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SSILA BUSINESS

Results of the 2000 Elections

A total of 169 ballots were received by the announced deadline of December 31, 2000. Thirteen ballots were cast by e-mail, the remainder in standard paper format. Elected were:

*Vice President (2001) and President-Elect for 2002:* **Ken Hale**  
*Member at Large of the Executive Committee (2001-03):* **Akira Yamamoto**  
*Secretary-Treasurer (2001):* **Victor Golla**  
*Member of the Nominations Committee (2001-03):* **Karen Dakin**

Minutes of the 2000 Annual Business Meeting

The 20th annual business meeting of the Society was called to order by the president, **Sarah Grey Thomason**, at 12:17 pm, Friday, November 17 2000, in the Yosemite C Room of the San Francisco Hilton, as part of the 39th Conference on American Indian Languages and the 99th Annual Meeting of the American Anthropological Association. Approximately 50 members were in attendance.

The Secretary/Treasurer delivered his report for the fiscal year ending October 31, 2000. He announced that the regular membership of the Society now stands at 860, a decline of 16 members since the last annual meeting — the first net decline in several years. The consequent small loss of revenue, together with slowly rising expenses, led him to recommend to the Executive Committee that annual individual dues be raised to \$15 commencing in 2002. He also noted with sadness the passing of three senior colleagues, **Sven Liljeblad**, at the age of 100, **R. H. Robins**, and **Charles F. Hockett**. Four issues of the *SSILA Newsletter* were published, and twenty-four *Bulletins* distributed by e-mail to approximately 1200 addresses. The Society also continued to maintain an impressive website, now hosted by a commercial server (PennyHost.com) after some difficulties with our previous host at UC Davis. However, we are now in need of a new website manager, following the recent resignation of **Autumn Bouck** who has served us well for the past four years.

The Secretary/Treasurer then distributed and briefly commented on the Society's annual financial statement (below).

ANNUAL FINANCIAL STATEMENT: Fiscal Year 2000  
 (Nov. 1, 1999 to Oct. 31, 2000)

TREASURY BALANCE, Oct. 31, 1999	(192.47)
2000 INCOME	
Membership dues for current year (570 @ \$13.00)	7,410.00
Dues in arrears or retroactive to previous year(s)	624.00
Institutional subscriptions to <i>SSILA Newsletter</i>	524.52
Unrestricted contributions	1,694.86
Contributions to the Wick R. Miller Travel Fund	217.00
Sales of 2000 <i>Membership Directory</i> (164 @ \$3.50)	574.00
Sales in advance of 2000 and 2001 <i>Membership Directory</i>	147.00
Total current year income	11,191.38
Dues collected in advance (152 @ \$13.00)	1,976.00
Total 2000 income	13,167.38
2000 EXPENSES	
Printing (including typesetting):	
<i>SSILA Newsletter</i> , 4 issues	6,187.12
2000 <i>Membership Directory</i>	347.49
Miscellaneous	448.28
Total Printing	6,982.89
Postage for <i>Newsletter &amp; Membership Directory</i>	3,815.90
Other postage	332.13
Other expenses:	
LSA (charges for Annual Meeting, Jan. 2000)	511.00
AAA (Special Event fee, for Nov. 2000 Meeting)	200.00
Corporation expenses (filing fees)	10.00
Envelopes and stationery; other office supplies	448.57
Computer services (hosting ssila.org domain)	135.00
SSILA Travel Awards and subsidies	1,006.00
Bank account fees (Bank of America)	31.50
Rental of P.O. Box 555, Arcata, CA 95518	44.00
Total other expenses	2,386.07
Total 2000 expenses	13,517.16
Annual surplus/(deficit)	(349.78)
TREASURY BALANCE, Oct. 31, 2000	(542.25)

President Thomason made the following announcements and presentations:

- Announced that **Eric Hamp**, one of the founders of the Conference on American Indian Languages and of SSILA, had celebrated his 80th birthday on November 16. Eric, who was present at the meeting, made some brief remarks and was greeted with sustained applause.
- Summarized the Society's actions during the year on the **Chief Illinewek** matter, and read a letter from the Linguistic Society of America announcing that the resolution that SSILA had submitted at the Chicago meeting in January 2000, and that had been submitted to the LSA membership for a mail vote, had passed.
- Recognized **Sergio Meira** (Rice University/MPI Nijmegen), winner of the 2000 Mary R. Haas Award. **Louanna Furbee**, representing the Haas Award Committee, formally congratulated Meira.
- Announced that **Mary S. Linn** (University of Kansas) was the recipient of the 2000 Wick R. Miller Travel Award.
- Announced the establishment of the series, *Studies in the Indigenous Languages of the Americas*, at the University of Nebraska Press, as the vehicle for publication of the manuscripts receiving the Haas Award. **Douglas Parks**, editor of the series, made a few remarks.
- Called on **Marianne Mithun** to update us on plans for a summer meeting in Santa Barbara, July 6-8. Marianne will have information on accommodations ready for us to distribute with the call for papers in January.
- Announced the decision of the Executive Committee that SSILA will henceforth to allow papers at its annual and summer meetings to be delivered in Spanish, if accompanied by an English abstract.

New Business was then called for.

- On the initiative of the Executive Committee the meeting was asked to discuss procedures for designating new Honorary Members. A lively discussion ensued, with particular interest in whether the status of Honorary Member should be restricted to scholars residing outside the US and Canada. A motion was made by **Wallace Chafe** to instruct the Executive Committee not to make such a restriction, and this motion passed unanimously on a voice vote.
- **Colette Grinevald** suggested that we drop the Travel Award donation line on the dues form, since apparently few members were making such contributions. After discussion it was decided not to do this.

No further business being raised, President Thomason presented the fictive gavel to incoming President **Jane Hill**, who was not present, and on behalf of Hill adjourned the meeting at 1:15.

### Summer Meeting at UC Santa Barbara

The 2001 SSILA Summer Meeting will take place on the weekend of July 6-7, on the University of California campus at Santa Barbara, in conjunction with the LSA Linguistic Institute. The meeting will be co-hosted by WAIL (the Santa Barbara Workshop on American Indigenous Languages). Local organizers will be Marianne Mithun and Greg Brown. The WAIL/SSILA meeting will be directly followed on Sunday July 8 by the annual meeting of the Friends of Uto-Aztecan, to be held at the Santa Barbara Museum of Natural History. A Call for Papers is being distributed with this issue of the *Newsletter*, and may also be found at the SSILA website ([www.ssila.org](http://www.ssila.org)). Abstracts are due by March 15. For further information contact Marianne Mithun ([mithun@humanitas.ucsb.edu](mailto:mithun@humanitas.ucsb.edu)) or Greg Brown ([glb2@umail.ucsb.edu](mailto:glb2@umail.ucsb.edu)).

The next regular meeting of SSILA will be held with the LSA in San Francisco in January 2002. The call for papers for that meeting will be sent out with the April *Newsletter* and abstracts will be due on September 1.

### Contributions during 2000

During the 2000 fiscal year the Society received contributions totaling \$1911.86. Of this amount \$217 was specifically donated to the Wick R. Miller Travel Fund. The donors are listed below. Many thanks to each generous contributor!

*\$100 or more:* Nicholas P. Barnes; Ives Goddard; William H. Jacobsen, Jr.; Dale Kinkade; and Miles Paul Shore.

*\$50-\$99:* Michael K. Foster; Karl Kroeber; Monica Macaulay; T. Dale Nicklas; Robert L. Oswalt; Keren Rice; Karl V. Teeter; Akira Yamamoto; and Philip D. Young.

*\$20-\$49:* Judith Aissen; Catherine N. Ball; Pam Cahn; Amy Dahlstrom; Scott DeLancey; Geoff Gamble; Colette Grinevald; Harriet Klein; Michael Krauss; Terry Langendoen; Carolyn MacKay; Sally McLendon; Osahito Miyaoka; Joseph Salmons; Arthur P. Sorensen; Larry & Terry Thompson; Takeo Tsukada; Hein van der Voort; and Willard Walker.

*Under \$20:* Richard Bauman; Garland Bills; Jill Brody; Barbara Burnaby; Jean Charney; Zane Dougherty; Raffaele Girlando; Irving Glick; Lucía Golluscio; Phil Hahn; Barbara Hollenbach; Robert L. Holloway; Andreas Kathol; Pat Kwachka; Yolanda Lastra; Martha Macri; Laura Martin; Judith Maxwell; Marlys McClaran; Jane McGary; Gunther Michelson; Tom & Doris Payne; Jürgen Pinnow; William Pulte; Philip Sapir; Leslie Saxon; James R. Sayers; Janine Scancarelli; Ray & Dee Stegeman; Sally Thomason; Frank R. Trechsel; María Eugenia Villalón; Rose E. Vondrasek; and Hanni Woodbury.

## EDITORIAL NOTES

### *Some Thoughts on Athabaskan Dictionaries*

I spent some happy evening hours over the Christmas break engrossed in the Jones & Jetté *Koyukon Athabaskan Dictionary*, whose publication was noted in the October *Newsletter* (p. 9). It now has a place of distinction on the SSILA dictionary shelf, standing imposingly between Young & Morgan's Navajo, which it equals both in physical and lexical substance, and Kari's Ahtna, from which it borrows its structural model. Modern Athabaskanists may have produced only one comprehensive grammar—Keren Rice's *Slave*—but they can now claim three definitive dictionaries, each an enormously complex and deeply analytic work.

A case could be made that the relentlessly polysynthetic nature of Athabaskan is most easily portrayed in the format of a dictionary. If Sapir had lived to write the Navajo sketch he planned, he would undoubtedly have done it justice, but like Mozart he composed in his head and he died before writing out a single page of his promised contribution to *Linguistic Structures of Native America*. Absent a product of Sapir's genius, the most satisfying descriptions of Athabaskan have tended to be lexicographic, beginning with that magnificent founding document, Father Émile Petitot's *Dictionnaire de la langue dènè-dindjié*, a synoptic lexicon of three northern languages that was published in Paris in 1876.

Another early milestone in Athabaskan lexicography was the *Ethnologic Dictionary of the Navaho Language*, published by the Franciscans of St. Michaels mission in 1910. The anonymous editor of this magnificent work was Father Berard Haile, who later became Sapir's close friend and correspondent ("Dear Berard",

"Dear Ed"). Fully fluent in Navajo from his first years at St. Michaels, Haile, in the best tradition of Catholic missionary orders, treated Navajo traditional culture and religion with deeply respectful attention. The *Ethnologic Dictionary* is a Wörter und Sachen document unparalleled in 20th century North American Indian linguistics. It is one of those unique works that nobody is ever going to reprint, and my battered copy is on almost constant loan.

Probably the most imposing book ever written on an Athabaskan language is Father Adrien-Gabriel Morice's two-volume magnum opus, *The Carrier Language* (1932), accurately identified by its subtitle as "A Grammar and Dictionary Combined." I inherited a copy of this weighty tome (twelve pounds on our kitchen scale) from Harry Hoijer, who had received it as a review copy. I don't think Hoijer's review ever got written, which is probably for the best. His marginal notes say some very unkind things. Hoijer's generation, raised on Bloomfield's Postulates, saw the job of the linguist as analogous to that of the engineer at the drafting table: it was all about schematic precision and parsimony. Father Morice—a French Oblate who was born in 1859 and died in 1938—was many things, but no one ever accused him of being parsimonious. His evolved prose style lay somewhere between the Baroque and the Rococo, and his notion of structural elegance in *The Carrier Language* was to number its paragraphs consecutively from 1 to 2846. But the work remains oddly useful in serendipitous ways (paragraph 167 gives us a list of church terms—"locutions which partake of the nature of a periphrasis...for which the author of this work is responsible"; while paragraphs 2442 through 2493 treat the "pluralitive, numerositive, totalitive, and excess-denoting" verbs, which "owing to their great fondness for exaggeration" the Carriers "make very liberal use of"), and, like the Koyukon dictionary, it's fun to curl up with on a winter night. Hoijer's "The Apachean Verb," I can tell you, is no fun at all.

While the formation of the great Navajoist team of Robert W. Young and William Morgan, Sr., dates to the early 1940s, Bob Young (who at 88 is still a vigorously productive scholar) began his linguistic career in the 1930s under the tutelage of that most unusual of linguists, John P. Harrington. Together with Harrington he designed and promoted the "government orthography" that has long been standard for Navajo, and it was while working for the BIA that he met and befriended Willie Morgan, an "interpreter" five years his junior. The first version of Young & Morgan's *The Navajo Language* (to be precise, *The Navaho Language*) was issued as a US Indian Service document in 1942. Although copies of this original printing are rare it was republished by the Deseret Book Company in Salt Lake City in 1976 and remains widely available. Intended to be a practical manual for people who needed to learn Navajo quickly, Y&M version 1.0, as we might call it, is probably the best introduction to Athabaskan structure—certainly the most intellectually accessible one—ever published. Like Father Morice's Carrier it is a grammar and dictionary combined, although unlike Morice you can usually tell where the one ends and the other begins. It is basically a dictionary with an explanatory grammatical sketch, although the two interrelate in complex and mutually informative ways. Since the publication of this first version, two (or perhaps three) other versions of Y&M have been released: Y&M 2.0 (subtitled "A Grammar and Colloquial Dictionary") in 1980, Y&M 3.0 ("Revised") in 1989, and in 1992

*Analytic Lexicon of Navajo*, which could be considered a mutated Y&M aimed at linguists. Although immensely more detailed (and considerably heavier) none of the later Y&Ms quite do the trick in the way the original did.

