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SSILA BUSINESS

SSILA Elections

Individual members of SSILA will receive a ballot for the 2000 elections with this issue of the Newsletter. To be counted, completed ballots must reach the SSILA office by Friday, December 29. Members may also vote electronically (see the instructions on the ballot).

Program of the 39th CAIL

Following is the program for the sessions of the 39th Conference on American Indian Languages, which will form part of the AAA meeting in San Francisco, November 15-19. All sessions will be held in the headquarters hotel, the San Francisco Hilton & Towers. Visit the AAA website (http://www.aaanet.org) for further information.

Wednesday, November 15


Friday, November 17
SSILA Annual Business Meeting (12:15-1:30 pm)

Saturday, November 18

Sunday, November 19

EDITORIAL NOTES

In Praise of Whorf

Many thanks to Michael Silverstein for sending me a xerox of “Whorfianism and the Linguistic Imagination of Nationality,” his contribution to Regimes of Language: Ideologies, Politics, and Identities, edited by Paul Kroskrity, which was briefly noted in the July Newsletter. My college library has not yet purchased the volume (the proceedings of a 1994 seminar at the School of American Research in Santa Fe) and I was interested in seeing the published version of a paper that Silverstein has been crafting for several years. It is, like much of his work, densely written and deeply insightful. It is also, in no small part, an intellectual love letter to one of the most misappreciated linguists of the twentieth century.

Benjamin Lee Whorf’s reputation has become a battlefield in recent years between the dominant paradigm in our field — a formal cognitivism derived from Chomsky — and a resurgent anthropological linguistics that remains committed to social, interactional, and functional modes of explanation. Whorf, simplistic cast as the arch relativist, is a rallying cry to both sides. Steven Pinker devotes an entire chapter of The Language Instinct to ridiculing his caricature of Whorf. On the other side, pop Whorfianism (e.g., the Eskimo words for snow) infests social scientific discourse like kudzu, and some devotees — do a Yahoo search on his name, and you’ll see what I mean — have all but made the man into a secular saint.

Personally, I am no admirer of the “Whorfian” part of Whorf’s legacy, particularly as it was marketed after World War II by such enthusiasts as George Trager and Harry Hoijer (to see what Whorf really said, go to Penny Lee’s The Whorf Theory Complex: A Critical Reconstruction, 1996). But ever since I first encountered it, as an undergraduate in the 50s, I have been a fan of Whorf’s purely linguistic work, which seems in its way as exquisitely right as Bach’s music. Some people have the talent to do linguistic analysis, some people don’t. Whorf had it in spades.

Silverstein, I am happy to say, takes a similar view, and has a lot to say about Whorf’s training and intellectual development at Yale in the 1930s. In the popular imagination, this was when Whorf and Sapir became intellectual comrades and hammered out their eponymous Hypothesis. In reality, Whorf was at first just another face in the crowd of grad students and postdocs around Sapir, differing from the others mainly in his quirky autodidactism and his well-heeled insurance executive lifestyle.

It didn’t take long, however, for Whorf’s aptitude for serious linguistics—in particular, the descriptive linguistics of American Indian languages—to shine through. At the end of his first class at Yale, in February 1932, he submitted a paper to Sapir on “The Structure of the Athabaskan Languages.” A penetratingly original contribution to the understanding of Athabaskan morphosyntax, Sapir awarded it an A and a rare note of praise. Although never published, copies have long circulated among Athabaskanists (I wish mine out from time to time to dazzle students). As recently as 1989 Jim Kari, calling it “brilliant,” quoted it at length in support of his own reanalysis of the Navajo verb (IJA 55:427-8).

Within a month of submitting this paper, Whorf was on the job as a field linguist. He had already made a semi-avocational study of a Nahualt dialect in Mexico, but in the spring of 1932 under Sapir’s supervision he began intense professional work on Hopi with a speaker in New York City. As with most of us who have undergone the experience, fieldwork transformed Whorf’s thinking about language, and working out the details of Hopi and Uto-Aztecan structure became his special passion. We are all familiar with his
use of Hopi data in two of his most famous “metalinguistic” papers, but probably only specialists can appreciate the breadth and depth of his work with the language. Suffice it to say that the grammatical sketch of Hopi that was posthumously published in Linguistic Structures of Native America (1946), together with a sketch of Milpa Alta Nahuaí, is among the best short descriptions of any American Indian language. (He apparently prepared a much fuller grammar of Hopi, as well as a dictionary — John Carroll mentions them on p. 17 of his Introduction to Language, Thought, and Reality — but I have been unable to track these manuscripts down. I’d be interested in hearing from anyone who has seen them.)

Whorf also did spectacularly good work as a historical American Indianist. His 1935 paper on comparative Uto-Aztecan was a worthy sequel to Sapir’s own study and can still be read with profit, as can “The Origin of Aztec TL.” (1937), where he set out what has come to be called Whorf’s Law. The 1937 paper he co-authored with Trager on Uto-Aztecan and Tanoan is the definitive statement of that hypothesis, and his posthumous “Loan-Words in Ancient Mexico”, although now outdated in its details, is a pioneering classic of areal linguistics in the Americas. And, as with his descriptive work, he left significant unpublished manuscripts, including “Pitch Tone and the ‘Saltítulo’ in Modern and Ancient Nahuaí”, which Lyle Campbell and Frances Karttunen edited for publication in 1993 (JIAL 59:165-223).

In a career that lasted less than a decade (he died in 1941), Whorf became one of the most able Americanists and grammarians of his generation. He had, Silverstein says, “a profound and ready ability to utilize the Bloomfieldian conceptual and analytic vocabulary for articulating the nature of linguistic structure.” Thus the break was truly momentous and dramatic when, in a flurry of papers written mostly in the last three years of his life, Whorf rejected (or transcended) linguistic modernism in favor of a profound, even nihilistic, relativism. This sudden leap from exuberant, positivist structuralism to a foreshadowing of poststructuralism is Silverstein’s larger topic, and it is indeed a fascinating one both intellectually and historically. But for me, old-fashioned modernist that I am, it’s Whorf the linguist par excellence who continues to speak to me most directly and meaningfully — whatever the dénouement was for him personally, or will be for our science.

***

As a postscript to my comments in the July issue on the “ecological crisis” confronting linguistic diversity, I’d like to direct your attention to a book noted in the “Recent Publications” section of this issue, Assessing Ethno-linguistic Vitality: Theory and Practice (edited by Gloria Kindell & M. Paul Lewis). This modest volume is based on a 1997 SIL conference at which a heterogeneous mix of experts, ranging from SIL’s own language specialists to internationally known scholars, addressed the erosion of local languages from different theoretical perspectives and with different personal experiences. What knitted the conference together was the sociopolitical realism of the participants, many of whom have lived in communities undergoing language shift. I was particularly impressed by Joshua Fishman’s introductory article, which contains some very perceptive and timely observations.

Fishman’s major concern in recent years, as many of you know, has been to construct a model of the social processes that lead to the loss of small languages, and to specify what a community must do to stop this loss and put the process into reverse. After a decade of reading, talking, and site-visiting — including visits to several American Indian communities — he has come to some interesting and not entirely uncontroversial conclusions.

To no one’s surprise Fishman sees preserving or reinstating the intergenerational transfer of a linguistic system (Stage 6 of his model) as the crux of any language revitalization effort. But doing this, Fishman maintains, is “not merely, or even chiefly, a language enterprise.” Rather, it is “a kind of managed culture-care enterprise in the realm of daily life,” and this is not something you can accomplish without wholehearted personal commitment.

Positive evidence with respect to reversing language shift comes only from atypical speech networks.... The activism they entail is a great social cement for those folks that are involved [and] fosters a quasi-spiritual sense of belonging [and] the joys of collective struggle against overwhelming odds (pp. 14-15).

In other words, what is required is the creation of vigorous new social networks that crosscut the old boundaries of nation, region, and tribe, and that are characterized by intense dedication and a willingness to forgo immediate practical rewards. From the point of view of the individual it must be a conversion experience, not a citizenship exercise. Fishman approvingly cites the Master-Apprentice program for fostering appropriate networks of this type for the dispersed, and increasingly urban, native people of California. But generating the necessary enthusiasm is hard, and it’s always in danger of eroding. The enemy is bureaucratization and the diffusion of purpose that comes when face-to-face commitments get subsumed in larger-scale organizations whose goals are more political and economic than cultural. Perhaps religion is the key. Certainly the image Fishman comes back to again and again is the Orthodox family of his youth, gathering nightly around the dinner table for food, prayers, and Yiddish.

— VG

CORRESPONDENCE

A book on Native American translation?

July 13, 2000

While thinking about a follow-up to Coming to Light (see SILA Newsletter XIX:2, July 2000, p.3), it struck me that now might be a good opportunity to produce a much-needed book on Native American Translation. While certain scholar-translators have addressed the subject in important ways, there is no collection of different voices on the subject that I’m aware of. So I am sending out this second message to find out if there’s enough interest in my editing a volume of essays, formal and informal, long and short, on Translation itself, its theory and practice as it relates to Native American literatures, in all the Americas, not just North America. There are some good books written on Translation Theory, but not one addresses or even includes Native American literatures. It seems to me that Native American literatures present unique problems, moral and aesthetic, political and personal, and so on. A volume of essays could be very valuable to those people already in the field, those just starting out, and the thinking community in general. I hope that some of you are interested in being part of such a book, and I would appreciate any ideas, comments, leads. I would be particularly happy if you say you want to write something for it. There is no rush. I think a year or two would be time enough for contributors to get their work in to me. But I’d like to hear from interested people before much more time passes, so I can decide whether to continue.

