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CONTENTS

SSILA Business	1
Editorial Notes: <i>Curtis and Myers</i>	2
Correspondence	4
Obituary	5
News and Announcements	5
The Placename Department: <i>Placenames as Nouns/Adverbs</i>	7
Etymological Notes: <i>Navajo</i> kinaaldá = <i>Hupa</i> kiyinahdá:	8
Media Watch	9
News from Regional Groups	10
Recent Publications	12
In Current Periodicals	15
Recent Dissertations and Theses	16
New Members/New Addresses	17
Regional Networks	17

SSILA BUSINESS

SSILA Annual Meeting (Boston, Jan. 8-11 2004)

The 2003-04 annual meeting of SSILA will be held in Boston, Massachusetts, January 8-11, 2004, in conjunction with the 78th annual meeting of the Linguistic Society of America and allied societies. Proposals for papers are invited from all members of SSILA in good standing (i.e., whose dues are paid through 2003).

Submissions must include an abstract of up to 250 words (150 or fewer will often suffice) for publication in the LSA Meeting Handbook. Submission by e-mail is encouraged, but if your abstract employs special fonts you should submit a hard copy of your abstract by mail. Papers are normally scheduled in 20-minute time slots (15 minutes for presentation, 5 minutes for discussion). Papers may be delivered in either English or Spanish.

Detailed instructions for submitting proposals can be found in the Call for Papers that accompanies this issue of the *Newsletter*. Proposals may be sent by mail to: 2003 Program Committee, SSILA, P.O. Box 555, Arcata, CA 95518-0555, or e-mailed to <ssila@ssila.org>. In either format, they must reach SSILA no later than Friday, September 5, 2003.

A preregistration form is also enclosed with this *Newsletter*. In order to be included on the SSILA program, participants must preregister for the meeting. This need not be done at the time the paper is submitted, but must be done before October 15, 2003. The SSILA preregistration fee is \$80 for regular members, \$65 for retired members, and \$35 for student or unemployed members. This amount includes the LSA advance registration fee plus an SSILA registration fee of \$10 (\$5 for students and others with reduced rates) to cover costs that SSILA must pay separately. *If you preregister through SSILA, no further meeting registration fee is required, even if you are giving a paper in an LSA session.* If you choose to preregister through LSA, payment of the \$10 (or \$5) SSILA fee directly to SSILA will be required before October 15, or your paper may be dropped from the SSILA program.

New policy on audiovisual equipment at annual meeting

Because of prohibitively high rental costs, beginning with the Boston meeting LSA and SSILA will no longer equip sessions with LCD projectors for PowerPoint presentations. Members who would like to illustrate their presentations with projections from a laptop must bring their own projector and computer. (The Sheraton Boston has agreed to allow personal LCD projectors to be used at the January 2004 meeting, with the understanding that this is at the individual's own risk, and that there is no guarantee of compatibility with audio equipment provided by the hotel.) All sessions will be equipped with an overhead transparency projector and a microphone.

Deadlines approach for Haas Award and Hale Prize

- *Mary R. Haas Award (submission due August 25)*

SSILA 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 2003 selection committee, under the chairmanship of the Immediate Past President, Leanne Hinton, is now accepting submissions for the Haas Award. In order to be considered, five full copies of the manuscript 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 financial hardship, special arrangements can be made.)

Manuscripts should be mailed to: Lianne Hinton, Dept. of Linguistics, 1203 Dwinelle Hall, University of California, Berkeley, CA 94720-2650. Inquiries can be sent to Prof. Hinton at <hinton@socrates.berkeley.edu>. The deadline for receipt of submissions is August 25, 2003. In addition to Prof. Hinton the members of the selection committee are Aaron Broadwell, Jane Hill, Paul Kroeber, and Douglas Parks (ex officio).

• *Ken Hale Prize (nominations due September 30)*

The Ken Hale Prize is presented 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 LSA's Kenneth Hale Book Award) honors those who strive to link the academic and community spheres in the spirit of Ken Hale. Recipients can range from native speakers and community-based linguists to academic specialists, and may include groups or organizations. No academic affiliation is necessary.

A nomination for the Prize may be made by anyone. It 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 members of this year's selection committee are Akira Yamamoto, Sara Trechter and Colette Grinevald. The deadline for receipt of nominations is September 30, 2003.

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

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>.

EDITORIAL NOTES

A Bit of History: Curtis and Myers

The study of American Indian languages and cultures has attracted more than its fair share of researchers who have, for one reason or another, worked independently of the establishment of their day. The first half of the 20th century was replete with such individuals, many of whom we now regard as major contributors to the field, however peripheral they might have been during their own lifetimes. The roster includes compulsive fieldworkers such as J. P. Harrington and C. Hart Merriam, brilliant autodidacts such as Jaime de Angulo and Benjamin Lee Whorf, and native scholars of their own languages such as Alfred Kiyana and Alec Thomas. I would like to propose adding another name to this roll of post-humous honor, William E. Myers, from 1906 to 1926 the principal ethnographer and field linguist for Edward S. Curtis's *The North American Indian*.

TNAI is probably the most massive publication that American Indian studies has ever produced without government or institutional sponsorship. Curtis, a society photographer from Seattle who had gained a reputation for Indian photography on the Harriman Expedition to Alaska in 1899, originally conceived of it as a luxurious coffee-table book. It was to be a pictorial documentation of "all the tribes of North American Indians...living in anything like a primitive condition," and indeed that remains Curtis's not inconsiderable accomplishment. But Curtis was able to gain financial backing from J. Pierpont Morgan, and the support of important patrons like Theodore Roosevelt, only by promising words as well as pictures. Morgan and Roosevelt wanted substantially more than a coffee-table book for their money, and essentially demanded that *TNAI* be a full documentation of the "vanishing Indian" that would possess all of the intellectual authority of a professional anthropological survey.

Agreeing to this was a big gamble for a man with no academic background and little access to anthropological expertise. With the help of his patrons (and the promise of a substantial fee), Curtis was able to persuade Frederick Webb Hodge, head of the BAE and editor of the *Handbook of American Indians*, to serve as general editor of *TNAI*. But a field team had to be put together to provide Hodge with material to edit, and in one of the greatest strokes of luck in American anthropological annals, Curtis happened on Myers.

William Edward Myers was born in Springfield, Ohio, in 1877. An able student with a gift for languages, he graduated from Northwestern University, Phi Beta Kappa, majoring in Greek. He began graduate work, but apparently was compelled by economic necessity to drop out before finishing a thesis. By 1906 he was living in Seattle, working as a newspaper reporter. Sometime during that year he met Curtis, who hired him as his principal field assistant for the *TNAI* project that was getting under way.

Curtis apparently saw Myers as a glorified secretary, a man who would help him produce copy for Hodge's blue pencil. "He was a rapid shorthand writer," he later reminisced, "a speedy typist....In spelling he was a second Webster."

But Myers was much more than that. He was a field ethnographer and linguist of enormous talent. Even Curtis admitted this, late in life:

To the Indians his skill in phonetics was awesome magic. An old informant would pronounce a seven syllable word and Myers would repeat it without a second's hesitation, which to the old Indian was awe-inspiring—as it was to me (Gidley 1998:135-6).

He was also a diligent researcher. As they moved from tribe to tribe, Myers would prepare himself by reading every scrap of published ethnographic data, and go over it point by point with his Indian consultants. He kept detailed notes. In 1907, President Roosevelt is said to have received a complaint from Franz Boas about the inadequacy of the project's fieldwork, and in response asked a committee of senior scientists to investigate. After examining the trunk of reference books and the field notebooks kept by Myers, the tribunal, to Roosevelt's relief, exonerated Curtis.

A. L. Kroeber met Myers around 1914 and immediately sized him up as a productive investigator with considerable expertise. The

two corresponded frequently for several years, particularly on comparative linguistics and kinship systems. Myers gave Kroeber additional evidence for the Ritwan (Yurok-Wiyot) relationship, and was disappointed to hear that Sapir had already proposed the Na-Dene connection that he, too, had begun to suspect after collecting data on Tlingit, Haida and several Athabaskan languages.

It is hard not to conclude that, the photographs aside, the enduring documentary value of all but the last two volumes of *TNAI* must largely be attributed to Myers. (Myers resigned from the project before the fieldwork in Oklahoma and Alaska was carried out.) Hodge, recalling his days as editorial overseer of the *TNAI* volumes, told an interviewer that although he “checked every word of it” before it went to the printer, “Mr. Myers...was the one who really wrote the text” (Gidley 1998:137). By the time the project shut down in 1930, Myers’ had published detailed ethnographic and ethnohistorical profiles of over 100 tribes, most of them accompanied by extensive original vocabularies and ethnogeographic data. It is an impressive achievement.

While the artistry of Curtis’s photographs is known to everyone, the scholarly value of *TNAI* is far less recognized. It was obscured for many years by the publication’s white-elephantine rarity. Only a few hundred copies were printed, sold at astronomical prices to wealthy subscribers as a way of generating funds for the costly fieldwork. When I was a student at Berkeley, the hand-tooled leather-bound volumes could only be consulted at certain hours in the Rare Book Room, where they were kept under lock and key along with incunabula and first editions of Mark Twain. The work became generally available only after the original copyright expired and Johnson Reprint reissued the volumes in an edition affordable by most libraries. Since then *TNAI* has been cited with increasing frequency.

My own experience with *TNAI* is largely confined to volumes 13 and 14, which deal with California groups, but I think my reaction is typical. I have discovered, for instance, that Myers’ ethnography of the Wiyot is by far the best available, and that his extensive vocabularies of several California-Oregon Athabaskan languages contain important and accurate data nowhere else recorded. While writing a book on California Indian languages recently, I found myself again and again citing *TNAI*.

But if the 1970 reprint of *TNAI* has made the publication more familiar to Americanists, the name of the man who actually carried out the scientific work has rarely been mentioned. [1] The ethnographic chapters and the linguistic appendices of *TNAI* are usually cited as if they were the work of Curtis. This is entirely understandable, since, after all, Curtis is the only author on the title page, with Hodge given a by-line as editor, Roosevelt as author of the Foreword, and Morgan as patron. Myers’ name is buried in the volume prefaces, where his “valuable assistance” is cursorily acknowledged. Since Myers never published even the briefest report on his research elsewhere, even when encouraged to do so by academic admirers like Kroeber, his authorship has vanished without a bibliographical trace.

Myers’ central role in *TNAI* has finally been clarified, thanks to the scholarship that Mick Gidley brings to his detailed study, *Edward S. Curtis and the North American Indian, Incorporated*

(Cambridge, 1998). (My apologies both to you and to the shade of Bill Myers for my delay in noticing this interesting and revealing book.) Gidley has delved deep into the archives, conducted numerous interviews, and engaged in what can only be described as gumshoe detective work, to reconstruct the chronology of the *TNAI* project, the negotiations to finance it and direct its course, and the intertwined lives of the principals. Myers at last can be given his due. Perhaps we might even begin to cite him.

It is hard to know what Myers felt about his treatment by Curtis. The term “intellectual property rights” would not be invented for another fifty years, and that the man who paid your salary owned your work seemed reasonable to most people. Only if he had had an academic title and professional status would it have been different, and maybe not by much. In any event, when Myers left the project in 1926, he severed all ties with American Indian ethnography and linguistics. He was nearly fifty. He lived on for 23 years, mostly in the San Francisco area. He made a bad real estate investment in the late 1920s, and survived during the Depression by working for a soft-drinks company. He spent his last years managing small motels, the last near Petaluma.

When Myers died in 1949 his short obituary in the *Santa Rosa Press Democrat* made no mention of his work with Curtis or of his contribution to American Indian studies. I hope to have partially repaired that oversight here. [2]

—VG

[1] Myers’ name does not appear in the index to Volume 17 (Languages) of the *Handbook of North American Indians*, edited by Ives Goddard (1996), nor in Marianne Mithun’s comprehensive survey of *The Languages of Native North America* (1999). In a rare exception to this silence, Dale Kinkade acknowledges Myers’ extensive linguistic work in the Northwest in *HNAI 7* (Northwest Coast, 1990), p. 101, comparing his contribution to that of P. E. Goddard and J. P. Harrington.

[2] Important lacunae remain. Surprisingly, considering that Curtis’s camera was always present during fieldwork, Gidley was unable to locate a photograph of Myers. Most importantly, the location of Myers’ original field notebooks is apparently unknown.

