



April 2003

Published quarterly by the Society for the Study of the Indigenous Languages of the Americas, Inc. Editor: Victor Golla, Native American Studies, Humboldt State University, Arcata, California 95521 (e-mail: golla@ssila.org; web: www.ssila.org). ISSN 1046-4476. Copyright © 2003, SSILA. Printed by Bug Press, Arcata, CA.

Volume 22, Number 1

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SSILA BUSINESS

January 2004 meeting in Boston: Call for session proposals

The 2003-04 Annual Meeting of SSILA will be held in conjunction with the 78th Annual Meeting of the Linguistic Society of America in Boston, Massachusetts, from Thursday January 8 through Sunday January 11, 2004. The Call for Papers will be distributed in the early summer, in both electronic and paper form. Proposals for special thematic sessions are solicited at this time.

Proposers should submit a short session abstract (150 words would be sufficient) and a tentative list of participants and their paper topics to the SSILA Program Committee before **June 1, 2003**. Abstracts for individual papers should not be sent at this time.

Thematic sessions may be of variable length, up to 3 hours, and may include introductions and discussions as well as substantive presentations. If the organizer(s) will consider additional papers on the session theme, the session—if accepted by the Program Committee—will be announced in the Call for Papers and prospective participants asked to contact the session organizer(s).

Send proposals to: SSILA Program Committee, PO Box 555, Arcata, CA 95518 USA, or by e-mail to <ssila@ssila.org>.

Nominations welcomed for the 2003 Hale Prize and Haas Book Award

• The *Ken Hale Prize* is presented annually by SSILA in recognition of outstanding community language work and a deep commitment to the documentation, maintenance, promotion, and revitalization of indigenous languages in the Americas. The Prize (which carries a small monetary stipend and is not to be confused with the Linguistic Society of America's Kenneth Hale Book Award) honors those who strive to link the academic and community spheres in the spirit of Ken Hale, and recipients may range from native speakers and community-based linguists to academic specialists, and may include groups or organizations. No academic affiliation is necessary.

Nominations for the award may be made by anyone, and should include a letter of nomination stating the current position and affiliation, if appropriate, of the nominee or nominated group (tribal, organizational, or academic), and a summary of the nominee's background and contributions to specific language communities. The nominator should also submit a brief portfolio of supporting materials, such as the nominee's curriculum vitae, a description of completed or ongoing activities of the nominee, letters from those who are most familiar with the work of the nominee (e.g., language program staff, community people, academic associates), and any other material that would support the nomination. Submission of manuscript-length work is discouraged.

The 2003 Ken Hale Prize will be announced at the next annual meeting of SSILA, in Boston, in January 2004. The members of this year's selection committee are Akira Yamamoto, Sara Trechter and Colette Grinevald.

The nomination packet should be sent to: Akira Y. Yamamoto, Dept. of Anthropology, University of Kansas, Fraser Hall 622, 1415 Jayhawk Blvd., Lawrence, KS 66045-7556. The deadline for receipt of nominations is **September 30, 2003**. Nominations will be kept active for two subsequent years for prize consideration, and nominators are invited to update their nomination packets if so desired. Inquiries can be e-mailed to Akira Yamamoto at <akira@ku.edu>.

• SSILA annually presents the *Mary R. Haas Award* to a junior scholar for an unpublished manuscript (often a dissertation) that makes a significant substantive contribution to our knowledge of the indigenous languages of the Western Hemisphere. To be considered for the Haas Award manuscripts should be of monograph length and reflect substantial empirical research. Typically, these are descriptive and issue-oriented grammars, topical studies, dictionaries, and text collections. No academic affiliation is required of the author but holders of tenured faculty positions will not normally be eligible. Manuscripts must be in English.

The award does not carry a stipend, but the selected manuscript is eligible for publication in the University of Nebraska Press series, *Studies in the Native Languages of the Americas*, which is designed specifically for the Mary R. Haas Award. The series is published in association with the American Indian Studies Research Institute at Indiana University, and is edited by Douglas Parks.

The selection committee, under the chairmanship of the Immediate Past President, Leanne Hinton, is now accepting submissions for the 2003 Haas Award. In order to be considered, five full copies of the manu-

script must be sent to the committee, accompanied by a short letter indicating the circumstances under which the work was prepared. (If submitting five copies will cause hardship, special arrangements can be made.)

Manuscripts should be mailed to: Leanne Hinton, Dept. of Linguistics, 1203 Dwinelle Hall, Univ. of California, Berkeley, CA 94720-2650 (tel: 510-643-7621). Inquiries can be sent to Prof. Hinton by e-mail at <hinton@socrates.berkeley.edu>. The deadline for receipt of submissions is **August 25, 2003**.

The 2003 Haas Award will be presented to the winner at the annual meeting of SSILA, in Boston, January 2004. In addition to Prof. Hinton the members of the selection committee are Aaron Broadwell, Jane Hill, Paul Kroeber, and Douglas Parks (ex officio).

SLA/SSILA joint session on Endangered Languages at Chicago AAA

The Society for Linguistic Anthropology and SSILA are jointly sponsoring a session on Endangered Languages at the 2003 meeting of the American Anthropological Association, Chicago, November 19-23.

Organized by **Leanne Hinton** and **Elinor Ochs**, and chaired by Elinor Ochs, the session will bring together linguists and anthropologists for presentations and discussion of endangered languages and the issues of linguistic rights of individuals and communities that impact endangered languages. The potential for cross-fertilization is great. Linguists have long recognized the need for the study and protection of endangered languages, and have been increasingly involved in issues of language death and revitalization. Linguistic anthropologists tend to take a broader approach to language than do core linguists, and have much to add to questions of adequate documentation, researcher ethics, and the linguistic and intellectual rights of communities.

The papers will include: **Nora C. England & B'alam Matco-Toledo**, "What Can Linguistics Offer to Communities that Speak Threatened Languages?"; **Michael Cahill**, "SIL and Endangered Language Groups"; **Michael Silverstein**, "From Glottoprospecting to Antiquarian Curating: Dilemmas of Reflexivity in the Linguistics of Local Language Communities"; **Robert E. Moore**, "Endangered languages and the local politics of redemption"; **Pamela Munro**, "Orthography and Language Preservation"; **Ian Maddieson**, "Phonetic models for contracting languages: issues and challenges"; **Kathryn Howard**, "Care-giving, convergence, and language shift in a Northern Thai community"; **Angela Nonaka**, "Sign Languages—The Forgotten Endangered Languages: Lessons on the Importance of Remembering from Thailand's Ban Khor Sign Language"; **Suzanne Wertheim**, "Language mixing and style reassignment in contracting languages"; **Paul V. Kroskrity**, "Vanishing Voices and Ideologies of Extinction"; **Pamela Bunte**, "Speaking San Juan Southern Paiute: Ideologies and Practices"; **John B. Haviland**, "Linguistic accommodation in a swirl of tongues"; and **Akira Yamamoto & Arienne Dwyer**, "UNESCO's policies toward endangered languages: a progress report." The discussants will be **William Hanks** and **Alexandra Jaffe**.

EDITORIAL NOTES

Textbooks (continued)

I received fewer replies than I had expected in response to my request for help in identifying good textbooks for Indian languages.

Dave Costa strongly recommends Douglas Ellis's *Spoken Cree, Level 1, West Coast of James Bay* (Edmonton: University of Alberta Press, 2000). Dave says it is still in print, it comes with tapes, and it's "superb" (praise indeed, coming from another Algonquianist).

Ed Bagley (edbagley@webtv.net) e-mailed in the only substantial response and list of recommendations, which I might as well quote in full:

Of all the courses I have used over the years probably the best was *Lushootseed I and II* dating from the early 1980s by Thom Hess and Vi Hilbert, and originally sold by Daybreak Star Press in Seattle. Well organized and a pleasure to work through. It comes with a nice set of audio tapes, which is a big plus. It's the only really useful Salish course that I know of.

Another excellent text for beginners is *Lessons in Hopi* by Milo Kalectaca, published by University of Arizona Press in the late 1970s, but probably out print now. Continuing with Uto-Aztecan, the late Villiana Hyde's *Introduction to Luiseño* is outstanding. I believe a new edition is forthcoming. Ofelia Zepeda's *Papago Grammar* is also a fine introductory course. And let's not forget your own *Practical Grammar of Hupa* (don't be shy)! A great introduction to the basics of how Athabaskan works.

I have a number of other courses but most aren't very good, so I won't mention them.

I would quibble about the inclusion of my Hupa grammar, if only because (like many another "practical" grammar or dictionary prepared for a tribal education program) it is difficult to obtain a copy. To qualify as a textbook in the sense that I intended in my January column, a book should be easily available—ideally, kept in print by a major publisher.

The problem, of course, is that—at least in North America—only a few Indian languages are being widely enough learned to make selling textbooks for them worthwhile to a commercial publisher. Many of the best Indian language primers, graded lessons, tape courses, CD-ROMs, and the like, are labors of love, crafted by dedicated teachers and scholars who only rarely have the pleasure of seeing their efforts widely distributed. (Some people, I am well aware, would argue that this is just as it should be. The knowledge of a local language, they say, should be kept local. But for those of us who stubbornly believe in the universality of human experience, the idea of Navajo being learned in a Singapore apartment, or of Cree being learned on the Patagonian pampas, seems not at all inappropriate. Indeed, it may be the last best hope for the survival of "small" languages, and of the cognitive variety they embody, in our emerging global culture.)

But if traditional publishers see no lucrative market here, what can we do? Perhaps what is needed is a creative fusion of the notion of a bookstore (or of an Amazon.com) and that of a publisher: a commercial middleman between the potential worldwide audience for pedagogical materials on obscure American Indian languages and the very-small-scale publishers (often self-publishers) of these materials. Such an enterprise would almost certainly have to exist in cyberspace. But it would also need to draw on a lot of very concrete knowledge—like, for example, how to locate a supply source for my *Practical Grammar of Hupa*, which is something, I assure you, that cannot easily be done at the click of a mouse. In many cases the only feasible distribution mechanism would be to purchase reprint rights from the original publisher.

Ventures like this have sprouted up in other fields. The one I am most familiar with here in California is Coyote Press, owned and operated by Gary Breschini and Trudy Haversat. For over 20 years

now they have been making available to archaeologists, linguists, and other aficionados a wide array of hard-to-locate “gray area” papers, monographs and reports on California and Great Basin prehistory, in many instances by photo reproduction.

Maybe a Coyote-Press-like operation for pedagogical and reference materials on American Indian languages is something that SSILA should think about sponsoring, or at least think about encouraging. But if so, it can't be done by a committee. Or by your senior citizen Editor. A person with boundless energy and time is needed. Any volunteers?

—VG

CORRESPONDENCE

Collaboration sought for project on language loss

February 10, 2003

I'm an associate professor (Reader) in the Department of Psychology at the University of Bristol in the UK. My research is concerned with language — how we learn to read, speak, and acquire languages more generally (see my website at <psychology.psy.bris.ac.uk/JeffBowers.html>).

I'm writing regarding a project on language loss that might be carried out with speakers of indigenous languages of the Americas. I think this work could have important theoretical implications for language in general, but also could be of interest to native communities in particular. The idea is based on some recent research that has shown that children who are removed from their native language environment at an early age and immersed in a second language for many years (with little or no contact with their first language) completely forget their first language. For instances, Christof Pallier studied adopted children from Korea who were raised in Paris, and who had no contact with Korean from early childhood till adulthood. The oldest child adopted was 8, but most were younger. The striking finding was that in their 20s and 30s they could not remember anything of Korean — when presented tapes of Korean vs. Japanese they were no better at distinguishing them than monolingual French people (just a tiny bit above chance). This work was recently published in the journal *Cerebral Cortex*, and can be downloaded from <www.ehess.fr/centres/lscp/persons/pallier/>.

Of course one of the tragedies of the Native communities is that children have been adopted away from their culture and languages. If I could identify adults who were raised for a number of years in a native environment but have moved to an English environment since (for whatever reason), further work could be carried out on this important topic. I'm not sure who to contact about pursuing this research, and thought that some readers of the *SSILA Newsletter* might be able to direct me to someone.

I would appreciate any thoughts or comments readers might have on this research topic, both in terms of its feasibility, and whether they can think of any individuals or organizations who might be interested in collaborating on such a project.

Thank you for any response.

—Dr. Jeffrey Bowers
University of Bristol, UK
(j.bowers@bristol.ac.uk)

Collaborator sought for ethnobotanical research in Suriname

February 18, 2003

I am a Ph.D. student in botany at the University of Hawaii, with a focus on ethnobotany. For my dissertation research, I will be working in southern Suriname in South America. I have more than ten years of field experience in the Guianas working for the Smithsonian Natural History Museum and various NGOs.

I plan to do research in a Saramaka Maroon (escaped slaves) community and a Trio Amerindian community. I am interested in how they each shape their environment, how they classify ecological zones and view forest succession, key cultural plants, practices/management within zones, and cultural relationship to biodiversity and conservation (measured in interviews, participant observation, and forest plots around “fallows” of different ages). I am also interested in TEK/TRM variation intraculturally, in subgroups and individuals.

I am looking for a collaborator or collaborators who might be interested in such a project, and who has/have the skills and interest in the linguistic, anthropological, and social science aspects that I am weak in — perhaps another Ph.D. student looking for a good field site and project for the coming summer. We would do separate but coordinated research.

I do not have funding for anyone else (yet), although once the person was on-site expenses would be minimal. I am planning to start my research in May and stay for as long as possible (at least 6 months), but a collaborator could begin later.

—Bruce Hoffman
University of Hawaii at Manoa
(bhoffmanii@worldnet.att.net)

OBITUARY

Alcario Cassador

Alcario “Tesosie” Cassador, my Jicarilla Apache brother, died on Memorial Day 2002, from the complications of colon cancer surgery. Without his help my dissertation, the *Jicarilla Apache-English Dictionary: The Dulce Springs Dialect* (1976), would not have been possible. He was the principal contributor, collaborator, and consultant. He was a natural native linguist and an excellent interpreter. In addition to Jicarilla he was fluent in Navajo and the other Apachean languages, and spoke flawless English. For several years he had his own radio program in Jicarilla.

