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SSILA BUSINESS

SSILA Elections

Individual members of SSILA will receive a ballot for the 1999 elections either with this issue of the Newsletter or in a separate mailing by November 15. To be counted, completed ballots must be received at the SSILA office by Friday, December 31, 1999.

Program of the Winter Meeting

Fifty-eight papers are scheduled for presentation at this year’s winter meeting of SSILA, which will be held January 7-8, 2000, jointly with the Annual Meeting of the Linguistic Society of America at the Palmer House Hilton Hotel, Chicago, Illinois. The meeting has been organized into 10 sessions, in five timeslots, beginning Friday morning, January 7, and ending Saturday afternoon, January 8. The Saturday morning sessions will end at 10:40 to allow participants to attend the SSILA Annual Business Meeting at 11 am.

In addition to regular sessions, SSILA is also co-sponsoring (with the LSA) a special symposium on Field Relationships: Balancing Power and Priorities in Language-Based Fieldwork, organized by Megan Crowhurst. This symposium has been scheduled for 8 pm Friday evening, January 7, following the LSA Business Meeting.

Friday, January 7


II-B. Syntax I (11:00 am-noon). Phil LeSourd, “Problems for the Pronominal Argument Hypothesis in Maliseet-Passamaquoddy”; Rusty Barrett, “Definiteness and word order in Sipapapense Maya”; and Eleanor M. Blain, “Cree nominal clauses as subordinate clauses?”


Special symposium: Field Relationships: Balancing Power and Priorities in Language-Based Fieldwork (8:00-11:00 pm). (Co-sponsored by LSA and SSILA). Participants: Megan Crowhurst (organizer), Colette Grinevald, Keren Rice, Mary Ann Williford, Bret Gustafson, Barbara Meek, Jacqui Messing, Jane Hill, and Jessie Little Dove Fermino.
**CORRESPONDENCE**

**Slave grammar out of print**

June 30, 1999

We would like to inform you that unfortunately the book *A Grammar of Slave*, by Keren Rice, which has been offered to SSILA members for US $40, is now out of print. We have received two orders for this book recently, and only the first could be filled, with the very last copy.

A possible reprint of this title is still under consideration. As soon as a decision has been made, we will let you know immediately.

— Annette Hemmati
Mouton de Gruyter
Postfach 303421, D-10728 Berlin, Germany
(mouton@degruyter.de)

**Translations requested**

July 22, 1999

I am preparing for publication a polyglot compilation of the most popular poetry in Polish literature, the first 15 verses of *Pan Tadeusz* by Adam Mickiewicz. So far I have received 50 translations, but none in native languages of the Americas. May I ask you for help in contacting motivated specialists? I can be reached by e-mail at the address below. You may also want to visit my web site on Mickiewicz (http://www.ccr.jussieu.fr/mickiewicz.200).

— Dr. Z. W. Wolkowski
(zzw@ccr.jussieu.fr)

**MPI in Leipzig open to cooperation on VW grants**

July 24, 1999

As some of you may already know, the Volkswagen-Stiftung (Volkswagen Foundation) has recently announced a new program on the documentation of endangered languages and is soliciting applications for project grants. Information on the program is available on the internet (so far apparently only in German) at the address:

http://www.volkswagen-stiftung.de/infotext/infodoku.htm

The responsible person at the VW-Stiftung is Dr. Vera Szoelloessi-Brenig, e-mail <szoelloessi@volkswagen-stiftung.de>.

The main reason for this message is to draw your attention to one point in the announcement, in the first paragraph of section VII. Here it is said that applications from abroad are treated equally with those from Germany, but that applicants from abroad are expected to develop institutional cooperation with individual scientists or scientific institutions in Germany. The Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology, which has the documentation of endangered languages as one of its areas, would be happy to consider cooperation with applicants from outside Germany who are seeking such a link.

— Bernard Comrie, Director
Dept. of Linguistics, MPI for Evolutionary Anthropology
Inselstrasse 22, D-04103 Leipzig, Germany
(comrie@eva.mpg.de)
http://www.eva.mpg.de/linguist.html

**Ideas needed for freshman seminar**

August 20, 1999

In the Spring, I’ll be teaching a “freshman seminar” entitled “Native American Languages in the U.S.” These seminars have a two-fold purpose at our institution, engaging new students in a field of study and introducing them to research, especially Web pages, etc. Given the students’ lack of prior experience (there is never a prerequisite for any of these courses) and the short time frame, there is no way to actually have a seminar on this subject. My plan so far is to introduce them to the diversity of Native American languages, some of the history of Native peoples, and issues surrounding language death and revival programs. I would appreciate any ideas that folks have about additional content, remembering that this course is somewhat of a popularization of the subject, and would especially appreciate information about Web sites and other on-line sources of information. If anyone would be interested in seeing the end product, please let me know. Thanks.

— Mike Darnell
Dept. of English, University of Wisconsin-Milwaukee
(darnell@uwm.edu)

**Bow-wow**

October 6, 1999

I’ve received a peculiar request from a woman who’s writing a children’s book about animal sounds. She would like to know how the sounds of certain animals are said in a wide variety of languages, including Native American languages. For instance, the written English renditions of the sounds a dog makes are “woof-woof,” “arf-arf,” and “bow-wow.” So she
wants some sounds from different Native languages for the following animals: dog, pig, rooster, chicken, horse, bird, frog, and cat. Anyone want
to contribute to this? If so, please send your remarks to me, and I will
forward them to her. Thanks.

— Beverly Slapin
Oyate
2702 Mathews St., Berkeley, California 94702
(oyate@oyate.org)

NEWS AND ANNOUNCEMENTS

Foundation for Endangered Languages (UK) Accepting Grant Proposals

The Foundation for Endangered Languages (FEL) is now accepting
proposals for projects that will support, enable or assist the
documentation, protection or promotion of one or more endan-
ergized languages.

A form for submissions, which specifies the content of appropriate propos-
ales, is accessible at FEL’s web-site (http://www.bris.ac.uk/Depts/Phi-
losophy/CTLL/FEL/). It may also be obtained by mail from Chris-
topher Moseley at: 2 Wambourn Lane, Nettlebed, Oxfordshire RG9 5AH
England (fax +44-1491-641922; e-mail: chris_moseley@mor.bbc.co.uk).
All proposals must be submitted on this form, to ensure comparability
(although see note 4 below).

The deadline for proposals to be considered in the current round is
October 31, 1999. By that date, proposals and supporting materials must
reach Chris Moseley, at the address specified in the form. The FEL
Committee will announce its decision before December 31, 1999.

Please note:

1. The Foundation’s funds are extremely limited and it is not anticipated
   that any award will be greater than $1,000 (US). Smaller proposals stand
   a better chance of funding.

2. Where possible, work undertaken within endangered language communi-
   ties themselves will be preferred.

3. The Foundation for Endangered Languages (FEL), a UK organisation,
   should not be confused with the Endangered Language Fund (ELF), based
   at Yale. The ELF is also accepting proposals at this time, but on a different
timescale (see their website at http://www.ling.yale.edu/~elf/). It is per-
fectly possible (and has indeed occurred in the past) that the same project
   can be partially funded by both FEL and ELF.

4. Those who have already submitted proposals to FEL speculatively
   should contact Chris Moseley to confirm what information, if any, still
   needs to be submitted. The form should be used to submit this additional
   information.

Update on Latin American Group

Below is an update (sent us by Marília Facó Soares, Universidade
Federal do Rio de Janeiro) on the Grupo Permanente para el
Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de
América Latina (A.L.A.L.). It reports on the meetings that took
place in Lima and Santiago within the context of the I Congreso
sobre lenguas indígenas de Suramérica, and the XII Congress of the
Latin American Association of Linguistics and Philology, respec-
tively.

NOTICIAS DE A.L.A.L.: Los congresos de Lima y Santiago

Con ocasión del I Congreso sobre Lenguas Indígenas de Suramérica,
levado a cabo en Lima entre el 4 y el 6 de agosto, así como del XII
Congreso de la Asociación de Lingüística y Filología de América Latina,
realizado en Santiago de Chile, miembros fundadores del Grupo Perma-
nable para el Estudio de la Lenguas Indígenas de las Áreas Lingüísticas
de América Latina (A.L.A.L.) contaron con el beneficio de espacio con-
cedido por los organizadores de ambos congresos para presentar, explicar,
discutir aspectos relativos a la constitución, objetivos y tareas pendientes
del grupo. Asimismo se definieron más coordinadores áreas y se perfe-
charon medidas para la consolidación del grupo como vehículo de los
investigadores en lenguas indígenas latinoamericanas.

En Lima:

En Lima L. Seki, D. Quesada, A. Corbera y M. Facó Soares presentaron
A.L.A.L. ante una concurrida asistencia. Se escucharon pareceres de
personas de diversas orientaciones académicas, profesionales y docentes,
cuyo común denominador es precisamente el interés en las lenguas
indígenas. La gran diversidad de orientaciones y orígenes de los partici-
pantes hizo que el tiempo asignado se consumiera en la presentación y
especificación de los intereses de A.L.A.L.; ello impidió que se realizaran
actividades mas concretas como la definición de coordinadores áreas y
otras tareas. No obstante, se logró levantar una lista de participantes
con sus direcciones, con el fin de ir perfilando una especie de directorio, tarea
que como se vera mas abajo se definió como prioritaria en Santiago. De
igual manera, se definieron dos coordinadores áreas:

Ana Fernández Garay, Universidad de Buenos Aires (anafg@
ciudad.com.ar). Área: Pampeana patagónica
Ana Gerzenstein, Universidad de Buenos Aires (casandra@
infloria.com.ar). Área: Chaco-pampeana

En Santiago:

La presentación de A.L.A.L. en este congreso se realizó dentro del marco
de un “Encuentro de Investigadores”, actividad auspiciada y promovida
por los organizadores del congreso y que con el paso de los años se ha
hecho parte integral de los congresos de la Asociación. En el Encuentro,
oficialmente conducido por L. Seki, se dio lectura a un trabajo de investi-
gación realizado por L. Seki sobre los pormenores de la investigación en
lenguas indígenas en Brasil. El texto sirvió de base para conducir la
discusión que lideraron L. Seki, D. Quesada y M. Facó Soares. Entre las
medidas concretas a que se llegó en este encuentro esta la decisión
unanimidad de los participantes de señalar como tarea inmediata y como paso
esencial para realizar los objetivos fundamentales de A.L.A.L. la creación de
un banco de datos, o directorio, una especie de “quien es quien” en la
investigación lingüística sobre las lenguas indígenas de América Latina.
Seguidamente se decidió que esa decisión se presentara como propuesta
para aprobación en la Asamblea General de la Asociación (ALFAL). En
dicho foro se informo acerca del encuentro y se presentó la propuesta, la
cual fue acogida por la Asamblea General, proponiendo esta última a los
miembros del Grupo Permanente que elaboraran la propuesta a manera de
proyecto para ser apoyado logistico y económicamente por ALFAL.

