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The SSILA Bulletin is an Information Service for SSILA Members.

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

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276.0 SSILA BUSINESS – ANNUAL WINTER MEETING

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

SSILA Annual Meeting

The SSILA Annual Meeting will take place January 5 through January 8, 2012, in conjunction with the LSA Annual Meeting, at the Hilton Portland & Executive Tower.

General Information: Information on the LSA Annual Meeting has been updated at this site:

<http://www.lsadc.org/info/meet-annual.cfm>

Registration: To register for the meeting, SSILA members should go to this link:

<http://www.lsadc.org/meetings/registration1.cfm?type=ssm>

You will be asked for a code, which is the society's acronym in ALL CAPS plus 2012, that is, **SSILA2012**.

Room Reservations: The LSA has arranged for rooms at affordable rates for Annual Meeting attendees. The link to hotel room reservations is:

http://www.hilton.com/en/hi/groups/personalized/P/PDXPHHH-LSA-20120104/index.jhtml?WT.mc_id=POG

You may also call 1-800-HILTONS and mention the Linguistic Society of America. The Hilton Portland & Executive Tower is located at: 921 SW Sixth Avenue, Portland, Oregon 97204 Tel: 1-503-226-1611 Fax: 1-503-220-2565 The hotel is easily accessible via light rail (\$2.35 fare from the airport).

SSILA Annual Meeting Program
Hilton Portland
January 5-8, 2012

Thursday Afternoon, 5 January

Syntax I: Council; 4:00 *Silvana Torres (Independent Scholar), Zachary Gordon (Northeastern Illinois University)*: Reanalysis of the Mandan Verbal Suffix Complex through the Complementizer Phrase; 4:30 *John Boyle (Northeastern Illinois University)*: Relative Clauses and the Siouan Language Family; 5:00 *Anna Clawson (University of Alaska Fairbanks)*: Valence increasing constructions in Aleut 5:30 *Kirill Shklovsky (MIT)*: Split Infinitives in Tsel'tal 6:00 *Marie-Lucie Tarpent (Mount Saint Vincent University (retired))*: Tsimshianic clause structures: basic and derived.

Semantics: Forum: 4:00 *Thomas Wier (University of Chicago)*: Obviation in Tonkawa: a comparative study; 4:30 *Marcia Haag (University of Oklahoma)*: Constraints on the relationships between roots and lexical categories; 5:00 *Tim Thornes (University of Central Arkansas)*: On the semantic and pragmatic uses of the Northern Paiute applicative; 5:30 *Joseph Brooks (University of California, Santa Barbara)*: Interdependence between word-level stress and pitch contours in Northern Paiute; 6:00 *Olga Lovick (First Nations University of Canada)*: Metaphoric extensions of the directional system of Upper Tanana Athabascan.

Thursday Evening, 5 January

Plenary (Film) Joint Session: Organizers: Patricia A. Shaw (University of British Columbia), Carol Genetti (University of California, Santa Barbara); 7:00 LSA-SSILA Film Event: *WE STILL LIVE HERE Ás Nutayuneân*. Makepeace Productions.

Friday Morning, 6 January

Panel: From Language Documentation to Language Revitalization: Pavillon West; Organizers: Patricia A. Shaw (University of British Columbia), Carol Genetti (University of California, Santa Barbara); Sponsors: Society for the Study of the Indigenous Languages of the Americas (SSILA); LSA Committee on Endangered Languages and their Preservation (CELP); 9:00 *Jessie Little Doe Baird (Wampanoag, MA)*: From our ancestors hands to ours; 9:20 Discussion; 9:30 *Tim Montler (University of North Texas), Jamie Valdez (Elwha Klallam Tribe, WA), Wendy Sampson (Elwha Klallam Tribe, WA), Georgianne Charles (Elwha Klallam Tribe, WA)*: Mutual guidance: The Klallam Language Program after Twenty Years; 9:50 Discussion; 10:00 *Colleen Fitzgerald (University of Texas at Arlington), Ronald Geronima (Tohono O'odham Community College, AZ), Phillip Miguel (Tohono O'odham Community College, AZ)*: Breathing new life into Tohono O'odham documentation: The Mathiot dictionary; 10:20 Discussion; 10:30 *Carole Lewis (Yurok Tribe, CA), Andrew Garrett (University of California, Berkeley)*: Using documentation in Yurok language revitalization; 11:00 *Patricia A. Shaw (University of British Columbia), Larry Grant (Musqueam Indian Band, BC), Jill Campbell (Musqueam Indian Band, BC), Marny Point (Musqueam Indian Band, BC), Fern Gabriel (Kwantlen First Nation, BC)*: XXXX; 11:20 Discussion; 11:30 *Daryl Baldwin (Miami University)*: *neetawaapantamaanki iilinwiaanki*: Searching for our talk.

Friday Afternoon, 6 January

Sociological/Historical: Council; 2:00 *Christian Dicanio (Haskins Laboratories)*: Phonetic Alignment in Yoloxóchitl Mixtec Tone; 2:30 *Hilaria Cruz (University of Texas at Austin)*: Overlapping

speech in San Juan Quiahije Chatino; 3:00 *Timothy Knowlton (Berry College)*: Authoritative Discourse and Colonial Diglossia in Contemporary Kaqchikel Wedding Speeches; 3:30 *Melissa Frazier (Unaffiliated)*: From Stress to Tone: Loanwords in Yucatec Maya; 4:00 *Lev Michael (University of California, Berkeley)*, *Christine Beier (University of Texas at Austin)*, *Vivian Wauters (University of California, Berkeley)*: The internal classification of the Zaparoan family; 4:30 *Christine Beier (University of Texas at Austin)*, *Lev Michael (University of California, Berkeley)*: Phonological description and classification of Aʔiwa (isolate, Peruvian Amazonia); 5:00 **Business Meeting**.

Morphology I: Forum; 2:00 *George Aaron Broadwell (University at Albany, State University of New York)*: The Timucua passive; 2:30 *Mily Crevels (Radboud University Nijmegen)*: Position, location, and direction: Space in Itonama (Isolate; Bolivia); 3:00 *Brad Montgomery-Anderson (Northeastern State University)*: Secondary predication in Chontal Mayan; 3:30 *Anna Berge (Alaska Native Language Center)*: Number marking in complex possessive phrases in Unangam Tunuu (Aleut); 4:00 *Honoré Watanabe (ILCAA, Tokyo University of Foreign Studies)*: Reduction from bi-clausal to mono-clausal constructions in Sliammon Salish; 4:30 *Stephanie Villard (University of Texas at Austin)*, *Anthony Woodbury (University of Texas at Austin)*: The typology of tone in San Marcos Zacatepec Eastern Chatino.

Applied/Lexicography: Senate; Chair: *Karen Sue Rolph (SSILA Editor)*; 2:00 *Susan Kalt (Boston College)*, *Martin Castillo (University of Michigan at Ann Arbor)*: Yachay q'ipi: Collaborative Approaches to Linguistic Science in the Rural Andean Classroom; 2:30 *Wesley Leonard (Southern Oregon University)*: Lessons from the Breath of Life Archival Institute for Indigenous Languages; 3:00 *Sharone Horowitz-Hendler (University at Albany)*: Taxonomic exposition and rhetorical strategies in Copala Triqui political discourse; 3:30 *Mark Awakuni-Swetland (University of Nebraska-Lincoln)*: Things Not Written In Stone: Orthography Systems in Omaha and Ponca; 4:00 *Jerry Sadock (University of Chicago)*: A report on NSF H10195: The Lexicon of a Polysynthetic Language.