Our dictionary was in the process of revision at the time of his death, and although this work may now be taken on by one of his kinsmen, it will be much delayed. We had other plans—for learning materials and for a weekly newspaper column in Jicarilla—which will never come to pass. With Alcario Cassador the tribe lost probably the best linguist it had.

He was a friendly, even jovial man, and his Apache name Tesosie ‘the gentle one’ suited him very much. He will be greatly missed by all who knew him, but especially those interested in the Jicarilla language and culture. He was a devout Christian and loved to translate from the Bible. He was a member of SSILA for several years. May he rest in peace in the eternal hunting grounds.

—Stanley A. Mersol

NEWS & ANNOUNCEMENTS

Amendments to Native American Languages Act would support language nests and language survival schools

A bill to amend the Native American Languages Act of 1991 was introduced in the U.S. Senate in early March, 2003, by Sen. Daniel Inouye of Hawaii. The bill (S. 575), if passed by Congress, will add to the support already provided by the NALA a new program specifically targeted at developing Native American "language nests" (immersion-style revitalization programs for small children) and "language survival schools" (primary and secondary schools in which a native language is dominant). The legislation would specifically provide for demonstration programs to be established at Ka Haka 'Ula O Ke'elikolani College of the University of Hawaii at Hilo; at the Piegan Institute in Browning, Montana; and at the Alaska Native Language Center of the University of Alaska, Fairbanks. The program at Hawaii would focus on regional and college-level schools, and would include the development of a national clearinghouse for data relevant to teaching Native American languages. The Alaska program would focus on the development of resources in such areas as orthographies, documentation, archiving, and community support systems. In the Montana program emphasis would be placed on the operation of a language nest and language survival school. Initial funding would be for a 5-year period, 2004-2009.

SOAS Endangered Languages Program under way

The *Endangered Languages Documentation Program*, which was recently established with support from the Lisbet Rausing Charitable Fund at the School of Oriental and African Studies (SOAS), University of London, is now well under way. (For general information on the ELDP and its grant program, visit: <http://www.eldp.soas.ac.uk>).

- As noted in the January 2003 *SSILA Newsletter*, **Peter Austin**, formerly of the University of Melbourne, has assumed the Rausing Chair at SOAS and the Directorship of the Endangered Languages Program.

- At a 2-day meeting earlier this year, SOAS formally inaugurated the program and laid out future directions for the study of endangered languages. There was a formal Program Launch and Public Lecture on Friday afternoon, February, 28, in the SOAS Main Lecture Theatre, at which Professor **David Crystal** delivered the keynote address, "Endangered Languages: What should we do now?" On Saturday, March 1, a day-long Workshop on Endangered Languages and Language Documentation included the following presentations:

Tony Woodbury (University of Texas), "Defining Documentary Linguistics"; **Peter Wittenburg** (MPI for Psycholinguistics, Nijmegen), "The DOBES model of language documentation"; **Dan Everett** (University of Manchester), "Documenting languages: an Amazonian perspective"; **Colette Grinevald** (Université de Lyon), "Speakers and documentation"; **William Foley** (University of Sydney), "Texts and Genre in Fieldwork in Literate and Pre-literate Communities"; **Eva A. Csato** (University of Uppsala), "Multimedia support for the revitalization of the endangered Karaim language"; **Nicholas Ostler** (Foundation for Endangered Languages), "Desperate straits for languages: how to survive"; **E. Annamalai** (Mysore), "Limits of documentation"; and **Johanna Nichols** (University of California, Berkeley), "Documenting Lexicons (Chechen and Ingush)."

- The ELDP has now completed the review of its first round of grant applications. Approximately 150 applications were received in response to the first call for applications. About 40 of these were invited to submit detailed applications, and although it was not possible to offer financial support to all good proposals, the Program was able to make formal offers of grants to 21 applicants: Studentships, Fellowships and Project grants. Details of the offers, and subsequently the details of those accepted, will be published on the ELDP web page shortly (www.eldp.soas.ac.uk).

The timetable for the second round of grant applications has recently been announced:

- 16 May** - Revised guidelines and forms available on the web page.
- 8 August** - Deadline for submission of Preliminary Applications.
- 19 September** - Invitations to submit Detailed Applications sent.
- 14 November** - Deadline for submission of Detailed Applications.
- 27 February 2004** - Announcement of Funding Awards.

This timetable will be repeated annually.

The new guidelines and application forms for the 2003 funding round will be published on the website by Friday 26 May 2003. In the meantime, the 2002 guidelines may be used as a general guide. The five types of application used in 2002 will remain, although additional guidelines as to funding limits will be provided. The main aims of the Program remain the documentation of seriously endangered languages and the criteria remain (a) endangerment, (b) significance of the language and (c) quality of proposal. The Program's primary concern is with documentation rather than focused revitalization, although the link is appreciated and sometimes desirable. As such, prospective applicants should structure the documentation in such a way as to assist local communities in preserving and fostering highly endangered ancestral languages and speech ways.

While in essence the guidelines will remain broadly similar, there will be a number of budgetary refinements. Key changes that applicants should note are as follows:

- Overhead/institutional administration costs will not be eligible.
- Top-up salaries for established/ employed academics will not be eligible (this includes the funding of non-institutional funded summer vacation periods).
- A limit of £2000 (sterling) may be requested for publications.
- Major equipment costs (i.e. laptops, camcorders, etc.) will not be provided for projects where the period of fieldwork is limited.
- Modest training activity for local communities (within the context of a substantive project) will be eligible for support.

Heritage Language Foundation offers small grants

The Alice Cozzi Heritage Language Foundation — a new, non-profit organization dedicated to heritage language vitality — has announced its first small grants competition. Individuals and groups working to revitalize and maintain endangered heritage languages are invited to apply for small grants (up to \$500 US).

Interested parties should submit a detailed essay addressing the following topics: (1) Where is the language spoken and how many people speak it? (2) Describe the project objectives, project timeline and other funding received and/or applied for. (3) Please describe your past, present and planned involvement in language work. Applicants should include the following information: name(s); organization name (if applicable); mailing address; e-mail address; telephone number; and project location, address and phone (if different).

The deadline for receipt of applications is **May 15, 2003**. In awarding grants, preference will be given to those projects whose plans, objectives and budgets are considered most practical and which serve the most eco-

nomically and educationally disadvantaged communities. Decisions will be announced in May; funds will be available in July.

For more information, contact the Alice Cozzi Heritage Language Foundation at P.O. Box 10754, Marina del Rey, CA 90295 (alice_cozzi_hlf@hotmail.com).

8th Workshop on the Languages of the Americas held in Manitoba

The 8th *Workshop on Structure and Constituency in the Languages of the Americas* (WSLA8), was held at the Victoria Inn in Brandon, Manitoba, March 7-9, 2003. Presentations included:

John D. Nichols, "Anihshiniimowin (Severn Ojibwe): Is it Oji-Cree?"; **David Pentland**, "Interaction between Cree and Ojibwa: A Historical Perspective"; **Jan van Eijk**, "Lilloet between Sechelt and Shuswap"; **Jeff Muehlbauer**, "The Syntax of Dependent Nouns in Menominee"; **Augusto Lorenzino**, "Spanish-contact effects on Santiaguëño Quechua"; **Shanley Allen**, "The effect of typological differences in language contact: Code-mixing in adult Inuktitut-English bilinguals"; **Rose-Marie Déchaine**, "The Internal Structure of vP in Plains Cree"; **Martina Wiltschko**, "On ergative (and other) splits in Salish"; **Clare Cook**, "Menominee Preverbs as Functional Heads"; **Leslie Saxon**, "The complementizer *gú in Athapaskan: A survey of functions"; **Nicole Rosen**, "A Phonology of Michif"; **Robert Papen**, "Michif: One phonology or two?"; **Charlotte Reinholtz**, "Association with Focus in Cree: A predication account"; **Julie Brittain**, "A Distributed Morphology Account of the Algonquian Verb"; **Peter Bakker**, "Three languages in one word: English verbs in Michif"; **Strang Burton & Martina Wiltschko**, "On the Morpho-syntactic basis of certain 'Agent-hierarchy-effects' in Salish"; and **Lynn Whidden**, "Music in Contact: Examples from Swampy Cree and Dakota." The meeting ended with a Round-Table Discussion on Language Education that included a presentation by **Doris Pratt** on "The Dakota Language in Manitoba." The banquet menu featured roast bison and all the trimmings.

Summer Institutes

• 24th AILDI (Tucson, June 9-July 3)

The 24th annual *American Indian Language Development Institute* will be held at the University of Arizona, Tucson, from June 9 to July 3, 2003. Hosted by the U of A's Department of Language, Reading and Culture and the American Indian Studies Program, the course offerings and other activities at the 2003 AILDI will focus on developing ways to create new generations of Native American language speakers and writers.

AILDI participants enroll for 6 graduate or undergraduate credit hours. Course topics include: Linguistics for Native American Communities; Morphology: Ingenuity of Languages; Practicum: Curriculum and Materials Development for Native American Language Immersion Classrooms; Conducting Educational and Linguistic Research in American Indian Communities; Educating the Culturally Diverse; Bilingual Curriculum Development; Computer Applications for Indigenous Communities; Second Language Acquisition: Introduction to Native American Language Immersion; Hopi Language in Culture; Workshop in Linguistics; Studies of Native American Literature; Second Language Acquisition: Advanced Approach to Native American Language Immersion; Creative Writing for Native Americans; and Linguistics for Non-Majors.

The 2003 AILDI faculty includes: **Luis Barragan**, **Donna Boynton** (Acoma), **Phil Cash Cash** (Nez Perce/Cayuse), **Mary Carol Combs**, **Jennie Degroat** (Navajo), **Maya Honda**, **Carlotta Marza** (Zuni), **Wayne**

O'Neill, **Simon Ortiz** (Acoma), **Susan Penfield**, **Solomon Ratt** (Cree), **Mary Eunice Romero** (Cochiti), **Emory Sekaquaptewa** (Hopi), **Lucille Watahomigie** (Hualapai), and **Akira Yamamoto**.

Tuition is \$837, with a \$50 out-of-state residence fee for non-residents of Arizona and a \$25 fee for graduate students not currently in a U of A degree program. Additional costs include \$150 for books and supplies, \$30 for a parking permit, \$25 for a Student ID card, and \$400-\$500 for housing (campus residence halls and apartments with cooking and family facilities). Financial assistance is available but limited.

Detailed program information and all required forms can be downloaded from the AILDI website (www.ed.arizona.edu/AILDI). For further information, contact: Sheilah Nicholas, AILDI, Univ. of Arizona, Dept. of Language, Reading & Culture, College of Education, Room 517, Box 210069, Tucson, AZ 85721-0069 (aildi@u.arizona.edu).

• CILLDI 2003 (Edmonton, July 28-August 14)

The 4th annual *Canadian Indigenous Languages and Literacy Development Institute* (CILLDI) will be held at the University of Alberta, Edmonton, Alberta, Canada from July 28 to August 14, 2003. It is sponsored by the Faculty of Education, Arts, and Extension and the School of Native Studies. Participants include undergraduate and graduate students interested in learning an Indigenous language or gaining expertise in the areas of linguistics, language and literacy, curriculum development and second language teaching. Students choose a maximum of six credits from the following course offerings: LING 101, Introduction to Linguistics; LING 205/599, Practical Phonetics; NS 380, An introduction to Dene Language and Culture; NS 380Lec B3, Web-based Resource Development for Indigenous Languages; EDEL 445/595, Teaching Second Languages in the Elementary School; EDES 402/502, Literacy and Drama in Aboriginal Language Education; and EDEL 505, Theory and Practice in Language arts. Tuition fees (in Canadian dollars) are: Undergraduate—\$576.60 (3 credits), \$979.80 (6 credits); Graduate—\$559.24 (3 credits), \$1,118.49 (6 credits). Costs in addition to tuition include a \$60 application fee, and housing and food is approximately \$30 to \$40 per day. For room reservations contact guest services at Lister Hall (780) 492-4281 or 1-800-615-4807. For further information contact: Laura Burnouf at (780) 492-4273 ext. 277 or Heather Blair at (780) 492-4273 ext. 232. e-mail: daghida@ualberta.ca or lburnouf@ualberta.ca

Congreso de Idiomas Indígenas de Latinoamérica

El primer *Congreso de Idiomas Indígenas de Latinoamérica* (CILLA I) se llevará a cabo el 23-25 de octubre del 2003 en la Universidad de Texas en Austin. Se invitan resúmenes/abstractos sobre investigaciones de cualquier tema acerca de idiomas indígenas. No se aceptarán ponencias ya publicadas. Los temas pueden incluir, pero no se limitan a: Gramática, Antropología Lingüística, Sociolingüística, Planificación Lingüística, Políticas Lingüísticas, Teoría Lingüística, Lingüística Histórica, Mantenimiento o Pérdida Lingüística, Discurso, Literatura Indígena, y Colaboración Comunidad/Lingüista. Se prefiere castellano para las presentaciones; inglés y portugués también son aceptables.

CONFERENCISTAS ESPECIALES: **Fidencio Briceño**, Instituto Nacional de Antropología e Historia de Yucatán, México; **Paulette Levy**, Universidad Nacional Autónoma de México; y **Denny Moore**, Museu Goeldi, Brasil.

PANEL ESPECIAL: Invitados de proyectos colaborativos entre comunidades y lingüistas que contribuyen al mantenimiento del idioma.

Ponencias son de 20 minutos con 10 minutos para preguntas y comentarios. Se seleccionarán con base en una evaluación anónima del resumen/ab-

stracto, el cual no debe exceder 300 palabras. Se prefieren resúmenes enviados electrónicamente. La fecha límite para recibir los resúmenes es el 1 de mayo de 2003. Favor de mandar el resumen a: co.iglesias@mail.utexas.edu. Sujeto: Resumen, CILLA I. Favor de incluir la siguiente información (en este orden): (1) Título. (2) Nombre y apellidos del autor. (3) Afiliación institucional del autor. (4) Dirección, teléfono y correo electrónico donde se puede mandar la notificación. (5) Un resumen/abstracto de 300 palabras. (Incluido en el mensaje y también como attachment Word. Nombre del attachment: Apellido.Inicialdenombre.CILLA.doc). (6) Equipo necesario para la presentación. Se manda notificación de aceptación o no el 31 de mayo.

