Vol. 16, No. 3

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SSILA Business

SSILA Incorporated, Tax-Exempt

SSILA was legally incorporated as a non-profit corporation in the State of California on September 12, 1997, and we subsequently received notification from the California Franchise Tax Board that we qualify as an Educational/Literary organization under the state tax code and are exempt from state franchise or income tax. We are now seeking formal exemption from US federal income tax as a non-profit organization.

1997 SSILA Elections

The 1997 nominations committee (Karen M. Booker, Chair; Douglas Parks; and Laurel Watkins) has presented the following slate of candidates for the SSILA annual elections:

Vice President (1998) & President Elect for 1999: Karl V. Teeter
Secretary/Treasurer (1998): Victor Golla
Member of the Executive Committee (1998-2000): Michael Foster
Member of the Nominating Committee (1998-2000): Anthony Mattina; Patricia Shaw

SSILA Travel Award

The SSILA Travel Committee has awarded a small stipend to Marcia Damaso Vieira (São Paulo, Brazil) to partially reimburse her travel expenses to the Summer Meeting, where she gave a paper on “Mya Guarani Long-distance Anaphora.”

Some money remains in the Travel Award fund, and the SSILA Travel Committee welcomes inquiries from members (especially those residing outside the US and Canada) who are in need of support for travel to this winter’s Annual Meeting. The Committee will review all applications with care. Contact: Andrew Hofling, Chair, SSILA Travel Committee, Dept. of Anthropology, MC 4502, Southern Illinois Univ., Carbondale, IL 62901-4502 (e mail: ahofling@siu.edu). Other members of the Committee are Kathryn Josserand (Florida State U) and Spike Gildea (Rice U).

1997 donations specially earmarked for the Travel Award fund have so far totaled approximately $250. Although this amount is supplemented by an appropriation from the Society’s general fund, contributions that are specifically designated for the Travel Award are the best way of ensuring that the Society can continue to help scholars who need financial support to attend our meetings. Your generosity will be greatly appreciated.

Schedule for the New York Meeting

Seventy-nine papers—an all-time record—are scheduled for presentation at the 1997-8 winter meeting of SSILA, which is being held jointly with the Annual Meeting of the Linguistic Society of America, Grand Hyatt Hotel, New York City, January 8-11, 1998. Ten sessions are on the program, two in each half-day from Friday morning through Sunday morning. (The Saturday afternoon sessions are abbreviated to allow participants to attend the LSA Presidential Address from 2 to 3:30 pm.) The SSILA Annual Business Meeting will be held on Saturday from 5 to 6 p.m.

Friday Morning, January 9: 9 am - Noon

Session A: Phonetics and phonology/Prosody and accentology


Session B: Syntax


Friday Afternoon, January 9: 2 pm - 5 pm
Session A: Morphology/Syntax (South American Languages)

Session B: Discourse, texts/Lexicon

Saturday Morning, January 10: 9 am - Noon
Session A: Historical and comparative

Session B: Endangered languages of the Bolivian Amazon/Prosody

Saturday Afternoon, January 10: 3:40 pm - 5 pm
Session A: Historical and comparative

Session A: Morphology and varia

Session B: Grammatical change/Morphology and varia

CAIL Schedule (Washington, DC, November 1997)
The 36th Conference on American Indian Languages—the SISLA-sponsored sessions at the Annual Meeting of the American Anthropological Association—will have three sessions at this year’s meeting in Washington, DC. These are:

Wednesday, November 19 - 4:15 pm-6:00 pm
Friday, November 21 - 1:45 pm-5:30 pm

Saturday, November 22 - 8:00 am-9:45 am

Saturday, November 22 - 6:15 pm-7:30 pm
CALL Forum (Chair: Sally McLendon).

The full program of the AAA meeting can be accessed at the AAA website (www.ameranthassn.org).

OBITUARIES

Robert J. Franklin (1952-1997)

Rob Franklin, a dedicated linguist, anthropologist, and teacher, who worked with tireless devotion on behalf of the tribal rights of Native American peoples, died Sunday, August 17, 1997, from cancer, at the young age of 45. He is survived by his wife and partner in work, Pam Bunte.

Diagnosed with lymphoma in March, Rob managed to keep up with his duties as chair of the Anthropology Department at California State University-Dominguez Hills until the week before his death. He completed his summer NSF commitment on the Paiute language study (a part of the Numic project mentioned below). In addition, he was working with the local Gabrieleno tribe to do preliminary work on their recognition petition. He was able to complete his part of that project as well.

Born in 1952, Rob received his Ph.D. from Indiana University in 1984 with a dissertation on Federal policy toward the San Juan Southern Paiute Tribe. The following year he began teaching at CSU-Dominguez Hills. In addition to a number of joint papers on Southern Paiute anthropology and linguistics, Rob and his wife published From the Sands to the Mountain: Change and Persistence in a Southern Paiute Community (U. of Nebraska Press, 1987), summarizing the political and cultural development of the San Juan people in recent decades. They also edited and annotated the 209 Southern Paiute song texts that Sapir collected in 1910 from his Southern Paiute consultant, Tony Tillohash (published in 1994 in The Collected Works of Edward Sapir).

Rob’s family and friends will always remember his enthusiasm for life, his wonderful cooking, and his love for Celtic music. In addition to his wife Pam, Rob leaves his daughters Rachel, Abigail and Rebecca, and his grandchildren Madeleine Grace Melcher and Eleanor June Martin. He is also survived by his parents, a brother, and a sister.

A memorial service was held on August 26, in Long Beach, California. Contributions can be made to the Native American Rights Fund, 1506 Broadway, Boulder, Colorado 80302. Contributors should write on their check that it is in memory of Robert Franklin.

— VG

John McLaughlin adds:

Rob spent over two decades doing linguistic and anthropological research in collaboration with his wife, Pam Bunte. Their major field commitment was to the San Juan Southern Paiutes, and Rob and Pam were responsible for much of the documentary effort that allowed the tribe to gain Federal recognition. They also worked with the Cambodian community in Los Angeles and assisted other Native American tribes in the Federal recognition process. At the time of his death, Rob had been a member of the Numic Comparative Lexicon team for three years, and was preparing a Southern Paiute dictionary and volume of texts. His fieldnotes on Southern Paiute will constitute a major resource for Numic studies for years to come.

MAJOR PUBLICATIONS IN AMERICAN INDIAN LINGUISTICS & ANTHROPOLOGY


With Pamela Bunte:


1987. From the Sands to the Mountain: Change and Persistence in a Southern Paiute Community. Lincoln: U of Nebraska Press.


Robert R. Howren (1929-1997)

Robert Ray Howren, 68, died suddenly on Friday, September 5, 1997. He is survived by his wife, Phyllis Howren, two daughters, two stepsons, and three grandchildren.

A 1950 graduate of Wake Forest College, Howren went on to take an M.A. from the University of Connecticut in 1952 and a Ph.D. in Linguistics from Indiana University in 1958 with a dissertation on the dialectology of Louisville, Kentucky. During the early 1960s he did substantial work as a language trainer for the Peace Corps, and in 1960-61 was a Fulbright Lecturer in English Language and Literature at the University of Mandalay, Burma. He then joined the faculty of the University of Iowa, where he taught until 1976 and was the founding Chairman of the Department of Linguistics. In 1976 he joined the Department of Linguistics and Non-Western Languages at the University of North Carolina at Chapel Hill, serving as chair between 1976 and 1981. He retired in 1994.

Howren’s distinguished career in linguistics was shared with his wife, Phyllis, with whom he collaborated on many articles and carried out joint research. His primary specialty was Canadian Athabaskan languages, and later Mayan. His fieldwork took him from the Dogrib village of Fort Rae in the Northwest Territories to the Mayan village of Xcenc in Yucatan. His retirement years were devoted to the study of Yucatec Mayan, and he presented what was to be his last paper at a conference in Guadalajara in April, 1997.

Howren was also a dedicated sailplane pilot, known to his fellow pilots as “Dr. Bob.” He returned from his final flight just minutes before his death at the Swan Creek Airport in North Carolina. Friends said that he emerged from his glider planning to go up again immediately.

After a short break, he returned to his plane, where he was seen putting on his parachute and getting ready to climb into the cockpit. A moment later another pilot noticed him lying beside his plane. Attempts to revive him were unsuccessful.

He was cremated and his ashes were scattered from the sky above Swan Creek on Friday, September 12, 1997.

Donations can be made to the Robert Howren Memorial Fellowship Fund, c/o Sharon Mujica, at the Yucatec Maya Language Program, Latin American Studies, 223 East Franklin, Campus Box 3205, UNC, Chapel Hill, NC 27599-3205. This fund will help support a graduate student in the study of Yucatec Maya.

—Phyllis Howren

SELECTED PUBLICATIONS IN ATHABASKAN LINGUISTICS


NEWS AND ANNOUNCEMENTS

Research Center for Linguistic Typology in Australia

The Research Center for Linguistic Typology has been established as an autonomous unit within the Department of Linguistics at the Australian National University, Canberra.

The permanent staff includes its Director, R. M. W. Dixon, and Alexandra Y. Aikhenvald, Associate Director. It also has a number of fixed-term positions which are advertised as they become available, and a number of Visiting Fellows. In 1997 these will be Joseph Tsonope from Botswana and Lyle Campbell from New Zealand. Visiting Fellows in future years will include Gerrit Dimmendaal (Netherlands), Randy LaPolla (Hong Kong), Masayoshi Shibatani (Japan), Hans-Jürgen Sasse (Germany), and Marianne Mithun (USA). Scholars from other universities who undertake research on typological issues are encouraged to consider spending their Sabbatical at the Centre. Each year the Centre offers two Student Fellowships, open to undergraduate students at an Australian or New Zealand university.

The Centre also organizes international workshops on topics in typological theory. The first workshop was held August 18-23, 1997, on Valency-Changing Derivations, and looked at passives, antipassives, causatives, and applicatives in cross-linguistic perspective.

Participants in the Workshop (and the languages they reported on) included: Masayoshi Shibatani (Japanese); Bernard Comrie (Tsez [Daghestanian]); Peter Austin (Sasak [Austronesian]); Deborah Hill (Longgu [Austronesian]); R. M. W. Dixon (Jarawara); Lyle Campbell (Ki’che’ [Mayan]); Jack Martin (Creek); Masayuki Onishi (Motuna [Papuan]); Alexandra Aikhenvald (Turiana [Arawak]); Nick Reid (Ngan-git-jemmeri [Australian]); Keran Rice (Athapaskan); Chad Thompson (Athapaskan); Marianne Mithun (Eskimo); Randy LaPolla (Dulong-Rawang [Tibeto-Burman]); Joseph Tsonope (Setswana); and Mengistu Amberber (Amharic). Geoff Pullum was the discussant.

For further information contact: Research Centre for Linguistic Typology, ANU, Canberra ACT 0200 Australia (email: linguistic.typology@anu.edu.au).

