Published quarterly by the Society for the Study of the Indigenous Languages of the Americas, Inc. Editor: Victor Golla, Native American Studies, Humboldt State University, Arcata, California 95521 (e-mail: golla@ssila.org; web: www.ssila.org). ISSN 1046-4476. Copyright © 2002, SSILA. Printed by Bug Press, Arcata, CA.

Volume 21, Number 3

CONTENTS

SSILA Business ........................................ 1
Editorial Notes: “Even all my thoughts ran in Indian” .... 2
Correspondence ........................................ 3
News and Announcements ............................. 4
The Place-name Department: Denver street names .... 6
Etymological Notes: Yankee; Numic playing cards .... 7
Medin Watch ........................................... 8
News from Regional Groups ............................ 9
Recent Publications ................................... 11
In Current Periodicals ................................. 15
Recent Dissertations and Theses ..................... 15
New Members/New Addresses ....................... 17
Regional Networks .................................... 17

SSILA BUSINESS

2002 Elections

Ballots for the 2002 SSILA elections are being distributed with this issue of the Newsletter. Completed ballots must reach the SSILA mail box by December 31 in order to be counted. Members may also vote electronically (see the instructions on the paper ballot). Results will be announced at the Business Meeting in Atlanta.

Preliminary program of the Atlanta meeting

Ninety-six papers are scheduled for presentation at the 2002-03 annual winter meeting of SSILA in Atlanta, Georgia, January 2-5, 2003. The preliminary program is below. All sessions and meeting events will be held in the Atlanta Hilton, 255 Cortland St. NE, in conjunction with the annual meetings of the Linguistic Society of America, the American Dialect Society, the Society for Pidgin and Creole Linguistics, and the North American Association for the History of the Language Sciences (NAAHoLS).

Hotel reservations may be made at the LSA rates: $69 single, $79 double/twin, $10 for each additional person (plus 14% tax). A reservation form and other information can be found at the LSA website (www.lsadc.org). The Atlanta Hilton reservation desk can be reached by telephone at (877) 667-7210 or by fax at (404) 221-6301.

Thursday, January 2


Friday, January 3


Forum Discussion: Ethical and legal issues raised by the Internet dissemination of digital audiofiles of Native American languages (12:15-1:45 pm). Moderated by Leanne Hinton.


SSILA Annual Business Meeting (7:00-8:30 pm). Chair: Leanne Hinton.

Sunday, January 5

12a. Historical and Comparative Linguistics: Phonology and Morphophonology (9:00-9:40 am). Papers: Jeff Good, Mary Paster & Teresa McFarland, “Reconstructing Achumawi and Atsugewi: Proto-Palaihannah revisited”; and John E. McLaughlin, “Numic final segments or morpheic classes: The importance of parts of speech.”


EDITORIAL NOTES

“Even all my thoughts ran in Indian”

The circumstances in which European settlers encountered indigenous North American communities—ranging from casual trade to genocidal displacement—were rarely stable enough to encourage more than a few whites to become fluent speakers of Indian languages. Especially uncommon were instances of white children raised in such close contact with Indian people that they acquired native competence in an Indian language. But it did happen from time to time. One of the most notable instances was Jonathan Edwards the Younger (1745-1801), who became a near-native speaker of Mahican, the Delaware dialect of the upper Hudson River valley. Evolution Press has recently reprinted his Observations on the Language of the Muhhekaneew Indians (1788) (see “Recent Publications” below).
Christian world. The elder Edwards could also be a firebrand of a preacher, and he blazed forth with redoubled fervor during the Great Enlightenment of the late 1740s. But even in Puritan New England revivalistic religion had its limits. When, in a fit of righteousness, he banned all “hypocrites and unbelievers” from his church in Northampton his aggrieved congregation banned Edwards himself from the pulpit and sent him packing.

After the dust settled Edwards took refuge in Stockbridge, in the Berkshires, where he spent six years (1751–57) as a missionary to the Mahicans, devoting much of his time to writing. While he struggled with the concept of Free Will and penned some of the most famous works in American theology, his wife and children had to get on with their daily lives in a community that was almost entirely Algonquian-speaking. Young Jonathan was just the right age for acquiring quick fluency, a fact that his father (who found preaching in Mahican a daunting task) interpreted as a sign from God that the boy was destined for a missionary life.

The younger Edwards described the circumstances of this unusual childhood in the preface to his Observations:

> When I was but six years of age my father removed with his family to Stockbridge, which at that time was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father’s house I seldom heard any language spoken, beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian which I did not know in English; even all my thoughts ran in Indian: and though the true pronunciation is extremely difficult to all but themselves, they acknowledged, that I had acquired it perfectly; which as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have in good measure retained to this day.