— Brian Swann
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Robins and the Henry Sweet Society

August 9, 2000

I’d like to thank you for your obituary on R. H. Robins in the July SSIL Newsletter, which is particularly important because it emphasizes his skill as a linguist. However, your statement that Robins was “the founder and guiding spirit of the Henry Sweet Society for the History of Linguistic Ideas” needs some amendment. Although Robins was indeed the first President of the HSS, the honor of founding it must go to Mrs. Vivian G. Salmon, a historian of 16th and 17th British linguistics, formerly a Reader of English Language at the University of Edinburgh. (Americanists might recall her paper on “Thomas Hariot (1560-1621) and the Origins of Amerindian Linguistics” in Historiographia Linguistica 19:129-154, 1992.) For the first 10 years of the HSS’s existence Mrs. Salmon served as its so-called Hon. Secretary, which meant that she did most if not all of the work. The Society’s offices were in Oxford, and Prof. Paul Salmon, Mrs. Salmon’s husband, edited the HSS Newsletter.

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Preserving endangered languages

August 25, 2000

In your editorial note in the July SSIL Newsletter (19.2, pp. 1-2), you take a stand against tying languages to particular pieces of land, but you also make a claim for the availability of minority languages through scholarship. I would like to take a moment to comment on both of these important issues. You are surely correct that most of our languages now inhabit a much broader world than earlier languages; the changes in transportation have probably contributed more to the endangerment of languages than changes in mass communication. But it seems perverse to deny this link when it exists. Many of the languages that are endangered do indeed coexist with a narrow ecosystem and have terms that apply only there. We do not need to insist that each language have its own ecosystem, but we should be willing to try to protect both if they are intertwined. It is not clear why “saving the rainforest seems an easier task than reversing this tidal shift” of dissociating language from narrow niches. In many ways, outsiders do not even know what is there to preserve, and isolating the ecosystem is often both impractical and misguided. One of the ironies of the ecology movement is the exclusion of indigenous peoples from areas they have inhabited for generations in order “to preserve” the land. People are often part of even delicate ecosystems, and we need to know more about this relationship before we can deny people the right to inhabit such specific territories. Does it matter that English is not being “deliberately” imposed as a civilizing influence if its effect is, nonetheless, the obliteration of all other cultures?

You then put far too much faith in our own discipline of linguistics by asserting that languages that are documented are learnable and thus not lost. The wonderful language-learning apparatus that each human child has at birth will make sense of any language data presented to it, but that language has to be produced by humans interacting in meaningful ways. While bilingualism is common and becoming commoner, the sizable influence of the first language cannot be ignored. Add to this the fact that no language is fully documented yet — despite decades of work by thousands of linguists, we learn something new about English every day. With all of the aspects of language that are not recorded (or very incompletely recorded) such as timing and intonation, it is a gross overstatement to say that “we can all learn Lakotu now.” Without the native-speaking community to provide the basis for agreement on usage, we have at best vestiges of a language that might provide a starting point for later generations of second-language learners. “Indigenous languages will survive,” you assert, but this is not true: Only their echoes will remain in the “rich and diverse tapestry” you envision. The languages themselves will be gone.

— Doug Whalen, President
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Postmodern Wales

September 1, 2000

The latest SSIL Newsletter has — as so often — very interesting stuff in it, especially your editorial on — what can we call it? “Linguecology”? (Horror, not that!) “Ecofictions”? (Less horrendous, but it covers up the fact that surely we’re talking metaphor here.) I have the advantage of not having read the books under consideration, but I am reminded of the Gaia controversy. Is Lovelock really right to argue that the Earth has the characteristics of a complex but single living being? Surely not, because the “characteristics” are resemblances rather than identical functions.

Similarly of course there is a resemblance between the plight of Makah or Hupa on the one hand and that of the Californian Condor or the British Giant Raft Spider on the other — but it’s only a resemblance. I think that you’re right that saving the rain forest would be easier than saving the languages of Papua-New Guinea, which as you say are being destroyed not so much by the destruction of the habitat as by those forces which are destroying the habitat — there’s a big difference.

As a Welsh speaker I talk with feeling about small languages. It’s most interesting to look back at what’s happened since I moved into Wales, having learnt Welsh, in 1960. At that time, the language was under the hatches, with the disappearance of the last monoglot, but the heartland, osticklike, believed itself capable of surviving. The new generation of university students saw that this would be in vain, and there followed 25 years of conflict, non-violent lawbreaking, and the continuing complaints of the respectable elders that the non-Welsh-speakers were being alienated. Eventually, however, bilingual education caught on in quite a big way. Today, 25% of Cardiff children have a bilingual education, which would have seemed totally incredible in 1960. (Mind you, the Welsh they speak has many of the characteristics of a “new dialect”, in your phrase.) Government Acts have given the language sufficient status and the political activism has virtually ceased. Welsh is now cool, in, and no longer abused or sneered at. It’s quite a remarkable change. It doesn’t mean that the future is secure by any means, but the future no longer looks like death. The situation looks much more like what you term a “uniquely postmodern sociolinguistic entity.”

— Gerald Morgan
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It is to be lamented then, much to be lamented, that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke.

— Thomas Jefferson, Notes on the State of Virginia, 1787
NEWS AND ANNOUNCEMENTS

Northwest Coast Colloquium in Paris

An international colloquium on Ethnologie de la Côte Nord-Ouest: bilan et perspectives / Northwest Coast Ethnology: Assessments and Perspectives was held at the Collège de France, Paris, June 21-23, 2000. Organized by Marie Mauze, in collaboration with Michael Harkin and Sergei Kan, the meeting was sponsored by the Wenner-Gren Foundation, the Centre culturel Canadienne, CNRS, and the Laboratoire d'anthropologie sociale, and was dedicated to Claude Lévi-Strauss.


For further information contact: Marie Mauze, Laboratoire d’anthropologie sociale, 52, rue du Cardinal Lemoine, 75005 Paris (e-mail: marie.mauze@college-de-france.fr).

Endangered Languages Conference in Kyoto

An International Conference on Endangered Languages will be held in Kyoto, Japan, November 24-25, hosted by the Endangered Language Documentation Project. Conference liaison and coordinato is Akira Y. Yamamoto (University of Kansas). The preliminary schedule of presentations is:


Regional and Special Sessions: South Pacific Rim (Norio Shibata, Chair); North Pacific Rim (Fubito Endo, Chair); East and Southeast Asia (Takumi Ikeda, Chair); Japan (Katsumi Shibuya, Chair); Africa (Osamu Hieda, Chair); and documentation, description, and Ethical Issues (Tasaku Tsunoda, Chair, with Terrence Kaufman, “Two Models for Large-Scale Linguistic Documentation” and Colette Grinevald, “Encounters at the Brink: Linguistic Fieldwork among Speakers of Endangered Languages”).

For further information contact Akira Yamamoto, Dept of Anthropology, University of Kansas, Lawrence, KS 66045 (tel: 785/864-2645; e-mail: akira@ukans.edu).

Triathlon for Delaware Language Preservation

Jim Rementer (Language Project Director of the Delaware Tribe) writes from Oklahoma:

One of our Delaware tribal members has come up with a very innovative way of raising funds for our Lenape Language Project. Readers of the SIILA Newsletter who are working in similar projects with other tribes might like to hear about a method of fund-raising that does not depend on the government.

Opataeskwwe (White Flower Woman), or Nicky Kay Michael, is a Ph.D. student in History at the University of Oklahoma. She plans to compete in the Isuzu Ironman Triathlon in Florida on November 4, 2000. The combined events total 140.6 miles, and for each mile she completes she is asking for a pledge of support for the Lenape Language Project. (Thus if $1 per mile is pledged and Nicky Michael completes the entire triathlon, the total pledge would be $140.00. Donations of a set amount will also be accepted.) She says, “This will be a difficult race for me; but no more difficult than the race to help save my people’s language.”

The money she raises will primarily help produce a multimedia dictionary, a project that will take 3 to 4 years and that will be done in collaboration with linguist Bruce Pearson. The Lenape Language Project currently has almost 1,000 audio and videotapes of the language made with various speakers. A great part of the expense of the project will go toward making archival quality copies of these tapes in digital format, from which sound files of individual words and phrases will be created. The words and phrases in the dictionary will then be used to produce educational materials for tribal members and those interested in the language.

For details call Jim Rementer at 918/336-5272, ext. 503, or visit: http://www.hometown.aol.com/lenapelang/myhomepage/business.html.
THE PLACENAME DEPARTMENT

Creek (Muskogee) Placenames

William Bright

The Creek (Muskogee) language, of the Muskogean family, has been originally spoken in what is now northern Alabama and Georgia; a variety spoken by Seminoles was spoken in northern Florida. Since the forced removals of population carried out by the US government in the 19th century, the Creek have lived mainly in Oklahoma; a part of the Seminoles are in Oklahoma, and another part in Florida. Because of this history, English placenames of Creek origin occur in much of the southeastern United States.

This column gives some sample names from a recent book, A Dictionary of Creek/Muskogee, co-authored by Jack B. Martin, who is a linguist at the College of William and Mary, and Margaret McKane Mauldin, who is a member of the Creek Nation of Oklahoma and a Creek instructor at the University of Oklahoma; it is published by the University of Nebraska Press [see the book notice in “Recent Publications”, p. 9 below]. Readers interested in placenames will be glad to find that the volume includes a section on Creek placenames and groups (pp. 167–71) and another on English placenames of Creek origin (171–83). Martin and Mauldin draw in turn on earlier research by William A. Read concerning Indian placenames in Alabama, Georgia, and Florida. Some sample Creek forms are given below in both the traditional orthography (in italics) and in phonemics (between slashes); note that traditional v corresponds to phonemic /ɒ/ (phonetic [ʌ]); e corresponds to /ɛ/; and r corresponds to /ɹ/.

Apopka, in Lake County, Florida, was earlier Ahapopka, evidently from vhv/ahá/ ‘potato’ plus pąpky/ pā:pekā/ ‘eating’. But Charley Apopka, in Hardee Co., has been traced to calo /ká:lo/ ‘trout’ plus pąpky.

Centralhatchee, a stream in Heard Co., Georgia, is apparently a folk etymology from earlier Sundahatchee, from Creek svtalakwa /santa:lä:kwa/ ‘perch (fish)’ plus hvıcı /hı:cci/ ‘stream’.

Chattahoochee, a river in Alabama and Georgia, is from Cvto-Hocce ‘marked rock’, from /cátı/ ‘rock’ plus /hıdći/ ‘marked’.

