinking the Concepts of Band and Tribe, Community and Nation: An Accordion Model of Nomadic Native American Social Organization"; David Ezzo & Mike Moskowitz, "Black Beaver"; David Ghere, "Subsistence or Strategy: Cattle Killing and Eastern Abenaki Migration, 1725 to 1760"; Christopher Hannibal-Paci, "Officers of the HBC, Missionaries and Other Intelligent Persons in District of Keewatin: Lake Winnipeg Sturgeon as an Aboriginal Resource"; Bill Jancewicz, "Preverbs in Naskapi: Function and Distribution"; Josephine Kaczmarek, "The Ojibwe Dream Dance"; and Lawrence T. Martin, "Simon Pokagon: Charlatan or Authentic Spokesman for the 19th-Century Anishinaabeg?"

Allan K. McDougall, "Maintaining First Nation Identity in the Face of Statist Discourse"; Dennis H. McPherson & Douglas Rabb, "Transformative Philosophy and Indigenous Thought: A Comparison of Lakota and Ojibwa World Views"; Alvin Hamblen Morrison, "Dawnland Diaspora: Wabanaki Dynamics for Survival"; Cath Oberholtzer, "All Dolled Up: The Encapsulated Past of Cree Dolls"; Keller D. Paap & Howard D. Paap, "Iskigamizigewin: An Ojibwe Rite of Spring"; Michael M. Pomedli, "'Trick or Treat-y'? Treaty #3, Rice, and Manitous"; Richard J. Preston & John S. Long, "Apportioning Responsibility for Cumulative Changes: A Cree Community in Northeastern Ontario"; Craig Proulx, "Justice as Healing: Current Critiques"; Richard A. Rhodes, "The Syntax and Pragmatics of Ojibwe *miit*"; Blair A. Rudes, "Resolution to Some Uncertain Wampano (Quiripi, Etymologies"; Nicholas N. Smith, "Stories Told at Breakup, Moose Factory 1983"; Ruth Swan & Edward A. Jerome, "The

Collin Family at Thunder Bay: A Case Study of *Métissage*"; Rhonda Telford, "How the West Was Won: Land Transactions Between the Anishinabe, the Huron and the Crown in Southwestern Ontario"; Lisa Philips Valentine, "Changing Perspectives: Visions from James Evans' Diaries"; and Willard Walker, "Some Wabanaki Beliefs and Practices with Non-Algonquian Parallels: the 'Red Man', Horned, Slimy Monsters, and Shavings Steeped in Water."

— Order from: Papers of the Algonquian Conference, Linguistics, Univ. of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada (acogg@cc.umanitoba.ca). Price (including postage and handling) is in Canadian dollars to Canadian addresses, US dollars to all other addresses. Orders from individuals must be prepaid.]

**Gramática del Cubeo.** Nancy L. Morse & Michael B. Maxwell. SIL Colombia, 1999. 194 pp. \$8.92 (US). **Diccionario Ilustrado Bilingüe: Cubeo-Español, Español-Cubeo.** Compiled by Nancy L. Morse, Jay K. Salser, Jr., & Neva F. West de Salser. SIL Colombia, 1999. 494 pp. \$11.60. [Cubeo, a Tucanoan language of the Vaupés area of northeastern Colombia, has been the focus of SIL documentary work since the 1960s, first by Jay & Neva Salser, and after 1980 by Nancy Morse. The present grammar and dictionary are the linguistic fruits of those efforts.

In the grammar, the authors follow the usual — and eminently practical — SIL format, setting out the rudiments of Cubeo phonology very succinctly and largely dwelling on the morphology of verbs and substantives. The latter may of some interest to typologists for its presentation of the animate/inanimate contrast and the system of classificatory suffixes. The final two chapters ("Estructura de la cláusula" and "Subordinación") deal with the basic facts of word order ("existe gran variación") and of the structure of subordinate clauses.