Textbooks (continued)

Paul Frank writes:

The January 2003 *Newsletter* had an article on textbooks that asked for more items for a longer list. Knowing that we in SIL Colombia had produced a number of such works, I consulted the SIL online bibliography. If you go to the following URL and scroll down to the section on “pedagogical grammars” you will find a dozen language learning books dating from 1972-95.

www.ethnologue.com/show_country_bibl.asp?name=Colombia

They do *not* meet one criterion in your article, namely, “easy commercial availability”. They *may* be available through the Fundación Para el Desarrollo de los Pueblos Marginados, at the address listed in the “Regional Networks” section of the *Newsletter*. Unfortunately, availability of books produced by SIL in the field is one of our weak points.

CORRESPONDENCE

A final word on “Yankee”

May 22, 2003

Re: Jaap Feenstra’s remarks on *Yankee* and *Yankee Doodle* in the April 2003 *SSILA Newsletter* (pp. 7-8). *Yankee* presumably comes from New Netherland Dutch, it being unclear, however, from precisely which word or words. (Further discussion should be in a periodical devoted to Dutch or English.) But discarded etymologies never seem to die; they don’t even fade away; they just get rehearsed every few years. Thus, even though *The Barnhart Dictionary of Etymology* noted in 1988 that “Any association with American Indian use, such as *Yankee* representing their pronunciation of the word ‘English,’ or *Yanke*, *Yankee*, *Yankoo* as a tribal name is not supported by convincing evidence” (p. 1251), in 2003 Feenstra still has to do battle with those derivations. He has the support of all serious students of English etymology.

— David L. Gold
67-07 215 St.
Oakland Gardens, NY 11364-2523-07

More on the S-word

June 3, 2003

While Ives Goddard is correct in noting the 17th century meaning of “squaw” as “woman” (as quoted in the Media Watch section of the April 2003 *SSILA Newsletter*) the word did take a pejorative turn at some time between 1622, when it entered the English language, and the 1992 Oprah Winfrey Show. Two decades before Oprah, during the turbulent 1970s, I taught in a rural Wisconsin high school with about a 10% Ho-Chunk minority population. In the hallways between classes the s-word served as a verbal gauntlet to toss at native students, who were viewed as under-achievers. When fists flew, most often it was the s-word that triggered the confrontation.

I believe that it was racism, more than anything else, that twisted the meaning from “native woman” to “lazy native woman” and then to “lazy native person,” and that my experience wasn’t unique. It would be interesting to see when and where these pejorative usages developed.

—Mark G. Thiel, Archivist
Marquette University
(mark.thiel@marquette.edu)

[Bill Bright has written about the sociolinguistics of “squaw” in *Names* 48:207-16 (2000). — VG]

Bear, elk deer = *Ursa major*, other stars?

June 21, 2003

I am a research linguist at the Russian Academy of Sciences, Moscow, where I specialize in Uralic and Iranian languages. My present interest is calendar systems and the designations of stars and constellations (*Ursa Major* in particular). I recently published a paper on “*Ursa Major*: from Elk to Bear” (*Studies in the History of Astronomy* 28, Institute for the History of Natural Sciences and Technology, Moscow, 2003 [in Russian]) on the basis of Uralic, Slavic, Indo-Iranian, Tungus, and Paleo-Siberian ethnolinguistic material. Some further points, however, remain unclear.

In particular, I would very much like to know if there are bear and elk/deer (or other horned animal) designations for *Ursa Major* or other stars

and constellations, or for seasons or months, in any North American Indian language. And if so, have any papers been written on this? I would be very grateful if readers of the *SSILA Newsletter* could help me locate this information.

—Alla Lushnikova, Ph.D.
Institute of Linguistics, Russian Academy of Sciences, Moscow
(allaruta@mtu-net.ru)

New home, new name for Saskatchewan Indian college

June 30, 2003

This is just a short note to let you know that in May and June 2003, the Saskatchewan Indian Federated College moved to its own (spectacular) new building on property immediately next to the University of Regina. We are still federated with the University of Regina—teach courses for each other, give credit for each other’s courses, share some facilities, and our graduates get degrees from both us and the University of Regina—but we outgrew our old space. The new building was formally dedicated a week or so ago at a ceremony that was attended by Prince Edward, the Premier of Saskatchewan, and about 1000 people, and featured both Native drummers and the Regina Symphony Orchestra. The building was designed by Indian architect Douglas Cardinal, who designed the National Museum of Civilisation in Ottawa and a number of other buildings.

At the dedication we also officially changed our name from SIFC to *First Nations University of Canada*. (Since we now have graduate programs in three of our four departments we have been upgraded from college to university.) SIFC was founded in 1976 and we now have about 1,000 students, four campuses in Saskatchewan, and exchange agreements with (and students from) aboriginal people in Mexico, Central America, Taiwan, and Siberia.

—Brent Galloway
Department of Indian Languages, Literatures and Linguistics (DILLL)
First Nations University of Canada, Regina, Saskatchewan
(bgalloway@sifc.edu)

About Victor Riste

July 1, 2003

Re: Jack Martin’s query about Victor Riste (“Correspondence”, *SSILA Newsletter* 21.4, Jan. 2003). Riste’s work on Natchez is briefly discussed in Charles D. Van Tuyl, *The Natchez: Annotated Translations From Antoine Simon le Page du Pratz’s Histoire de la Louisiane and A Short English-Natchez Dictionary, With Ethnographic Footnotes, Natchez Transcription, Sound System, Kinship Terminology and Kinship System by Willard Walker* (Oklahoma Historical Society, Series in Anthropology, No. 4, 1979). On p. 65-6 Van Tuyl writes: “...more attention needs to be given to the Natchez recording made by Dr. Victor Riste and Watt Sam in 1931. This tape is available from the Voice Library, Michigan State University.... Archie Sam states that his uncle Watt Sam and Dr. Riste made a number of wax cylinders in addition to the one preserved on tape.... Dr. Mary Haas collected many of these same stories from Watt Sam in 1934.... In the future... it should be possible to compare the transcriptions and the tapes for at least a few of the stories.” On p. 61 there is a photograph of Watt Sam, Victor Riste, and others that was taken during the making of the recordings. In the Acknowledgements (p. iii) thanks are given to “Mrs. Denzil C. Cline, sister of the late Dr. Victor Riste,” indicating that Riste was no longer alive in the late 1970s.

—Wes Taukchiray
88 Revels Road
Maxton, North Carolina 28364

OBITUARY

Dan Moonhawk Alford (1946-2002)

Dan Moonhawk Alford, a free-spirited intellectual who combined a linguist's technical expertise with a deep commitment to Native American religious values, died in Hayward, California, on October 24, 2002. He had been suffering from Amyotrophic Lateral Sclerosis (Lou Gehrig's Disease) for several years. By his own description "a voice for the still misunderstood languages and worldviews of Native North America," he will probably be best remembered for his passionate advocacy of the ideas of Benjamin Lee Whorf, whom he called "a linguistic prophet."

Danny grew up in the working-class port city of Wilmington, California, where his father, Mack Alford, was a dockworker and his mother, Lucille, a nurse. Although his parents were (in Danny's phrase) "Arkansas hillbillies," active in the fundamentalist Assembly of God church, they encouraged their children to pursue higher education and enter professional careers. Danny studied at UCLA, where he discovered linguistics and Whorf, and went on to graduate school and earned a Master's degree. After teaching for a year in Montana in the early 1970s, he was hired to be linguist and administrator for a federally funded bilingual and bicultural education program on the Northern Cheyenne Reservation. The four years he spent "on the rez" profoundly changed his life. In addition to having the transforming experience of primary fieldwork on an indigenous language, Danny encountered Native American spirituality and came to terms with his own family's Cherokee roots. (It was at that time that he took the name Hawkmoon, which he later reversed to Moonhawk.) By the time he left the Reservation he had resolved to devote his life to a linguistically sophisticated exploration of the religious worldview of the Indian peoples of North America, with Whorf his mentor and guide.

In 1966 Danny married Marilyn Silva, a fellow linguist. In the 1980s, after Marilyn received her doctorate from Berkeley, the two joined the faculty of CSU Hayward, Marilyn as a full-time linguist in the English Department, Danny as an adjunct lecturer. He also taught on a regular basis at the California Institute for Integral Studies and at John F. Kennedy University.

Academic routine, however, was merely the background for a much richer, and much less conventional, intellectual career. Danny—or perhaps better Moonhawk—preferred the experimental, the cross-disciplinary, and the cross-cultural. He came into his own in special talks and seminars, in weekend symposia and in summer retreats. His papers and books tended to circulate as samizdat xeroxes or in pdf files. His principal professional affiliation was with the Society for the Anthropology of Consciousness, which he helped create. In 1992, Danny was invited to participate in the Bohmian Science Dialogues between Western and Indigenous Scientists, a gathering of quantum physicists, Indian elders, Indian intellectuals, and a few linguists and philosophers. Designed to discuss the nature of reality in the terms suggested by the physicist David Bohm in his seminal book, *Wholeness and the Implicate Order*, these annual meetings, held at Banff through the 1990s, provided Danny with the ideal arena in which to develop the evolutionary theory of language that he called Quantum Linguistics.

Danny early along established a presence on the Internet, and doubtless many readers of this obituary will have encountered his provocative postings to Linguist and other online fora, often on the subject of Whorf. In recent years he maintained a rich and multifaceted homepage devoted to his linguistic and philosophical interests. He posted there, only a few days before his death, the draft of another chapter of his magnum opus, *The Secret Life of Language*, and a long paper entitled "Nurturing a Faint Call in the Blood: A Linguist Encounters Languages of Ancient America." The website is still up (www.enformy.com/alford.htm), and is the best place to make—or renew—an acquaintance with this charming but complex man and taste the flavor of his life's work.

—VG

NEWS & ANNOUNCEMENTS

ICA Symposia

Several of the symposia in the 51st International Congress of Americanists (July 14-18, 2003 in Santiago, Chile) were on languages or language-related topics. Among these were:

- *Languages, Cultures, Ideologies and Identities in the Andes* (organized by **Serafín M. Coronel-Molina** & **Linda Grabner-Coronel**)

Session 1: Wednesday, 16 July (Moderator: **Herminia Terrón de Bellomo**). **Serafín M. Coronel-Molina**, Introduction to the Symposium; **Marleen Haboud**, "Investigación sociolingüística: más allá del empoderamiento"; **Rosaleen Howard**, "El estudio de las ideologías lingüísticas en los Andes: reflexiones metodológicas"; **Amalia Iniesta Cámara**, "La problemática de la lengua en los *Comentarios Reales* del Inca Garcilaso de la Vega"; **María Eugenia Merino**, "Prejuicio étnico en el habla cotidiana de los chilenos acerca de los mapuches en la ciudad de Temuco, región de la Araucanía, Chile"; and **Viviana Quintero**, "Language ideologies, political economy and ethnic difference in Otavalo, Ecuador."

Session 2: Wednesday, 16 July (Moderator: **Lelia Inés Albarracín**). **Inge Sichra**, "Trascendiendo el valor emblemático del quechua: transmisión y uso familiar del quechua en la ciudad de Cochabamba"; **Zacarías Alavi Mamani**, "Los Qut Suñi: hombres acuáticos, Urus ó Uru Muratos"; **Juan Camilo Escobar & Ute Fendler**, "Memoria colectiva entre escenificación y archivos"; **Marleen Haboud**, "Andean women: Tradition, identity and the challenges of migration"; and **Rosalía Martínez Cereceda**, "Música y alteridad entre los Jalqa y los Tarabuco (Bolivia)."

Session 3: Thursday, 17 July (Moderator: **Madeleine Zúñiga**). **Ana Isabel Parada Soto**, "Mérida, región andina venezolana: formas de participación en el entramado cultural en la época colonial"; **David Swerdlow & Milagros Swerdlow**, "Making a name for themselves: The Peruvian cholo"; **Herminia Terrón de Bellomo**, "La religiosidad del hombre andino y el culto a las Vírgenes"; **Claudia Vicenty Zoto**, "La vestimenta de la chola paccña: emblemática de clase y género. El caso de la zona del gran poder, La Paz, Bolivia"; and **Suhail Avenadaño Bolívar**, "El periódico *El Lapiz*: un intento en el siglo XIX de conservar la memoria y lengua de los pueblos indígenas de Mérida."