Hialaleh, in Dade County, Florida, is said to have been coined from hvıyakpo /hıyakpo/ ‘prairie’ plus hı/tı ‘good’, but it appears that only the last two syllables were carried over into English.

Oustee is the name of places in Alabama, Florida, and Oklahoma; it represents Creek xe-lvste /xoy-lísti/ ‘black water’.

Osceola is the name of places not only in Florida, but also throughout the US; they are commemorative of a Seminole chief who fought with great bravery against the American army. His name was Vse /yıhalıssı-yahó:la/ literally ‘black-drink yahola’ (a tribal title); the ‘black drink’ was an herbal infusion used in ceremonies, made from the plant Flex vomiting — also called yuapon, a term borrowed into English from the Catawba language.

Seminole, a term used in placenames of both Florida and Oklahoma, is from sımınola /sınınó:li/ ‘untamed’, referring to Indians who broke away from the main body of the Creek in the 19th century; the term is borrowed from Spanish cimarrón ‘wild, untamed’.

Tallahassee is the name of places in Florida, Georgia, and Oklahoma; it was from Creek Tvlhassı /talhássi/ from /t(ı)/talwa/ ‘tribal town’ plus /ahá:ssı/ ‘rancid’.

It is sometimes difficult to distinguish placenames derived from Creek from those that come from other Muskogean languages. Thus the name Chihaatchee (Dallas Co., Alabama), earlier Chilatchee, may be a corruption of a term meaning ‘fox stream’ in either Creek or Choctaw. ‘Fox’ is Creek kólą/, Choctaw küləh/, ‘stream’ is /hıcci/ in Creek, but /hıcccə/ in Choctaw, and unstressed final /a/ often alternates with [i] in southern English — as in “Missouri” vs. “Missourie”.

[Thanks to Jack Martin and Pam Munro! Note: Copies of some papers by me on placenames of American Indian origin, currently awaiting publication, can be found on my website: http://www.ncide.org/bright. Comments? Questions? 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 Emanuel Drechsel, Nicholas Ostler, Miles Paul Shore, and Akira Yamamoto, as well as to Sandy Stan at Bug Press.]

Media spotlight on Navajo code talkers as filming begins

There is a notable escalation of media coverage of the Navajo code talkers of World War II as John Woo’s $100 million movie about a code talker and his Marine bodyguard, Windtalkers, goes into production. Filming began in Hawaii on August 28, and a long article on the code talkers and on Woo’s film appeared in the Honolulu Advertiser on July 23 (the.honolulu.advertiser.com). The film stars Nicholas Cage in the role of a Marine assigned to protect a code talker — or, if capture appeared imminent, to kill him rather than allow the Japanese to learn the Navajo-based code. As the article points out, many of the actual code talkers had no idea what their “bodyguards” were there to do until many years after the war. Some thought their Marine buddies were merely appreciative of their work and just liked to follow them around.

On August 26, the Ottawa Citizen featured an interview with Canadian Native actor Adam Beach, who is also in the cast. “The craze from [Windtalkers] is going to be insane,” he told the Citizen. Beach, who will have third billing in the movie, after Cage and Christian Slater, plays a code talker who becomes friends with his bodyguard (Cage) after he is injured. Beach has also starred in Smoke Signals, Dance Me Outside and Squanto: A Warrior’s Tale, and was asked if he felt caught in a stereotype, playing one native
role after another. He has no problem with this. “I am Indian,” he says. “I am Saulteaux. I’m native. I am aboriginal, whatever word they have. That’s who I am.”

Arizona measure may threaten Indian language programs

An article by Daniel Gonzalez in the Arizona Republic on Oct. 13 reported on the alarm being sounded in Native American communities in Arizona concerning a Nov. 7 ballot initiative aimed at ending bilingual education in the state. Although Proposition 203, which would replace bilingual education with a one-year English immersion program, is aimed primarily at the 140,000 Latino children classified as limited English speakers, many Indian language educators fear that the measure could end or restrict tribal language programs.

A spokesperson for the campaign to pass Proposition 203 told Gonzalez that the measure did not include a provision exempting Indian languages because the drafters assumed that the tribes would be able to exercise tribal sovereignty to override the law. Whether this was the case or not, the spokesperson said, dismantling bilingual education in Arizona would benefit Native Americans since “these children need to learn English, too.” She continued:

“We cannot keep them isolated so that they [cannot] enjoy the American dream that all others are enjoying except them and Hispanics. I think the tribal leaders should be focusing on getting their children to learn English. Why do they want to keep them as prisoners in their culture and their heritage? Don’t they realize their kids have dreams, too, and the only way you can get ahead in this country is to learn English?”

This attitude has inflamed several Native American leaders in Arizona, who view Proposition 203 as the latest in a long history of attempts to strip Indians of their languages. The governments of four tribes have passed resolutions opposing the measure. As many as 19,000 children in the Navajo Nation could be affected by Proposition 203, according to Wayne Holm, an education specialist for the Navajo Nation.

Kelsey Begaye, president of the Navajo Nation, said there is no clear legal opinion on whether federally recognized tribal sovereignty would allow the Navajo Nation or any tribe in Arizona to override Proposition 203. Lawyers are studying the matter, he said. A spokeswoman for the Arizona Department of Education, said state officials have yet to determine whether Proposition 203 would affect tribes.

Among the voices being raised against Proposition 203 is that of Margorie Thomas, a retired Navajo teacher who serves on the Board of Education of the Chinle Unified School District. If the measure passes, Thomas said, she plans to stop speaking English. “I’m going to throw out the English language,” she said. “I’m not going to speak it anymore. I’m not going to hear it. I’m only going to speak my language.”

Navajo in a jar?

A rather gloomy forecast was made in a one-and-a-half-page article on endangered languages in the New Scientist for August 12, 2000 (www.newscientist.com), over the signature of Jonathan Knight, in San Francisco. Entitled “Lost for words” the article focused on the prospects for the ultimate survival of Navajo, currently the most widely spoken North American indigenous language. According to Knight, “linguists doubt that any native speakers of Navajo will remain in a hundred years’ time.” Opinions are quoted from Mark Pagel, Michael Krauss, Nicholas Ostler, Salikoko Mufwene, and Doug Whalen. Although recent efforts to stem the tide of language loss are noted (master-apprentice teams, language nests), and the revival of Hebrew is mentioned, it is Mufwene, the University of Chicago sociolinguist, who has the last word: “We must always remember the distinction between preserving a language and revitalizing it.” Revitalizing a language means to give it a new social existence in the everyday life of a community. Preserving it is like “preserving fruits in a jar.”

NEH to Wampanoag: Stay Dead

In an article headlined “Speak, Cultural Memory: A Dead-Language Debate” that appeared in the New York Times on September 30, 2000, Alexander Stille reported on the debate surrounding the National Endowment for the Humanities’s recent decision not to fund a language restoration grant for Wampanoag. The proposal came from Jessie Little Doe Fermiino, a member of the Mashpee tribe on Cape Cod, who has, in Stille’s words, “been on a single-minded mission to revive the language of her ancestors...the one that greeted the Pilgrims when they landed at Plymouth Rock and that gave the state of Massachusetts its name.” But when she applied to NEH for a grant to create a dictionary, the proposal was rejected.

The reasons given were that the Wampanoag language has not been used in about 100 years, the known descendants of the original speakers number only 2,500, and Fermiino is trying to make a spoken language out of a language that until recently existed only in documents, many of them from the 17th century. “We got great reviews from the specialists, but the panel of non-specialists hated it,” Fermiino said.

To put the matter in perspective Stille interviewed a number of scholars, including several SSILA members. These included AILDI co-director Akira Yamamoto, who supplied some grim statistics on language decline; Daryl Baldwin, who is reviving the language of the Miami Nation in Indiana and raising his children in it; and Leanne Hinton at Berkeley. “We no longer use the term ‘dead’ language, we now speak of them as ‘dormant’,” Leanne
said, and told Stille about her “Breath of Life” California language restoration workshop and similar initiatives at a few other universities.

But Stille also heard from some who have doubts about the whole enterprise. Michael Blake, a philosopher at Harvard who recently published a wide-ranging attack on the “endangered culture” movement in Civilization magazine, told Stille that “languages have died throughout human history [and] it is not immediately clear to me why we should try to preserve them.” He went on:

I think we can acknowledge a sense of loss, but I think these are losses that we suffer as a free people, when we decide what norms to adopt and to leave behind. There are reasons that these languages are dying out, that members of these communities have decided to assimilate, and those reasons have to be respected, too.

Apparently views similar to Blake’s prevailed on the NEH review panel.

Baldwin, Yamamoto, and other supporters of language revival respond that the idea of “freedom of choice” is highly problematic, especially in the case of American Indian languages, which were frequently aggressively suppressed. The history of the Hawaiian language is a similar example.

Support also comes from unexpected quarters. When Stille asked Diane Ravitch for her assessment of language revival, the neoconservative critic of progressive education was strongly positive, “I think cultural retrieval is an important thing that people need to go through, as long as it is voluntary...The language sustains their culture and their link with the past, which is an important aspect of who we are.” Ravitch pointed out that her own grandchildren were attending a school where instruction is half Hebrew and half English. “I find the argument that we should do nothing to preserve languages and culture toxic. Otherwise, we are just left with mass culture, pop culture and the whims of the marketplace.”