Saturday Morning, 7 January

Syntax II: Council; 9:00 **Haas Award Paper** *Rosa Vallejos (University of Oregon)*: Syntactic integration and information-structure management in Kokama purpose clauses; 9:30 *George Wilmes (Other)*: Interrogative Content Words in Mandan and Other Siouan Languages; 10:00 *Amy Dahlstrom (University of Chicago)*: The place of Meskwaki in a typology of comparatives; 10:30 *Joana Jansen (University of Oregon)*, *Virginia Beavert (University of Oregon)*: Plurality and hierarchical alignment in Northwest Sahaptin; 11:00 *Julie Brittain (Memorial University of Newfoundland)*, *Sara Johansson (Memorial University of Newfoundland)*: The lexical semantics of Northern East Cree verbs of emission: A unified analysis of –piyi; 11:30 *Veronica Muñoz-Ledo (University of California, Santa Barbara)*: Reflexive and Reciprocal constructions in San Luis Potosí Huasteco (Mayan).

Morphology II: Forum; Chair: *Karen Sue Rolph (SSILA Editor)*; 9:30 *Catherine Rudin (Wayne State College)*: On the Form and Function of Reduplication in Omaha-Ponca; 10:00 *Daniel J. Hintz (SIL International)*: Between derivation and inflection in Quechua: An approach to the analysis of gradience in morphology; 10:30 *Carmen Jany (California State University, San Bernardino)*: Inversion in Chuxnabán Mixe and beyond; 11:00 *Diane Hintz (SIL International)*: Evidential/validational enclitics in Sihuas Quechua: resources for interaction; 11:30 *Pierric Sans (Université Lumière Lyon 2)*: Does Bés†ro (a.k.a. Chiquitano) have a “quadripartite” alignment?

Phonetics/Phonology: Senate; 9:30 *Colleen M. Fitzgerald (The University of Texas at Arlington)*, *Lori Mclain Pierce (The University of Texas at Arlington)*: Narrative and Prosodic Phrasing in Tohono O'odham; 10:00 *Nicole*

Rosen (University of Lethbridge), Janelle Brodner (University of Lethbridge): Vowel inventory of a mixed language: the case of Michif; 10:30 *Kelly Berkson (University of Kansas):* The Nature of Optional Sibilant Harmony in Navajo; 11:00 *Analia Gutierrez (University of British Columbia):* On the distributional and acoustic properties of Nivacle $k\bar{\text{ɪ}}$; 11:30 *Megan Crowhurst (The University of Texas at Austin), Margarita Valdovinos (The University of Texas at Austin):* A dominant-recessive accent pattern in Mariteco (Cora, Uto-Aztecan).

Saturday Afternoon, 7 January

American Indian Personal Names: A Neglected Lexical Genre: Council; Organizer: Douglas R. Parks (Indiana University); 2:00 *Timothy Montler (University of North Texas), Adeline Smith (Elwha Klallam Tribe), Beatrice Charles (Elwha Klallam Tribe):* Traditional Personal Names in Klallam; 2:15 *Patrick Moore (University of British Columbia):* Dene Tha and Kaska Personal Names; 2:30 *Willem deReuse (University of North Texas):* Hän Athabaskan and Western Apache Personal Names; 2:45 *Clifford Abbott (University of Wisconsin - Green Bay):* Oneida Personal Names; 3:00 *Arok Wolvengrey (First Nations University of Canada):* Plains Cree Personal Names; 3:15 *Lucy Thomason (Smithsonian Institution):* Personal names in Meskwaki; 3:30 *Jack Martin (University of Florida):* Creek (Muskogee) Personal Names; 3:45 *Allan Taylor (University of Colorado):* White Clay/Gros Ventre Personal Names; 4:00 *Indrek Park (Indiana University):* Hidatsa Personal Names; 4:15 *Douglas Parks (AISRI, Indiana University):* Pawnee Personal Names; 4:30 *Raymond Demallie (AISRI, Indiana University):* Lakota Personal Names; 4:45 *Laurel Watkins (Colorado College):* The Interpretation of Kiowa Personal Names.

Morphological Complexity in Languages of the Americas: Forum; Organizers: Heriberto Avelino (Max Planck Institute for Evolutionary Anthropology), Keren Rice (University of Toronto): 2:00 Introduction; 2:05 *Donna B. Gerds (Simon Fraser University):* Recycling suffixes: An investigation into Halkomelem complex morphology; 2:30 *Keren Rice (University of Toronto):* Morphological complexity in Athabaskan languages: a focus on discontinuities; 2:55 *Heriberto Avelino (Max Planck Institute for Evolutionary Anthropology), Enrique Palancar (Surrey Morphology Group, University of Surrey):* Morphological Complexity in the verb inflection of Chichimec; 3:20 *Salome Gutierrez-Morales (CIESAS):* The Spanish -ero in Sierra Popoluca and Nahuatl; 3:45 *Thiago Chacon (University of Hawaii):* Morphology Complexity and Complex Morpheme Types in Kubeo; 4:10 *Andres Salanova (University of Ottawa):* On the "derivational" morphology of Mëbengokre verbs; 4:35 Discussion by Marianne Mithun (University of California, Santa Barbara) and Steven Anderson (Yale University).

Valence-Changing Devices in Zapotecan: Senate; Organizers: Natalie Operstein (California State University Fullerton), Aaron Huey Sonnenschein (California State University Los Angeles): 2:00 *Pamela Munro (UCLA):* Valence Alternations in the Tlacolula Valley Zapotec Lexicon; 2:15 *Brook Danielle Lillehaugen (University of Nevada, Reno):* Causative verbs in Colonial Valley Zapotec; 2:30 *Rosa María Rojas Torres (Instituto Nacional de Lenguas Indígenas):* La morfología causativa de cuatro lenguas zapotecas; 2:45 *Gabriela Perez Baez (Smithsonian Institution):* Vowel-initial verb roots within the valence system in Juchitán Zapotec; 3:00 *Rosemary Beam De Azcona (University of California, Berkeley):* Valence-changing devices in Southern Zapotec languages; 3:15 Break; 3:30 *Aaron Sonnenschein (California State University, Los Angeles):* Valence changing operations in San Bartolomé Zoogocho Zapotec; 3:45 *Michael Galant (California State University, Dominguez Hills):* Changes in Valence in San Andrés Yaá Zapotec; 4:00 *John Foreman (University of Texas at Brownsville):* Licensing Arguments via Verbal Morphology in Macuiltianguis Zapotec. 4:15 *Natalie Operstein (California State University Fullerton):* Some Valence-Changing Operations in Zaniza Zapotec; 4:30 Panel Discussion.