LASSO-97 at UCLA Focuses on Minority Languages

The 26th annual meeting of the Linguistic Association of the Southwest (LASSO) met in Los Angeles on the UCLA campus, October 3-5, 1997. The meeting focused on minority languages, and featured plenary addresses by Ofelia Zepeda and Ken Hale (on “Reasons for Optimism in Local Language Maintenance and Revitalization”).


Next year’s meeting will be held in Phoenix. For further information about LASSO contact: Garland D. Bills, Dept. of Linguistics, Univ. of New Mexico, Albuquerque, NM 87131 (gbills@unm.edu); or visit the LASSO website: www.unm.edu/~linguist/lasso.html

Native Language Institute meets in North Dakota

The 16th International Native Language Institute (formerly NALI) was held in Bismarck, North Dakota, October 10-12, focusing on immersion models and Native languages. Dorothy Lazore, a leader in Mohawk immersion strategies in Canada, was the principal keynote speaker. Others included Jay Talking Alive (Standing Rock Sioux) and Richard Little Bear (Northern Cheyenne).

In addition to immersion programs, presentations dealt with cultural and intellectual property rights, spiritual aspects of language, teaching methods, language preservation activities, and tribal policies affecting language. For further information, contact Carole Heart, INLI Conference Coordinator, at 701/258-0437 or 1-800-437-8054 (fax: 701/258-0454).

Arctic Social Sciences Congress to meet in Copenhagen

The International Arctic Social Sciences Association (IASSA) is organizing its 3rd International Congress at the University of Copenhagen, Denmark, May 21-23, 1998. The theme of the Congress is “Changes in the Circumpolar North: Culture, Ethics and Self-Determination”, and proposals for papers are welcome. Deadline for submission of abstracts is February 15, 1998. For further information contact: Frank Sejersen, Coordinator, IASSA Secretariat, Dept. of Eiskimology, Strandgade 100 H, DK-1401 Copenhagen K, Denmark (iass@coco.ihu.dk).

Planning Ahead . . .

The 1999 Linguistic Institute will be held at the University of Illinois, Urbana-Champaign. No information has yet reached SSIL A about plans for this Institute. But we have received a glossy poster for the 2001 Linguistic Institute—billed as the “Pacific Rim Institute”—which will be held at UC-Santa Barbara from late June to early August that year. If you are the sort who makes plans four years in advance, you might want to contact UCSB for your own copy of this poster and further information. Write: UCSB Summer Sessions, Dept. LI, Santa Barbara, CA 93106-2010 (e-mail: su01surr@ucsbusa.ucsb.edu).

Saskatchewan Report Available

Newsletter readers may be interested in a recently published research report, Indian Languages Policy and Planning in Saskatchewan, which looks at policy and planning for Aboriginal Canadian languages in four communities. It includes case studies of the communities as well as recommendations for language retention and retrieval based on 70 interviews with Aboriginal language teachers, bilingual teachers and school administrators. The research was based on the language planning conceptual framework as discussed by Fishman (1991), Haugen (1985), Ruiz (1984, 1988) and others, and the work carried out in 1996. The report is available upon request from Saskatchewan Education, Indian and Metis Education Curriculum Unit, 6th Floor, 2220 College Ave. Regina, Sask. S4P 3V7 Canada. For further information contact: Heather Blair, Faculty of Education, Univ. of Alberta, Edmonton, Alberta T6G 2G5, Canada (heather.blair@ualberta.ca).

Jacobs Research Funds

The Jacobs Research Funds (formerly the Melville and Elizabeth Jacobs Research Fund) have issued their annual invitation to North Americanists to apply for small research grants (up to $1,200) in social and cultural anthropology among living American native peoples.

Preference will be given to projects focusing on the Pacific Northwest, but other regions of the North American continent will be considered. Field studies which address cultural expressive systems, such as music, language, dance, mythology, world view, plastic and graphic arts, intellectual life, and religion, including those which propose comparative psychological analysis, are appropriate. Funds will not be supplied for salaries, for ordinary living expenses, or for major items of equipment. Projects in archaeology, physical anthropology, applied anthropology, and applied linguistics are not eligible, nor is archival research supported.


For further information and application forms visit the Jacobs Funds website at: www.cob.org/cobweb/museum/jacobs.htm. Or write: Jacobs Funds, Whatcom Museum of History & Art, 121 Prospect St., Bellingham, WA 98225 (tel: 360/676-6981; fax: 360/738-7409). Applications must be postmarked on or before February 15, 1998. Grants will be awarded in the spring.

1997 ICA in Quito

The program of the 49th International Congress of Americanists, which took place in Quito, Ecuador, July 7-11, 1997, included 14 linguistic symposia. The eight symposia that focused on indigenous languages are listed below, with their organizers.

- Causas Sociales de la Desaparición y del Mantenimiento de la Lengua (Anita Herzfeld & Yolanda Lastra)
- Diferencias y Similitudes en la Estructura Organizada del Lexico en Lenguas Arígenas y Criollas de America (Miguel Angel Melendez & María Emilia Montes)
• Indigenous Languages of Lowland South America (Peter van Baarle & Pilar Valenzuela)

• La Interculturalidad en la Educación Bilingüe para Poblaciones Indígenas de America Latina (Ruth Moya, Enrique López, & Teresa Valiente)

• La Lengua de la Cristianización: Catéquesis e instrucción en lenguas indígenas (Sabine Dedenbach-Salazar & Lindsey Crockmayer)

• Lenguas, Identidad y Desarrollo en Mesoamerica (Barbara Blaha Pfiefer & Ramón Arzapalo Martín)

• Lenguas y Literaturas Chibchas (Enrique Margery Peña)

• Traducción y Alteridad Lingüística (André Cauty & Sybille de Poury Touni)

The ICA meets every three years, alternating between the Eastern and Western hemisphere. The 2000 ICA will be held in Warsaw, Poland.

Articles on “Small Languages” in IJSL

Nancy Dorian wrote us recently to remind us that she is the editor of a special section that appears in every issue of The International Journal of the Sociology of Language under the title “Small Languages and Small Language Communities.” A paper by Leanne Hinton on the California master-apprentice program was published this year as no. 25 in the series (see “In Current Periodicals” below). Some earlier numbers might also be of interest to Newsletter readers:


REVIEW & COMMENT

Penguins, Welshmen, and Indians

Victor Golla

Searching for the source of a well-known epigram of Dr. Johnson’s (“Languages are the pedigree of nations”) a couple of months ago, I tracked it to the Journal of a Tour to the Hebrides (1786), where Boswell records that his learned companion uttered the phrase in Dunvegan on the Isle of Skye on Friday, September 17, 1773. After dinner that day (the weather being dreary) the company passed the time in a long conversation about the remote history of the island. Mr. Donald McQueen, a local minister, said he believed that a nearby placename, Aineit, was a corruption of Greek Anatitis,

indicating that a temple of the Lydian goddess Anaitis once stood there. That Aineit meant ‘water-place’ in Erse only strengthened his conviction, since the temples of Anaitis were described by ancient travellers as being near rivers. “Asia Minor was peopled by Scythians.” Mr. McQueen argued, “and, as they were the ancestors of the Celts, the same religion might be in Asia Minor and Sky.” This was too much for Johnson. “Alas! sir,” he was roused to respond,

what can a nation that has not letters tell of its original. I have always difficulty to be patient when I hear authors gravely quoted, as giving accounts of savage nations, which accounts they had from the savages themselves. What can the McCraes tell about themselves a thousand years ago?

From which he drew the sensible conclusion that

There is no tracing the connection of ancient nations, but by language; and therefore I am always sorry when any language is lost, because languages are the pedigree of nations. If you find the same language in distant countries, you may be sure that the inhabitants of each have been the same people...

But he hastened to add:

... that is to say, if you find the languages are a good deal the same; for a word here and there being the same, will not do.

The quotation usually ends here. Johnson, however, continued by supplying an example of an improbable inference based on “a word here and there,” and my Americanist interest was suddenly piqued:

Thus Butler in his Hudibras, remembering that Penguin, in the Straits of Magellan, signifies a bird with a white head, and that the same word has, in Wales, the significator of a white-headed wench, (pen head, and guin white,) by way of ridicule, concludes that the people of those Straits are Welsh.

Not surprisingly, Johnson had written much the same thing about penguin in his Dictionary (1755):

PE ‘NGUIN... This bird was found with this name, as is supposed, by the first discoverers of America; and penguin signifying in Welsh a white head, and the head of this fowl being white, it has been imagined that America was peopled from Wales; whence Hudibras: British Indians nam’d from penguins.

The reference to Hudibras, Samuel Butler’s satirical poem of 1660, appears to be to those lines:

So Horses, they affirm to be
Mere Engines made by Geometry,
And were invented first from Engins,
As Indian Britains were from Penguins.

—Part i, canto 2, i. 57

Butler himself provides us with an explanatory note:

The American Indians call a great Bird they have, with a white head a Penguin; which signify’s the same thing in the British Tongue: From whence (with other words of the same kind) some Authors have endeavoured to prove, That the Americans are originally deriv’d from the Britains.

I concluded that penguin is one of those Indian words for indigenous American fauna (like skunk, puma, and ocelot) that was borrowed early along into the languages of the European discoverers, but because of its resemblance to Welsh pen gwyn ‘white head(ed)’
it got caught up in the myth of Pre-Columbian Welsh visits to the New World (just as Nahuatl teotl was used to "prove" Greco-Roman contact with ancient Mesoamerica).

A little digging revealed that a supposed Welsh origin of *penguin* had, in fact, been incorporated into the fable of Madoc, a medieval Welsh prince who purportedly sailed to America around the year 1170, established a colony, and sailed home again. This yarn was deliberately constructed by a group of Elizabethan politicians and courtiers after the Spanish conquest of Mexico and Peru. It was a piece of propaganda intended to establish the prior claim of the English to much of "New Spain" by showing that Madoc—unto whom the Tudors claimed relationship—had been there first (Williams 1979).\(^1\) One part of their story was that Montezuma had greeted Cortez in fluent Welsh, thinking the conquistadores were a delegation from Madoc’s country. Another was that there were numerous Welsh placenames scattered around the Americas.

*Penguin* appears in the earliest published version of the story, Sir George Peckham’s *True Report* of Sir Humphrey Gilbert’s ill-fated attempt to establish a colony in Newfoundland in 1583:

> ...a noble and worthy personage, lineally descended from the blood regal, borne in Wales, named Madoc up Owen Gwyneth, departing from the coast of England, about the yeere of our Lord God 1170, arrived in [America] and there planted himselfe and his Colonies, and afterward returned himselfe into England, leaving certaine of his people there, as appeareth in an ancient Welsh Chronicle, where he then gave to certaine Ilands, beasts, and foules sundry Welsh names, as the Iland of Pengwin, which yet to this day bereareth the same. There is likewise a foule in the saide countreys called by the same name at this day, and is as much to say in English, as Whiether, and in truth the said foules have white heads (Hakluyt 1927, vol.6:58).

