The Society for the Study of the Indigenous Languages of the Americas

*** SSILA BULLETIN ***

An Information Service for SSILA Members

Editor - Victor Golla   (golla@ssila.org)
Associate Editor - Scott DeLancey   (delancey@uoregon.edu)

 -->> --Correspondence should be directed to the Editor-- <<--

_____
Number 248: November 26, 2006
_____

248.0 SSILA Business
     * Chairs needed for two Annual Meeting sessions
     * October Newsletter delayed
     * Sharing rooms at the Anaheim meeting

248.1 Correspondence
     * Endangered Language Fund has new website (N. Emlen)
     * SIL, ISO codes, and linguistic impartiality (S. Meira)
     * Comments on the discussion so far (H. van der Voort)
     * SIL's capture of ISO 639-3 and what to do about it (P. Newman)
     * On SIL and the use of Ethnologue codes (R. Troike)

248.2 Breaking News
     * Canadian federal government cuts funds for aboriginal languages

248.3 Upcoming Meetings
     * WSCLA 12 (Lethbridge, March 30-April 1, 2007)
     * WAIL 10 (UC Santa Barbara, May 11-12, 2007)
     * CINSA 2007 (Saskatoon, May 27-30, 2007)

248.4 Position Open
     * Three-year postoctoral Research Fellowship at RCLT

248.5 E-Mail Address Updates

248.0 SSILA Business
----

* Chairs needed for two Annual Meeting sessions
 ^^
We still need volunteers to chair the two sessions on Morphology at the
Anaheim meeting. Although these sessions are scheduled at awkward
times (Thursday late afternoon, at the beginning of the meeting, and
Sunday morning, at the end of the meeting) they both contain some very
good papers. (For the details see the full program that is posted at
the SSILA website -- http://www.ssila.org.) Anyone interested in
chairing either of these sessions should contact the Secretary at
golla@ssila.org.

* October Newsletter delayed
 ^^^^^^^^^^^^^^^^^^^^^^^^^
The October issue of the SSILA Newsletter (vol. 25, number 3) is only
now being mailed, but should reach most members in North America before
December 1. Enclosed with the Newsletter is a ballot for the 2006 SSILA
elections, which needs to be returned by January 2 in order to be counted.
A process for returning a ballot electronically is available. If you do
not receive your copy of the Newsletter, with enclosed ballot, by December
10, please request an electronic ballot by sending a brief message to
ballot@ssila.org stating your name and the e-mail address to which the
ballot should be sent.

* Sharing rooms at the Anaheim meeting
 ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
Members attending the annual meeting in Anaheim who are looking for
someone to share a room with, or have information regarding alternative
accommodations, are welcome to post messages in the Bulletin. Between
now and the date of the meeting the Bulletin will appear weekly, usually
on Monday. The next Bulletin is scheduled for December 4.

Our first posting:

From Lachlan Duncan (ld4391@albany.edu) 17 Nov 2006:

I have been on-line and on the phone to see about alternative accommodation
and have found one at half the price, but it would require a renting a car.
After having lived in Hollywood, I do not want to drive, park, even think
about a car.

So, I have booked a room at the Hilton Anaheim from the 4th to 7th Jan 2007
for the $135 rate. Is there someone who would consider sharing this room?

--Lach Duncan, NYC

248.1 Correspondence
----

* Endangered Language Fund has new website
 ^^
From Nick Emlen (emlen@haskins.yale.edu) 10 Nov 2006:

The Endangered Language Fund is proud to announce the launch of our new
website:

            http://www.endangeredlanguagefund.org

You'll find an updated list of our grants, information about some of the
new projects going on at ELF, an archive of our recent newsletters, and
the beginning of our online language archive.

                        --Nick Emlen

* SIL, ISO codes, and linguistic impartiality
^^
From Sérgio Meira (S.Meira@let.leidenuniv.nl) 2 Nov 2006:

From the previous letters posted in the SSILA Bulletin, I see two relevant
points in this discussion:

(a) we need a set of codes (for, among other things, digital documentation),
and SIL's Ethnologue, despite its many problems, is the closest thing we
have to a starting-point and should therefore be kept.

(b) SIL is obviously a missionary organization, and has been involved in
forced cultural change and the destruction of native worldviews; we should
not give implicit support to their actions by accepting their Ethnologue.