Sunday Morning, 8 January

Historical: Council; 9:00 *Zachary J. O'Hagan (University of California, Berkeley), Vivian M. Wauters (University of California, Berkeley):* Sound Change in the Development of Omagua and Kokama-Kokamilla: Synchronic and Diachronic Evidence; 9:30 *Jessica Cleary-Kemp (University of California, Berkeley):* Past tense evidentials in Imbabura Quechua; 10:00 *Catherine Callaghan (Ohio State University):* The Proto Utian Word for 'Person' -- An Enigma; 10:30 *Marianne Mithun (UC Santa Barbara):* Modality without Auxiliaries: Categories and their Developments in Iroquoian; 11:00 *Stephanie Farmer (UC Berkeley):* The effects of low tone tonogenesis on the prosodic system of Májĩqui; 11:30 *Eric Campbell (University of Texas at Austin):* The internal diversification and subgrouping of Chatino (Otomanguan).

Morphology III Mix: Forum; 9:00 *Sharon Hargus (University of Washington), Virginia Beavert (University of Oregon):* First position clitics in Northwest Sahaptin; 9:30 *Paul Kroeber (Indiana University):* Predicative possession in some languages of the Oregon coast; 10:00 *James Kari (Alaska Native Language Center):* Shared Geographic Particularism in Athabaskan Languages; 10:30 *Linda Lanz (College of William and Mary):* Dyads or associatives? Pairs & groups in Iñupiaq; 11:00 *Clare S. Sandy (University of California, Berkeley), Zachary J. O'Hagan (University of California, Berkeley):* Stress Assignment in Omagua: Evidence for Cyclicity; 11:30 *Justin McIntosh (University of Texas at Austin):* The Tones and Tone Sandhi of Teotepéc Chatino.

Posters: Morphology/Lexicography/Syntax/

Sociolinguistics: Grand Ballroom Foyer; 9:00 – 10:30 AM: *Michael Barrie (Sogang University), Roronhiakehte Deer (University of Western Ontario):* On Wh-Movement in Cayuga; *Elizabeth Bogal-Allbritten (University of Massachusetts Amherst):* Modality and Modal Questions: Expressing Possibility in Navajo; *Christopher Hart-Moynihan (College of William & Mary):* Koasati Switch-Reference and Case Marking: A Grammatical Analysis; *Yoram Meroz (Unaffiliated):* Verbal number in Yahgan; *Jorge Emilio Rosés-Labrada (The University of Western Ontario), Tania Granadillo (The University of Western Ontario):* The Sociolinguistic Situation of Three Venezuelan Maco Communities: A Fieldwork Report; *Justin Spence (University of California, Berkeley):* An online text database of Hupa (Athabaskan); *Siri Tuttle (University of Alaska Fairbanks):* Disjunct do# in musical and "high" language in Tanana Athabaskan.

Posters: Historical Linguistics/Phonetics/ Phonology: Grand Ballroom Foyer; 10:30 AM – 12:00 PM: *Stan Anonby (SIL):* A Comparative-Historical Look at Four Monde Languages; *Gabriela Caballero (University of California, San Diego):* The prosody of interrogative and focus constructions in Choguita Rarámuri; *Christopher S. Doty (University of Oregon):* Inferring the phonological system of Miluk Coos; *Hannah J. Haynie (University of California, Berkeley):* Sierra Miwok Language Ecology; *Cynthia Kilpatrick (University of Texas at Arlington):* Phonological Change in Maya K'iche': Glottalization and uvulars; *Jorge Emilio Rosés-Labrada (The University of Western Ontario):* Salivan Language Family: State of Documentation and Brief Typological Sketch; *J. Ryan Sullivant (University of Texas at Austin):* From 'Companion' to Numeral Classifier in Mixtec; *Cynthia Kilpatrick (University of Texas at Arlington):* Phonological Change in Maya K'iche': Glottalization and uvulars.

276.1 CORRESPONDENCE

The Secretary of Defense on Language Studies – Mr. Panetta Weighs In

Dear SSILA Members,

We received the following email, a non-classified document. The same topic, language competence, also appeared in *Time* magazine (Aug. 24, 2011). Please send SSILA your comments.

Thank you for sharing your concerns, *The Editor*

Please see the Time CNN online article at: <http://battleland.blogs.time.com/2011/08/24/the-pentagons-foreign-language-frustrations/>

Subject: Language Skills, Regional Expertise, and Cultural Capabilities in the Department of Defense (DoD).

Language, regional and cultural skills are enduring warfighting competencies that are critical to mission readiness in today's dynamic global environment. Our forces must have the ability to effectively communicate with and understand the cultures of coalition forces, international partners, and local populations. DoD has made progress in establishing a foundation for these capabilities, but we need to do more to meet current and future demands.

The Department must establish and execute policies and procedures that show we value these skills. As a minimum, both military and civilian personnel should have cross-cultural training to successfully work in the DoD's richly diverse organization and to better understand the global environment in which we operate. Commanders must ensure that deploying units, leaders, and staffs, receive the language and culture training that is commensurate with their missions and responsibilities. We must also increase and sustain the foreign language proficiency of our language and regional professionals if we are to be able to understand and plan for future missions. Finally, we must build relevant career models for officer and enlisted personnel that place a high value on language, regional and culture expertise to increase DoD's capacity to support global missions.

In order to move forward to meet the challenges of building and sustaining these skills, I have asked the Under Secretary of Defense for Personnel and Readiness to develop a way ahead. I expect your full support as we proceed in building and institutionalizing these vital skills in our Force.

L. Panetta
Secretary of Defense
Aug 10, 2011

TSA Request for Expert Comments from SSILA Members

Dear SSILA Members,

Below, please find we are requested to provide expert comments ASAP to the U.S. Department of Transportation Security Administration. Please send your suggestions and rationale based on the request from Mr. Titus to us at: **ssila_editor at hotmail dot com**. We will compile responses and display results in the next issue. Any scholar who sends a recommendation, will remain anonymous, unless you specifically give us your permission to be named with your comments, specialization, and affiliation.

Thank you, and please send us your comments; we have a chance to influence policy right now, today.
The Editor

Greetings SSILA Linguists,

I am writing on behalf of the Office of Civil Rights and Liberties at the Transportation Security Administration (TSA), Department of Homeland Security. I serve as Senior Policy Advisor in the External Compliance & Public Outreach Division. We have established a partnership with leaders within the Native American community and we are interested in translating some of our travel brochures in two or three Tribal languages.

We provide this service to many of our partner communities from diverse backgrounds and we wanted to make sure that we do the same for our Native American partners. Of course, since there are several hundred federally recognized Tribes, we are limited in terms of how many languages we can pursue.

If you would be so kind, we are looking to you for some advice on the following question? If we can produce the pamphlet in a total of three Tribal languages, what languages would you recommend? Please provide a basis for your recommendation, e.g., size of population.

Thanks so much. Please kindly respond at your earliest opportunity so we can move on this.

Best,

Mr. Shenandoah Titus
Senior Policy Advisor
External Compliance & Public Outreach Division
Office of Civil Rights & Liberties, TSA-HQ

Dear Members,

We have a preferred anonymous request for information. The request is as follows:

I have an inquiry about Native American languages - however I am unsure as to which language we are referring to. Specifically, I am trying to confirm whether or not there is a specific word in any Native American language for 'oil from the bones of deer'? Someone we interviewed said there was, but I have had trouble finding this. I've tried looking up deer bone marrow as well but have yet been unsuccessful.