INSCRIPCIÓN: Estudiantes US \$20; no estudiantes US \$40; hay becas de inscripción para estudiosos indígenas.

INFORMACIÓN: CILLA, LLILAS, University of Texas at Austin, 1 University Station D0800, Austin, TX 78712-0331, USA (correo electrónico: co.iglesias@mail.utexas.edu o nengland@mail.utexas.edu). Web:

<http://www.utexas.edu/cola/llilas/centers/cilla/index.html>

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The first *Conference on Indigenous Languages of Latin America* (CILLA I) will be held October 23-25, 2003, at the University of Texas at Austin. We invite the submission of abstracts on research about any aspect of Latin American indigenous languages. Already published papers will not be accepted. Topics may include, but are not limited to: Grammar, Linguistic Anthropology, Sociolinguistics, Language Planning, Language Politics, Linguistic Theory, Historical Linguistics, Language Vitality, Discourse, Indigenous Literatures, and Community/Linguist Cooperation. Spanish is encouraged for presentations; English and Portuguese are also acceptable.

KEYNOTE SPEAKERS: **Fidencio Briceño**, Instituto Nacional de Antropología e Historia de Yucatán; **Paulette Levy**, Universidad Nacional Autónoma de México; and **Denny Moore**, Museu Goeldi, Brazil.

SPECIAL PANEL: Invited panel on community/linguistic projects designed to contribute to language maintenance.

Speakers will be allowed 20 minutes for presentation and 10 minutes for discussion. Papers will be selected based on the evaluation of an anonymous written abstract, which may not exceed 300 words. Electronic submissions are encouraged. Deadline for receipt of abstracts is May 1, 2003. Please send your abstract to co.iglesias@mail.utexas.edu, Subject: CILLA I abstract. Please include in the following order: (1) Title of the paper. (2) Author's name. (3) Author's affiliation. (4) Address, phone number, and e-mail address at which the author wishes to be notified. (5) A 300 word abstract. (Please send as a Word attachment as well as in the body of the message. As the title of the Word file type: Lastname.Firstinitial.CILLA.doc). (6) Equipment needs for the presentation. Notification of acceptance or rejection will be sent by May 31, 2003.

REGISTRATION: \$20 students; \$40 non-students; registration scholarships for indigenous scholars.

For further information contact: CILLA, LLILAS, University of Texas at Austin, 1 University Station D0800, Austin, TX 78712-0331 (e-mail: co.iglesias@mail.utexas.edu or nengland@mail.utexas.edu). Or visit the conference website at:

<http://www.utexas.edu/cola/llilas/centers/cilla/index.html>

Other upcoming general meetings

- *Stabilizing Indigenous Languages* (Ho-chunk Nation, June 25-28)

The 10th annual *Stabilizing Indigenous Languages Conference* will be hosted by the Ho-Chunk Nation in Baraboo, Wisconsin on June 25-28, 2003. Papers are invited in the areas of Native American and other indigenous language preservation, education and research programs. Further information, including registration forms, can be found on-line at:

<http://fp1.centurytel.net/elhuccoga/SILC/SILCndx1.html>

For questions contact: HoCak Wazija Haci Language Division, N5845 Hwy 59 Mauston, WI 53948 (e-mail: silc2003@msn.com; fax: 608/847-7203).

- *Western Humanities Conference* (Salt Lake City, October 16-18)

The Western Humanities Alliance invites proposals for participation in the 22nd annual *Western Humanities Conference* on the theme of "Memory, Material, and Meaning", to be held in Salt Lake City on October 16-18, hosted by the University of Utah. Paper Abstracts (250 words, max.) must be postmarked on or before April 22, 2003. Complete panel submissions are also encouraged.

The goal of the conference is to explore theories, representations, and performances of memory and its role in history and culture. Among the many questions to be addressed are several that may attract the interest of students of Native American languages: What are the markers of how memory is presented or used across generations? Across cultures? In structuring, representing identity? How do indigenous, including Native American, cultures (and historically oral traditions) employ memory? What are the roles of memory in cultural exile and for diasporic individuals and communities? How do language and linguistic nuances affect or reproduce memory? What roles do oral histories play, and what is the role of the interviewer? What do post-colonial, post-genocidal, or Trans-Atlantic, literatures and histories tell us about memory's role?

For further information visit: <http://wha.ucdavis.edu>

THE PLACENAME DEPARTMENT

Edited by William Bright

El Proyecto "Toponimia Indígena de México" (TIM)

Los investigadores cuyos nombres aparecen al calce anuncian la preparación de un diccionario etimológico de topónimos mexicanos de origen indígena. El proyecto intitulado *Toponimia Indígena de México (TIM)* se piensa llevar a cabo entre 2002 y 2006. El trabajo, sin embargo, no intenta incluir todos los topónimos usados por los grupos indígenas de México en sus propias lenguas sino aquellos que se utilizan en español, pero que provienen de lenguas indígenas de América.

Los especialistas de México estarán conscientes de que hay obras existentes sobre el tema. Véase: Ignacio Guzmán Betancourt, *Toponimia mexicana: Bibliografía general* (México: Instituto Nacional de Antropología e Historia, 1989). Sin embargo, entre las publicaciones existentes, algunas se restringen a topónimos derivados de una lengua en particular (especialmente del náhuatl)

o de una región específica de México; todas ellas tienen un enfoque restringido. Nuestro proyecto intenta ser de mayor alcance e incluir todos los nombres de probable origen indígena que aparecen en la página WEB del censo del INEGI (Instituto Nacional de Estadística, Geografía e Informática). Además se incluirán topónimos de especial interés histórico y arqueológico. Los análisis etimológicos se basarán no sólo en obras publicadas sino en trabajo de campo reciente de antropólogos y lingüistas tanto publicado como inédito.

Los topónimos que se estudien formarán dos grupos. El primero se compone de préstamos que entran al español como nombres comunes, a menudo con sufijos de derivación españoles y que después se usan como nombres de lugar. Así, por ejemplo, la palabra náhuatl *tollin* dio *tule* que formó nombres como *El Tule* y *El Tular* 'lugar de tules'. El segundo grupo incluye topónimos indígenas que se convirtieron en topónimos españoles como *tollan* y *toltiltan* que significan 'lugar de tules' que dan *Tula* y *Tultitlan*. En ambos grupos se incluirán no solo los términos derivados de las lenguas indígenas de México, sino también aquellos introducidos de otras partes de América como *magüey* y *tuna* de las Indias Occidentales y *papa* y *potosí* de América del Sur.

En seguida damos una muestra del formato y del tipo de información que se piensa incluir en el proyecto.

ABALÁ (Yuc., mun. y cab.) Maya *abala* 'agua de ciruela', de *abal* 'ciruela, Spondias sp.' y *ha* 'agua' (Barrera Vásquez 1960).

ACACHUÉN (Mich., Mun. Chilchota) Tar., 'donde hacen zapatos' (Robelo 1902); o sea 'donde anochece'; cf. *akajuekua* 'zapato' (en desuso, Medina Pérez y Alveano Hernández 2000), *ahchureni* 'anochecer' (Gilberti 1559).

ACACINGO (Gro., Mun. Tlapa) Equivale a **Acatzingo** (v. abajo).

ACAHUALCO, San Antonio (Méx., Mun. Zinacantepec) Nah. *acahualco* 'a los acahuales' (cp. **Acahual**, abajo).

ACAHUAL 'girasol, mirasol, planta cuyo tallo se usa como combustible' (Santamaría 1959), del género *Tithonia* y otros; del nah. *acahualli*. El nombre se emplea como topónimo en Oax. (Mun. La Reforma), también en el plural **Acahuales** (Jal., Mun. Ayotlán) y en el diminutivo **Acahualillo** (Oax., Mun. Santiago Comaltepec).

ACAHUALZINGO (Méx., Mun. Ocuilan) Nah. *acahualtzinco* 'a los acahuales', de *acahualli* 'mirasol, acahual'.

ACAHUIZOTLA (Gro., Mun. Chilpancingo) Nah. *acahuitzotlah* 'lugar de la caña espinosa', de *acatl* 'caña' y *huitzoh* 'que tiene espinas' (*huitzli* 'espinas').

ACAJALA (Nay., Mun. Santiago Itzcuintla) Nah. *acaxallah* 'arenal de la caña', de *acatl* 'caña' y *xallah* 'arenal' (*xalli* 'arena').

CAJETE (Pue., mun. y cab.) Nah. *acaxitl* 'alberca, pila', de *atl* 'agua' y *caxitl* 'vajilla, cajete'.

ACALA (Chis., mun. y cab.) Equivale a **Acalan** (v. abajo).

ACALAN (Tab., Mun. Balancán) Nah. *acallan* 'lugar de canoas', de *acalli* 'canoa' (*atl* 'agua' y *calli* 'casa').

ACALCO (Gro., Mun. Chilapa) Nah. *acalco* 'a la canoa' (cp. **Acalan**, arriba).

ACALPICAN de Morelos (Mich., Mun. Lázaro Cárdenas) Tal vez del nah. *acalpican* 'lugar donde cosechan en canoa' (Macazaga Ordoño 1959); cf. *acalli* 'canoa', *pixca* 'cosechar'.

ACÁMBARO (Gto., mun. y cab.) Tar., 'lugar de magueyes', de *akámba* 'maguey' (Velásquez Gallardo 1978). El topónimo también ocurre en Coah. (Mun. Castañón).

ACAMILPA (Mor., Mun. Tlaltizapan) Nah. *acamilpan* 'en los sembrados de caña', de *acatl* 'caña' y *milli* 'sementera'.

ACAMUCHITLÁN (Méx., Mun. Tejupilco) Nah. *acamuchitlan* 'lugar de toda la caña', de *acatl* 'caña' y *muchi* 'todo'.

ACANCEH (Yuc., mun. y cab.) Maya *akankeh*, tal vez 'gemido de ciervo', de *akan* 'gemido' y *keh* 'venado' (Barrera Vásquez 1991).

ACAPA (Hgo., Mun. Tlahuiltepa) Nah. *acapapan* 'en la caña', de *acatl* 'caña'.

Se nombrará un comité de consejeros editoriales mexicanos, estadounidenses y europeos, especialistas en lenguas indígenas de México. Los miembros de este comité proporcionarán información etimológica de sus propios archivos y ayudarán a los editores generales a obtener información de otros antropólogos, lingüistas y hablantes nativos. Se solicita la cooperación de cualquier persona interesada. Favor de comunicarse con cualquiera de los editores generales cuyo correo electrónico se indica a continuación.

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ETYMOLOGICAL NOTES

Yankee (Doodle)

Jaap Feenstra*

I was intrigued by Carl Masthay's brief article in the October 2002 issue of the *SSILA Newsletter* on the etymologies that have been proposed for American English *Yankee*, including borrowing from Massachusetts and/or Cherokee.

I would be happy to see English being enriched by the overabundance of linguistic treasures we find in the languages of the aboriginal peoples here in North America. However, in considering the possibility of *Yankee* being a re-borrowing of Massachusetts *Yengeese* 'English' (from English), which in turn might have been reinforced or mixed with Cherokee *eankke* ('slave, coward'), one does have to ask the sobering question: How could this have worked sociolinguistically? Although the likelihood of a mixture with Cherokee seems far-fetched, to put it mildly, a borrowing from Massachusetts is certainly a possibility. However, to borrow existing terms for indigenous vegetation, tools and geographic location is one thing—and we know, even here, that explorers and immigrants often ignored aboriginal terms and preferred to invent their own. But for Colonial American English speakers to re-adopt a mutated loanword from English back into their colloquial speech as an epithet for a subgroup of settlers is quite another thing, and not the most obvious scenario. It seems even more improbable that the Dutch of New Amsterdam would have used an Indian term to describe the encroaching English. Unless specific his-

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toric evidence shows up to support a Massachusetts (or other Native American) origin for the word we should attend to etymologies that are more realistic sociolinguistically. From this perspective a Dutch etymology for *Yankee* has much to support it.

But there are Dutch etymologies, and then there are Dutch etymologies. I was surprised, if not a little disappointed, to find the *Oxford English Dictionary* advancing Dutch *Janke* as “the most plausible” source of *Yankee*. (This hypothesis seems to date from the early 19th century when a Frenchman, Augustin Thierry, came up with it.) It is true that the name *Jan* is used in a number of Dutch derogatory expressions, and it is also true that, from a generic point of view, *-ke* is a diminutive suffix. But when attached to a proper name like *Jan*, *-ke* (and its phonological variants) functions as a feminine ending. *Janke*, *Janneke* and *Jannie* are female names, not diminutive forms of *Jan*. The normal diminutive of *Jan* is (and was in seventeenth century Nieuw-Nedelandsch) *Jantje*, ‘Johnny.’ *Jantje* could not easily serve as the source of *Yankee*.

I do believe, though, that the *OED* is on the right track. Historically there is ample evidence for the “Dutch connection” with *Yankee*, and, as I will soon explain, with *Yankee Doodle*. My own hypothesis would be that it is not *janke* but *jonkie*, *lyong-keel*, that forms the etymological basis for *Yankee*. *Jonkie* is a suffixed form of the adjective *jong* (‘young’), earlier Dutch *jonck*, with the diminutive *-ie*. (In Dutch a diminutive can also function as a nominalizer.) When referring to people, *jonkie* basically means ‘boy’, but an extended sense is ‘young and inexperienced’ which could be further extended to ‘inexperienced,’ i.e. a ‘greenhorn, rookie, newbie.’ Phonologically, the connection is relatively straightforward. The shift from the Dutch medium (rounded) vowel /o/ to the open spread front vowel /æ/ is not that big a move and could easily be accounted for. The phonological move from *jonkie* to *Yankee* is similar in degree to the move from Dutch *Breukelen* to *Brooklyn*, an etymology which has never been in dispute.