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**NEWS FROM REGIONAL GROUPS**

**Salishan**

- The 35th International Conference on Salish and Neighbouring Languages was held August 16-18, 2000 at the Xit’olacw School, Mount Currie, BC, organized by Martina Pierre (Mount Currie Cultural Centre) and Henry Davis (U of British Columbia). Preprints of the papers were edited for UBC Working Papers in Linguistics by Suzanne Gessner & Sunyoung Oh. The papers given during the first two days of the conference included:

  - **Paul Barthmaier** (UCSB), “Lushootseed argument structure and the discourse function of the morpheme -lhu”;
  - **David Beck** (Alberta), “Grammatical convergences in Bella Coola (Nuxalk) and North Wakashan”;
  - **Henry Davis** (UBC), “Coordination and constituency in St’a’mcets”;
  - **Henry Davis & David Robertson** (CHINOOK List), “Fox and Cayooty”: an early St’a’mcets Chinook Jargon bilingual text;
  - **Donna B. Gerds** (Simon Fraser) & **Thomas E. Hukari** (Victoria), “Stacked antipassives in Halkomelem Salish”;
  - **Sharon Hargus** (Washington) & **Virginia Beavert** (Heritage Col), “An acoustic analysis of Yakima Sahaptin initial clusters”;
  - **Eun-Sook Kim** (UBC), “Glottalization in Nuu-chah-nulth (Nootka): A module interaction case”;
  - **M. Dale Kinkade** (UBC), “An initial study of some adjectival modifiers in Upper Chehalis”;
  - **Kaoru Kiyosawa** (Simon Fraser) & **Nile Thompson** (North Seattle Comm Col), “An initial look at Twana applicatives”;
  - **Lisa Matthewson** (Massachusetts-Amherst), “One at a time in St’a’mcets”;
  - **Tony Mattina** (Montana, En’owkin Centre & Colville Lang Preservation), “Okanagan sandhi & morphophonemics”;
  - **Nancy Mattina** (Montana & Nespelem Lang Prog) & **Ernie Brooks** (Nespelem Lang Prog), “Nxa4amx4m (Salish) kinship terms”;
  - **Yumioko Nakamura** (UBC), “Seewepenectsin (Shuswap) reduplication”;
  - **Scott Shank & Ian Wilson** (UBC), “Acoustic evidence for ‘a’ as a glottalized pharyngeal glide in Nuu-chah-nulth”;
  - **Suzanne Urbanczyk** (Calgary), “A report on ‘continuative’ verb forms in Upper Halq’eméylem”;
  - **Linda Tamburri Watt**, **Michael Alford**, **Jen Cameron-Turley**, **Carrie Gilson** (UBC) & **Peter Jacobs** (Squamish Nation Educ), “Skwxwú7mesh (Squamish Salish) stress: a look at the acoustics of /á/ and /á/”;
  - **Adam Werle** (Massachusetts-Amherst), “Semantic incorporation in Lilooet”;
  - **Martina Wilschko** (UBC/Vienna), “Sentential negation in Upper Halkomelem (and what it tells us about the structure of the clause)” and “Is Halkomelem splitergative?”;

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Friday, August 18, was devoted to reports on the status of First Nations language programs and initiatives, including: Mount Currie Cultural Centre program (Lil’wat7ul, Lower Lilooet); Upper St’a’mcets language programs (Lilooet area); Stolo: Nation Skxwú7mesh (Upper Halkomelem); and the Musqueam Language Program (UBC FNLG).

A few copies of the volume of preprints for the conference are still available (including all except two late papers), and can be obtained from UBC-Working Papers on Linguistics. Contact: Sun-Young Oh (sunyoh@interchange.ubc.ca) or UBCWPL e/o Department of Linguistics, University of British Columbia, Vancouver, B.C. #617 1Z1. The cost is $25 U.S. or $25 Canadian.

Next year’s conference will be held August 8-10 in Chilliwack, British Columbia, hosted by the Stolo Nation. Dates are subject to modification, but not by more than a day or two. For further information, contact Ethan Gardner (Ethan.Gardner@stolonation.bc.ca). Preprints will again be issued as a volume of the UBC Working Papers in Linguistics. Further information will be forthcoming.

**Uto-Aztecan**

The 2000 Friends of Uto-Aztecan Conference (Taller de los Amigos de Lenguas Utoaztecas), hosted by the University of Guadalajara, met on Friday and Saturday, July 28-29, at the hotel Villa Montecarlo in Chapala, Jalisco, on the shores of Lake Chapala. There were six sessions of papers, and a special presentation:


6. Revitalización de la lengua: José Luis Moztezuma Zamarrón, “¿Conservación del yaqui versus revitalización del maya?”; Gabriel Pacheco S., “Gramática didáctica del huichol”; Julio Ramírez de la Cruz, “La Canción Huichol”; and Mario Casillas, “Escritura y literatura en el nahuatl de cuetzalan.”

Lectura de textos de creación huicholes.

Contact: José Luis Iturrioz (lindigen@udgserv.cencar.udg.mx) or Karen Dakin (dakin@servidor.unam.mx). Dakin writes: “It was an enjoyable weekend, even with the lake drying up. We’re hoping that next year’s meeting will be in Santa Barbara, during the 2001 Linguistic Institute.”

RECENT PUBLICATIONS

Itzaj Maya Grammar. Charles Andrew Hofling, with Félix Fernando Tesucún. University of Utah Press, 2000. 596 pp. $75 (paper). [A full reference grammar of Itzaj, a Yucatecan language now spoken by only a handful of elderly people at Lake Petén Itzá, Guatemala. The grammar is based on H’s 1982 dissertation (for Washington University, St. Louis, under Marshall Durbin) but is far more comprehensive in its coverage. It completes the documentation of Itzaj that H. began with a volume of texts (1991) and a dictionary (1997), also published by Utah. H.’s descriptive model is the standard Mayanist one, but with a typological emphasis informed by the work of Comrie, Givón, and others. An introductory chapter on phonology is followed by 24 chapters on morphology and syntax, divided into three sections: Morphology (2-7), covering person markers and pronouns; the verbal complex; nominal morphology; numerals and numeral classifiers; adjectives, adverbs, and participles; and particles and exclamations. Morphosyntax, Syntax, and Discourse (8-19), including a typological overview and chapters covering nominal morphosyntax; possession; pronouns in discourse; locatives; prepositions and prepositional phrases; adverbials; verbal morphosyntax I (tense, aspect and mood); verbal morphosyntax II (transitivity and voice); statics and equational constructions; interrogation; and negation. Complex Sentences (20-25), covering coordination; conditional clauses; relative clauses; complements; adverbial clauses; and style and poetic. An appendix includes two texts with interlinear grammatical analysis. H’s treatment of discourse is especially thorough, and the concluding chapter on style and poetic explores the pervasiveness of repetition in Itzaj linguistic structure from phonology and morphology through the aesthetically constructed symmetries of narrative and dialogue. H.’s work is likely to become one of the most valuable resources in Mayan linguistics.]

— 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).]


Creek is one of the more vigorously surviving North American languages, spoken (in three distinct dialects) by several thousand residents of the Muskogee Nation and Seminole Nation of Oklahoma, and by a smaller number of Florida Seminoles. Creek has a traditional orthography (standardized by the missionary Robert Loughridge and used by him and David Hodge in their Dictionary of the Muskokew or Creek Language, 1890) and a substantial written literature. Although M. & M. primarily rely on their own transcriptions of the contemporary language, based on textual data from 14 speakers, they also draw words from many older sources. This gives their work a historical depth and authority that is rarely found in dictionaries of American Indian languages.

There are over 7000 entries in the Creek-to-English section, supplemented with a special list of 400 Creek placenames in Alabama, Georgia, Florida, and Oklahoma. Words restricted to one dialect are noted, as are archaic, old-fashioned, and slang usages. Forms are cited both in the Loughridge orthography and in a phonemic transcription based on that used by Mary Haas. The English-to-Creek section is somewhat shorter than the Creek-to-English section, but not a mere index.

Martin has been working on Creek since the 1980s; Mauldin, a native speaker, teaches Creek at the University of Oklahoma. Their dictionary is an impressive addition to the shelf of recent lexicographic works on Muskogean, which also holds Syilxetlne, Hardy, & Montler’s Dictionary of the Alabama Language (1993), Kimball’s Koasati Dictionary (1994), and Munro & Willmond’s Chickasaw: An Analytical Dictionary (1995). The Muskogean-speaking communities have been well served by linguists in recent decades.

— Order from: Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 (www.nebraskapress.unl.edu).]

Koyukon Athabaskan Dictionary. Jules Jetté and Eliza Jones. Edited by James Kari. Alaska Native Language Center, 2000. 1118 pp. $66. [The fruit of an intergenerational collaboration between the Jesuit missionary/scholar Jules Jetté and Koyukon language expert Eliza Jones, this is the largest and most comprehensive dictionary to date of any Alaskan Native language. Jetté’s original hand-written manuscript was based on lexical, grammatical and ethnographic research carried out between 1888 and 1922. Jones spent 25 years (1974 through 1999) refining and expanding Jetté’s work, and the final version has been edited by University of Alaska Fairbanks Professor Emeritus James Kari. The dictionary contains more than 8,800 vocabulary items, 17,500 example sentences, 120 illustrations, and 3,200 descriptive comments by Jetté, Jones, and other contributors. There are three indexes for accessing the vocabulary and ten appendices on topics such as the verb complex, verb paradigms, classificatory verbs, kinship terms, and flora and fauna terms. Also included are a Foreword by Richard K. Nelson, a five-page guide to the features of the dictionary, biographical essays on the co-authors, and articles about Koyukon dialects, the Koyukon sound system, and the history of Koyukon language work (including Jetté’s elaborate research program).

— Order from: Alaska Native Language Center, Univ. of Alaska Fairbanks, PO Box 757680, Fairbanks, AK 99775-7680 (907/474-7874; www.uaf.edu/anlc/). Add S6 for shipping and handling.]
Nine Visits to the Mythworld: Ghandi of the Qayahl Llaanas.
Translated from Haida by Robert Bringhurst. Douglas & McIntyre (Canada) and University of Nebraska Press, 2000. 224 pp. $29.95.
[The second part of what B. plans to be a trilogy on Masterworks of the Classical Mythellers, following A Story as Sharp as a Knife (1999).]

In contrast to A Story as Sharp as a Knife, in which B. presented copious background information on Haida culture and narrative traditions, Nine Visits to the Mythworld is “designed for those prepared to read the texts pretty much on their own terms, without the constant intercession of a critic or historian.” Eight of the nine texts belong to a genre of “narrative poems set in mythtime” (Haida qayyqaang), which function socially as charters of authenticity for the privileges and claims of Haida lineages. The original texts are from John Swanton’s collection (published in 1905), and although B.’s linguistic understanding of Haida is to some extent secondary and dependent on Swanton’s interpretation (see the critique by John Enrico in SSILA Newsletter 18.3, October 1999, pp. 5-8), he believes he has been able to reconstruct the “performable deep structures” of the stories. Following Hymes and others, he prints his translations in a “verse” format in order to convey some notion of these structures.