But if this explains the Welsh side of the story, what about the actual American Indian origin of the word? Over the next few weeks I pursued Johnson’s "Strait of Magellan" origin of *penguin* (going all the way back to the vocabularies that Antonio Pigafetta collected in Patagonia on the original Magellan voyage), but with no result. It gradually became clear that the Great Ilexicographer had, in this instance, leapt to the wrong geographical conclusion (and in fact had misread Butler’s note in *Hudibras*). *Penguin* originally had nothing to do with Fuegans, or even with penguins in the modern sense of the term. In all of the earliest 16th century attestations of the word—and even in Peckham’s *True Report* quoted above—the word refers not to the Antarctic *Spheniscidae* but rather to the superficially resemblant *Alcidae* of the North Atlantic, the puffins and auks, and specifically to the extinct flightless Great Auk (*Pinguinus impennis*). That Dr. Johnson was unaware of this is understandable, since most of these early citations were dug out in Murray’s research for the *OED* a century later. As far as Johnson knew, *penguins* had always been penguins.\(^2\)

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1. Whatever its origin this story has been remarkably persistent, particularly among the Welsh who settled in America (Thomas Jefferson among them), and versions of it survive to the present day. Some readers may recall that back in January 1996 (SILSA Newsletter XIV:4) we carried a report in “Media Watch” about a family from Wales who planned to travel to North Dakota to see if it were true, as they had read, that the Mandans spoke their language.

2. Interestingly, French pinguin, which is almost as old as the English word (the earliest attestation is 1600), is still regularly used for the Great Auk as well as Antarctic penguins, which have their own term, *marchots* (‘one-armed ones’). So the question becomes, how did an American Indian word come to signify ‘Great Auk’ in Elizabethan English? The bird was known and named in Europe long before the discovery of America. There were extensive Great Auk rookeries in Iceland, familiar not only to Icelanders but to fishermen from as far away as Portugal. The most widespread names were based on Old Norse/Icelandic alka, a general term for the razorbill (or murre) and Lesser Auk as well as the Great Auk, and on geir-fugl (‘spear-bird’), used specifically for the Great Auk and referring to its swimming abilities. The former is the source of English auk. The latter entered English as gare-fowl, possibly via Faroese, and made its way into French as gorfou (later applied to Antarctic penguins). It was also borrowed into Gaelic—the southeasternmost Great Auk breeding site was on St. Kilda in the Outer Hebrides—as georbhul.

But, for whatever reason, the English and French mariners who encountered the Great Auk in Newfoundland following John Cabot’s voyage in 1497 did not identify it by any of these terms. By 1520 the Grand Banks and adjacent areas had begun to attract a substantial fishing fleet every summer, and during their stay in Newfoundland waters the fishermen would frequently provision themselves by plundering the vast colonies of flightless Great Auks on Funk Island and other off-shore rookeries (see Mowat 1984 for descriptions of the slaughter). In their early reports they simply called them “birds” or “goose”, but by the 1530s some of the English at least were calling them *penguins*, and Funk Island soon was marked on maps as the *Island of Penguin*.

If the word is from an American Indian language, then, the most likely candidates are Beothuk, Inuit, Montagnais, and Micmac. Unfortunately, the accessible documentation of these languages reveals no likely original for *penguin*. It is especially frustrating that the surviving attestation of Beothuk—the language of the aboriginal people of the Funk Island area—consists of four short late-18th and early-19th century vocabularies (collected in Hewson 1978) in none of which a name for the Great Auk occurs.

Perhaps, however, it isn’t an Indian word at all. Eighteenth century etymologists other than Johnson speculated that *penguin* might somehow be derived from Latin pinguis ‘plump, fat’, since Great Auks and penguins were puffy creatures; or from the English phrase pin-wing, since their wings were vestigial and spindly. Neither of these scholarly guesses receives any support from the older attestations, although it is interesting that the modern Flemish name for the (Antarctic) penguin is *vetgans* (‘fat-goose’).

Most modern dictionaries favor the original non-Indian etymology—Welsh (or at least Brythonic Celtic) ‘white head’—but without summoning up Madoc. Sixteenth-century fishing crews in the North Atlantic included many Bretons from St. Malo, as well as Cornish and Welsh sailors on ships out of Bristol. Breton, Cornish and Welsh are closely related, and in all three languages the attributive phrase meaning (‘the) white-headed (one)’ is *pen-gwini*. Although the Great Auk in actual fact had a black head, it did have distinctive white patches around the eyes, and it is imaginable that sometime early in the exploration of Newfoundland one or another of these Celtic-speaking sailors dubbed Great Auks “white-heads”, and the phrase stuck.

There are indications that such a Celtic/Welsh origin for *penguin* was taken for granted among ordinary sailors well before Elizabe-
than empire-builders like Peckham recruited it to support the Madoc story. A certain "Ingram", telling Hakluyt the details of a voyage he said he took in 1568-9, said of the Great Aucks "the Countrey men call them Penguins" and that it "seemeth to be a Welsh name" (Hakluyt 1589:560). Francis Fletcher, who kept the log of Francis Drake’s voyage, wrote of the auk-like penguins of the Strait of Magellan in 1578 that "the Welsh men named [them] Penguin and Magilanus teamed them geese" (Drake 1854:72).

If we adopt this hypothesis, the finger seems to point to British Celts rather than French. Not only are the earliest attestations of the word from English sources, but there is some telling negative evidence in Jacques Cartier’s narrative of his first voyage to Canada in 1534. Cartier sailed from St. Malo, almost certainly with a crew that contained Bretons who had made many previous trips to the Newfoundland fishing grounds. Despite this, he called Funk Island "the Island of Birds" and of the Great Aucks themselves he wrote "we named them Aporath" (Hakluyt 1928, vol. 9:374).

The form aporath shows up elsewhere in the Cartier narrative as apponatz and may reflect an otherwise unattested Basque form arponaz ‘spear-bill’, which could be a calque on the Old Norse name for the bird. If so, Cartier’s word could be attributed, as Peter Bakker has suggested (1989:134), to the Basque-Indian pidgin that was widely used in Atlantic Canada from the mid-16th to the mid-17th century. However, Bakker has more recently noted (p.c.) that 17th century French maps show Funk Island (the Elizabethan "Island of Penguin") both as Isle aux apouas (read aponas ?) and Isle Duk, and since duk is an otherwise attested Basque name for the Great Auk, aporath/apponatz/aponas may have an Indian origin. I’ve sent inquiries to several specialists on Atlantic Canadian languages (asking about penguin, too, in case I missed something), and I’ll report the findings in a later Newsletter.

The likeliest story, however, is that apponatz is Basque (and ultimately Old Norse), just as penguin is a Celtic metonym. But we may never be certain. Firm evidence of the origin of these names seems to have vanished forever, just as the Great Auk itself.

REFERENCES


MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other “media exposure” for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Our special thanks this time to Jim Copeland and Larry & Terry Thompson.]

Kee-Mo Sah-Bee

- Cecil Adams, whose Q & A feature The Straight Dope, is syndicated widely in US “alternative” newspapers (we read it in Berkeley’s East Bay Express) devoted a mid-July column to the vexed question of kemosabe, the term by which the Lone Ranger’s faithful Apache scout, Tonto, addressed The Masked Man in the radio and TV series of yesteryear.

Long-time readers may recall that Media Watch visited this topic once before (SSILA Newsletter XI:3, October 1992), when it came up in “Walter Scott’s Personality Parade” in the Sunday newspaper magazine Parade for August 23, 1992. Scott had responded to a query about the term by noting that James Jewell, the director of the original radio serial, said he based the phrase on the name of Kamp Kee-Mo Sah-Bee in Michigan. We noted various other suggestions from our linguistic brethren: Portuguese quem o sabe ‘who knows him?’ (Christine Kamprath); Yavapai k-nymsv-e ‘white one’ (Alan Shaterian and Bonnie Kendall); and Tewa kema ‘friend’ + sabe ‘Apache’ (Ives Goddard). In the following issue (XI:4, January 1993) we printed a letter from Rand Valentine, who wrote that it is “well known that the origin of Kimosabe is Ojibwe...In many dialects there is a verb, gi’imoostabi (pronounced very similarly to Tonto’s pronunciation) that means ‘he sneaks a look, he peeks’. I think that it can also be used to refer to someone wearing a mask and peeking out.”

Adams accepts director Jim Jewell’s explanation, and traces it to an interview that is printed in David Rothel’s Who Was That Masked Man? The Story of the Lone Ranger (1981). Jewell told Rothel that he’d used the name of a boy’s camp at Mullet Lake, just south of Mackinac. The camp had been established in 1911 by Jewell’s father-in-law, Charles Yeager, and operated until about 1940. The meaning of Kee-Mo Sah-Bee, according to Jewell, was ‘trustly scout’.

Adams devotes the second half of his column to “consulting the nation’s Native American language experts” (SSILA people all about what Indian word lies behind Kee-Mo Sah-Bee. An Ojibwe etymology seems the most plausible. With the help of Rob Malouf, a grad student in linguistics at Stanford, Adams was led to John Nichols’ Concise Dictionary of Minnesota Ojibwe, where (as Rand
Valentine had already told us) giimoozaabi (he) peeks’ is to be found, as well as several other words with an element giimooj-secretly’. Further consultation with Laura Buszard-Welcher, a Berkeley linguist who works with the Potawatomis, established that Kamp Kee-Mo Sah-Bee was located in an area inhabited by the Ottawa, whose dialect of Ojibwe has the same word giimoozaabi. There were also Potawatomis in the region, with a similar word. Adams concludes that kemosabe “probably really was a Native American word for ‘scout’,” but not necessarily a ‘trusty’ one.

Adams adds the following on the name Ton too: “According to Jim Jewell, there was an Indian storyteller at Kamp Kee-Mo Sah-Bee who would get rowdy when drunk, leading the other Indians to call him ‘ton too’. The commonly told story is that this is Potawatomis for ‘wild one’. Buszard-Welcher, who knows about such things, says not so. Alternative theories are that ton too is Spanish for ‘fool’, or that Lone Ranger script writer Fran Striker transmuted the name Gobo, a character in an earlier serial. We cannot definitely answer the question. We chip away at the unknown one word at a time.”

[Any comments should probably be directed to Cecil Adams at Cecil@chirpreader.com.]

Betting on Language

• Browsing through the July 1997 issue of Indian Gaming, the national magazine of the American Indian gambling industry (a very interesting publication for all sorts of reasons — we’re especially fond of the advice column by “Bingo Bob”), we came upon an article about the high-stakes casino on the Umatilla Indian Reservation, near Pendleton, Oregon, and how the Confederated Tribes there are investing the substantial revenue it is generating. In first two years of operation, the Wildhorse Gaming Resort (opened in November 1994) produced profits of over $4.6 million, which the Tribes have used for a range of socially responsible projects and facilities, including tribal housing, social services, student scholarships, and even support for the Pendleton Symphony. But (in the words of the article) the most “ambitious and visionary” allocation is $300,000 to subsidize a Native Language Program.

The Tribes have used this funding to hire a full-time linguist, SSII member Noel Rude, to develop an audio and/or video tape collection of language texts and grammar descriptions with corresponding written English translations.” Tribal elders have been recruited to work alongside Rude in the preservation effort, which involves weekly classes, a Macintosh-equipped language lab, and parallel dictionary projects for the three languages of the reservation community — Walla Walla, Umatilla, and Nez Perce.