Do you by any chance know if there is such a word, or know of anyone who may be able to help?

Please send your reply to the SSILA Editor.

276.2 CALL FOR PAPERS

INTL. CONFERENCE ON DIVERSITY IN ORGANISATIONS, COMMUNITIES & NATIONS

Call for Papers – deadline Nov. 10, 2011
University of British Columbia, Vancouver, Canada, 11-13 June, 2012

Dear Colleagues,

The Diversity Conference has a history of bringing together scholarly, government and practice-based participants with an interest in the issues of diversity and community. The conference examines the concept of diversity as a positive aspect of a global world and globalised society. Diversity is in many

ways reflective of our present world order, but there are ways of taking this further without necessarily engendering its alternatives: racism, conflict, discrimination and inequity. Diversity as a mode of social existence can be projected in ways that deepen the range of human experience. The conference will seek to explore the full range of what diversity means and explore modes of diversity in real-life situations of living together in community. The conference supports a move away from simple affirmations that 'diversity is good' to a much more nuanced account of the effects and uses of diversity on differently situated communities in the context of our current epoch of globalization.

The International Diversity Conference will take place in Vancouver, a city both with a past marked by racial conflict and a rich heritage of diversity.

As well as impressive line-up of international plenary speakers, the conference will also include numerous paper, workshop and colloquium presentations by practitioners, teachers and researchers. We would particularly like to invite you to respond to the conference Call-for-Papers. Presenters may choose to submit written papers for publication in *The International Journal of Diversity in Organizations, Communities and Nations*. If you are unable to attend the conference in person, virtual registrations are also available which allow you to submit a paper for refereeing and possible publication.

In addition to organizing the Diversity Conference, Common Ground publishes papers from the conference and we do encourage all conference participants to submit a paper based on their conference presentation for peer review and possible publication in the journal. Whether you are a virtual or in-person presenter at this conference, we also encourage you to present on the conference YouTube Channel.

We publish books at <http://www.ondiversity.com> in both print and electronic formats. We would like to invite conference participants to develop publishing proposals for original works, or for edited collections of papers drawn from the journal which address an identified theme. Finally, please join our online conversation by subscribing to our monthly email newsletter, and subscribe to our Facebook, RSS, or Twitter feeds at <http://www.ondiversity.com>

The deadline for the next round in the call for papers (a title and short abstract) is 10 November 2011. Future deadlines will be announced on the conference website after this date. Proposals are reviewed within two weeks of submission. Full details of the conference, including an online proposal submission form, are to be found at the conference website - <http://ondiversity.com/conference-2012/>

We look forward to receiving your proposal and hope you will be able to join us in Vancouver, Canada in June 2012.

Please find details at: <http://ondiversity.com/conference-2012/>

Yours Sincerely,

Prof. Jock Collins

University of Technology, Sydney, Australia

For the Advisory Board, International Conference on Diversity in Organizations, Communities and Nations and *The International Journal of Diversity in Organizations, Communities and Nations*

276.3 REMEMBRANCES – WILLIAM F. SHIPLEY

In Memory of William F. Shipley (1921-2011)

Reading the deeply heartfelt online tributes (1) to Bill Shipley made me wonder if there were anything else I could add. Especially moving was Maidu woman Beverly Benner-Ogle's testament: "Fifty-five years of knowing William Shipley has left many treasured memories with this family. He became one of us." I'd bet that few of the linguists who have ventured out with notebook and tape recorder have attained that level of respect and honored status among native peoples: "one of us." We know Bill as the life-long student of Maidu, but even had he taken some other path after his WWII Army service, Bill would have made a positive difference in the lives of any and all who knew him. He was that kind of person. Just read the tributes and you'll know what he was like as a scholar, teacher, citizen, and friend. But two things were conspicuously absent from the tributes. No one spoke of Bill's life prior to joining the Berkeley Department of Linguistics at Berkeley in 1953, and there was very little about the program ("the Survey") that supported Bill and so many others in one of the most humanitarian efforts ever undertaken in academia. So I'm going to tell you something about both those things.

In all the years I knew Bill, I don't recall him ever talking about his pre-Berkeley days, other than to say, casually at some point, that he was not born in California, and that he'd been in the Army. In preparing notes for this piece, I thought it would be easy to find some "vital statistics" about Bill, but there were few leads, and even less information of substance. However, in a 2001 interview at UC Santa Cruz (2), Bill poignantly describes his early youth: the child of teenage parents in southwestern Oklahoma (in "one of those towns that you see in the movies...where the bank robbers are"), abandonment at three weeks old, a "kindness of strangers" adoption into a loving but "old-fashioned" home, the Depression-era childhood and the early death of his mother, and more. Just as I never heard him speak of any of this, neither did he tell me directly of the other burden he carried, that he had known from childhood that he was homosexual, in a time and place which barely acknowledged, must less attempted to understand, the existence of same-sex attraction. Some of us suspected; a few of Bill's closest colleagues and students knew. But as he described it in the "Out in the Redwoods" interview (2), he was conditioned early not to reveal his sexual orientation, and it simply did not come up in most situations. It's hard not to think that Bill's natural kindness to everyone and his patience with the often naïve students he taught stemmed at least in part from the strength of character he developed in his early decades when he himself had questions he barely knew how to ask, no one to answer them, and nowhere to find out what he needed to know about an essential part of himself.

The career of most American men born in 1921 included military service, and Bill did his. Thanks to a combination of fate and military bureaucratic bungling, Bill's path wasn't at all like that of most of his fellow GIs. In 1944 he ended up in a U.S. Army interpreter-training program learning Mandarin Chinese. The program was held at U.C. Berkeley, and was run by Alfred Kroeber. Bill's association with Berkeley and his lifelong friendship with Kroeber date from this time, almost ten years before he began his work with Maidu. When the program was over, kismet and army incompetence once again combined to keep Bill out of harm's way, and he ended up in Pearl Harbor HI (by way of Lompoc CA), where he was put to work as a librarian for the remainder of the war, and for a while after as the troops were demobilized.

His military service ended, Bill went back to Berkeley (this time on the GI Bill) where in 1948 he finished his B.A. in Anthropology (under Kroeber). He then started graduate study in Anthropology, but, he says, "it didn't go well because I got into trouble with a couple of the professors, whom I really think were mean about academic things."

He dropped out, traveled some—including time "on the road" pedaling three-speed Schwinn bicycles, with a friend, all the way from Berkeley to Lawton, Oklahoma (Bill's childhood home), sleeping under the stars as they traveled. Once back in Berkeley, he was working at a "dead-end" retail job when a fellow worker told him about the new Department of Linguistics that was starting up on campus and that the organizers wanted graduate students.

Mary Haas and Murray Emeneau were the department founders, and the purpose for which the California State Legislature had given the department a significant amount of funding was "to train graduate students in linguistics to go out in California and learn and record Native California languages." (2) Mary Haas had to find, encourage, and train students who combined intelligence and practicality with free-spirited idealism and independence of mind. This kind of academic venture was not for everyone. But the Army had, it seemed, supplied a number of "practical" types, and Berkeley, even then, was something of a free-wheeling place which attracted smart people. "So," Bill continued, "that's what we all did. It was run by a wonderful woman, who was not the easiest person to get along with, but who was a genius, Mary Haas." (2) At an extraordinary time, in a special place, nurtured by one of the finest linguists of her (or any) generation, William F. Shipley joined another family, this time a working group the impact of whose individual and corporate accomplishments was to reach far beyond the narrow limits of academia. Thus began the Survey of California Indian Languages.