Important as Y&M is, the benchmark of modern Athabaskan lexicography was set by James Kari's *Ahtna Athabaskan Dictionary* in 1990. Jim, who recently retired after several decades at the Alaska Native Language Center, has retooled Athabaskan morphosyntax more thoroughly than any linguist since Sapir, and his analysis of verb stem variation (and the diachronic interpretation of stem shape—including tonogenesis—that it entails) has permanently altered the way linguists think about Athabaskan verbs. If this intrigues you, the place to find out about it is not in any of Jim's journal articles and monographs (though they are there to consult) but in the Ahtna dictionary, which lays out his scheme in lucid detail, lexeme by lexeme.

Jim also served as General Editor of the *Koyukon Athabaskan Dictionary*, and was responsible for its final format, which is quite similar to (and has all of the advantages of) his Ahtna dictionary. (Both books were produced in Lexware, the program that Bob Hsu developed for Larry & Terry Thompson's Salish work.) But while the KAD can be used, like Kari's Ahtna, as a guide to the modern interpretation of Athabaskan morphosyntactic structure, it is a great deal more than this. Most distinctively, it is an intergenerational collaboration that knits together in one book nearly all of the major styles of Athabaskanist work of the last 150 years.

In addition to Kari's editorial role, the KAD has two authors, equal in importance—one living, and one dead for three quarters of a century. The living one, Eliza Jones, was born in the 1930s into a Koyukon family that was still following the traditional yearly round of fishing, hunting, and berry-picking, and is a fluent bilingual. She moved to the village of Koyukuk after her marriage in 1959 and was drawn into linguistic work there by the Wycliffe Bible translators Dave and Kay Henry. In 1973 she joined the ANLC to take charge of its Koyukon projects, and settled down to work on the KAD for 25 years. She had colleagues from time to time—Chad Thompson and Melissa Axelrod most significantly—but the KAD was always her special task.

The deceased co-author of the KAD is the missionary priest, Jules Joseph Jetté (1864-1927). Father Jetté's life, like Father Morice's, was cut to a 19th century pattern that is hard for us today to appreciate. The son of a wealthy Montreal patrician, he was raised in a milieu not substantially different from Pierre Elliott Trudeau's 60 years later, but rather than turn his Jesuit education to secular uses Jetté joined the order and was ordained. As he neared 40 (Trudeau's age when he decided to try his hand at politics) Jetté suddenly and enthusiastically volunteered for an Alaska mission. (At this time the Jesuits administered their Alaska missions from Canada; later they were transferred to the Province of Seattle.) He spent the next quarter century on the Yukon River, principally at Nulato, a "bum priest" in the shabbiest of clothes who was still remembered decades later as good Father Jeddy. He was a loner whose greatest pleasure was to write by oil lamp through the long winter nights, and he finally emerged from the bush only when he suffered a hernia trying to lift a log. He never fully recovered from

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this injury, and when he returned to Alaska in 1926 to help out another isolated Jesuit, in Yup'ik country further down the Yukon, he didn't survive the winter.

At his death Father Jetté left behind an astounding collection of meticulously handwritten manuscripts on Koyukon language and ethnography, including the core of the KAD—a 2,344 page dictionary with nearly 4,000 entries. These manuscripts, which today reside in the Provincial Archives at Gonzaga University, constitute a descriptive and analytic corpus equivalent in size to Morice's Carrier work, but linguistically far superior. In the 1960s Mike Krauss tracked down Jetté's manuscripts and made a microfilm copy for the ANLC archives, and in the 1970s it was he who brought Jones and Jetté together and saw to it that a Koyukon Dictionary Project was established and funded. The result is at last before us. Anyone who has an interest in Athabaskan, in Alaskan peoples, or in the history of linguistic research on the northern fringe of the continent, should have a copy of this amazing volume on their own dictionary shelf.

—VG

## CORRESPONDENCE

### In further praise of Whorf...

Nov. 6, 2000

I agree with your editorial about Whorf being a master craftsman (*SSILA Newsletter* 19.3, October 2000), and I'd like to add to the story.

First, it's worth reminding *SSILA* members of Whorf's *Decipherment of the Linguistic Portion of the Maya Hieroglyphs*, Smithsonian Annual Report 1941:479-502, reprinted in *Language, Thought, and Reality*, edited by John B. Carroll, 173-98 (MIT Press, 1956). That article called attention to the importance of the "Landa alphabet" for the decipherment of Maya script, at a time when nobody was ready to hear such a thing. Eric Thompson, the grand panjandrum of Maya studies in those days, poo-pooed the idea, and it fell into oblivion for decades — until Yuri Knorozov revived it, and current decipherment research took off from there. (I'm writing as a non-Mayanist, but Whorf's pioneering role is now well recognized by glyph scholars.)

Second, a more personal point: Whorf's Nahuatl sketch played a big part in getting me into linguistics. I was a Spanish major at Berkeley in 1947, and in the summer of that year I attended the Spanish language summer school of the University of Mexico, in Mexico City. Apart from some courses in Spanish, I audited one in Nahuatl — which was a terrible course, but it got me interested, and I started looking at the Colonial grammars. Back in Berkeley, I continued poring through those dusty tomes, but felt increasingly frustrated with their obscurities ("this can be learned only from the lips of a native speaker"). Then somehow, in the library catalog, I found Whorf's sketch in *LSNA*, and suddenly a host of things became clear! Not everything, of course, because some of Whorf's technical terminology was unfamiliar to me, but I got the message that there was something called linguistics that I needed to study. And lo and behold, there was Murray Emeneau's course listed in the catalog (I think it was "Classics 170" at the time), and I enrolled — and the rest is my history.

— William Bright  
1625 Mariposa, Boulder, CO 80302  
(william.bright@colorado.edu)

I read your piece on Whorf with interest, and I like the fact that you point to Whorf's gift as a linguist and field worker. He has certainly been underestimated, if not maligned, as an Americanist. I wonder whether you have seen John E. Joseph's article on "The Immediate Sources of the 'Sapir-Whorf Hypothesis'," which appeared in *Historiographia Linguistica* 23:3.365-404 (1996). I'd say that it complements Whorf's intellectual interests quite well.

—E. F. K. Koerner  
Department of Linguistics, University of Ottawa  
Ottawa K1N 6N5, CANADA

### ...and in defense of Hoijer

November 22, 2000

Victor Golla's discussion of Michael Silverstein on Whorf in the latest *Newsletter* is very valuable. Whorf's gifts as a linguist need to be kept to the fore—not only a gift for analysis, to be sure, but for much of the range of concerns of those who were shaping the profession of linguistics in his day. He wrote about his own dialect of English, and contributed to extending the classification of American Indian languages beyond John Wesley Powell.

Golla does evidently think that the impression that Whorf was interested in the relation between linguistic pattern and cultural pattern was the work of others. It is in his own writings. For those who are willing to entertain the possibility that those who use a language may relate its patterns to patterns in other things they do, his ideas on this are stimulating. And although Whorf himself entertained far-reaching implications for such connections, much of his work was down-to-earth.

It is particularly unfortunate to have people such as Harry Hoijer referred to with smearing terms, such as "marketed." I was a student of Harry Hoijer, taking his course in Athapaskan at the 1953 Linguistic Institute at Indiana, and my wife and I moved as graduate students to UCLA in 1954 because of him. He was as sober and restrained as Norwegians are sometimes thought to be. His own work on motion in Navajo language and culture is careful correlation. I followed his example in my papers "On cognitive style in language" and "Two types of linguistic relativity." Like Hoijer with languages he knew, I considered what I was doing with Chinookan essentially "descriptive"—identifying shared patterning.

The nature of the period in which Whorf's work was brought to the center of attention should be remembered. It was after the Second World War, when some of what had occurred before that war was being brought back to attention. Sapir and Whorf were dead. Their work was somewhat in obscurity, especially for those for whom the thrust of linguistics was now purely descriptive and formal. Its historical closeness to anthropology was strained. Whorf's work (and Sapir's) indicated an area of research in which the interests of descriptive linguistics and cultural anthropology were linked. Hence the 1953 conference in Chicago, organized by Hoijer.

The interest in Whorf's ideas came about because of loyalty to a dead teacher and a dead colleague, and a felt need for ideas that helped maintain the connection between linguistics and cultural anthropology.

— Dell Hymes  
Dept. of Anthropology, Univ. of Virginia  
Charlottesville, VA 22906

["Marketed" was probably too brash a metaphor, and I apologize to Dell and anyone else who felt it was a slur. My point was that Whorf's and Sapir's ideas belonged to the 1930s, while the "Sapir-Whorf Hypothesis" (the coinage was Hoijer's) was a creation of the 1950s. — VG]

**Tense Matters**

December 10, 2000

In Bill Bright's discussion of **Osceola** ("The Placename Department" in *SSILA Newsletter* 19.3, p. 6), he states that "the 'black drink' was an herbal infusion used in ceremonies." For thousands of Creeks every summer it still is, although no mention is made of this fact in Martin & Mauldin's *A Dictionary of Creek/Muskogee*, on which Bright relies (see the entry for *vsse*, p. 143). Mrs. Mauldin is a fine Christian woman and the new dictionary is a vast improvement over the older missionary one, but certain biases continue against those practicing their traditional religion. A reminder that tense is important.

— Jay Miller  
(jaymiller4@juno.com)

**Some new Harrington notes discovered**

December 14, 2000

For scholars who believe there is still John P. Harrington material to be found, here is heartening news.

Gerald Cassidy was an internationally renowned artist who was part of the Santa Fe (New Mexico) art colony in the 20s and 30s. His wife was Ina Sizer Cassidy, a writer (and occasionally a sculptor) and Gerald's amanuensis. Gerald first gained widespread recognition when he painted the murals for the Indian Arts Building at the 1915 Panama-Pacific Exposition. Prior to this, the Cassidys had met Harrington, probably in connection with the School of American Archaeology (now the School of American Research) in Santa Fe. Harrington invited them to come to Ventura for nine months in 1912-13 to paint portraits of Chumash Indians. Gerald seems to have completed at least nine portraits; where they are now is not known, though they were sold by Ina in 1955 to a Texas contractor named Robert E. McKee.

While in Ventura, Ina Cassidy learned to make Chumash baskets from Fernando Librado and left a series of notes on basketry techniques (including several pages headed "Fernando's baskets") and plant materials. Some of these notes have linguistic annotations in Harrington's hand. There is also a list of ten kinds of baskets in Harrington's hand, in a somewhat "normalized" orthography, probably developed for an article that he and the Cassidys were writing (but never published) on Chumash basketry. Ina also interviewed Candelaria Valenzuela, and there is a series of notes on pregnancy and childbearing. It seems likely that Harrington was training Ina in his own field techniques.

Also Harrington's is a list of seven Ventureño consultants and some genealogical and residence information for them. There are also three fair copy mss. in Harrington's hand: "The Prototype of the Navaho Blanket" (8 pp.); "Primitive Indian Basketry" (8 pp.); and "Pueblo Indian Pottery Making" (9 pp.). Accompanying these is a list of the illustrations that Harrington asked Gerald to prepare, and a series of pencil drawings (by Gerald? Ina?) showing Chumash hairstyles, clothing, footwear, and personal ornamentation.

I made copies of 78 pages of this material (much of it on the yellow and white foolscap so characteristically associated with this period of Harrington's work). There may be more scattered through the collection.

The originals are housed in the Bancroft Library, University of California, Berkeley, in the Cassidy Family Papers (MSS 67/1 p), carton 7, folders on "Indian basketry" (1) and "Indians" (2). Details can also be found in the Bancroft on-line catalog and finding aid ([library.berkeley.edu/BANC](http://library.berkeley.edu/BANC)).

There are three other Cassidy collections: Pictures, Portraits (mainly photographs), and Phonotapes. I will be doing further research on these as time allows, and will report on any more manuscript notes of Harrington's

that I come across. (In the Cassidy correspondence there is a series of more than 40 letters that Harrington wrote to the Cassidys during this period.)

— Kathryn A. Klar  
Celtic Studies Program  
University of California, Berkeley

**Finding SIL publications**

October 31, 2000

Recently, SIL on the international level has changed its name from "Summer Institute of Linguistics" to "SIL International." SIL-Mexico, where I work, still uses the traditional name in its full form, plus the Spanish "Instituto Lingüístico de Verano", as well as the abbreviations SIL and ILV, but other SIL subdivisions in the Americas are doing different things.

The title "SIL Publications in Linguistics" now refers only to items published in Dallas by SIL International. It does not include books published by regional subdivisions such as SIL-Mexico or the SIL branches in Colombia, Brazil and Peru. Each of these groups has its own substantial publication program. (SIL-Mexico, for instance, has a series of over 40 bilingual dictionaries, five grammars, a series of workpapers, and other things of interest to SSILA members.) If you were to write to the Dallas address and ask for a catalog of their publications, I think it would be unlikely that you would get information on these regional publishing operations. You would probably get a list only of the things published in Dallas. (The general SIL website — [www.sil.org](http://www.sil.org) — has links to the websites maintained by the various branches, but without any indication that specialized publications can be ordered only at those sites.)

I realize that, to the outside world, SIL often seems like a monolithic entity. In fact, the work in each country tends to function somewhat independently of the rest of the organization, and this is especially true in the Americas. This independence, I believe, helps SIL do a better job in publication, since we can put out more things this way than we would if we had a single centralized operation, and the editing and production can be done closer to where the authors are. However, it can make some publications harder to find.