Addressing point (b) first, I think that those who have field experience
in areas where SIL is active will agree that SIL fieldwork often (but
not always -- in the end, it always depends on who is there and what s/he
does) has led to cultural impoverishment. SIL supporters will of course
cite the ethnographic and linguistic work done by SIL members, and I will
not deny that: some of it is actually quite good. Still, SIL members are
responsible for cultural change, sometimes in directions not freely chosen
by the people in question. This is the crucial fact, and should not be
hidden or disguised behind scientific work. Having seen some of the
results, and even witnessed a couple of saddening situations myself, I can
certainly understand the position of those who do not want to cooperate
with SIL.

Note that I do not deny that some (not all) of the linguistic work of SIL
members is quite good. But this is not the point in question. What is,
is the fact that this good work goes together with other activities that
many of us would certainly oppose, were they being conducted by, say, the
CIA or the Communist Party, or by some other political group that is not
universally liked.

However, thinking now about (a), which also concerns me as a researcher
with projects involving the digital documentation of languages, it is hard
not to agree with the viewpoint that the Ethnologue list is the best we
have. Not, mind you, that it has no problems: in my own area, for example,
the editors of Ethnologue have chosen some of the worst possible versions
of language names, sometimes offensive to the speakers themselves, and
spelled in irregular ways. But it is the best starting point. No other
list has so many languages. With modern means, I suppose another list
could be compiled in, say, a year; but since we have Ethnologue to start
with, why not improve it until it meets everybody's standards?

But wouldn't we be lending support to SIL actions that we would rather not
support -- giving them an umbrella of academic respectability, as it were?
Although this is true in a sense, I tend to take a more pragmatic attitude
here. If you'll forgive me the Biblical allusion, let him or her who has
never touched Shoebox or SILDoulosIPA cast the first stone. SIL has been
quite active in the area of developing linguistic software, and we have all
benefited from it. Would it have been better for us if we hadn't? Should
we have continued to use whatever we were using before? Or even tried to

develop our own software? Maybe. But it has certainly saved us a lot of time to have these things already there, ready for use. We should certainly thank SIL for that.

So -- I think it is possible to accept Ethnologue as a first step towards a better standard, without necessarily implying support for the non-linguistic activities of SIL (unless, of course, someone comes up with a better candidate). I'd support the idea of writing a statement that makes this clear.

--Sérgio Meira
Leiden University
(S.Meira@let.leidenuniv.nl)

* Comments on the discussion so far
 ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
From Hein van der Voort (hvoort@xs4all.nl) 5 Nov 2006:

The editor's comment underneath my initial message about the connection between the ISO 639-3 standard and SIL (Bulletin #242) suggested that I unfairly omitted certain facts. I thank Paul Lewis (Bulletin #244) for being so good as to mention that I did point out that there is a correction procedure and an independent evaluation committee. However, I fail to see how, as Paul Lewis suggested in his reaction, I mis-represented the process by which SIL was involved in the ISO 639-3 standard. I just deemed it unnecessary to sum up, as Lewis does, the details we already knew from the original notification in Bulletin #227 of August 2005 or details that can be found on ISO-related websites.

With regard to Lewis' comment that I mischaracterized the work of SIL, he himself indicates that SIL regards Bible translation as language development. Indeed, many entries in the Ethnologue register the translation of a portion of the New Testament in an indigenous language as "language development." Furthermore, I fear that Paul Lewis' commitment to the cause of indigenous languages and cultures is a noble ideal that isn't always properly reflected by the real activities of SIL and of other proselytizing organizations with which it maintains ties. These are reasons why I question the legitimacy of SIL to be in control of the ISO standard.

With regard to Willem de Reuse's feelings about the present discussion (Bulletin #247), I would like to emphasize that my message was neither intended as an attack on any members of SIL nor on the value of the scientific aspect of some of their work, nor as a call to stop interacting. My message was meant to raise the issue of SIL's control over the ISO standard. I respect a person's individual choice to be a member of SIL, but that does not make the ultimate goal of that organization ethically justifiable. According to de Reuse we should not talk about such charged issues. However, he himself says that a religious proselytizing organization like SIL should not be in control of the ISO standard. And it is exactly the proselytical goal of SIL that is the basis of my ethical concern. I shouldn't have to remind anyone of what can happen if one is not supposed to discuss ethics in science anymore.