With approximately 5,000 entries, the dictionary gives a relatively complete picture of the Cubeo lexicon. Although it can be consulted independently of the grammar (it contains a short grammatical sketch) the two are clearly meant to be used together. Appendices include a list of affixes (including all 150 classificatory suffixes); kinship terms (with possessive affixes); over 400 labeled drawings of insects, fish, mammals, birds, trees, and other fauna and flora; and sketch maps showing the location of Cubeo settlements along the Vaupés and its tributaries.

— Order from: Instituto Lingüístico de Verano, Apartado Aéreo 120308, Santafé de Bogotá, DC, Colombia (pubco\_cob@sil.org). Shipping and handling will be added.]

**Translating Native Latin American Verbal Art: Ethnopoetics and Ethnography of Speaking.** Edited by Kay Sammons & Joel Sherzer. Smithsonian Institution Press, 2000. 368 pp. \$55. [Translations of myths, stories, conversations, chants, and other genres of verbal art from indigenous groups from Mexico to Argentina, showing how discourse shapes social knowledge and experience. Situating each performance in its cultural and personal context, the translators discuss the linguistic issues they confronted in documenting oral performances, and in representing voice qualities and semantic patterns in translation. Contents include:

Kay Sammons & Joel Sherzer, "Introduction"; Jane Hill, "Don Francisco Marquez's Story"; Yolanda Lastra, "An Otomí Story of a Nahual"; Kay Sammons, "Replicating Key Features of Poetic Construction in Sierra Popoloca Storytelling Performance"; Heidi Johnson, "The Soldiers and Saturnino: A Zoque Narrative"; Daniel Suslak, "Te' Yomo 'i te' Tajpi'is

*Chame: A Guayabaleño Story*"; Brian Stross, "A Tzeltal Narrative: The Possum and the Puma"; Jill Brody, "Co-construction in Tojolab'al Conversational Narratives: Translating cycles, quotes, evaluations, evidentials, and emotions"; Laura Martin, "Parallelism and the Spontaneous Ritualization of Ordinary Talk: Three Mocho friends discuss a volcano"; Adolfo Constenla Umaña, "A Guatuso Traditional Narrative: Colzrinhi"; Anselmo Urrutia & Joel Sherzer, "'The Way of the Cocoa Counsel' from the Kuna Indians of Panama"; Marta de Gerdes, "Kuna Personal Narratives as Verbal Art: 'The Lifestory of Grandmother Elida'"; Charles Briggs, "Emergence of the Non-indigenous Peoples"; Mauricio Gnerre, "From Head-hunters to Writers: A Shuar Myth Narrative and an Oration"; John McDowell, "Collaborative Ethnopoetics: A view from the Sibundoy Valley"; Jamis Nuckolls, "Spoken in the Spirit of a Gesture: Translating sound symbolism in a Pastaza Quechua narrative"; Laura Graham, "'The One with the Long Hair': Tellings, meanings, and intertextuality in the translation of Xavante Narrative"; and Lucía Golluscio, "From the Nawel Ngotram to the 'Story of the Tiger': Issues in the translation of Mapuche verbal art."

— Order from: Smithsonian Institution Press, 470 L'Enfant Plaza, MRC 950, Washington, DC 20560 (tel: 1-800-782-4612).]

**Issues of Minority Peoples.** Edited by Frances Karttunen & Jan-Ola Östman. Department of General Linguistics, University of Helsinki, Publication 31, 2000. 140 pp. No price indicated. [Papers from lectures on the indigenous languages and cultures of the Americas that the University of Helsinki sponsored during 1997-1999.

Alfred W. Crosby, "Expansion and Collision"; Frances Karttunen, "Raising the Alarm for Endangered Languages"; Jan-Ola Östman, "Ethics and Appropriation — with special reference to Hwalbáy" [Hualapai]; Helena Halmari, "Towards Additive Multilingualism: A Sociolinguistic Perspective on the Maintenance of Alabama and Coushatta in Texas"; Diana ben-Aaron, "Language and Minorities on U.S. Independence Day: 'A Note of Color'"; Alfred W. Crosby & Frances Karttunen, "Biodiversity and Linguistic Diversity: Collision and Reduction" (Crosby, "Biodiversity in North America"; Karttunen, "Linguistic Diversity in North America").