Central to B.’s treatment of this material is his conviction that the narrator from whom Swanton obtained these texts, Ghandi, was a creative artist with a distinctive personal vision. This humanistic view of the interaction of an individual talent with tradition in an oral culture is at odds with prevailing anthropological and linguistic opinion, but B. — a distinguished Canadian poet and cultural historian — stands his ground against such criticism. He feels that he has (at least partially) understood the mind of a fellow poet, despite being separated from him by deep gulfs of time, custom and language, and his objective in this book is to make Ghandi accessible to readers of poetry everywhere.

— Order from: Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 (www.nbraskapress.unl.edu). In Canada: Douglas & McIntyre, Suite 201, 2323 Quebec St., Vancouver, BC V5T 4S7 (tel: 800-667-6902; fax: 800-263-9099; e-mail: dm@douglas-mcintyre.com).


The editors preface the collection with a 30-page essay, “Melville Jacobs: An Introduction to the Man and His Work,” and a complete bibliography of Jacobs’ writings. The essay is unusually candid about its subject, portraying an all-too-human academic caught in the intellectual and political crosscurrents of his time. Positive assessments of Jacobs’ indefatigable energy and analytic skill are balanced by criticisms—sometimes trenchant—of his sloppiness in translation, his often overgeneralized psychological analyses, and various other personal and scholarly shortcomings.

But if the editors seem to know their man all too well, they do right by Jacobs with their excellent selection of his work and with their helpful introductory notes and copious annotations. The contents include:


* Oral Traditional Texts with Interpretations: “Badger and Coyote Were Neighbors (Clackamas Chinook); The Old Man and His Daughter-in-law: Her Fingers Stuck Together (Clackamas Chinook); “She Deceived Herself With Milt (Clackamas Chinook); “Wildcat (Klikitat Sahaptin); “Sun and His Daughter (Klikitat Sahaptin); “Coyote’s Journey (Upper Cowlitz Sahaptin); “Mink, Panther, and the Grizzly Sisters (Mary’s River Kalapuya); “The Sagandahs People (Miluk Coos); and “An Historical Event Text from a Galice Athabaskan in Southwestern Oregon (Galice Creek Athabaskan).

* Oral Traditional and Ethnographic Texts [without interpretations]: “Coyote, Eagle, and the Wolves (Upper Cowlitz Sahaptin); “The Basket Ogress Took the Child (Clackamas Chinook); “Coyote and Skunk: He Tied His Musk Sac (Clackamas Chinook); “A Girls’ Game (Clackamas Chinook/Chinook Jargon); “Ethnographic Texts on Spirit Powers and Shamanism (Santiam Kalapuya); “Some Shakers Find the Body of My Brother’s Child (Santiam Kalapuya); “The Origin of Death (Upper Coquille Athabaskan/Chinook Jargon); “Small Bird Hawk Had His Head Cut Off (Hanis Coos); “The Girl Who Had a Dog Husband (Miluk Coos); “The Person That Halloos (Miluk Coos); and “The Young Man Stepped on Snail’s Back (Miluk Coos).

(All of the texts are presented only in English translation; the native language originals that Jacobs included in some of the original publications are not reprinted.)

— Order from: OSU Press, 101 Waldo Hall, Corvallis, OR 97331 (541/737-3166; osu.orst.edu/det/press).]


Some of Boas’ “sorry errors of judgment and commission” were due to the nature of Tate’s written texts, which he provided to Boas for a per-page remuneration over the course of 10 years. Tate apparently wrote the originals in English, then translated them back into Tsimshian. M. accuses Boas of hiding this crucial fact, and then attempting to rescue the project with a “mislaced meticulo[usness]” that essentially destroys the stories. The result is a “charade that passes for scientific truth.”

M. is a longtime critic of the anthropological tradition of recording the indigenous literatures of the Northwest Coast. This is his most acerbic statement to date. Only M.’s fellow Canadian, Marius Barbeau, emerges with his reputation intact.

— Order from: Talonbooks, #104-3100 Production Way, Burnaby, BC V5A 4R4, Canada; in the US: GDS Inc., 4500 Witmer Industrial Estates, Niagara Falls, NY 14305-1386 (1-800-805-1083).]

Theorizing the Americanist Tradition. Edited by Lisa P. Valentine & Regina Darnell. Univ. of Toronto Press, 1999. 496 pp. $29.95 (US). [Papers arising out of a 1995 conference on the Americanist tradition in anthropology, the main purpose of which was to correct the prevailing notion that this tradition, typified by Franz Boas and his colleagues, was and remains atheoretical. Participants (from both Canada and the US) accepted the challenge of making their underlying theoretical assumptions explicit.}


— Order from: Univ. of Toronto Bookstore, special orders department (1-800-667-0892; fax: 1-800-665-8810; e-mail: utbooks@utpress.utoronto.ca),

Languages of the North Pacific Rim. Volume 5. Edited by Osahito Miyaoka. Faculty of Informatics, Osaka Gakuin University, 1998. 157 pp. No price indicated. [The latest volume of papers sponsored by the International Cooperative Project on the Typology and History of the Endangered Languages of the North Pacific Rim. — Papers in this volume include: Yukihiro Yamitani, "Number and Noun Classes in Jemez Towa"; Toshiside Nakayama, "Lexical Suffixes in Nuchahlnuth: An Overview"; Victor Golla, "Language History and Communicative Strategies in Aboriginal California and Oregon"; Tadataka Nagai, "The Oblique Case in the Three-place Antisymmetric Construction in Upper Kubok Ifuipaiq"; Minoru Oshima, "Two Traditional Stories of Bering Island Aleut"; and Megumi Kurebito, "Argument-Modifying Type of Diminutive/Augmentative Suffixes in Koryak." — For availability of copies, contact: Prof. Osahito Miyaoka, Faculty of Information Sciences, Osaka Gakuin Univ., Kishibe, Suita 564-8511, JAPAN (omiyaoka@utc.osaka-gu.ac.jp).]


Work on this edition was begun in 1971 by Lounsbury, who tape recorded the account from Demus Elm, then 96 years old. But it was not until 1994, when Gick began graduate work, that he and Lounsbury again examined the tapes. A portion of the narrative that had been lost was retold by Harvey Antone, a relative of Elm's, who also assisted with the translation. The work was completed by Gick following Lounsbury's death in 1998.

The Oneida text is accompanied by an English translation in a parallel column. The text is followed by three well-designed lexicons. The first translates each numbered phrase in the text, the second translates each whole word, and the third glosses each noun and verb stem.

There is an introduction by Gick, and Oneida Nation historian Anthony Wonderly provides a chapter outlining the comparative and historical context of the Elm-Antone version. Two earlier versions of the Creation Story in English one dating from the late 1700s and the other from 1912, are printed in an Appendix, with introductory notes by Wonderly.

— Order the cloth cover edition ($4.50 shipping and handling) from Yorkshire Press, 6248 Yorkshire Drive, Columbia SC 29209 (803)/776-7471; pearson6248@earthlink.net). The paperback edition is available from the Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 (www.nebraskapress.unl.edu).]

Papers of the Thirty-first Algonquian Conference. Edited by John D. Nichols. Linguistics Department, University of Manitoba, 2000. $44 (US or Canadian). [26 papers from the 1999 Algonquian Conference, held at Prophetstown, Indiana. Contents include:


--- Order from: Papers of the Algonquian Conference, Linguistics, Univ. of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada (204/474-9300; fax: 204/474-7671; e-mail: acogg@cc.umanitoba.ca). Price (including postage and handling) is in Canadian dollars (GST included) to Canadian addresses, US dollars to US and all other addresses. Orders from individuals must be prepaid.


Contents include: “Ayrón Rodrigues, por Ayrón Rodrigues” (9-28) [edited transcript of a 1992 interview covering Rodrigues’ long career in research on Brazilian Indian languages]; Luciana Gimenes, “As fontes para a Historiografia Linguística do Brasil quincentista: materiais de análise” (29-52); Maria Cândida D. Mendes Barros, “Esboço de uma história dos catecizadores em línguas indígenas do Brasil—séculos XVI e XVII” (53-72); and Eliza Atsuko Tashiro, “A gramática do padre João Rodrigues: entre o modelo latino e a fidelidade à língua japonesa” (73-85).

--- For availability contact: Cristina Altman, U. de São Paulo, FFLCH-Dep. de Linguística, Av. Prof. Luciano Gualberto 315, 05 508-900 São Paulo-SP, BRAZIL (altman@usp.br).

New grammars from SIL International

Several recent numbers in the Publications in Linguistics series jointly published by the Summer Institute of Linguistics and the University of Texas at Arlington focus on South and Central American languages.

130. Cubeo Grammar. Nancy L. Morse & Michael B. Maxwell. Studies in the Languages of Colombia 5, 1999. 197 pp. $29. [A reference grammar of a Tucanoan language of the Vaupés area of southeastern Colombia and adjoining parts of Brazil, based on data collected by Morse and other SIL fieldworkers. (A Spanish version of this grammar was noted in SSILA Newsletter 19.1, April 2000, p. 16.)

131. The Structure of Evidential Categories in Wanka Quechua. Rick Floyd. 1999. 206 pp. $29. [An analysis of the Wanka Quechua evidential system, based on Langacker’s model of prototype semantics. F. argues that evidentials are a particular kind of deictic expression, and identifies three prototypical categories in Wanka: direct evidence and commitment; inference and attenuation; and hearsay and revelation. An important contribution to the literature on evidentiality.


134. A Reference Grammar of the Northern Embera Languages. Charles A. Mortensen. Studies in the Languages of Colombia 7, 1999. 194 pp. $29. [A contrastive study of two languages (Embera-Katio and Northern Embera) of the Embera branch of the Chocó language family, spoken in northwestern Colombia and parts of Darién province in Panama. An introductory section on phonology and typology is followed by chapters on Word Classes, Derivational Morphology, Noun Phrase, Case, Verb, Clause, Sentence, Subordinate Clause, and Discourse and Pragmatic Considerations. Texts in both languages are in appendices.