Another reason, both ethical and practical, to question the legitimacy of SIL controlling ISO is the fact that it does not represent the international community. Therefore, I support the request by Patience

Epps and her colleagues (Bulletin #246) that the ISO 639-3 commission
be clearly separated from the Ethnologue and the SIL in general. It
would probably be best to set up such a commission on an international
body like UNESCO and have the revision and maintenance of the ISO standard
monitored by regional specialists. In this way everyone could contribute
their knowledge directly to the commission, including linguists of
whatever denomination and from any part of the world.

The fears of Anthony Aristar (Bulletin #247) are overstated, since this
change should not be as difficult as he presumes. The present code
set can be maintained and the Ethnologue can contribute like everyone
else; it will not be necessary to undo the valuable work that has been
done up to now. While all the information relevant to the ISO standard
may not now exist in any one place, it does exist and can be collected
without an insurmountable effort by involving relevant scholars and
organizations, including those from the countries in question. But it is
a mistake to think that the Ethnologue can function as an interface with
the so-called "Third World", which includes, for example, many Islamic
countries. As it is now, the ISO standard looks like a Christian and
strictly Western affair. Aristar agrees that SIL is not the proper
organization to control the ISO standard. But even though he writes that
SIL merely "curates" the standard, one still needs to go through SIL
in order to contribute to it. Moreover, this problem is not solved by
passing the present "privately owned" ISO standard on to become "public"
at a later stage, since the "private business" of SIL is already in
there.

Another important advantage of changing the foundation of the ISO
standard is that the information in the Ethnologue will be subject in the
same manner to the same scrutiny by an independent committee as the other
information. If, however, the Ethnologue is maintained as the basis for
ISO, its many mistakes could be detrimental to the indigenous communities
who speak languages not or wrongly registered. Language is often regarded
as concrete proof of ethnic identity and can be essential in legally
determining the location and size of traditional lands. No one can
foresee how and by whom the ISO codes will be used in the future.
Standardization of potentially harmful misinformation would be a
disservice to the indigenous groups whose native languages linguists
investigate.

There is a wealth of specialized and academic knowledge outside of Europe
and North America. However, many linguists and linguistic organizations
from other parts of the world do not want to -- or are even able to --
contribute to the ISO 639-3 standard in its present, exclusive form. If
one wants the ISO standard to be corrected, extended and accepted by
everyone, international community control should be the first step. It
seems to me that it is better to turn around half-way into the journey
than to go in the wrong direction all the way.

<div align="center">

--Hein van der Voort
Radboud Universiteit Nijmegen
(hvoort@xs4all.nl)

</div>

* SIL's capture of ISO 639-3 and what to do about it
  ^^^

From Paul Newman (attorneypaulnewman@yahoo.com) 7 Nov 2006:

Since I do not work on Native American languages, I have only recently learned about Hein van der Voort's communication in the SSILA Bulletin and subsequent reactions. As linguists, i.e., scholars involved in the SCIENTIFIC study of language, we definitely should not collaborate directly with a "proselytizing organization, lending it legitimacy and [more than 'potentially'] contributing to its ultimate goal", namely spreading its own version of Protestant Christianity around the world. SIL is not a scholarly organization. They do not use scientific criteria in the choice of what languages they want to study, and they do not use scholarly criteria in their selection of people to carry out their studies. They openly acknowledge that in their choice of field researchers they discriminate on the basis of religious beliefs and they point out that they are entitled to do this under U.S. federal law because they are a religious, not an educational, organization.

The question is what to do about SIL's imminent capture of ISO linguistics and what not to do. Let me offer some quick thoughts:

1. One needs to get effectively organized and fairly soon. Inertia is on SIL's side.

2. One needs to organize widely. This is not a Native American specialists' issue, nor is it an American issue. The central issue of missionary involvement in scientific linguistics is as much a concern to an Italian working on Cushitic, for example, as it is to an American working on Iroquois. I would suggest setting up an ad hoc "International Committee to Preserve the Integrity (and Independence) of Linguistics", ICPI(I)L.

3. As much as one likes to be democratic and avoid academic hierarchy, it helps in political battles, such as this, to have leading scholars on one's side. Thus if one could get major figures from top universities (or research centers) in the U.S., Australia, England, France, Holland, Germany, Japan, Brazil, etc., that would help.

4. One needs to focus on one issue and one issue only, namely the separation of religion from scholarship (along the lines of the separation of Church and State). One opposes the idea of SIL becoming the international linguistics Czar because SIL is a Christian missionary organization. One does NOT want to get into the issue of whether the Ethnologue codes are good, bad, or indifferent, nor whether there are or are not good alternative systems currently available. The battle has to be about a matter of principle, not pragmatic convenience.