— For availability, contact: Dept. of General Linguistics, Univ. of Helsinki, P.O. Box 4, FIN-00014 Helsingin yliopisto, Finland (<http://www.ling.helsinki.fi/>.)]

#### BRIEF MENTION

**Indo-European and Its Closest Relatives: The Eurasiatic Language Family.** Volume 1: Grammar. Joseph H. Greenberg. Stanford University Press, 2000. 344 pp. \$60. [Using his technique of "multilateral comparison," G. presents evidence that Indo-European belongs to a "Eurasiatic" superfamily with the approximate time-depth of his "Amerind". In addition to Indo-European, Eurasiatic includes Uralic, Altaic, Yukaghir, Gilyak, and Chukotian; Korean, Japanese, and Ainu (seen as distantly related members of a single family); and Eskimo-Aleut. Etruscan is also in the mix. G. intends to publish his material in two volumes. This volume concentrates on grammatical formatives; a volume of general lexical comparisons is in preparation.]

**Genes, Peoples and Languages.** Luigi Luca Cavalli-Sforza. Translated by Mark Seielstad. North Point Press, 2000. 224 pp. \$24. [A summation of C.-S.'s work over several decades on the relationship between genes, language, race, and culture. ]



## IN CURRENT PERIODICALS

**American Anthropologist** [AAA, Suite 640, 4350 N Fairfax Dr, Arlington, VA 22203-1620]

**101.4** (December 1999):

Melvin Ember & Carol R. Ember, "Cross-Language Predictors of Consonant-Vowel Syllables" (730-742) [The "CV score" (the percentage of CV syllables in the average word) can vary across languages from 20% to more than 80%. An earlier study correlated a high CV score with warmer climates and the absence of literacy; E. & E. find a more predictive correlation with the degree of baby-holding and the acquired reward value of regular rhythm. 17 of the 60 cases studied are American Indian cultures.]

Paul Kay & Luisa Maffi, "Color Appearance and the Emergence and Evolution of Basic Color Lexicons" (743-760) [K. & M. present a revised model of color term evolution that employs one language-based principle, Partition (i.e., the existence of a set of basic terms which jointly partition the perceptual color space), and three color-based principles. Straightforward application of these principles in ranked order can account for 83% of the languages in the World Color Survey sample. K. & M. also assume the existence of languages with "non-partition" lexicons (the Emergence Hypothesis), although Yéfidnye in Papua-New Guinea, reported by Levinson, is the only thoroughly documented instance.]

**102.1** (March 2000):

Jane H. Hill & Kenneth C. Hill, "Book Review Essay: American Indian Languages" (161-163) [Extended review of Silver & Miller, *American Indian Languages: Cultural and Social Contexts* (1997), and Campbell, *American Indian Languages: The Historical Linguistics of Native America* (1997).]

**American Antiquity** [SAA, 900 2nd St NE, Washington, DC 20002-3557]

**65.1** (January 2000):

David G. Anderson & J. Christopher Gillam, "Paleoindian Colonization of the Americas: Implications from an Examination of Physiography, Demography, and Artifact Distribution" (43-66) [GIS-based "least-cost" analyses, coupled with information on late glacial location of ice sheets and pluvial lakes, suggest possible movement corridors used by initial human populations in colonizing the New World. These routes, and other evidence, support the possibility of a rapid spread and diversification of founding populations, initially in coastal/riverine settings and on plains.]

**Anthropological Linguistics** [Student Bldg 130, Indiana U, 701 East Kirkwood Ave, Bloomington, IN 47405-7100]

**41.3** (Fall 1999):

Victoria R. Bricker, "Color and Texture in the Maya Language of Yucatan" (283-307) [Although Yucatec has only 5 basic color terms, they appear in 75 compound stems that discriminate semantically among several variables: brightness, saturation, relative size and discreteness, opacity, and texture. The same relationship between color compounds and affects is documented for Tzotzil, where almost 1,000 color compounds occur.]