It would be good if the "Regional Networks" section of the SSILA Newsletter could help people zero in more directly on resources that SIL has available for specific parts of the Americas. Could you perhaps include contact information for the different SIL branches, either by expanding the existing general paragraph on SIL or by adding a separate new paragraph for each branch?

—Albert Bickford  
SIL-Mexico  
Box 8987, Catalina, Arizona 85738

[These suggestions have been implemented in this issue. — VG]

**Correction**

Nov. 21, 2000

A small correction to the October issue of the *SSILA Newsletter*: In the entry for the Atlantic Provinces Linguistic Association in "Regional Networks" (p. 17, under Eastern Canada) you should update the last line to read: "The next meeting will be held at the beginning of November 2001 at Dalhousie University in Halifax, Nova Scotia, Canada. Organizer is Raymond Mopoho ([rmopoho@is.dal.ca](mailto:rmopoho@is.dal.ca))."

— Marie-Lucie Tarpent  
Dept. of Modern Languages, Mount St. Vincent Univ.  
Halifax, Nova Scotia B3M 2J6, CANADA

## OBITUARY

### Charles F. Hockett (1916-2000)

Charles Francis ("Chas") Hockett, one of the best-known figures of 20th century American linguistics and anthropology, died in Ithaca, New York, on November 3, 2000, at the age of 84, following a brief illness. In addition to his extensive work as a theoretician and generalist, he made many important contributions to Algonquian studies, and was a founding member of SSILA.

Hockett was born on January 17, 1916 in Columbus, Ohio, where his father, Homer Carey Hockett, taught at Ohio State University. He entered Ohio State in 1932 at the age of 16, graduating with a joint B.A. and M.A. in ancient history in 1936. He immediately went on to Yale for doctoral work in anthropology and linguistics, taking his Ph.D. in 1939 with a dissertation on Potawatomi grammar (published in a series of articles in *IJAL* in 1948). At Yale he studied briefly with Sapir and with the ethnographers George P. Murdock and Leslie Spier, and also took courses from his near-contemporaries Morris Swadesh, George Trager, and Benjamin Lee Whorf. The man who exerted the most decisive influence on his career, however, was Leonard Bloomfield, with whom he worked as a postdoctoral fellow at Chicago in 1939-41. Hockett's linguistics reflected the rigor and creativity of Bloomfield's methods more accurately than that of most other "Neo-Bloomfieldians," and as the intellectual executor of Bloomfield's papers he devoted considerable time to completing and extending his mentor's descriptive and comparative work in Algonquian.

During World War II Hockett prepared instructional materials in Chinese, and on returning to civilian life worked briefly on Barnhardt's *American College Dictionary* ("Many of the nontechnical definitions in the B's are mine," he once told an interviewer, "and I am especially proud of the entry on 'bubble'"). In 1946 he joined the Cornell University faculty as an Assistant Professor of Linguistics in charge of elementary Chinese. He spent most of his academic career at Cornell, rising eventually to the Goldwyn Smith Professorship of Linguistics and Anthropology. After retiring from Cornell in 1982 he was Visiting Professor of Linguistics and Semiotics at Rice University for several years. The recipient of numerous academic honors, Hockett served as President of the Linguistic Society of America in 1964, and in 1984 he delivered the American Anthropological Association's Distinguished Lecture.

In the 1950s Hockett was regarded by many of his peers as the preeminent figure in American linguistics. A truly interdisciplinary scholar — anthropologist as well as a linguist, descriptivist as well as comparativist — and also a lucid and engaging writer, Hockett was as close as we came in the immediate post-war decades to having a Sapir or Boas. His 1958 textbook, *A Course in Modern Linguistics*, was widely hailed as the standard introduction to the scientific study of language. In the 1960s, however, Hockett's career was unexpectedly shipwrecked in the storms of the Chomskian revolution. Like the mathematician Poincaré's refusal to accept Einstein's Special Relativity until confirming evidence could be adduced, Hockett's rejection of the generative model on deeply-held methodological principles cost him the

intellectual leadership of his field. By the late 1960s he was no longer regarded as a mainline linguistic theoretician, and for the last three decades of his life his contributions were largely retrospective or broadly synthesizing, although in the 1970s he espoused and defended Sydney Lamb's Stratificational Grammar.

In 1973 he published a broad panorama of human evolution and culture history, *Man's Place in Nature*, reminiscent in its systematic historicism of some of Kroeber's later works. Although an important and stimulating book (Hockett himself regarded it as his best) it was a commercial failure as a textbook. Ironically, a short popular article on "The Origin of Speech" which he published in the *Scientific American* in September 1960, and later subsumed in the 1973 work, has had a remarkably enduring success in the classroom. Generations of college students have learned of such "design features" of human language as "openness" and "duality of patterning" from this short piece, reprinted innumerable times and widely summarized in other textbooks.

In his later years Hockett devoted much of his creative energy to music. An accomplished performer on the flute and clarinet, he was also a prolific composer, writing piano music, songs, several marches (for the Ithaca Concert Band, in which he played), and even an opera. In January 1999 several of his works (including two short pieces for the musical saw) were performed at the 75th Anniversary meeting of the LSA, in Los Angeles, by his daughter, pianist and oboist Alpha Hockett Walker, and her husband David Weiss, principal oboist of the Los Angeles Philharmonic. A longer concert was given at Ithaca College in April 2000.

Hockett's work on American Indian languages, particularly the Algonquian languages, was substantial. He reported on his own field work on Potawatomi in several articles (1939a, 1948a-d, 1950), saw into print Bloomfield's work on Eastern Ojibwa and Menominee (1958b, 1962, 1975), and made numerous important contributions to comparative Algonquian (1942, 1948e, 1956a, 1957, 1964, 1981a). Perhaps his most widely-read Americanist paper was "What Algonquian is Really Like" (1966), a thumbnail sketch of (Central) Algonquian grammar, in which he characteristically strove to lay out the structural facts in the clearest and most accessible way. If, here or elsewhere, he did not always achieve the most lucid possible statement, it was not for want of trying, and he was often his own severest critic (he judged his early Potawatomi work "poorly done" and "full of holes" [1966:59, 73].)

Hockett had little patience with theoretically inclined linguists, from Zellig Harris on, who mined the published literature on American Indian languages for evidence to support one or another hypothesis, but made little effort (in Hockett's view) to understand the languages as wholes. In his 1973 paper on "Yokuts as a Testing-Ground for Linguistic Methods" he took aim at S. Y. Kuroda's highly regarded generative reanalysis of Yawelmani phonology, concluding that the latter's "theoretical apparatus and predilections" led him "away from obvious solutions and into disaster." Theory should never be given precedence over the facts, nor should the facts be obscured by gratuitous formalism.

It was in his 1966 paper on Algonquian that he expressed this philosophy most succinctly, with particular reference to the training of graduate students:

There is, perhaps, for the layman, an aura of cultlike mystery about any technical field, and those in the field bolster their egos by slinging its jargon around like mumbo-jumbo. But the mumbo-jumbo is not for the apprentice, who must be taken behind the scenes and shown how it is really done. The reality is quite complex enough; we can tolerate no pseudo-complexities superimposed to make us appear wise and important to the layman....Clarity is no virtue: it is the most elementary of scholarly duties. Obfuscation, on the other hand, is a sin (1966: 67, 73).

Needless to say, Hockett was a gifted teacher. Like Bloomfield, his personal style sparkled with an often provocative wit. He had an omnivorous appetite for knowledge, and was one of the great intellectual synthesizers of his generation. And when fate condemned him to spend a large part of his career defending himself and his chosen field against adversaries with a passionate narrowness of focus, he showed he had the courage of his convictions.

— VG

#### PUBLICATIONS OF CHARLES F. HOCKETT ON AMERICAN INDIAN LANGUAGES

- 1939a. The Potawatomi Language. Ph.D. Dissertation in Linguistics, Yale University.
- 1939b. Potawatomi Syntax. *Language* 15:235-248.
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- 1948a. Potawatomi I: Phonemics, Morphophonemics, and Morphological Survey. *IJAL* 14:1-10.
- 1948b. Potawatomi II: Derivation, Personal Prefixes, and Nouns. *IJAL* 14:63-73.
- 1948c. Potawatomi III: The Verb Complex. *IJAL* 14:139-149.
- 1948d. Potawatomi IV: Particles and Sample Texts. *IJAL* 14:213-225.
- 1948e. Implications of Bloomfield's Algonquian Studies. *Language* 24:117-131.
- 1948f. Review of Hoiijer et al., *Linguistic Structures of Native America*. *Language* 24:183-188.
1950. The Conjunct Modes in Ojibwa and Potawatomi. *Language* 26:278-282.
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- 1958a. *A Course in Modern Linguistics*. New York: Macmillan.
- 1958b. (Editor.) Leonard Bloomfield, *Eastern Ojibwa: Grammatical Sketch, Texts, and Word List*. Ann Arbor: University of Michigan Press.
1962. (Editor.) Leonard Bloomfield, *The Menomini Language*. New Haven: Yale University Press.
1964. The Proto Central Algonquian Kinship System. In: Ward H. Goodenough (editor), *Explorations in Cultural Anthropology: Essays in Honor of George P. Murdock* (New York: McGraw-Hill), 239-257.
1966. What Algonquian is Really Like. *IJAL* 32:59-73.
1967. The Yawelmani Basic Verb. *Language* 43:208-222.
1968. Reply to Haas's comments on Bloomfield's The Menomini Language. *American Anthropologist* 70:569-570.
1970. (Editor.) *A Leonard Bloomfield Anthology*. Bloomington: Indiana University Press.
- 1973a. *Man's Place in Nature*. New York: McGraw-Hill.
- 1973b. Yokuts as a Testing-Ground for Linguistic Methods. *IJAL* 39:63-79.
1975. (Editor.) Leonard Bloomfield, *Menomini Lexicon*. Milwaukee: Milwaukee Museum Press.
1977. Review of Isadore Dyen & David F. Aberle, *Lexical Reconstruction: The Case of the Proto-Athapaskan Kinship System*. *Current Anthropology* 18:84-91.
- 1981a. The Phonological History of Menominee. *Anthropological Linguistics* 23:51-87.
- 1981b. Errata in "The Phonological History of Menominee." *Anthropological Linguistics* 23:326.
- 1985a. F. *American Anthropologist* 87:263-281. [Evidence of a correlation between f-sounds and agriculture.]
- 1985b. Notes on Peoria and Miami. *Algonquian & Iroquoian Linguistics Newsletter* 10(4):29-41.
- 1987a. Letters from Bloomfield to Michelson and Sapir. In: Robert A. Hall, Jr. (editor), *Leonard Bloomfield: Essays on his Life and Work*. Studies in the History of the Language Sciences 47 (Amsterdam & Philadelphia: John Benjamins), 39-60.
- 1987b. (With Robert A. Hall, Jr.) A New Leonard Bloomfield Bibliography. In: Robert A. Hall, Jr. (editor), *Leonard Bloomfield: Essays on his Life and Work*. Studies in the History of the Language Sciences 47 (Amsterdam & Philadelphia: John Benjamins), 221-233.
1990. A Note on Sound Change and Borrowing. *IJAL* 56:287-289.
1992. Direction in the Algonquian Verb: A Correction. *Anthropological Linguistics* 34: 311-315.
1994. George Leonard Trager. *Language* 69:778-788.
- 1995a. Review of Leonard Bloomfield & John D. Nichols, *The Dog's Children: Anishinaabe Tales Told by Angeline Williams*; and Ives Goddard (editor), *Leonard Bloomfield's Fox Lexicon: Critical Edition*. *Anthropological Linguistics* 37:111-114.
- 1995b. Review of Stephen O. Murray, *Theory Groups and the Study of Language in North America: A Social History*. *Anthropological Linguistics* 37:379-387.
1996. Voice in Algonquian Verbs: A Suggestion. In: John D. Nichols & Arden C. Ogg (editors), *nikotwâsik iskwâhtêm, pâskihtêpayih! Studies in Honour of H. C. Wolfart* (Algonquian and Iroquoian Linguistics, Memoir 13), 257-262.
1999. Leonard Bloomfield: After Fifty Years. *Historiographia Linguistica* 26:295-311.

#### The Mary R. Haas Award

The Mary R. Haas Award is presented annually to a junior scholar for an unpublished manuscript that makes a significant contribution to our knowledge of native American languages. The Haas Award for 2000 went to **Sérgio Meira** for *A Grammar of Tiriyo*, a wide-ranging description of a Cariban language. Winning manuscripts are eligible for publication in the University of Nebraska Press series *Studies in the Indigenous Languages of the Americas*. For information about the 2001 Haas Award competition contact Sarah G. Thomason., Linguistics, Univ. of Michigan, Ann Arbor, MI 48109 (thomason@umich.edu).

## NEWS AND ANNOUNCEMENTS

### Ethnolinguistics Symposium in Paris

A small international symposium on *Amerindian Ethnolinguistics* was held at CELIA (Centre d'Études des Langues Indigènes de l'Amérique, Centre National de la Recherche Scientifique, Paris) on October 17-18, 2000.