Este primer paso es fundamental en la consolidación del Grupo Perma-
nente. Y sirve de base para la creación de un(os) archivo(s), objetivo
primordial de A.L.A.L., pues es con base en la información recogida que
se empezaría a recopilar material concreto. Así pues, por ahora queda
pendiente la elaboración del proyecto del Banco de Datos para someter a
la directiva de la Asociación de Lingüística y Filología de América Latina.
Los interesados pueden ponerse en contacto con los coordinadores areales. Si tienen duda de la afiliación areal de la lengua o familia de lenguas con que trabajan contacten a los coordinadores:

**J. Diego Quesada** (dquesada@chass.utoronto.ca) Area: Mesoamérica, Intermedia, Caribe

**Angel Corbera M.** (angel@obelix.unicamp.br) Area: Peruana

**Marilia Facó Soares** (marilia@acd.uf.rj.br) Areas: Amazónica, Brasileña Oriental

**Ana Gerzenstein** (casandra@infovia.com.ar) Area: Chaco-pampaune

**Ana Fernández G.** (anafg@ciudad.com.ar) Area: Pampaeno-patagónica

**Lucía Golluscio** (lag@filo.uba.ar) Areas: Surandina, del Fuego

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**Call for Participation in ICA Symposium** (Warsaw, July 10-14, 2000)

En el marco del próximo 50 Congreso Internacional de Americanistas a celebrarse en la ciudad de Varsovia del 10 al 14 de julio del 2000, estamos organizando el simposio “Las Lenguas Indoamericanas y sus Hablantes ante el Nuevo Milenio.”

Los objetivos principales de este simposio son los de establecer un foro de discusión y análisis acerca de los problemas concernientes al desarrollo de las lenguas indoamericanas y al futuro de las comunidades lingüísticas en contacto con otros grupos dominantes. Se tratarán cuestiones teórico-metodológicas, así como aquellas relativas a la situación socioeconómica de sus hablantes, con miras al nuevo milenio.

Temas a cubrir:
- El estado actual y perspectivas de la descripción de las lenguas nativas del continente americano.
- Teorías y métodos del trabajo lingüístico.
- Estudios inter- e transdisciplinarios (de los campos de la sociología, la antropología, la educación y la computación).
- La investigación ante las agencias de gobierno, la comunidad lingüística y la ética.
- Las lenguas indígenas ante la globalización. Peligro de extinción.

**Las propuestas de ponencias tendrán una extensión máxima de 250 palabras. La fecha límite para la aceptación de propuestas es el 15 de diciembre de 1999.**

Para mayor información sobre el Congreso, consultar la página de la red: [http://www.ccsla.ci.uw.edu.pl/50ICA](http://www.ccsla.ci.uw.edu.pl/50ICA)

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Atentamente,

- **Ramón Arzápalo Marin**, Coordinador (UNAM) (arzapalo@servidor.unam.mx)
- **Annette Veerman-Leichsenring**, Co-Coordinadora (Universidad de Leiden) (leichsenring@pmail.leidenuniv.nl)
- **William Hanks**, Co-Coordinador (Northwestern Univ.) (wfhanks@nwu.edu)

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**The Indigenous Language Institute/IPOLA**

The Institute for the Preservation of the Original Languages of the Americas (IPOLA) is beginning a project (“The Indigenous Language Institute”, IIL) to centralize crucial information on indigenous language programs in North America. The goal is to enable indigenous communities to share and learn from each other to make their programs even more effective. The project is being directed by an oversight committee chaired by Akira Yamamoto, University of Kansas.

Many communities are now looking for ways to revive, (re)vitalize, and stabilize their heritage languages. Other communities have already experimented with many different types of language programs, but there is no composite data on what these programs are, what problems and issues surround a program, how a program is operated, what needs there are in existing programs, and how a community goes about setting a program up.

The purpose of this data collection project is to gather information from as many different types of programs as possible, analyze their common methods, processes, effectiveness, and problems/issues, and create an organized data base. The information then will be disseminated to a wide range of communities and individuals who plan to create new programs.

IPOLA would like to request your assistance in (1) identifying language programs, either community-based or (tribal/private/public) school-based, and (2) getting specific information (see the topics below). Working from recommendations provided by linguists, educators, and tribal leaders, we will contact a number of programs and make arrangements for our two graduate student researchers (Mary Linn and Sheliah Nicholas) to make site visits. The result of each visit will be a report about the program, and a draft will be shared with the individuals Mary and Sheliah have met with for comments or modifications. IPOLA wants to make sure that the information is accurate and that it can be shared with other Native American communities.

The first phase of the project will be restricted to language programs in the United States. Thereafter (in about 8 to 12 months) IPOLA anticipates expanding the coverage to Canada.

Thanks to all in advance for their willingness to assist us in this important project. All responses should be directed to: Inee Yang Slaughter, Executive Director, Institute for the Preservation of the Original Languages of the Americas, 560 Montezuma #201-A, Santa Fe, New Mexico 87501 (ipola@ipola.org)

The following topics will be covered in the site visits:

1. Community profile: Location; Total population; Estimated number of speakers; Position of the language program in the community (degree of the community support -- including financial support)

2. Language program profile: (a) What is the language program? (b) How was the program established (e.g., as a part of the tribal school, of the public school, of the continuing education, etc.), and who was instrumental in establishing it (e.g., a language and culture department, a language committee, a volunteer/advocate group, a church group, etc.)?

3. The goal of the program: (a) Long range goal. (b) Immediate or specific objectives: what is aimed at and when it is to be accomplished. (c) How the specific objectives are to be accomplished (e.g., by teaching in a tribal school class, how often, how long for each session; by implementing a master-apprentice approach; etc.). (d) Who manages it (e.g. a designated tribal office, the Bilingual Education Unit in the school district, etc.) Also, who finances it (grant money from ANA, by the tribe, etc.).

4. Who are the teachers? How are teachers selected, recruited, and trained?

5. Who are the learners?

6. What materials are used? How are language materials prepared and produced? What are the materials (documentation, grammar, dictionary, books, interactive materials, photo-books, language tapes, language cards, etc.)?
7. Are there language researchers separate in addition to teachers? If so, how are they recruited and trained? What do they do? Do those researchers actively participate in the language program? How do they contribute to the goals of the program?

8. Are there curriculum and materials developers in addition to teachers? How are they recruited and trained? Have they developed any curriculum? How about language teaching materials?

9. Results: How long has the program been running? How have the objectives been accomplished? What has been effective?

10. Needs: What are the needs of your program? What would make your program more effective and successful?

11. Sharing: Can the curriculum, language teaching materials, or anything else be shared with other communities?

The field linguists are:

*Sheilah Nicholas* is a member of the Hopi Tribe in Arizona and a doctoral student in American Indian Studies at the University of Arizona. She participated in the American Indian Language Development Institute (AILDI) at the University of Arizona first as a student and then as a teaching assistant. She served as Coordinator of the Sixth Annual Stabilizing Indigenous Languages Conference (SILC) which AILDI hosted in conjunction with the 1999 summer institute.

*Mary S. Linn* is a Ph.D. candidate in Linguistics at the University of Kansas. She has been working with the Euche (Yuchi) community in Oklahoma since 1994. Mary has been involved in language maintenance and revitalization in Oklahoma through the Oklahoma Native American Languages Development Institute, the Euche Language Class of Sapulpa, and with the Oklahoma Native Languages Association. She has been one of the key participants in language workshops and training programs for Native language teachers in Oklahoma.

**NEWS BRIEFS**

*Shirley Silver* would like to thank readers of the *Newsletter* and others for their enthusiastic reception of the textbook that she co-authored with the late *Wick Miller, American Indian Languages: Cultural and Social Contexts* (University of Arizona Press, 1998). The book has proved so popular that the publisher has decided to issue a paperback edition next summer. It will be announced in the U of A Press’s Spring 2000 catalog (distributed early in January), and the paperback will be published in July, in time for fall classes.

*Jill Brody* delivered the Presidential Address at the 28th annual meeting of the Linguistic Association of the Southwest (LASSO) in San Antonio, Texas, October 1-3, 1999. Her topic was “From Conquistadors to Zapatistas: Language Change and Contact in Tojolobal.” It will be published in a forthcoming issue of LASSO’s journal, *Southwest Journal of Linguistics*.

*Uto-Aztecan specialist Jeff Burnham* has joined the University of Oklahoma Press as acquisitions editor for Native American and Latin American Studies. Jeff would be happy to hear from SSILA colleagues who might be interested in publishing their work through Oklahoma. He can be reached at the OU Press, 1005 Asp Avenue, Norman, OK 73029 (e-mail: jburnham@ou.edu).

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**NOTES & COMMENT**

*Brinhurst’s Haida: A Dissenting View*  
John Enrico*

Robert Brinhurst’s recent book, *A Story as Sharp as a Knife: The Classic Haida Mytellers and Their World* (Douglas & McIntyre, 1999), was favorably reviewed in a number of places, including the *SSILA Newsletter* (18.2, July 1999, p. 13), makes a useful contribution in bringing to light the Swanton-Boas correspondence during the period of Swanton’s work on Haida. It does not, however, competently or honestly fulfill its main purpose, the presentation and analysis of some Skidegate Haida texts collected by Swanton. It was published by a personal friend of the author and without (proper) peer review.

1. Where did Brinhurst’s Haida transcriptions and English translations really come from?

Brinhurst’s translations are reworkings of Swanton’s (1905) English translations in the case of those texts which have so far been published only by Swanton, and a reworking of the English translations of both Swanton (1905) and Enrico (1995) in the case of the Raven myth. Where Brinhurst tried to deviate from these sources, the results are absurd. Taking the dependence on Swanton’s translations first, there are around a dozen sentences per text in which Swanton’s (1905) errors of translation are copied by Brinhurst, often along with the former’s choice of words, e.g.,

1. Swanton, p.154: ‘Then one brought food in a small basket’; Brinhurst, p.86: ‘Food was brought out in a basket, they say’; corrected: ‘Then he (the husband of the abducted woman) gave out things ( unspecified) from a small bag, they say’ (next sentence reveals these things to be empty bivalve shells, not food).