Philip J. Greenfield, "Some Special Morphological Characteristics of the White Mountain Dialect of Apachean" (356-381) [The distinctive dialectological characteristics of White Mountain Apache are described, largely in terms of lexical differences (both in shape and in function) between WMA and Navajo.]

**41.4** (Winter 1999):

Michael A. Uzendoski, "Twins and Becoming Jaguars: Verse Analysis of a Napo Quichua Myth Narrative" (431-461) [Using Hymes' verse analysis, U. shows the major organizational features of a Napo Quichua myth narrative to be lines, verses (marked by the quotative), and larger units grouped by initial words, features of syntax, repetition, rhyme, and sound symbolism.]

Timothy Montler, "Language and Dialect Variation in Straits Salishan" (462-502) [Straits Salishan is composed of two languages, Klallam and Northern Straits. The former has three dialects, the latter is a dialect continuum. The most dramatic differences, however, are between the native speakers and the new speakers of revitalized Lummi, Saanich, and Klallam.]

Joyce M. McDonough, "Tone in Navajo" (503-540) [Navajo is simultaneously a tone, pitch, and stress accent language, a typological heterogeneity that is at least partly the result of the morphological complexity of the verb. Data from an instrumental study of pitch are used to support the analysis.]

**European Review of Native American Studies** [c/o Christian Feest, Fasanenweg 4a, D-63674 Altenstadt, GERMANY]

**12.1** (1998):

Micaela Verlato, "In Quest of the Character of North American Languages: Wilhelm von Humboldt's North American Grammars" (35-39) [Among Humboldt's unpublished mss. are grammars of Massachusetts, Mahican, and Onondaga. Although constrained by the nature of his missionary sources, Humboldt attempted to describe these languages according to their own categories.]

**13.1** (1999):

Ekkehardt Malotki & Ken Gary, "Hopisont—'Human Cravers': Echoes of Anthropophagy in Hopi Oral Traditions" (9-15) [Textual and philological evidence for the practice of cannibalism by the aboriginal Hopis.]

**Journal of California and Great Basin Anthropology** [D of Sociology & Anthropology, CSU Bakersfield, Bakersfield, CA 93311]

**20.1** (1998):

Glenn J. Farris, "The Bodega Miwok as Seen by Mikhail Tikhonovich Tikhonov in 1818" (2-12) [Paintings by the expedition artist made during an early 19th century Russian visit to Bodega Bay show remarkable ethnographic detail. An analysis of personal and place names in Russian and Spanish sources throws further light on the cultural and social facts depicted.]

**21.1** (1999):

Linda E. Dick Bissonnette, "Indian Names and Naming Practices in the Sierra Nevada Foothills" (6-16) [Aboriginal and historical practices in personal naming among the "Yokoch", Mono, and Miwok of the Sierra Nevada foothills.]

**Journal of the Royal Anthropological Institute (incorporating Man)** [RAI Distribution Centre, Blackhorse Rd, Letchworth SG6 1HN, Herts, UK]

**5.3** (September 1999):

Per Hage, "Marking Universals and the Structure and Evolution of Kinship Terminologies: Evidence from Salish" (423-441) [Marking rules, as formulated in Greenberg's theory of kinship universals, can account for asymmetries in the structure and evolution of the 14 Salish kinship terminologies in Elmendorf's classic study (1961). Greenberg's theory connects anthropology and cognitive science through an analysis of prototype effects in human classification systems.]