5. Concerned scholars should try to meet at the LSA meeting in Anaheim in January. This should be an organizational meeting of linguists who share the views expressed here about the connection between SIL and ISO and feel strongly about it. The meeting will serve as a call to action. This would be different (and hopefully would not detract in any way) from the LSA session being organized by Lise Dobrin, where some of the general issues about the relationship between science and missionary linguistics are going to be discussed, but (I presume) in a non-confrontational, scholarly, academic atmosphere.

--Paul Newman
University of Michigan
(attorneypaulnewman@yahoo.com)

From Rudy Troike (rtroike@email.arizona.edu) 11 Nov 2006:

I very much appreciate the reasoned responses that Anthony Aristar and
Willem de Reuse (SSILA Bulletin #247) have made to Hein van der Voort's
(Bulletin #242) ideologically‑motivated attack on the use of SIL's
Ethnologue codes for language classification. It is unfortunate that
one should make an ideological position the basis for accepting or
rejecting the scientific work of others, and Anthony Aristar's view that
one should accept and attempt to improve is the rational way to proceed.
The ultimate result of such a position as that urged by van der Voort is
found in bibliographies published in the former USSR, in which the work
of many scientists was systematically omitted from reference works because
they were officially dispproved by the regime.

Having spent many years in the company of SIL members, however, I would
like to correct the misimpression that SIL is a proselytizing organi-
zation. It is true that most members of SIL are also simultaneously
members of Wycliffe Bible Translators, which has as its mission the
translation of the Hebrew-Christian scriptures in support of the efforts
of other groups, particularly indigenous‑based groups, to convert
individuals to Christianity. However, as I know from personal contact,
WBT members even in their role as Bible translators generally try to
refrain from proselytizing those with whom they work (this is not to say
that, as human beings, some undoubtedly occasionally fail to maintain
this hands-off policy). SIL has always functioned officially as the
secular side of the work of the same individuals, conducting scientific
research on the languages they wish to translate, and working with
governments to support education and health efforts through the development
of writing systems and literacy materials, and the translation of health
information into indigenous languages. The results of the scientific
work of SIL members has always been made freely available to the rest of
the scientific community of linguists. For many years, in fact, much of
the content of IJAL was provided by SIL members, who were under the
obligation to produce scientific work as part of their membership in SIL.

As for the unfortunate (again it seems, ideologically biased) claim
that the work of SIL/WBT is aimed at "replacing indigenous cultures",
I could cite many personal accounts of SIL members who have devoted much
of their time to providing health care, demonstrating improved agri-
cultural practices, and protecting the communities in which they work
from the encroachments of (even government-supported) developers and
exploiters, even when this has delayed their mission of Bible translation
by years. If introducing modern health measures, treating patients, and
helping communities achieve economic and legal independence is defined
as "replacing indigenous cultures", one hopes that many secular linguists
would be guilty of the same crime. Far more secular linguists in the
past have simply exploited indigenous communities as sources of data for
their own professional advancement (famously exhibited by one well-known
linguist's reference to "my Indians"). Increasingly, more and more
linguists are recognizing a strong moral responsibility to the speakers
of the languages they study, to assist them in realizing their own goals
and the best interests of their communities. In the past, some anthro-
pologists wanted to keep native communities in their pristine cultural
state as "living museums", and resisted or ignored changes that were
impinging on them. Again, this attitude has changed, and anthropologists

support community self-determination and protection from exploitation. Officially or not, these have been goals of SIL for many years.

These accounts of the efforts of SIL members to support and protect the best interests of communities need to be told, and recognized, as a counter to the unfortunate negative propaganda that has been so widely publicized (whether some isolated instances are true or not). We do not reject the contributions of secular linguists because of the attitudes and motivations of some in the past. By the same token, the contributions of SIL members, linguistic as well as non-linguistic, need to recognized, whether or not we happen to share their religious ideals. Perhaps SIL will take up this challenge to tell its own story.

<div align="center">

--Rudy Troike
University of Arizona
(rtroike@email.arizona.edu)

</div>

248.2 Breaking News
----

* Canadian federal government cuts funds for aboriginal languages
 ^^
From CBC News (http://cbc.ca):

[Monday, November 6, 2006]

The Conservative government of Canadian Prime Minister Stephen Harper has decided to cut millions of dollars originally earmarked for the preservation of aboriginal languages, it was announced Friday by Heritage Minister Bev Oda.