Session 4: Thursday, 17 July (Moderator: **Llorenç Comajoan**). **Manuel Bermudez Tapia**, "Los derechos lingüísticos en el Perú"; **Serafín M. Coronel-Molina**, "Quechua y aimara en el ciberespacio: nuevas formas de revitalización y difusión"; and **Lelia Inés Albarracín & Jorge Alderetes**, "La lengua quechua en el noroeste argentino: estado actual, enseñanza y promoción"

Session 5: Friday, 18 July (Moderator: **Jorge Alderetes**). **Madeleine Zúñiga & Lucía Cano**, “Construcción de políticas regionales: lenguas, culturas y educación”; **Iloreñ Comajoan**, “La recuperación del quechua, el guaraní y el catalán según la escala intergeneracional de Fishman”; **Nelson Conzales-Ortega**, “Voces intertextuales de diferencia y resistencia en el *Manuscrito de Huarochirí* y *El Zorro de arriba y el zorro de abajo* de José María Arguedas”; **Linda L. Grabner-Coronel**, “Voces incluidas y voces excluidas: lo indígena en la construcción de una identidad nacional peruana”; and **María Eduarda Mirande**, “Memoria cultural, luchas y transacciones simbólicas en la copla cantada en la región andina.”

For further information visit the symposium website (www2.canisius.edu/~grabnerl).

• *Witotoan Languages* (organized by **Frank Seifart**)

A session of papers on nominal classification in Witotoan languages was presented as part of a symposium on the cultures and languages of the Caqueta-Putumayo area (Symposio A-3: “Integración de una de las últimas piezas del rompecabezas amazónico: El complejo cultural y lingüístico del Caqueta-Putumayo, Amazonia Noroccidental”). Papers in this session were: **Gabriele Petersen De Pineros**, “Clasificación nominal en Uitoto”; **Doris Fagua**, “Esbozo fonético-fonológico y morfosintáctico de la variedad uvohsa de la lengua ocaína (familia Uitoto)”; **Doris Payne**, “El uso de los clasificadores nominales en el discurso: el perfil del Yagua (Alto Amazonas)”; **David J. Weber**, “The structural status of Bora classifiers”; and **Frank Seifart**, “Nominal classification in Witotoan languages: Towards a comparison.” For further information, contact Frank Seifart, MPI for Psycholinguistics, Nijmegen (Frank.Seifart@mpi.nl).

• *Lenguas indígenas de América del Sur. Lingüística descriptiva e histórico-comparativa, sociolingüística y filológica* (organized by **Ana Gerzenstein, Lucy Seki & Rodolfo Cerrón Palomino**).

Sesión 1a: **Rodolfo Cerrón Palomino**, Presentación del Simposio y de los participantes. **Willem Adelaar**, “La clasificación genética y tipológica del idioma atacameño”; **Julio Calvo Pérez**, “Potencia de la transitividad en lengua quechua”; **Alan Durston**, “La ‘lengua general’ quechua de los siglos XVI y XVII”; and **Rodolfo Cerrón Palomino**, “Procesos morfofonémicos en chipaya.” Comentarista: **Peter Masson**

Sesión 1b: **Simon van de Kerke**, “Leko is Andean, but not ‘Northern’ Andean”; **Peter Masson**, “Aspectos léxicos del quechua sur-boliviano de Talina según los apuntes de Walter Lehmann (1929)”; and **Astrid Alexander-Bakkerus**, “Personal reference in Cholón.” Comentarista: **Willem Adelaar**.

Sesión 2a: **Marília Lopes da Costa Facó Soares**, “Tempo e aspecto em tikuna”; **Antoine Guillaume**, “Classes of nouns in Cavineña (Takana family, Bolivia and Perú)”; **Mily Crevels**, “Itonama o sihnipadara, ¿lengua aislada de la Amazonía boliviana?”; **María Cándida Drumond Mendes Barros**, “A formação da ‘língua geral corrupta’ nas missões jesuíticas do Baixo Amazonas (século XVIII): uma hipótese de pesquisa”; and **Luciana Dourado**, “Incorporação nominal em Panará.” Comentarista: **Angel Corbera Mori**.

Sesión 2b: **Angel Corbera Mori**, “Relaciones gramaticales en aguaruna (jibaró)”; **Pilar Valenzuela Bismarck**, “Los verbos castellanos en el discurso Shipibo-Konibo”; **Marlen Avila Mora**, “Descripción de la situación sociolingüística de la comunidad indígena kamentsá de Sibundoy Putumayo-Colombia; realización y transcripción del corpus del español hablado por bilingües (kamentsá-español)”; **Rik van Gijn**, “Nominal number in Yuracaré”; **Katharina Haude**, “Movima classifiers”; **María del Rosario Pimentel da Silva**, “Políticas de Revitalização da língua e da cultura karajá.” Comentarista: **Mily Crevels**.

Sesión 3: **Marisa Censabella**, “Sistema agentivo/acusativo en lengua toba (flia. Guaycurú, Argentina)”; **Ana Gerzenstein & Beatriz Gualdieri**,

“La armonía vocálica en lenguas chaqueñas de las familias mataguaya y guaycurú”; **Harriet Klein & Marianne L. Borrof**, “Vowel Related Phenomena in Toba”; **Cristina Messineo**, “‘No hay’, ‘no puede’, ‘no debes’. Estrategias de la negación en toba (guaycurú)”; **Alejandra Vidal**, “Aspecto y Direccionalidad en pilagá (guaycurú)”; and el pasaje histórico de la Direccionalidad al Aspecto”; **Jimena Terraza**, “Los préstamos en wichí y su aporte al análisis fonético-fonológico.” Comentarista: **Harriet Klein**.

Sesión 4: **Wolf Dietrich**, “El léxico del parentesco del siriono (tupí-guaraní) como base de una clasificación de las lenguas tupí-guaraníes de Bolivia”; **Lucy Seki**, “Construções com a forma gerúndio em kamaiurá - verbos seriais?”; **Maura Velázquez Castillo**, “Serial Verb Constructions in Guaraní”; **Lenka Zajicova**, “Dinámica sociolingüística del guaraní y el castellano en el Paraguay”; and **Silvia Bigonjal Braggio**, “Tipologías sociolingüísticas e seu papel na vitalização de linguas indígenas em extinção: os casos xerente e Avá Canoeiro, Brasil.” Comentarista: **Wolf Dietrich**.

Sesión 5: **Eliane Camargo**, “Construções genitivas em aparaí e em wayana (linguas caribes)”; **Bruna Franchetto & Sérgio Meira**, “As linguas Karib do Sul: uma tentativa de classificação”; **Frantomé Pacheco**, “Considerações sobre a ordem em ikpeng (karib)”; **Marie-France Patte**, “Posición del Arawak de las Guayanas (Lokono) en el conjunto de las lenguas arawak del área circuncaribe”; and **Andrés Romero Figueroa**, “Ergativity/Accusativity in Northern Carib languages.” Comentarista: **Andrés Romero**.

Sesión 6: **Ana Fernández Garay**, “Las formas no finitas del ranquel”; **Lucía Golluscio**, “Construcciones verbales modales en mapuzungun”; **Marisa Malvestitti**, “Pautas estructurales clausales en la sintaxis de la variedad mapuche de la Línea Sur”; **Mario Bernales Lillo**, “La toponimia de la Cordillera de Nahuelbuta”; **Clara Henríquez Muñoz & Mario Bernales Lillo**, “La presencia de la cruz y de la espada en la toponimia de Angol.” Comentarista: **Mario Bernales Lillo**.

For the complete program of the Congress visit the ICA-51 website (www.americanistas.uchile.cl/).

Study opportunities at Australian research center

The Research Centre for Linguistic Typology at La Trobe University in Melbourne, Australia, invites applications from suitably qualified predoctoral students to enter the Ph.D. program.

Our Ph.D. candidates generally undertake extensive fieldwork on a previously undescribed (or scarcely described) language and write a comprehensive grammar of it for their dissertation. We prefer students to work on a language which is still actively spoken, and to establish a field situation within a community in which it is the first language. Fieldwork methodology should be centered on the collection, transcription and analysis of texts, together with participant observation, and—at a later stage—judicious grammatical elicitation in the language under description. Our main areas of specialization are the languages of Amazonia, the Papuan languages of New Guinea, and the Aboriginal languages of Australia.

Ph.D.s in Australian universities generally involve no coursework, just a substantial dissertation. Candidates must thus have had a thorough coursework training before embarking on this Ph.D. program.

The scholarship will be at the standard La Trobe University rate, Australian \$16,832 p.a. Students coming from overseas are liable for a visa fee; we will pay this. A small relocation allowance may be provided on taking up the scholarship. In addition, an appropriate allowance will be made to cover fieldwork expenses. The scholarship is for three years.

Prospective applicants are invited to get in touch with Prof. Aikhenvald at a.aikhenvald@latrobe.edu.au, providing details of their background, qualifications and interests. Further information about RCLT is at our website (www.latrobe.edu.au/rclt).

Grants and Awards

• *ELDP grants announced*

The SAOS *Endangered Languages Documentation Program* has announced the outcomes of its first round of grant proposals. Offers of funding have been made to nine major documentation projects, two pilot projects, and two field trips, as well as for seven post-graduate fellowships and one graduate studentship. Nine of the twenty one grants will fund work on American Indian languages. These include:

Major Documentation Projects: **Nora England** (OKMA/U of Texas, Austin), "Documentation of Two Mayan Languages of Guatemala: Uspanteko, Sacapulteko" and "Iquito Language Documentation Project"; **Véronica Grondona** (E Michigan U), "Documentation of Chorote, Nivaclé and Kadiwéu: three of the least known and most endangered languages of the Chaco"; and **Denny Moore** (Muscu Goeldi), "Documentation of Urgently Endangered Tupian Languages."

Field Trip Grant: **Sidney Facundes**, "Description of Apurinã (Arawak)."

Postgraduate Fellowships: **Antoine Guillaume**, "Takana and Reyesano: documentation of two almost extinct languages of Bolivia"; **Knut J. Olawsky**, "Languages and Culture of the Urarina People of Peru: preparation of grammar and dictionary for an endangered language"; **Eduardo Rivail Ribeiro**, "The Ofayé language: Documentation, Analysis and Preservation"; and **Alice Taff**, "Aleut conversation corpus."

Full information on these awards can be found at the ELDP website (www.eldp.soas.ac.uk/2002outcome.html).

• *Woodrow Wilson Foundation supports Mutsun revitalization*

The Woodrow Wilson Foundation has recently awarded nine new "Public Scholarship" grants to joint university-community projects serving communities "where poverty and a lack of access to resources exclude children and adults from creative endeavors." One of the grants is to the University of Arizona and the Amah Mutsun Tribal Band, for a project titled "A Language Revitalization Project for the Mutsun Language," directed by **Natasha Warner**.

Although linguists in the late 19th and early 20th centuries created extensive notes on Mutsun, a Native American language of central coastal California, the last fluent speaker died in 1930. Drawing on these century-old notes, Warner has already begun working with the tribe to resurrect the language, creating a phonetic spelling system, a partial draft of a textbook for community language classes, and a partial dictionary. The partnership will now expand the dictionary and textbook, provide distance learning software, and support the research team's travel to conduct face-to-face workshops with the Mutsun.

Further information is at www.woodrow.org/imagining-america/

• *APS Phillips Fund grants for 2004*

The American Philosophical Society announces the availability of Phillips Fund grants for Native North American Research during 2004.

Applicants may be graduate students engaged in research on master's theses or doctoral dissertations; postdoctoral applicants are also eligible. These grants are intended to support research in Native American linguistics, ethnohistory, and the history of studies of Native Americans, in the continental United States and Canada. They are not intended for work in archaeology, ethnography, psycholinguistics, or pedagogy. They

are given for one year, and cover such expenses as travel, tapes, and informants' fees, but not general maintenance or the purchase of permanent equipment. The maximum award is \$3000. Deadline for receipt of applications is March 1, 2004, with notification in May.

APS grants are made for research only. The Society makes no grants for academic study or classroom presentation; for travel to conferences or workshops; for non-scholarly projects; or for assistance with publication or translation.

Applicants may be residents of the United States, or American citizens resident abroad. Foreign nationals whose research can only be carried out in the United States are eligible. Grants are made to individuals. Institutions are not eligible to apply.

Information and application forms for all of the Society's programs can be downloaded from the APS website (www.amphilsoc.org). Click on "Grants" on the homepage.