STUF [Akademie Verlag Berlin/Oldenbourg Verlag, Box 801360, D-81613 Munich, Germany]

52.3/4 (1999):

[*Papers from a workshop on polysynthesis held at the U of Cologne in October 1998, organized by Nicholas Evans and Hans-Jürgen Sasse.*]

Michael Fortescue, "The rise and fall of polysynthesis in the Eskimo-Aleut family" (282-97) [Eskimo-Aleut is arguably the most polysynthetic family in the world as regards the number and variety of morphemes that can be packed into individual word-forms. F. hypothesizes that Eskimo-Aleut derived from a proto-language of an agglutinative type not very different from (and perhaps genetically linked to) proto-Uralic.]  
 Hans-Jürgen Sasse, "Lexicological and lexicographic problems of word families in Cayuga" (320-34) [S. discusses some lexicon-theoretical problems of polysynthetic languages (compositionality, lexical units, etc.) citing examples from current Cayuga lexicography.]

Michel Launey, "Compound nouns vs. incorporation in Classical Nahuatl" (347-64) [L. examines similarities and differences between nominal compounding and incorporation in Classical Nahuatl and interprets them in terms of his "omnipredicative" parameter.]

[The other three papers in the issue are by Winfried Boeder (on Georgian), Nicholas Evans (on Bininj Gun-wok, Australia), and Johanna Mattissen (on Nivkh).]

## RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 60 (4) through 60 (8), October 1999 to February 2000.

**Crook**, Harold D. Ph.D., UCLA, 1999. *The Phonology and Morphology of Nez Perce Stress*. 502 pp. [Nez Perce has a phonology and morphology of considerable complexity. C. begins with a grammatical sketch that includes a thorough description of the morphology, both derivational and inflectional, with a brief treatment of some phonological issues such as syllable structure and the orthography. He also discusses three topics in segmental phonology — vowel harmony, vocalic hiatus, and fricativization. Nez Perce has a robust accentual system akin to Sanskrit and Salish, where accented stems, prefixes, and suffixes all compete to receive primary stress. Approaching the problem from the perspective of Optimality Theory, C. accounts for the regular penultimate stress in terms of the interaction of Non-Finality and Edgemost Right. He also provides accounts for compound stress, secondary stress, stress driven epenthesis, and syncope. DAI 60(8):2890-A.] [# AAG9940534]

**Jung**, Dagmar. Ph.D., Univ. of New Mexico, 1999. *The Dynamics of Polysynthetic Morphology: Person and Number Marking in Athabaskan*. 253 pp. [The affixal morphology of the polysynthetic Athabaskan languages is not homogeneously structured, but has to be analyzed in terms of different functional domains, such as pronominal or aspectual inflection. The morphological processes operating synchronically and diachronically within and across these functional domains become evident through positional, phonological and semantic changes in the affixal morphology. J. investigates these morphological processes from the perspective of grammaticization theory, using comparative data. Her study centers on Person and Number, two categories crucial to an understanding of the Athabaskan verb. Her analysis shows that the most important processes are the development of new grammatical morphemes, and the analogical recreation of forms based on paradigmatically closely related forms. DAI 60(8):2893-A.] [# AAG9939979]

**Lee**, Felicia A. Ph.D., UCLA, 1999. *Antisymmetry and the Syntax of San Lucas Quiavini Zapotec*. 252 pp. [A common theme in the literature on

VSO languages is the assumption that clause-initial predicates are verbal heads. This assumption is problematic for many VSO languages. L. proposes instead that the non-head-like behavior of predicates in VSO languages can be explained by assuming that a VP remnant, rather than the verbal head, raises to pre-subject position. Evidence for this proposal comes from San Lucas Quiavini Zapotec, an Otomanguean language of southern Mexico that also allows verbs and phrasal expressions to appear interchangeably in many syntactic contexts. L. shows that VP-remnant movement not only accounts for the syntactic distribution of verbs in SLQZ, but also accounts for the linear ordering of SLQZ verbal morphemes, which would have to be derived from an unattested underlying order of functional projections under standard accounts of verb movement. DAI 60(8):2895-A.] [# AAG9940493]