Whatever one thinks about casino gambling and its impact on Indian groups across the US, this is certainly a welcome development. The next time you’re in northeastern Oregon, stop by and play one of Wildhorses’s video slots and help support a fellow linguist.

What’s In a Name?

• BBC presenter John Tidmarsh interviewed Quebec Inuit leader Zebedee Nanguk on the World Service’s Panorama program on September 1. The subject was the Quebec Provincial Government’s decision to give French names (mostly literary and historical) to 101 new islands created in the northern part of the Province by a massive hydroelectric development. “We were not consulted,” said Nanguk. The names were recommended by a Provincial Commission to commemorate the 20th anniversary of Bill 101, Quebec’s chauvinistic French-only language law instituted in 1977 by the Separatist government of René Levesque. Asked by Tidmarsh if there were Inuit names for the islands being given French names, Nanguk replied that he and his people were “not interested” in naming such unimportant places, and that the Commission’s action was “an empty gesture” whose sole purpose was to “impose French history on our land.”

First the Bad News...

• The Portland Oregonian of August 16, 1997, reported that the language program on the Warm Springs Indian Reservation (which works with Sahaptin, Wasco, and Paiute) suffered a painful setback in late July when vandals—reportedly two 12-year-olds—destroyed computers and computer disks in the Culture and Heritage office. The damage was estimated at hundreds of thousands of dollars, but Wilson Wewa, Jr., the cultural director for the Confederated Tribes of Warm Springs, said the value of the lost language data was incalculable. Among the files destroyed were stories told by elders who are no longer living, numerous transcriptions and translations, and a large amount of curricular material, including sound files. Myra Shawaway, the language program coordinator, said it was “like when a child creates something of beauty, and a parent rips it up in front of the child.”

... and now the Good

• On August 23, the Oregonian reported that the story above had elicited offers of help from more than two dozen computer specialists in the Northwest. Two of these, Brian and Lara Sweeneys of Vancouver, Washington, were able to recover 90 percent of the information on the damaged language disks. “I’m feeling a whole lot better today,” Myra Shawaway is quoted as saying. “It gets better every day.” The vandals damaged five computers and hard drives, smashed monitors, poured sugar in a VCR, and cracked open over 20 floppy disks and smeared them with hand lotion. The Sweeneys were able to save one hard drive and used special software to save the data on the floppies. They were also helping the tribe to archive all of its language data on additional backup disks and CD-ROMs “so nothing like this can happen again.”

Recreational Reading

• Tony Hillerman’s latest Indian Country police procedural, The Fallen Man, now available in paperback (Harper, 1997, $6.99), will not disappoint fans of Officer Jim Chee and Lieutenant Leaphorn of the Navajo Tribal Police. The younger Chee (now promoted to Acting Lieutenant) and the older Leaphorn (restless in his retirement) continue to unfold as believable and fallible human beings, caught up in a typical Hillerman plot that involves cattle rustling, rock climbing (up the sacred face of Ship Rock, see bit’ai), corporate greed, and murder. As always, Hillerman paints the landscapes and the people of Navajoland with a precision far
beyond the requirements of the genre. The workaday Chee — a just-plain cop and a genuine sheep-camp Navajo as opposed to the more romantic and politically correct Indigenous Person — is especially real, as is his Navajo-yuppie girlfriend, Janet Pete. The deaf Hillerman touch shows most clearly, however, in an incidental character like Amos Nez, who lives with his mother-in-law, in violation of one of the strongest Navajo taboos, because “they’d talked it over and decided that when the Holy People taught that a son-in-law seeing his mother-in-law caused insanity, blindness, and other maladies, they meant that this happened when the two didn’t like each other.”

To be sure, an unprocessed lump of background research gets plopped down on the page now and then. (“Western metaphysicians might argue that language and imagination are products of reality. But in their own migrations out of Mongolia and over the icy Bering Strait, the Navajos brought with them a much older Asian philosophy.”) But these lapses are rare. And, hey, it’s the eleventh novel in the series. We can cut the guy some slack.

• Oregon linguist—and SSILA member—Tom Givón has recently turned some of his considerable energy to novel-writing. His _Running in the Tall Grass_ (HarperCollins, S23) was published this summer and appears to be doing well in the bookstores. Reviews call it “tautly written and vividly imagined,” “riveting,” and “an impressive achievement”—not the sort of adjectives academic authors are used to hearing. Indeed, Helen E. Heltzel, writing in the Portland _Oregonian_, found Givón himself an untypical specimen of an academic: a “redneck professor” whose “sailor’s cap and the toothpick dangling from his lips tell you right away he’s no pipe-and-tweed kind of fellow.” The novel (“a vivid snapshot of a turbulent piece of recent history”) has, Heltzel says, “a ring of authenticity that could exist only by being there.”

“There is Algeria and the Congo during the early 1960s, and much of Givón’s material comes from people he encountered during his dissertation fieldwork on Congolese Bantu languages. He wrote an early version of the book in the early 70s shortly after getting his Ph.D. but couldn’t sell it to a publisher, for which he blames the influence Camus was having on him in those days: “I was in my existential stage. It’s a deadly style of writing.” The revised version shows more influence from Tom Clancy. The _Kirkus Review_ calls it “an ambitious study of men who become obsessed to the point of madness with causes and killing.” Two of them are Algerian-French _pieds noirs_ who desert the Foreign Legion and join the OAS, the underground right-wing organization that fought to keep Algeria French. They eventually end up in the Congo as mercenaries for the Katanga strongman Moïse Tchombe.

Tom says he is writing a sequel, _Too Late for the Revolution_, scheduled for publication in the winter of 1998.

NEWS FROM REGIONAL GROUPS

**Algonquin**

• The 29th _Algonquin Conference_ was held at the Prince Arthur Hotel in Thunder Bay, Ontario, October 23-26, 1997. Papers presented were:

  - **Eric Angel** (Public History, Inc.), “A Most Expensive Band of Indians’ Band Formation and Leadership Among the Ojibway of Northwestern Lake Superior”;
  - **Daniel Arsenault** (U Laval), “Rock Art Research in Quebec: The Last Two Seasons of the PETRAQ Project”;
  - **Christian Artuso** (U of Manitoba), “Language Change across Four Generations of an Algonquin Family”;
  - **Stuart Baldwin** (Lakehead U), “Lights of the Past: Linguistic Remnants of Prehistoric Intertribal Contacts on the Great Plains”;
  - **Leora Bur-er (U of Manitoba), “Intonational Pauses in Plains Cree Sentences”;
  - **Eleanor M. Blain** (U of British Columbia), “The Role of Hierarchies and Alignment in Direct-Inverse”;
  - **Patrick Brady** (Lakehead U), “Exclusionary and Inclusionary Schooling: A Re-examination of the Native School Leaver Phenomenon”;
  - **Richard Burleson** (U of Manitoba), “Sight and Sound: Issues of Notation in the Study of Aboriginal Music”;
  - **Barbara Burnaby** (U of Toronto) & **Marguerite Mackenzie** (Memorial U), “Factors in Aboriginal Mother Tongue Education”;
  - **Bernhard Czuder (U of Toronto), “Contemporary Native Art of Ontario”;
  - **David Costa** (U of British Columbia), “Shawnee Noun Plurals: Another Look”;
  - **William Cowan** (Carleton U), “English Vocabulary in the Works of Conrad Richter”;
  - **Regina Darnell** (U of Western Ontario), “The Home-Life Place Among Nomadic Hunting Bands: A Traditional Way of Life in Contemporary Form”;
  - **Renate Eigenbrod** (Lakehead U) & **Sylvia O’Meara** (U of Men’s Place: A Cross-Cultural Dialogue”;
  - **Marie Eskihob/Krudeau** (Kwakwawikmuk Board of Education), “The Odaawa Language: Current Efforts to Continue Use of the Native Language in the Community”;
  - **David Ezso** (St. Petersburg Family YMCA) & **Michael Moskowitz** (Black Beaver).

**George Fulford** (Toronto), “A Computer Database of the Iaries and Watkins Cree Lexicon”;

• **David Gherie** (U of Minnesota), “Subexistence or Strategy: Cattle Killing and Abenaki Migration, 1725-1760”;

• **Ives Goddard** (Smithsonian), “The Historical Morphology of Arazho”;

• **Tomi Hirose** (U of British Columbia), “‘Paiju’ as ‘Out of Control’ Inchoative Final”;

• **Donald Holly** (Brown U), “Identity Construction in the Era of Extinction: On the Beothuk of Newfoundland”;

• **William Jancewicz** (Naskapi Development Corporation & SIL), “Preverbs in Naskapi: Function and Distribution”;

• **Josephine Kaczmak** (U of Manitoba), “The Dream Dance of the Ojibwe”;

• **Carlo Krieger** (U of Vienna), “Micmac Indians and Catholic Missionaries”;


• **Lawrence T. Martin** (U of Akron), “Simon Pokagon: Charlatan or Authentic Spokesman for the Nineteenth-Century Anishinabe?”;

• **Allan McDougall** (U of Western Ontario), “Maintaining First Nation Identity in the Face of Statist Discourse”;

• **Alex McKay** (U of Toronto), “Iktowinian”;

• **Neal McLeod** (Saskatchewan Indian Federated College), “Rethinking Treaty Six in the Spirit of Mistahi Maskwa (Big Bear)”;


**John D. Nichols** (U of Manitoba), “Frances Densmore and Ojibwe Poetry”;

• **Cath Oberholter** (Trent U), “All DOLLed Up: An Encapsulated Past”; **Howard Paap** (Century Community College), “Iskigamizewin: An Ojibwe Rite of Spring”;

• **Christopher Paci** (U of Manitoba), “‘Officers of the IBJ, Missionaries and Other Intelligent Persons in District of Keeewatin’ Aboriginal Resource History, a Case Study of Lake Winnipeg Sturgeon”; **Michael Pomeneda** (St Thomas More College), “Rice’s Manitou”; **Richard J. Preston** (McMaster U) & **John S. Long** (Kashechewan, Ontario), “Appoiontment Responsibility for Cumulative
RECENT PUBLICATIONS


— For availability of copies, contact: Prof. Osahito Miyaoeka, Dept. of Linguistics, Faculty of Letters, Kyoto Univ., Sakyo-ku 606-01, JAPAN (omiyaoeka@ling.hun.kyoto-u.ac.jp).]


These long and complex texts were collected by the late Abe Halpern in 1978, and were his culminating work on the language of the community where he began his linguistic career in 1935. They are presented here, edited and retranslated by Miller (in consultation with Margaret Langdon, the senior scholar in Yuman linguistics), in part as a tribute to a distinguished linguist and in part as a bequest to the Quechan people.