Upcoming general meetings

- *FEI. VII* (Broome, Western Australia, September 22-24)

The 7th international conference hosted by the *Foundation for Endangered Languages*, "Maintaining the Links: Language, Identity and the Land," will be held in Broome, Western Australia, September 22-24, 2003. A website for the conference has been launched (www.ogmios.org/conference/index.htm).

The site includes conference and registration information, the program, details of excursions, and the call for papers. For further details contact Joe Blythe (dubala@myplace.nct.au) or (jungurra@yahoo.com.au).

THE PLACENAME DEPARTMENT

Placenames as Nouns/Adverbs

William Bright

In the present column, rather than discussing placename etymologies as usual, I'd like to pose a question to readers: Do you know of Native American languages in which placenames function as both nominals and adverbials? I ask this because I've noticed such a phenomenon in both Nahuatl (of Mexico) and Karuk (of California) — two languages which have no CLOSE genetic or areal relationship, at least. I'd like to find out how widespread this is, in the Americas and in the world.

In Nahuatl, placenames normally end in locational elements such as *-c* (after vowels) or *-co* (after consonants), meaning 'at, to', as well as *-pan* 'on' and *-tlan* 'near'; these act like the case suffixes of Latin, or like the prepositions of Spanish or English. Such elements occur in clearly descriptive combinations such as *Atoya-c* 'at the river', *Anal-co* 'at the opposite shore', *Tlal-pan* 'on the land', and *Ati-tlan* 'near the water'. Since these resemble locational case forms of nouns, one would expect them to behave like adverbial expressions, and indeed they do: *Atoyac ihcac*, lit. 'at-the-river he-is-standing', etc. Note that the ordinary Spanish and English translations of these sentences would use prepositions: '*Está parado a Atoyac*, He is standing at Atoyac'. The locational elements are

PART of the Nahuatl placename, but they have to be expressed by prepositions in the European languages.

An additional fact about Nahuatl was pointed out by Miguel León-Portilla, "Los nombres de lugar en nahuatl: Su morfología, sintaxis y representación glífica" (*Estudios de Cultura Nahuatl* 15:37-72, 1982). A Nahuatl placename can not only function as an adverb, but also as a subject or object noun, like its Spanish or English counterpart; thus we can say *Atoyac nican ca* '(The town of) Atoyac is here.' That is, Nahuatl *Atoyac* corresponds both to English 'at Atoyac' and 'Atoyac'. In other words, placenames are syntactically ambivalent in a way unlike other elements of the language.

Another way of describing this would be to say that a Nahuatl form **Tlalpan-pan* 'at Tlalpan' does not occur. As Lise Menn has pointed out to me, this could be called a kind of morphological dissimilation. It would be comparable to a Russian example: the city name *Tomsk* means 'pertaining to the river Tom'; but the adjective *Tomskij* means both 'relating to the River Tom' and 'relating to the city Tomsk'; there is no **Tomsk-skij*, just as there is no Nahuatl **Tlalpan-pan*.

The same pattern is found in Karuk (see my grammar of the language, Berkeley, 1957, p. 135). Consider, for example, the placename *Ka'tim'îin*, lit. 'upriver-edge-falls'. It can be used as an adverbial, as in *Ka'tim'îin úkrii* 'at.Katimin he.lives', but also as a subject or object nominal, e.g. *Hôoy uum Ka'tim'îin?* 'where [is] it.Katimin', i.e. 'Where is Katimin?'

I have tried to think of words that behave this way in English or other European languages, but only a few examples come to mind. One is *home*, as in *She went home* and *This is home*. Names of the cardinal directions work the same way: *He went north* and *This is north*. My Australian colleagues tell me that they can say *He went bush*, i.e. into the back country. They also suggest that some Australian aboriginal languages have the same pattern, but I don't have the details yet.

What about other Native American languages? I have the impression that the pattern is widespread, but it's hard to find the relevant information in published grammars. Please let me know about YOUR languages, and the results will be published in this column.

[Contact: william.bright@colorado.edu]

ETYMOLOGICAL NOTES

Navajo kinaaldá = Hupa kyinahłda:

Victor Golla

Nothing seems more obvious than the etymological equation of Navajo *kinaaldá* '[girl's] puberty, puberty ceremony, first menses' with Hupa *kyinahłda*: 'first menstruation, (an initiate in) the girls' puberty dance'. The reference in both cases is to a girl at the dawn of womanhood who is undergoing a complex and culturally important rite of passage (cf. Frisbie 1967, Sapir and Golla 2001:118-34). The coincidence of complex form and specific meaning is

far too great to be attributable to anything other than cognacy. It looks like an open-and-shut case for a lexical reconstruction, with important implications for the spread of puberty rituals in western North America (about which more in the final paragraph below). But looks can be deceiving.

The words in both languages are, of course, finite verb forms used nominally. In Navajo, Young and Morgan identify the underlying verb theme as *kina-ł-dá* 'to menstruate for the first time, reach puberty (a girl)', which they analyze as a causative derivation from the root *-dá* '(singular) to sit' occurring with a "thematic" (i.e., lexical) prefix *kina-*. They suggest that this prefix is a fossilization of an incorporated noun, *kin* 'house', and the adverbial prefix *na-* 'about'. In Hupa, I have identified the lexeme as *kyin-na-ł-da*: 'to have one's first menses, be an initiate in the girls' puberty dance', a causative derivation from *-da*: '(onc) sits' with thematic incorporated *kyiŋ* 'stick' and a prefix *na-* that could be either iterative-reversative 'again, back' or adverbial 'about'. In Navajo, all occurring forms can be regularly derived from the verb theme, with *kinaaldá* being a mediopassive ('caused to be sitting about in a house'). In Hupa, besides the predictable verbal inflections and derivations there is an additional nominal form *kyinahłdaŋ* 'girl undergoing the puberty ceremony, girl at menarche', with suffixed *-ŋ*, apparently from Athabascan **(n)ə* 'person'.

The Hupa verb theme (and associated noun in *-ŋ*) has unproblematic cognates in all other California Athabascan languages, as well as in Tolowa in the Oregon Athabascan group. Among the Apachean languages of the Southwest, only Navajo has the *kinaaldá* theme, but since no model of the Athabascan migrations locates the Apacheans and the Pacific Coast Athabascans in proximity to one another after the latter began moving south along the Coast Range, probably around 1200 years ago, recent borrowing can be ruled out. Before then the ancestors of both groups were living in British Columbia and Alberta, and it is to that cultural time and space that we must attribute the prototype of the two verb themes.

What that prototype was raises intertwined problems of phonology and semantics. Both 'cause (her) to be sitting about in a hut' and 'cause (her) to be sitting about with a stick' make cultural sense. Sticks and huts play important parts in menstrual rituals in central British Columbia, where menstruating women were sequestered in huts and equipped with scratching sticks (the woman's use of her fingernails being taboo). However, in contemporary Navajo, *kin* 'house' actually means 'modern, American-style house'; in earlier usage it was used for traditional Pueblo houses. If 'make (her) hut-sit' was the original meaning of the theme, then *kin* must be assumed to have had a prior, unattested use as a term for a rude shelter or hut used for menstrual seclusion. There is some evidence that this was the case in early Athabascan. But it is also possible that the original incorporated noun was Proto-Athabascan **kyəŋ* 'stick', as in the California-Oregon languages, and that 'make (her) stick-sit', already idiomatic, was borrowed with initial *k-* into pre-Apachean after the sound shift P_{Ath} **ky* > Apachean **tʃ* > *ts* had taken place (cf. modern Navajo *tsin* 'stick').

On the other hand, pre-California-Oregon Athabascan may originally have shared the formation with **kin* and later, after the prefix had lost its analytic meaning, reinterpreted the initial syllable as the reflex of **kyəŋ* 'stick'. This makes ethnographic sense in

northern California and southern Oregon, where at least two other types of stick in addition to the scratcher are prominent in girls' puberty ceremonies—a long stick or staff carried by the pubescent girl and leaned on as a cane, and a rattle made from a split stick that is used by the dancers to beat time.

There is also the possibility that both forms are original, and that they reflect a pattern of using a phrase based on *-da* 'one sits' to euphemistically refer to menstrual seclusion. Constructions like Carrier *a-sesda* 'she sits apart' (for 'she is menstruating') seem to point to such a pattern being active in central British Columbia

Other than the **kin-na-ł-da* and **kyəŋ-na-ł-da* terms in Navajo and the California-Oregon languages, and unrelated forms in the Apache languages, a word or phrase referring to a girls' puberty ceremony is not found in Athabaskan. The reason for this is straightforward: no such ceremonies are part of the traditional culture of the Athabascans of northwestern Canada and Alaska, aside from a recent borrowing of puberty potlaches from the Tlingits in southern Alaska and the Yukon. In the Athabaskan north, as in much of the rest of North America, a menstruating woman—especially at puberty—normally secluded herself with an older female relative and practiced a few private rituals. That the Navajo and California-Oregon terms are both connected to elaborate public celebrations of incipient womanhood thus appears to be an historical accident. The early Apacheans and the early Pacific Coast Athabascans, separately migrating into areas where complex fertility rites had long been practiced, quite independently of one another transferred or extended to these a term (or perhaps two closely connected terms) that originally referred only to private menstrual practices.

Others have seen the matter otherwise. Harold Driver, in a culture-element-based reconstruction of the diffusion of girls' adolescence ceremonies in western North America (1941, 1959), concluded that the public celebrations practiced by the Apacheans and many California and Oregon peoples had an origin in the puberty potlatch of the Northwest Coast and that they were imported into both areas by Athabascans. A more detailed consideration of the deep-rooted social and religious significance of the girls' puberty dance in many non-Athabaskan California traditional cultures, as well in some Pueblo cultures (e.g., Hopi), casts doubt on the likelihood of this scenario. As we have observed, the apparent support for Driver's hypothesis given by the cognacy of the Navajo and Hupa term for a girl undergoing the ceremony similarly dissipates on closer examination. The importance of careful philology in weighing the culture-historical implications of related words cannot be underestimated.

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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 **Dave Costa, André Cramblit, Doug Hitch, Nicholas Ostler, and Paul Shore.**]

• Article in *Nature* creates a stir

In a paper published in the May 15 number of *Nature* ("Parallel extinction risk and global distribution of languages and species," pp. 276-9), **William J Sutherland**, an ecologist at the University of East Anglia, makes a statistical comparison between the rate of species extinction in recent times and the rate of language extinction. When standard measures are applied, he finds languages to be more endangered than animals and plants. While somewhat naive in its application of a biological model to social phenomena, it is an interesting and intelligent paper, hardly something one imagined would cause a stir. But it did.

The May 26 issue of *U.S. News and World Report* carried an article on language extinction ("Losing Our Voices: Too Many Languages Are Speaking Their Last Words", by Thomas Hayden). While taking its cue from Sutherland's paper, it turns up the rhetorical volume by quoting at length from **Wade Davis**, a "National Geographic Society explorer-in-residence" and author of *Light at the Edge of the World: a chronicle of vanishing societies*. According to Davis, "Culture is the essence of stability. When you strip away language and the culture it embodies, what you have left is alienation, despair, and tremendous levels of anger. When you lose a culture, you're losing a unique set of answers to the question of what it means to be human."

Matching this thunder from the relativist left, **David Berreby**, a New York science writer, weighed in from the neocon right with an essay in the "Science Times" section of *The New York Times* for May 27 ("Fading Species and Dying Tongues: When the Two Part Ways," p. D-3). Also citing Sutherland's paper, Berreby challenges the underlying metaphor that equates language "endangerment" with species extinction:

It is no surprise that linguists and activists promote maintaining spoken languages. Just as the Poultry and Egg Council wants us to eat eggs, linguists want languages to study.

How, really, are the panda and Ubykh equivalent? The panda, once gone, is gone forever. If the information and political will are present, Ubykh can be revived 500 years from now. Ubykh is a human creation. The panda is not; it is our neighbor, not our invention.

Questioning the political motives of language preservationists, Berreby takes a decidedly social-constructivist view of culture:

Culture is reinvented by each person to suit a particular place and time. When we describe culture as an organism, we do not see the individuals inside it. So if the study of languages is a scientific enterprise, the effort to preserve them is not. It is a political question: which voices represent the communities whose languages are fading?

Language bullies who try to shame a child into learning his grandfather's language are not morally different from the language bullies who tried to shame the grandfather into learning English.