**Muscavitch**, Frederick H. Ph.D., Univ. of Wisconsin-Milwaukee, 1999. *Oneida Language Loss: Reasons and Answers*. 318 pp. [Although the Oneidas of Wisconsin have initiated many efforts to preserve their traditional language, drawing on resources unavailable to many other native groups, they have failed to produce new speakers. M. reports on interviews with tribal leaders, educators, and speakers, and compares the local data with that of other communities, native leaders, and linguists. DAI 60(8):2773-A.] [# AAG9942197]

**Parkinson**, David J. Ph.D., Cornell Univ., 1999. *The Interaction of Syntax and Morphology in the Acquisition of Noun Incorporation in Inuktitut*. 354 pp. [Seeking support for the analysis of noun incorporation as a syntactic process, P. carried out two experiments (an Elicited Imitation task and a picture-choice task) on children 4 to 6 who were acquiring Inuktitut as their first language in Arviat, NWT. A statistical analysis of the responses showed that the children were able to process and interpret sentences involving noun incorporation constructions with as much ease as those containing no noun incorporation; and further, that they were able to process and comprehend sentences containing the various manipulations of interpretation. P. argues that these results show noun incorporation to be a superficially morphological and underlyingly syntactic process, and furthermore that children acquiring Inuktitut are aware of this at as early as four years of age. DAI 60(8):2896-A.] [# AAG9941199]

**Riley**, Timothy G. Ph.D., Univ. of Washington, 1999. *It's Alive! Grammatical Animacy in Russian, Polish, and Czech*. 188 pp. [In all Slavic languages which retain nominal inflection, animacy is expressed in masculine singular nouns by means of a syncretism between the ACC and GEN cases, the so-called GEN-ACC case. However, in all these languages there are nouns which take the GEN-ACC case even though they denote nonliving objects. This phenomenon of "grammatical animacy" has structural parallels in some Native American languages, especially those of the Algonquian family, such as Ojibwa. In Mark Johnson's FIGURE/GROUND distinction, grammatically animate nouns belong to the category of FIGURE. However, not all FIGURES are predictably grammatically animate. R. suggests that a category of "Personal Space Nouns"—FIGURES that are often in direct contact with our faces or bodies—would include most of the non-living objects that tend to be grammatically animate. DAI 60(4):1108-A.] [# AAG9924130]

[Copies of most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased, in either microform or paper format, from University Microfilms International, 300 N. Zeeb Rd. Ann Arbor, MI, USA 48106-1346. The UMI order number is given at the end of the entry. Microform copies are \$32.50 each, xeroxed (paper-bound) copies are \$36 each (to academic addresses in the US or Canada). Unbound copies are available for \$29.50 over the web. Prices are in US dollars and include shipping and handling. For orders and inquiries from the US or Canada telephone UMI's toll-free number: 800-521-3042. From elsewhere telephone 734-761-4700, ext. 3766; or fax 734-973-7007. Orders can also be placed at UMI's website: <http://www.umi.com/hp/Support/DService/s/>]

## NEW MEMBERS/NEW ADDRESSES

Although the Society's hardcopy *Membership Directory* is printed only once a year, at the beginning of February, the *Newsletter* lists new members and changes of address every quarter. The electronic version of the *Membership Directory* at the SSILA website is kept current.]

### New Individual Members (January 1 to March 31, 2000)

- Avelino**, Heriberto — Dept. of Linguistics, UCLA, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543 (avelino@ucla.edu)  
**Bailey**, Ashlee — Dept. of Linguistics, 1203 Dwinelle, UC Berkeley, Berkeley, CA 94720-2650 (ashlee@uclaberkeley.edu)  
**Ball**, Catherine N. — National Science Foundation, Room 995, Arlington, VA 22230 (cball@nsf.gov)  
**Callahan**, Barbara M. — 84 Main St., Stanhope, NJ 07874 (paddy@interactive.net)  
**Davis**, Cathlin M. — 511 W. Johnson St., Apt. 201, Madison, WI 53703 (cmdavis1@students.wisc.edu)  
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## 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 (SAII).** Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

**ASAIL Notes.** Newsletter of the Association for the Study of American Indian Literatures. Appears 3 times a year. Editor: Scott Stevens, Dept. of English, Arizona State University, Tempe, AZ 85287. Subscription by membership in ASAIL, see above.