Now for *Yankee Doodle*. The Dutch term *Doedel* /dood l/ means ‘fool, dumbo, gullible’ (probably cognate with English *doodle* as in “doodling away your time”). In Dutch we have many derogatory expressions with *Jan*, such as *Jan Rap*, *Jan Klaasen*, *Jan Salie*. Among these is *Jan Doedel*. The second word serves as the derogatory part, the semantic flag if you will, while *Jan* serves as the flag holder. Although *Jan Doedel* is the common form, *Doedel* does not have to co-occur with *Jan*. I daily tease our family pet, calling her “doggy doedel.” So a collocation of *Doedel* with *Jonkie* would not be at all strange.

Semantically the combination *Jonkie* and *Doedel* seems a seamless interconnection. *Jonkie* in the sense of ‘rookie’ is especially used in hierarchical subcultures such as armies or ship crews for the latest and youngest recruits. Given the history and various mutations of the American song *Yankee Doodle*, it is entirely conceivable that, as has been suggested, the song did not start with Dr. Richard Shuckburgh but was adopted and adapted by him, picking up the derogatory epithet and maybe parts of a possibly underlying Dutch song that was a satirical on a soldier or a sailor.[1] An origin in a song would, apart from the wider adoption of the term, easily explain the minor (upstream) phonological shift of *yonkee* to *Yankee*.

Jonkie Doedel is not a highly derogatory combination. If one accepts the hypothesis that it is a borrowing out of the Dutch-English culture along the Hudson one can also easily understand why, because of its nebulous or forgotten meaning, it was picked up both by loyalists and British soldiers as well as New England militias—the first taking it as a mocking term and the last as a title of honor. (It is not uncommon for a term of abuse to be converted by its objects into a self-designation that has positive connotations. An Algonquianist recently pointed out to me that “Naskapi” is a derogatory descriptive given to that group by other First Nations to the south, but the Naskapis themselves have come to carry the name with pride.)

I most certainly don’t want to give the impression that the term *Yankee* started with Shuckburgh and his *Yankee Doodle* song. It is highly likely that by the 1750s *Yankee* had already been used for quite a while within the Dutch-English amalgamation of New York to refer to New England people or soldiers. I do believe, however, that the collocational evidence of *Yankee Doodle*, with its perfectly interlocking semantic combination of Dutch *jonkie* and *doedel*, strongly corroborates other evidence that points to a Dutch, rather than a Native American, origin of *Yankee*.

1 From a musicological point of view the song *Yankee Doodle* has similarities with old Dutch folk songs, although more research would be needed to prove that the tune originated there. In any case, there is strong evidence that Shuckburgh wrote his version around 1755 at the house of the Van Rensselaers near Albany. Established in 1624 as Fort Orange, Albany was the first Dutch settlement along the Hudson River.

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 Reinhold Aman, Alice Anderton, David Costa, Irving Glick, Bob Hsu, Bill Poser, and Nicholas Thieberger.*]

Release of UNESCO report on endangered languages noted in *Le Monde*

The March 25 release in Paris of the report of a UNESCO committee on language endangerment was discussed at length in an article that appeared in the April 2 edition of *Le Monde*. Quoted at length in the story was committee member **Colette Grinevald**, who told the interviewer that one of the primary reasons for language loss is the reluctance of parents in many developing countries to have their children continue using their local language. With proficiency in a language like French or English seen as the road to economic betterment, knowledge of a local language is negatively valued. “La réponse,” she said, “tient au multilinguisme: les enfants doivent pouvoir se construire une identité linguistique autour de la langue de leurs parents, qu’ils maîtriseront parfaitement

et apprendre ensuite la langue dominante.” In the Americas this situation has been exacerbated by “l’exploitation économique des territoires traditionnels,” Grincwald said. But she noted that there are a few bright spots, particularly in Guatemala where “l’énorme mouvement en faveur des langues mayas” may actually be reversing language shift.

Setting lawmakers straight about the s-word in Arizona . . .

David Leibowitz devoted his column in the *Arizona Republic* of March 2, 2003, to a bill currently wending its way through the Arizona House of Representatives that would ban government bodies from using “squaw” in the naming any state landmark, road, or park, and would require existing uses of “squaw” to be changed by 2006. As with similar proposals put before other state legislatures in the US—and passed into law by several—the main reason given for suppressing “squaw” is the belief that the word is demeaning and offensive to Indian women because it refers to the female genitals in the Indian language from which it was borrowed. But the people who believe this, writes Leibowitz, haven’t spoken to the Smithsonian’s **Ives Goddard**, “likely the country’s definitive authority on the origin of the s-word.”

“This word is one of the earliest borrowed into the English language from the native languages of North America,” Goddard told Leibowitz in a telephone interview. First attested in 1622 at the Plymouth colony, it was understood to be the local Indian term for a woman and it was used in that innocent sense throughout the early historical period. In recent decades, however, “squaw” has gotten a bum rap as an obscenity. The recent campaign to remove it from placenames can be traced to an Oprah Winfrey show in 1992 where Suzan Harjo attributed the origin of the word to Mohawk *otsiskwa*, which indeed means “female genitalia.”

This theory is “completely incorrect,” Goddard told Leibowitz. “There are some words of Native American origin whose precise history is a little bit vague, or maybe we don’t know, but this is one where we absolutely know where it came from. No question at all.”

[*Late breaking news:* In early April, a move was afoot to rename Squaw Peak in Phoenix after Pfc. **Lori Piestewa**, a Hopi tribal member who was killed in action during the first week of the American invasion of Iraq. Piestewa is thought to be the first Native American woman to have lost her life while serving in the U.S. military.]

. . . and resisting an English Only law in Oklahoma

More legislative goings-on, this time in Oklahoma, where that state’s House of Representatives has been considering something called the Oklahoma English Language Act. This bill would make English the official language of the state and would require most state business to be transacted and published only in English. In other states where such “English Only” laws have been proposed (often with the support of an organization called U. S. English, headquartered in Washington D.C., which is working toward a national law) the target has usually been Spanish. But in Oklahoma the impact of the bill would be strongly felt in the dozens of Native American communities that still make up a substantial part of the population of the former “Indian Territory.” Although not widely used, languages like Cherokee, Creek, and Choctaw still

have respectable numbers of speakers and there is considerable interest in their survival. It was not surprising, then, that a rally held on the State Capitol steps on March 3 in opposition to the bill was co-sponsored by the Intertribal Wordpath Society, a non-profit group that promotes Oklahoma Indian languages. IWS leaders **Alice Anderton** and **Richard Grounds** were among the featured speakers at the rally, as was **Harry Oosahwee** from the Cherokee Nation’s Cultural Resource Center.

Profile of an independent mind

Riverfront Times, a community newspaper in St. Louis, published a profile of **Carl Masthay** in its edition of March 5, 2003 (archived on-line at www.riverfronttimes.com). The occasion was the publication last year of Masthay’s *Kaskasia Illinois-to-French Dictionary* (see *SSILA Newsletter* 21.3, October 2002, p. 12), which the reporter, Matthew Everett, described as “the crowning achievement of a lifetime of amateur scholarship.”

Masthay, a proud member of Mensa, is a free-lance intellectual in the American grain. After settling in St. Louis in 1967, he made his living as an editor of medical texts for the Mosby publishing company (a job from which he retired in 2002), but he has devoted most of his considerable mental energy to various scientific pursuits from astronomy to entomology, and most of all to linguistics. In recent years he has focused on Algonquian, where his work has earned the respect of his academic colleagues. “People cite his work,” **David Costa** is quoted as saying. “They trust it. He’s a very reliable editor and a skilled translator.”

The *Riverfront Times*, of course, chose to focus on Masthay’s “otherworldly” eccentricities, which (like many of the readers of this *Newsletter*, I would imagine) he has in abundance. These range from a living room “cluttered with journals and science magazines” and an aversion to computers, to a penchant for etymologizing the names of the people he meets (he always keeps a dictionary of surnames handy). And sometimes his miscellaneous avenues of research intersect in unusual ways. Costa told the reporter of a long correspondence he had with Masthay a few years ago on the etymology of “Kaskasia.” Costa insisted it came from the Illinois word for katydid, Masthay said it came from the word for cicada. The correspondence reached a climax when Masthay sent Costa “a long letter in red, blue, and black ink that went into minute detail about why he thought Kaskasia meant cicada,” and enclosed a glass vial with a perfectly preserved specimen of a katydid.

Klallam hangs in there

The language restoration efforts being made by the Lower Elwha Klallam tribe of the Olympic Peninsula were described in a long article in the March 31 edition of the *Washington Post*, written by *Post* staffer Robert Pierre. Initiated over a decade ago, the program is largely the creation of two dedicated people, a linguist, **Tim Montler**, and a tribal educator, **Jamie Valdez**. Montler (a Salish specialist who teaches at the University of North Texas) devotes every summer to the program. Since 1992 he has created several dictionaries, various reference guides, lessons on CD-ROM, and even video games, and has worked with Valdez to train cul-

tural specialists and language teachers for the schools. Now in his 50s, Montler expects to be contributing to the effort for the rest of his career. However, as with many Native American languages—particularly on the Pacific Coast—it's a race against time. There remain only three or four elderly first-language speakers of Klallam, and the course in Klallam that Valdez teaches at Port Angeles High School has yet to produce any fluent second-language speakers. Montler's and Valdez's assessment of the language's prospects is sobering. Hardly anyone on the reservation can yet recognize or pronounce even basic Klallam words. The ones they want to reach most—the children—are lukewarm about the prospect of learning a language whose usefulness is so limited. Valdez ends, though, on an upbeat note. "We may never get to be fluent, but it's going to be alive as long as people use it."

We show up as a category on *Jeopardy*

A member e-mailed us to say that readers of the *SSILA Newsletter* might like to know that "Native American Languages" was one of the categories used on the popular TV game show *Jeopardy* in a mid-January broadcast. The questions were:

- (1) *Ajurnamat* means 'it can't be helped' among this people also called Eskimos.
- (2) A people of the Pacific Northwest; also a warm wind.
- (3) In English this New Mexico tribe's name starts with Z. In their own language they are called *Ashiwí*.
- (4) This language spoken by the Peoria tribe shares its name with a state.
- (5) Chiricahua and Mescalero are dialects of this language.

The answers are: (1) Inuit, (2) Chinook, (3) Zuni, (4) Illinois, and (5) Apache.

Recreational Reading

Still searching for another Tony Hillerman? You might want to give **Thomas Perry** a try, specifically his "Jane Whitefield" series — *Vanishing Act*, *Dance for the Dead*, *The Face-Changers*, *Blood Money*, and one or two others. Jane is a Seneca from Tonawanda, but she lives a thoroughly post-modern life as a specialist in making people "disappear" (essentially running a private Witness Protection Program). Although she operates in a world populated by Mafia heavies and the apparatchiks of Homeland Security, she is portrayed as a traditional Seneca protector of the weak, allied with her ancestors against the forces of evil. Perry, like Margaret Coel (whose Wind River Reservation thrillers draw heavily on Arapaho ethnohistory), is an ex-academic, and he fills in the background details of modern and historic Iroquois culture with scholarly accuracy. The snatches of the Seneca language that he scatters about also appear to be authentic.

It is worthy of remark that all paradigmatic inflection in a civilized tongue is a relic of its barbaric condition. All paradigmatic inflection requires unnecessary thought.

—John Wesley Powell
"On the Evolution of Language" (1880)

NEWS FROM REGIONAL GROUPS

Athabaskan

- The 2003 *Athabaskan Languages Conference* will be held at Humboldt State University, Arcata, California, June 6-7, and will have the theme, "Adaptation and Change in Athabaskan Languages." Details on registering for the conference, travel to Arcata, and accommodations available, as well as information about California-Oregon Athabaskan peoples, can be found at the Athabaskan Conference website (www.uaf.edu/anlc/alc).

The first day of the meeting, Friday, June 6, will be devoted to general sessions. Papers and presentations on any aspect of Athabaskan structure, history, and language education are welcome. Presentations that focus on the conference theme—such topics as innovation in vocabulary, the influence of English, or changes in language function in recent generations—are especially welcome. People interested in participating in the general sessions should e-mail a title and short abstract to the conference organizer, Victor Golla (gollav@axe.humboldt.edu), by April 25. Late submissions will be accommodated as space permits.

Saturday morning, June 7, will be devoted to an organized session on *Morphological Change and Comparative Work in Athabaskan Languages*, organized by Dagmar Jung (U of Cologne) and Keren Rice (U of Toronto). The aim of the session is to exchange research results and stimulate new work in the field of diachronic studies within the Athabaskan language family. Especially welcome are papers on historical morphology. Topics may include morphological change within one language or within a whole language group. Inquiries of historical changes that lead to an eventual restructuring of grammatical categories are of special interest. Since within the last few years new Athabaskan data has become available this special session may also result in a reevaluation of Athabaskan dialect and language relationships. Anyone interested in participating in this session should e-mail a short abstract to Keren (rice@chass.utoronto.ca) and/or Dagmar (djung@uni-koeln.de), with a copy to Victor (gollav@axe.humboldt.edu). These should be received by April 25.

Small travel subsidies may be available to participants, but this will not be known until late in April (check the conference website). If you are interested in participating but think that you might not be able to attend without travel support, let us know when you submit your abstract.

- A symposium and workshop on *Athapaskan Material Culture & Migrations* is being organized for the Rocky Mountain Anthropological Conference in Estes Park, Colorado (near Denver), September 18-20, 2003. The organizers (**Martin Magne** of Parks Canada and **R. G. Matson** of the University of British Columbia) write: "Our idea is to get people from both the North and South together, both in a Workshop (Thursday, Sept. 18, afternoon), and a paper-presenting Symposium (Friday Sept. 19, morning). The Workshop will be an opportunity to actually look at and handle points, sherds, microblades, etc. Realizing that transport of artifacts may not be possible in all cases, good quality photographic presentations will also be useful. We have interest from ethnographers and linguists as well as archaeologists, and several people involved with the Pacific Athapaskans as well. If you are interested in participating in either the Symposium, Workshop, or both, please inform Martin Magne (marty.magne@pc.gc.ca) of your interest. Paper abstracts are due to the conference organizers by April 30, so we would appreciate your titles and abstracts by April 15."