At the time of his death in 1985, Halpern was in the middle of preparing these materials for publication. While Miller modestly describes her role as “editor” she is in many ways a collaborator. She has reworked Halpern’s paragraphed texts and translations into a prosodically motivated broken-line format in the Tedlock-Hymes-Bright fashion (she explains her procedures in detail on pp. 16-24). Halpern’s transcription of most of the texts was complete or nearly so, but a considerable part of the material he collected from one of the three narrators (Tom Kelly) was left in rough draft, requiring Miller to work through the original tapes. This was, as she says, “an extremely difficult undertaking” (p. 15), but her knowledge of the language and dedication to the task allowed her to complete most of Halpern’s work.

Miller’s introductory essay provides information on the ethnographic background on the Quechan and on the Kar?tk ceremony, describes her editing procedures in detail, and presents a brief sketch of Quechan grammar. Margaret Langdon contributes a short biography of Halpern and a bibliography of his linguistic writings, with appended notes on his non-linguistic career (ca. 1945-75) as an expert on Far Eastern strategic affairs.

— Order from: Univ. of California Press, 2120 Berkeley Way, Berkeley, CA 94720.]

She’s Tricky Like Coyote: Annie Miner Peterson, an Oregon Coast Indian Woman. Lionel Youst. Civilization of the American Indian Series 224. Univ. of Oklahoma Press, 1997. 320 pp. $24.95. [A biography of a Coos woman of the "transitional" generation (1860-1939) who was one of the most important sources of linguistic and ethnographic information on the Hanis and Miluk cultures of the Coos Bay area, and the only source of Melville Jacobs’ data on the Miluk language. Born in an Indian village near Coos Bay within a decade of the “removal” of the southwestern Oregon Indians, Mrs. Peterson was bilingual in Hanis and Miluk from childhood, learning English only in her 20s. In later life she was an outspoken and independent woman, fully at home in the white society of her time. Y. is an unaffiliated writer and his work falls somewhere between amateur local history and professional scholarship, but it is well-researched and nicely illustrated with old photographs. Appendices include a full reprinting of one of Mrs. Peterson’s Miluk narratives (a Coyote/trickster tale) from Jacobs’ Coos Myth Texts (1940); kinship charts showing Mrs. Peterson’s family connections; and a bibliography of “Published Works Incorporating English Versions of ‘Texts from the Oregon Coast Penutian Languages.’”

— Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069-8218 (tel: 1-800-627-7377).]

Oneida Nation Language Materials

An Oneida Dictionary. Amos Chrisjohn & Maria Hinton. Edited by Clifford Abbott. Oneida Nation of Wisconsin, 1996. $45. [A massive dictionary, based on texts collected in the WPA Project of the 1930s [see below], with many revisions and additions contributed by Oneida speakers since the 1970s. Oneida-English, with an English-Oneida index.]

A Collection of Oneida Stories. Transcribed by Maria Hinton. Oneida Nation of Wisconsin, 1996. 272 pp. $40. [109 texts selected from the over 800 written during the WPA Project of the 1930s, presented in running Oneida text, Oneida-English interlinear, and running English translation.]

— Order from: Oneida Nation Elementary School, P.O. Box 365, N7125 Seminary Road, Oneida, Wisconsin 54155. A list of other Oneida language books and teaching materials is also available.


The contributions are of varying length and comprehensiveness, but all provide coverage of recent research and future research priorities. A comparison with Campbell & Mithun’s The Languages of Native America (1979) is inevitable and appropriate. These volumes will join Jorge Suárez’s The Mesoamerican Indian Languages (1983) and the Linguistics volume of the Handbook of Middle American Indians (1967) and its Supplement (1984) as essential reference tools for all students of Mexican languages.

— Order from: Ediciones Abya-Yala, Av. 12 de Octubre 14-30 y Wilson, Casilla 17-12-719, Quito, Ecuador.]

El Otomí de Intenco. Yolanda Lastra. Instituto de Investigaciones Antropológicas, Universidad Nacional Autónoma de México, 1997. 452 pp. No price indicated. [A study, based on recent fieldwork, of a dialect of Otomí that was documented in the 1930s by Robert Weitlaner.

The monograph falls into four parts. The first is a short sketch of the phonology and morphosyntax. This is followed by approximately 80 pages of the results of the “syntactic questionnaire” of the Archivo de Lenguas Indígenas de México [see below]. The next 100 pages are given over to 32 texts, most of them on historical topics. Two are fully analyzed; most are simply provided with sentence-by-sentence translations. The final section (the largest) contains a Spanish-Otomí vocabulary, with most entries illustrated with one or more examples, and a shorter Otomí-Spanish vocabulary that serves mainly as an index. The phonemic transcription used is outlined in an appendix, together with suggestions for a practical orthography.

— Order from: Investigaciones Antropológicas, UNAM-C.U., México, D.F. 04510 (e-mail: ylastra@servidor.unam.mx).]

Recent Numbers of the Archivo de Lenguas Indígenas de México

The Archivo de Lenguas Indígenas de México is a series of standardized documentations of the Indian languages of Mexico, published by El Colegio de México under the general direction of Yolanda Lastra. The late Jorge Suárez, in an “Introducción” that is printed in each volume of the series, defined the goals of the project: “que el Archivo (1) contenga una muestra representativa de la diferencia lingüística de México, y (2) sea utilizado para comparaciones tipológicas e históricas.” Each volume contains a section on phonology (“fonemas”, “esquema fonológico”), a short narrative text and one or more samples of conversation (with translation and morphemic analysis), a long section on morphosyntax (“sintaxis”), and a compact lexicon of 500 or so items. The morphosyntactic section is not a grammatical sketch, but rather 594 Spanish sentences or utterance sequences (no. 546 consists of the numerals from 1 to 10) with their native language equivalents, glossed and morphemicly analyzed. This “cuestionario”, originally developed by Ray Freeze (and briefly outlined in the “Introducción”), is intended to provide examples of all major grammatical phenomena, but without analysis or discussion.

The most recently published numbers are:


— Order from: Departamento de Publicaciones, Promoción y Ventas, El Colegio de México, Camino al A jusco 20, CP 01000 México, D.F. Earlier numbers in the series were available for US $6, plus $1 for shipping, but no price is indicated for the current numbers. Also according to an earlier announcement, cassette tapes of the phonology examples and the texts may be available.]


The dictionary contains over 22,000 entries in trilingual format, with extensive Spanish-Itzaj and English-Itzaj indexes. A user’s guide provides information necessary for looking up words and understanding the entry format, and a grammatical sketch describes basic morphological and syntactic processes. Appendices present a taxonomy of floral and faunal terms, and an overview of body part terms.

— Order from: Univ. of Utah Press, 101 University Services Bldg., Salt Lake City, UT 84112 (tel: 1-800-773-6672).]


Sections include: Über die Quechua-Sprache (Sobre la lengua quechua); Anmerkungen zur purunischen und bolivianischen Orthographie (Observaciones sobre la ortografía peruana y boliviana); Akzent, Vokal, Diphthong (Acento, Vocal, Diptongo); Die “Typische Quechua-Konsonanten” (Las “consonantes típicas quechua”); Minimal-Grammatik: Mor-
ATLASES AND GENERAL REFERENCE: BOOKS


Most of the maps are quite schematic, with only a few languages and broadly defined groupings shown. Given these constraints, the chapter on the Americas, written by John Stonham, is competently done. In the 18 pages allotted him Stonham provides a general survey of the language groups of the hemisphere. Greenberg’s classification is noted, but readers are appropriately warned of its controversial status, and Sapir’s six “superstocks” provide the basis for the North American discussion. Here and there some odd nomenclature intrudes (e.g., the “Inuktut-Leu” family), as do almost unavoidable typos (“Totonac”, “Dithahnt” [for Ditanhnt, i.e., Nînta]), but the well-researched and attractively presented information in the sidebars make up for these. These include, among others, an illustration of the variety of word order types in the Americas, with analyzed sample sentences and clear explanations; information on Mazatec tone and whistle speech; Nootka (“Nuuchahnulth”) salmon vocabulary (an apt and welcome substitute for Eskimo snows); and some vowelless words in Bella Coola.

Other chapters deal with the Development and Spread of Languages; Europe and Eurasia; South and Southeast Asia; Africa and the Middle East; the Pacific; Australia; Pidgins and Creoles; and Writing Systems. A short Epilogue addresses issues of endangerment, survival of minority languages, and strategies for preservation and revival.

— Order from: Facts On File, 11 Penn Plaza, New York, N.Y. 10001.]

Atlas of the World’s Languages in Danger of Disappearing. Edited by Stephen A. Wurm. Cartography by Theo Baumann. UNESCO Publishing, Paris & Pacific Linguistics, Canberra, 1996. 25 p., 12 maps. [Anthea Fallen-Bailey writes in the Terralingua Newsletter: “This is a very basic presentation of the geographic locations of endangered languages, with the maps being similarly basic: land is pink (and “flat”), sea is blue, some major rivers are shown, and language names are given in different coloured type with various symbols as an indication of the degree of endangerment (as determined by the editor). The texts preceding the maps give a very brief description of each continent and geopolitical region within those continents. However, despite the brevity of this production, I think it is useful to have for the following reasons: (a) it is the only publication I have come across which addresses this subject cartographically; (b) it will inform the general public (and ourselves too, for that matter) in any country of the large number of endangered languages, and thus the enormity of the task we face.” — Order from any UNESCO publications office (ask for it by ISBN: 92-3-103255-0), or from Research School of Pacific & Asian Studies, Australian National Univ., GPO Box 4, Canberra, ACT 2601, Australia.]

BRIEF MENTION

The Social Life of Numbers: A Quechua Ontology of Numbers and Philosophy of Arithmetic. Gary Urton, with the collaboration of Primitivo Nina Llanos. Univ. of Texas Press, 1997. 264 pp. $17.95 (paper)/$35 (cloth). [Drawing on his fieldwork in south-central Bolivia, U. argues that the origin and meaning of numbers were and are conceived by Quechua-speaking peoples in ways similar to their ideas about, and formulations of, gender, age, and social relations. He further argues that the Inca khipu can be fully understood only in the context of such numerical encoding of social, familial, and political relationships and structures. — Order from: Univ. of Texas Press, P.O. Box 7819, Austin, TX 78713-7819 (tel: 1-800-252-3206; web: www.utexas.edu/utpress/).]

Anne Rachel: Mshikitiikwe. Stories from an Elder of the Kettle and Stony Point First Nation. Barry Milliken, in collaboration with Rachel Shawkence. Voices from the Communities I, Centre for Research and Teaching of Canadian Native Languages, Univ. of Western Ontario, 1997. 119 pp. $10. [An Anishnaabe elder’s stories of her life experiences, told in her own English. Narratives such as these (argue series editors Regna Darnell and Lisa Valentine) show the adaptation of an imposed language to a Native cultural aesthetic. The style and sequence of the narratives are Mrs. Shawkence’s, and she employs the traditional techniques of Anishnaabe storytelling. — Order from: CRCTCNL, Anthropology, U. of Western Ontario, London, Ontario N6A 2C5, Canada (rdarnell@ualberta.ca). Price in Canadian dollars. Add $2.50 for postage.]


linguistic relativity and semiotics. All major currents in the field are said
to be covered, from Boas to Postmodernism. — Instructors considering
adoption can request a copy from: Waveland Press, P.O. Box 400,
Prospect Heights, IL 60070 (tel: 847/634-0081; fax: 847/634-9501).]