Mary Haas, as teacher and researcher, is legendary. Bill himself pinpointed her distinctive and successful (though "anything but seductive") teaching style in a 1997 article (3), a piece worth any linguist's time. I recall from my own time at Berkeley (beginning in 1969), that one of the first things she impressed on us was that we had an intellectual lineage: Franz Boas taught Edward Sapir, Edward Sapir taught Mary Haas, and Mary Haas was teaching us (and we would go on to teach others, she implied). It was this lineage that Bill was "born into" as a student at Berkeley. Boas and Sapir (and colleagues) had been instrumental in devising a special "Americanist" version of the International Phonetic Alphabet suitable for recording the new sounds field workers in the Americas were hearing, and Mary Haas drilled the methodology into her students. Bill Shipley's pioneering group in the newly-established included Sydney Lamb, Phil Barker, Stuart Fletcher, Bill Jacobsen, Douglas Johnson, and Wick Miller. They were shortly followed by Bill Bright, Bob Oswalt, Margaret Langdon, Shirley Silver, Catherine Callaghan, Victor Golla, Sally McClendon, and Brent Galloway, among the many others who would follow over the next quarter century during which Mary directed the Survey. Mary quickly indoctrinated them in practical phonetics and phonology (a course which many later students considered the equivalent of linguistic boot camp). Basic morphology and syntax followed, with Mary Haas channeling what she herself had learned from Edward Sapir and Morris Swadesh and from her own years of field work. As Bill described it, "...all the best aspects of her remarkable *modus operandi* got pounded into my head." (3) Then each student picked a language, took their notebooks, borrowed a University tape recorder, and were on their way. It was tough, it was intense, it was concrete (rather than theoretical), and it prepared you for what Mary had in mind, namely, being turned loose in the field to find and document speakers of languages which for over 400 years had been disappearing with barely a whisper, and all too often with no one having made a reliable record of them. And then, to provide a tangible legacy of "your" language, you produced "accurate, informed, elegant descriptive research" (3), as evidenced in a grammar, a collection of texts, and a dictionary. Throughout his own teaching career, Bill channeled Mary Haas: "Right up to the time I retired, I was still using some of her language dictations in my own phonetics courses, ones that I learned so well from her—Burmese, Thai, Creek, and Natchez, distillations from her vast and various descriptive enterprises." (3) Bill was not alone in this practice.

Bill chose to work with Northeastern Maidu, "up by Mount Lassen." Maym Benner-Gallagher was Bill's first Maidu consultant. Her grandson Kenneth Holbrook wrote, "[S]he was capable of understanding what a young, bright linguist from Berkeley like Bill may be up to, when he came into the Sierra Nevada in the mid-1950s in search of a Maidu language informant. The task of documenting, analyzing and describing the grammar of our language simply could not have fallen into more capable and loving hands than those of William Shipley." (1) Once started, he never stopped working with the Maidu. "That was a marvelous experience, being admitted inside the framework of Native American life, even though it was much changed from the old days....I learned [Maidu], and at the same time I had this wonderful social experience. They stopped acting like I was a white guy." (2) From the beginning, there was an "intersection of [his] own identity with theirs," as interviewer Irene Reti put it. (2) He was "alert, intelligent, and functional," but he was also gay, and thus an outsider. Speaking of the Maidu people he knew, Bill said, "I've often thought that there are some similarities to being gay. Because they've got to deal with this thing. They can't not be Indians, right?" (2)

Bill finished his Maidu grammar, texts, and dictionary in 1959, thereby earning a Ph.D. In addition to the Linguistics Department faculty, Alfred Kroeber was on his dissertation committee; this was just a year before Kroeber passed away. Bill taught as an assistant professor at Berkeley, during which time he traveled to Europe on

a Guggenheim Fellowship in 1962. Another stage of his life began at this point. As do many gay people who want a family, Bill got married, and "then my life for eighteen years was essentially the life of a married man." (2) He and his wife Barbara had two children, and Bill often talked about them and the pride he felt in being their "daddy." The marriage ended in 1981. Barbara passed away in 1987.

Bill took a position at the brand new U.C. Santa Cruz campus in 1966 where his job was to start a Linguistics Department. He was attracted to the experimental "no grades" teaching philosophy which was being attempted there, although academic politics at Santa Cruz sometimes made him wonder if he'd been crazy to leave Berkeley. However, "At Berkeley, and any university at the time, you had to figure out some way to get a number for everybody, and grade on the curve. After all these years, and all these experiences with universities, I still think that's a bad idea." (2) Bill had as many as a dozen or more independent studies in addition to the more traditional classes he taught. Within a decade, that more open, tutorial ("1960s") style of education eroded and grades and curves came back, but all the time I knew Bill, he never stopped interacting with students as if they were living, breathing beings, not just plots on a graph. Something like this was surely at the root of his disenchantment with graduate studies in Anthropology (professors who were "mean about academic things"). Working for the Survey, being responsible from the start for an important piece of original research, was a far headier learning experience than traditional academia offered.

As I think now about Bill's further accomplishments and legacy, two things come to mind. The first is the Haas Festival Conference which Bill organized in 1986, to honor his "genius" teacher, Mary R. Haas. The original plan was for a "convocation of Haas' students, many of whom are now eminent linguists, with a view to honoring [Haas] in her lifetime. However, her reputation and fame are such that many other scholars, not her students, were included." (4) Bill undertook the editing of a majestic volume (826 pages), the thirty-six papers of which is "a distillation of those presented at the [5-day] Festival Conference." (4) In his Santa Cruz interview, Bill described Haas as a "wonderful woman" and a "genius," though not always easy to get along with. But he added that "[a]t the time [1953] she was the only female faculty member on the Berkeley faculty. She did it out of sheer brilliance. They would have been idiots not to hire her. Isn't that something?" (2) Bill's loyalties were deep and long-lasting, and it was only natural that he would be the one to organize the Festival honoring the matriarch of our clan. I don't know how many people showed up, but it seemed like hundreds—linguists and their families everywhere. It was a splendid family reunion, and Bill made it happen.