The first day of the meeting featured a seminar by **Claudine Chamoreau** on "La dynamique de certains suffixes casuels en purhépecha [Tarasco]." On the second day of the meeting the following papers were delivered: **César Itier**, "Teaching of Amerindian languages at university level in Paris"; **Jon Landaburu**, "The curriculum of Native American students of CCELA (Centro Colombiano de Estudios de la Lengua Aborigenes) and the effect of their linguistic work in their communities"; **Jo-Ann Archibald**, "Scope of British Columbia First Nations language programs developer at various educational levels from elementary schooling to university levels"; **Michel Launey**, "Taking into account vernacular languages in French Guyana: speakers, researchers, citizens and the educational system"; **Gerald Taylor**, "Teacher training for bilingual education in the North Peruvian Quechua speaking area"; **John Lynch**, **Claire Moyse**, **Françoise & Jean-Claude Rivierre**, "A few cases of linguistic policy in Oceania"; and **André Cauty**, "Ethnomathematics."

— For further information contact Guy Buchholtzer, 306-2621 Quebec Street, Vancouver, B.C. V5T 3A6 Canada (e-mail: guybuch@vcn.bc.vca).

### Warsaw ICA a success; next meeting in Chile

The organizers of the 50th *International Congress of Americanists*, which took place in Warsaw last July, have expressed their gratitude to all those who attended the event.

Seventy-seven symposia were held, along with seven Round Table meetings. A total of 1,819 participants registered, with the largest number (901) coming from Latin America, followed by Europe (682), and the United States and Canada (215). Next to Poland, with 315 participants, the largest national delegation came from Mexico (251 participants), closely followed by Brazil (229) and Argentina (192). Plans are well advanced to create a data bank and archive of the Congress and to publish the official proceedings. For further information contact the 50th Congress Secretariat at <50ica@cesla.ci.uw.edu.pl>.

The 51st ICA will meet in July 2003 in the city of Santiago de Chile, and will be organized by the University of Chile in cooperation with other universities in the country. Until the Organizing Committee is constituted, interested scholars should contact Dra. Milka Castro Lucic, who has interim responsibility for the 51st ICA Secretariat (tel: 56-2-6787756; e-mail mcastro@uchile.cl).

### Endangered Language Fund Awards for 2000

In November, the Endangered Language Fund, a private non-profit organization dedicated to the preservation of endangered languages, announced its grant awardees for the year 2000. The Endangered Language Fund is able to provide this support thanks to the generosity of its members, and the Kerr Foundation made it possible to provide additional support for work done in Oklahoma.

Eight of the eleven projects that were funded were on Native American languages:

**Alice J. Anderton** (*Intertribal Wordpath Society*), "Ponca Culture in Our Own Words." [The IWS is producing five videotaped texts describing Ponca culture in the Ponca language. These video projects will be aired on its television show Wordpath, a public access cable program it produces on Cox Cable about Oklahoma Indian languages and those who preserve them.]

**Mark J. Awakuni-Swetland**, "ELF Omaha Language Curriculum Development Project." [This grant supports the development of language and culture lesson plans, immersion situations, and language exercises, drawing upon existing materials.]

**Melissa Axelrod**, **Jule Gomez de Garcia** & **Jordan Lachler**, "Plains Apache Language Documentation." [Plains Apache tribal leaders formed a committee in 1993 to help preserve their cultural and linguistic heritage. The primary aim of the project is to produce an interactive CD ROM dictionary. Axelrod, Garcia, and Lachler are acting as consultants in completing this dictionary.]

**Frank Bechter** & **Stephen Hibbard**, "Apsaalooke Textual And Gestural Form: Videorecording Crow and Plains Sign Talk Narratives." [Bechter and Hibbard are collecting traditional and non-traditional narratives in Crow and Plains Sign Talk, recorded in front of Crow-speaking audiences. Crow consultants are aiding in producing Crow transcriptions and English translations of narratives.]

**Barry F. Carlson** & **Suzanne Cook**, "Lacandon Text Collection." [Carlson and Cook are recording traditional narratives, songs, and ceremonies in the northern Lacandon community of Naja in Mexico, adding the new dimension of audio/video analysis to the study of Lacandon oral performance.]

**Linda A. Cumberland**, "A Grammar of Assiniboine." [Cumberland is developing a descriptive grammar of Assiniboine, a Siouan language of the northern plains, now only spoken by a few elders in Saskatchewan and Montana. The goal of the project is to provide a broad description of the major grammatical processes of Assiniboine that will serve as a resource for language revitalization programs.]

**Theodore Isham** (*Mvskoke Language Institute*), "Language-Immersion Camps in Mvskoke (Creek)." [Isham used an earlier ELF grant for workshops involving language learners at all levels and ages. It is hoped that the immersion camps will create a better environment for the use of the language by a larger number of casual users, and eventually the acquisition of the language by young children.]

**Linda Jordan** & **Leslie D. Hannah**, "Cherokee Storytelling Project." [There is pressure on Cherokee-speaking children to acquire primary fluency in English. Jordan and Hannah are addressing the need for sophisticated, text-based materials through the recording of story-telling in Cherokee.]

The three other funded projects were: **G. Tucker Childs** & **M Djibril Batchily**, "Fieldwork on Mmani (Atlantic, Niger-Congo), a dying language of coastal Guinea-Conakry"; **Terry Crowley**, "Moribund languages of northern Malakula (Vanuatu)"; and **Eva Toulouze** & **Kaur Maegi**, "Recording and Analyzing Forest Networks Language Materials."

For further information on the Endangered Language Fund, contact Doug Whalen (whalen@haskins.yale.edu) or visit the ELF website (<http://sapis.ling.yale.edu/~elf/>).



## Web-Based Language Documentation and the Open Language Archives Community

A workshop on *Web-Based Language Documentation and Description* was held in Philadelphia, December 12-15, 2000, hosted by the Institute for Research in Cognitive Science, University of Pennsylvania. The organizers were **Steven Bird** (U of Penn) and **Gary Simons** (SIL International).

The purpose of the workshop was to lay the foundation of an open, web-based infrastructure for collecting, storing and disseminating the primary materials which document and describe human languages, including wordlists, lexicons, annotated signals, interlinear texts, paradigms, field notes, and linguistic descriptions, as well as the metadata which indexes and classifies these materials. The infrastructure will support the modeling, creation, archiving and access of these materials, using centralized repositories of metadata, data, best practice guidelines, and open software tools. For further information on visit the workshop website (<http://www ldc.upenn.edu/exploration/exp12000/>).

One of the results of the workshop was the establishment of the *Open Language Archives Community* (OLAC).

The OLAC has a website under construction at <http://www.language-archives.org/> where five draft documents can be accessed: "The Seven Pillars of Open Language Archiving: A Vision Statement"; "Requirements on the Infrastructure for Open Language Archiving"; "A Survey of the State of the Art in Digital Language Documentation and Description"; "White Paper on Establishing an Infrastructure for Open Language Archiving"; and "Supporting Archive Communities in the Framework of the Open Archives Initiative."

At present, six organizations are working with the OLAC as Prototype Data Providers. Among the alpha testers who work with American Indian language materials are **Steven Bird** (Linguistic Data Consortium, U of Pennsylvania), **Gary Holton** (Alaska Native Language Center), **Wallace Hooper** (American Indian Studies Research Institute, Indiana U), and **Gary Simons** (SIL International).

## American Indian linguistics at the LSA meeting

The annual meeting of the Linguistic Society of America, held in Washington, DC, January 4-7, 2001, featured a session on *Endangered Languages*. Three of the nine papers dealt with American Indian languages:

**Donna B. Gerds**, "The Origin of the Halkomelem Applicative Suffix"; **Matthew Gordon & Ian Maddieson**, "Nuclear Pitch Accent Placement in Chickasaw"; and **Barbara A. Meek & Meghan O'Donnell**, "The Direct Object Prefix ye- as a Transitive Marker in Kaska."

Several papers elsewhere on the program focused on American Indian languages or drew on American Indian language data. These included:

**John D. Alderete**, "The Interaction between Length and Tone in Tahltan"; **M. Eleanor Culley**, "Western Apache Language Ideologies: Perspectives on Language Loss and Maintenance"; **Susan G. Guion**, "Changing Vowel Systems of Quichua-Spanish Bilinguals"; **Marcia Haag & Keith Johnson**, "Tone Pattern and Metrical Effects in Cherokee Nouns"; **Sharon Hargus**, "Initial Consonant Cluster Moraicity in Yakima Sahaptin"; **Eduardo Rivaill Ribeiro**, "Antipassive and Noun Incorporation in Karajá"; **Siri G. Tuttle & Merton Sandoval**, "Acoustics of Glottal Stop in Jicarilla Apache"; and **William F. Weigel**, "The Linking of Secondary Objects in Yokuts Languages."

In the meeting of the North American Association for the History of Linguistics (NAAHoLS) that was held in conjunction with the LSA meeting, **Regna Darnell** presented a paper on "Americanist Linguistics as Handmaiden to Ethnology."

## Upcoming Meetings

### *High Desert Linguistics Conference* (Albuquerque, March 30-31)

The fourth annual *High Desert Linguistics Conference* will be held at the University of New Mexico, Albuquerque, NM, March 30 and 31, 2001. Submissions are invited for 20-minute talks and 10 minute discussion sessions in any area of linguistics from any theoretical perspective. Papers concerning Native American languages are especially welcome. Selected papers from this conference will be published. (The abstract deadline has passed. For further information contact: K. Aaron Smith, Dept. of Linguistics, 526 Humanities Bldg., University of New Mexico, Albuquerque, NM 87131; [kaaron@unm.edu](mailto:kaaron@unm.edu)).

### *CLS 37: Parasession on Languages of the Arctic* (Chicago, April 19-21)

The 37th meeting of the *Chicago Linguistic Society* (CLS 37), April 19-21, 2001, will include a Parasession (concurrent with the General Session) on "Languages of the Arctic." This sessions is designed to be a forum for current issues in linguistics of the Arctic region. The organizers welcome papers from all areas of linguistics, including descriptive, theoretical, and sociolinguistic work on languages of this region. Invited speakers for twill be **Shanley Allen** (Boston U), **Michael Fortescue** (U of Copenhagen) and **Jerrold M. Sadock** (U of Chicago). The submission deadline for abstracts is February 9, 2001. The full text of the call for papers can be found on the CLS website (<http://humanities.uchicago.edu/cls>). Papers presented at the conference will be published in the Society's Proceedings..

### *4th International Congress of Arctic Social Sciences* (Quebec, May 16-20)

The 4th *International Congress of Arctic Social Sciences* (ICASS IV) will take place May 16 to 20, 2001, in Quebec City, Canada. Three sessions will be of special interest to SSILA members: "Dictionary making for Inuit languages" (contact Lawrence Kaplan, [fldk@uaf.edu](mailto:fldk@uaf.edu)); "Languages and Oral Traditions in the Arctic (contact André Bourcier, [aac631@agora.ulaval.ca](mailto:aac631@agora.ulaval.ca)); and "Teaching of Aboriginal Languages (contact Irene Mazurkewich, [imaz@morgan.ucs.mun.ca](mailto:imaz@morgan.ucs.mun.ca)). Titles and abstracts must be submitted to the ICASS IV Organizing committee by February 10, 2001. E-mail submissions are preferred (to [iassa.getic@fss.ulaval.ca](mailto:iassa.getic@fss.ulaval.ca)). Further details can be found at the conference website ([www.fss.ulaval.ca/iassa](http://www.fss.ulaval.ca/iassa)).

### *Stabilizing Indigenous Languages* (Flagstaff, June 14-16)

The 8th annual *Stabilizing Indigenous Languages* symposium ("Merging Tradition and Technology to Revitalize Indigenous Languages") will be held in the University Union, Northern Arizona University, Flagstaff, Arizona, June 14-16, 2001. Details of the call for proposals can be found at the Teaching Indigenous Languages website (<http://jan.ucc.nau.edu/~jar/TIL.html>). Proposals should be submitted by February 10, 2001 to: Jon Reyhner, Co-Chair, Stabilizing Indigenous Languages Symposium, Center for Excellence in Education, P.O. Box 5774, Northern Arizona University, Flagstaff, AZ 86011-5774 (tel: (520) 523-0580; fax: (520) 523-1929; e-mail: [Jon.Reyhner@nau.edu](mailto:Jon.Reyhner@nau.edu)).

### *SSILA Summer Meeting /WAIL* (UC Santa Barbara, July 6-7)

[See "SSILA Business" and the separate Call for Papers included with this issue of the *Newsletter*.]

**ALTIV: Workshop on California languages** (UC Santa Barbara, July 19)

The 4th International Conference of the *Association for Linguistic Typology* (ALT IV) will be held at UC Santa Barbara, Thursday July 19 to Sunday July 22. (For further details see the ALT website: <http://www.ling.lancs.ac.uk/alt>). On Thursday, July 19 there will be a *Workshop on California Languages*. The languages indigenous to California present considerable typological diversity among themselves and contrast in many ways with languages found in other parts of the world. — Although the abstract deadline (Jan. 15) has passed, anyone interested in participating should contact: Marianne Mithun, ALT Workshop on California Languages, Dept. of Linguistics UCSB, Santa Barbara, CA 93106 (e-mail: [mithun@humanitas.ucsb.edu](mailto:mithun@humanitas.ucsb.edu); fax: 1-805-563-1948).