--- Order from: SIL, P.O. Box 8987, Catalina, Arizona 85738 (520/825-6133; lingpub.mexico@sil.org; www.sil.org/mexico).


--- Order from: International Academic Bookstore, 7500 W. Camp Wisdom Road, Dallas, TX 75236 (academic_books@sil.org; www.sil.org).

New dictionaries from SIL Mexico

The Summer Institute of Linguistics Mexico Branch has announced the publication of four new dictionaries in its Mariano Silva y Aceves series:


41. Diccionario Popoluca de la sierra, Veracruz. Benjamin F. Elson & Donaciano Gutiérrez G. 1999. 192 pp. $15. [Sierra Popoluca is a Mixe-Zoque language of southern Veracruz, more closely resembling the Zoque languages of Chiapas than the Mixe languages of Oaxaca. The dictionary contains approximately 3500 entries and a brief grammatical sketch. Elson’s Gramática Popoluca de la Sierra is also available from SIL Mexico.

42. Diccionario Náhuatl del norte del estado de Puebla. Earl Brockway, Trudy Hershey Brockway & Leodégame Santos Valdés. 2000. 406 pp. $30. [The Aztec spoken in Tlaxpanaloya, in the north of Puebla, is very close to classical Aztec, although there are some unique features and interesting lexical shifts. The dictionary contains approximately 4500 entries, with a 46-page grammar sketch. Appendices for numerals and body parts are included.

43. Diccionario Chinanteco de San Felipe Usila, Oaxaca. Leonard E. Skinner & Marlene B. Skinner. 2000. 604 pp. $33. [Usila Chinantec is spoken in the district of Tuxtepec, Oaxaca, in the northwestern part of the Chinantla. Tone has a high functional load, and is meticulously marked throughout; there are five phonemic levels, although the ballistic and controlled syllable types found in the other Chinantec languages are lacking. Approximately 5000 entries are included with illustrative sentences for all senses of the entry word. Appendices give kinship terms and placenames. A detailed 100-page grammar is a highlight of the work.

SIL Mexico has also announced the first in a new series of “self-published” dictionaries and grammars, intended primarily for use in the Indian communities:

Recent Publications from Leiden

Two recent publications in the series of the Research School of Asian, African and Amerindian Studies (CNWS) of the University of Leiden, The Netherlands, are concerned with American Indian languages:

**Gramática del Chocho de Santa Catarina Ocotlán, Oaxaca.** Annette Vercman-Leichenring. CNWS Publications 86, 2000. 140 pp. Hfl. 40 ($20 US). [El pueblo de Ocotlán se halla en la Mixteca Alta del Estado de Oaxaca en una región montañosa, geográficamente aislada y poco transitable. Santa Catarina Ocotlán es uno de los pueblos donde gran parte de su población habla todavía el chocho, que junto con el popoloca, el ixcateco y el maizteco forma la familia de las lenguas popolocanas. Los datos que fundamentan este trabajo fueron reunidos con la ayuda de informantes del pueblo de Ocotlán mismo durante el periodo de octubre de 1996 hasta enero de 1997. La gramática consta de cinco partes y dos apéndices. La primera parte trata de la fonología, la segunda parte describe la morfología. La sintaxis se tratará en la tercera parte. La Parte IV incluye tres textos, y la Parte V contiene el vocabulariochocho-español y su inversión del español-chocho. El Apéndice A incluye una lista de nombres geográficos, y el Apéndice B es un propuesta para la ortografía del chocho.]

**Ensayos sobre lenguas indígenas de las tierras bajas de Sudamérica: Contribuciones al 49° Congreso Internacional de Americanistas en Quito 1997/Essays on Indigenous Languages of Lowland South America: Contributions to the 49th International Congress of Americanists in Quito 1997.** Edited by Heleen van der Voort and Simon van de Kerke. CNWS Publications 90 (Indigenous Languages of Latin America, volume l), 2000. 330 pp. Hfl. 60 ($30 US). [Papers on indigenous languages of Amazonia and the Gran Chaco. 17 linguistic families are represented (Araucanian, Aruwa, Carib, Chapapura, Guayuku, Jivaro, Macro-Je, Maipure, Makú, Mataguaya, Pano, Piaroa-Saliba, Tacana, Tukano, Tupi, Urutripaya, and Yanomami) as well as a number of isolates and unclassified languages. Contents include:]

- Gale Goodwin-Gómez, “Noun classifiers in ethno-ontological terminology of a Yanomami language of Brazil”;
- Simon van der Kerke, “Case marking in the Leko language”;
- Heleen van der Voort, “Kwaza or Koaia, an unclassified language of Rondônia, Brazil”;
- Jean-Pierre Angenot & Geraldia Angenot-de Lima, “Sobre a reconstrucción do Protochapakura”;
- Nilson Gabas, Jr., “Genetic relationship among the Ramarama family of the Tupi stock (Brazil)”;
- Harriet E. Machel Klein, “Mecronyms or part-whole relations in indigenous languages of lowland South America”;
- Pieter Muysken, “Drawn into the Aymara mold? Notes on Urú grammar”;
- Pilar Valenzuela, “Ergatividad escindida en Wariapao, Yaminawa y Shipibo-Konibo”; Elsa Gomez-Imbert, “Cómo si tú y el agua fuesen una misma persona gramatical”;
- Geraldia Angenot-de Lima & Jean-Pierre Angenot, “O sistema pré-skosoyo Panchapakura de demarcación lexical (com una bibliografía das línguas Chapakurua)”;
- Marilí Gabriela Soares, “On the relation between syntax and phonology in Tikuna (isolated), Marubo and Matses (Panoan family)”;
- Angel Corbera Mori, “Aspectos de la morfología nominal Aguaruna (Jíbaro)”; Maria Amelia Reis Silva & Andrés Pablo Salanova, “Verbo y ergatividad escindida en Mbëngëkre”;

— Order from: Research School CNWS, Universiteit Leiden, Nonnensteeg 1-3, PO Box 9515, 2300 RA, Leiden, Netherlands (cnws@rullet.leidenuniv.nl; www.leidenuniv.nl/interfac/cnws/pub). Identify the books as “VEERMAN” and “ILLA 1”.

**Assessing Ethnolinguistic Vitality: Theory and Practice.** Edited by Gloria E. Kindell and M. Paul Lewis. SIL Publications in Sociolinguistics 3, 2000. 205 pp. $25. [Papers presented at SIL’s Third International Language Assessment Conference, 1997. They represent a variety of interdisciplinary approaches (the sociology of language, the anthropological grid/group model, social network theory, motivations for ethnolinguistic vitality maintenance, power and solidarity orientations, language ecology, social mobilization, and the role of beliefs about language). Included are:


— Order from: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Road, Dallas, TX 75236-5699 (academic_books@sil.org).]

**Learn in Beauty: Indigenous Education for a New Century.** Edited by Jon Reyhner, Joseph Martin, Louise Lockard & W. Sakiestewa Gilbert. Center for Excellence in Education, Northern Arizona University, 2000. 152 pp. $10. [Dedicated to Gina Cantoni on her retirement from Northern Arizona University. The 11 papers in the volume point to new directions that indigenous education is taking at the beginning of the 21st century. Included are:


— The entire text is available on the web at: <http://jan.ucec.nau.edu/~jar/LIB/LIBConts.html>. A paper edition can be ordered from: Center for Excellence in Education, Northern Arizona University, Box 5774, Flagstaff, AZ 86011-5774 (Jon.Reyhner@nau.edu).]
Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs. Darrell R. Kipp. Piegan Institute, 2000. 43 pp. $10. [K. grew up on the Blackfeet reservation, but went off to college, got drafted into the Army, and ended up getting an M.A. from Harvard. He was drawn back home in the mid-80s, and since then has been deeply involved in efforts to preserve his community’s language. In this short, personal book, which grew out of a day-long meeting with 12 other Native American language activists last March, K. shares his philosophy and experience. There are, he says, four cardinal rules: Never ask permission, or beg to save the language. Never debate the issues. Be very action oriented. And show, don’t tell. K. also talks about the nuts and bolts of immersion schooling and urges teachers to “use your language as your curriculum.” — Order from: Piegan Institute, P.O. Box 909, Browning, MT 59417 (piegan@3rivers.net).]

BRIEFER MENTION


Ararâhih-Ikxâree: Indian Language News. Edited by Julian Lang. Institute of Native Knowledge, Eureka, California. [A bilingual newsletter, promoting knowledge and use of the Karuk language of northern California through news of cultural and social events in the Karuk community. The current issue (Pimnathi/Summer 2000) carries stories on the revival of the Girls’ Puberty Dance and on the torching of a local artist’s house, and prints several original poems translated into Karuk by the editor. Audio tapes of the contents are available. — For further information contact Julian Lang (707/442-8413, irahiv@hotmail.com) or visit the INK website (www.inkpeople.org/institutenk.html).]

Gawohisdi-Adalowaquasdi/Cherokee Outline Grammar. Charles Van Tuyl, Eli Nofire & Howard Meredith. Cherokee National Historical Society, 2000. 61 pp. No price indicated. [A special limited teaching edition, produced in cooperation with the Cherokee Nation and the University of Science & Arts of Oklahoma. The commentary of Cherokee students and native speakers who are participating in an ongoing course will provide input for revisions. — For availability, contact: Howard Meredith, American Indian Studies, Univ. of Science & Arts of Oklahoma, P. O. Box 82345, Chickasaw, OK 73018.]


Franz Boas: The Early Years, 1858-1906. Douglas Cole. Douglas & McIntyre and University of Washington Press, 1999. 484 pp. $50. [Originally intended by C. (who died in 1997) to be the first half of a comprehensive personal study of Boas’s life and career, this volume covers the period from his childhood in Germany to his resignation from the American Museum of Natural History in New York. The Boas family’s lifelong habit of writing frequent, frank, and informative letters allowed C. to construct a intimate portrait of Boas’s childhood, family, schooling, and marriage, as well as his early expeditions among the Central Eskimo and Northwest Coast Indians and his struggle to establish a position for himself in American anthropology. — Order from: U of Washington Press, P.O. Box 50096, Seattle, WA 98145-5096 (www.washington.edu/uwpres).]