Bill's *Maidu Grammar* (1964) and *Maidu Texts and Dictionary* (1963) were published in the University of California Publications in Linguistics series. (5, 6) That would not be the end of these treasures, though. Bill thought they deserved a wider audience—and a vehicle with more artistic integrity than the old grey-paper-bound UCPLs, aimed at and marketed for scholars. In 1991, a collaboration of Heyday Books and Santa Clara University published *The Maidu Indian Myths and Stories of Hanc'ibijim*. When he began his work with the Maidu in 1954, Bill took with him Roland B. Dixon's publications from 1902 and 1903. Together Maym Benner Gallagher and Bill reconstituted some of the stories Dixon had collected. Later, after Maym's death, Bill went back to the Dixon materials, and was able to complete the reconstitution of the tales. As he did this, "it dawned on me," he recalled, "that the texts are more than just a trove for linguists, that the myths are possessed of great style and beauty, that they are real works of oral literary art, or of dramatic art—in Euroamerican terms, a kind of melding of poetry and theater." (7) Heyday Books produced a handsome book, with a Foreword by poet and environmentalist Gary Snyder, which has since gone through three or four printings. Bill thought the stories deserved more, though, and with artist Dan Stolpe, produced—in four volumes—an illustrated version of *Hanc'ibijim's* myths and stories. Of this work, Bill said, "This bilingual version of The Creation weds the Maidu account with Dan Stolpe's strong, magical and beautiful visual concept of Coyote. This is a transcendent combination, for which I am most proud and grateful." (8) I've seen only one of the volumes in person; the word that comes to mind is "exquisite." I think that honoring the Maidu and their world in this way is something for which Bill would most like to be remembered.

Between 1953 and 1977 (when Haas retired) more than 50 Survey-financed dissertations were produced. As Bill wrote, "[The Survey] is one of those cases where an academic enterprise of outstanding merit has been of direct social benefit—much of the culture and many of the languages of Native California, which would have been doomed to oblivion...have been recorded and preserved."(4) Many of us who worked for the Survey in those days wondered what, if anything, our work would mean beyond its value as linguistic data. We longed to understand the

people whose languages these were or had been. The recent "Breath of Life" and other language revitalization programs have begun to answer both these yearnings. If Bill had produced his Maidu grammar, texts, and dictionary, obtained his doctorate, and moved on, his contribution to humane letters would stand on its own as a historical document. But Maidu to Bill was more than a moribund language, and the Maidu people were friends, not objects of study. Bill had the satisfaction of being able to pass along the knowledge of Maidu to another generation. Kenneth Holbrook (Maym Benner Gallagher's grandson) says that "[t]he gift of Maidu, the indigenous language of my ancestors, Bill handed to me with patience and perseverance. These virtues of his, along with his wisdom and love of teaching, allowed me the golden opportunity of sustaining knowledge of Maidu. Carrying on the torch of language revitalization efforts is my way of paying forward his charity to me." (1)

By the time I transferred to Berkeley (from Chico State) in 1969 to become one of Mary Haas' last students, Bill was long an accomplished and well-known scholar, and I and those in my own younger cohort (including Marc Okrand, Geoff Gamble, Richard Applegate, Jon Philip Dayley, and Kathleen Turner) knew him as a revered "elder brother" in the "Miss Haas" family. The individuals in the earlier cohorts awed me with their knowledge and seeming wisdom about the world, but at the same time accepted that I too was one of their number. My final recollection of Bill is simply that he was always fun to be around. He liked to laugh and make others laugh. He was strong and gentle, kind and honest, and a bit puckish at times. If Bill's long life is anything to go by, field linguistics, inspired teaching, and wisecracking are a blessed combination. Bill passed away from "complications of pneumonia," an affliction which until very recent times (within my memory) was called "the old man's friend." (Why needs no explanation.)

Several memorial tributes mentioned Bill's love of the dramatic arts. Eric Baković recalled that Bill hung a sign in his campus office with two lines from Shakespeare's *Cymbeline*. "Golden lads and girls all must, / As chimney-sweepers, come to dust." A fitting *memento mori* for the living, but since Bill has now passed from this world, Shakespeare's entire funeral verse is now appropriate:

"Fear no more the heat o' the sun
 Nor the furious winter's rages;
 Thou thy worldly task has done,
 Home art gone and ta'en thy wages.
 Golden lads and girls all must,
 As chimney sweepers, come to dust."

(*Cymbeline*, IV.ii.258-263) (10)

Kathryn A. Klar
 August 2011, Richmond CA

SOURCES

(1) All quotes from tributes to Bill are found at this site:

<http://ling.ucsc.edu/shiple/remembrances.html>

(2) "Out In The Redwoods" interview.

http://library.ucsc.edu/reg-hist/oir.exhibit/william_shiple

(3) 1997. The Teaching of Mary R. Haas. *Anthropological Linguistics* 39.4: 623-25.

(4) 1998. *In Honor of Mary Haas: From the Haas Festival Conference on Native American Linguistics*. Mouton de Gruyter.

(5) 1964. *Maidu Grammar*. UCPL

- (6) 1963. *Maidu Texts and Dictionary*. UCPL
- (7) 1991. *The Maidu Indian Myths and Stories of Hanc'ibyjim*. Heyday Books and Santa Clara University.
- (8) <http://nativeimagesgallery.com/index.html>
Bill's quote is at the bottom of the above page. Images from the four volumes are available at the same site.
- (9) Eric Baković's Language Log obituary is at:
<http://languagelog ldc.upenn.edu/nll/?p=2940>
- (10) 1977. *William Shakespeare: The Complete Works*. Viking.
For a picture gallery of Bill Shipley and the people in his life, go to:
<http://imageevent.com/shotsbyshipley/billshipleyphotos>

276.4 MEDIA WATCH

Cherokee Voters Expel Descendants of Slaves from Tribe

Washington Post - Excerpted from *Associated Press*, Sept. 9, 2011

TULSA, Okla. — One of the nation's largest American Indian tribes has sent letters to about 2,800 descendants of slaves once owned by its members, revoking their citizenship and cutting their medical care, food stipends, low-income homeowners' assistance and other services.

The Cherokee Nation acted this week after its Supreme Court upheld the results of a 2007 special vote to amend the Cherokee constitution and remove the slaves' descendants and other non-Indians from tribal rolls. The 300,000-member tribe is the biggest in Oklahoma, although many of its members live elsewhere.

The tribe never owned black slaves, but some individual members did. They were freed after the Civil War, in which the tribe allied with the Confederacy. An 1866 treaty between the tribe and the federal government gave the freedmen and their descendants "all the rights of native Cherokees."

But more than 76 percent of Cherokee voters approved the amendment stripping the descendants of their citizenship. Tribal leaders who backed the amendment, including then-Principal Chief Chad Smith, said the vote was about the fundamental right of every government to determine its citizens, not about racial exclusion.

The freedmen's descendants disagree. "It's a red man, black man issue just like it's a white man, black man issue," said Raymond Nash, 64, of Nowata. "It's embarrassing, really. It should have been over a long time ago."

Along with losing services, Nash and other descendants of freedmen won't be able to vote in the hotly contested Sept. 24 election for principal chief that pits Smith against longtime tribal councilman Bill John Baker. The election is being held after the tribe's Supreme Court tossed out the results of a June election, saying it could not determine with a mathematical certainty who won. The results had flip-flopped between the two during weeks of counts and recounts. Baker had twice been declared winner, but so had Smith.

"This definitely is a setback for our freedmen people because we were all eager to vote in the upcoming election," said Marilyn Vann, president of the Descendants of Freedmen of the Five Civilized Tribes. "The attitude is more

like, ‘We can’t put them in chains, so we’ll do anything we can to take away their rights.’ It’s a matter of racism and politics.”

Smith has supported the results of the 2007 voter-approved amendment. “I’ve consistently supported the Cherokee Nation’s right to determine its own national identity,” he said Friday. “Cherokees say this: We don’t care what you look like, as long as you’ve got Cherokee blood. It’s about identity and self-governance.”