CORRECTION

Last January, in our brief notice of Contact Languages: A Wider Per-
spective, edited by Sarah G. Thomason (SSILA Newsletter XV:4, p.11),
we noted that five of the languages treated in this volume are from the
Americas: Pidgin Delware [Ives Goddard]; Michif (Peter Bakker &
Robert A. Papen); Media Lengua and Callahuaya (Pieter Muysken); and
Mednyj Aleut (Sally Thomason). We overlooked a sixth American
language, Ndyuka-Trio Pidgin, described in a contribution by George L.
Huttar & Frank J. Velantine. Sally Thomason writes: “Ndyuka is an
English-based creole; Trio is an Indian language, which (according to
the sources I have access to) doesn’t seem to have any known relatives except
Wayana. Both Ndyuka and Trio are spoken in Suriname, and the pidgin
is unusual among pidgins in that it arose out of contact between just two
groups. Also it’s a pidgin with a creole as one of its source languages,
which is kind of neat.” Contact Languages is published by Benjamins.

Venezuela. Since 1975 much of this work has focused on indigenous
languages, over 30 of which have been studied by members of the
department. Full bibliographies are attached.

Canadian Journal of Linguistics [U of Toronto Press, Journals
Division, 5201 Dufferin St, N York, Ontario M3H 5T8, Canada]

41.2 (June 1996):
David Beck, “Transitivity and Causation in Lushootseed Morphology”
(109-140) [Working within the framework of Cognitive Grammar, B.
examines the Lushootseed verbal suffixes that affect valency and the
syntactic roles of nominal arguments. The properties exhibited by
the passive formation are straightforward consequences of the meanings
a CG analysis posits, while transitives are means of encoding causation
from a more generalized perspective.]

41.3 (September 1996):
Mark Campana, “The Conjunct Order in Algonquian” (201-234) [Draw-
ing examples from Passamaquoddy-Maliseet and Montagnais, C.
describes the difference between the Conjunct and Independent Orders in
formal terms. “The overall picture is one of a configurational language
type, with superficial differences reducible to parametric variation.”]

Diachronica [John Benjamins NA, PO Box 27519, Philadelphia,
PA 19118]

13.1 (Spring 1996):
proposes a simple method for evaluating nonbinary wordlist compari-
sions. Evaluated by this method, the similarities Greenberg has adduced
as evidence for “Amerind” fall within the range to be expected by
chance alone, showing that Greenberg’s method of “multiliteral com-
parison” is utterly unreliable.”]

14.1 (Spring 1997):
Marlys A. Macken & Joseph C. Salmons, “Prosodic Templates in Sound
Change” (31-66) [The notion of the “prosodic template”, a level of
phonological constituency beyond the syllable, allows a coherent and
unified account of various sound changes—superficially quite di-
verse—in Highlands Mixtec dialects. It also suggests new approaches
to other longstanding problems in historical phonology.]

Ethnohistory [Duke U Press, 905 W Main St, 18-B, Durham, NC
27701]

44.2 (Spring 1997):
Bernard Ortiz de Montellano, Gabriel Haslil-Viera, & Warren Barbour,
“They were NOT Here Before Columbus: Afrocentric Hyperdiffusion-
ism in the 1990s” (199-234) [A response to Van Sertima’s theory, “ag-
gressively promoted as fact” by some Afrocentrists, that New World
civilizations were created or influenced by Pre-Columbian African
visitors. Inter alia, the claim that a number of Nahual words are of
Egyptian origin is examined and challenged.]

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

63.2 (April 1997):
Amy Dahlstrom, “Fox (Mesquakie) Reduplication” (205-226) [D.
describes the phonological and morphological characteristics of two
reduplicative patterns in Fox—monosyllabic and bisyllabic. Redupli-
cation is most common as a derivational process in verbs, where the
monosyllabic pattern is associated with continuative or habitual aspect,
and bisyllabic with iterative.]

IN CURRENT PERIODICALS

Anthropological Linguistics [Student Building 130, Indiana U,
Bloomington, IN 47405]

39.2 (Summer 1997):
Joseph H. Greenberg, “The Indo-European First and Second Person
Pronyms in the Perspective of Eurasiatnic, Especially Chukotkan” (187-
195) [A shared configuration of pronyms—suppletive egom/ne in 1 sg.
and tu in 2 sg. — suggests a special relationship between Indo-European
and Chukotkan (Chukchi-Koryak and Kamchadal) within G.’s wider
“Eurasiatnic” grouping.]

Mauricio J. Mixco, “Mandan Switch Reference: A Preliminary View”
(220-298) [M. argues for the existence of a suffix-marked SR system
in the last predicate of nonfinal clauses in Mandan, drawing on data from
texts collected by Kennard and Hollow (one of which is included as an
appendix). SR has been detected in a few other Siouan languages, but
it is uncertain how widely it is.]

Boletín de Lingüística [Instituto de Filología, Facultad de Humano-
idades y Educación, U Central de Venezuela, Caracas 1051,
Venezuela]

9 (June-December 1995):
Jorge Mosonyi, “Breve caracterización gramatical del idioma cuiba” (19-
50) [Sketch of the phonology and morphosyntax of a language of the
small Guahibo family of eastern Colombia and adjacent Venezuela.
Two short texts are appended.]

María Eugenia Villalón, “Clasificaciones lingüísticas suramericanas 1780-
1830: Un análisis comparativo” (81-142) [A comparison (and discus-
sion of the methodologies) of four early classifications of South Ameri-
can languages: Gilij (1782), Hervas y Panduro (1800), Adelung and
Vater (1813), and Balbi (1826). Appendices provide outlines of all but
the last.]

10 (January-June 1996):
Omar González Nañez et al., “La lingüística en la Escuela de Antropología
de la Universidad Central de Venezuela (UCV)” (73-86) [Summary of
the activities of the principal research department of linguistics in
Gregory D. S. Anderson, “On ‘Animacy Maximalization’ in Fox (Mesquakie)” (227-247) [A discourse-driven principle of “maximizing” the formal indexing of animate referents explains a range of morphosyntactic phenomena in Fox, and in Algonquian generally.] Alexis Manaster Ramer, “Uto-Aztec *ps and Similar Clusters, Again” (248-256) [In an earlier paper M.R. and Blight (1993) argued for a PUA cluster *ps. Further investigation shows that the case can still be made, if less “exuberantly”; that the case for PUA *sp vanishes; and that there is evidence for a cluster that was perhaps *kws.]


123 (1997): Leanne Hinton, “The Survival of Endangered Languages: The California Master-Apprentice Program” (177-191) [In the three years of its existence, a privately funded effort to revitalize California Indian languages through speaker-learner teams has had excellent results. Approximately 60 “masters” and “apprentices,” speaking 20 California languages, have gone through the program — No. 25 in a series of DSL reports on “Small Languages and Small Language Communities.” See “News and Announcements” above.]

Natural Language & Linguistic Theory [Kluwer Academic Publishers, PO Box 358, Accord Station, Hingham, MA 02018]

15.1 (February 1997): Ellen Woofuld, “Four-Way Case Systems: Ergative, Nominitive, Objective and Accusative” (181-227) [An analysis of the 4-way Case system of Nce Perce provides a context for three claims concerning Case theory: (1) ergative is a lexical Case for a structural one; (2) two structural object Cases are available in UG, objective and accusative; and (3) in a clause with a lexically Cased subject (e.g., ergative, dative) the highest object cannot have structural accusative Case, but may have objective Case.]

Studies in Language [John Benjamins NA, PO Box 27519, Philadelphia, PA 19118]

20.3 (1996): Alexandra Y. Aikhenvald, “Words, Phrases, Pauses and Boundaries: Evidence from South American Indian Languages” (487-517) [In two Northern Arawak languages of the Upper Rio Negro, Brazil, several phonological features (prosody, vowel harmony, nasality, and diphthongization) mark word and phrase boundaries. In addition, phonological pausal forms exist marking phrase-final and utterance-final boundaries.]

21.2 (1997): Anthony R. Aristar, “Marking and Hierarchy Types and the Grammaticalization of Case-Markers” (313-368) [The Animacy Hierarchy that is widely found in the core grammatical cases can be found in non-grammatical cases as well. These typically take nominatives of a specific hierarchical value as arguments, and departures from the typical pattern often have extra morphological marking and are prone to be reinterpreted as “new” cases. Data largely from Yidiny and other Australian languages, but Uto-Aztec and Eastern Pomo (mistakenly identified as Penutian) are discussed.]

Michael Fortescue, “Eskimo Influence on the Formation of the Chukotkan Ergative Clause” (369-409) [Close inspection of ergative clause structure in the Chukotkan languages (Chukchi, Koryak, Kek, Alutor) shows it to be typologically quite aberrant, with influence from neighboring Eskimo the most likely source. Earlier, all Chukotko-Kamchatkan languages had transitive paradigms of a non-ergative sort.]

RECENT DISSERTATIONS AND THESES

From Dissertation Abstracts International (DAI), volume 58(2) through 58(4), August - October 1997.

Ainsworth, Cynthia L. Ph.D., Indiana Univ., 1997. Alaskan Folklore and the American Philological Tradition. 254 pp. [Although the Americanist philological tradition—uniting ethnography, linguistic analysis, and poetics through the collection and analysis of indigenous traditional texts—has been much explored in the past decade, significant trends in the collection, publication, and analysis of Alaskan Native traditional narratives have gone unrecognized. A. examines early philological interest in Alaskan texts, giving special attention to the continuation of this philological tradition in Alaskan folklore studies in the past 30 years through the influence of ethnopoetics. DAI 58(3)1025-A. [Order # DA 97-27902]

Darnell, Michael E. Ph.D., Univ. of Wisconsin-Milwaukee, 1997. A Functional Analysis of Voice in Squamish. 273 pp. [The transitive and intransitive verbal morphology of Squamish (a Salishan language of British Columbia) presents certain problems for a traditional structural analysis. In part, these problematic analyses have stemmed from a structuralist approach to the data and to the category of grammatical voice itself. D. employs a functionally-based approach, defining grammatical voice semantically and pragmatically, and obtaining evidence for the analysis of Squamish voice from narrative texts and semantic information. DAI 58(3):842-A. [Order # DA 97-25481]

Echeverri, Juan Alvaro, Ph.D., New School for Social Research, 1997. The People of the Center of the World: A Study in Culture, History, and Orality in the Colombian Amazon. 425 pp. [The Witoto, Bora and Andoque-speaking groups that occupy the region between the Caqueta and Putumayo rivers in the Colombian Amazon call themselves “the people of the center.” E. suggests that this self-designation reflects an ideological construction of a new kind of “moral community” that is a result of the social disruptions of the last century. He explores this hypothesis through a collection of oral narratives. E. sees a “complex discursive process that reveals the tensions between an endogamic ethnic ideal and the homogenization brought about by historic changes and economic dependence.” DAI 58(4):1348. [Order # DA 97-30219]