In 2002, the former Liberal government promised to spend $172 million over 10 years and established a task force to come up with how best to preserve the languages. Although the 2005 task report made 25 recommendations, it was up to organizations such as the Assembly of First Nations to come up with plans on how to spend the money, Oda told CBC News. "I asked for the plans, how the money was going to be spent," Oda said. "There were no definitive plans. We have to be effective here."

Although the bulk of the money has been withdrawn, Oda said $40 million will be set aside over the next eight years for the preservation of aboriginal languages.

Assembly of First Nations spokesman Bill Cramner says news of the cuts came as a surprise. "We didn't get any warnings," Cramner said. "We were not aware that this money was going to be lost."

[Tuesday, November 14, 2006]

Aboriginal people and their communities have to do more to save their own ancestral languages, some First Nations leaders are saying in light of recent funding cuts to programs aimed at preserving aboriginal languages.

The cancelled funding was the subject of discussion among hundreds of

First Nations leaders and educators from across the continent Monday at
the National First Nations Languages Conference in Winnipeg.

Chief David Crate of the Fisher River First Nation in central Manitoba
said First Nations themselves have fallen short in their efforts to
preserve their ancestral languages, and they can't simply blame
government.

"Money is only one aspect of what we need in terms of our families. We
have to take it as a challenge and do that ourselves," Crate said.
"I recognize that we can't be reliant on government, just in terms of
priorities that governments set. And language to them is a low priority,
at least First Nation language. And that being the case, then we have
to step up our efforts."

The bulk of about $170 million that had been earmarked by the previous
Liberal government in 2002 for immersion classes and other language
preservation programs was pulled by the Conservatives earlier this month.

In announcing the funding cut, Canadian Heritage Minister Bev Oda said
that organizations such as the Assembly of First Nations did not come
up with "definitive plans" on how to spend the federal money.

Assembly of First Nations National Chief Phil Fontaine said on Monday that
Oda's remarks aren't a fair evaluation. "It's an attack on our languages.
It's moving away from a commitment that was made to us, and the suggestion
that we didn't have a plan on how to apply these badly needed resources
is just not true."

Fontaine said the Assembly of First Nations is trying to convince Ottawa
to reverse its decision, which he said could be disastrous for the future
of aboriginal languages in Canada. "There are 55 indigenous languages
spoken in Canada. Fifty-three are in various stages of disappearing, so
urgent action is needed," Fontaine said.

248.3 Upcoming Meetings
----

* WSCLA 12 (Lethbridge, March 30-April 1, 2007)
  ^^^
From Shelley Stigter (shelley.stigter@uleth.ca) 19 Nov 2006:

The 12th Workshop on the Structure and Constituency of the Languages
of the Americas will be held from March 30th to April 1st 2007 at the
University of Lethbridge, Alberta, Canada

The special theme of the 2007 meeting will be "Interfaces: Formal
linguistics at the interface in Aboriginal languages of the Americas."
Invited speakers will be Sonya Bird (U Victoria), Clare Cook & Jeff
Muehlbauer (UBC), Ryan Heavyhead (Red Crow CC), and Arok Wolvengrey
(First Nations U).

Linguists working on Languages of the Americas tend to work, by default,
at several interfaces. In addition to the linguistic interfaces within
the formal paradigm involving various permutations of phonetics, phonology,

morphology, syntax, semantics and discourse, many linguistic fieldworkers also work towards bridging the interfaces of linguistic theory, language and linguistic education, language revitalization and various community-based or community-directed activities.

We invite abstracts which address this theme as well as abstracts on the core areas of formal linguistics (phonetics, phonology, morphology, syntax, semantics) within any formal theoretical framework. Talks will be twenty minutes (plus ten minutes discussion).

Following the tradition of this workshop, we dedicate the final day to a discussion of our practices in linking our research to work being done on language preservation and revitalization. In keeping with our theme, the discussion will relate to the interface between the goals of academic linguistic work and First Nations languages and linguistic work. Speakers on this topic will include Arok Wolvengrey, First Nations University, and Ryan Heavyhead, Red Crow Community College.