When I was in my tenth year, my father sent me among the six nations, with a design that I should learn their language, and thus become qualified to be a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months. Therefore the knowledge which I acquired of that language was but imperfect; and at this time I retain so little of it, that I will not hazard any particular critical remarks on it. I may observe however, that though the words of the two languages are totally different, yet their structure is in some respects analogous, particularly in the use of prefixes and suffixes.

The family escaped their Stockbridge exile in 1757, when Edwards was invited to accept the presidency of Princeton, although, sadly, he died not long afterwards. The younger Edwards took up his father’s work and went on to a distinguished career of his own as a theologian, scholar, and president of Union College.

Despite his father’s hopes, however, he never put his early linguistic attainments to use in missionary work. Like others of his generation—Thomas Jefferson was his almost exact contemporary—the younger Edwards saw Indian languages less as instruments for some social end than as objects of intellectual curiosity and speculation. His 1788 Observations, published by the Connecticut Society of Arts and Sciences, were intended for such a “philosophical” audience. It is a book, Edwards tells the reader, “...in which the Extent of that language in North-America is shewn; its genius is grammatically traced; some of its peculiarities, and some instances of analogy between that and the Hebrew are pointed out.” The book was well received and earned Edwards considerable praise. It was reprinted several times and John Pickering, who admired the work greatly, published an annotated edition in 1823. Evolution Press has reprinted the original edition of 1788.

**CORRESPONDENCE**

Terms for “rock art”?

September 26, 2002

In addition to my ongoing research on Hopi language and culture I have been investigating for many years rock art imagery (petroglyphs and pictographs) in the American Southwest. In this context I am looking for Native American terms that refer to this phenomenon. For example, in Hopi the concept of “rock art” is captured by the term tapanveni, literally “hammered mark” or “pounded sign.” I would greatly appreciate it if SSILA members familiar with indigenous terms for “rock art, petroglyphs, or pictographs” would e-mail me the respective terms in phonemic transcription and literal meaning. While I’m especially interested in the languages of the greater American Southwest, terms from languages outside of this area are also welcome.

—Ekkehart Malotki
Department of Modern Languages
Northern Arizona University
Box 6004, Flagstaff, Arizona 86011-6004
(ekkehart.malotki@nau.edu)

Sna Jtz’ibajom seeks support for translations

August 21, 2002

I have recently returned from San Cristobal de Las Casas, Chiapas, Mexico, where I work with a group of Maya writers and actors by the name of Sna Jtz’ibajom (“The House of the Writer”). With the guidance of Dr. Robert Laughlin of the Smithsonian they helped compile the Great Dictionary of the Tsotsil Language, published in 1983. Since then this group of Tsotiles and Tzeltales has transcribed and created a growing collection of their peoples’ oral stories and legends. The communities concerned in this work are Zinacantecan and San Juan Chamula (Tsotsil speaking), and Tenejapa, (Tzeltal). They have had a good portion of this literature published bilingually (Tsotsil/Tzeltal and Spanish) with funding from the National Indigeneous Institute in Mexico and the Rockefeller Foundation. They have also been able to publish their literary program manuals, which they use to teach Tzeltal and Tsotsil to men, women and children.

Sna Jtz’ibajom is now seeking help in the translation of these works from Spanish into English, for future publication here in the States. Since the majority of Sna’s funding comes from the States, they are strongly hoping to have their stories disseminated to an English-speaking audience.
In general, furthermore, there has been far more interest and concern among North Americans and Europeans about Maya culture than there is in Mexico and Central America itself.

Sna Jtz'ibajom's members are also actors, traveling with their itinerant drama troupe to hamlets throughout the highlands of Chiapas. Their plays deal both with their stories and with the modern social and ecological issues that confront Maya people. In recent years the use of video, radio and photography has further helped to disseminate their traditions and history of ancestral culture.

Right now, unfortunately, Sna's Literacy Program is on hold due to lack of funding. Anyone interested in helping, or with suggestions about this project, can contact me by phone (505/989-5374) or by e-mail (tgoosh@hotmail.com). More information about Sna can be found online (www.mnh.si.edu/anthro/maya).

—Tengue Channing
Santa Fe, New Mexico
(tgoosh@hotmail.com)

Vocabulary of Jewish interest

August 5, 2002

I was intrigued by David L. Gold's query in the July 2002 SSILA Newsletter, asking for vocabulary items of Jewish interest in the native languages of the western hemisphere.