Fitzgerald, Colleen M. Ph.D., Univ. of Arizona, 1997. O’odham Rhythms. 249 pp. [Analysis of the secondary stress patterns in Tohono O’odham, a Uto-Aztec language formerly known as Papago, reveals that the primary way to predict the stress pattern of a word is the morphology. Words may surface with varying stress patterns depending on the number of morasses, the presence of ephenetic vowels, or whether a word has been morphologically truncated. The theoretical goal of this dissertation is to propose an Optimality Theoretic model to account for how morphology influences stress, and to do this in a way that parallels the influence of weight upon stress. DAI 58(4):1260-A. [Order # DA 97-29454]

Hoffman, Charles M. Ph. D., Arizona State Univ., 1997. Alliance Formation and Social Interaction during the Sedentary Period: A Stylistic Analysis of Hohokam Arrowpoints. 664 pp. [H. applies a unified theory of artifact design to Hohokam arrowpoints to evaluate ethnolinguistic diversity and alliance structure among communities during the Sedentary Period (ca. 975-1125 A.D.) in south-central Arizona. Utilitarian arrowpoint styles point to three ethnically or linguistically distinct groups of toolmakers who were spatially segregated or disproportionately mixed throughout the study area. The distribution of decorative point styles suggests the presence of at least two or more alliance networks, each associated with one or more major regional centers. DAI 58(3):951-A. [Order # DA 97-26196]
Innes, Pamela J., Ph.D., Univ. of Oklahoma, 1997. From One to Many, From Many to One: Speech Communities in the Muskogean Stomdamente Population. 493 pp. [The Muskogean stomdamente population (defined by participation in the stomdamente religion and, for most people, a Muskoke [Creek], Seminole, or Yuchi identity) is both socially distinct from other Muskogean populations and heterogeneous. Four orders of speech communities were found to exist: the lowest-order, made up of individual grounds (though these were not found to exist among the Yuchi), the penultimate-order, made up of ground clusters, an intermediate-order tribally-based speech community, and an intermediate-order language-based speech community. DAI (58):3:844-A. [Order # DA 97-24423]

King, Kendall A., Ph.D., Univ. of Pennsylvania, 1997. Language Revitalization in the Andes: Quichua Instruction, Use, and Identity in Saraguro, Ecuador. 368 pp. [K. examines the process of Quichua language revitalization in two Ecuadorian communities. Qualitative data were gathered during a year of observations in schools and homes, and interviews with community members, teachers, and political leaders. The data reveal that Quichua is used and valued in distinct ways in each Saraguro community and school, and that attitudes and use of Quichua are further complicated by the varied distribution of two varieties of Quichua. In neither community is school instruction or home exposure sufficient to allow for Quichua acquisition. DAI 58(3):706-A. [Order # DA 97-27250]

Martin, Gary J., Ph.D., UC-Berkeley, 1996. Comparative Ethnobotany of the Chinantez and Mixe of the Sierra Norte, Oaxaca, Mexico. 960 pp. [M. describes the ethnobotanical classification systems of Santiago Comaltepec (a Chinantez municipality that covers a broad range of tropical and temperate vegetation types) and Totontepec (a Mixe municipality centered in the humid montane cloud forests). Differences between the Chinantez and Mixe systems, as well as minor variations from Berlin's general scheme of ethnomorphological classification, may be linked to the divergent cultural histories of the two groups, distinct patterns of access to vegetational zones and bothonal resources of the Sierra Norte, and idioglosyncratic modes of naming and categorizing plants in the Otomi, Mixe, and Zoquean languages. DAI 58(2):499-A. [Order # DA 97-23102]

Still Smoking, Dorothy M., Ed.D., Montana State Univ., 1997. Tribal Education: A Case Study of Blackfeet Elders. 152 pp. [S.S. describes the perceptions of 20 Blackfeet elders about (a) what constitutes traditional Blackfeet knowledge, and (b) how they believe this knowledge should be passed on through formal and informal institutions. In their view the future of Blackfeet people depends on restoring language use through children. They recommend restructuring formal educational systems to include language training, continuing to involve community-based programs in language restoration, and involving parents and elders in language implementation programs. DAI 58(4):1179-A. [Order # DA 97-29970]

Wilson, Darryl Babc., Ph.D., Univ. of Arizona, 1997. Remove Them Beyond the West. 248 pp. [A fragment of the history of the Iss (Achomawi) and Aw'lce (Arsugewi) tribes of northeastern California, based on a narrative about Nee Denice ("Sampson Ulysses Grant"), an Aw'lc person born on Lost Creek in the Hat Creek area, told by Lela Grant Rhoades to linguist Bruce Nevin in 1972. DAI 58(4):1427-A. [Order # DA 97-29501]

A number of older theses and dissertations submitted to the University of Chicago have recently been made accessible through UMI. Of particular interest to Americanists are the following:


Hojier, Harry. Ph.D., 1931. Tonkawa, an Indian Language of Texas. [ADD, VOL. S0330] [Order # T-08576]


Wick, Stanley. M.A. 1951. Phonemics of the Quiche Language. 96 pp. [ADD, VOL. S0330] [Order # TM13398]

Copies of most of the dissertations and theses abstracted in DAI and MAI can be purchased, in either microform or xerox format, from University Microfilms International, PO Box 1346, Ann Arbor, MI 48106-1346. The UMI order number is given at the end of the entry. Microform copies are $32.50 each, xeroxed (paper-bound) copies are $36 each (to academic addresses in the US or Canada). Note that these prices are revised frequently, and postage is extra. Orders and inquiries may be made by telephoning UMI's toll-free numbers: 1-800-521-3042 (US); 1-800-343-5299 (Canada). Orders can also be placed at UMI's website: www.umic.com/hp/Support/DServices/]

NEW MEMBERS/NEW ADDRESSES

[Although the Society's hardcopy Membership Directory is printed only once a year, in January, the Newsletter lists new members and changes of address every quarter. Please note that these lists are not cumulative from issue to issue. An electronic version of the Membership Directory, available at the SSIA Website, is kept current.]

New Individual Members (July 1 to September 30, 1997)

Bender, Margaret — Dept. of Anthropology, Univ. of Oklahoma, 455 W. Lindsey, Rm. 521, Norman, OK 73019 (mcbender@ou.edu)

Culy, Christopher — Linguistics Dept., Univ. of Iowa, Iowa City, IA 52242 (chris-culy@uiowa.edu)

Dreher, Gudrun — Green College #109, 6201 Cecil Green Park Road, Vancouver, BC V6T 1Z1, CANADA (gudrund@unixg.ubc.ca)

Gallejones, Roberto Hernández — c/o Mugakoa 9, 5° Centro, E-48920 Portugalete (Vizcaya), SPAIN (ayunta01@xarenet.es)

Ghezzi, Rizzi Wilson — Baker Library, HB 6025, Dartmouth College, Hanover, NH 03755 (ridie.w.ghezzi@dartmouth.edu)

Gonzalez, Hbez — Dynamique du Langage, MRASH, 14 Ave. Berthelot, 69363 Lyon cedex 07, FRANCE (hbez.gonzalez@mrash.fr)

Gómez de Garcia, Jule — 2634 S. Oakland St., Aurora, CO 80014 (garciajim@spot.colorado.edu)

Grondona, Verónica M. — Dept. of Linguistics, CL 2816, Univ. of Pittsburgh, Pittsburgh, PA 15260 (veronica@verb.linguist.pitt.edu)

Guillaume, Antoine — Dept. of Linguistics, Univ. of Oregon, Eugene, OR 97403 (antoine@darkwing.uoregon.edu)

Holinger, J. David — Dept. of German, 818 Van Hise, 1220 Linden Dr., Univ. of Wisconsin Madison, WI 53706 (djholin@students.wisc.edu)

Muscavitch, Frederick — 492 Airport Drive, Oneida, WI 54155 (frmscavitch@one.net)

Scolari, Mark — 1274 North Negley Ave., Pittsburgh, PA 15206 (mscolari@verb.linguist.pitt.edu)

St. Clair, Robert N. — Dept. of English, Univ. of Louisville, Louisville, KY 40292 (mscolari@earthlink.net)

Steigman, Ray & Dee — Kamarang Post Office, Upper Mararuni, GUYANA
Thompson, LeAnne — 2082 S. Oneida St., Green Bay, WI 54304
Zhang, Jie — Dept. of Linguistics, UCLA, 405 Hilgard Ave., Los Angeles, CA 90095 (zhang@ucla.edu)

Changes of Address since July 1, 1997 [Changes in e-mail address only are not noted here; a list of recent e-mail address changes is included in the SILA Bulletins that are distributed on the Internet.]

Aberle, David — 2580 Tolmie St., Ste. 601, Vancouver, BC V6R 4R4, CANADA (aberle@unixg.ubc.ca)
Altman, Heidi — 9237 Greenback Lane, #161, Orangevale, CA 95662 (hamaltan@ucdavis.edu)
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Benedicto, Elena — Department of English / IP Linguistics, 324 Heavillon Hall, Purdue Univ., W. Lafayette, IN 47907-1356 (benedicet@omni.cc.purdue.edu)
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Cumberbatch, Linda A [formerly Linda Simpson] — 417 N. Indiana Ave., Bloomington, IN 47408 (lcumber@indiana.edu)
Emananian, Michele — Five College Center, 997 Sprt. St., Amherst, MA 01002 (emananian@amherst.edu)
Fitzgerald, Colleen M. — Dept. of Linguistics & Language Development, One Washington Square, San Jose State Univ., San Jose, CA 95192-0993 (cfitz@esmail.sjsu.edu)
Grant, Anthony P. — Dept. of Social Anthropology, Univ. of St. Andrews, St. Andrews, Fife KY16 9AL, SCOTLAND (apg@st-andrews.ac.uk)

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Hinkson, Mercedes Quercy — Secretarum Cultural Education Society, 345 Yellowhead Highway, Kamloops, BC V2H 1H1, CANADA (hinkson@sfu.ca)
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Jeanne, LaVerne M. — 3055 Natalie St., Reno, NV 89509 (jeanne@unr.edu)
Karttunen, Frances — Renvall Institute, P.O. Box 59, FIN-00014 University of Helsinki, FINLAND (for the academic year 1997-98) (frances.karttunen@helsinki.fi)
Kersner, Tiffany Lynne — 1906 S. Walnut, Apt. A, Bloomington, IN 47401 (tkersner@indiana.edu)
Läders, Ulrich J. — c/o LINCOM EUROPA, Paul Preuss Str. 25, D-80995 München, GERMANY (lincom.europa@t-online.de)
Maffi, Luisa — Dept. of Psychology, Northwestern Univ., 102 Swift Hall, 2029 Sheridan Road, Evanston, IL 60208-2710
Milne, Derek — P. O. Box 3705, Shiprock, NM 87420 (dmilne@shiprock.ncc.cc.nm.us)
Moll-Collopy, Laura — 3937A E. Mabel St., Tucson, AZ 85712-1383 (mollcollopy@aruba.cit.arizona.edu)
Nakayama, Tosihide — Dept. of Linguistics, Montclair State University, Upper Montclair, NJ 07043 (nakayama@alpha.montclair.edu)
O'Connor, Michael P. — Dept. of Semitism, Catholic University of America, Washington, DC 20064
Rijkhoff, Jan — c/o Prof. Johanna Seibt, Dept of Philosophy, 316 Waggener Hall, Univ. of Texas-Austin, Austin, TX 78712-1180 (jan.rijkhoff@let.uva.nl)
Sinkin, Joel — 40 Matheson Ave. E., Winnipeg, Manitoba R2W 0B9, CANADA (jsige@cnuniv.cuny.edu)
Simpson, Linda: See Cumberland, Linda
Slate, Clay — 3501 E. Main St., Suite #204, Farmington, NM 87402 (eslatejr@cyberport.com)

Thode, Charles H. — 11341 86th St., Willow Springs, IL 60480-1047 (thode0001@gold.tcom.net)
Wodarg, Anke — Dept. of Linguistics, Douglass 200 East, Univ. of Arizona, Tucson, AZ 85721 (awodarg@u.arizona.edu)

REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for Studies in American Indian Literatures (SAIL), an affiliate of the Modern Language Association. For information, contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173.