2. Swanton, p.159: ‘He made holes in the cradle for fastening the ropes alongside of his legs’; Brinhurst, p.98: ‘He drilled holes for the laces to straighten the baby's legs’; corrected: ‘There was a single hole in the cradle, toward the legs, where the anchor line would be tied’.

For the Raven myth, however, Brinhurst often used Enrico’s translation instead of Swanton’s when the two differ, and often used Enrico’s choice of words, e.g.,

1. Swanton, pp.113-4: ‘Lo, a lake lay there. From it a creek flowed away in which was a fish trap. The fish trap was so full that it looked as if someone were shaking it’; Enrico, p.25: ‘What should be lying there but a lake! The salmon trap sat in the stream flowing out of it. The trap was going like someone who was shivering, the salmon in it were so many”; Brinhurst, p.233: ‘What did he find there but a lake! The salmon trap sat in the outflowing stream. The trap was shaking like someone who stands in the cold. It was full of salmon’.

2. Swanton, p.119: ‘I tell you, name him differently, lest the supernatural beings who are afraid to think of him (the bearer of that name) hear that a common child is so called’; Enrico, p.43: ‘say, name him differently! People might hear that she named a common child after a spirit that it is dangerous to even think of”; Brinhurst, p.243: ‘Well, name him something else! Word would surely get around that someone named her child for a god too dangerous to think of”.

* RR2 S1 C15, Oliver, BC V0H 1T0, CANADA (jensrico@igm.net). A longer version of this essay, with many more supporting examples for each of the criticisms listed, can be found on the web at http://www.Brinhurst.net
Turning to the transcriptions, Brighurst makes much of the fact that he has developed an orthography in which his snippets of Haida are given, and which he contrasts at length with other orthographies (see his Appendices 1, 2, and 5). For those texts which have so far been published only by Swanton, here again Brighurst merely converted Swanton’s broad phonetic transcription (Swanton 1901, 1905) into his own broad phonetic transcription, preserving Swanton’s errors, the most common of which were: (1) running together what are actually separate words, more rarely, separating the parts of a single word; (2) getting vowel length wrong; (3) omitting glottalization; (4) otherwise confusing similar consonants. To facilitate comparison of Brighurst’s and Swanton’s transcriptions, everything is written here in Brighurst’s orthography, even though it systematically errs in omitting vowels after the lateral consonants, in omitting glottal stop, and in other ways. Illustrating briefly,

1. Swanton, p.254: giistungadas; Brighurst, p.32: giistungadas; corrected: gi xindaas
2. Swanton, p.102: ga-itligestlaiyang; Brighurst, p.76: gaytligestlaayang; corrected: gay tilgisdaayang

The influence of Enrico’s transcription of the Raven myth is just as obvious as the influence of Enrico’s translation, e.g.,

2. Swanton, p.31: qaadaqghihsii; Enrico, p.34: kkaqtaghihlsii; Brighurst, p.237: kkattaghihlsi

Enrico 1995 was published for two reasons, first, to make available some corrected versions of the texts collected by Swanton written in an up-to-date morphophonemic writing system; and second, to make available new, more accurate translations of those texts. The reason for Brighurst’s redoing of Swanton’s transcriptions into his own orthography is less serious — it is simply that he is trying to look like a linguist, so as to lend some authority to the rest of the book. The need for correction of Swanton’s transcriptions has already been illustrated above — much of the material is in fact poorly transcribed and must be deciphered. Correction is impossible in most cases on the basis of Swanton’s materials alone, and one must turn to the still-living language. However, during the seventeen years since Brighurst began redoing Swanton’s texts, his contact with the Haida language has been through what is available in print plus Swanton’s notes and letters in various archives. Haida is still spoken, though fluent speakers are very old and very few. There remains in Skidegate today one old woman who used to hear stories from Swanton’s informant Walter McGreggor, and another has recently died. Brighurst has done in total approximately one hour’s fieldwork in Vancouver with the late Florence Davidson, a speaker of the Masset dialect. It is therefore impossible for him to correct Swanton’s transcriptions by himself.

2. Glosses, morphological analyses, etymologies

Brighurst’s pretense of linguistic expertise does not stop with a novel orthography; there are plenty of attempts at morphological and etymological analysis, most of which are worthless, e.g.,

1. The glosses ‘Charcoal Island’ (p.348), ‘Tallgrass River’ (p.350), ‘Big Inlet’ (p.343), ‘The lady with buck teeth’ (p.325), ‘Crabapple Town’ (p.461), ‘Trophy House’ (p.167), ‘Floppy Fin’ (p.238 et passim), among others, are nonsense.

2. P.55: dangghattlchattalgaa (properly, daangghattlchattalgaa) contains the verb danggha ‘bring food to give away (to the opposite moiety)’. The rest of the cited form consists in suffixes meaning ‘out of concealment’, ‘down’, and ‘present tense’. It is not the case that “dang” is a prefix “which points to the object” and contrasts with some prefix “git” “which points to the subject.” The latter so-called prefix is in fact the root of another verb gidghad which means ‘make it in direction’.

3. The quality of Brighurst’s attempts at translation

I remarked above that, besides being unable to correct Swanton’s translation errors, Brighurst very frequently deviates wildly from Swanton where the latter is substantially correct. There are around twenty instances of this per text, e.g.,

1. Swanton, p.264, ‘Now she [the older sister] agreed [with the protagonist]. “Even so, marry my younger sister”’, Brighurst, p.33: ‘And she [the younger sister] said that she [the younger sister] accepted him, they say’. Brighurst, p.265: ‘After he had gone on for a while, he came to someone who was looking upon himself for lice. Every time he turned around the lice fell off him’; Brighurst, p.37: ‘After walking awhile he came upon someone infected with lice. He was trying to catch the lice by turning around’.

2. Swanton, p.338-9: ‘Then he came to some women digging wild-clover roots’; Brighurst, p.126: ‘Now near gaydigha he met a group of women’; p.450, n.20: ‘In Swanton’s translation the women in this underwater world are digging wild clover roots. The Haida manuscript says nothing of the sort, so it may be that Swanton accidentally dropped a line of Haida when typing up his notes’. Comment: the verb gyadaadi qaa, which means ‘dig roots’, was misinterpreted by Brighurst as a place name, even though taking it that way would require a postposition ‘at’ which does not appear in the original.

Furthermore, for a poet, Brighurst is curiously unable to take advantage of the frequently riveting and detailed imagery of the original Haida, e.g.,

1. Brighurst, p.122: ‘Perched on the hat was a flock of waterbirds’; corrected: ‘A flock of birds kept rising up on his hat’.

2. Brighurst, p.225: ‘Like sea cucumbers, gods lay across it, putting their mouths against it side by side’. The newborn gods were sleeping, out along the reef, heads and tails in all directions. It was light then, and it turned to night, they say’. Corrected: ‘The great mass of supernatural beings had their necks resting on one another on it, like sea cucumbers. The weak supernatural beings floated out from it sleeping, every which way, this way and that way. It was both light and dark, they say’.

4. Ethnographic ignorance

Lack of knowledge of details of the traditional culture leads Brighurst to make errors of interpretation and analysis. Thus,

1. Brighurst, p.34 and p.440, n.9: ‘Later her husband’s mother began to steam pine noodles, they say’. Swanton, p.264, gives the Haida word for cinquefoil roots, Potentilla anserina, in his translation, not being sure of its meaning. Brighurst did not know what it was either, but concocted the notion that the Haida ate pine bast which they did not, and is even able to inform us in an endnote that it took the form of “luminous noodles.”

2. The theme of an old man living at the edge of a village and repairing canoes, using a gimlet and ceder withes to sew up breaks and cracks, is a common one. The old man is Heron, and he doubles as a village watchman.
Brinhurst, p. 37, erroneously writes, 'And the old man began to fit him out. He gave him a bone marlinspike for working with cedar limb line.' This should be, 'At once he [the young man] began to bring him [the old man] whatever. After he had given him cedar withes, a gimlet, and a bone [all items for repairing canoes] ...' Cedar withes were not 'worked' with a "bone marlinspike." The error in who gave what to whom for what purpose has consequences for the analysis presented in Brinhurst's chapter 2, which collapses now that the young man does not in fact acquire items in the magical number ten, as Brinhurst claims he does.

3. The claim that the storytellers Brinhurst discusses were "professional poets" (e.g. p.114, p.210) is absurd, first because storytelling was not their profession, and second because they were not poets. There were specialist composers because of the importance of song (Enrico and Stuart 1996), just as there were specialist canoe builders or specialist weavers, and if anyone deserves the label "professional poet" those individuals did, but there were no specialist storytellers, people who made their livelihood by telling stories. And see below on the error and consequences of applying the label "poetry" to narrative.

4. Brinhurst's chapter 6 is based on the erroneous idea that Charles Edenshaw himself created the drawing of a dogfish that he made for Boas. In fact this design is a copy of Edenshaw's wife's tattoo (Florence Davidson, the daughter of Charles Edensaw, personal communication), and Edenshaw did not do the original tattoo. There is no evidence for why Edenshaw copied this tattoo for Boas; it is even possible that Boas saw the original and wanted a copy, since he was deeply interested in Northwest Coast art.

5. The word that Brinhurst translates as "muskrat skin" (page 325), while it comes via European traders from the Tsimshian word with that meaning, in fact means 'sea-otter pelt'. Brinhurst's translation of the sentence containing this word is backwards — as it happens, one sea-otter pelt was worth nineteen (not twenty) blue blankets rather than one blue blanket being worth twenty sea-otter ("muskrat") pelts. Those blue blankets, by the way, had scalloped edges (sghil tsingaa 'have scalloped edge', lit. 'be like scoter teeth'); it is the blue blankets with scalloped edges that were hung over the wall of the fort, not non-existent strings of "scoter teeth" as Brinhurst has it.

5. Questionable probity, cont'd

Further instances of failure to cite sources include:

1. The three-fold division of Haida narrative, repeatedly mentioned by Brinhurst (e.g., pp.201-202, 296, etc.) is lifted from Enrico 1995:4 (excluding Brinhurst's specious etymologies).

2. Brinhurst's chapter 4 is based on Levi-Strauss 1982, chapters 7 and 14, who discusses in chapter 14 the same Haida myth that Brinhurst does in chapters 3 and 4; there is a very oblique reference to Levi-Strauss in note 7 of Brinhurst's chapter 4, otherwise nothing.

3. Brinhurst's lengthy and mostly unnecessary endnotes on fauna and flora and his references to place names are lifted from Newcombe's manuscripts on these topics; although these are listed in his bibliography, they are never properly cited.