**American Indian Language Development Institute (AILDI).** Annual 4-week training institute (2000: June 5-30) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. Workshops, classes, lectures, with college credit given. Contact: AILDI, D of Reading & Culture, College of Education, Room 517, Box 210069, U of Arizona, Tucson, AZ 85721-0069 (e-mail: kfbegay@u.arizona.edu; website: http://w3.arizona.edu/~aisp/aildi.html).

**Stabilizing Indigenous Languages.** Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 7th meeting will be held in Toronto, May 11-14, 2000. Visit the conference website: (http://www.oise.utoronto.ca/MLC/sile).

### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference.** Meets annually at various locations. The 2000 meeting will be held in Smithers and Moricetown, BC, Canada, June 9-10, preceded by a one-day workshop on Athabaskan prosody, June 8. Contact: Sharon Hargus, Linguistics, U of Washington, Box 354340, Seattle, WA 98195-4340 (sharon@u.washington.edu). [See "News from Regional Groups" above.]

**ANLC Publications.** Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (fyantp@uaf.edu).

**Inuit Studies Conference.** The next conference (the 12th) will be held at the U of Aberdeen, Scotland, August 23-26, 2000. Contact: Dr. Mark Nuttall, Dept of Sociology, U of Aberdeen, Aberdeen AB9 2TY, Scotland (fax: +44-1224-273442; e-mail: soc086@abdn.ac.uk).

**Études/Inuit/Studies.** Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US (elsewhere) for individuals; \$25 Can/US for students; \$65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K 7P4, Canada (tel: 418/656-2353; fax: 418/656-3023; e-mail: etudes.inuit.studies@fss.ulaval.ca).

### AI.GONQUIAN/IROQUOIAN

**Algonquian Conference.** Interdisciplinary. Meets annually during the last weekend in October. The 2000 conference will be held at McGill U in Montreal. Contact: Toby Morantz, D of Anthropology, McGill U, Montreal, Quebec H3A 2T7, Canada (morantz@leacock.lan.mcgill.ca).

**Papers of the Algonquian Conference.** Current issue: vol 29 (Thunder Bay, 1997), \$44. Some back issues are also available (vol. 8, 21-23, 25-28); write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca).

**Algonquian and Iroquoian Linguistics.** Newsletter. Four issues/year. \$12/year (US & Canada, US dollars to US addresses); write for rates to other countries. Editor: John Nichols, Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (jnichol@cc.umanitoba.ca).

**EASTERN CANADA**

**Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA).** General linguistics conference, annually in early November. Papers on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) especially welcome. The 1999 conference was held at Mount Allison U, New Brunswick (wburnett@mta.ca).

**NORTHWEST**

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 2000 meeting (the 35th) will be held August 16-18, 2000, at Mount Currie, BC, close to Pemberton. Papers are due by Monday, June 12. Contact: Henry Davis, D of Linguistics, UBC, 1866 Main Mall, Vancouver, BC V6T 1Z1, Canada (henryd@interchange.ubc.ca). [See "News from Regional Groups" above.]

**CALIFORNIA/OREGON**

**California Indian Conference.** Interdisciplinary. Next meeting: Rancho Cucamonga, CA, Oct. 14-15, 2000. Contact: Prof LaMay, English D, Chaffey College, 5885 Haven Ave, Rancho Cucamonga, CA 91737-3002 (jlamay@chaffey.cc.ca.us).

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in June or early July. The 2000 meeting will be held June 17-18 at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, 1203 Dwinelle Hall, U of California, Berkeley, CA 94720-2650 (e-mail: hinton@socrates.berkeley.edu; tel: 510/643-7621). [See "News from Regional Groups" above.]