Northwest

- The 38th *International Conference on Salish and Neighboring Languages* will be hosted by the Upper St'a'timc Language, Culture and Education Society and will take place in Lillooet, British Columbia on

August 13-15. Papers on all aspects of the study, preservation, and teaching of Salish and neighboring languages are welcome.

Papers for the ICSNL should be submitted by Friday, May 31, 2003, and will be printed and distributed prior to the conference by the *University of British Columbia Working Papers in Linguistics*, as was done last year. There are no page limits. An electronic copy as well as a hard copy of the paper should be submitted. Word files with any special fonts will be accepted, however, PDF files are preferred. A style sheet is available at www.linguistics.ubc.ca/UBCWPL/. Contact the editors at <Linguistics-UBCWPL@arts.ubc.ca> for updated information.

Papers should be submitted to: The editors, ICSNL 38, 2003, UBCWPL, c/o Department of Linguistics, UBC, E-270 1866 Main Mall, Vancouver, BC V6T 1Z1, Canada. Information on ordering the preprints will follow in a separate announcement. For inquiries about the conference itself, please contact Marline John of USLCEs at <marline_john@yahoo.com>.

California

- The 18th *California Indian Conference* will take place at Cabrillo College in Watsonville, October 10-12, 2003, co-sponsored by UC Santa Cruz, CSU at Monterey Bay, and the City of Watsonville. The location will be the Cabrillo College Watsonville Center, 318 Union Street in Watsonville. The theme will be "Gathering the Past, Weaving the Future." Preregistration is \$20 general and \$10 for elders and students.

The California Indian Conference and Gathering is an annual event for the exchange of views and information among academics, educators, California Indians, students, tribal nations, native organizations and community members. Any topic focusing on California Natives is welcome. Past topics have included: dance, storytelling, native languages, histories, law, political and social issues, repatriation, economic development, arts and traditions.

Anyone interested in giving a paper, presentation, or organizing a session, panel, or presentation should send an abstract of 150 words to Rob Edwards at the address below, by August 1. Abstracts after that date will be considered only if space is available on the program. Please be sure to include an e-mail address, phone number and mailing address. Please state if you are available to present any of the 3 days or only particular days.

For further information, contact: Rob Edwards, Anthropology Dept., Cabrillo College, 6500 Soquel Drive, Aptos, CA 95003 (831/479-6294, redwards@cabrillo.edu). Web pages at: <bss.sfsu.edu/calstudies/cic/> and <www.californiaindianconference.org>.

Uto-Aztecan

- Once again, the *Friends of Uto-Aztecan Languages* will meet at the University of Guadalajara, on June 26-27, 2003. Deadline for sending paper titles is April 30th. Please send them to either of the following addresses: <ryanez@cencar.udg.mx> or <dakin@servidor.unam.mx>. Please send your paper title, your address, phone number and your e-mail address. We will be sending you the hotel information soon so that you can make your reservation. We hope to see you in Guadalajara.

[De nueva cuenta, los amigos de las lenguas utoaztecas nos reuniremos en Guadalajara, en la Universidad de Guadalajara, los días 26 y 27 de junio de 2003. La fecha límite para recibir sus títulos de ponencias es el 30 de abril, por lo que les pedimos los manden a las siguientes cuentas de correo electrónico: <ryanez@cencar.udg.mx>, <dakin@servidor.unam.mx>. Favor de mandar el título de su ponencia, su domicilio, número de teléfono y su cuenta de correo electrónico. En una siguiente convocatoria les mandaremos la información del hotel para que puedan hacer sus reservaciones. Nos vemos en Guadalajara.]

Mayan

- The 2003 *Texas Maya Meetings* took place from Thursday, March 6 through Saturday, March 15, at the University of Texas, Austin. The theme was "Chichen Itza and Its Neighbors."

Presentations at the Texas Symposium, March 6-7, were: **Erik Boot**, "The Not So Great Divide: From the Southern Maya Lowlands to the Late Classic Paramount Lordship at Chichen Itza"; **Daniel Grana-Behrens**, "In the Realm of the Ajaw Dates: The Calendar in the Inscriptions of Northwest Yucatan"; **Peter Keeler**, "Not So Pseudo: Preliminary Observations on the Rim-Text Standard Sequence on Pabellon Ceramics"; **Rex Koontz**, "Veracruz Traders and Veracruz Kings: El Tajin among the Itza"; **Jeff Karl Kowalski**, "Tradition, Transformation, and the 'Toltec' Question: The Art and Architecture of Uxmal and Chichen Itza"; **Cynthia Kristan-Graham**, "The Political Geography of the Murals in the Upper Temple of the Jaguars at Chichen Itza"; **Bruce Love**, "New Glyphic Materials from the Osario, Chichen Itza"; **Jennifer Mathews**, "The View from Yalahau: The Yalahau Regional Human Ecology Project, 1993-2002"; **Marilyn S. Masson, Carlos Peraza Lope & Timothy S. Hare**, "The People of Mayapan: Multi-Level Perspectives on the Last Great Cosmopolitan City of the Pre-Columbian Maya World"; **William M. Ringle & George J. Bey III**, "'That They Might Be Elected Lords': Investiture, Architecture, and Political Organization at Chichen Itza and Related Centers of the Quetzalcoatl Cult"; **Peter Schmidt**, "Some Comments on New Iconographic Discoveries at Chichen Itza"; and **Cherra Wyllie**, "Signs and Symbols of Gulf Coast Trade: Classic-Postclassic Transition."

The *Linda Schele Forum on Maya Hieroglyphic Writing*, March 8-9, was presented by **Nikolai Grube** and **Alfonso Lacadena**.

The week of March 10-15 was devoted to the Long Workshops — hands-on practica for beginners, advanced scholars and interested persons. An experienced team of experts on Mayan epigraphy and related disciplines guided beginners and advanced students through workshop/seminars on aspects of Maya hieroglyphic writing and on Mixtec Codices. Mayan seminar leaders included **Nikolai Grube, John Harris, Nicholas Hopkins, J. Kathryn Josserand, John Justeson, Terry Kaufman, Justin Kerr, Bruce Love, Simon Martin, Peter Mathews** and **Marc Zender**. The Mixtec workshop, which focused on the Codex Nuttall, was led by **John Pohl** and **Robert Williams**.

For further information on this and future meetings, contact Peter Keeler at Maya Meetings, Box 3500, Austin, TX 78464-3500 (512/471-MAYA (6292), mayameet@ccwf.cc.utexas.edu), or visit the Maya Meetings website: <<http://www.utexas.edu/research/chaac>>.

- Tulane University's Stone Center for Latin American Studies will be hosting the 2nd annual *Tulane Maya Symposium and Workshop* on the weekend of October 31-November 2, 2003. The theme this year is "Cities and Towns of the Ancient Maya North in Classic Times." The program will include a series of lectures, discussions, and workshops on the Classic Period Northern Maya Lowlands and will be designed to be of interest to Mayanists and other Mesoamerican scholars, students, and researchers from related fields, as well as members of the public. This year's program will feature talks on current archaeological investigations in the northern Yucatan Peninsula, as well as on the latest discoveries made by epigraphers studying the growing corpus of hieroglyphic texts from this area.

For further information about the 2003 program, visit the workshop website (stonecenter.tulane.edu), or contact: Gabrielle Vail, Symposium Organizer, Tulane Maya Symposium and Workshop, Roger Thayer Stone Center for Latin American Studies, Tulane University, New Orleans, LA 70118 (e-mail: FIHR@tampabay.rr.com).

South America

- *Etnolingüística* is a new e-mail list which promotes the exchange of ideas and information on lowland South American languages. The list also provides a forum for the presentation of papers and squibs on indigenous South American languages and on general topics which may be of particular interest to those dedicated to the study of indigenous languages (including language endangerment, literacy projects, documentation, field work issues, among others). To subscribe to the list, send an e-mail (with no subject and no text) to:

etnolingustica-subscribe@yahoo.com.br

The group's web page is at:

<http://br.groups.yahoo.com/group/etnolingustica>

Portuguese is the main language of the list, but contributions in other languages are very much welcome.

- The first *Congreso de Idiomas Indígenas de Latinoamérica* will take place in Austin, Texas, on October 23-25. [For details, see "News and Announcements" above]

RECENT PUBLICATIONS

Onondaga-English / English-Onondaga Dictionary. Hanni Woodbury. University of Toronto Press, 2003. 1563 pp. \$175 (Canadian or US)/£110. [A comprehensive dictionary, reflecting W.'s 30 years of field research on Onondaga as well as her mastery of earlier sources.

The analytic scheme W. uses was developed in collaboration with fellow Iroquoianists Karin Michelson and Michael Foster and will be reflected in the dictionaries of Oneida and Cayuga that Michelson and Foster are preparing. Although they largely take this analysis from Floyd Lounsbury's work, they differ from Lounsbury in giving great prominence to the concept of *base*, which they define as the part of a word that is not semantically predictable from its structure—essentially everything that is not inflection. Bases can be single morphemes (*roots*), but more typically they are "non-compositional" sequences of morphemes whose overall meanings are idiomatic.

Whatever degree of morphological complexity bases may have, W. and her colleagues argue that they are the functional lexical units of an Iroquoian language and should serve as the main entries in a dictionary. Thus, thumbing through W.'s dictionary, one finds an entry for the root base *-Rihw-* 'matter, thing' (as in *owihwa?* 'matter, thing, reason, thought, word'). But a number of complex bases that formally include *-Rihw-* also have entries, such as *-Rihwihis?* 'promise, affirm, decree' (*-Rihw-* + *-ihis?* 'finish, eat up, use up'), *-Rihyoghd-* 'put through a ceremony' (+ *-yoghd-* 'go beyond'), and *-Rihwa?nek-* 'pray, plead' (+ *-?nek-* 'bcg'). These bases are of course all cross-referenced to the root base *-Rihw-* and to their other formal components, but the implication of a separate entry is that each of these constructions is semantically (and thus lexically) *sui generis*.

Much of the morphological complexity of bases is due to the well-known propensity of Iroquoian verbs to incorporate a nominal element. W. distinguishes, however, between fusional ("non-compositional") incorporation, exemplified by the complex bases with *-Rihw-* above, and noun + verb constructions in which the meaning, form and function of the combination is predictable. The latter are not treated as complex bases with separate

entries but are listed as subentries under the verb base. Thus, *-gweg-* 'be all' (e.g., *gagwé:gh* 'all') has subentries for forms that predictably incorporate such nouns as *-gd-* 'day' (*gda:gwé:gh* 'all day'), *-gar-* 'story, bill, price' (*ogaawgé:gh* 'the total price'), or *-hgd-* 'field, clearing, garden' (*thigahgdagwé:gh* 'all over the entire field').

If the Onondaga-to-English section of the dictionary (most of the first 1000 pages) is essentially an alphabetic list of bases (with abundant examples of fully inflected words), the English-to-Onondaga section indexes inflected Onondaga words, cross-referenced to bases. Three appendices (Nature, People, and the Household and Community) contain thematically organized lists of words and phrases. These are included "with an eye to their usefulness to teachers and students of Onondaga" as well as for their "potential interest to the general reader."

Whether or not dictionaries actually have general readers, certainly any linguist interested in the detailed workings of noun incorporation, or more broadly concerned with the semantic-functional aspects of polysynthesis, will find W.'s Onondaga dictionary an endless source of rewarding data. It will also serve all serious learners of Onondaga well, to say nothing of Iroquoianists and other Americanists, who now have a definitive and well-organized source of Onondaga lexical data. Most important of all, this magnificent documentation of their traditional language—surely one of the best dictionaries of an American Indian language ever compiled—will be an enduring source of pride to the Onondagans and to all Six Nations people.

Special note should be made of the editorial care W. has lavished this monumental work. The cross-referencing is phenomenally thorough, and many entries include notes on special features of phonetics, grammar, or usage. An especially responsible touch is the parenthetical coding—(6N) and (ON)—that W. uses throughout to let the reader know whether a word or phrase is in colloquial use in both, or only in one, of the two modern Onondaga speech communities—the Six Nations Reserve in southern Ontario and the Onondaga Nation in upstate New York. These groups have been separated since shortly after the American Revolution and the dialect differences are now apparently quite noticeable.

— Order from: Univ. of Toronto Press, 5201 Dufferin St., North York, ON, M3H 5T8 Canada (for European orders, e-mail: orders@plymbridge.com).

Comparative Arawakan Histories: Rethinking Language Family and Culture Area in Amazonia. Edited by Jonathan D. Hill & Fernando Santos-Granero. University of Illinois Press, 2002. 376 pp. \$49.95. [Papers from a conference held in May 2000 at the Smithsonian Tropical Research Institute in Panama.

While some progress has been made in understanding the cultural dynamics of the expansion of several other major South American language groups (e.g., Ellen Basso, ed., *The Carib-Speaking Indians* (1977), and David Maybury-Lewis, ed., *Dialectical Societies* (1979) on the Jê-speaking societies of Central Brazil), this is the first organized survey of what is known about the Arawakan diaspora. The various contributions attempt to integrate the linguistic spread and diversity of Arawakan with social structures, political hierarchies, rituals, religious movements, and gender relations.

In their introductory summary of the discussion at the Panama conference, Hill and Santos-Granero write: "In spite of the marked variability in cultural profile and social structure found among present-day Arawakan groups, there is something — whether we call it ethos, substratum, mentality, schema — that seems to be characteristically Arawakan. There are five dimensions that can be said to give form to this sense of Arawakanness and that provide the grounds for future comparative research. These dimensions include (1) continuous, flowing diasporic movements into diverse

ecological settings; (2) open, inclusive sociolinguistic organization linked to transformational notions of the world; (3) suppression of internecine warfare; (4) regional organization in relation to ritual centers; and (5) hierarchy based on notions of descent and access to specialized knowledge.”