And Along Came Boas: Continuity and Revolution in Americanist Anthropology. Amsterdam Studies in the Theory and History of Linguistic Science, John Benjamins Publishing, 2000. Regina Darnell. 331 pp. $29.95. [A paperback edition of the study originally published in cloth in 1998 (see SSILA Newsletter, April 1999). D.’s thesis is that, during the crucial transitional period in the last decades of the 19th century, there were as many continuities as discontinuities between the work of Boas and that of John Wesley Powell and his Bureau. — Order from: John Benjamins, Box 27519, Philadelphia PA 19118 (www.benjamins.com).]

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of Linguistics, 546 Fletcher Argue Bldg, U of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada]

24.4 (1999):
Zdenek Salzman, “Arapaho Bibliographic Addenda II” (40-43) [53 new entries to be added to S.’s The Arapaho Indians: A Research Guide & Bibliography (1988).]
William Pulte, “The Last Speaker of Wyandot” (43-44) [Attempting to find a speaker of Huron-Wyandot in Oklahoma in 1972, P. visited an old, infirm man who had not spoken Wyandot since the age of seven. P. did not try to interview him, but now believes he should have.]

25.1 (2000):
Gunter Michelson, “A Note on Ehonkeronon” (6) [The Hurons called a neighboring Algonquian tribe on the Ottawa River by a name that Lagarde has translated “wild goose people.” M. thinks a more likely translation is “people of the red paint root.”]

66.1 (January 2000): Sharon Hargus, “The Qualifier Prefixes in Yukon Deg Xing (Ingadik)” (1-21) [The prefixes that occur in the “qualifier zone” to the left of the conjugation/mode (“tense”) markers in Deg Xing participate in CV-sensitive allomorphy sets “the variety and form of which are unusual even for an Athapaskan language.”]

R. M. W. Dixon, “A-Constructions and O-Constructions in Jarawara” (22-56) [In Jarawara (Arawá family, Amazonia) there are two transitive construction types: “A” (where a subject is the “pivot,” or grammaticalized topic with the stretch of discourse in which it appears) and “O” (where an object is the pivot). A clause can only be understood (and parsed) if its discourse context is known.]

Megan J. Crowhurst, “A Flip-Flop in Sirionó (Tupian): The Mutual Exchange of ‘i’” (57-75) [Proto-Tupí-Guaraní ‘i’ and ‘t’ (and their nasal counterparts) have merged in Bia-Yé as ‘l’, but in Sirionó the fronting of ‘t’ has trigged the retraction of ‘i’, so that the vowels have virtually exchanged positions. The different responses of the two languages to the shift of PTG ‘t’ have implications for the model of sound change advanced by Labov.]

Long Peng, “Nasal Harmony in Three South American Languages” (76-97) [The patterns of nasal harmony attested in Warao (Venezuela) and in Southern Barasano and Tucano (Tucanoan of Colombia) both partition morphemes into oral and nasal forms, and act as a synchronic process producing oral and nasal variants of suffixes. Understanding the behavior of voiceless segments is crucial to a unified analysis of these patterns.]

J. Diego Quesada, “Word Order, Participant Encoding, and the Alleged Ergativity in Teribe” (98-124) [The recent claim made by Constenla that Teribe (Chibchan of Costa Rica and Panama) exhibits an ergative-absolute case system is based on an inaccurate analysis of the data.]

Brian D. Stubbs, “More Palatal Reconstructions for Uto-Aztecan Palatalts” (125-137) [Manaster-Ramer’s proposal that Proto-UA medial *-c->-y-in Northern UA entails assuming that medial *c- in modern Northern UA languages has other sources. S. suggests some possible etymologies for such forms that involve palatalization of -t-]

Hank Nater, “On the Origin of Bella Coola /-uks/” (137-139) [A Bella Coola pluralizing suffix with no known Salishan cognates may have its origin in very similar suffix in Wishram (Upper Chinook). If so, it is an open question whether the borrowing was by way of Chinook Jargon or the result of direct contact. Another possibility is that both Bella Coola and Upper Chinook borrowed the suffix from an unknown source.]

Language Problems & Language Planning [John Benjamins, PO Box 75577, 1070 AN Amsterdam, The Netherlands]

23.2 (Summer 1999): Kendall A. King, “Inspecting the Unexpected: Language Status and Corpus Shifts as Aspects of Quichua Language Revitalization” (109-132) [Unexpected corpus and status changes have accompanied Quichua revitalization initiatives. K. compares these changes to similar phenomena that mark language death and sees implications for language planners and revitalization advocates.]

Opción [Facultad Experimental de Ciencias, U del Zulia, AP 15197, Las Delicias, Maracaibo 4005-A, Venezuela]

32 (Agosto 2000): José Álvaro, “Construcciones progresivas en pemon y otras lenguas caribes” (96-130) [A description of the progressive construction in Pemón, a Cariban language of Venezuela. A. analyzes it as a copulative clause with a postpositional phrase as a complement and compares it to similar constructions in Pemón and other Cariban languages.]

Studies in Language [John Benjamins, PO Box 75577, 1070 AN Amsterdam, The Netherlands]

23.3 (1999): Marianne Mithun & Wallace Chafe, “What are S, A, and O?” (569-96) [The schema “S, A, O” that has been used to distinguish ergative-absolutive from nominative-accusative languages obscures the incommensurable ways in which participants may be related to events or states in individual grammars. Now that more is known about ways in which languages vary, it is time to sharpen our tools.]

RECENT DISSERTATIONS AND THESES

From Dissertation Abstracts International (DAI), volume 60 (9-10), March-April 2000, and Masters Abstracts International (MAI), volume 38 (2), March 2000.

[Note to our readers: For the second quarter running, we must apologize for a delay in reporting the filing of dissertations and theses. The Newsletter keeps track of current dissertations through the electronic database maintained by UMI/Bell & Howell (“Digital Dissertations”). Due to a change in UMI’s “production routines” the updating of this database has slowed considerably in recent months, and as of October 1 the most recent abstracts available online were those from the April 2000 number of DAI (volume 60, number 10). We do not know if the paper version of DAI is being kept current (the library at our home institution no longer subscribes), but if it is we will use it in compiling this section of January’s issue of the Newsletter. In the meantime, anyone who has filed a dissertation or thesis during the last 12 months and has not yet seen it reported here might send us a copy of the abstract.]
Barrett, Edward R. Ph.D., Univ. of Texas at Austin, 1999. *A Grammar of Sipakapense Maya*. 227 pp. [Sipakapense is a K’ichean Mayan language spoken in and around the municipio of Sipacapa in the San Marcos Department of western Guatemala. Unlike other K’ichean languages, Sipakapense allows for sequences of up to six word-initial consonants. Sipakapense is an ergative language with primarily VSO word order and several voices, including two distinct passives and two distinct antipassives. This grammar describes the primary features of Sipakapense phonology, morphology, and syntax. DAI 60(9):3339-A.] [#AAI 9947168]


Storto, Luciana R. Ph.D., MIT, 1999. *Aspects of a Karitiana Grammar*. 753 pp. [A description of some theoretically interesting aspects of the phonology and syntax of Karitiana, the sole surviving language of the Arikim family (Tupi Stock), spoken by approximately 200 people south of Porto Velho, Rondônia, Brazil. S. describes and analyzes the segmental phonology of the language, with special attention to the consonants of the nasal series, which undergo partial oralization in environments contiguous to oral vowels. She also describes the pitch accent system of the language. In the chapters on syntax, S. shows that the language is verb-final and that the verb obligatorily raises to the complementizer position (C) in matrix clauses to check tense and agreement features. In dependent clauses, the verb is final, and no agreement or tense is present. DAI 60(10):3647-A.] [Copies available exclusively from MIT Libraries, Rm. 14-0551, Cambridge, MA 02139-4307.]

Vrziec, Zvjezdana. Ph.D., New York Univ., 1999. *Modeling Pidgin/Creole Genesis: Universals and Contact Influence in Chinook Jargon Syntax*. 146 pp. [V’s purpose is to show that the morpho-syntactic reduction of the languages in contact in pidgin/creole genesis has a crucial role in the development of their syntax. V. concentrates on Chinook Jargon, using a corpus of texts published in Kamloops, BC that she has transcribed from Duployan shorthand and translated. A sample of the texts used for analysis is in the appendix. The complete lack of inflectional morphology in CJ stands in stark contrast to the source languages (e.g., Chinook and Chehalis). In addition, CJ is SVO in contrast to the dominant VSO of the source languages. On the other hand, the negative construction in CJ has several properties in common with the source languages. Contact influence in this area of CJ syntax was possible because the strength of functional features here is not dependent on the existence of inflectional morphology. DAI 60(9):3346-A.] [#AAI 9945361]

NEW MEMBERS/NEW ADDRESSES

[Although the Society’s hardcopy Membership Directory is printed only once a year, at the beginning of February, 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 more current.]