**Proceedings of the Hokan-Penutian Workshop.** Five volumes in print: 1988 (\$8), 1989 (\$6.50), 1993 (\$16), 1994-95 (\$14), and 1996 (\$15). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order other volumes from: Dept of Linguistics, UC-Berkeley, CA 94720.

**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. \$19. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709.

**PLAINS/SOUTHEAST**

**Conference on Siouan and Caddoan Languages.** The 2000 Conference (the 20th) will be held on June 2-3, in Anadarko, Oklahoma, hosted by the Wichita and Affiliated Tribes. Proposal deadline, May 12. Contact: David Rood, D of Linguistics, U of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu) [See "News from Regional Groups" above.]

**SOUTHWEST/MEXICO**

**Encuentro de Lingüística en el Noroeste.** Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Next meeting, Nov. 29-30 & Dec 1, 2000. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx). [See "News and Announcements" above.]

**Friends of Uto-Aztecan.** Linguistics. Usually meets annually in the summer. The 2000 meeting will be held on July 28-29 in Chapala, Jalisco, México, organized by the D de Estudios en Lenguas Indígenas de the U of Guadalajara. Contact: José Luis Iturrioz Leza (lindigen@udgserv.cencar.udg.mx) [See "News from Regional Groups" above.]

**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, Cuidad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Cuidad Universitaria, 04510 México, DF, MEXICO.

**Kiowa-Tanoan and Keresan Conference.** Linguistics. Meets annually in the summer, usually at the U of New Mexico. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

**Talocan.** Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@redvax1.dgsca.unam.mx).

**MAYAN**

**Mayan Linguistics Newsletter.** \$5/year to US (\$8 foreign air mail). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685 (gberry1155@aol.com). Make checks payable to the editor.

**Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas.** Annual meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing), usually mid-March. Contact: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (tel: 512/471-6292; e-mail: mayameet@ccwf.cc.utexas.edu).

**SOUTH AMERICA**

**Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL).** Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (dquesada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.ufir.br), and Lucía Golluscio (lag@filo.uba.ar).

**GT Línguas Indígenas.** Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MIA); circulates newsletter. Contact: Lucy Seki, R. Humberto Erbolato 22, 13089-130 Campinas SP, BRAZIL (lseki@turing.unicamp.br).

**Correo de Lingüística Andina.** Newsletter for Andeanist linguists. \$4/year. Editor: Clodoaldo Soto, Center for Latin American Studies, U of Illinois, 910 S 5th St #201, Champaign, IL 61820 (s-soto3@uiuc.edu).

**GENERAL LATIN AMERICA**

**Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALLIA).** Newsletter; Annual Symposium, usually in the Spring. For information: Mary H. Preuss, President, LAILA/ALLIA, Pennsylvania State U, McKeesport, PA 15132-7698.

**Latin American Indian Literatures Journal.** Texts and commentaries, other papers, on indigenous literatures. \$25/volume (2 issues) (\$35 to institutions). Editor: Mary H. Preuss, Pennsylvania State U, McKeesport, PA 15132-7698.

**International Congress of Americanists.** Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The next (50th) ICA will be held in Warsaw, Poland, in July, 2000. For information visit the ICA website (<http://www.cesla.ci.uw.edu.pl/50ica/>).

**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.

**Ibero-Amerikanisches Institut.** German non-university institution with an important library on all matters referring to Latin America. Publishes various monograph series and a journal, *Indiana*, devoted to the indigenous languages and cultures of the Americas, and sponsors some non-fieldwork research activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY (<http://www.iai.spk-berlin.de/>).

**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 (<http://www.sil.org/>).

**THE SOCIETY FOR THE STUDY  
OF THE INDIGENOUS LANGUAGES  
OF THE AMERICAS**

SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2000 are \$13 (US) or \$21 (Canadian). Dues may be paid in advance for 2001 and 2002 at the same rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website at <http://www.ssila.org>.