SAIL. Notes. Newsletter of the Association for the Study of American Indian Literatures. Appears 3 times a year. Editor: Michael Wilson, D of English, U of Wisconsin-Milwaukee, PO Box 413, Milwaukee, WI 53201. Subscription by membership in the Association for Studies in American Indian Literatures (SAIL), see above.


ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. The 1997 meeting was held at the U of Oregon, Eugene, May 17-18. The 1998 meeting will be held on the Sarcee Reserve, Calgary, Alberta. Contact: Gary Donovan, 6315 Dalby Rd. NW, Calgary, Alberta T3A 1M6, Canada (donovan@acs.ucalgary.ca).

ANIC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (tel: 907/474-7874; fax: 907/474-6586; e-mail: fyanlp@aurora.alaska.edu).

Journal of Navajo Education. Interdisciplinary journal published three times annually, devoted to the understanding of social, political, historical, linguistic, and cultural dimensions of Navajo schooling. $15/year for individuals, $25/year for institutions. Editor: Daniel McLaughlin, Office of Teacher Education, Navajo Community College, Tsaile, AZ 86556 (djmelc@aol.com).

Inuit Studies Conference. The next conference (the 11th) will be held at the Kuantaq Center for Performing Arts, Nuuk, Greenland, Sept. 23-27, 1998. Contact: ISC-Organizing Committee, PO Box 1628, DK-3900 Nuuk, Greenland (tel: +299-245666; fax: +299-247111; e-mail: isc98@gs.gl). and

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. $40 Can (in Canada) or $40 US (elsewhere) for individuals; $25 Can/US for students; $65 Can/US for institutions. Address: Pavillon Jean-Durand, Université Laval, Québec, Canada G1K 7P4 (tel: 418/656-2353; fax: 418/656-3023; e-mail: ant@ant.ulaval.ca).
ALGONQUIAN/IROQUOIAN

Algonquin Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1997 (29th) conference was held at Lakehead U, Thunder Bay, Ontario (see "News from Regional Groups"). The 1998 conference will meet at Harvard U, Cambridge, MA, Oct. 22-25. Contact: Karl V. Teeter (kvt@fas.harvard.edu).

Papers of the Algonquian Conference. Current issue: vol. 26 (Winnipeg, 1994), $48. Back issues available: vols. 8, 12, and 16, $24 each; vols. 21, 22, and 23, $32 each; and vol. 25 (including a separate index to the series), $48. The 24th Conference (1992) is out of print. Prepaid personal orders are discounted at $18, $24, and $36. Write: Algonquian Conference, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (pentrland@ccm.umanitoba.ca). Prices are in $Canadian to Canadian addresses, $US to all other addresses.


Algonquian and Iroquoian Linguistics. Newsletter. Four issues per year. $12/year (US & Canada, US dollars to US addresses); write for rates to other countries. Editor: John Nichols, Native Studies, Argue 532, U of Manitoba, Winnipeg, Canada R3T 2N2 (e-mail: jnichol@ccm.umanitoba.ca).

EASTERN CANADA

Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA). General linguistics conference, annually in early November. Papers on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) welcome. Annual conference proceedings and journal Linguistica Atlantica. The 1997 meeting will be held in Halifax, NS, Nov. 7-8, at Mount Saint Vincent U. Contact: Marie-Lucie Tarpent, D of Modern Languages, Mount Saint Vincent U, Halifax, NS, Canada B3M 2J6 (marie-lucie.tarpent@msvu.ca).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 1997 Conference was held at Peninsula Community College, Port Angeles, WA, August 7-9. Conference website: www.cas.unt.edu/~montler/isnl.htm.

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Usually meets annually in the fall, but the 1997 meeting will be delayed to Feb. 27-March 1, 1998, and will meet at San Francisco State University, Seven Hills Guest Center. Contact: Lee Davis, Anthropology, SFSU, San Francisco, CA 94132 (e-mail: leedavis55@aol.com).


Native California Network. Clearinghouse for private and public funding of various activities in support of the preservation of Native California languages and cultures. Contact: NCN, 1670 Bloomfield Rd, Sebastopol, CA 95472 (tel: 707/823-7553; e-mail: ncn@ap.net).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Most recent meeting: May 1997, in Wayne, Nebraska.

Mid-America Linguistics Conference. General linguistics conference, held annually in the Plains states, usually with sessions devoted to American Indian languages. 1997 meeting: U of Missouri-Columbia, Oct. 24-25, with special session on the Comparative Siouan Dictionary. Contact: Louanna Furbee, Linguistics, U of Missouri, Columbia, MO 65211 (anthnlf@showme.missouri.edu).

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. General linguistics conference, with strong emphasis on studies of the indigenous languages of N Mexico and the adjacent US. Most recent meeting: Hermosillo, Sonora, Nov. 1996. Contact: AP 793, U de Sonora, Hermosillo, Sonora, 83000 México (fax: 91-62-13-52-91; e-mail: linguista@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. The 1997 meeting was held June 20-21 in Hermosillo, Sonora. Contact: José Luis Motezuma (e-mail: vaquero@rtv.uson.mx).


Kiowa-Tanoan and Keresan Conference. Linguistics. Meets annually in the summer, usually at the U of New Mexico. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

Tlaxcalan. Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Investigaciones Filológicas, UNAM, 04510 Mexico, DF.

MIXTEC STUDIES

The Mixtec Foundation. Sponsors annual conference in March (Mixtec Gateway) on all aspects of the life of the Mixtec people of Oaxaca, with special focus on the Mixtec codices. Contact: Nancy P. Troike, P.O. Box 5587, Austin, TX 78763-5587 (tel: 512/452-1537).

MAYAN

Congreso de Estudios Mayas. Annual meeting in Guatemala. The 1997 meeting took place at the U Rafael Landivar, Guatemala City, August 6-8. Contact: Lomay, OKMA, a/c CIRMA, Apdo 336, La Antigua, Guatemala (e-mail: OKMA@guate.net; include "Lomay" in the subject line).

Mayan Linguistics Newsletter. $5/year to US ($8 foreign air mail). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685. Make checks payable to the editor.

Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas. An annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing), usually during the first half of March. Contact: Peter Keefer, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (tel: 512/471-6292; e-mail: mayameet@ccwf.cc.utexas.edu).

CENTRAL AMERICA


SOUTH AMERICA

Journal of Amazonian Languages. Papers on the languages of lowland Amazonia. One issue/year. $25 (plus postage and handling). Contact: D of Linguistics, U of Pittsburgh, Pittsburgh, PA 15260 (anderson@pupdog.isp.pitt.edu).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOL (the Brazilian MLA); circulates newsletter. Contact: Leopoldina Araújo, Rua Aurentina Rocha 401, 66023-120 Belém-PA, Brazil (leomaria@suprinidad.com.br).

Correo de Lingüística Andina. Newsletter for Andeanist linguists. $4/year. Editor: Clodado Soto, Center for Latin American & Caribbean Studies, U of Illinois, 910 S 5th St #201, Champaign, IL 61820 (s-soto3@uiuc.edu).

The Aymara Foundation. Assists literacy programs in Peru and Bolivia. Membership $20/year (students $10). Address: P. O. Box 101703, Fort Worth, TX 76109.

GENERAL LATIN AMERICA

Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA). Newsletter; Annual Symposium, usually in the Spring. For information: Mary H. Preuss, President, LAILA/ALILA, Pennsylvania State U, McKeesport, PA 15132-7698.


International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and South American languages. The 1997 ICA was held in Quito, Ecuador (see “News & Announcements” above). The next (50th) ICA will be held in Warsaw, Poland, in July, 2000.

AEA Publications in Amerindian Ethnolinguistics. French monograph series, mainly on S American languages; also a journal, Amérindia. For further information contact: Association d’Ethnolinguistique Amérindienne, U.A. 1026 C.N.R.S., 44 rue de l’Amiral Mouchet, 75014 Paris, FRANCE. In N America: Guy Bucholtzer, 306 - 2621 Quebec St., Vancouver, BC V5T 3A6, CANADA.

Ibero-Americanisches Institut. German non-university institution with an important library on all matters relating to Latin America. Publishes various monograph series and a journal, Indiana, devoted to the indigenous languages and cultures of the Americas, and sponsors some non-fieldwork research activities. Contact: Ibero-Americanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY.

SIL Publications in Linguistics. Grammars, dictionaries, and other materials on numerous American Indian languages, particularly those of Central and South America, prepared by members of the Summer Institute of Linguistics. For a catalogue, write: International Academic Bookstore, SIL, 7500 W Camp Wisdom Rd, Dallas, TX 75236

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

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Articles of Incorporation
of
Society for the Study of the Indigenous Languages of the Americas

[Filed in the office of the Secretary of State of the State of California, September 12, 1997.]

1. The name of this corporation is SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS.

2. This corporation is a nonprofit, public benefit corporation and is not organized for the private gain of any person. It is organized under the Nonprofit Public Benefit Corporation Law for public and charitable purposes.

3. The specific purpose of this corporation is to provide for the advancement of the scientific study of the indigenous languages of North, Central, and South America.

4. The name and address in the State of California of this corporation’s initial agent for service of process is John T. Feeney, 434 7th Street, Eureka, California 95501.

5. This corporation is organized and operated exclusively for charitable, scientific, literary, or educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code.
6. No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.

7. The property of this corporation is irrevocably dedicated to the purposes set forth in Article 5, above, and no part of the net income or assets of this corporation shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private person.

8. Upon the dissolution or winding up of the corporation, its assets remaining after payment, or provision for payment, of all debts and liabilities of this corporation shall be distributed to a nonprofit fund, foundation, or corporation which is organized and operated exclusively for the purposes set forth in Article 5, above, and which has established its tax exempt status under Section 501(c)(3) of the Internal Revenue Code.

VICTOR K. GOLLA, Incorporator