Papers include: Fernando Santos-Granero, “The Arawakan Matrix: Ethos, Language, and History in Native South America”; Neil L. Whitehead, “Arawak Linguistic and Cultural Identity through Time: Contact, Colonialism, and Creolization”; Sidney da Silva Facundes, “Historical Linguistics and its Contribution to Improve the Knowledge of Arawak”; Michael J. Heckenberger, “Rethinking the Arawakan Diaspora: Hierarchy, Regionality, and the Amazonian Formative”; France-Marie Renard-Casevitz, “Social Forms and Regressive History: From the Campa Cluster to the Mojos and from the Mojos to the Landscaping Terrace-Builders of the Bolivian Savanna”; Peter Gow, “Piro, Apurinã and Campa: Social Dissimilation and Assimilation as Historical Processes in Southwestern Amazonia”; Alan Passes, “Both Omphalos and Margin: On How the Pa’ikwené (Palikur) See Themselves to Be at the Centre and on the Edge at One and the Same Time”; Alberta Zucchi, “A New Model of the Northern Arawakan Expansion”; Jonathan D. Hill, “Shamanism, Colonialism, and the Wild Woman: Fertility Cultism and Historical Dynamics in the Upper Rio Negro Region”; Silvia M. Vidal, “Secret Religious Cults and Political Leadership: Multiethnic Confederacies from Northwestern Amazonia”; and Robin M. Wright, “Prophetic Traditions among the Baniwa and other Arawakan Peoples of the Northwest Amazon.”

— Order from Univ. of Illinois Press (www.press.uillinois.edu.)

America’s Second Tongue: American Indian Education and the Ownership of English, 1860-1900. Ruth Spack. University of Nebraska Press, 2002. 231 pp. \$45. [A historical examination of the implementation of English-language instruction in 19th and early 20th century boarding school, mission, and reservation situations, and its effects on Native students.

Beginning in the late 1860s, a federally mandated system of English-only instruction played a significant role in dislocating Native people from their traditional ways of life. Drawing on archival documents, autobiography, fiction, S. documents the methods used (some of them quite draconian) to teach English to Native students, but also notes the ways the various ways in which the students resisted and manipulated this new way of communicating. She argues that one of the unintended effects of the policy was that English ended up empowering many Native students. S. traces the shifting “ownership” of English as the language was transferred from one population to another and its uses were transformed by Native students, teachers, and writers.

— Order from Univ. of Nebraska Press (www.nebraskapress.unl.edu.)

Reserve Memories: The Power of the Past in a Chilcotin Community. David W. Dinwoodie. University of Nebraska Press, 2002. 120 pp. \$39.95. [A discussion and analysis of several Chilcotin narratives as evidence for the nature of Chilcotin vernacular history.

In D.’s analysis, contemporary Chilcotins (Athabaskans of central British Columbia) often “reactivate” a “reserve” of myths and historical narratives in order to help make sense of and deal effectively with the possibilities and problems of the modern world. For example, the declaration of the Chilcotins against clear-cut logging draws upon one of their central myths, adding a deeper and more lasting cultural significance and resonance to

the political statement. D. also includes a discussion of the contemporary speech community and of the contributions of various grammatical categories to rhetorical effects.

— Order from: Univ. of Nebraska Press (www.nebraskapress.unl.edu.)

Essays in Algonquian, Catawban, and Siouan Linguistics in Memory of Frank T. Siebert, Jr. Edited by Blair A. Rudes & David J. Costa. Algonquian and Iroquoian Linguistics, Memoir 16, 2003. 296 pp. \$40 (US or Canadian). [A volume of papers by philologically-minded scholars honoring one of the 20th century’s great Americanists.

Contributions include: David J. Costa, “Historical Topics in Shawnee Verb Inflection”; J. Peter Denny, “Archaeological Signs of Eastern Algonquian”; Ives Goddard, “Reconstructing the History of the Demonstrative Pronouns of Algonquian”; Randolph Graczyk, “The Jesuit Crow Language Materials: 1880-1900”; Anthony P. Grant, “Painting Their Thoughts?: Meeker Orthographies and the Logistics of Native-Language Literacy in the Nineteenth Century”; Philip S. LeSourd, “The Noun Substitute in Maliseet-Passamaquoddy”; Giulia R. M. Oliverio & Robert L. Rankin, “On the Sub-grouping of the Virginia Siouan Languages”; Richard Rhodes & David J. Costa, “The History of Algonquian Number Words”; Blair A. Rudes, “Catawba Phonemes”; Paul Voorhis, “Notes on Catawba Syntax”; and Martha Young & Frank T. Siebert, Jr., “Catawba Onomastics.”

Order from: Voices of Rupert’s Land, Linguistics Dept., University of Manitoba, Winnipeg, Manitoba R3T 5V5, Canada. The price includes postage and handling. Checks (in Canadian dollars from Canadian addresses, elsewhere in US dollars) should be made payable to “University of Manitoba—Voices of Rupert’s Land Fund.”]

Proceedings of the 50th Anniversary Conference, June 8-9, 2002, University of California at Berkeley. Edited by Lisa Conathan & Teresa McFarland. Survey of California and Other Indian Languages, Report 12, 2002. 154 pp. \$18. [Papers and remarks from last summer’s meeting celebrating 50 years of the Survey of California (and Other) Indian Languages.

Contents include: *Fieldwork and the Survey: Remarks from the panel discussion* (William Shipley, Robert Oswalt, Leonard Talmy, and Brent Galloway). *California...:* Kathryn A. Klar, “John P. Harrington’s field work methods: In his own words”; Lisa Conathan, “Split intransitivity and possession in Chimariko”; Jeff Good, “The vowel systems of California Hokan”; Robert Oswalt, “Interjections in Kashaya” [paper presented at the 2001 Hoka-Penutian conference]; Marianne Mithun, “Rhetorical nominalization in Barbareño Chumash”; Sean O’Neill, “Northwestern California ethnolinguistics: A study in drift”; and Sheldon Klein, “Tying loose ends in Kawaiisu phonology: Some comments on Zigmund, Booth & Munro (1990).” *And Other Indian Languages:* Jon P. Dayley, “Special language in Shoshoni poetry songs”; Tom Larsen, “Blue munk: Towards an analysis of causatives and the like in Chinuk Wawa”; Marie-Lucie Tarpent, “A pan-Penutian database of materials for comparison and reconstruction: Its organization, uses, and current results”; and Larry Gorbet & Pamela Munro, “Directionality and affectedness: Semantic extension in Chickasaw applicatives.”

— Order from: Survey of California and Other Indian Languages, UC Berkeley, CA 94720-2650 (www.linguistics.berkeley.edu/Survey/survey_reports.html).

Proceedings of the 2002 Athabaskan Languages Conference. Alaska Native Language Center Working Paper 2. \$10. [15 papers from the meeting in Fairbanks, June 2002.]

Contains: Craig Mishler & Kenneth Frank, "Gwich'in Scrabble"; Barbara Ross & Jeanette Dementi, "Partnership in Athabaskan Language Preservation"; James Kari, "Some observations about fish terms in Athabaskan languages"; Theodore B. Fernald, "Restriction, Saturation, and Classificatory Verbs"; Olga Müller, "Cohesion in Chiricahua Apache Narrative"; Lindsey Newbold, "Plurals and the seriative prefix in Navajo"; Willem J. de Reuse, "Tonto Apache and its position within Apachcan"; Siri Tuttle, "Prosody of incorporating forms in Ahtna Athabaskan"; Sharon Hargus, "Negation in Kwadacha (Ft. Ware Sekani)"; Suzanne Gessner, "Prosody in Dakelh (Carrier): A Comparison of Two Dialects"; Bill Poser, "Making Athabaskan Dictionaries Usable"; Siri Tuttle & See-Young Cho, "Text to dictionary: corpus linguistics in dictionary production"; Alice Taff & Donna Miller McAlpine, "Producing the Deg Xinag Learners' Dictionary"; Rick Thoman, "Tanacross Learners' Dictionary"; and Kathy Sikorski, "Community-Based Lexicography."

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New from Evolution Publishing

Early Fragments of Minsi Delaware. John Heckewelder, Thomas Jefferson, et al. 1630-1798. *American Language Reprints* 29, 2002. 65 pp. \$28. [The earliest written examples of the Minsi (Munsee) dialect of Delaware or Lenape, principally Heckewelder's Minsi vocabulary, collected in the late 1700s and totaling 100 entries. A vocabulary of 80 words collected by scholar/president Thomas Jefferson is also included, along with scattered linguistic fragments collected from Minsi tribes such as the Manhattans and Hackensacks by Benjamin Smith Barton, David de Vries, Jasper Danckaerts, Adrian van der Donck, and others.]

A Vocabulary of Wyandot. John Johnston, Benjamin Smith Barton, et al. *American Language Reprints* 30, 2003. 45 pp. \$28. [140 words of Wyandot collected in 1819 by Col. John Johnson, an Indian agent and "beloved friend" who was associated with the Wyandot and Shawnee tribes in Ohio for over 50 years. Also included is a vocabulary of about 40 words collected by Benjamin Smith Barton in the late 18th century and three sets Wyandot numerals collected by Conrad Weiser (1755), William Walker (1851), and Samuel Haldeman (1847).]

Order from Evolution Publishing, 10 Canal Street, Suite, 231, Bristol PA 19007-3900 (tel: 215/781-8600, fax: 215/781-8602, e-mail: evolpub@aol.com, web: www.evolpub.com/ALR/ALRhome.html).

New Inuit publications from Nunavut Arctic College

Inuit Uqausiqatigiit: Inuit Languages and Dialects. Louis-Jacques Dorais. Second edition, Nunavut Arctic College, 2003. 183 pp. \$15. [A completely revised and updated edition of a book originally published in 1990. It is intended both as a textbook for students of Inuit language and dialectology and as a general introduction to the Eskimo-Aleut language family. The book begins with a general description of the geography, history and dialectology of each of the Eskimo-Aleut languages, as well as their principal phonological, morphological, and lexical characteristics. This is followed by a more thorough treatment of each of the 16 dialects of Inuit/Inupiaq, including extensive tables of nominal and verbal endings. A concluding chapter, incorporating a long bibliography, explores the available descriptive literature on Eskimo-Aleut.]

Language in Nunavut: Discourse and Identity in the Baffin Region. Louis-Jacques Dorais & Susan Sammons. Nunavut Arctic College & GETIC (Université Laval), 2002. 194 pp. \$15. [Report of a survey of language use in three communities in the Baffin region of Nunavut—Iqaluit (the territorial capital), Igloodlik, and Kimmirut—that was carried out by a team of researchers between 1994 and 1998. In addition to determining what languages were spoken by whom, when, and in what contexts, other sociolinguistic dimensions were explored that involved questions of motivation, perception and identity.]

Order from: Association Inuksiutiit Katimajit, DKN-0450, Université Laval, Québec QC G1K 7P4, Canada (getic@fss.ulaval.ca). Prices are in Canadian dollars and do not include postage.

Studies in Evidentiality. Edited by Alexandra Y. Aikhenvald & R.M.W. Dixon. *Typological Studies in Language* 54. John Benjamins Publishers, 2003. 349 pp. Euro 95/US \$95. [Papers from the International Workshop on Evidentiality held at LaTrobe University, Melbourne, in 2001.]

In a number of languages, the speaker must specify the evidence for every statement whether seen, or heard, or inferred from indirect evidence, or learned from someone else, a grammatical category usually called "Evidentiality." Evidentiality, the editors argue, is a category in its own right, and not a subtype of epistemic or some other modality, or of tense-aspect.

The introductory chapter (by Aikhenvald) sets out cross-linguistic parameters for studying evidentiality. It is followed by 12 chapters which deal with typologically different languages from various parts of the world (7 from the Americas), and a final chapter (by Brian Joseph) summarizing some of the recurrent patterns.

The chapters dealing with specific languages include: Pilar M. Valenzuela, "Evidentiality in Shipibo-Konibo, with a comparative overview of the category in Panoan"; Randy J. LaPolla, "Evidentiality in Qiang" [Tibeto-Burman]; Willem J. de Reuse, "Evidentiality in Western Apache (Athabaskan)"; Sally McLendon, "Evidentials in Eastern Pomo with a comparative survey of the category in other Pomoan languages"; Alexandra Y. Aikhenvald, "Evidentiality in Tariana"; R.M.W. Dixon, "Evidentiality in Jarawara" [S. America]; Victor A. Friedman, "Evidentiality in the Balkans with special attention to Macedonian and Albanian"; Elena S. Maslova, "Evidentiality in Yukaghir"; Ruth Monserrat & R.M.W. Dixon, "Evidentiality in Myky" [S. America]; Vjacheslav Chirikba, "Evidential category and evidential strategy in Abkhaz"; Lars Johanson, "Evidentiality in Turkic"; and Michael Fortescue, "Evidentiality in West Greenlandic: A case of scattered coding."

— Order from: John Benjamins NA, Box 27519, Philadelphia PA 19118-0519 (1-800-562-5666; service@benjamins.com; www.benjamins.com/jbp).

Word: A Cross-linguistic Typology. Edited by R. M. W. Dixon & Alexandra Y. Aikhenvald. Cambridge University Press, 2003. 304 pp. \$60. [The editors pose several far-reaching questions, among them: What is a word? What is the relationship between phonological words and grammatical words? Do all languages have words? What is the social status of words? Many of these questions, and others, are addressed in the essays in this provocative volume, four of which directly focus on American Indian languages.]

Included are: Alexandra Y. Aikhenvald, "Typological parameters for the study of clitics, with special reference to Tariana"; Anthony C. Woodbury, "The word in Cup'ik"; John Henderson, "The word in Eastern/Central Arrernte"; R. M. W. Dixon, "The eclectic morphology of Jarawara, and the status of word"; Ulrike Zeshan, "Towards a notion of 'word' in sign languages"; Robert Rankin, John Boyle, Randolph Graczyk & John Koontz, "Synchronic and diachronic perspective on 'word' in Siouan"; Knut J. Olawsky, "What is a word in Dagbani?"; Alice C. Harris, "The word in Georgian"; Brian Joseph, "The word in Modern Greek"; and P. H. Matthews, "What can we conclude?"