**15th ICHL: Workshop on subgrouping and reconstruction in Australian languages** (Melbourne, August 14-17)

The 15th *International Conference on Historical Linguistics* will be hosted by La Trobe University, Melbourne, Australia, from August 14 to 17. For general information see the ICHL website (<http://www.latrobe.edu.au/www/linguistics/conferences.html>). **Harold Koch** and **Claire Bowern** are organizing a workshop on subgrouping and reconstruction in Australian languages to examine currently accepted Australian subgroupings from as many parts of the country as possible, to see if the groupings are likely to be genetic or whether they more likely reflect a local linguistic area. For further information visit the workshop website (<http://www.fas.harvard.edu/~bowern>) or contact Claire Bowern ([bowern@fas.harvard.edu](mailto:bowern@fas.harvard.edu)).

## THE PLACENAME DEPARTMENT

*Must every name have an etymology?*

William Bright

A persistent bit of folklore about language in general is that the meaning of words is, on some essential level, to be found in their histories, rather than in their use. This idea has been raised recently in this newsletter, in discussion of the stigmatized word *squaw* — which some people believe to originate in an Iroquoian word meaning ‘vagina’ (it is actually from an Algonquian word for ‘woman’) Such belief in the covert significance of etymology also turns up in discussions of Native American placenames.

One of the most prominent scholars in the field of placenames was Erwin G. Gudde (1889–1969), a professor of German literature at Berkeley who became an authority on California history; he was the founding editor of *Names* (the journal of the American Name Society), and the author of *California Place Names*, one of the most respected among state placename dictionaries. Gudde’s dictionary, published by the University of California Press, went through three editions between 1949 and 1969, and a fourth edition (revised by me) came out in 1998. However, Gudde often seemed reluctant to examine possible American Indian etymologies for California placenames, and indeed his attitudes toward Native American cultures were sometimes off the mark. Thus he stated, in his Preface: “The original inhabitants had very few geographical names, and practically all of these were descriptive ... Mountains

themselves were of no practical importance to the Indians and probably had no names.”

This statement is remarkable, considering that Gudde was familiar with such works as T. T. Waterman’s *Yurok Geography* (Berkeley, 1920), which lists over 900 placenames (including mountains) used in the rather limited territory of the **Yurok** tribe and language. For years I was puzzled as to how Gudde could have said that American Indians “had very few geographical names.” Only more recently, while reading extensively on American toponymy, I’ve realized that Gudde’s statement reflects a long-standing attitude among onomastic scholars. In recent years, Leonard Ashley has written: “[W]hat we think of as placenames may differ considerably from names Amerindians put upon the land. The red man [sic] considered himself a part of nature, not the master of it ... The names he gave were more like descriptions: any large river might be ‘big river’ ... It is arguable that an Amerindian name that translates ‘where there is a heap of stones’ ... is no more a name in our strict sense than the expression ‘the corner grocery that stays open until midnight’” (p. 1403 in “Amerindian toponyms in the United States,” in *Namenforschung*, ed. Ernst Eichler et al., 2:1403–8, Berlin: de Gruyter, 1996).

The ethnocentric message of these quotations seems to be that American Indians, seen as children of nature, did not have real placenames; to the extent that they had clear etymologies, they could be regarded as mere “descriptions.” Of course we might say the same of such American English placenames as *Long Island*, *Great Falls*, or *Grand Canyon*. But two other points can be made. First, many Native American placenames were indeed morphologically complex and semantically “descriptive,” but they are not fairly represented by such translations as ‘where there is a heap of stones’. Thus the **Karuk** placename *Asánaamkarak*, on the Klamath River in northwestern California, can be interpreted etymologically as ‘where a rocky flat place extends into the water’ — but thanks to the “polysynthetic” character of the Karuk language, the native name is not a cumbersome phrase like the English translation; it’s a single word and a single lexical item.

Second, Native Americans used many placenames that were not descriptive, but consisted of single morphemes, with no meaning except their toponymic reference. Karuk village names included terms such as *Píptaas*, *Klínik*, *Útkee*, *Túh*, *Kúuyiv*, *Túuyvuk*, and *Vúpam*. These are just as unanalyzable, whether by the linguist or the native speaker, as European placenames like *London*, *Paris*, or *Rome*. To be sure, all these names may have once been “descriptive” — but their etymologies, whether American Indian or European, have long been irrelevant to their usage. Their meanings are, to quote one of my favorite clichés, “lost in the mists of antiquity.”

The same principle applies to many names of Native American tribes and languages, such as **Cherokee** and **Choctaw**. (Some of these have also come to be used by Whites as placenames.) It’s clear that English borrowed the first of these terms from the Cherokee self-designation *Tsalagi*, and the second from the Choctaw self-designation *Chahta*. In their respective languages, these words mean nothing more or less than ‘Cherokee’ and ‘Choctaw’. However, some commentators on Indian ethnic names and placenames have strained their imaginations to propose fanciful ety-

mologies. Thus it has been said that *Cherokee* comes from a Creek (Muskogee) word meaning ‘people of a different speech’; but the Creek word for ‘Cherokee’ is *Cvlakke lcalá:kkil*, probably borrowed from Cherokee *Tsalagi*, and the unrelated word for ‘to speak a different language’ is *celokketv lciilo:kk-itál* (Jack Martin & Margaret Mauldin, *A Dictionary of Creek/Muskogee*, 2000).

As for the Choctaw word *Chahta*, it has been said that “its meaning is unknown”; but as Pam Munro points out, one might as well say that its meaning is ‘Choctaw’. Of course such names must have had some remote historical origins, but those are lost to us, and irrelevant to the speakers of Cherokee or Choctaw. The same thing could be said of European ethnic names such as *German* or *Greek*.

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

## REVIEW & COMMENT

### *Ecologically Meaningful Toponyms: Using Geographical Information Systems (GIS) and Global Positioning Systems (GPS) Technology to Assess Placename Attrition*

Karen Sue Rolph-Morales\*

It was not a lite group I encountered when I signed up for my first GIS (Geographical Information Systems) course as a Stanford doctoral student a few years ago. The professor was a geophysicist who found no connection whatsoever between his Bering Sea research and my language, etymology and migration interests. With the exception of me the class consisted entirely of engineering students. GIS users have their own vocabulary, and some re-ordering of syntax. Things were perfectly unclear.

Equipped with untested ideas I had nurtured for some time, I imagined that if sea currents or volcanic activity could be predicted and modeled using GIS, why not language vitality and loss as well? If conservation of plant and animal species could be assessed using GIS, why not the preservation of traditional knowledge or nomenclature in a given region?

As an undergraduate at UC Berkeley, I earned degrees both in Anthropology and in Conservation & Resources Studies. In seminars with scholars like Leanne Hinton, Richard Rhodes and Brent Berlin I was attracted to questions of paleo-history and indigenous lexicon and classification, and I remember telling others at that time that I wanted to carry out interdisciplinary research in “ecological linguistics” or “linguistic ecology.” In graduate school my interests focused on the empirical study of language, adaptation and ecology at the population level, and on how language use and ecological knowledge are intertwined. It seemed to me that if these data could be geographically displayed, we could see more precisely how language moves and dies.

My current field investigation (“Ecologically Meaningful Toponyms: linking a lexical domain to production ecology in the Peruvian Andes”) uses a combination of queries to find out how well Ancash-Huaylas-Wilkawain Quechua placenames are surviving in relation to traditional environmental knowledge. One of my hypotheses is that speakers of Quechua will be more likely to use traditional, sustainable farming and husbandry practices, and conversely, Spanish speakers will be inclined to adopt less sustainable, western farming and husbandry practices. Supported by the National Science Foundation and the Morrison Institute for Population and Resource Studies, my research is now in its second year. The project includes the collection of demographic and other anthropological data, and very detailed investigations of the local knowledge of places.

The place domain in Quechua is very rich, incorporating waterways (including springs, bends and junctions), large rocks, and such phenomena as vistas, gorges, cliffs, and crags. I am testing for correlations between this knowledge of places, the use of the Quechua language, and knowledge of production ecology. By “production ecology” I mean farming and husbandry practices, modifications to the landscape, extent of traditional versus market driven farming, and in general, knowledge about the ancient sustainable practices that have made the Andes an agriculturally viable area for millennia. Comparing local language use to the adoption of western agricultural practices such as use of genetically modified crops, and chemical pesticides and fertilizers involves a complex multivariate analysis. Which brings me back to GIS technology, because that is what makes all this possible.

I use software developed by ESRI- Environmental Systems Research Institute, Inc. This includes such intimidating-sounding programs as ArcCAD and 3-D Analyst. The learning curve, as they say, is steep, and it is not surprising that (the otherwise flashy and fantastical) yearly conferences that ESRI sponsors have yet to attract many anthropologists, let alone linguists. Nevertheless, anthropologically relevant topics do occasionally pop up on the program. I sat in on a session given by a military academy instructor who was curious about how a small band of warriors could have done so well against the U.S. Cavalry during the Battle of Little Big Horn. Analyzing the multivariate data available—such as where the dead had lain, the number of bullet shells and their locations, endemic grasses and their heights—he constructed a believable hypothesis of Native American cognitive geography and ecological expertise.

More typical applications for ERSI software include engineering, business, health, defense, utilities and natural resource management. The Army Corps of Engineers and other branches of the military use GIS for topography, positioning and prediction modeling. Typical conservation applications of the programs involve analysis such as presence or absence of a given population of animals or plants in national parks. Many species can be compared, arranged within “themes” and “features”. A typical theme might include the three features: (1) (attributes of) wolves; (2) (attributes of) deer; (3) (attributes of) lichen.

Although the idea of studying language survival using GIS has received little, if any attention, the fit to GIS technology seems

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pretty straightforward. Using an automated process called “geocoding”, specific references can be created from implicit data in GIS. Data “attributes” (such as the merging of [q] and [k], vowel changes, or vocabulary loss) are combined to define features. Attributes may include categories, ranks, counts, amounts and ratios. Categories and ranks may have values that are the same, and/or Boolean. Proportion and density ratios taken from data can tell us who speaks what, how often, and how extensively. Assessing how these values are distributed at a population level will reveal patterns that might otherwise go unrecognized. For instance, a numerical ranking of the extent of local placename knowledge could be compared with some other data feature, such as the use of traditional crops. There are few limits to the kinds of features that can be compared, as long as something occurred in geographical space: placenames can be compared with demographic data, vital statistics, husbandry practices, and so on. I am planning to test the likelihood, for instance, that individual 005 in hypothetical household 028 possesses knowledge of the rarely known placenames 079, 083 and 088, speaks Quechua to the rank of 03 (more Quechua than Spanish bilingualism) and grows x, y and z crops.

GIS can sustain research that involves many “themes” (likened to transparent pieces of film-paper one on top of the other) such as ancient varieties of potatoes, their names; new, genetically modified potatoes, and their names; introduced, market driven products such as carnations, carrots and herbs; extent of Quechua and Spanish monolingualism and bilingualism in the research area; code-switching, youth speech (i.e. *coolísimo*, etc.); medicinal plant knowledge; erosion control and extent of degradation; and last, but not least, toponymy.

Earlier documents on placenames in Latin America include traditional terms, with some translations into Spanish. References to places are not precise and those places are often impossible to locate today. GPS (Global Positioning Systems) technology takes the guesswork out of finding toponymic reference points. I am using satellite-based latitude, longitude and altitude data to locate traditionally known places in the community of Wilkawain. This detailed knowledge is being tested, working with locally born, aged Quechua speakers as the control group. Then the landscape is visited with other individuals to detail how much they know of such places. Places are specifically delineated and an individual is asked to demonstrate what she or he knows about traditional places. Naturally, immigrants and youths tend to have less familiarity with the landscapes. While there are many factors involved in a “complex web” of variables, possible cause and effect relations, and more certainly, correlations are likely to be substantiated by the data. Preliminary trends suggest death of language and culture, merging of dialects, changes in agricultural practices and effects of globalization, such as land dispossession.

GIS is a technology waiting to be applied to language change and variability. If something exists or existed in some identifiable place, GIS can be applied; and people exist, as do their languages, in identifiable places. Variables might be compared to a broad range of linguistic and non-linguistic themes.

In addition to my own work, I’ve heard of a few other sporadic attempts to use GIS in language-related research. I think it would

be advantageous to the community of scholars working on aboriginal languages if those of us who are or would be interested in the GIS approach got together. I look forward to hearing from other enthusiasts. I believe that GIS technologies can contribute to—and in certain respects, dramatically advance—language research.

(If you know of undergraduate students interested in a summer research project through Casa Inkarna Field School Summer 2001, please have them contact me. There are no costs beyond expenses.)

## 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 M. Paul Shore.]*

### Wampanoag 1-A

- A feature story in the *Boston Sunday Globe* for November 5 reported on the language classes in Wopanaak (a.k.a. Wampanoag or Massachusetts-Narragansett) that **Jessie Little Doe Fermino** has been holding for members of the Aquinnah and Mashpee tribes on Cape Cod and Martha’s Vineyard. (Readers may recall from the October “Media Watch” that it was the rejection of Ms. Fermino’s grant proposal for a Wampanoag dictionary that caused such a flap at NEH last summer.) The classes, held every Monday night and strictly reserved for tribal members, have turned out to be quite popular. Although the language has been extinct for a century and a half, many in the Wampanoag community feel that knowing something of their traditional language is a mark of distinction and a way of gaining insight into the traditional past. Fermino, who holds an MA from MIT, gets her students involved in activities like Wampanoag bingo (*peenk8*), but also leads them through the intricacies of Algonquian morphology. “The nouns are not so hard,” said Mashpee tribal councilman Tobias Vanderhoop, “but the verbs are tricky.”