There are also outrageously brazen instances of just making things up, e.g., the pine noodles mentioned above. Others include:

1. The translation on p.76 refers to the weaving of bird down into dancing blankets. The Haida original here described sticking a pole with some bird down on the end of it out of the door, interpreted by Haida consultants as a device to see if the weather was calm enough for the precious chief's child to go outside. There is no mention in the original of weaving blankets.

2. P.272: "... hints of auto-castration and masturbation also lurk in these instructions." The only reason Brinhurst is able to make this false claim is that he has deliberately mistranslated the relevant line of the Raven myth as 'Rub yourself raw where you will feel it most deeply' (p.265). The original, available in English in Swanton's translation, is '... scratch yourself over your heart'.

3. Similarly, p.471, n.4 states that "no one other than a shaman would be buried this way, exposed to the elements in an isolated location." The original says nothing about either an isolated location or being exposed to the elements; it simply refers to a burial, which could have been any burial, of anyone. In any case, while shamanic burials were in isolated locations, they were no more or less "exposed to the elements" than any other burials.

6. Weak argumentation

The central issue raised in what can be called the core of this amorphous book is why the storyteller sgay (not skaay as Brinhurst has it) told six texts (in Swanton's arrangement) in a particular order, said to be the order in which they were formerly told in the town he came from. Brinhurst supposes that the reason was artistic and then tries to convince us that the six texts form an artistic whole. The first point to make is that the reason need not have been artistic. Perhaps there were social reasons (many of the myths were appropriated as parts of clan histories — a fact largely ignored by Brinhurst — and the Haida were sticklers for protocol), or mnemonic reasons (a particular order, any order, both helps one remember and prevents one from repeating oneself). The late Adam Bell of Masset once told mythic narratives in Haida for a six-hour stretch without repeating himself, and could probably have gone on longer. How did he perform such a feat (to us who are not from a culture founded on the spoken word and on memory)?

In trying to prove the "artistic whole" hypothesis, Brinhurst seems to have set himself an impossible task, or at least one that he repeatedly dodges. First, on page 118, he writes of one of sgay's triplets of stories, "structural and thematic echoes abound. A close analysis of the relations among the three stories would fill many pages, but the rudimentary outlines are as follows." He then summarizes the three stories in question, from which one sees that there are obvious resemblances between the first two but hardly any between them and the third. Note his favor to the reader: we are not burdened with the many pages of close analysis. Second, on page 196, he mentions that close analysis of sgay's "Large Poem" (the stories excluding Raven Travelling) will result in "several dozen pages of dense and tedious prose," and instead gives us this: "After several years of listening as well as several attempts to draw the chart [= close analysis], I have no doubt the cycle is just as whole as Swanton thought Skaay said it was." Third, on pages 292-3, he makes a half-hearted, half-page attempt to "sketch ... some of the more obvious thematic and structural parallels between Raven Travelling and Skaay's Large Poem. There are others which could be charted in great detail, along with countless thematic and structural differences. These two large works of art ... have more than enough in common to testify, I think, to an established sense of literary structure." This is the last we hear of the artistic unity hypothesis.

7. The trivialization of poetry

Ethnographers, including linguists, deal with cross-culturally valid abstract categories on a daily basis (e.g. 'marriage', 'noun', 'money'),
and understand that the criterion for such a category is its comparative value. The preferred definition of the category ‘poetry’ is a formal auditory one as a use of language that arranges what is said (or sung, as the case may be) so that it falls into repeated units defined either rhythmically or by the speech sounds used. This is the definition adhered to by Enrico and Stuart (1996), who discuss Haida poetry (called ‘song verse’ in that culture) at some length. It turns out that Haida poetry confines rhythm to the gross division into lines (not making any line-internal rhythmic distinctions, for example, into feet), and is otherwise based on complex sound patterning.

A given culture will usually have at least one speech genre defined in precisely this way, so the comparative value (and the need for the category) is obvious. Of course, this formal characteristic can often be found in bits of speech belonging to other genres too, but that is beside the point. Bringham, however, proposes the adoption of a different definition taken from a twentieth century European literary trend, and fails to provide any support for doing so even within the literature he is dealing with (see Weak argumentation above), not to mention that he fails to provide any real evidence for its comparative value. Since his attempted application of his definition to narratives and formal speechmaking within one culture shows us how it does not correspond to the known speech genres of that culture, it almost certainly does not have any comparative value.

But this discussion wrongly presupposes that Bringham has an interest in ethnographic methodology. The main reason for his following a twentieth century European literary trend rather than ethnographic principles is transparent: since he calls himself a poet, he is able to “tune in” to the poetry of storytellers, formal speechmakers, etc., in a way that ordinary people cannot. And, not coincidentally, it is now fashionable for those in the field of Native American Literature to claim that traditional materials like those collected by Swanton are in fact verse. Why not cash in?

Having decided for personal reasons to present Haida narrative as verse, Bringham often succumbs to the temptation to destroy the narrative flow of the original language in order to reinforce his claim, turning relative clauses and conjoined clauses into separate sentences, e.g.,

1. Bringham, p.34: ‘A two-headed redcedar stood at the edge of the village, and he put his wife’s skin between the trunks’; corrected: ‘He put his wife’s skin between (the heads of) a two-headed cedar standing at the edge of the village’.

2. Bringham, p.87: ‘The boy went to the back of the house. He returned with humpback whale on the end of a stick’; in the original, these are coordinated clauses.

REFERENCES


Robert Bringham replies:

I’m grateful for the chance to rebut John Enrico’s critique of my book, yet I think that his malicious and accusatory tone — and the extraordinary length of his critique in its full, self-published version — are sufficient in themselves to demonstrate his bias. A brief response will therefore suffice.

Enrico and I have very different views of the nature of Haida oral tradition, which he has studied for 25 years and I for a mere 15. These differences of opinion are legitimate enough and can be civilly expressed. Enrico expresses them otherwise, reviling me as “dishonest” and “ethnographically ignorant,” and accusing me of other heinous crimes, including “trivializing poetry.” The book that has inspired this invective was published by a major Canadian publishing firm — a house that I think Enrico intends to demean when he calls the publisher “a personal friend of the author.” Prior to publication, the manuscript was reviewed by linguists, anthropologists, art historians and literary critics. It has been praised by reputable scholars in each of these fields since it was released. When he says that it did not receive a proper peer review, I think Enrico means that he himself was not invited to review it. Because I have a very high regard for Enrico’s linguistic expertise, I wish I could have shown him the manuscript. The tone of his critique explains why I could not. Peer review requires more than expertise. It requires objectivity, good will and professional respect.

In as much of this critique as I have seen — which is less than the whole tirade but more than published here — there are three or four suggestions I can use. These suggestions would have fit very comfortably on a postcard, which I would have been delighted to receive, either before publication or after. Several more of Enrico’s “supporting examples” testify to genuine disagreements about the interpretation of phrases or the meanings of single words. But most of these examples only tell us what we know: that all translators of classical Haida are working from the same fixed set of texts.

It is sad but true that wherever Enrico and I agree, he imagines that I am a plagiarist, and everywhere we differ, he insists that I am wrong. I do not know what to do in these conditions except to take his monumental rage as a peculiarly transfigured kind of compliment. But I invite any and all to measure his critique against the published book.

* * *

Douglas & McIntyre, the publishers of Bringham’s *A Story as Sharp as a Knife*, would like to offer the book to SSILA members at a 20% discount. Credit card orders can be placed by telephone to 604-254-7191, ext. 120, by fax to 604-254-9099, attention: Chris Olsen, or by post to Douglas & McIntyre, Suite 201/2323 Quebec Street, Vancouver, BC, Canada V5T 4S7, attention: Chris Olsen. The price is $45 (Canadian) less 20% = $36, plus $4 shipping for a total of $40. This is approximately $28 (US).
THE PLACENAME DEPARTMENT

From Poncha to Waxahatchie

William Bright

In the July issue of this Newsletter, in discussing etymologies for the name of Poncha Mountain, Pass, and Springs (all in Colorado), I made an embarrassing error. In the present column, I want to correct that error, and also offer a further speculation about the etymology of Poncha. In addition, I’ll reproduce some discussion of the name Waxahatchie, occurring in Alabama and Texas, which has recently appeared in the SSILA electronic Bulletin.

PONCHO. — This term has been claimed to represent an Indian word for ‘tobacco’. However, the local Indian language is Ute, in which the word for ‘tobacco’ is koʔipi. It’s been suggested that the term could come from Ute pøo paca, said to mean ‘foot-path’. My objection in the July column should have read as follows: “The Ute word for ‘path’ is in fact pøo ... Ute paca actually means ‘shoe’; the word for ‘foot’ is napa. In Ute compound nouns, the modifier precedes the head, just as in English; so a hypothetical combination pøo-paca would not mean ‘foot-path’, or even ‘shoe-path’, but rather ‘path-shoe’.”

Meanwhile, after correspondence involving Colorado historians Virginia Simmons, Ed Quillen, and Jeanne Englel, the idea that Poncha is an Indian word for ‘tobacco” is gaining ground. The first printed reference, from 1860, is to “Punche Pass”; and the form punche occurs in New Mexican Spanish with the meaning ‘tobacco’; according to the Dictionary of New Mexico and Southern Colorado Spanish (Albuquerque, 1983) by Rubén Cobos — who, however, offers no etymology. Can this word be traced further? Santamaría’s Diccionario de mejicanismos (Mexico City, 1959) lists punche as a type of ‘jam or marmalade’, with no origin given — perhaps an incidental similarity of phonetic shape.

There is little evidence of New Mexican Spanish words borrowed from local Indian languages. It is conceivable that punche was borrowed from a Pueblo language, but the scarcity of dictionaries for those languages makes the possibility hard to check — although J. P. Harrington’s Ethnobotany of the Tewa Indians (Washington, DC, 1916) reports the Tewa word for tobacco as sa. I have an alternative speculation: the Nahuaalt word for ‘smoke’ is poctli; and the diminutive, though I have not found it attested, should be poctzin ‘little smoke’ — which could plausibly be borrowed into Spanish as punche. It is worth noting that 17th century Spanish settlers brought some 700 speakers of Tiwa and Nahua from Santa Fe to work as laborers, and Nahua placenames like Analco ‘across the water’ remain in the area (Robert J. Ryan, Place Names of New Mexico, Albuquerque, 1999).