— Order from: Cambridge Univ. Press (us.cambridge.org, uk.cambridge.org).

Complex Predicates and Incorporation: A Functional Perspective. Edited by Ole Nedergaard Thomsen & Michael Herslund. *Travaux du Cercle Linguistique de Copenhague (TCLC) 32*, 2002. 381 pp. [Papers on a topic of considerable importance in many American languages.]

Ole Nedergaard Thomsen & Michael Herslund, "Complex predicates and incorporation—an introduction"; Michael Fortescue, "Incorporation in Chukchi as compared with Koyukon and Cree"; Karen Langgaard, "Inderivation in Greenlandic"; Ole Nedergaard Thomsen, "Complex Predicates and Processing in Danish"; Michael Herslund, "Incorporation and Transitivity in Romance"; Ioern Korzen, "Noun Incorporation in Italian"; Per Durst-Andersen, "Incorporation and Excorporation in Russian"; and Ole Nedergaard Thomsen, "Complex Predicate Formation and Incorporation. Towards a Typology."

— Order from: C.A. Reitzel, Ltd., Noerregade 20, DK-1165 Copenhagen K, Denmark (www.careitzel.dk; info@careitzel.com.)

BRIEFLY NOTED

Abya-Yala publications

The *Centro Cultural Abya-Yala* in Quito has recently announced the publication of two books that may be of interest to linguists. We have few details beyond the titles below. For further information contact Abya-Yala, Av. 12 de Octubre 1430 y Wilson, Casilla 17-12-719, Quito, Ecuador (admin-info@abyayala.org) or visit their website (www.abayayala.org).

As Línguas Amazônicas hoje / Las Lenguas Amazónicas hoy. Francisco Queixalós & Odile Renault-Lescure. 430 pp. \$25. [IRD, Instituto Socioambiental, Museu Goeldi, Belém, Pará, Brazil.]

Kwatupapa Sapara / Palavra Zápara. Carlos Andrade Pallares. 143 pp. \$5.80. [Obra maestra del Patrimonio oral e inmaterial de la humanidad (UNESCO).]

The Domain of Language. Michael Fortescue. Museum Tusulanum Press, University of Copenhagen, 2002. 392 pp. \$49. [F. (an SSILA colleague) demonstrates that linguistics, in all its varied branches, can be entertaining as well as thought-provoking. He introduces the subject in an unconventional way as a kind of fable with a historical moral that professional linguists, as well as students, should enjoy. A useful commentary on the state of the discipline today. (A sample chapter can be accessed on-line at www.cphling.dk/pers/mf/dom.sample.htm.)]

IN CURRENT PERIODICALS

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

68.3 (July 2002):

Martina Wiltschko, "Sentential Negation in Upriver Halkomelem" (254-86) [W. argues that the negative marker in Upriver Halkomelem (Stó:lo Halq'cméylem) is best analyzed as a syntactic head hosting its own projection, consistent with current analyses of negation.]

Alissa Melinger, "Foot Structure and Accent in Seneca" (287-325) [M. accounts for the seemingly complicated accent pattern of Seneca by reinterpreting the metrical structure as trochaic.]

Sharon Hargus & Virginia Beavert, "Predictable versus Underlying Vocalism in Yakima Sahaptin" (316-40) [The phonological status of Northern Sahaptin [ɪ] has long been in dispute. An exploration of [ɪ] in Yakima shows that it is predictable in all environments, both unstressed and stressed, providing that stress is underlyingly marked on consonants and secondary stress is recognized.]

Andrew Cowell & Alonzo Moss, Sr., "A Reconstructed Conjunct Order Participle in Arapaho" (341-65) [In Arapaho, independent order indicative verb forms are restricted to the irrealis ("non-affirmative") mode, while forms derived from conjunct order participles function as independent order forms in the realis ("affirmative") mode. Further, Arapaho has adapted modified independent order forms for typical Algonquian conjunct order functions.]

Margaret R. MacEachern, "Ofo Co-occurrence Restrictions" (366-70) [De Reuse has shown that a Grassman's Law-like deaspiration rule operated in Ofo (an extinct Southeastern Siouan language). M. attempts to formalize the co-occurrence restrictions on aspirated consonants, insofar as the data allow.]

LIAMES - Línguas Indígenas Americanas [Inst de Estudos da Linguagem, Depto de Lingüística, UNICAMP, CP 6045, 13084-971 Campinas, SP, Brazil (spublic@iel.unicamp.br)]

2 (Spring 2002) [appeared February 2003]:

Abordagens Teóricas:

Megan J. Crowhurst, "Un Intercambio de Vocales Altas en el Sirionó (Tupí-Guaraní)" (7-29) [Proto-Tupí-Guaraní *i and *ɪ (and their nasal counterparts) have merged in Bia-Yë as /i/, but in Sirionó the fronting of *ɪ has triggered the retraction of *i, so that the vowels have virtually exchanged positions.]

Eduardo Rivail Ribeiro, "O Marcador de Posse Alienável em Karirí: Um Morfema Macro-Jê Revisitado" (31-48) [R. provides further support for the existence of a morpheme marking alienable possession in Karirí, an extinct language of northeastern Brazil. This morpheme has been cited as evidence of a relationship between Karirí and the Jê languages.]

Cristina Messineo, "La Marcación Verbal Activa/Inactiva en Toba (Guaycurú) y sus Motivaciones" (49-62) [The person markers on verbs in Toba (a Guaycuruan language of the Gran Chaco) exhibit the properties of an active/stative system.]

Sidney da Silva Facundes, "Morfemas 'flutuantes' em Apurinã e a Tipologia dos Clíticos" (63-83) [Apurinã (an Arawakan language of Brazil) has a special class of "floating" morphemes. Although these share a number of properties with clitics they do not show the behavior expected of a class of clitics and pose a problem for typology.]

As Línguas nas Aldeias:

Mônica Veloso Borges, "O Estudo do Avá: Relato e Reflexões sobre a Análise de uma Língua Ameaçada de Extinção" (85-104) [First results of V.'s research on Avá, an endangered Tupí-Guarani language of Brazil. Stress and possessive markers are discussed.]

- Wilmar da Rocha D'Angelis, "Kaingáng: Questões de Língua e Identidade" (105-28) [A resumé of the sociolinguistic status of Kaingang, a Jê language that is one of the most widely spoken indigenous languages in Brazil. Originally prepared for Kaingang teachers.]
- Cristina Martins Fargetti, "Rindo com os Juruna" (129-39) [Discussion of humor in Juruna (a Tupian language of Xingú Park, Brazil). Analysis of texts, including puns and phonological elements.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 63 (7-10), January-April 2003, and *Masters Abstracts International* (MAI), volume 41(1-2), February-April 2003.

Albright, Adam C. Ph.D., UCLA, 2002. *The Identification of Bases in Morphological Paradigms*. 259 pp. Advisors: Bruce Hayes & Donca Steriade. [Many theories, in many domains of linguistics, assume that some members of morphological paradigms are more basic than others: they may determine phonological properties of other forms, they may determine the direction of analogical changes, and so on. A. proposes that such effects are a result of the procedure by which learners seek to develop a grammar that allows them to project inflected forms as accurately and confidently as possible. As evidence for this approach, he discusses three cases in which a typologically marked form served as the base of a historical analogical change: Yiddish present tense paradigms, Latin noun paradigms, and Lakhota verbs (in which unsuffixed forms are being remodeled on suffixed forms). In each case the model correctly selects the base form, and also correctly predicts asymmetries in the direction of subsequent paradigmatic changes. DAI-A 63(10):3532.] [AAT 3066416]

Alfred-Smith, Andrea H. M.A., Royal Roads Univ. (Canada), 2002. *Reviving Kwak'waka Language*. 112 pp. Advisor: Taiaiake Alfred. [Abstract not available. MAI 41(2):377.] [AAT MQ70885]

Bielenberg, Brian T. Ph.D., UC Berkeley, 2002. "Who will Sing the Songs?" *Language Renewal among Puebloan Adolescents*. 302 pp. Advisor: Lily Wong Fillmore. [B. explores indigenous language revitalization among adolescents in a Puebloan community through examination of the patterns of language interaction in which young people participate. Despite expressed desires by both adults and young people for broader use of the community language, English dominates in inter-generational interaction. This has resulted in decreasing use of culturally important kinship terms, names, and relations, and the potential ending of ceremonial practices. The community has initiated efforts to reverse the accelerating drift toward English, and these are detailed. Particular attention is given to understanding the complex nature of adolescent second language learning in the context of language revitalization. B. argues that in order to study and reflect on this complexity, it is useful to embrace a new paradigm of thought: complexity/chaos theory. DAI-A 63(9):3090.] [AAT 3063297]

Bird, Sonya F. Ph.D., Univ. of Arizona, 2002. *The Phonetics and Phonology of Lheidli Intervocalic Consonants*. 344 pp. Advisors: Michael Hammond & Natasha Warner. [B. explores the phonetics and phonology of intervocalic consonants in Lheidli, a dialect of Dakelh (Carrier) Athabaskan spoken in the interior of British Columbia. She shows quantitatively what has previously been noted impressionistically in the Athabaskan literature: intervocalic consonants are remarkably long. The implication of these consonants for the structure of Lheidli is investigated first from a purely phonetic approach, focusing on their effect on the perceived rhythmic structure. Then they are investigated from a phonological approach, fo-

cusing on their effect on syllabification. Together these studies lead B. to analyze Lheidli intervocalic consonants as non-contrastive, moraic geminates. She concludes by discussing the implications of the Lheidli data for phonetic and phonological theory. DAI-A 63(8):2852.] [AAT 3061021]

Cardinal, Lorraine J. M.Ed., Univ. of Alberta, 2002. *Cultural Identity and Language Retention: Traditional and Contemporary Tensions*. 110 pp. Advisor: John J. Kennelly. [C., a Cree speaker, presents his impressions of Cree language immersion programming and its impact on traditional lifestyle. MAI 41(1):31.] [AAT MQ69659]

Eshleman, Jason A. Ph.D., UC Davis, 2002. *Mitochondrial DNA and Prehistoric Population Movements in Western North America*. 123 pp. Advisor: David Glenn Smith. [Linguistic evidence suggests that a Penutian speaking population began replacing Hokan speaking populations in California's Central Valley approximately 4500 years ago, while archaeological data suggest substantial interaction among the peoples of California, the Great Basin, and the Columbia Plateau. However, it is not clear to what degree these interactions involved migrations and demic spreads and if so, which populations were involved. An analysis of mitochondrial DNA (mtDNA) from individuals from three burial sites in California's Central Valley does not support the hypothesis that the Penutian peoples replaced older Hokan speaking populations around 4500 BP, although it does indicate admixture between the Great Basin and the Central Valley at that time. Instead, the mtDNA haplogroup frequencies in these prehistoric burials appear to be more closely related to those in modern Uto-Aztecan speaking peoples from southern California. DNA sequence data broadly confirm this finding. MtDNA also indicates the possibility of an earlier prehistoric migration along the Pacific coast, as populations from the Northwest closely resemble coastal peoples from southern California. DAI-A 63(9):3247.] [AAT 3065243]

Inglis, Stephanie H. Ph.D., Memorial Univ. of Newfoundland, 2002. *Speaker's Experience: A Study of Mi'kmaq Modality*. 214 pp. Advisor: John Hewson. [A study of the grammaticalization of epistemic modality in AI verbs in Mi'kmaq, focusing on the productive use in Mi'kmaq of a system of evidential markers. Research data were analyzed from a typological viewpoint using a comparative functional-cognitive approach, not just with related languages, but with general tendencies concerning modality as found in the majority of the languages of the world. I. attempts to demonstrate that Mi'kmaq has a complex system of modality which works at two levels: primary modality which functions through the use of full and reduced stems to reference an event as either realis or irrealis respectively, and secondary modality which functions through the use of various evidential suffixes to represent the speaker's experience. Her general premise is that Mi'kmaq is a modality prominent language which contains no system of grammaticalized tense. DAI-A 63(10):3534.] [AAT NQ73550]

Kockelman, Paul. Ph.D., Univ. of Chicago, 2002. *Stance and Subjectivity among the Q'eqchi'-Maya: Minding Language and Measuring Labor under Neoliberal Globalization*. 574 pp. Advisors: John A. Lucy, Elizabeth A. Povinelli & Michael Silverstein. ["Stances" are the semiotic means by which we indicate our evaluation of, or orientation to, states of affairs. "Second-order stances" are the stances speakers take towards their own and others' stances, and are intrinsic to various modalities of personhood such as empathy, introspection, and choice. K.'s dissertation, based on two years of ethnographic and linguistic fieldwork among speakers of Q'eqchi'-Maya in highland Guatemala, examines the relationship between stance and subjectivity in the context of an NGO's attempt to foster an eco-tourism project in the area. It focuses on how local modalities of (im)material labor and local regimes of (in)commensuration interact with the NGO's neoliberal modes of governance. By introducing stance as an analytic tool, K. hopes to bring an adequately grounded theory of the subject back into the dialectic of language, power, history, and culture. DAI-A 63(7):2600.] [AAT 3060226]

Miyashita, Mizuki. Ph.D., Univ. of Arizona, 2002. *Tohono O'odham Syllable Weight: Descriptive, Theoretical and Applied Aspects.* 245 pp. Advisor: Michael Hammond. [M. proposes that O'odham diphthongs fall into two groups according to their weight: light (monomoraic) and heavy (bimoraic). This is supported by morpho-phonological and phonetic phenomena, and the generalization is theoretically accounted for within the framework of Optimality Theory. Evidence for the diphthong classification comes from an acoustic study of a native speaker and learners of Tohono O'odham. In addition to supporting the classification, the differences between English and Tohono O'odham speakers' treatment of diphthongs is explained with respect to the fact that English diphthongs are always heavy. Implications of this study for Tohono O'odham language teaching are discussed. DAI-A 63(8):2856.] [AAT 3060976]

Most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased, in either microfilm or paper format, from UMI-Bell & Howell, 300 N. Zeeb Rd., Ann Arbor, MI, USA 48106-1346. The UMI order number is the number given at the end of the entry. Microfilm copies are \$37 each, unbound shrink-wrapped paper copies \$32, and bound paper copies (soft cover) \$41. PDF web downloads are available for \$25.50. Prices are in US dollars and include shipping. Orders can be placed at UMI's express ordering website (www.lib.umi.com/dxweb/). Orders and inquiries from the US or Canada can also be made by phone at 1-800-521-0600, ext. 3042, or by e-mail at <core_service@umi.com>. From elsewhere call +734-761-4700, ext. 3042, or e-mail <international_service@umi.com>.