Baker hasn’t explicitly said he supports the amendment and the expulsion of the freedmen, but he issued a statement saying, “I respect the decision of the Cherokee people and believe fully in our right to self-govern.”

After Cherokee Supreme Court upheld the 2007 vote on Aug. 22, the U.S. Department of Housing and Urban Development temporarily froze \$33 million in funds while it studies the issue. Federal lawmakers who believe the amendment violated the freedmen’s civil rights had lobbied federal agencies to cut funding to the tribe.

Joe Crittenden, who is serving as acting principal chief until the new election is held, said the tribe, which has a \$600 million budget, has enough money to carry it for “a few months” without cutting HUD-related services or jobs. Crittenden said Cherokee leaders have been having weekly conversations with the local and regional HUD offices.

HUD referred questions to its local office, which did not respond to messages left by The Associated Press.

Please find the entire article online at either the *Washington Post* or the *Associated Press* websites.

The Marine Times on the Last Navajo Code Talker

Excerpted from the *Arizona Republic*, October 23, 2011, by Betty Reid

ALBUQUERQUE, N.M. — Chester Nez is the last of the original 29 Navajo Code Talkers. All the rest of the Marines who created the first unbreakable code that baffled the Japanese during World War II have died.

Nez has been asked to tell his own story many times. When he tells it in English, he refers to pre-written answers his family keeps on a sheet of notebook paper. The questions are almost always the same.

When his memory fails him — at 90, Nez is now an old man — he looks off into the distance.

Making a Code

When school finished in 1942, a charter bus full of young Navajo men, including Nez and Begay, pulled out of Fort Wingate, east of Gallup.

The bus was headed for California with enlistees on a secret mission. The men said farewell to their four sacred mountains.

The 29 men became the all-Navajo 382nd Marine Platoon.

Their first task was learning the military’s communication system. Next, they were asked to build a code using Navajo words. The code would have to be accurate, consistent, simple and easily memorized.

One soldier suggested creating an alphabet using Navajo words, while another proposed using native words for animals, plants, neighboring tribes or weapons, according to Sally McClain, author of “Navajo Weapon.” McClain

collected first-person accounts from several of the original Code Talkers. Nez said words for the code came from everyday words used on the reservation, such as lamb, nut, quiver, cross and yucca.

The men easily attached familiar words to letters to create a code alphabet.

“A.” “Wol-la-chee.” Ant.

“B.” “Shush.” Bear.

“C.” “Moasi.” Cat.

“D.” “Be.” Deer.

“E.” “Dzeh.” Elk.

“F.” “Ma-e.” Fox.

So the word “enemy,” E-N-E-M-Y, would be “Dzeh — Nesh-chee — Dzeh — Na-as-tsosi — Tash-as-zih.”

‘J’o ako tee’go nise baa’: “That’s my journey to war and back”

Nez, who has had a long life with many children, is wealthy according to Navajo beliefs. The father of six children, he has nine grandchildren and eight great-grandchildren. He has outlived all but two of his children and shares a home with Michael and his family.

Today, Nez uses a wheelchair. Diabetes has claimed his legs. Time has dulled his hearing.

Nez tells his story seated in the living room of his son’s home. Behind him, the wall is covered with family portraits. The afternoon sun glows through the window.

He wears the recognizable uniform of the Code Talkers, brown pants that symbolize the earth, gold shirt for the color of corn pollen and a red cap that represents the tint of blood.

Asked how he wants to be remembered, Nez said he wants his legacy to be when his country, America, called on him. Of the 29 original Code Talkers, he’s the only one left, and he struggles to convey how he feels about being the last living symbol.

Please see the complete article along with video footage at:

<http://www.marinecorpstimes.com/news/2011/10/gannett-marine-last-navajo-code-talker-102311/>

På dansk: (To read a Danish article on the topic):

<http://sprogmuseet.dk/truedesprog/et-mode-med-karuk/>

Tak til Dr. Peter Bakker at Aarhus University in Denmark for bringing this article to our attention.

linpb at hum dot au dot dk

276.5 NEW PUBLICATIONS AND PRESENTATIONS OF INTEREST

Publications by and with Rodrigo Gutierrez Bravo

Monforte, Jorge, Lázaro Dzul y Rodrigo Gutiérrez-Bravo. 2011. *Narraciones Mayas*. México D.F., *Instituto Nacional de Lenguas Indígenas* (freely available upon request via Ana Lilia Chávez, ana.chavez@inali.gob.mx).

José Camacho, Rodrigo Gutiérrez-Bravo & L. Sánchez (eds.), 2010. *Information Structure in Languages of the Americas: Syntactic Approaches*. Berlin: Mouton de Gruyter.

Gutiérrez-Bravo, Rodrigo, Line Mikkelsen & Eric Potsdam. 2011. *Representing Language: Essays in Honor of Judith Aissen*. (<http://escholarship.org/uc/item/0vf4s9tk>)

Upcoming Language and Culture Research Group Publications on South American Languages

Publications by and with A.Y. Aikhenvald

2011 'Multiverb constructions: setting the scene', pp. 1-26 of *Multiverb constructions: a view from the Americas*, edited by A. Y. Aikhenvald and Pieter Muysken. Leiden: Brill.

2011 '*Le tariana*', pp. 1483-88 of *Dictionnaire des langues, sous la direction de Emilio Bonvini, Joëlle Busuttil et Alain Peyraube*. Paris: *Presses Universitaires de France*.

2011 'Areal features and linguistic areas: contact-induced change and geographical typology', pp. 13-39 of *Geographical typology and linguistic areas, with special focus on Africa*, edited by Osamu Hieda, Christa König and Hiroshi Nakagawa. Amsterdam: John Benjamins. (The paper focuses on the development of evidentials, and of a comparative construction, in the languages of the Vaupés River Basin linguistic area as a case study).

2012 *Languages of the Amazon*. Oxford: Oxford University Press. (To be published in April 2012).

Publications by and with R.M.W. Dixon

2010 *I am a linguist*. Leiden: Brill. xvi, 391 pp. plus 24 colour plates. (This academic autobiography contains an account of fieldwork).

2010 'Gradual loss of a gender contrast', pp. 302-7 of *Studies in Linguistics and Semiotics*, edited by Tatiana M. Nikolaeva. Moscow: *Jazyki slavjanskikh kultur*.

2011 *A grammar of Jarawara, from southern Amazonia*. Oxford: Oxford University Press. xxiii, 636 pp. plus 8 black-and-white plates. (Paperback edition with revisions of 2004 hardback).

Salminen, Mikko (forthcoming). *Di/ztè/. O zapoteco de San Agustín loxicha, Oaxaca, México*. Munich: Lincom Europa.

Recent Presentations

Dr Anne Schwarz presented a paper 'Specificity of efforts in discourse and the typology of nominal classification', at the Association for Linguistic Typology 9th Biennial Conference, University of Hong Kong.

Professor Alexandra Aikhenvald presented the following papers dealing with South American languages: 'Areal diffusion and parallelism in drift: shared grammaticalization patterns', Symposium 'Shared grammaticalization in the Transeurasian languages', *Koeniglike universiteit Leuven* (jointly with the government of Belgium), 21-23 September (focused on grammaticalization and parallelism in drift in Arawak languages of north-west Amazonia).