Abstracts are invited for 20 minute talks (plus 10 min. discussion) or posters. Abstracts should be no more than one page, single spaced, 12 pt type; examples and references may be added on a second page Abstracts should be submitted as a .pdf or Microsoft Word document attached to an e-mail. In case of unusual formatting, including phonetic fonts, please submit a .pdf

Please send two copies of the abstract, one with no identifying information and a second including your name and affiliation below the title. Please indicate whether you would like to be considered for a talk, a poster, or both

In the body of your e-mail include the following information:

    Name and affiliation
    Title of abstract
    Talk, poster or either
    E-mail address
    Status: faculty, graduate student, postdoctoral fellow or independent

Submit your abstracts by January 12th to: wscla12@uleth.ca. Notification of acceptance will be in the first week of February.

For updated information: http://www.uleth.ca/conferences/wscla12 (under construction)

The central objective of this workshop is to bring together linguists who are engaged in research on the formal study of the Aboriginal languages of the Americas in order to exchange ideas across theories, language families, generations of scholars, and, importantly, across the academic and non-academic communities who are involved in language maintenance and revitalization.

* WAIL 10 (UC Santa Barbara, May 11-12, 2007)
 ^^^
From Joye Kiester (joye_kiester@sil.org) 9 Nov 2006:

The Linguistics department at the University of California, Santa Barbara announces its tenth annual Workshop on American Indigenous Languages

(WAIL 10), which will take place on the UCSB campus on May 11-12. WAIL provides a forum for the discussion of theoretical and descriptive studies of the indigenous languages of the Americas.

Anonymous abstracts are invited for talks on any topic in linguistics. Talks will be 20 minutes, followed by 10 minutes for discussion. Abstracts should be 500 words or less (excluding examples and/or references) and can be submitted by hard copy or e-mail. Individuals may submit abstracts for one single and one co-authored paper. Please indicate your source(s) and type(s) of data in the abstract (e.g. recordings, texts, conversational, elicited, narrative, etc.). For co-authored papers, please indicate who plans to present the paper as well as who will be in attendance.

For e-mail submissions, include the abstract as an attachment (please limit these to PDF, RTF, or Microsoft Word document formats). Include the following information in the body of the e-mail message: (1) your name; (2) affiliation; (3) mailing address; (4) phone number; (5) e-mail address; (6) title of your paper.

Send e-mail submissions to:

wail@linguistics.ucsb.edu

For hard copy submissions, please send five copies of your abstract, along with a 3x5 card with: (1) your name; (2) affiliation; (3) mailing address; (4) phone number; (5) email address; (6) title of your paper.

Send hard copy submissions to:

Workshop on American Indigenous Languages
Department of Linguistics
University of California, Santa Barbara
Santa Barbara, CA 93106

The DEADLINE FOR RECEIPT OF ABSTRACTS is February 1, 2007. Notification of acceptance will be sent by e-mail no later than February 22, 2007.

For further information, contact the conference coordinators, Joye Kiester or Bekki Siemens, at:

wail@linguistics.ucsb.edu or (805) 893-3776

or check out the WAIL website at

http://orgs.sa.ucsb.edu/nailsg/

* CINSA 2007 (Saskatoon, May 27-30, 2007)
  ^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^^
From ICCS (gleclair@iccs-ciec.ca) 9 Nov 2006:

The Canadian Indigenous/Native Studies Association (CINSA) Conference 2007 will be hosted by the Dept of Native Studies, University of Saska-tchewan, and the Dept of Indigenous Studies, First Nations University of Canada, and will be held in Saskatoon, Saskatchewan from May 27 to May 30, 2007.

CINSA 2007 is now accepting abstracts for papers. The conference will focus on eleven areas: Urban Indigeneity; Indigenous Resource Development; Indigenous Literature; Indigenous Languages; Indigenous Governance; Indigenous Research; International Indigenous Rights; Health and Healing; First Nations Treaties; Metis Script; and Directions in Native/Indigenous Studies.

Deadline (500-word abstract): January 15, 2007.

Contact: CINSA 2007 Organizing Committee (cinsa.2007@usask.ca).

In addition on May 26th, the Native Studies Graduates students at the University of Saskatchewan, in conjunction with the CINSA Conference, will host "Native Studies: Constructing the Discipline Conference" in which graduate students studying in any disciplinary area will present papers addressing theory, methodology or themes relevant to expanding the field of Native Studies. The CINSA conference will be held in conjunction with the 2007 Congress of the Humanities and Social Sciences. Contact: Robert Alexander Innes, Department of Native Studies, University of Saskatchewan (tel: 306-966-2197).