Two theses that have not been listed in *DAI* or *MAI* have recently been brought to our attention:

Sakel, Jeanette. Ph.D., Univ. of Nijmegen (The Netherlands), 2002. *A Grammar of Mosestén.* 386 pp. [Mosestén is a member of the very small language family Mosestenan, which also includes closely related Chimane. Both are spoken in the Bolivian lowlands, in the eastern foothills of the Andes. This study is a descriptive grammar based on fieldwork with speakers, in particular Juan Huasna from Santa Ana. There are 150-200 speakers in Santa Ana and 600 in Covendo. Mosestén is an agglutinative language, with some fusional characteristics, with complex verbs. Mosestén has gender agreement in several parts of speech. Verbs agree with gender, number and person of subject and object. Basic word order is SVO. A bibliography of other work on Mosestenan is included.] [For availability, contact the author at <jeanette.sakel@mpi.nl>.]

Svendsen, Melissa. M.A., Univ. of Victoria, 2000. *The Typology of wh-Questions: An Optimality-Theoretic Approach.* [Chapter 4 is a reanalysis of K. Denham's work on questions in Babine-Witsuwit'en (Athabaskan). S. also considers English, Chinese, Bulgarian, and Czech.] [For availability, contact: Dept. of Linguistics, Univ. of Victoria, P.O. Box 3045, Victoria, BC V8W 3P4, CANADA (saxon@uvic.ca).]

NEW MEMBERS/NEW ADDRESSES

New Members (January 1 to March 31, 2003)

- Avshalom, Olivier** — 13218 Jasper Road, Fairfax, VA 22033 (olivien@cox.net)
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The verb in the Indian idiom, is the supreme chief of the language; it draws into its magical circle all of the other parts of speech, and makes them act, move, suffer, and even exist in the manner, and in such situations as is pleasing to it.

—Bishop Frederic Baraga
A Theoretical and Practical Grammar of the Otchipwe Language
 (1878)

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Woodbury, Hanni — 395 Eastwind Circle, Wellfleet, MA 02667 (hanni.woodbury@valley.net)

REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

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. 2003 dates: June 9-July 3. Contact: AILDI, U of Arizona, College of Education 517, Box 210069, Tucson, AZ 85721-0069 (aildi@u.arizona.edu; www.ed.arizona.edu/AILDI). [See "News and Announcements"]

American Indian Studies Research Institute. Research and publication on traditional cultures and languages of N America, primarily the Midwest and Plains. Contact: Raymond DeMallie, Director, AISRI, Indiana U, 422 N Indiana Ave, Bloomington, IN 47401 (demallie@indiana.edu; www.indiana.edu/~aisri).

Indigenous Language Institute (ILI). (Formerly IPOLA). Coordinating organization for efforts to revitalize Native American languages. Sponsors workshops; other plans developing. Contact: ILI, 560 Montezuma Ave #201-A, Santa Fe, NM 87501 (ili@indigenous-language.org; www.indigenous-language.org).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages, coordinated by Jon Reyhner at N Arizona U (jan.ucc.nau.edu/~jar/TIL.html). The 10th meeting will be hosted by the Ho-Chunk Nation, Baraboo, Wisconsin, June 24-28. Contact: HoCak Wazija Hacı Language Division, N5845 Hwy 59 Mauston, WI 53948 (silc2003@msn.com; fp1.centurytel.net/elhuccoga/SILC/SILCndx1.html). [See "News and Announcements"]

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 (rmelson@richmond.edu).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Next meeting: June 6-7, Humboldt State U, Arcata, CA. Contact: Victor Golla (golla@ssila.org; www.uaf.edu/anlc/alc/). [See "News from Regional Groups"]

Alaska Native Language Center. Teaching and research on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. U of Alaska Fairbanks, Box 757680, Fairbanks, AK 99775-7680 (www.uaf.edu/anlc/).

Yukon Native Language Centre. Teaching and research on Yukon languages. Director: John Ritter (www.yukoncollege.yk.ca/ynlc/).

Inuit Studies Conference. Biennial. The 14th conference will be held August 11-14, 2004, at the U of Calgary. Contact: Karla Jessen Williamson (wkjessen@ucalgary.ca).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. \$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 (etudes.inuit.studies@fss.ulaval.ca; www.fss.ulaval.ca/ctudes-inuit-studies).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 2002 meeting (the 34th) was held on Oct. 24-27 at Queen's U, Kingston, Ontario (www.umanitoba.ca/algonquian).

Papers of the Algonquian Conference. Current volume: vol. 33 (Berkeley, 2001), \$48. Some back volumes are also available (vol. 22-23, 25-32). Contact Arden Ogg, Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca; www.umanitoba.ca/algonquian).

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. \$12/year (US & Canada, US dollars to US addresses), \$15 to other countries. Editor: John Nichols, American Indian Studies, U of Minnesota, Minneapolis, MN 55455 (jdn@umn.edu).

EASTERN CANADA

Atlantic Provinces Linguistic 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, Montagnais, Naskapi, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The 2002 meeting (Nov 8-10) was held at Memorial U, St. John's, Newfoundland (apla26@mun.ca; www.unb.ca/apla-alpa).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 2003 meeting (the 37th) will be held on August 13-15 in Lillooet, BC, hosted by the Upper St'a't'imc Language, Culture & Education Society (marline_john@yahoo.com). [See "News from Regional Groups"]

CALIFORNIA/OREGON

Survey of California and Other Indian Languages. Research program and archive at UC Berkeley. Director: Leanne Hinton (hinton@socrates.berkeley.edu; linguistics.berkeley.edu/survey).

California Indian Conference. Interdisciplinary. Next meeting: Cabrillo College, Watsonville, Oct. 10-12. Contact: Rob Edwards, D of Anthropology, Cabrillo College (edwards@cabrillo.edu; bss.sfsu.edu/calstudies/cic/). [See "News from Regional Groups"]

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Most recent meeting was at UC Berkeley, on the 50th anniversary of the Survey of California Indian Languages, June 8-9, 2002. [See "Recent Publications"]

Proceedings of the Hokan-Penutian Workshop. Six volumes in print: 1988 (\$8), 1989 (\$6.50), 1994-95 (\$18), 1996 (\$18), 2000 (\$18), 2002 (\$18). Order 1988 and 1989 volumes from D of Linguistics, U of Oregon, Eugene, OR 97403; other volumes from D 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 (heyday@heydaybooks.com).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Meets annually in the summer. 2003 meeting: August 8-10, at Michigan State U in East Lansing during the Linguistic Institute. Contact John Boyle (jpboyle@midway.uchicago.edu; wings.buffalo.edu/linguistics/ssila/SACCweb/SACC.htm).

Intertribal Wordpath Society. A non-profit educational corporation founded in 1997 to promote the teaching, awareness, use, and status of Oklahoma Indian languages. Contact: Alice Anderton, Executive Director, 1506 Barkley St., Norman, OK 73071 (wordpath@yahoo.com; www.ahalenia.com/iws).

Sam Noble Oklahoma Museum of Natural History, Dept. of Native American Languages. Research and outreach program for Oklahoma languages. Curator: Mary S. Linn (mslinn@ou.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. 13-15, 2002. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Next meeting: U of Guadalajara, June 26-27, 2003. Organizers: Rosa Yáñez & Karen Dakin (ryanez@cencar.udg.mx; dakin@servidor.unam.mx). [See "News from Regional Groups"]

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

Tlalocan. 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 (LingPub_Mexico@sil.org; www.sil.org/mexico/).

MAYAN

Mayan Linguistics Newsletter. \$5/year to US (\$8 foreign air mail). Editor: Susan Knowles-Berry, 3909 NW 119th St., Vancouver, WA 98685 (gberry1155@aol.com). Make checks payable to the editor.

Texas Maya Meetings. Annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing). Most recent meeting: March 6-15, 2003. Organizer: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (mayameet@ccwf.cc.utexas.edu; www.utexas.edu/research/chaac). [See "News from Regional Groups"]

Tulane Maya Symposium and Workshop. Next meeting: Oct. 31-Nov. 2, at Tulane U, New Orleans, LA, focusing on recent excavations and decipherments from the Classic Period Northern Maya lowlands (stonecenter.tulane.edu). Organizer: Gabrielle Vail (FIHR@tampabay.rr.com). [See "News from Regional Groups"]

SOUTH AMERICA

Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: 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) every 2 years. Most recent meeting: June 2002. Contact: Ana Suelly Cabral (asacc@amazon.com.br; www.gtli.locaweb.com.br).

Encontro de Pesquisadores de Línguas Jê e Macro-Jê. Meets at irregular intervals. Most recent meeting: UNICAMP, São Paulo, Brazil, May 9-11, 2002. Contact: Prof. Dr. Wilmar da Rocha D'Angelis, D de Lingüística, IEL, UNICAMP (dangelis@obelix.unicamp.br; www.unicamp.br/iel/macroje/index.htm).

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).

Fundación Para el Desarrollo de los Pueblos Marginados. Source for publications about Colombian languages, produced by members of SIL-International. Contact: FDPMP, Apartado Aéreo 85801, Bogotá, Colombia (pubco_cob@sil.org)

Centro Colombiano de Estudios de Lenguas Aborígenes de Colombia (CCELA). Network of linguists engaged in descriptive and educational work with the indigenous languages and creoles of Colombia. Contact: CCELA, A.A. 4976, Bogotá, Colombia (ccela@uniandes.edu.co).

Institut für Altamerikanistik und Ethnologie. Research and teaching program at the U of Bonn, focusing on Andean languages and cultures. Contact: Dr. Sabine Dedenbach-Salazar, Römerstrasse 164, D-53117 Bonn, Germany (sdedenba@uni-bonn.de).

GENERAL LATIN AMERICA/WESTERN HEMISPHERE

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 take place in Santiago, Chile, July 14-18, 2003 (www.uchile.cl/vaa/americanista).

Archive of the Indigenous Languages of Latin America (AILLA). Sound archive at U of Texas accessible via the internet, focusing on the documentation of discourse. Project manager: Heidi Johnson (ailla@ailla.org; www.ailla.org).

Center for Indigenous Languages of Latin America (CILLA). Research and teaching program at the U of Texas, Austin, emphasizing collaboration with indigenous communities. Sponsors the **Congreso de Idiomas Indígenas de Latinoamérica** (first meeting Oct. 2003; see "News and Announcements"). Director: Nora England (nengland@mail.utexas.edu; www.utexas.edu/cola/lililas/centers/cilla/index.html).

Centre d'Études en Langues Indigènes d'Amérique (CELIA). Permanent working group on indigenous languages of Latin America of the Centre National de la Recherche Scientifique. Also an annual journal, *Amérindia*. Contact: CELIA - CNRS, 8 rue Guy Môquet, 94801 Villejuif, FRANCE (celia@vjf.cnrs.fr).

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/).

SIL International (formerly **Summer Institute of Linguistics**). Grammars, phonologies and other materials on numerous indigenous languages of the Americas. For a catalogue, write: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Rd., Dallas, TX 75236 (academic_bookstore@sil.org; www.sil.org). See also SIL-Mexico.

Indigenous Languages of Latin America (ILLA). Publication series, primarily devoted to South American languages. U of Leiden, Research School CNWS, Nonnensteeg 1-3, PO Box 9515, 2300 RA Leiden, The Netherlands (www.leidenuniv.nl/interfac/cnws/pub/illa.htm).

Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA). Annual Symposium. The 2003 Symposium will be held in Buenos Aires, July 9-12. Contact: James Barnhart-Park, Muhlenberg College, Allentown, PA 18104 (jbarnhart@muhlenberg.edu).

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.

NATIVE HAWAIIAN

Ka Haka 'Ua O Ke'elikōlani College. Research and teaching facility at the U of Hawai'i at Hilo. Director: William H. Wilson (pila_w@leoki.uhh.hawaii.edu).

ENDANGERED LANGUAGES WORLDWIDE

Endangered Language Fund (ELF). Small research grants awarded annually, other activities. Contact: D of Linguistics, Yale U, PO Box 208366, New Haven, CT 06520-8366 (elf@haskins.yale.edu; www.ling.yale.edu/~elf).

Foundation for Endangered Languages (FEL). UK based; awards small grants, organizes annual conference. Contact: Nicholas Ostler, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, UK (nostler@chibcha.demon.co.uk; www.ogmios.org).

Linguistic Society of America—Committee on Endangered Languages and Their Preservation. Chair: Michael Cahill, 1031 Huntington Dr., Duncanville, TX 75137 (mike_cahill@sil.org).

Terralingua. Advocates linguistic diversity in the context of biodiversity. Office: 1630 Connecticut Ave. NW #300, Washington, DC 20009 (maffi@terralingua.org; www.terralingua.org).

Endangered Languages Documentation Program, School of Oriental and African Studies, University of London. Academic program and research grants. Contact: ELDP, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, UK (www.eldp.soas.ac.uk).

Dokumentation Bedrohter Sprachen (DOBES). Research initiative funded by the Volkswagen Stiftung. Coordinated by the MPI for Psycholinguistics, Nijmegen, The Netherlands (www.mpi.nl/DOBES).

Endangered Languages of the Pacific Rim. Japanese research project sponsoring work on Alaska and NW Coast languages among others. Director: Osahito Miyaoka, Faculty of Information Sciences, Osaka Gakuin U, Kishibe, Suita 564-8511, Japan (elpr@utc.osaka-gu.ac.jp).

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

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