WAXAHATCHIE. — This name, also spelled Waxahachie (and pronounced [waks-] or [waks-], not [wak-]), is probably best known from Ellis County, Texas, where it is sometimes said to be borrowed from Tonkawa, and at other times is said to be an Indian word for ‘cow manure’. The latter suggestion seems to reflect the fact that Spanish vaca ‘cow’ was borrowed into several Indian languages of the southeastern US, e.g. Creek waka, Choctaw wak. However, when I recently replied to an electronic query about this name, I pointed out that the name also occurs in Alabama. It is discussed in some detail by William A. Read, Indian Place Names in Alabama (Tuscaloosa, 1984): the element “hatchie” occurs in many southeastern placenames, and reflects the word for ‘creek’ in the Muskogean languages. In this case it comes either from Creek hvch or from Choctaw hvch (where orthographic v is [ʌ]). According to Read, if the name is from Creek, the first element is probably woki, the name of a clan. If it is from Choctaw, the first element is probably waksi, meaning something like ‘accursed’. (My Muskogeanist colleague Pam Muaro feels that the second of these is very unlikely.)

However, an alternative etymology was posted to the Bulletin by David Rood, which I copy here with his permission:

“The name ‘Waxahachie’ is from a Caddoan language much like modern Wichita. (I can’t be sure of the exact source, since the word is slightly different from that which modern Wichitas use. That could reflect the fact that the source is a now-extinct dialect, or else that it was badly recorded by those who heard it first.) My transcription of the modern pronunciation would be /waksas-hẹcːʔal/, where ‘a’ is pronounced like the ‘au’ of English ‘caught’, ‘eː’ is like the ‘a’ of ‘had’, and ‘c’ is a ‘ts’ sound like the end of ‘cats’, although some speakers used a sound a lot like the ‘tʃ’ of ‘catch’ instead. The ‘ʔ’ is a glottal stop, and in modern Wichita the final ‘a’ is voiceless (whispered — sounds kind of like ‘h’).

The hɛc part means ‘fat’; /waks/ is a name for a mythical monster, said to be dog-like except for a mountain-lion-like head and tail. The monster can be heard late at night in swampy areas, crying exactly like a distressed human baby, hoping to lure someone into the swamp to rescue the child.

The other elements represent grammatical pieces of the compound. My short-hand translation is ‘fat monster’.

It is of course possible that the two Waxahachies were named independently. However, since many early settlers in Texas had come from more easterly states, I suggest that the Alabama name was transplanted to Texas, where it was folk-etymologized by speakers of Caddoan languages.

Transfers of American Indian names from one area to another are common. Names from New York state, like Mohawk, are all over the US map, and Illinois towns have been given Indian names from the California gold rush, like Yolo and Yuba. In this process, folk etymology sometimes operates. As pointed out by George R. Stewart (American Place-Names, New York, 1970), the name Miami in Ohio is that of an Algonquian tribe, and the homophonous name in Florida is Muskogean; but in western states, some places named Miami represent adaptations of other sources — in Oregon, from Chinook Jargon ‘mi-ni’ meaning ‘downstream’; in Arizona, from Mima, the name of a girl; and in California, from a Yokuts placename transcribed as ‘me-ah-nee’.

Disagreements? Arguments? Questions about other possible Indian placenames? Contact <william.bright@colorado.edu>.
MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other “media exposure” for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Special thanks this time to Jonathan Bokač, David Costa, Frank Hardy and Doug Whalen.]

APTN goes on the air

The *Aboriginal Peoples Television Network* was launched in Canada in early September, broadcasting programs in English, French, and at least a dozen aboriginal languages. In its first year, the channel (available on cable throughout Canada, but—alas—not yet in the United States) will air previously produced drama, children’s shows, and current affairs programming, along with programs about indigenous peoples around the world, such as the New Zealand series *Greenstone*. But APTN is also committed to spending up to $6 million a year on original programming, drawing on talent in Canada’s vigorous aboriginal broadcasting community to produce an eclectic mix of native-oriented drama, documentaries, music, and features.

APTN is an outgrowth of Television Northern Canada, which began broadcasting out of Yellowknife in the Northwest Territories in 1992, featuring news and public affairs programs oriented to the aboriginal community and innovative ventures like *Takugnatinai*, a bilingual Inuit children’s show. Building on that base, APTN is developing such programming as *Spirit Bay*, a drama series portraying life in a fictional Northern Ontario community; *Kiviu’s Journey*, a 6-part series on Inuit history and legends; and *Imaginative Native*, a mixture of experimental aboriginal drama, documentaries, and music. APTN’s chief operation officer, Abraham Tagalik, an Inuk raised in Frobisher Bay, says the network is committed to celebrating all aspects of aboriginal culture, even those not fully accepted in mainstream culture. “We won’t shy away from hunting seal or caribou,” he said. “We’ll do a program about a boy who goes seal hunting with his father and then comes home and shares the meat with his family and then uses the skin for clothing.”

Although a key segment of APTN’s intended core audience lives in isolated native and Inuit communities, many have cable systems or satellite reception and APTN estimates that 90% of the 1.2 million aboriginal people in Canada will be able to receive the network. Their aim, however, is to make it a national network with 7 million subscribers by the end of 2001, and they anticipate substantial revenues from program sales to networks elsewhere in the world, particularly in Europe and Japan.

[Based on a report in *Maclean’s*, September 6, 1999.]

Dissertation put to good use

An AP story appeared in the Lafayette (Indiana) *Journal and Courier* for July 25, describing how David Costa’s UC Berkeley doctoral dissertation (*The Miami-Illinois Language*, 1994) is helping members of the Miami Nation of Indiana to resurrect their extinct Algonquian language. Costa’s thesis was the catalyst for a revival effort that is being spearheaded by Daryl Baldwin, an employee of the Museums at Prophetstown, a cultural center for the tribes of the Great Lakes region that is part of a state park near Lafayette.

Like most Miami descendants, Baldwin, who grew up near Toledo, Ohio, had very little exposure to the tribal language as a young man. The use of Miami survived in his household only in a few partially remembered songs and prayers, and in the tradition of giving each child a native name. He developed an interest in the language after leaving the construction industry to study for a degree in wildlife biology, but there was little left to work with. Then, six years ago, he came across Costa’s thesis and his “spirits soared.” Costa’s dissertation is based on data carefully retrieved from older documentation (much of it by French missionaries), and Baldwin saw in it a potentially rich source of vocabulary for the revived language. Baldwin contacted Costa and suggested that they collaborate on this project. Costa enthusiastically agreed, and by now they have reconstructed a Miami lexicon of over ten thousand words. This has been enough to allow the Tribe to produce language lessons on CD-ROM and hold classes in Miami communities both in Indiana and Oklahoma. The tribal website (http://www.geocities.com/rainforest/7156) also has an extensive language page, and a summer camp is held near Lafayette where Miami children are encouraged to speak the language. Baldwin savors his success. “We have children now who are able to have small conversations in the language,” he said. “They have come to think of their language as part of who they are.”

National Geographic maps vanishing languages

SSILA members who subscribe to the *National Geographic Magazine* received a treat in August: a special issue on “Global Culture”, including a “Millennium Supplement”, a 2-sided map/chart of the world’s cultures and languages. The latter (“Voices of the World”) is an unusually well done piece of cartography that compactly but accurately represents the linguistic diversity of the planet. The major language families of the world are nicely depicted (a consensus classification, for once; Amerind, Dene-Caucasian, and Nosttratic are nowhere to be seen), and the detail is fine enough for the names and locations of many individual languages to be shown. Several SSILA members were consulted in this project, including Bernard Comrie, Ives Goddard, and Akira Yamamoto, and the sidebars quote ELF’s Doug Whalen and Terralingua’s Luisa Maffi.

[Individual copies of the map can be purchased from the National Geographic Society (tel: 1-888-CALL-NGS; http://www.nationalgeographic.com).]

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Ishi speaks on PBS

UC Berkeley linguist and SSILA member Leanne Hinton appeared on the American Language Association’s live call-in “Storylines America” program (PBS radio) on October 3, along with several other guests, including Darryl (Babe) Wilson, Ajumawi historian and writer. The featured book was Theodore Kroeber's Ishi In Two Worlds, and Leanne was asked to talk about Ishi’s language. The wide-ranging conversation found its way to several interesting topics — language and dialect boundaries in aboriginal California, how some Spanish words may have found their way into Ishi’s dialect of Yana, the nature of the linguistic notes that were obtained from Ishi, and the like. It was a fascinating hour. Your picky editor’s only quibble was that a wax-cylinder of Ishi’s speech was mistakenly identified as having been made by Edward Sapir. Although Sapir did work intensively with Ishi during the summer of 1915, all of the known sound recordings of Ishi were made by A. L. Kroeber and his colleague T. T. Waterman.

Language and art in the Maliseet universe

The Harvard Graduate School of Arts and Science’s Alumni Newsletter for Spring 1999 featured a story on Bernie Perley, a graduate student in social anthropology, who is working on a project to revive the stories of his ancestral Maliseet tribe. Perley, who is also a painter, acquired Maliseet as a child on the Tobique Reserve in New Brunswick, but — familiar story — switched to English when he began school. “It was my mother’s decision to send me to a school off the reservation,” Perley is quoted as saying, “but she reinforced the culture of the Maliseet by telling me stories after late-night sessions of English tutoring.” Perley later studied landscape painting and architecture at the University of Texas, and then worked for a Washington, DC, architectural firm. But a persistent interest in traditional Maliseet literature led him to search out books and manuscripts at the Library of Congress and the Smithsonian, and he eventually enrolled as a graduate student at Harvard. Although he originally planned to do an oral history of the Tobique Reserve as his dissertation, the initiation of a language project led Perley to refocus his fieldwork on how different members of the community apply different strategies to maintain the language. He has also taken the opportunity to play a role in the program himself, both as a storyteller and as an artist. He is currently painting an enormous circular mural to illustrate a new “Maliseet prayer of thanksgiving”, using various landscapes on the reserve to illustrate such concepts as “giving thanks for life and for being born.” His reward, he says, is to watch the children have fun with the language. “Of course, there are difficult days,” he says, “but they really engage in the material with enthusiasm.”

Fiddling in Gwich’in

If you are interested in hearing a 3-minute sound clip from an album of Alaskan Gwich’in Athabaskan Fiddle Music, and in learning more about this fascinating musical genre, point your browser to:

http://www.iuma.com/IUMA-2.0/ftp/volume12/Stevens%2C_Bill

This is the IUMA (“Internet Underground Music Archive”) page promoting a recently issued CD featuring Bill Stevens, a Gwich’in musician who specializes in the old-time fiddle music of the Athabaskans of interior Alaska and the Yukon. This tradition dates back to the 1840s, when Hudson Bay Company traders introduced Scottish and Irish instruments and fiddle tunes to the far north. Over the years a distinctive native musical style has developed around social events such as potlatches, dances, and holiday celebrations. Stevens, one of the most talented native fiddlers in Alaska, grew up in Fort Yukon, and now lives in Fairbanks, where he has had a major role in establishing the annual Athabaskan Old-Time Fiddling Festival. His current CD contains a number of lively dance tunes, each introduced and commented on in Gwich’in by Katherine Peter, a Gwich’in elder (and Bill Stevens’ aunt) who works with the Alaska Native Language Center. The liner notes are by anthropologist Craig Mishler.