### No new words for snow?

- In a story in Toronto’s *National Post* on October 23, reporter Mary Vallis described the “terminology workshop” that is held annually in Nunavik, Quebec’s arctic region, to devise new words for Inuktitut (Central Canadian Inuit). At last year’s two-week meeting — hosted by Avataq, Nunavik’s cultural institute — a small group of elders, translators and interpreters hammered out new Inuktitut words in such areas as medicine, law, and technology. One of the goals of the project is to ensure that Inuits who do not speak English can be represented in court or understand medical concepts without the fear of incorrect translation. “Everyone speaks Inuktitut in Nunavik,” **Sylvie Ctti Chew** of Avataq is quoted as saying. “It’s not an endangered language, but people really want to counter its erosion. They want to speak it accurately

and carry their language forward in its wholeness.” Among the coinages was a revised word for ‘cancer’. The old word, *kagguti*, was a metaphorical extension of a term for a dog affected by parasites. The new phrase, *piruinnaaq aartiqitaugunnatuq*, means ‘something that grows inside a person and is capable of being fixed,’ according to **Minnie Natartuk**, coordinator of Avataq’s language program.

### Update on “Squaw”

- On December 8 the Associated Press reported that British Columbia’s aboriginal organizations, including the First Nations Summit and the Union of British Columbia Indian chiefs, has formally requested that the BC Ministry of Environment and Parks change names with “squaw” to less offensive equivalents. There are 11 place names in the province using the word, including Squaw Creek, Squaw Fish Lake, Squaw Mountain, Squaw Island and Squaw Range. Consultations with aboriginals, residents, historical societies and government agencies will occur before the locations receive new names. Preference will be given to other traditional names or names in local use. The BC government has also been removing the derogatory term “Chinaman” from various provincial place names in recent years.

- Meanwhile, a story in the *San Jose Mercury News* of Nov. 26, 2000, noted that in California, despite considerable interest in the issue on the part of Native Americans, none of the more than 100 geographical names with “squaw” in the state—from little-known Squaw Camp in Glenn County to internationally known Squaw Valley near Lake Tahoe—has so far been changed. California has not adopted a state policy on the matter, so any requests for name changes must come directly from the public. Roger Payne, executive secretary of the U.S. Board of Geographic Names, says the board decided to handle name changes on a case-by-case basis and to require an acceptable substitute by the petitioner. Asked how many individual cases involving “squaw” the board has handled in the past five years, Payne said, “practically none.” In California, Jim Trumbly, one of five members of the California Advisory Committee on Geographic Names, told the *Mercury News* that he has not seen one name change proposal come across his desk.

### Navajo Code Talkers honored

- A wire service story on December 19 reported that the budget bill approved by the US Congress that week included a provision to award gold medals to the original group of 29 Navajo Code Talkers, with silver medals to the more than 300 other Code Talkers who served subsequently. (A number of the awards will have to be made posthumously.) Having kept it an official secret for many years, the government was slow to give formal recognition to the Code Talkers’ actions. The medal proposal, made by Senator Jeff Bingaman (D-NM), received initial approval in the Senate’s defense authorization bill in June, and after stalling in the House it finally emerged as part of the huge spending bill that was passed just before Christmas. President Clinton lauded the passage of the bill and it awaits his signature. Earlier, on Veterans Day, the Code Talkers were also honored with a Living Legends award at the Third Annual Native American Music Award ceremony

### Recreational Reading

- **Kage Baker’s *Sky Coyote*** (Avon Books, 1999, \$5.99) is an amazingly good book for its genre—time-travel science fiction—both in the believability of its overall plot (once you get past the fundamental implausibility of time travel) and in the accuracy of its historical setting. Baker imagines time travel being the monopoly of the Zeus Company, a 24th century multinational with all the scruples of Monsanto. It works on contract, importing artifacts, knowledge, and DNA from the past, and although its executives are careerist company men with narrow 24th century lives, much of the diachronic legwork is done by genetically modified individuals who, for all practical purposes, are immortal. *Sky Coyote* is narrated by one of these “facilitators,” Joseph, originally a Cro-Magnon, who is assigned to a project that takes him to the southern California coast in pre-Mission 1700. The task is to scoop up a Chumash village, lock, stock and steatite bowl, and carry it off for long-term observation at a remote Company site. This bizarre intertemporal kidnapping is being paid for by a 24th century California commune of wealthy crystal-gazers who want to recreate an ecologically sensitive Neo-Chumash utopia in (of course) Santa Barbara. Needing more detailed information on aboriginal southern California lifeways than Harrington, Kroeber, and Boscana provide, they have opted for the most direct field work money can buy.

Baker is described in the blurb as an artist, actor, and “director of the Living History Centre” in Pismo Beach, California, and her reconstruction of the village of Humashup and its several hundred inhabitants is theatrical but convincing. Facilitator Joseph’s impersonation of Old Man Coyote is hilariously faithful to the ethnographic original. Dozens of apparently accurately transcribed Barbareño Chumash terms are scattered through the text.

- Always on the lookout for another Tony Hillerman, we’ve been reading the Wind River Arapaho detective mysteries that **Margaret Coel** has been putting out in rapid succession since *The Eagle Catcher* (Berkley Prime Crime Books, 1995, \$6.50). For once, the comparison with the Albuquerque master is apt. In what is now a six-book series Coel has developed a cast of Indian and White characters that rival Leaphorn, Chee, and company in their convincing three-dimensional. All of her stories revolve around the relationship between a Jesuit mission priest, Father John O’Malley, and a 40-ish Arapaho lawyer, Vicky Holden. The tabooed sexuality that crackles between them gives an unusual twist to their pursuit of crooks and murderers. Blending Jesuitical reasoning with Indian savvy, they crack a series of cases that nearly always involve tribal politics and dirty money. The criminality is usually topical, ranging from mafia-controlled casinos to an adoption racket, with alcohol and drugs usually lurking in the background. Coel—who used to be an academic historian—frequently gives the plot a historical twist (the latest in the series, *Spirit Woman*, involves Sacajawea’s putative memoirs). She also attempts to deploy Arapaho words and phrases in Hillermanesque fashion, but is probably better at depicting the social realities of modern reservation life than at repackaging traditional culture or language. One thing for sure, she gets the harsh landscape and weather of Central Wyoming exactly right.

## NEWS FROM REGIONAL GROUPS

## Inuit

- The 12th *Inuit Studies Conference* took place at University of Aberdeen, Scotland, August 23-26, 2000.

Papers with a linguistic interest were given in two sessions: (1) *Language, Identity and Modernity*: **L. J. Dorais & S. Sammons**, "The Language of Inuit Households in Iqaluit"; **K. Langgaard**, "Discourse Practices in Nuuk and Aasiaat: A Pilot Project at the Gymnasiums"; **B. Jacobsen**, "Languages in Contact—Minds in Contact"; and **N. McDermott**, "Will the Inuktitut Language Survive in Nunavut into the Next Century?" (2) *Language and Linguistics*: **A. Berge**, "The Participial and Contemporaneous Verbs of Saying in West Greenlandic"; **L. D. Kaplan**, "Questions of Format in Inuit Dictionary Making"; **B. H. Christensen**, "The I-Dialect of South Greenland"; and **G. Bordin**, "Analytical Anatomy Lexicon."

The 13th Inuit Studies Conference will be held in Anchorage, Alaska, in early August, 2002. For details, please contact: Gordon Pullar, Dept. of Alaska Native and Rural Development, College of Rural Alaska, 2221 E. Northern Lights Blvd., Suite 213, Anchorage, Alaska, 99508 (anglpl@uaa.alaska.edu).

## Athabaskan

- The 2001 *Athabaskan Languages Conference* will be hosted by the UCLA Department of Linguistics, May 18-20.

This conference brings together researchers, teachers and members of Athabaskan-speaking communities to stimulate each other toward continual improvement in linguistic research, Athabaskan language pedagogy, and language retention methods. Papers are solicited in all areas of Athabaskanist inquiry. Organized sessions will focus on: Language and Pedagogy, Language and Theory, New Data, and Community-Academy Relations. A special workshop on the instrumental analysis of voice quality is planned for Sunday, May 20.

The deadline for submissions is Friday, March 2, 2001. Please send a one-page abstract via e-mail to <stuttle@ucla.edu> or by mail on paper to: Athabaskan Languages Conference 2001, c/o Siri Tuttle, UCLA Department of Linguistics, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543.

## Brazilian languages

- The *Grupo de Trabalho Línguas Indígenas* (GTLI) of the Associação Nacional de Programas de Pós-Graduação em Letras e Linguística (ANPOLL) has new coordinators. **Ana Suelly A. C. Cabral** and **Carmen Lúcia Reis Rodrigues** (both from the Federal University of Pará) have been elected coordinator and vice-coordinator for 2-year terms, succeeding **Leopoldina Araújo** and **Marcus Maia**, whose terms expired. The e-mail address of the new coordinator is: <asacc@amazon.com.br>.

GTLI has also opened a website (<http://www.gtli.locaweb.com.br>) with information on linguists and linguistic activities in Brazil that have indigenous languages as focus. This includes a roster of linguists (with institutional affiliations, addresses, main interests, and research projects); listings of new books, recent papers, etc.; and links to other sources of information, both in Brazil and abroad.

## RECENT PUBLICATIONS

**Lingüística Aimara.** Rodolfo Cerrón-Palomino. Centro de Estudios Regionales Andinos "Bartolomé de las Casas", 2000. 411 pp. \$15. [A comprehensive and authoritative handbook of Aymaran studies, with emphasis on recent descriptive and comparative work that takes into account the internal diversity of the language family

In C.-P.'s nomenclature, Aymaran ("Aymara") is divided into two language-level branches, Central Aymaran (AC or "Tupino"), comprising the Jaqaru and Cauqui dialects, and Southern Aymaran (AS or "Collavino"), comprising the three regional dialects of Aymara proper, Northern, Intermediate, and Southern. Central Aymaran is spoken in a relatively small area near Lima, over 500 miles north of Southern Aymaran, and is probably the remnant of a more widespread Aymaran speech community that occupied much of northern and central Peru before the Quechuan expansion.

The book is divided into eight chapters covering (1) the term Aymara; (2) the history of Aymaran research from Colonial times to the present; (3) language and dialect differences; (4) Colonial Aymara; (5) phonological reconstruction of Proto-Aymaran; (6) morphological reconstruction of Proto-Aymaran; (7) the origin and diffusion of Aymaran; and (8) the relationship of Aymaran and Quechuan. Also included is a short synoptic text in three dialects (Cachuy and Jaqaru for AC, and "standard" Aymara for AS); parallel lexicons (ca. 700 words) and a comparative 100-item wordlist in Jaqaru and Colonial Aymara; and a similar 100-item comparison of Proto-Aymaran and Proto-Quechuan. A section with several useful maps is appended.

C.-P. is Latin America's leading Andeanist, and the author of a similar work on Quechuan linguistics (1987). A good deal of what he surveys in this well-organized and accessible book reflects his own scholarship (such as his analysis of the "first codification" of Aymara in the *Doctrina Christiana* of the 1580s). Even so, and especially in the comparative sections, the work of fellow Aymaranists — particularly M. J. Hardman — is always taken into consideration, if not always uncritically accepted. The chapter on the Quechuan-Aymaran relationship (a topic to which C.-P. has already devoted a monograph, *Quechumara*, 1994) treads a cautious path between comparativists like Campbell and Kaufman who believe that a genetic relationship exists between the two families, and the somewhat larger number of Andeanists who attribute the similarities to diffusion.

— Postage extra. Order from: CBC, Pampa de la Alianza 465, Apdo 447, Cuzco, Peru (cbcimpta@apu.cbc.org.pe; <http://www.cbc.org.pe/fdoedt/>).

**The Language Imperative.** Suzette Haden Elgin. Perseus Books, 2000. 276 pp. \$24. [A wide-ranging discussion — aimed at the intelligent lay reader — of the role played by multilingualism in modern societies.

E. is probably best known as a science fiction writer with something of a feminist agenda (*Native Tongue*, *The Judas Rose*, *Earthsong*), but she also has a doctorate in linguistics from UCSD, with a dissertation on Navajo syntax, and has written a number of books on sociolinguistic topics (*The Gentle Art of Verbal Self Defense* and *Genderspeak* among others). The profound ignorance about language that is so characteristic of American culture irritates her no end. Here she takes on one of the strongest linguistic prejudices in American life: that knowing more than one language, although possibly of some utilitarian benefit, has no real importance for our understanding of the world and ourselves.

Although fully convinced, like most modern linguists, that the roots of linguistic competence are innate, E. believes the evidence is clear that specific languages — even dialects — “structure and constrain human perceptions of reality in significant and interesting ways.” Multilingualism is desirable for the species and psychologically healthy for the individual, and triumphalist globalized America needs to wake up to these facts. Our unthinking monolingualism is not only unrealistic, it is dangerous.

But E. is not a science fiction writer for nothing. She is much concerned with what the future holds — with the communicational implications of the internet and worldwide capitalism, and the emerging sociolinguistics (and ethnolinguistics) of “WorldSpeak”. Is it possible to envisage a world that is both linguistically united and still multilingual? What would the cultural and psychological consequences of such a world linguistic community be? What role might constructed languages play (even Klingon)? How will small, endangered American Indian languages fit in? For most of these questions E. has no pat answer. She leaves you thinking.