'Number, animacy and classifiers: Tariana and its neighbours in north-west Amazonia', 'Number in Africa and beyond: Grammar, semantics and social deixis', Institute of African Studies, University of Cologne, 27-30 September, 2011.

Reference Books

Upper Necaxa Totonac Dictionary (David Beck, 2011)

The *Upper Necaxa Totonac Dictionary* has just been published by Mouton de Gruyter. This work is a dictionary of a previously undescribed Totonacan language, Upper Necaxa Totonac (ISO tku), which is spoken by around 3,400 people (most in their 40s or older) in the Sierra Norte of Puebla State, Mexico. The print volume includes 9,065 lexical entries, two interlinearized texts (about 200 lines), an English-Totonac index (84 pages), a list of 58 reconstructed roots and their derivatives, a glossary of Spanish terms, a 50-page grammatical sketch, and appendices listing numerals and numeral-classifiers. Each lexical entry contains information about part of speech, morpheme-by-morpheme glosses of the head word, grammatical patterns (conjugations classes for verbs where unpredictable and plurals/classifiers for nouns), definitions, examples sentences and cross-references to derivations. The volume is accompanied by a DVD holding a searchable trilingual (Totonac-English-Spanish) electronic version, including 11,562 interlinearized examples, and has links to 5,980 recordings of headwords and 4,584 of example sentences. It also includes the sound files and transcripts of the two texts in time-aligned HTML format.

I've been working with speakers of the language since 1998 and have produced a number of articles and a short grammatical sketch. The website provides some descriptive information on the language and culture, as well as a bibliography of things coming out of the project and some texts.

The Upper Necaxa Totonac Project has a website at: <http://www.arts.ualberta.ca/~totonaco>

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California Indian Languages Reference Book (Victor Golla, 2011)

California Indian Languages by Humboldt State University Anthropology Professor Victor Golla, is just published by U.C. Press. The milestone volume is the first encyclopedic reference book of all indigenous languages known to have existed in California before 1850. Golla's unprecedented survey spans aboriginal languages in California, southern Oregon, areas of Nevada and parts of Baja California.

Please access full article at:

<http://now.humboldt.edu/news/hsu-author-publishes-indian-language-encyclopedia/>

The book will initially be available in two formats, hardcover and e-book (Adobe Digital Editions), apparently at no difference in price (\$90 US, £62 UK). A discount of 20% is available if you order directly from the University of California Press before the new publication date. (Some geographical restrictions apply; for details see <http://www.ucpress.edu/book.php?isbn=9780520266674>).

Amazon.com has a short preview of the book's content, including the Table of Contents, the introductory section, a sample of the extensive notes, and the index. Not shown, however, are sample pages from Chapters Two and 3 (history of research, catalogue of languages), which are illustrated with numerous photographs and maps.

Outside readers of the manuscript will receive complimentary copies directly from the Press. The individuals and institutions 'owed' a copy for allowing use of photographs in their possession will receive copies within two months of publication.

276.6 JOBS – LINGUISTICS & ANTHROPOLOGICAL LINGUISTICS

University of Oklahoma

Job Description: Linguistic Anthropologist Application Deadline: November 15, 2011

University of Oklahoma, Department of Anthropology seeks a linguistic anthropologist for a permanent, tenure track appointment at the Assistant Professor level, beginning August 16, 2012. Applicant must have Ph.D. and teaching experience in linguistic anthropology by start date. Area of specialization must be Native American linguistics with a preference for pedagogy of non-written languages. The successful applicant will be expected to work closely with our Native American language program in addition to teaching a broad range of linguistic anthropology classes. Applicants should be committed to a four-field anthropology program. OU is an equal opportunity/affirmative action employer. Women and minorities are encouraged to apply. Send letter by November 15, 2011 detailing research interests and teaching experience, vita, and contact information for three references by email to Wanda Downs, Administrative Assistant to the Linguistic Anthropology Search Committee at wdowns@ou.edu. Applications considered until position filled.

Simon Fraser University

Job Description: Linguist Application Deadline: January 11, 2012

The Department of Linguistics will have one or more openings at the rank of assistant professor (tenure track), beginning September 1, 2012. Applications are invited from candidates with expertise in the core areas of phonology or syntax; the ability to combine one of these fields with language acquisition or processing would be an asset. A completed Ph. D. by the time of appointment is a primary qualification for appointment, as is demonstrated promise as both a teacher and researcher. Duties of the position will include both undergraduate and graduate teaching, development of a strong research program, and participation in the collegial governance of the department and university.

Linguistics at SFU (web page: <http://www.sfu.ca/linguistics>) offers both graduate and undergraduate degree programs, joint majors with Computing Science and First Nations Studies, a TESL certificate program, a speech science certificate, a certificate in First Nations language proficiency, and provides one of the principal components of the Cognitive Science undergraduate degree program. The department serves 128 undergraduate majors, 23 graduate students, and over 500 international students annually through the English for Academic Success unit within the department. In addition to a full suite of linguistics courses at all levels, the department offers an array of courses in First Nations languages, primarily in communities throughout B. C. and the Yukon. The department's research infrastructure includes a phonetics lab, language and brain lab, phonology and cognition lab, experimental syntax lab, and a new Centre for First Nations Languages.

Application with a covering letter, the names of three references, and a current curriculum vitae should be submitted electronically to lingasst@sfu.ca or sent to: Faculty Search, Department of Linguistics, Simon Fraser University, 8888 University Drive, Burnaby, B. C. V5A 1S6, Canada. The closing date for applications is January 11, 2012. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority. Simon Fraser University is committed to the principle of equity in employment and offers equal employment opportunities to qualified applicants. These positions are subject to budget approval.

Under the authority of the University Act, personal information that is required by the University for academic appointment competitions will be collected. For further details see the collection notice:

http://www.sfu.ca/vpacademic/faculty_openings/collection_notice.html#main_content_title

276.7 CALL FOR UPDATES ON CONTACT INFORMATION

Dear SSILA Members,

This is a warm welcome to new members; we are pleased you've joined the SSILA. Long time members please send us your new email addresses. Please help us keep your SSILA Bulletin and Quarterly current, by writing to us and submitting information about your activities and publications.

Thank you,

The Editor on behalf of all SSILA members

Contact Updates and New Member Email:

Michael Barrie	mikebarrie at sogang dot ac dot kr
Andrea Berez	aberez at hawaii dot edu
Kelly Berkson	kelly764 at ku dot edu
Julie Britain	brittain at mun dot ca
Jessica Cleary-Kemp	jclearyk at yahoo dot com
Megan Crowhurst	mcrowhurst at austin dot utexas dot edu
Hilaria Cruz	layacruz at gmail dot com
John Foreman	johnforeman at gmail dot com
Teresa Galloway	trg1 at cornell dot edu
Zachary Gordon	zachg68 at gmail dot com
Alan Hartley	zhaganash at gmail dot com
Christopher Hart-Moynihan	cwhartmoynihan at email dot wm dot edu
Stephanie Hasselbacher	shassel at gmail dot com
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The End