Needless to say, the *Times* received mail on this. Three critical letters were published in the "Science Times" section for June 3, including one from our own **Leanne Hinton**, who wrote:

In particular, I must disagree with [Berreby's] claim that linguists and old people are trying to pressure young people to learn the language. The movement toward revitalization of endangered languages is a community-generated process. Furthermore, it is the younger generations who are in the leadership roles.

Athabaskan language revival figure receives Arts award

• **Loren Bommelyn**, a Tolowa tradition bearer from Crescent City, California, was one of fifteen recipients of a 2002 National Heritage Award from the National Endowment for the Arts. Modeled after the Japanese "National Living Treasures" concept, Heritage Awards honor American folk artists for their contributions to the national cultural mosaic. More than 200 artists have received this recognition since its establishment in 1982.

As an artist, Bommelyn makes traditional jewelry and dance regalia. He has also played a central role in the revival of Tolowa religious ceremonies—including the rebuilding a dance house—and in the revitalization of the Tolowa language (an Athabaskan language of the Oregon subfamily). He has published a dictionary and a language primer (*Now You're Talking Tolowa*), and in 1997 he received an M.A. in Linguistics from the University of Oregon, where he worked closely with **Tom Givón**. Further information about Bommelyn's National Heritage Award can be found at the NEA website (www.nea.gov/explore/Heritage02/Bommelyn.html).

On the Congressional front . . .

• At a hearing conducted by the Senate Indian Affairs Committee in mid-May, more than a dozen witnesses testified in favor of proposed amendments to the Native American Languages Act that would authorize the creation of "survival schools" in Alaska, Hawaii and Montana. By offering a complete K-12 education in a Native American language, it is hoped that these schools will help revitalize Native American languages and cultures. The bill also authorizes the establishment of "language nests," preschools in which only a Native American language would be used.

Among the witnesses was SSILA's Immediate Past President, **Leanne Hinton**. In her testimony she said:

For these endangered indigenous languages, the children come to school already knowing English—they have learned it at home from their parents, from television, from their peers, and from virtually every experience in their lives involving speech. Survival schools level the playing field.

Long ago, previous congressional acts devoted enormous efforts to the schools that were charged with the eradication of Native American languages and cultural traditions. Now in this hopefully wiser time, it behooves the Congress to devote an equivalent amount of funds to help indigenous peoples retain the languages that we crased from their lives.

Among the other witnesses was **Christine Sims**, chairwoman of the Linguistic Institute for Native Americans and an Acoma Pueblo tribal member. "Given our unique circumstances the Southwest, we hope this committee will entertain a recommendation that a fourth center be established that will serve Native people in the Southwest," she said.

Witnesses also asked the Committee to address the impacts of the No Child Left Behind Act, which mandates federal standards in public education. They said a teacher certification requirement will hurt Native instructors, some of whom are tribal elders.

Sen. Daniel Inouye (D-Hawaii), the bill's sponsor, said he expected the proposed legislation to emerge from committee and reach the Senate floor for a vote before the end of July.

Recreational Reading

• 2004 will mark the bicentenary of Meriwether Lewis and William Clark's famous journey up the Missouri River and across the Rockies, and not surprisingly a number of new books on the expedition have been published in the past few months. Notable among them is **Brian Hall's** *I Should Be Extremely Happy in Your Company: A Novel of Lewis and Clark* (Viking Press, 2003, \$25.95). Narrated à la Bakhtin in multiple voices, the novel focuses on a few significant episodes in the journey and on the characters of the principal figures. Hall is especially interested in Sacagawea, whose "voice" is rendered in an uncapitalized stream-of-consciousness flow ("she remembered the raids in her own time, the one near beaver's head on blue crow's camp by the blackshoes when two bears' older brother (this one's bigfather), wolf tooth, was killed along with his son, chalk"). Hall has said that he intended this eccentric English prose to represent the way Sacagawea would have expressed things in her native language, and he acknowledges his debt to Beverly Crum and Jon Dayley's grammar of Western Shoshoni.

NEWS FROM REGIONAL GROUPS

Athabaskan

• The 2003 *Athabaskan Languages Conference* was held at Humboldt State University in Arcata, California, June 6-7, 2003, hosted by HSU's Center for Indian Community Development and supported by a grant from the National Science Foundation. The organizer was **Victor Golla**. Presentations included:

Victor Golla (Humboldt), "The View from Northwestern California: Pliny Earle Goddard and the History of Athabaskan Studies"; **Dagmar Jung** (Cologne), "Apache Adverbs and Adverbials"; **Leslie Saxon** (Victoria), "The Nominalizing and Adverbial Suffixes in Proto-Athabaskan: Grammar and Meaning"; **Ted Fernald** (Swarthmore), **Ellavina Perkins** (Flagstaff) & **Carlotta Smith** (Texas), "Generalizing in Navajo"; **Jack Ives** (Alberta Provincial Archaeologist) & **Sally Rice** (Alberta), "The Apachean Departure from the Subarctic: Linguistic, Archaeological and Human Biological Evidence" and "The Comparative Athapaskan Lexicon Project"; **David Engles** (Alaska), "Regaining the Lower Tanana Language"; **William Anderson** (Indiana), "The Cahto/California Athabaskan Website"; **Joyce McDonough** (Rochester), "The Current State of Phonetic Research in Athabaskan"; **Sharon Hargus** (Washington), "Compensatory Lengthening in Deg Xinag"; **Julia Colleen Miller** (Washington), "An Acoustic Analysis of Tone in Doig River and Blueberry River Beaver"; **Patrick Moore** (UBC), "Kaska Vowel Harmony" and "A Kaska Course at UBC"; **Jacob Wegelin** (UC Davis), "Quantitative Analysis of Intonation in Endangered Languages"; **Aliki Marinakis** (Victoria), "Reduction of Syllables in Dogrib"; **Gary Holton** (ANLC), "Tone Marking, Literacy, and Language Revitalization"; **Jim Kari** (Dena'inaq' Titaztunt, Alaska), "30 Years of Language Work and Linguistic Prehistory in Athabaskan" and "Shem Pete's Alaska"; and **Mia Kalish** (Red Pony Heritage Language Team), "TOTs for Language Revitalization."

The Conference Banquet featured regional traditional foods and cultural presentations by members of the Hupa Tribe and the Tolowa Nation. The 2004 Athabaskan Languages Conference will be held in Yellowknife, NWT, in late June.

Algonquian

• The 35th *Algonquian Conference* will be held at Windermere Manor, University of Western Ontario, London, Ontario on October 23-26, 2003. Papers are invited on any scholarly topic in the field of Algonquian studies. An abstract, no more than one page in length, with title and names of all presenters should be sent by September 5, 2003, to Lisa Valentine at <valentin@uwo.ca>. In cases where e-mail submissions are not possible, send a paper copy to: Organizing Committee, 35th Algonquian Conference, Dept. of Anthropology, University of Western Ontario, London, Ontario N6A 5C2, Canada, or by fax to (519) 661-2157. All submissions should include the name, address, affiliation, telephone number, fax number, and e-mail address of each presenter. Further information on registration, venue, and accommodations can be found at the Algonquian Conference website (www.umanitoba.ca/algonquian).

Uto-Aztecan

• The 2003 *Friends of Uto-Aztecan Conference (Encuentro de los Amigos de las Lenguas Yuto-Aztecas)* met June 26-27 in the Museo de las Artes, Universidad de Guadalajara, Jalisco, Mexico. FUAC 2003 was organized by **Rosa Yáñez**, Universidad de Guadalajara, and **Karen Dakin**, Seminario de Lenguas Indígenas, IIFL, Universidad Nacional Autónoma de México, and sponsored by the Universidad de Guadalajara.

Session 1: Léxico/Lexicon. **Carmen Mina**, "Transferencias lingüísticas en el español de Santa Ana Tlacotenco"; **William Bright**, "Topónimos nahuas en los EE.UU. y México"; **J. L. Iturrioz**, **Julio Ramírez de la Cruz** & **Julio Carrillo de la Cruz**, "Toponimia huichola e historia."

Session 2: Políticas lingüísticas en la época colonial/Linguistic policies in the colonial period. **Rosio Molina**, "Una comparación entre dos Artes de autoría jesuita: Arte y vocabulario de la lengua dohema, heve o eudevade la lengua cahita (s.XVII) y Arte de la lengua teguima (1702)"; **José Luis Moctezuma**, "Diversidad lingüística y políticas del lenguaje durante la época colonial en la region cahita"; and **Rosa Yáñez**, "Las políticas de evangelizar en nahuatl en el Obispado de Guadalajara en la época colonial: del clero regular al clero secular."

Session 3: Aspectos diacrónicos y tendencias en la investigación/Diachronic aspects and research trends. **Karen Dakin**, "¿De donde viene la palatalización en el nahuatl?: otra vuelta"; **Polo Valinas**, "El sistema numérico en proto-tepimano"; **Brian Stubbs**, "An Invitation to Discuss Complexities Rather than Solutions"; and **Paula Gómez & Angelica Ortiz Lopez**, "Las estructuras narrativas del cuento tradicional infantil en huichol."

Session 4: La descripción gramatical y didáctica de las lenguas/Grammatical and didactic descriptions of languages. **Gabriel Pacheco Salvador**, "La gramática didáctica del huichol y su traducción al huichol: desarrollo lingüístico e impacto social"; **Daniela Leyva**, "El sistema de tiempo del Ralamuli: el futuro"; and **Maribel Alvarado Garcia**, "Suplección de número en tarahumara."

Session 5: Evangelización en la época colonial/Evangelization in the colonial period: **Mercedes Montes de Oca**, "Recursos lingüísticos en los textos nahuas de evangelización"; **Lucia Rodríguez**, "*Nicononetoquitia in Dios tetatzin ixquichyueli*: Dos doctrinas para indios publicadas en el siglo XVI o los inicios de una tradición textual en el México colonial."

• Tom Givón and Jim Copeland have agreed to host the 2004 *Friends of Uto-Aztecan* meeting on the Southern Ute Indian Reservation in Ignacio, Colorado. Tom writes:

To my knowledge, this is the first time we have held the meeting on a Rez. We will hold it at the Sun Ute Community Center, a rather plush facility, and are trying to schedule it back-to-back with the Southern Ute Sundance, for those of you who might want to hang on and observe the ceremonies. We have chosen Thursday-Friday, July 15-16, 2004 (with a potential 3rd day either Wednesday or Saturday), a date that is dictated by the (probable) timing of the Sundance.

There are some logistic constraints involved in holding the meeting on the Rez, chiefly that the only local motel in Ignacio, the Sky Ute Casino-Motel, is small (ca. 30 rooms), and Durango is 25 miles away. To secure rooms at the Sky Ute motel you will have to make very early reservations. Their toll-free phone # is 800-876-7017. The many motels in Durango can be accessed through the Web. We will circulate a list of Durango motels and phone numbers later on.

At some point near the end of 2003, we would like to get some idea of who wants to come and who wants to present papers, including topics/titles. If there is great demand, we can extend the meeting to Saturday July 17th, or—preferably—start it on Wednesday, July 14th.

Tom can be reached at <tgivon@oregon.uoregon.edu>.

Mayan

• The 2nd annual *Tulane Maya Symposium* will be held in New Orleans, Oct. 31-Nov. 2. Mayanists are invited to join archaeologists and specialists in hieroglyphic decipherment for a weekend of lectures, discussions and workshops focusing on recent discoveries about the Classic Period (AD 250-900) of the Northern Maya Lowlands.

There will be a Keynote Address by **George Stuart** at 8 pm, Friday, Oct. 31. Saturday, Nov. 1, will be devoted to a series of lectures: **Rafael Cobos**, "An Overview of Maya Archaeology of the Northern Lowlands"; **Travis W. Stanton**, **David A. Freidel** & **Traci Ardren**, "Placing the Center: The Influence of Formative Sacbeob in Classic Site Design at Yaxuná, Yucatán"; **Edward B. Kurjack**, **Rubén Maldonado C.** & **E. Wyllys Andrews**, "Settlement Research at Dzibilchaltún and Komché"; **George Bey**, **Tomás Gallareta** & **William M. Ringle**, "Life in the Hill Country: Recent Archaeological Work in the Bolonchen District of the Puuc Hills"; **Nikolai Grube**, "Inscriptions of the Puuc Region"; **Traci Ardren**, **Aline Magnoli** & **David R. Hixson**, "The Nature of Urbanism at Ancient Chunchucmil: Salt Traders of the Northern Maya Lowlands"; and **William M. Ringle**, "Feathered Serpents and the League of Mayapán."