— Order from: Perseus Books, 11 Cambridge Center, Cambridge, MA 02142 (<http://www.perseusbooks.com>.)]

**Endangered Languages and Literacy.** Edited by Nicholas Ostler & Blair Rudes. Foundation for Endangered Languages, 2000. 150 pp. £18 (\$30). [Proceedings of the FEL conference in Charlotte, North Carolina, 21-24 September, 2000. Contents include:

*Preface:* Nicholas Ostler & Blair Rudes, “Endangered Languages and Literacy.” *Keynote Address:* Ofelia Zepeda, “On Native Language Literacy: a Personal Perspective.” *Literacy from Within:* Elcna Benedicto, “A Community’s Solution to Some Literacy Problems: the Mayangna of Nicaragua”; Francene Patterson, “Pathway to an Acceptable Orthography”; Gary Sobbing & Audra Vincent, “Technology, Literacy and Orality: the Case of the Coeur d’Alene Language”; and R. McKenna Brown, “Building a Future for Our Past: Contemporary Guatemalan Mayan Literature.” *Choosing an Orthography:* Neil H. Olsen, “The Future of Koho: a Mon-Khmer Language of Viet Nam”; Claudia Y. Heinemann-Priest, “The Applied Linguist in Indian Country: Preservation and Revival of the Catawba language”; David L. Morse & Thomas M. Tehan, “How Do You Write Lisu?”; and Mark Sebba, “Orthography as Literacy: How Manx was ‘Reduced to Writing’.” *Literacy and Dialect Diversity:* Tapani Salminen, “Four Orthographies for Forest Nenets?”; Blair A. Rudes, “When You Choose, Must You Lose? Standard Orthography Versus Dialect Diversity”; Anne-Marie Baraby, “Developing a Standard Orthography for an Oral Language: the Innu (Montagnais) Experiment”; and Thomas Field, “Literacy Ideologies and the Future of Gascon.”

*Promoting Literacy:* Patricia Shaw, “Perspectives on Literacy in Endangered Language Revitalization”; Kristin Denham, Kevin George, Erik Rensink & Jonathan Sarr, “Incorporating Literary Style Prior to Literacy in the Elementary Tribal School”; Kathleen Tacclosky, “Literacy Ability and Practice in Peru: an Indigenous Account”; Carla Paciotta, “The Bilingual-Bicultural Literacy Program for the Tarahumara of Chihuahua”; Jiwas Bawan, “The Prospect of Taiwanese Indigenous Language Instruction in Taiwan: Looking at a Successful American Indian Community School”; and Marit Vamarasi, “All Literate and Nothing to Read: the Problem of the Lack of Written Literature in Rotuman.” *Cautionary Notes:* Nicholas Ostler, “Gaulish Literacy: a Dying Glimmer”; Ivy Doak & Timothy Montler, “Orthography, Lexicography, and Language Change”; Lakhan Gusain, “Limitations of Literacy in Bagri”; Jandulia E. Lonergan, “Semantic Barriers to Literacy in the Sierra Tarahumara.” The volume concludes with the Manifesto of the Foundation for Endangered Languages.

— Price includes surface postage and packing. For payment details contact: Nicholas Ostler, FEL, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England (+44-1225-85-2865; fax: +44-1225-85-9258; [nostler@chibcha.demon.co.uk](mailto:nostler@chibcha.demon.co.uk).)]

**Reversing Language Shift, Revisited: A 21st Century Perspective.** Edited by Joshua A. Fishman. *Multilingual Matters* 116, 2000. 492 pp. £59.95 (\$89.95) hardback / £24.95 (\$39.95) paperback. [Case studies from five continents exploring the possibility of “reversing language shift”, updating Fishman’s seminal 1991 book on the topic. Contents include:

*Preface:* Joshua A. Fishman, “Reversing Language Shift: Why is it so hard to save a threatened language?” — *The Americas:* Tiffany Lee & Daniel McLaughlin, “Reversing Navajo Language Shift, Revisited”; Ofelia Garcia, José Luis Morin & Klaudia Rivera, “How Threatened is the Spanish of New York Puerto Ricans?”; Joshua A. Fishman, “A Decade in the Life of a Two-in-One Language: Yiddish in New York City”; Richard Y. Bourhis, “Reversing Language Shift in Quebec”; Yolanda Lastra, “Otomi language shift and some recent efforts to reverse it”; and Nancy H. Hornberger & Kendall A. King, “Reversing Quechua language shift in South America.” — *Europe:* Pdraig S. Riagain, “Irish Language Production and Reproduction 1981-1996”; Durk Gorter, “A Frisian Update of Reversing Language Shift”; María-José Azurmendi, Erramun Bachoc & Francisca Zabeleta, “Reversing Language Shift: The Case of Basque”; Miguel Strubell, “Catalan A Decade Later.” — *Africa & Asia:* Efurosibina Adegbiya, “Saving Threatened Languages in Africa: A Case Study of Oko”; E. Annamalai & V. Gnanasundaram, “Andamanese: Biological Challenge for Language Reversal”; John C. Maher, “‘Akor Itak’ Our Language, Your Language - Ainu in Japan”; Bernard Spolsky & Elana Shohamy, “Hebrew After a Century of RLS Efforts.” — *The Pacific:* Michael Clyne, “Can the Shift from Immigrant Languages be Reversed in Australia?”; Joseph Lo Bianco & Mari Rhydwen, “Is the Extinction of Australia’s Indigenous Languages Inevitable?”; Richard & Nena Benton, “RLS in Aotearoa/New Zealand 1989-1999.” — *Conclusions:* Joshua A. Fishman, “From Theory to Practice (and Vice Versa): Review, Reconsideration and Reiteration.”

— Order on the web from <<http://www.multilingual-matters.com>>. Free shipping to any address in the world, airmail if appropriate.]

**Reconstructing Grammar: Comparative Linguistics and Grammaticalization.** Edited by Spike Gildea. *Typological Studies in Language* 43, John Benjamins, 2000. 270 pp. \$82 (hardcover)/\$34.95 (paperback). [Eight linguists who have worked with grammaticalization theory apply their methods to comparative data (largely drawn from indigenous languages of the Americas), showing not only that grammar can be reconstructed, but that the process of reconstructing grammar can yield interesting theoretical and typological insights.

Contents: Alexandra Y. Aikhenvald, “Areal typology and grammaticalization: The emergence of new verbal morphology in an obsolescent language”; Wallace Chafe, “Flourishing as a force in grammaticalization”; Spike Gildea, “On the genesis of the Verb Phrase in Cariban languages: Diversity through reanalysis”; T. Givón, “Internal reconstruction: As method, as theory”; Joseph H. Greenberg, “The concept of proof in genetic linguistics”; Bernd Heine, “Grammaticalization chains across languages: An example from Khoisan”; Sérgio Meira, “The accidental intransitive split in the Cariban family”; Marianne Mithun, “The reordering of morphemes.”

— Order from: John Benjamins Publishing Co. (<http://www.benjamins.com> or <http://www.benjamins.nl>.)

**Early 19th Century Contributions to American Indian and General Linguistics: Du Ponceau and Rafinesque.** Prix Volney Essay Series 2. Edited by Joan Leopold & R. H. Robins. Kluwer Academic Publishers, 2000.

The Prix Volney Essay Series analyzes and reproduces, often for the first time, essays submitted for this most prestigious of linguistic prizes, awarded since 1822 by the Institut de France to recognize work in general and comparative linguistics. In this volume, the focus is on the authors who competed for the prize of 1835, the only year in which the theme of the contest was restricted to Amerindian (particularly Delaware) linguistics. The two competitors, Peter S. Du Ponceau and Constantine S. Rafinesque, both lived in the United States, but were of French and Swiss extraction and able to write their essays in French.

R. H. Robins describes the life of Du Ponceau and his views on general linguistics and phonological theory as seen in his first Volney essay, for the competition of 1826, "Essai de solution du problème philologique proposé en 1823," which is published here for the first time. Pierre Swiggers introduces Du Ponceau's Amerindian researches and their relationship to contemporary scholarship. Then follows a reprint with annotations of Du Ponceau's "Mémoire sur le système grammatical des langues de quelques nations indiennes de l'Amérique du Nord," published in 1838 and based upon his prizewinning 1835 Volney manuscript which is no longer extant.

— Currently available only as part of a hardbound set of three volumes, priced at Hfl. 2000/\$1200. Contact: Kluwer Academic, PO Box 17, 3300 AA Dordrecht, The Netherlands ([services@wkap.nl](mailto:services@wkap.nl); <http://www.wkap.nl/>.)

### New Titles in Reprint Series

The *American Language Reprint Series*, established by SSILA member Claudio Salvucci in 1996, specializes in publishing hard-to-find original sources on the languages of the Eastern United States. Titles added in the Fall 2000 catalogue include:

17. *Schoolcraft's Vocabulary of Oneida.* Henry Rowe Schoolcraft & Richard Updike Shearman. 41 pp. \$16. [A vocabulary of 325 items collected in 1846, with supplemental terms collected by Shearman.]

18. *Elliott's Vocabulary of Cayuga.* Adam Elliott. 47 pp. \$16. [A 320 word vocabulary collected by a missionary in Canada in 1846, originally published in Schoolcraft.]

19. *Schoolcraft's Vocabulary of Onondaga.* Henry Rowe Schoolcraft & Abraham La Fort. 37 pp. \$16. [Two versions of a vocabulary elicited by a questionnaire in 1847, with variants noted.]

20. *Elliott's Vocabulary of Mohawk.* Adam Elliott. 45 pp. \$16. [A 320 word vocabulary collected in Canada in 1845. This new alphabetized version notes variants from the three versions Schoolcraft published.]

21. *Cummings' Vocabulary of Shawnee.* Richard W. Cummings. 40 pp. \$16. [Vocabulary collected by an Indian agent in Kansas in 1851.]

— To order, or for further information on the series, write: Evolution Publishing, 390 Pike Rd #3, Huntingdon Valley, PA 19006 (tel: 215/953-5899; e-mail: [orders@evolpub.com](mailto:orders@evolpub.com); web: [www.evolpub.com](http://www.evolpub.com).)

### BRIEFER MENTION

**Aanii: An Introduction to the Central Ojibwe Language.** Video Series. Parts 1 and 2, each 25 minutes. [Lessons in conversational Ojibwe as spoken at Wikwemikong, Ontario. Videotapes with Ojibwe and English subtitles, pauses for repetition, and additional vocabulary. Booklets are included. — Order from: Native Vision Productions, Box 23, Ohsweken, Ontario N0A 1M0, Canada (519/445-0639; fax: 519/445-0639; e-mail: [mwwwturner@yahoo.ca](mailto:mwwwturner@yahoo.ca); web: [www.nativevision.homestead.com](http://www.nativevision.homestead.com)). Prices (in Canadian dollars): both tapes: \$49.95 to institutions, \$39.95 to individuals; single tapes: \$29.95 to institutions, \$24.95 to individuals.]

**The First South Americans: The Peopling of a Continent from the Earliest Evidence to High Culture.** Danièle Lavallée. Translated by Paul G. Bahn. University of Utah Press, 2000. 260 pp. \$25. [Originally published in France in 1995 and updated for this translation, this is very much a personal synthesis by one of Europe's most experienced Americanist archaeologists. L. is cautiously optimistic about evidence for a pre-Clovis occupation dating back 30,000 years. — Order from: Univ. of Utah Press, 1795 E, South Campus Drive, Suite 101, Salt Lake City, UT 84112-9402 (1-800-773-6672; fax: 801/581-3365; [info@upress.utah.edu](mailto:info@upress.utah.edu).)]

**The Americas/Peopling of the Americas.** National Geographic Society, December 2000. Map, 20" x 30" (double sided). [On the front, a standard political map of the Americas. On the back, an amazingly accurate and up-to-date cartographic depiction of the Western Hemisphere in the late Pleistocene, showing the possible migration routes of the first human inhabitants, the major archaeological sites, and the topography and ecology at the glacial maximum. A number of prominent archaeologists served as consultants, and it shows. — For information regarding price and availability contact: National Geographic Society, PO Box 4357, Evergreen, CO 80437-4357 (1-800-962-1643; <http://nationalgeographic.com>.)]

### IN CURRENT PERIODICALS

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

42.2 (Summer 2000):

David Beck, "Grammatical Convergence and the Genesis of Diversity in the Northwest Coast *Sprachbund*" (147-213) [Viewing the NW Coast as a "residual zone" within which a wide range of typological and grammatical features can be borrowed, B. considers to what extent the novel features of the Salishan outlier Bella Coola might be the product of language interaction. While some Bella Coola innovations seem to represent a convergence with neighboring Wakashan, others reflect the intensification of a distinctive developmental pattern. The latter is an important, but frequently overlooked, *Sprachbund* phenomenon.]

**Current Anthropology** [U of Chicago Press, P O Box 37005, Chicago, IL 60637]

41.3 (June 2000):

Stephen Houston, John Robertson & David Stuart, "The Language of Classic Maya Inscriptions" (321-356) [Recent decipherments indicate that the Classic Mayan hieroglyphs were produced by speakers of a single, prestige language that was shared by elites, literati, and priests. The authors call this language "Classic Ch'olti'an" and identify it as the ancestral form of Ch'olti' and Ch'orti'.]