The Washington Post headlines endangered languages...

A major story on language endangerment appeared on the front page of the Washington Post for Monday, August 9, 1999, under the headline “Saying the Words That Save a Culture: Tribe’s Race to Teach Its Mother Tongue Reflects Global Erosion of Languages.” The story, by Post Staff Writer Guy Gugliotta, was datelined Sapulpa, Oklahoma, and highlighted a community-based program to preserve Yuchi. A language isolate with only 10 fluent speakers remaining, Yuchi is a typical example of a language in peril of extinction, but the people involved in efforts to save it are especially dedicated. In addition to elder/teachers Henry Washburn, 74, and Mose Cahwee, 82, Gugliotta spoke to Greg Bigler, an attorney who is the mainstay of the language program, and anthropologist Richard Grounds, who is giving it all the help he can. Several people active in other language revitalization programs across the US were also interviewed, including Richard Littlebear (N Cheyenne), Tessie Narango (Santa Clara Tewa), Pat Kwachka (Mississippi Choctaw), Bill Wilson (Hawaiian), Dorothy Lazore (Mohawk), and Jessie Fermin (Wampanoag).

Gugliotta also spoke with several academic experts (Michael Krauss, Ives Goddard, and Tony Woodbury, SSILA members all) about the rapid decline of indigenous American languages. Tony pointed the finger at TV. It “presents a glamorous world, and never gives you any idea how to connect that world with yours. This is pure cultural nerve gas.” Mike Krauss was eloquent about the nature of the loss, speaking of the beauty in diversity and of the unique way each language has of looking at the world. “Universal human experience is encoded, analyzed and expressed differently in different languages. Every time we lose a language, we lose a whole way of thinking, and that’s not good.”

Some members of the affected communities put the matter in more pragmatic terms. Mose Cahwee noted that the Yuchi were “losing out on a lot of federal programs” because they could not use their language to demonstrate the cultural cohesion necessary to obtain full tribal status from the federal government.

... and a columnist says, “Let them die”

Later in August, right-wing Washington columnist James Kilpatrick shot back at the cultural relativism of Gugliotta’s article in a
NEWS FROM REGIONAL GROUPS

Salish and the Northwest

- The 34th International Conference on Salish and Neighboring Languages was held in Kamloops, B.C., August 18-20, 1999, hosted by the Secwepemc Cultural Educational Society and Simon Fraser University. The organizers were Marianne Ignace and Mercedes Hinkson.


News from Hawai'i

Bill Wilson (pila_w@leoki.uhh.hawaii.edu) writes:

Aloha! Two significant events in school-based language revitalization occurred this summer in Hilo, Hawai'i — (1) the graduation of the first seniors from total Hawaiian immersion, and (2) the hosting of the World Indigenous People's Conference on Education (WIPCE).

- Eleven seniors in all graduated, six from Anuenue School on O'ahu and five from Nawahiokalani'opu'u School in Hilo, the laboratory school of Ka Haka 'Ula O Ke'elikolani College of Hawaiian Language at the University of Hawai'i at Hilo. In May the College and its consortium partner, the Native Hawaiian educational organization 'Aha Puna Leo, held a special graduation ceremony and lu'au at Nawahiokalani'opu'u. It was attended by the six students from O'ahu and over 500 guests from as far away as Canada and New Zealand. The ceremony and a week-long series of events were conducted entirely in Hawaiian and based on Hawaiian ceremonial practices. Among these events were a march by students and parents documenting the history of contemporary Hawaiian-medium education: from an initially illegal preschool to a boycott kindergarten, a state elementary school, a boycott intermediate school, and finally to the present laboratory school run as a public/private partnership.

The five seniors at Nawahiokalani'opu'u, like all students there, follow a college preparatory curriculum conducted entirely in Hawaiian. (English is taught as a second language course through Hawaiian.) Most high school credits are completed by the end of the junior year and the school provides students the opportunity to participate in college courses their senior year. The five seniors enrolled in no less than 10 credits each at the University of Hawai'i at Hilo, in subjects ranging from Japanese and Political Science to Agriculture and Mathematics. Their college grade point averages ranged from 2.9 to 3.5 and all passed the qualifying examination for English 100, an examination often difficult for Native Hawaiian students.

The Hawai'i public school system was once entirely Hawaiian-medium and included the first high school program west of the Rocky Mountains. In 1896, all Hawaiian-medium public and private schools were forcibly closed following the US annexation of Hawai'i. Use of Hawaiian as the medium of education faced legal barriers in Hawai'i until 1986, when parents who had started the Puna Leo preschools succeeded in changing the legislation against their schools. When the movement began in 1983, almost all Native Hawaiian children spoke English as their principal language. There were only 35 children under 18 who were fluent in Hawaiian. In the 1998-99 school year there were 1,857 children enrolled from pre-school through grade 12 in Hawaiian-medium schools, with about 100 first language speakers.

- In August, some 2,500 WIPCE delegates arrived in Hilo. The strand with the largest number of presentations focused on language education issues. There were large delegations from New Zealand, Canada, and Australia, as well as the US mainland. A number of SSILA members made presentations, including Lucille Watahomigie (Hualapai), Oefelia Zepeda (Tohono O'odham), and Edna McLean (Inupiaq). Languages with well-developed programs in indigenous-medium schools represented were Hawaiian, Maori, Saami, and Mohawk. Emergent immersion programs represented included Blackfeet, Cree, Washoe, Central Yup'ik, and Gwich'in, as well as many other groups interested in starting. Many presenters used quite a bit of their indigenous languages during presentations, some following a College of Hawaiian Language practice of team presentations with partners providing simultaneous translation for each other. Simultaneous translation was facilitated in one of the workshop venues with professional equipment. Besides workshops, participants had two excursion days where they could choose from approximately fifty different cultural/educational sites including the Puna Leo preschools,
Nawahiokalani'opu'u Laboratory School, and the curriculum/technology development center of the 'Aha Puana Leo and College. The next WIPCE conference is expected to take place three years from now in Canada.

RECENT PUBLICATIONS

Languages Different in All Their Sounds ... : Descriptive Approaches to Indigenous Languages of the Americas 1500-1850. Edited by Elke Nowak. Studium Sprachwissenschaft, Beihheit 31. Nodeus Publikationen, Münster, 1999. 181 pp. DM 69.- [The contributions to this fascinating volume focus on the “missionary linguists” of the era before the empirical study of New World languages was informed to any significant extent by theoretical concern with comparative linguistic structure. As N. reminds us in her introductory essay, these men were confronted with an enormous practical task, which they carried out as best they could with what little relevant training was available to them.

The collection is framed chronologically by W. Keith Percival’s study of the Salamanca humanist Antonio de Nebrija (1444-1522), whose grammatical and lexicographical work on Latin and Castillian provided a descriptive model for missionary linguists in immediate post-Conquest Mexico and Peru; and by Michael Mackert’s paper on “Horatio Hale’s Grammatical Sketches of Native Languages of the American Northwest: The Case of Tishali-Selish.” Guided by Pickering and Dupoueauce, Hale’s linguistic studies on the Wilkes Expedition (1838-42) marked the beginning of the modern tradition of “fieldwork.”


— Order from: Nodus Publikationen, Postfach 5725, D-48031 Münster, Germany (e-mail: dutz.nodus@t-online.de; web: http:/www.t-online.de/home/dutz.nodus/katalog.htm.)


Among the questions addressed are: (1) the motivation for the translation of Christian ideological contents into Amerindian languages; (2) the terminology used in these texts and the ways in which this is reformulated and adapted to serve its new purpose; and (3) the traditions and forms of discourse on which the texts are based. The papers also raise the question of how the terminology used in these texts might originally have been interpreted by the indigenous addressee and how it is interpreted today. The papers include:


— Order from: Verlag Dr. Anton Saurwein, Am Hennigbach 17, 85570 Markt Schwaben, GERMANY (tel/fax: +49-(0)8121-924930; e-mail: bas@voelk.uni-bonn.de.)


The dialect represented is that of the pueblo of San Lucas Quiavín in the Valley of Oaxaca, which is also spoken by many immigrants to Los Angeles. Munro, a professor of linguistics at UCLA, and Lopez, a graduate student in the Ph.D. program in Urban Planning at UCLA and a native speaker of San Lucas Quiavín Zapotec, began the research that led to this NSF-funded dictionary in 1993.

The first volume contains over 9,000 entries and cross-references. Zapotec words and expressions are defined in both English and Spanish. Entries include examples of words used in natural sentences, as well as grammatical and cultural notes. The introduction includes a survey of Zapotec grammar. The spelling system is new, representing contrasts in vowel phonation and derived tone. The second volume contains English-Zapotec and Spanish-Zapotec indices with over 20,000 brief entries.

— Order from: UCLA Chicano Studies Research Center, 2307 Murphy Hall, Los Angeles, CA 90095-1544. Add $3 for shipping, plus $2.88 in sales tax if you are in California. (For inquiries, e-mail: aztlan@escr.ucla.edu; tel: 310-825-2642; fax: 310-206-1784.)
A Grammar of Misantla Totonac. Carolyn J. MacKay. Studies in Indigenous Languages of the Americas. University of Utah Press, 1999. 416 pp. S55. [A full descriptive grammar of one of the four languages of the classificatorily isolated Totonac (or Totonac-Tepehuan) language family. An expanded version of M.'s 1991 dissertation, it was the winner of the SSILA Book Award (now the Mary R. Haas Award) in 1992. Chapters 1 and 2 are introductory, and include an overview (and exhaustive bibliography) of Totonac research. Chapters 3 and 4 cover phonology and morphophonemics, the former characterized by the presence of phonemically laryngealized vowels, and the latter by numerous processes of assimilation. Chapters 5 through 8 describe the verb, looking in detail at inflection and at various derivational processes. (A morphologically marked class of stative predicates is described in chapter 6.) Chapter 9 is concerned with nominal inflection and derivation, as well as the structure of noun phrases. Several classes of uninflected lexemes are described in chapter 10. Chapter 11 consists of a sample text with interlinear glossing and analysis.]