On Sunday, Nov. 2, there will be morning and afternoon workshops: Morning sessions: Maya Dates and the Calendar (beginners), Anthony F. Aveni; The Art of Maya Monuments (beginners), Bryan R. Just; Astronomical Tables in the Maya Codices (intermediate/advanced), Victoria R. Bricker & Harvey M. Bricker. Afternoon sessions: A Photographic Tour of the Northern Maya Lowlands through the Lens of the Middle American Research Institute (beginners), David R. Hixson & David S. Anderson; Ritual Texts and Deities in the Maya Codices (beginners), Gabrielle Vail; Mapping the Ancient Maya Landscape: Place Names and Emblem Glyphs in the Northern Lowlands (intermediate/advanced), Markus Eberl.

For further information and registration fees, visit the Symposium website (stonecenter.tulane.edu/html/Maya03).

Tillotson was trying, mostly in vain, to make me understand Yuki grammar. Teaching me the language was not to be thought of in the same sense as everyday ethnography — it was a special gift of a magical nature which he made to me as a token of friendship.

—George M. Foster, A Summary of Yuki Culture, 1944

RECENT PUBLICATIONS

Haida Syntax. John Enrico. University of Nebraska Press, 2003. Two volumes, 1387 pp. \$200. [Despite the importance of Haida culture on the Northwest Coast, and despite the debate that has smoldered for nearly a century about the relationship between Haida and the Na-Dene languages, curiously little good information has been available on the grammar of the language. Until now, the most useful guide to Haida linguistic structure has been the short grammatical synopsis that E. wrote for *The Outer Shores*, a 1989 publication of Queen Charlotte Islands Museum, not an easy-to-find item. But with *Haida Syntax*, E., an independent scholar who has devoted over 25 years to the study of Haida, has at last provided us with a comprehensive description of Haida grammar.

Two things should be made clear about E.'s title. First, he does not see syntax as a module in a formal system, but as a range of linguistic phenomena—how sentences are formed—that he organizes in terms of immediate-constituent structures, in as theory-free a way as the data will permit. (If he has a theoretical predilection it is for some of the ideas underpinning Role and Reference Grammar, as befits someone who went through Berkeley in the 70s, but this is not a RRG treatment.) Second, Haida is notably different from its possible Athabaskan-Eyak and Tlingit congeners (and from most Indian languages of the Northwest) in having relatively little synthetic morphology. Much of what is marked in the prefix string of the Athabaskan verb—pronominal reference, transitivity valence, mode and aspect, adverbial and classificatory categories—is expressed in Haida by clitics and independent words. A study of Haida “syntax” thus addresses much of the semantic and functional territory one expects to find in a general grammar of a Native American language.

The book begins with a grammatical sketch (a version of the 1989 piece mentioned above). The chapters that follow are: 2. Word order, properties of subjects, and split intransitivity. 3. A catalog of sentence types. 4. Focus, negation, and extraposition. 5. Topic, fragment, address, and interjection. 6. Anaphora. 7. Personal pronouns. 8. Indefinite pronouns and question words. 9. The complement-adjunct distinction. 10. Relative clauses. 11. Structure of the NP I: Pre-head material. 12. Structure of the NP II: Post-head material. 13. Finite and non-factive clausal complements. 14. Infinitival clauses, ablaut clauses, and nominalizations. 15. Clausal adjuncts. 16. Phrasal conjunction. 17. Causatives, compound verbs, and perception verb complements. 18. The verb complex. 19. The middle, the unspecified object form, and the habitual. 20. Compound nominals. 21. Narrative.

The last of these chapters briefly outlines the coherence processes operating in Haida narrative discourse, including boundary marking, foregrounding and backgrounding, point of view, and importance marking. Thanks to the preceding 1300 pages of syntactic discussion the mechanisms Haida uses to accomplish these information-structuring tasks can be described with satisfying precision. When Dell Hymes called upon Americanist linguists to assume responsibility for serious humanistic research into traditional American Indian literature, analyses like this were surely what he had in mind.

E. writes simply and lucidly, and he lays out the facts of Haida so crisply and systematically that this huge book, whose two sturdy volumes loom ominously at the would-be reader, is in fact as close to a joy to read as any grammatical treatise can hope to be. Kudos, too, to Ray DeMallie and Doug Parks, editors of the series of *Studies in the Anthropology of North American Indians* in which *Haida Syntax* appears, for having produced so elegant and typo-free a publication.

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

Oneida-English / English-Oneida Dictionary. Karin Michelson & Mercy Doxtator. University of Toronto Press, 2002. 1398 pp. \$175 (Canadian or US)/£110. [In our review of Hanni Woodbury's splendid Onondaga dictionary in the April *Newsletter* (p.12) we wrote that “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.” At the time we wrote this we were unaware that Michelson's Oneida dictionary had already appeared, published several months before Woodbury's.

As could be expected, it follows the same format as the Onondaga dictionary, and in the same way reflects Floyd Lounsbury's analysis of Iroquoian morphology. Most entries are for *bases*, defined as “any combination of components that has properties that are unpredictable,” whether these are formal or semantic. Verbs with incorporated nouns or derivational elements whose lexical meaning can be derived from their components are not treated as bases, but any idiomatcity—or phonological unpredictability—requires a separate entry for the form.

Unlike the Onondaga dictionary, this is not a documentation of the language in all its varieties. There are three Oneida communities—one near Syracuse, New York, with no fluent speakers; another in southern Ontario, with about 160 speakers; and a third, hundreds of miles to the west in Green Bay, Wisconsin, with fewer than two dozen speakers. Only the speech of the Ontario community is represented, although some Wisconsin forms are given for comparison in the lists of culturally salient terms in the appendix. The focus on the Ontario community also reflects the close collegial relationship between M. and her principal consultant—and co-author—Mercy Doxtator, who is herself from Ontario.

The University of Toronto Press, which has published both of these dictionaries, and will presumably publish Foster's Cayuga when it is ready, has also recently published Blair Rudes' *Tuscarora-English, English-Tuscarora Dictionary* (1999).

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

Salish Etymological Dictionary. Aert H. Kuipers. University of Montana Occasional Papers in Linguistics 16, 2002. 240 pp. \$20. [A classic etymological dictionary in the style of Pokorny's *Indogermanisches etymologisches Wörterbuch*, resting on a fully worked out theory of comparative Salish phonology and providing a reconstruction for each etymology.

The Introduction (1-11) presents a classification of the Salish languages—basically that of Swadesh (*IJAL* 16:157-67, 1950)—and an outline of the PS sound system, with correspondences, following K.'s previously outlined scheme (*IJAL* 47:323-35, 1981). Dictionary entries are divided into reconstructed roots (12-202) and lexical suffixes (203-14), each section subdivided into elements that can be reconstructed to PS, and those that can be reconstructed only to Proto-Coast Salish or Proto-Interior Salish. There are separate short sections for Central Salish roots (roots attested only in the languages between Squamish and Twana, 215-18), and for local Coast Salish elements that show in the Interior Salish languages Lillooet and Thompson (219-31). The dictionary concludes with a short index of non-Salish elements that are cited in comparisons (232-3).

This is the kind of cumulative work that can only be done slowly and carefully—K. has been at work on it since the 1960s—and that will be on every Salishanist's reference shelf for years to come.

— Prepaid orders should be sent to: UMOPL, Linguistics Program, Univ. of Montana, Missoula, MT 59812. Shipping is included in the price for US orders. For Canada, add \$5. Elsewhere, inquire at <matina@selway.umt.edu>.]

New from the University of Alaska

Bird Traditions of the Lime Village Area Dena'ina: Upper Stony River Ethno-Ornithology. Priscilla N. Russell & George C. West, with editorial and linguistic comments by James Kari. Alaska Native Knowledge Network, 2003. 206 pp. \$10 + \$3 shipping. [Calling on her many years of work with local peoples, Russell presents the details of how Stony River Dena'ina (Tanaina) think about birds, how they harvest them, and how they use various parts of birds in their daily lives. West, Professor Emeritus from the Institute of Arctic Biology, U. of Alaska, provides a taxonomic classification and illustrations, and Kari has added a wealth of information on the etymology of Dena'ina terms. This is probably the best ethnoornithological study available for any indigenous North American culture.]

Iñuksuk: Northern Koyukon, Gwich'in & Lower Tanana, 1800-1901. Adeline Peter Raboff. Alaska Native Knowledge Network, 2001. 193 pp. \$10. [A history of Native northwestern Alaska in the 19th century, based on both oral and written accounts, as well as the archaeological record, but with emphasis placed on the oral accounts passed down as family traditions. Considerable attention is given to ethnogeography, and there are numerous placenames in four languages, Iñupiat (Eskimo), and Koyukon, Gwich'in and Lower Tanana (Athabascan). A color map, "Estimated Distribution of Iñupiat, and Koyukon, Gwich'in and Lower Tanana, 1800" is separately available (\$10).]

Shem Pete's Alaska: The Territory of the Upper Cook Inlet Dena'ina. Second edition. James Kari & James Fall. Foreword by William Bright. University of Alaska Press, 2003. 400 pp. \$29.95. [Shem Pete (1896-1989), a colorful figure from Susitna Station, on the Upper Cook Inlet, was one of the most versatile storytellers and Native historians in 20th century Alaska. This extraordinary book, an expanded version of the 19.. edition, long out of print, is based on Kari's extensive interviews with Shem, and presents his detailed knowledge of Upper Cook Inlet Dena'ina territory in 16 chapters, each devoted a separate river drainage. Nearly 1000 places are named, and many are fleshed out with Shem's comments and stories. Kari and Fall also provide perspective on Dena'ina language and culture, as well as a summary of Dena'ina geographic knowledge and placename research. There are numerous photographs, some in color, and many maps.]

— Order *Bird Traditions* and *Iñuksuk* from Alaska Native Knowledge Network, University of Alaska Fairbanks, P.O. Box 756730, Fairbanks, AK 99775-6730 (www.ankn.uaf.edu). Add \$3 for shipping. Order *Shem Pete's Alaska* from the University of Alaska Press (www.uaf.edu/uapress).

New from LINCOM EUROPA

Grammaire du Purépecha. (Second printing.) Claudine Chamoreau. LINCOM Studies in Native American Linguistics 34. 440 pp. \$89.70/EUR 78. [L'objet de ce travail est de faire une description synchronique du purépecha parlé sur des îles du lac de Patzcuaro (Mexique). Cette langue est génétiquement isolée. Sont étudiées: la phonologie, la synthématique, la syntax, quelques marqueurs transphrastiques, et la dynamique actuelle de la langue.]

Lengua Toba (Guaycurú): Aspectos gramaticales y discursivos. Cristina Messineo. LINCOM Studies in Native American Linguistics 48. 240 pp. \$78.20/EUR 68. [El toba es la lengua hablada por los indígenas toba (*qom l'ek*) que habitan en la región del Gran Chaco. El presente estudio, si bien se sustenta en un modelo descriptivo de la lengua, constituye el resultado de un interés centrado en la búsqueda de la relación entre la lengua y la cultura toba.]

Polyvalence of Root Classes in Yukatekan Mayan Languages. Ximena Lois & Valentina Vapnarsky. LINCOM Studies in Native American Linguistics 47. 246 pp. \$71.30/EUR 62. [Although Mayan languages in general have relatively little recourse to derivational processes resulting in formal similarities between verbs and nouns, verb-noun similarities occur at the lexical root level. L. & V. propose a large "verbonominal" root class in Yukatek, which they distinguish from the nominal class.]

Genus-Systeme im Wandel: Spezifität, Animazität und Femininum im Mohawk. Doreen Bryant. LINCOM Studies in Native American Linguistics 46. \$50.60/EUR 44. [In dieser studie wird die Entwicklung des Genus-Systems in den irokesischen Sprachen dargestellt. Ausgehend von der Beobachtung, dass sich im Mohawk eine dritte Genuskategorie (der Femininum) erst etabliert, lässt sich die gesamte Entwicklung des Genus-Systems in den irokesischen Sprachen neu interpretieren.]