**International Journal of American Linguistics** [U of Chicago Press, P O Box 37005, Chicago, IL 60637]

66.2 (April 2000):

Regina Pustet, "Lakota Postpositions" (157-180) [Person marking, perhaps the most intricate aspect of Lakota verbal morphology, is further complicated by the occurrence of person affixes on postpositions.]

Julie Brittain, "A Metrical Analysis of Primary Stress Placement in Southern East Cree" (181-217) [SE Cree is a "Quantity Sensitive" language in which stress-assigning rules are sensitive to syllable weight. Stress placement can be accounted for by assuming an iambic system in which vowels, glides, and nasals are moraic, and End Rule Right applies.]

David Beck, "Unitariness of Participant and Event in Bella Coola (Nuxalk) Middle Voice" (218-256) [Bella Coola *-m* sometimes renders a transitive verb intransitive, but in other cases it apparently transitivizes intransitive (even nominal) stems. B., following Kemmer, argues that *-m* marks a "middle voice" that designates a "relatively low elaboration of events."]

**Journal of the Royal Anthropological Institute** [Blackwell Publishers, PO Box 805, 108 Cowley Rd, Oxford OX4 1FH, England]

6.3 (September 2000):

Brenda Farnell, "Getting Out of the *Habitus*: an Alternative Model of Dynamically Embodied Social Action" (397-418) [Using ethnographic data on Nakota (Assiniboine) communicative practices—in particular, the use of Plains Sign Language—F. proposes a model of social action in which humans exercise agency by means of vocal and action signs.]

## RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 60 (12) through 61 (4), June-October 2000, and *Masters Abstracts International* (MAI), volume 38 (3-5), June-October 2000.

Ahlers, Jocelyn C. Ph.D., UC Berkeley, 1999. *Proposal for the Use of Cognitive Linguistics in Hupa Language Revitalization*. 210 pp. [The purpose of this dissertation is to present ways in which the field of cognitive linguistics (cf. Lakoff, Lakoff & Johnson) can be an invaluable tool in the language revitalization process, especially in the realization of the goal of revitalizing a language which accurately reflects the traditional values and worldviews of the culture to which it belongs. Building on a detailed study of some of the metaphors and types of metonymy which appear in Hupa (Athabaskan, NW California), A. discusses classroom practices, and ways in which metaphor and metonymy can be used to create more accurate and culturally grounded speakers. An understanding of metaphoric and metonymic systems can also be of use in language modernization. DAI 61(3):961-A.] [# AAT 9966282]

Anderson, Gregory D. S. Ph.D., Univ. of Chicago, 2000. *Language Contact in South-Central Siberia*. 275 pp. [A study of the result of long-term intimate contacts between Russians and the Turkic-speaking populations in the two small capital cities of the Russian Republics of Tuva and Yakasia. The first field-based study of Russian-Turkic language contacts in Siberia, it offers a systematic analysis of how the nature and degree of linguistic restructuring depends on the "social ecology" of contacts between the languages. The vastly different statuses with respect to

Russian enjoyed by the two Siberian languages corresponds directly to the type and degree of structural interference seen in each. DAI 61(3):961-A.] [# AAT 9965055]

Beck, David. Ph.D., Univ. of Toronto, 2000. *The Typology of Parts of Speech Systems: The Markedness of Adjectives*. 268 pp. [Cross-linguistic investigation shows that languages that have few or no adjectives are a typological commonplace, implying that there is something marked about the adjectival class that must be accounted for. B. argues that parts of speech must be defined by combining the criteria of syntactic markedness and semantic prototypicality; since modification is an inversion of the underlying semantic predicate-argument configuration, the role of modifier is a non-iconic one, motivating the cross-linguistic markedness of the adjectival class. The four-member typology of parts of speech systems current in the literature is easily generated by free recombination of the two criterial features. However, examination of five languages and language groups—Salishan, Cora, Quechua, Upper Necaxa Totonac, and Hausa—casts doubt on the existence of one of the four possible language types, the noun-adjective conflating inventory. This can be accounted for by giving primacy to semantics over syntax. DAI 61(1):151-A.] [# AATNQ45730]

Cook, Suzanne E. M.A., Univ. of Victoria (Canada), 2000. *Rhetorical Structure of a Lushootseed (Salish) Narrative (Suzie Sampson Peter)*. 84 pp. [Until recently, elements of Lushootseed narrative style have been neglected in favor of attention to accuracy in transcription and gloss, the most notable exceptions being Langen and Bierwert's analysis of literary content and form, and Beck's analysis of formal prosodic organization. C. uses Woodbury's model of rhetorical structure to uncover the types of rhetorical organization and their interrelationships in Suzie Sampson Peter's narrative, "Nobility at Utsaladdy." MAI 38(3):535.] [# AAT MQ45356]

Kline, Lisa A. M.A., Univ. of Alberta, 1999. *Understanding Whorf's Metaphysics: Seeing the World through Language-shaped Glasses*. 127 pp. [Whorf's ideas have led to various versions of a "Whorflan Hypothesis," assumed to be empirically testable. K. believes that these latter views of Whorf's views are radically mistaken, arguing that Whorf assumed *a priori* that linguistic relativity is true. Whorf's linguistic relativity is essentially epistemological and applies to individuals whose thoughts about the world may be more or less influenced by their native language. As individuals become more linguistically sophisticated, they can move up a "metaphysical hierarchy" and become more knowledgeable about reality. MAI 38(4):862.] [# AAT MQ46983]

Margolin, David R. Ph.D., Univ. of New Mexico, 1999. *Our Language is Our Culture: Representations of Native American Language Use in the Context of Language Replacement*. 237 pp. [M. explores some of the ways in which people conceptualize the use of heritage languages in Native American communities at the end of the 20th century. Representations of Native American language use have important implications for framing related "problems" and for defining and limiting the range of possible "solutions" to them. A number of representations are to some degree conscious and analytical, such as the descriptive accounts and advocacy of academic linguists and anthropologists. Others are much less overt. M.'s analysis is sociolinguistic, arising from an examination of the construction of social and personal identity in the content of nondominant-language replacement by a socially dominant language. DAI 60(12):4404-A.] [# AAT 9954946]

Moore, Robert E. Ph.D., Univ. of Chicago, 2000. *"The People are Here Now": The Contemporary Culture of an Ancestral Language: Studies in Obsolescent Kiksht*. 559 pp. [Although effective intergenerational transmission of Kiksht (the Wasco-Wishram dialect of Upper Chinookan) appears to have effectively ceased by the mid 1930s, Chinookan descen-

dants are today actively reclaiming their cultural heritage by "studying to become" speakers of the ancestral language. In a systematic, contextualized study of the "broken Wasco" of these younger semispeakers M. explores how they have come to define words as inherited "valuables", and sees parallels with the "objectual" forms of value that are emerging among artists of Wasco descent who are reviving moribund Chinookan art and craft traditions. DAI 61(3):1053-A.] [# AAT 9965177]

**Walker, Cynthia A.** Ph.D., UCLA, 2000. *Chickasaw Conversation*. 244 pp. [There are three major goals of this study: to use the techniques of conversation analysis to explore repair in Chickasaw conversation; to investigate code-switching between Chickasaw and English in the conversation of bilinguals; and to analyze clausal complexity and the use of switch-reference markers in conversation. W. finds that speakers use switch-reference marking across language boundaries, and that code-switching can occur at the morpheme level (i.e., speakers attach Chickasaw bound morphemes to English stems). She also establishes both a turn-based and a functional typology of repair. DAI 61(2):594-A.] [# AAT 9961677]

**Zender, Marc U.** M.A., Univ. of Calgary, 1999. *Diacritical Marks and Underspelling in the Classic Maya Script: Implications for decipherment*. 225 pp. [Z. argues that signs in the Classic Maya script fall into three classes: logographs, syllabic signs, and diacritical markers. The latter functioned to distinguish signs that were physically duplicated for aesthetic reasons from signs written only once but duplicated in pronunciation. In time, appearance of the marker alternated with sign elision and underspelling of obligatory consonants, motivated primarily by aesthetic concerns. Representation of speech was often compromised for the production of beautiful texts, and decipherers must be cautious in positing equivalencies between discrete spellings of contextually identical lexemes. MAI 38(5):1165.] [#AAT MQ47975]

[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 the number 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/DServices/>]

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Dans leur langue, presque tout est verbe ou peut le devenir.

— J. A. Cuoq, *Études philologiques sur quelques langues sauvages de l'Amérique*, 1866

## REGIONAL NETWORKS



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

### GENERAL NORTH AMERICA

**Studies in American Indian Literatures (SAIL).** 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 (usually in June) 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 8th meeting will take place at N Arizona U, Flagstaff, June 14-16, 2001. Contact: Jon Reyhner, Center for Excellence in Education, P.O. Box 5774, NAU, Flagstaff, AZ 86011-5774 (jon.reyhner@nau.edu), or visit the Teaching Indigenous Languages website (<http://jan.ucc.nau.edu/~jar/TIL.html>).



### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference.** Next meeting: UCLA, May 18-20, 2000. Abstracts due March 2. Contact: Siri Tuttle, UCLA D of Linguistics, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543 (stuttle@ucla.edu). (See "News from Regional Groups").

**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 (<http://www.uaf.edu/anlc/>).

**Inuit Studies Conference.** The most recent conference (the 12th) was held at the U of Aberdeen, Scotland, in August 2000 (see "News From Regional Groups"). The 13th conference will be held in Anchorage, Alaska, in early August, 2002. Contact: Gordon Pullar, D of Alaska Native and Rural Development, College of Rural Alaska, 2221 E Northern Lights Blvd # 213, Anchorage, AK 99508 (anglpl@uaa.alaska.edu).

**Études/Inuit/Studies.** Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$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](mailto:etudes.inuit.studies@fss.ulaval.ca)).

### ALGONQUIAN/IROQUOIAN

**Algonquian Conference.** Interdisciplinary. Meets annually during the last weekend in October. Most recent meeting: Montreal, Oct. 27-29, 2000 (<http://www.umanitoba.ca/algonquian>).



**Papers of the Algonquian Conference.** Current issue: vol. 31 (Prophetstown, 1999), 544. Some back issues are also available (vol. 8, 21-23, 25-29); vol. 30 (Boston, 1998) has not yet appeared. Write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada ([acogg@cc.umanitoba.ca](mailto: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 (in English or French) on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The next meeting will be held at the beginning of November 2001 at Dalhousie U in Halifax, Nova Scotia. Contact: Raymond Mopoho (rmopoho@is.dal.ca)

### NORTHWEST

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 2001 meeting (the 36th) will be held August 8-10 in Chilliwack, BC, hosted by the Stolo Nation. Contact Ethel Gardner (Ethel.Gardner@stolonation.bc.ca). Preprints of papers will be issued as a volume of the *UBC Working Papers in Linguistics*.

### CALIFORNIA/OREGON

**California Indian Conference.** Interdisciplinary. Most recent meeting: Rancho Cucamonga, CA, Oct. 14-15, 2000.

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on prehistory and ethnography. Next meeting: June 2002, at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, UC Berkeley (hinton@socrates.berkeley.edu).

**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. Prices postpaid.

**News From Native California.** News magazine for and about California Indians. Carries articles and other features on anthropological and linguistic topics, among others. Four issues/year. \$19. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709.

### PLAINS/SOUTHEAST

**Conference on Siouan and Caddoan Languages.** The 2000 Conference (the 20th) was held on June 2-3, in Anadarko, Oklahoma, hosted by the Wichita and Affiliated Tribes. Contact: David Rood, D of Linguistics, U of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu)

### 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. Most recent meeting: Nov. 29-30 & Dec 1, 2000. Contact: Zarina Estrada, Salvatierra#33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

**Friends of Uto-Aztecan.** Linguistics. Usually meets annually in the summer. The 2001 meeting will be held at the Santa Barbara Museum of Natural History, Santa Barbara, CA, July 8-9. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx).

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

**Kiowa-Tanoan and Keresan Conference.** Linguistics. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

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

**SIL-Mexico.** Research and support facility, with extensive publication series independent of SIL-International. Contact: SIL-Mexico, Box 8987, Catalina, AZ 85738-0987 (albert\_bickford@sil.org; <http://www.sil.org/mexico/>).

#### 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 (ALAI).** 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.ufrj.br), and Lucía Golluscio (lag@filo.uba.ar).

**GT Línguas Indígenas.** Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Ana Suelly A. C. Cabral (asacc@amazon.com.br). Also a website at <<http://www.gtli.locaweb.com.br>>. (See "News from Regional Groups").

**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).

**SIL-Colombia.** Research and support facility, with extensive publication series independent of SIL-International. Contact: ILV, Apartado Aéreo 120308, Santafé de Bogotá, Colombia (pubco\_cob@sil.org).

#### GENERAL LATIN AMERICA

**Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA).** Newsletter; Annual Symposium, usually in the Spring. For information: Mary H. Preuss, President, LAILA/ALILA, 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 51st ICA will held in Santiago, Chile, in July, 2003. Contact: Milka Castro Lucic (mcastro@uchile.cl).

**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 ([www.iai.spk-berlin.de/](http://www.iai.spk-berlin.de/)).

**SIL-International.** Research and support organization for Wycliffe Bible Translators worldwide. Grammars, dictionaries, and other materials on numerous American Indian languages. For a catalogue, write: International Academic Bookstore, SIL, 7500 W Camp Wisdom Rd, Dallas, TX 75236 (<http://www.sil.org/>). See also SIL-Mexico and SIL-Colombia.

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