Order from: Univ. of Utah Press, 1795 E. South Campus Drive, Suite 101, Salt Lake City, UT 84112-9402 (tel: 1-800-773-6672; fax: 801/581-3365; e-mail: info@upress.utah.edu).


The Salish languages are noted for their intriguing differences from European languages, including the possible irrelevance of a noun/verb distinction and the existence of distinctive systems of articles that often function as markers of subordination. K. centers his investigation on patterns of subordination and focusing. He situates these against the broader background of Salish syntax, examines their interrelationships, and reconstructs their historical development, drawing on data from a wide range of textual and other sources. Chapters include: 1. Introduction and background (morphology; clause structure; structure of participant expressions). 2. Complement and adverbial clauses: parameters of form. 3. Functional types of complement and adverbial clauses. 4. Morphosyntax of relativization: preliminaries. 5. Relativization of direct participants. 6. Relativization of obliques. 7. Clefts and other fronting constructions. 8. Areal perspectives.

K.'s command of the Salishanist literature is impressive, and this is probably the most comprehensive study to date of the comparative syntax of any North American language family.

Order from: Univ. of Nebraska Press, P.O. Box 880484, Lincoln, NE 68588-0484 (tel: 1-800-755-1105; fax: 1-800-526-2617; web: www.nebraskapress.unl.edu).

Tariana Texts and Cultural Context. Compiled and edited by Alexandra Y. Aikhenvald. Languages of the World/Text Collections 7. LINCOM EUROPA, 1999. 149 pp. S39/DM 58. [Tariana is an endangered Arawakan language spoken in the Vaupés river basin of northwestern Brazil, famous for its obligatory multilingualism and linguistic exogamy. In the first quarter of this compact study, A. sketches the linguistic and sociolinguistic situation in the Vaupés and upper Rio Negro region, outlines the salient structural features of the Tariana language, and provides considerable background information on the history and culture of the Tariana people. The remaining 100 pages are given over to ten texts (selected from a corpus of over 130), with interlinear morpheme glosses and free translation. — Order from: LINCOM EUROPA, Paul-Preuss-Str. 25, D-80995 München, Germany (e-mail: lincom.europa@t-online.de; web: http://home.t-online.de/home/lincom.europa).

Conversational Sauk: A Practical Guide to the Language of Black Hawk. Gordon Whittaker, in collaboration with the Working Group on Sauk Language and Culture. The Sac & Fox National Public Library, Stroud, Oklahoma, 1996. 110 pp. No price indicated. [A guide to simple conversational Sauk (an Algonquian language closely related to Fox/Mesquakie and Kickapoo), in a pocket-size format modeled on Now You're Speaking — Karuk! and similar booklets for Hupa and Tolowa in northwestern California. Sections include: General Expressions; Speaking Sauk; Who's Who; Time and the Weather; Health Matters; Using Numbers; Shopping Around; Friends and Relatives; Describing People and Pets; Colors and Appearance; The Daily Routine; At Meals and Feasts; Activities; Getting Around; Finding the Way; Driving; and Peoples of Oklahoma. — Inquire about availability from: Prof. Dr. Gordon Whittaker, Institut für Ethnologie, Theaterplatz 15, D-37073 Göttingen, Germany (gwhitta@gwdg.de).


Ámérica Latina — Raúl Ávila, “Por un nuevo estado, pluricultural y plurilingüe”; and Cecilia Hare, “La comunicación masiva y las lenguas en la aldea global.”
Diccionario Zapoteco de San Bartolomé Zoogocho, Oaxaca. Rebecca Long C. & Sofronio Cruz M. VIMSA 38, 1999. 532 pp. $30. [This dictionary is intended to replace the Yatzachi Zapotec dictionary (VIMSA 37), which is now out of print; both communities are in the same dialect area, and Zoogocho may be more representative. The layout is the same as in the older publication, but with the addition of a grammatical sketch and verb paradigms, as well as appendices on kinship, units of time, body parts, numbers, and place names. Tones are marked for the entry words and for the principal parts of verbs.]

Diccionario Chinanteco de la diáspora del pueblo antiguo de San Pedro Tlatepuco, Oaxaca. William R. Merrifield & Alfred E. Anderson. VIMSA 39, 1999. 730 pp. $35. [The Chinanteco dialect described in this dictionary (often called “Palantla”) represents the central area, where a number of communities derive significant parts of their population from the town of San Pedro Tlatepuco, destroyed by a storm in 1928. The dictionary (produced with the assistance of an NSF grant) is based on extensive data collected by M. during 20 years of residence. Entries include idioms as well as single words. The six tones (which have a heavy functional load) are written throughout. Terms for body parts, plants, animals, as well as personal and place names, are presented in appendices. Over 350 plants are identified botanically.]

— Order from: SIL, P.O. Box 8987, Catalina, AZ 85738-0987 (fax: 520/825-6116; e-mail: lingpub.mexico@sil.org). Cheques should be made payable to SIL; add $5 per book for postage and handling.

North American language map now available separately

Copies of the map of Native Languages and Language Families of North America that accompanies volume 17 (Languages) of the Smithsonian’s Handbook of North American Indians are now available for separate purchase through the University of Nebraska Press. (It is announced in their most recent catalogue, as well as at their website: www.nebraskapress.com.) The map has been reprinted in two formats: (1) a folded study map identical to the one in the pocket of HNAI 17 ($14.95); and (2) a larger wall display map, which includes somewhat more detail than the original ($19.95). Amazon.com is offering the latter at a 30% discount, making it the better buy if you have the space for it. It is also suitable for classroom use. (At the Amazon.com website look it up under the name of the compiler, Ives Goddard.)

Brief mention

Other Worlds: Poems on Prints by M. C. Escher. Catherine A. Callaghan. Pudding House Publications, 1999. 71 pp. $14.95. [Before she was a linguist, our colleague Cathy Callaghan — SSILA’s President in 1990 — was a math major, and like many mathematically-minded people she has been captivated by the visual paradoxes of the Dutch artist M. C. Escher. Over the years she has expressed her intellectual and emotional reactions to Escher’s work in short poems, a few of which she has previously published (she began publishing her poetry nationally in the 1970s). Cathy brings all of these poems together here, each facing a copy of the print that stimulated her “ekphrastic” response (the term is hers). — Order either from the author (222 Oxley Hall, 1712 Neil Avenue, Columbus, OH 43210-1298) or from Pudding House Publications, 60 N. Main St., Johnstown, OH 43031 (pudding@johnstown.net).]
IN CURRENT PERIODICALS

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

65.2 (April 1999):
Paulette Levy, “From ‘Part’ to ‘Shape’: Incorporation in Totonac and the Issue of Classification by Verbs” (172-175) [In Totonac, the selectional restrictions on objects of certain complex verb bases imply a “classification” of nouns by shape. L. argues that this is a by-product of a process of lexical formation in verbs, and that this has implications for the analysis of “classification by verb” in a number of languages, including the much-discussed Athabaskan case.]

Alan Johns, “On the Lexical Semantics of Affixal ‘Want’ in Inuktitut” (176-200) [A close examination of the lexical semantics of the Inuktitut affix glossed as ‘want’ supports the view that it is a modal without argument structure. The various verbal meanings associated with this affix have their source in the contexts in which it occurs.]

Charlotte Reinholtz, “On the Characterization of Discontinuous Constituents: Evidence from Swampy Cree” (201-227) [Swampy Cree is a pronominal argument language in which discontinuous constituents must be explained as the result of movement, and not (as the PAH holds) as separate “referential links” to the same verb-internal argument. This presents a significant challenge to linguistic theory.]

Franz Laurens Wojcechowski, “The Search for an Elusive 1765 Narragansett Language Manuscript” (228-232) [In 1984, W. came across a reference in Pascoe’s history of the Society for the Propagation of the Gospel (1901) to a 1765 “Vocabulary & Nomenclature” of Narragansett. It has since become clear that this manuscript never existed.]

Southwest Journal of Linguistics [D of Literatures & Languages, PO Box 3011, Texas A&M, Commerce, TX 75429-3011]

18.1 (June 1999):
Jane H. Hill & Ofelia Zepeda, “Language, Gender, and Biology: Pulmonic Ingressive Airstream in Women’s Speech in Tohono O’odham” (15-40) [In Tohono O’odham the use of a pulmonic ingressive airstream (PIAS) is normally found only in women’s speech, where it is coordinated with a variety of discourse features that encourage intimacy and mutual involvement in conversation. In addition, it is used in coordination with certain features of syntactic structure, a pattern best characterized by using McCarthy & Prince’s notion of “alignment”. H. & Z. propose some universal semiotic implications of PIAS.]

Ferdinand de Saussure, “Evidentiality and Epistemic Modality: Setting Boundaries” (83-102) [F. distinguishes evidentiality from “epistemic modality”, i.e., the coding of the speaker’s degree of commitment to his/her statement. Examples drawn inter alia from Maricopa, Tuyucu and Tucano (Tucanoan), Tarahumara, Coos, Wintu, Patwin, several Pomoan languages, Mixtecal, and Eastern Ojibwa.]

RECENT DISSERTATIONS AND THESSES

From Dissertation Abstracts International (DAI), volume 60 (2) through 60 (4), August-October 1999, Masters Abstracts International (MAI), volume 37 (4), July 1999, and earlier sources.