New Members (July 1 to September 30, 2000)

Michelet, Stephanie — 939 W. East Ave. #4, Chico, CA 95926 (michelet@mail.csuchico.edu)

O’Donnell, Meghan — 3553 E. 4th St., Tucson, AZ 85716 (meghan@u.arizona.edu)

Ruggieri, Tony — 315 W. Los Olivos St., Unit 9, Santa Barbara, CA 93105 (tony.r55@home.com)

Toukchiray, Wes — 88 Revels Road, Maxton, NC 28364

Vaubel, Charles L. — 2902A Arbor Drive, Madison, WI 53711-1827 (kfr-chaz@msn.com; clvaubel@students.wisc.edu)

Changes of Address (after July 1, 2000)

Arnold, Jennifer — University of Rochester, Dept. of Brain & Cognitive Sciences, McLenna Hall 495, RC Box 270268, Rochester, NY 14627-0268 (jarold@bcs.rochester.edu)

Burnaby, Barbara — Dean, Faculty of Education, Memorial Univ., St. John’s, Newfoundland A1B 3X8, CANADA (bburnaby@mun.ca)

Burt, Brian — 358 S. Negley Ave. #2, Pittsburgh, PA 15232-1114 (burt+p@pitt.edu)

Carlson, Barry F. — 311 Stevens Rd., Victoria, BC V9E 2J1, CANADA (flim30@tel.com)

Facundes, Sidney da Silva — Rod. Augusto Montenegro, Conj. Augusto Montenegro 3, Bl. F, Apto. 302, Nova Marambaia, Belém, Pará, BRAZIL (sidi@ufpa.br; sfacundes@ig.com.br)

Finlayson, Susan W. — 430 East Pike, Indiana, PA 15701 (itmsesw@gateway.net)

Fought, John G. — 604 Looking Glass Dr., Diamond Bar, CA 91765-1472 (jjfought@earthlink.net)

Guillaume, Antoine — Research Centre for Linguistic Typology, Institute for Advanced Study, La Trobe University, Bundoora, VIC 3083 AUSTRALIA (a.guillaume@latrobe.edu.au)

Jackson, Jason Baird — Sam Noble Oklahoma Museum of Natural History, Univ. of Oklahoma, 2401 Chautauqua, Norman, OK 73072-7029 (jackson@ou.edu)

Johnson, Heidi — Dept. of English, Ball State University, Muncie, IN 47306 (hjohnson@gw.bsu.edu)
Kaschube, Dorothea V. — 13850 East Marina Dr. #409, Aurora, CO 80015-5521 (dkaszuch@iol.com)

Lehmann, Christian — Rudolstr. 4, D-99092 Erfurt, GERMANY (christian.lehmann@uni-erfurt.de)

Lorenzino, Gerardo Augusto — Dept. of Spanish & Portuguese, Temple Univ., Philadelphia, PA 19122 (gerardo.lorenzino@yale.edu)

McHenry, Tracey — English Dept., Eastern Washington Univ., 250 Patterson Hall, Cheney, WA 99004-2430 (tmchenry@mail.ewu.edu)

Melnar, Lynette — 1503 Nickerson St., Austin, TX 78704 (lynette.melnar@motorola.com)

Milligan, Marianne — 1615 Elderwood Cir., Middleton, WI 53562 (milimlig@facstaff.wisc.edu)

Minkoff, Seth A. — Dept. of Hispanic Studies, Univ. of Massachusetts/ Boston, Boston, MA 02125 (minkoff@umb.edu)

Minoura, Nobukatsu — Institute of German Sign Language, University of Hamburg, Binderstrasse 34, D-20146 Hamburg, GERMANY (nobum@gol.com) (to August 2001).

Mitten, Lisa — 32 Stewart St., New Britain, CT 06053 (lamitten@yahoo.com)

Neuman, Scott — 783 NW Naito Pkwy. #206, Portland, OR 97209

Nowak, Elke — Pistoristr. 51, D-04229 Leipzig, GERMANY (nowak@rz.uni-leipzig.de; elke.n@t-online.de)

Schmidt, David — 3056 6th Ave., Sacramento, CA 95817-3202 (accountable@compuserve.com)

Tappan, David S. — 1662 N. El Molino Ave., Pasadena, CA 91104 (dstdv@email.com)

Van der Voort, Hein — Vergelijkende Taalwetenschappen, Universiteit Leiden, PO Box 9515, 2300 RA Leiden, THE NETHERLANDS (voorth@hum.uva.nl)

Veerman-Leichsenring, Annette — Clemenshof 45, 2211 PZ Noord- wijkherberg, THE NETHERLANDS (veerman.al@wolmail.nl)

Venditti, Jennifer J. — P. O. Box 452, New Providence, NJ 07974 (venditti@bestweb.net)

Wichmann, Søren — Danish Institute for Advanced Studies in the Humanities, Vimmelskaftet 41A, 2, DK-1161 København K, DENMARK (sorcn.wichmann@humanities.ku.dk)

Contact: AILDI, D of Reading & Culture, College of Education, Room 517, Box 210069, U of Arizona, Tucson, AZ 85721-0069 (e-mail: kdбегuy@email.arizona; website: http://www3.arizona.edu/~aildi.html).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 8th meeting will take place at N Arizona U, Flagstaff, June 14–16, 2001. Contact: Jon Reyhner, Center for Excellence in Education, P.O. Box 5774, NAU, Flagstaff, AZ 86011-5774 (jon.reyhner@nau.edu), or visit the Teaching Indigenous Languages website (http://jan.ucc.nau.edu/~jar/TIL.html).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. Most recent meeting: June 2000, in Smithers and Kitimat, BC, Canada, preceded by a workshop on Athabaskan prosody.

ANLEC 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 (http://www.uaf.edu/anlc/)

Inuit Studies Conference. The most recent conference (the 12th) was held at the U of Aberdeen, Scotland, in August 2000. Contact: Dr. Mark Nuttall, Dept. of Sociology, U of Aberdeen, Aberdeen AB92TY, Scotland (socl086@abdn.ac.uk).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) socioitics, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. $40 Can (in Canada) or $40 US (elsewhere) for individuals; $25 Can/US for students; $65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K TP4, Canada (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 2000 conference will be held at the McCord Museum, Montreal, Oct. 27-29, organized by Toby Morantz, D of Anthropology, McGill U. For details visit the conference website (http://www.umanitoba.ca/algtonquian).

Papers of the Algonquian Conference. Current issue: vol. 31 (Prophetstown, 1999), $44 (see “Recent Publications”). Some back issues are also available (vol. 8, 21-23, 25-29; vol. 30 (Boston, 1998) has not yet appeared. Write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acog@cc.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 (jnhill@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 next meeting will be held Nov. 3-4, 2000 at the U of Moncton in Moncton, New Brunswick, Canada. Contact Louise Beaulieu (louise@admin.cus.ca).

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 (SAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

SAIL 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 SAIL, 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.
NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 2000 meeting was held at Mount Currie, BC (see "News from Regional Groups"). The 2001 meeting (the 36th) will be held August 8-10 in Chiloiwack, BC, hosted by the Stolo Nation. Contact Ethel Gardner (Ethel.Gardner@stolonation.bc.ca). Preprints of papers will be issued as a volume of the UBC Working Papers in Linguistics.

CALIFORNIA/OREGON


Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. The 2000 meeting was held June 17-18 at UC Berkeley. Next meeting: June 2002, at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, UC Berkeley (leanne@socrates.berkeley.edu).


PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. The 2000 Conference (the 20th) was held on June 2-3, in Anadarko, Oklahoma, hosted by the Wichita and Affiliated Tribes. Contact: David Rood, D of Linguistics, U of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu)

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Next meeting: Nov. 29-30 & Dec 1, 2000. Contact: Zarina Estrada, Salviatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@physica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Usually meets annually in the summer. The 2000 meeting was held on July 28-29 in Chapala, Jalisco, México (see "News from Regional Groups"). The next meeting is being planned for UC Santa Barbara during the 2001 Linguistic Institute.


Kiowa-Tanoan and Keresan Conference. Linguistics. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

Tlaocan. 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 Keefer, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (tcl: 512/471-6292; e-mail: mayamctt@ccwf.cc.utexas.edu).

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 (dquesada@chass.utoronto.ca), Marilía Facó Soares (marilia@acd.urj.br), and Lucía Golluscio (lag@filo.uba.ar).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Lucy Seki, R. Humberto Erbolato 22, 13089-130 Campinas SP, BRAZIL (lsee@turing.unicamp.br).

Correo de Línguística Andina. Newsletter for Andeanist linguists. $4/year. Editor: Clodaldo 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 (LAILA/ALILA). Newsletter; Annual Symposium, usually in the Spring. For information: Mary H. Preuss, President, LAILA/ALILA, Pennsylvania State U, McKeesport, PA 15132-7698.


International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The 50th ICA was held in Warsaw, Poland, in July, 2000 (www.cesla.ci.uw.edu.pl/50ica/).

AFA 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 Monchez, 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, I indiana, devoted to the indigenous languages and cultures of the Americas, and sponsors some non- fieldwork research activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY (www.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 (www.sil.org/).
The Mary R. Haas Award

SSILA annually presents the *Mary R. Haas Award* to the author of an unpublished manuscript that is deemed to make a significant substantive contribution to our knowledge of the indigenous languages of the Western Hemisphere. To be considered for the Haas Award manuscripts should be of monograph length and reflect substantial empirical research, typically descriptive and issue-oriented grammars, topical studies, dictionaries, and text collections. No academic affiliation is required of the author but holders of tenured faculty positions will not normally be eligible. Manuscripts must be in English.

The award does not carry a financial stipend, but manuscripts are eligible for publication in the newly-established University of Nebraska Press series, *Studies in the Native Languages of the Americas*, designed specifically for the Mary R. Haas Award. The series is published in association with the American Indian Studies Research Institute at Indiana University, and edited by Douglas Parks.

*Winners of the Mary R. Haas Award*
*(before 1997 the SSILA Book Award)*

1991: Randolph Graczyk, *Incorporation and Cliticization in Crow Morphosyntax*
1993: Spike Gilea, *Comparative Cariban Morphosyntax: On the Genesis of Ergativity in Independent Clauses*
     Hanni Woodbury, *Concerning the League: The Iroquois League Tradition as Dictated in Onondaga by John Arthur Gibson* (Algonquian and Iroquoian Linguistics, Memoir 9, 1992)
     Shanley Allen, *Acquisition of Some Mechanisms of Transitivity Alternation in Arctic Quebec Inuktitut* (John Benjamins, 1996)
1996: Sara Trechter, *The Pragmatic Functions of Gender Deixis in Lakhota*
1997: Ivy Doak, *Coeur d'Alene Grammatical Relations*
1999: Lynette Melnar, *Caddo Verb Morphology*

For information about the 2001 Haas Award competition, contact Prof. Sarah G. Thomason, Program in Linguistics, University of Michigan, Ann Arbor, MI 48109-1285 (thomason@umich.edu).
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