A Grammar of Kalaallisut (West Greenlandic Inuttut). Jerrold M. Sadock. Languages of the World/Materials 162. 80 pp. \$37.95/EUR 33. [This sketch is descriptive and non-technical in tone, but adheres to the principles of Autolexical Syntax in radically separating syntax, morphology, and semantics. In each of these components no mention is made of information belonging to the others. There is a separate chapter on matching and mismatching of structures across components. The aim is to make the basic structure of West Greenlandic clear to the general reader and to demonstrate that a grammar consisting of autonomous modules connected by a lexically centered interface is both feasible and illuminating.]

Lakota. Bruce Ingham. Languages of the World/Materials 426. 130 pp. \$46/EUR 40. [A short grammar focusing on the complex derivational and relational morphology of Lakota, its extensive use of adverbs, and its elaborate system of stems of circumstantial meaning. Among the interesting features of syntax discussed is the use of stem truncation associated with subordination, which produces participle-like words. Ingham, Reader in Arabic Linguistic Studies at SOAS, began working on Lakota in 1992 and is the author of an *English-Lakota Dictionary* (2001).]

Introduction to Linguistic Field Methods. Bert Vaux & Justin Cooper. LINCOM Coursebooks in Linguistics 01. 210 pp. \$58.61/EUR 51. (Course discounts available.) [Following an introductory chapter surveying the general enterprise of field research, the material is organized in eight areas: Phonetics, Phonology, Morphology, Syntax, Semantics, Sociolinguistics/Dialectology, Lexicography, and Folklore. Each chapter presents basic structures to be elicited, and provides cautionary tales from the experiences of seasoned field workers. These in turn are followed by suggested readings and illustrative exercises. Emphasis is placed on providing enlightening suggestions and entertaining anecdotes designed to guide students down their own personal path to linguistic discovery.]

— Order from: LINCOM EUROPA, Freibadstr. 3, D-81543 München, Germany (e-mail: lincom-europa@t-online.de; website: lincom-europa.com).

Our national duty and honour are peculiarly concerned in this matter of the study of aboriginal American languages.

—William Dwight Whitney

Publications of the Seminario de Lenguas Indígenas, UNAM

The following publications are available from the Seminario de Lenguas Indígenas, Instituto de Investigaciones Filológicas, Universidad Nacional Autónoma de México, Mexico, DF.

Del cora al maya yucateco, Estudios lingüísticos sobre algunas lenguas indígenas mexicanas. Edited by Paulette Levy. 436 pp. \$230 Mexican pesos. [Contains: Heriberto Avelino, “Sandhi tonal en pame norte: Análisis fonológico y evidencia fonética”; Michael Knapp, “Elementos de dialectología mazahua”; Thomas C. Smith-Stark & Fermin Tapia Garcia, “El amuzgo como lengua activa”; Rodrigo Gutiérrez Bravo, “Formas verbales incorporadas transitivas en maya yucateco”; Roberto Zavala, “Verb classes, semantic roles, and inverse in Olutec”; Verónica Vázquez, “Clausulas relativas en cora meseño”; Alejandra Capistran, “Variaciones de orden de constituyentes en p’orhepecha: Topicalización y focalización”; and Paulette Levy, “Cuando un especificador funciona como determinante: El caso del totonaco.”]

Diccionario analítico del popoluca de Texistepec. Søren Wichmann. 173 pp. \$140 Mexican pesos. [Popoluca-Español and Español-Popoluca.]

Tlalocán. No. XIII. 2001. \$100 Mexican pesos. [Papers on Mayan and Mixe-Zoquean languages. For contents see *SSILA Newsletter* 21.4, January 2003, p. 17.]

—The mailing cost varies. To order, contact Gabriel Enríquez by e-mail at <enriherg@servidor.unam.mx> or telephone the Publications Department at 011-52-555-622-7349. Payment is made by deposit to a US account.

Two publications on Andean linguistics

Serafin M. Coronel-Molina brings to our attention the recent appearance of two important publications on Andean linguistics:

Castellano andino: Aspectos sociolingüísticos, pedagógicos y gramaticales. Rodolfo Cerrón-Palomino. Pontificia Universidad Católica del Perú y Cooperación Técnica Alemana (GTZ), 2003. 276 pp. \$25. [The present volume includes a dozen works written over the last thirty years and is a testament to the author’s perennial interest—as a specialist in Andean languages rather than a scholar of Latin American Spanish—in the contact and conflict between Spanish and the indigenous languages of the Andes from the Conquest to the present.

One of the recurring themes of these essays, perhaps the most important from a linguistic perspective, although also with profound sociocultural and pedagogical consequences, is the influence exerted by the major indigenous languages of pre-Columbian Peru, especially Quechua and Aymara, on the configuration of what is known today as Andean Spanish.

Many of the essays in this volume exhibit a unifying concern with sociolinguistics, pedagogy and pure linguistics. However, they have been divided into sections according to the major theme of each article. Thus, the first five essays discuss pedagogical sociolinguistics, focusing on (1) the characterization of acquired forms in Spanish as a result of “imperfect learning” by Quechua and Aymara speakers or their descendants who are not necessarily indigenous; and (2) the problems of teaching of Spanish to native speakers of the two aforementioned indigenous languages. The remaining seven essays are of a more specifically historical or linguistic bent, and trace the antecedents of linguistic contact phenomena through historical written documentation as well as an examination of present-day manifestations of these phenomena.

It should be noted that although these essays focus primarily on the case of Peru, the problems discussed are of concern throughout the Andean region, especially in Ecuador and Bolivia.]

Lingüística quechua. Rodolfo Cerrón-Palomino. Second edition. Centro de Estudios Regionales Andinos “Bartolomé de Las Casas” (CBC), Cuzco, Perú, 2003. 426 pp. \$25. [This book offers a balanced overview of Quechua language studies from a comparative perspective. C-P.’s study attempts to synthesize the many works that have contributed to the discipline of Andean linguistics, many of which are not easily accessible to the public. It was born of the perceived need to integrate all these studies critically and systematically, as well as take into account new findings and theories that will focus the research of the future.

This second edition, as was the first, is divided into four major sections, each with its relevant chapters. In the first section, C-P. provides a history of Quechua linguistic studies and a fairly detailed description of the geographic spread of Quechua and its variations in each of the regions where it is spoken. The second section deals with diachronic studies, covering theoretical reconstructions of Quechua from Proto-Quechua, its phonology, morphology, and their respective evolutions. Section three offers synchronic studies, including regional dialectal classifications and an overview of Quechua grammar and syntax. The final section deals with theories of the historical development and spread of Quechua and its possible relationship to Aymara.

The second edition is not, as the author had hoped to make it, a revised, updated and augmented version of the first, with all the new findings of the last twenty years, including the results of the author’s own continued research and theoretical projections. Rather, given the continuing great demand both nationally and internationally for the original work, which has been out of print for many years, the author had to content himself with producing a nearly exact reprint of the first edition except for a few minor corrections of errors that could not be corrected at that time. Despite this, it is still one of the most balanced treatments of the philology of Quechua. It is to be hoped that this second edition will ease the demand for the book enough so that the author may have the necessary time to work on a third edition, encompassing all of the advances and new discoveries of the past twenty years.]

—These books may be purchased directly from the publishers, who can be contacted through their website (<http://www.cbc.org.pe/fdoedt/index.htm>). Prices are approximate, and include shipping costs.

BRIEFLY NOTED

Evolutionary Phonology. Juliette Blevins. Cambridge University Press, 2003. 280 pp. \$60. [B. explores the nature of sound patterns and sound change in human language over the last 7000-8000 years (the furthest reach of the reconstructive comparative method). She presents a new approach to the problem of how genetically unrelated languages from such distinct roots as Austronesian, Indo-European, Native American, and Australian can often show similar sound patterns. She also tackles the converse problem of notable exceptions to patterns that are often regarded as universal. — Order from Cambridge University Press (www.cambridge.org).]

Reflection on Cherokee Literary Expression. Mary Ellen Meredith & Howard Meredith. Native American Studies 12, Mellen Press, 2003. 132 pp. \$99.95. [Drawing on both contemporary literary theory and tribal tradition, M. & M. explore the nature of Cherokee writers’ expression and the readers’ response to Cherokee literary works. Examined are works written in the Sequoyah syllabary, in Cherokee written in the English alphabet, and in English. — Order from Edwin Mellen Press (www.mellenpress.com).]

Singing the Songs of My Ancestors: The Life and Music of Helma Swan, Makah Elder. Linda J. Goodman & Helma Swan. University of Oklahoma Press, 2003. 339 pp. \$44.95. [The reminiscences of a Makah woman from a high-ranking family who became an accomplished traditional singer, despite the fact that only men ordinarily sang. (S., who died in 2002 at the age of 84, was also one of the last fluent speakers of Makah.) G. has transcribed, edited, and arranged S.'s stories into a coherent biographical narrative that gives considerable insight into Northwest Coast Indian life during the 20th century. G. also provides an introductory essay on Makah culture, history, and music, and includes a musical transcription of ten Swan family songs, with musicological commentary. — Order from University of Oklahoma Press (www.ou.edu/oupres).]

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of American Indian Studies, U of Minnesota, 2 Scott Hall, 72 Pleasant St NW, Minneapolis, MN 55455]

28.1 (2003):

Philip LeSourd, "Western Abenaki Phonology Problem III: Enclitic Particles" (8-10) [Continuing a series.]

Marie-Odile Junker, "East Cree Dependent Nouns and Disjoint Reference" (11-13) [In East Cree, dependent nouns (i.e., possessed nouns, occurring with an obligatory personal prefix) seem to randomly appear with an *-(i)m* "possessed theme" suffix. J. observes that the suffix appears on body-part nouns in disjoint reference contexts, where a part of the body is treated as a detached entity, and argues that in these constructions two possessors are indicated.]

28.2 (2003):

Arok Wolvengrey, "The Function and Word Order of Plains Cree Demonstratives" (22-5) [In Plains Cree, when a noun and a demonstrative occur in isolation, differences in ordering mark different constituent structures. When part of larger constructions, however, the position of the demonstrative with respect to the noun reflects its use as a focus-marking particle.]

Paul Proulx, "Proto-Algonquian Affinal Terms and Related Consanguineal Ones" (26-35) [P. revisits Hockett's reconstruction of the PCA (and by implication PA) kin term system, adding data from the Eastern languages. He agrees that the terms imply preferential cross-cousin marriage, but other features of the terminological system are less easy to explain sociologically.]

American Anthropologist [American Anthropological Association, 4350 N. Fairfax Dr, Suite 640, Arlington, VA 22203]

105.1 (March 2003):

Aram Yengoyan, "Kenneth L. Hale (1934-2001)" (222-5) [An obituary by a fellow Australianist, focusing on Hale's contributions to anthropological linguistics and the ways in which his political and social convictions shaped his academic career.]

Anthropological Linguistics [Indiana U, Student Building 130, 701 E Kirkwood Ave, Bloomington, IN 47405]

44.2 (Summer 2002) [appeared May 2003]:

Timothy Jowan Curnow, "Types of Interaction between Evidentials and First-Person Subjects" (178-96) [Cross-linguistically, the frequency with which particular evidentials occur in sentences with 1st person subjects vs. sentences with only 3rd person subjects varies consid-

erably. When an evidential occurs in both contexts, furthermore, its semantic interpretation may differ. C. cites data from a wide range of languages, including Tucano, Tuyuca and Jarawara from the Amazon and Wintu, Kashaya, C Pomo and E Pomo from California.]

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

68.4 (October 2002):

David S. Rood, Welcome to the New Editor (379-80) [R. turns the reins of *IJAL* over to Keren Rice.]

Regina Pustet, "Split Intransitivity Revisited: Comparing Lakota and Osage" (381-427) [Two Siouan languages with agency-based split intransitivity differ considerably in the proportion of intransitive verbs with S marked as Agents vs. those with S marked as Patients. P. considers the processes that might lead to the argument-marking pattern of a verb being reversed and explores the theoretical implications.]

Howard Berman, "Merriam's Palewyami Vocabulary" (428-46) [B. publishes, with close philological analysis, the data on a poorly attested but historically important Yokuts dialect that was collected by the naturalist and amateur linguist C. Hart Merriam.]

Javier Ruedas, "Marubo Discourse Genres and Domains of Influence: Language and Politics in an Indigenous Amazonian Village" (447-82) [R. explores the differences between the discourse genres used by older and younger speakers of Marubo, a Panoan language of NW Brazil. Mastery of different discourse genres translates into different domains of political influence.]