Alton, Thomas L. Ph.D., Univ. of Alaska-Fairbanks, 1998. Federal Policy and Alaska Native Languages Since 1867. 386 pp. [A. documents the history of native language decline in Alaska and the role of federal government policy in this decline. He argues that Alaska Natives have been active participants in change, not passive victims of an overwhelming bureaucracy. The switch to English was a response to changes in the economy and society, and resulted from a conviction that English held more prestige and advantage than native languages. Punishment of school children for speaking their native languages, along with American social, economic, and political systems, created an environment in which Alaska Natives made the constrained choice to adopt English as the language of the home and community. DAI 60(2):519-A.] [AAG9918834]

Barkhouse-Clow, Angela C. M.Sc., Dalhousie Univ., 1998. Phonological Development in Mi’kmaq and the Phonological Characteristics of Child-Directed Vocabulary in Mi’kmaq. 72 pp. [B.-C. uses the theory of Minimal Words within the Prosodic Hierarchy to examine the early phonological development of Mi’kmaq-speaking toddlers and the child-directed vocabulary used by Mi’kmaq-speaking adults. Simplications in syllable shape in the child-directed lexicon were identified and the prosodic shape of these items was then compared to the prosodic shape of children’s early word. The prosodic simplifications made by the children in their attempts at adult targets were tracked longitudinally and interpreted based on prosodic stage. MAI 37(4): 1079.] [# AAG MQ36392]

Boström, Paula K. M.A., Univ. of Texas at Arlington, 1998. Nominalizations and Relative Clauses in Tatuyo: A Prototype Approach. 178 pp. [In Tatuyo, as in other Eastern Tucanoan languages, the morphological form of the verb of relative clauses is identical to the form of definite nominalizations, although relative clauses and nominalizations remain distinct. B. uses Prototype Theory to define and distinguish the grammatical categories of nominalizations and relative clauses. Since relatively little has been written about Tatuyo, B. also provides general sketches of the phonology and grammar and points to areas that need further study. MAI 37(4): 1079.] [# AAG 1393365]

Connelly, Kevin A. Ph.D., Cornell Univ., 1999. The Textual Function of Onondaga Aspect, Mood, and Tense: A Journey into Onondaga Conceptual Space. 314 pp. [C. attempts a Jakobsonian/Prague School analysis of the text-function and meaning of the grammatical categories of aspect, mood, and tense in Onondaga (Iroquoian), using a hierarchial system of binary oppositions and markedness. C. views “linguistic space” as an icon of geographic space and mental space, and aspect, mood, and tense are shown to exhibit text-level form and text-level meaning. The way they cluster and relate to the structure and meaning of a text is shown by giving a line-by-line analysis of four short Onondaga texts. The analysis shows Onondaga, an aspect language, to be very different from English, a tense-language, and Onondaga conceptual space to be very different from English conceptual space. DAI 60(4):1103-A.] [AAG9927398]

Elzinga, Dirk A. Ph.D., Univ. of Arizona, 1999. The Consonants of Gosiute. 185 pp. [An analysis of the consonantal phonology of Gosiute, a member of the Numic group of Uto-Aztecian. The Numic languages are characterized by consonant alternations and distributional patterns which are rooted in patterns of phonetic naturalness. E. analyzes these patterns of distribution and alternation within the framework of Optimality Theory (Prince and Smolensky 1993). In doing so he provides the most detailed treatment to date of the consonant system of a Numic language; demonstrates the efficacy of Grounding Theory (Archangeli and Pulleyblank 1994) in the analysis of the consonantal patterns under investigation; and shows that Optimality Theory is up to the task of providing a framework for the analysis of large portions of the phonological system of a single language. DAI 60(4):1103-A.] [# AAG9927435]

Field, Fredric W. Ph.D., Univ. of Southern California, 1998. Borrowing and Borrowability. 285 pp. [F. investigates the phenomenon of linguistic borrowing from a typological perspective, building on the work of Sapir
Hendricks, Sean Q. Ph.D., Univ. of Arizona, 1999. Reduplication Without Template Constraints: A Study in Bare-Consonant Reduplication. 282 pp. [Recent analyses of reduplication have questioned the viability of template constraints to account for reduplant shape in Optimality Theory. Such template constraints, requiring the mapping of a reduplicant to a prosodic unit, make incorrect predictions about reduplicative patterns and incorrectly match morphological types to prosodic types. H. explores eliminating template constraints and allowing the shape of reduplicants to be determined by more general structural constraints in language. He presents data regarding bare-consonant reduplication in Semai, Marshallese, Couthatta, Yokuts, and Secwepepe (Shuswap). He also develops an alternative method of analysis that accounts for reduplicant shapes by the interaction of constraints that are independently necessary to account for the ordering of morphemes in a morphologically complex form. DAI 60(4):1104-A.] [# AAG9927437]

Kessler, Brett L. Ph.D., Stanford Univ., 1999. Estimating the Probability of Historical Connections between Languages. 340 pp. [Currently the best proposals for evaluating the statistical significance of similarities between languages are very susceptible to errors, leading researchers to falsely judge languages to be historically connected. K. proposes several improvements in the statistics of the testing, illustrating with a set of five languages having varying degrees of interrelatedness (English, German, French, Latin, Albanian) and three not believed to be related to that set or to each other (Hawaiian, Navajo, and Turkish). In order to avoid the invalid use of multiple tests, K. develops a single test that uses Monte Carlo techniques and takes less than a minute to run on a personal computer. The technique is compatible with a wide range of metrics, and K. develops several variants in attempts to interpret algorithmically the traditional techniques of historical linguistics, which seek to discover recurrent pairings of sounds between semantically matched words in a set of languages. The greatest problem with the testing is the quality of the data. The tests are easily distorted by loans, recurring etyma, and nonarbitrary vocabulary. K. shows how prevalent such problems are among the items in the standard Swedish 200-word list and introduces some mathematical techniques to help the linguist identify problem areas. DAI 60(4):1105-A.] [# AAG9924446]

Taff, Alice. Ph.D., Univ. of Washington, 1999. Phonetics and Phonology of Unangan (Eastern Aleut). 339 pp. [T. provides the first detailed description of the phonetics and phonology of the intonation system of Unangan (Eastern Aleut), an indigenous Alaskan language. Twelve fluent speakers were recorded giving translations of five types of utterances: simple declaratives, yes/no questions, two-clause sentences, noun phrases, and focus contrast sentences. Results include measurements of pitch range and distribution, support for several proposed intonational universals, and a number of language-specific findings. A phonological account of the findings is provided using a two-level tone system. This research expands the prosodic analysis of the Eskimo/Aleut language family, allowing for comparisons within and outside the family. The findings for Unangan intonation parallel some aspects of related Central Alaskan Yup'ik. DAI 60(4):1109-A.] [# AAG9924136]

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 SSILA website, is kept current.]

New Individual Members (July 1 to September 30, 1999)

Barker, Diane — 1209 L St., Davis, CA 95616 (dbarker@ucdavis.edu)

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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 the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rmelson@richmond.edu).

ASAIL Notes. Newsletter of the Association for the Study of American Indian Literatures. Appears 3 times a year. Editor: Scott Stevens, Dept. of English, Arizona State University, Tempe, AZ 85287. Subscription by membership in ASAIL, see above.

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. Workshops, classes, lectures, with college credit given. Contact: AILDI, D of Reading & Culture, College of Education, Room 517, Box 210069, U of Arizona, Tucson, AZ 85721-0069 (e-mail: kthebay@u.arizona.edu; website: http://w3.arizona.edu/~aisp/aildi.html).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 7th meeting will be held in Toronto, Ontario, May 11-14, 2000. Contact: Barbara Burnaby, OISE, 252 Bloor Street West, Toronto, Ontario M5S 1V6, Canada (silk@oise.utoronto.ca).

ATHABASCAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. The 1999 meeting was held May 21-23 at the U of New Mexico.

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (yanlp@uaf.edu).

Inuit Studies Conference. The next conference (the 12th) will be held at the U of Aberdeen, Scotland, August 23-26, 2000. Contact: Dr. Mark Nuttall, Dept of Sociology, U of Aberdeen, Aberdeen AB9 2TY, Scotland (fax: +44-1224-273442; e-mail: soc886@abdn.ac.uk).

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 Ernest-Lemieux, Université Laval, Québec, Canada GIK 7P4 (tel: 418/656-2353; fax: 418/656-3023; e-mail: etudes.inuit.studies@fss.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1999 conference will be held October 28-31, at the University Inn, Lafayette, Indiana. Abstracts were due September 1. Contact: Nicholas L. Clark, The Museums at Prophetstown, 22 N Second St., Lafayette, IN 47901 (nclark@prophetstown.org).

Papers of the Algonquian Conference. Current issue: vol 28 (Toronto 1996), $44. Some back issues are also available (vol. 8, 21, 23, 25-27); write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (arden_ogg@umanitoba.ca).

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. $12/year (US & Canada, US dollars to US addresses); write for rates to other countries. Editor: John Nichols, Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (jnichol@cc.umanitoba.ca).
EASTERN CANADA

Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA). General linguistics conference, annually in early November. Papers (in English or French) on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal Linguistica Atlantica. The 1999 conference will be held Nov 5-6, at Mount Allison U, Sackville, New Brunswick. Contact: Wendy Burnett, D of Modern Lgs and Literatures, Mount Allison U, 49A York St, Sackville, NB E4L 1C7, Canada (wburnett@mta.ca).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 1999 Conference was held Aug 18-20 in Kamloops, BC. (See "News from Regional Groups" in this issue.)

CALIFORNIA/ORIGINAL


Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in June or early July. A workshop on "Problems in Comparative Penutian" that had been planned for Vancouver, BC, in August, 1999, was cancelled.


Advocates for Indigenous California Language Survival (AICLS). Sponsors of Master-Apprentice training for California native languages. P. O. Box 664, Visalia, CA 93279 (aicls@lightspeed.net)

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. The 1999 Conference (the 19th) was held at the Saskatchewan Indian Federated College, U of Regina, Saskatchewan, Canada, June 11-12. Contact: Brent Galloway (bgalloway@tansi.sifc.edu).

Mid-America Linguistics Conference. General linguistics conference, held annually in the Plains states, sometimes with sessions devoted to American Indian languages.

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Most recent meeting, Nov. 1998. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx)

Friends of Uto-Aztecan. Linguistics. Usually meets annually in the summer. The 1999 meeting was held in Taxco, Guerrero, Mexico, on June 17-18.


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).

Tlalocan. Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@redvax1.dgsca.unam.mx).

MAYAN

Mayan Linguistics Newsletter. $5/year to US ($8 foreign air mail). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685 (gberry1155@aol.com). Make checks payable to the editor.

Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas. Annual meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing), usually mid-March. Contact: Peter Keebler, 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

Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Linguísticas de América Latina (ALAL). Consortium promoting areal- typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (diquesada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.ufrrj.br), and Lucía Golluscio (lag@filo.uba.ar). [See "News and Announcements" in this issue.]

Journal of Amazonian Languages. Papers on the languages of 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: Lucy Seki, R Humberto Erbolato 22, 13089-130 Campinas SP, BRAZIL (lseeke@turing.unicamp.br).

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

GENERAL LATIN AMERICA

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

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The next (50th) ICA will be held in Warsaw, Poland, in July, 2000. For information visit the ICA website (http://www.cesla.cn.uw.edu.pl/50ica/).

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 Mouchez, 75014 Paris, FRANCE.

Ibero-Amerikanisches Institut. German non-university institution with an important library on all matters referring to Latin America. Publishes various monograph series and a journal, Indiana, devoted to the indigenous languages and cultures of the Americas, and sponsors some non-fieldwork research activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10783 Berlin, GERMANY (http://www.iai.spk-berlin.de/).

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 (http://www.sil.org/).

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