248.4 Position Open
----

* Three-year postoctoral Research Fellowship at RCLT
 ^^
From Alexandra Aikhenvald (A.Aikhenvald@latrobe.edu.au) 13 Nov 2006:

Applications are invited for a three-year Postdoctoral Research Fellowship in the Research Centre for Linguistic Typology at La Trobe University, Melbourne, Australia, to commence within six months from the date of offer.

Applicants should have been awarded their doctorate within the last five years. They should have experience of linguistic fieldwork and will, ideally, have already completed a grammatical description of some previously undescribed language (not their native language) in terms of basic linguistic theory. The University may consider cases in which the period is in excess of five years due to special circumstances. Applications will be considered from candidates whose thesis is currently under examination. Applicants must hold a doctoral degree or have equivalent qualifications at the date of appointment. La Trobe graduates should normally have a minimum of two years postdoctoral research experience at another institution. A Fellowship will not normally be awarded to an applicant who holds a permanent appointment within the University.

The successful applicant will work as part of a team with Professor R.M.W. Dixon, Professor Alexandra Y. Aikhenvald, and other members of the Research Centre, on a topic relating to languages preferably from South America or New Guinea (although applicants with primary interest in another area would be considered). They will undertake extensive fieldwork and will either (i) produce a comprehensive description of some previously undescribed language; or (ii) pursue an in-depth study

of a language contact situation. Exceptionally, applicants may suggest their own research topics, which must fall within the ambit of RCLT's research profile. Option (ii) will be suitable for someone who already has good knowledge of one or more of the languages involved in a suitable contact situation. The choice of project will be made after discussion between the successful applicant and Professors Dixon and Aikhenvald. For more information on our activities please see http://www.latrobe.edu.au/rclt.

The Fellowship will be a three-year appointment and is intended to advance the research activities of the University by bringing to or retaining in Australia a promising scholar.

Enquiries should be directed initially to the Associate Director of RCLT, Professor Alexandra Y. Aikhenvald (a.aikhenvald@latrobe.edu.au, tel +61 3 9479 6402). See also Prof Aikhenvald's personal website: http://www.latrobe.edu.au/rclt/StaffPages/aikhenvald.htm

The Application Form and Conditions of Award may be obtained from: http://www.latrobe.edu.au/rgso /grants/ltuschemes/index.htm.

Please send all applications to:

> Ms Siew-Peng Condon
> Research Centre for Linguistic Typology
> La Trobe University
> Victoria 3086, AUSTRALIA

The application must be received by 29 January 2007. Applicants should supply the names and addresses of three academic referees; they should ask each referee to provide a confidential statement, to reach the RCLT Research Office directly by 29 January 2007. Applicants should also send in hard copies of their theses and/or dissertations, and of published work (including papers in press).

Salary Range: A$56,077 pa - A$60,194 pa
Closing Date: 29 January 2007.

La Trobe University is an Equal Opportunity Employer and provides a smoke-free work environment.

248.5 E-Mail Address Updates

The following additions or changes have been made to the SSILA e-mail list since the last Bulletin:

Giron, Jesus Mario .... muchmario@yahoo.com
Newman, Paul .... attorneypaulnewman@yahoo.com
Wijayratne, Ramona McDowell ...... ramonatutors@hotmail.com

When your e-mail address changes, please notify us (golla@ssila.org).

```
*************************************************************************
```

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

```
-----------------------------------------------------------------------
```
Victor Golla, Secretary-Treasurer & Editor

P. O. Box 555
Arcata, California 95518-0555 USA

```
-----------------------------------------------------------------------
```
tel: 707/826-4324   -   fax: 707/677-1676   -   e-mail: golla@ssila.org

Website: http://www.ssila.org

```
*************************************************************************
```

The SSILA Bulletin is distributed electronically to all members of SSILA.
Non-members may subscribe free of charge by sending their e-mail address
to the editor (golla@ssila.org).

SSILA also publishes a quarterly hard-copy Newsletter that contains
book reviews, notices of journal articles and recent dissertations, and
other news and commentary. The Newsletter and other publications of the
Society are distributed only to members or to institutional subscribers.

SSILA welcomes applications for membership from anyone interested in the
scholarly study of the languages of the native peoples of North, Central,
and South America. Dues for 2006 are $16 (US) or $20 (Canadian) and may
be paid in advance for 2007 and 2008 at the 2006 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
(http://www.ssila.org).

```
*************************************************************************
```