69.1 (January 2003):

Keren Rice, "A New Editor at *IJAL*" (1-3) [R. looks back on *IJAL*'s history and sets her agenda for the next 5 years.]

Juliette Blevins, "Yurok Syllable Weight" (4-24) [In Yurok, a regular rule of truncation reduces many polysyllabic nouns (including names) to monosyllables. This rule has interesting implications for the phonological status of several Yurok segments, including final *-h* and glottalized sonorants, and gives insight into the nature of vowel quantity.]

Paul Kockelman, "The Interclausal Relations Hierarchy in Q'eqchi' Maya" (25-48) [Across languages, the closer the semantic relation between the events denoted by a predicate and its complement, the more likely it is that the predicate-complement construction will appear as a single clause. Investigating the working of this "tightness" hierarchy in Q'eqchi', K. finds evidence for a variety of covert semantic classes.]

Catherine A. Callaghan, "Proto-Utian (Miwok-Costanoan) Case System" (49-75) [C. reconstructs a system of eight cases for the language ancestral to Miwok and Costanoan, and tracks its development in the daughter languages.]

Martina Wiltschko, "*-exw* as Third-Person Object Agreement in Halkomelem" (76-91) [W. argues that a Halkomelem (Coast Salish) morphological element that appears in certain transitive suffixes in certain environments is a 3rd person object agreement suffix. This analysis implies that Halkomelem should not be classed as a split-ergative language.]

Journal of Linguistics [Cambridge U Press, 110 Midland Ave, Port Chester, NY 10573]

39.1 (2003):

Alexandra Y. Aikhenvald, "Mechanisms of Change in Areal Diffusion: New Morphology and Language Contact" (1-29) [Language contact in the multilingual Vaupés area in the NW Amazon has resulted in the development of similar grammatical structures in genetically unrelated East-Tucanoan and Arawak languages. A. identifies several mechanisms that have helped create new contact-induced morphology, focusing on the Arawak language Tariana.]

Notes on Linguistics [SIL International, 7500 W Camp Wisdom Road, Dallas, TX 75236]

4.4 (2001):

Barbara F. Grimes, "Global Language Viability: Causes, Symptoms and Cures for Endangered Languages" (205-23) [The former editor of *Ethnologue* surveys the decline of small language communities around the world, with area-by-area summaries and examples.]

[With this issue *Notes on Linguistics* has ceased publication.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 63 (10-11), May-June 2003, and *Masters Abstracts International* (MAI), volume 41(3), June 2003.

Altman, Heidi M. Ph.D., UC Davis, 2002. *Cherokee Fishing: Ethnohistorical, Ethnoecological, and Ethnographic Perspectives*. 202 pp. Adviser: Martha Macri. [As a discrete, undocumented semantic domain, Eastern Cherokee language about fishing affords a dynamic context in which to examine (1) the relationships between language, environment and culture; (2) the maintenance and adaptation of traditional ecological knowledge to dramatic local changes; (3) dialectal and idiosyncratic variations of Cherokee language fish names; (4) changes in subsistence practices over time; (5) the parallels and divergences between Cherokee language and English vernacular language about fish; and (6) discourse about fishing that reveals attitudes about location, tourism and the construction of contemporary Cherokee identity. These aspects of Cherokee language and culture also provide avenues through which to document the semantic domain of fishing. In its totality this research provides both documentation—of names, practices, and native scientific knowledge—and new perspectives on the processes of language and cultural change. DAI-A 63(12):4364.] [AAT 3074548]

Christianson, Kiel T. Ph.D., Michigan State Univ., 2002. *Sentence Processing in a "Nonconfigurational" Language*. 399 pp. Adviser: Fernanda Ferreira. [C. reports on three experiments in sentence processing conducted in the Algonquian language Odawa. They represent the first psycholinguistic experiments to be conducted in an indigenous North American language. C. argues that Odawa is not in fact a "nonconfigurational" language and provides Odawa evidence for a configurational account of Algonquian syntax. However, the syntactic properties of the language include several phenomena not found in those languages in which psycholinguists have traditionally focused their work, including a verbal "direction" system (direct/inverse), an obviation system (proximate/obviative), very free word order, frequent *pro*-drop of all NP arguments, and the lack of an indigenous writing system. The broad goals of this research were (a) to determine the extent to which psycholinguistic investigation of "exotic" languages like Odawa could inform theories of sentence processing, (b) the extent to which psycholinguistic investigation might illuminate issues in a language's syntax, and (c) the extent to which psycholinguistic investigation is feasible in an endangered, geographically isolated language. DAI-A 63(12):4291.] [AAT 3074989]

Dickinson, Connie S. Ph.D., Univ. of Oregon, 2002. *Complex Predicates in Tsafiki*. 437 pp. Adviser: Scott DeLancey. [The majority of predicates in Tsafiki (a Barbacoan language of the western lowlands of Ecuador) are complex, consisting of an inflecting element (generic verb) from a small closed class and a non-inflecting element (coverb) from a large open class. Each element contributes semantic participants and affects the syntactic structure of the clause, although syntactically the complex

predicate functions like a simple predicate and allows only one set of morphosyntactic arguments. Complex predicates of this type pose a challenge for the standard view that valency and argument structure are determined by the lexical properties of the head, exemplified by a simple verb. D. shows that the syntax and interpretation of complex predicates can be explained by carefully considering the relational properties of the two elements, allowing argument sharing or merger, and by considering the construction as a sign in its own right. DAI-A 63(11):3925.] [AAT 3072578]

Imai, Shingo. Ph.D., SUNY at Buffalo, 2003. *Spatial Deixis*. 241 pp. Adviser: Leonard Talmy. [I. investigates the semantics of spatial deixis from a cross-linguistic point of view. While other researchers collected some parameters in their typological studies of demonstratives, I. has expanded the language samples to more than 400 languages and added additional parameters that have not been pointed out in previous studies. The list provides an overview of parameters of deixis. The goals of this study are (i) to reveal parameters determining spatial deictic usage in languages, (ii) to compare parameters among languages, and (iii) to investigate parameter dominance. DAI-A 63(12):4293.] [AAT 3076490]

Ng, Eve C. Ph.D., SUNY at Buffalo, 2003. *Demonstrative Words in the Algonquian Language Passamaquoddy: A Descriptive and Grammaticalization Analysis*. 427 pp. Adviser: Matthew S. Dryer. [Words which are commonly called "demonstratives" in Passamaquoddy, an Eastern Algonquian language, inflect for a range of grammatical categories and refer deictically and anaphorically to people, animals, and objects. There are also several types of items that take certain of the phonological forms from this demonstrative paradigm, but otherwise show different grammatical and functional characteristics, serving as temporal deictics, manner deictics, clausal connectives, copulas, and distributive quantifiers. The characteristics of the various demonstrative words are discussed, and their word class membership considered on the basis of inflectional and distributional properties. It is argued that while Passamaquoddy demonstrative words fall into several different word classes, they are all historically related, and have developed distinct formal and functional properties through processes of grammaticalization. DAI-A 63(12):4296.] [AAT 3076511]

Saynes-Vázquez, Floria E. Ph.D., Univ. of Arizona, 2002. *Zapotec Language Shift and Reversal in Juchitán, Mexico*. 320 pp. Adviser: Jane H. Hill. [S.-V. documents the process of language shift from Zapotec to Spanish in urban Juchitán, a Zapotec community in southern Mexico, and analyzes the strategies Juchitecos are developing to stop the replacement of their local language. The work also shows how national linguistic policies in Mexico have promoted the replacement of Zapotec by Spanish. The salient ethnic identity of Juchitán is explored, aiding in understanding the linguistic profile of the community, as well as the current actions that are being developed to reverse Zapotec language shift. S.-V. argues, following Fishman's theory, that the transmission of the Zapotec language and an effective reversal of the shift to Spanish depend mostly on the speakers themselves and on resources that are locally developed. DAI-A 63(12):4289.] [AAT 3073252]

Terraza, Jimena. M.A., Université Laval, 2002. *La langue wichi: Possibilités de maintien et d'aménagement linguistique*. 96 pp. Adviser: Conrad Quellon. [Le wichi est une des douze langues autochtones parlées actuellement en Argentine. Cette langue est considérée par les chercheurs comme ayant un degré de vitalité très élevé. De fait, il s'agit d'une langue parlée par des personnes de tous âges dans divers domaines d'utilisation. Cependant, certaines communautés échappent à cette situation: un transfert linguistique vers l'espagnol est en train de se produire. Ce travail a pour but de décrire ce phénomène et ce du point de vue du pourcentage de locuteurs par tranche d'âge et des domaines d'utilisation de la langue. De plus, nous nous pencherons sur les attitudes des autochtones envers leur langue. Afin de mettre l'accent sur les différents degrés de maintien

du wichi, nous décrirons la situation de la langue aussi bien dans son état de langue vivante que de langue menacée. Cette description devrait constituer une étude préliminaire à un éventuel aménagement linguistique. MAI 41(3):672.] [AAT MQ73723]

[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>.]

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NEW MEMBERS/NEW ADDRESSES

New Members (April 1 to July 15, 2003)

- Fischer**, Rafael — Institut voor ATW, University of Amsterdam, Spuistraat 210, 1012 VT Amsterdam, THE NETHERLANDS (r.w.fischer@uva.nl)
- Maloney**, Alexandra A. — 7888 Highlander Dr., Anchorage, AK 99518 (afaam@uaa.alaska.edu)
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- Maffi**, Luisa — President, Terralingua, 60 Wyndham St. South #907, Guelph, ON N1E 7H7, CANADA (maffi@terralingua.org)

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).

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/).

Native American Language Center, UC Davis. Research and special projects on N American Indian languages, with an emphasis on California. Co-Directors: Martha Macri & Victor Golla, D of Native American Studies, UC Davis, CA 95616 (cougar.ucdavis.edu/NAS/NALC/).

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. The 10th meeting was hosted by the Ho-Chunk Nation, Baraboo, Wisconsin, June 24 -28. For information on 2004 contact Jon Reyhner (jon.reyhner@nau.edu; jan.ucc.nau.edu/~jar/TI.html).

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. 2003 meeting: June 6-7, Humboldt State U, Arcata, CA. The 2004 meeting will be in Yellowknife, NWT, in late June (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. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US (elsewhere) for individuals; \$25 Can/US for students; \$65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Stc-Foy, Quebec G1K 7P4, Canada (etudes.inuit.studies@fss.ulaval.ca; www.fss.ulaval.ca/etudes-inuit-studies).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 2003 meeting (the 35th) will be held on Oct. 23-26 at the U of Western Ontario, London, Ontario. Abstracts due Sept. 5. Contact Lisa Valentine (valentin@uwo.ca) or visit (www.umanitoba.ca/algonquian). [See "News from Regional Groups".]

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, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica* (www.unb.ca/apla-apa).

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'ime Language, Culture & Education Society (marline_john@yahoo.com).

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) or visit the CIC homepage (www.californiaindianconference.org).

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.

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.

J. P. Harrington Database Project. Preparing a digital database of Harrington's notes, particularly for California languages. Director: Martha Macri, UC Davis. For newsletter and other information see the project website (cougar.ucdavis.edu/nas/NALC/JPH.html).

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 (jpb Boyle@midway.uchicago.edu; wings.buffalo.edu/linguistics/ssila/SACC.web/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, Salvaticerra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. 2003 meeting: U of Guadalajara, June 26-27. 2004 meeting: Ignacio, Colorado, July 15-16. Organizer: Tom Givón (tgivon@oregon.uoregon.edu). [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, Ciudad 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).

Tulane Maya Symposium and Workshop. 2003 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/html/Maya03). Organizer: Gabrielle Vail (FHR@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 Linguística, 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, with various publication series (descriptions, dictionaries, conference proceedings, sources). 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 took place in Santiago, Chile, July 14-18, 2003 (www.uchile.cl/vaa/americanista). [See "News and Announcements"]

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. 23-25, 2003; see "News and Announcements"). Director: Nora England (nengland@mail.utexas.edu; www.utexas.edu/cola/llilas/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 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.jai.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/LALILA). Annual Symposium. The 2003 Symposium was 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, Bathcoston 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**

Founded 1981

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SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2003 are \$16 (US) or \$26 (Canadian). Dues may be paid in advance for 2004 and 2005 at the 2003 rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website (www.ssila.org).