My experience is mainly with folklore, and it seems to me that Native American Jewish material is scant or lacking except in New Mexico, Mexico, and Guatemala—where folk-bible tales, evidently derived from old Spanish sources, persistently make "Jews" the persecutors of Christ, especially stories about the flight of Christ as he attempts to elude "Jews" who would capture and crucify him. References are available for Tepeaca, Laguna, Yaqui, Huichol, Nahuat of Puebla, Tepexua, Mazatec, Kanjobal, Ixl, Quiché, Tzotzil of Chamula, Tzotzil of Zacapactán, and Yukatec Maya. Also "Jews" (but more often "Moors") are represented in Mexican Indian folk dances as enemies of Christians.

The Spanish word for Jew, judío (plural judíos), has been imported changed or unchanged into various Indian languages. In Tzotzil it is hurio (Robert Laughlin, Dictionary), plural huristik (Victoria Bricker, Ritual Honor, 149). Classical Nahuatl has the plural jud詹姆斯 (Codex Chimalpopoca, side 59, line 3); modern Nahuatl of Puebla has judiões as malevolent wind spirits (Alan Sandstrom, Corazon Our Blood, 252). Morris Siegel (Journal of American Folklore 56 [1943]:121n) writes: "Pej Vinaj, 'Ancient Men,' literally. Today it is generally translated as 'the Jews.'" Siegel's materials are Kanjobal.

Stith Thompson's motif index to world folk literature contains quite a few references under "Golem," "Jew," "Jews," "Moses," "Rabbi," "Synagogues" (probably none from American Indian sources). Johannes Wilbert and Karin Simonneau's massive index to South American Indian folk literature (based on Thompson) has no entry for "Jew" or any related word.


—John Bierhorst
P O Box 10, Watson Hollow Road
West Shokan, NY 12494

NEWS & ANNOUNCEMENTS

Oklahoma Museum Appoints Curator of Native American Languages

Mary Linn has been selected to serve as the first Curator of Native American languages in the Sam Noble Oklahoma Museum of Natural History at the University of Oklahoma. She will also serve as assistant professor in the university's Anthropology department. Linn, whose research has focused primarily on Euchee (Yuchi), spoken in eastern Oklahoma, will work with native communities across the state to develop language programs, in addition to accumulating tapes and video resources for the museum's collection. She hopes to create an active linguistic anthropology program on the Oklahoma campus in which the museum will take a proactive role.

WSCLA 8: "Languages in Contact"

The 8th Workshop on Structure and Constituency in the Languages of the Americas (WSCLA) will be held at Brandon University, Brandon, Manitoba, Canada, March 7-9, 2003. The main goal of this well-attended Canadian workshop is to bring together linguists doing theoretical work on the indigenous languages of North, Central, and South America. Papers in all core areas of linguistics (phonetics, phonology, morphology, syntax, semantics) within any theoretical framework will be considered, but the organizers especially invite papers which address the theme of "Languages in Contact." The organizers write:

While the bulk of theoretical work in linguistics has by and large relied on the notion that languages are stable, uniform synchronic systems that are consistent and self-contained across communities of speakers, linguists working on the languages of the Americas—the majority of which are unwritten and have no normative or "standard" form—have often been confronted with a startling degree of variation within what speakers consider to be a single language. Conversely, languages which have been in contact for generations often borrow heavily from one another in extreme cases creating a new language based on parts of two or more founding languages.

Manitoba provides at least two examples of contact languages: Oji-Cree and Michif. Oji-Cree is spoken in N.E. Manitoba (Island Lake) spanning the border into Northern Ontario (Severn River). This area forms a boundary between two related but distinct indigenous languages, Cree and Ojibwe, and the status of the resulting language mixture has long been debated. Michif is a mixture of Cree and French spoken in communities scattered throughout an area which spans North Dakota, Manitoba, Saskatchewan, and Alberta.

Invited presentations will include: John D. Nichols (U of Minnesota), "Anishininimowin (Severn Ojibwe): Is it Oji-Cree?"; Peter Bakker (Aarhus U, Denmark), "Three languages in one word: English verbs in Michif"; and Nicole Rosen (U of Toronto; invited student speaker), "A Phonology of Michif."

Following the tradition of this workshop, we dedicate the final day to a linking between our research and work being done on language preservation and revitalization. This year, we have invited a presentation on the status of one of our local indigenous languages, Dakota (Sioux), by an experienced language teacher, Doris Pratt, of Brandon University. Her talk will be followed by a roundtable discussion on this topic by all workshop participants.
Abstracts should be e-mailed to: <Wscia8@brandou.ca>. They may also be sent by snail mail to: Languages of the Americas Workshop, Dept. of Modern and Classical Languages, Brandon University, 270 - 18th Street, Brandon, MB R7A 6A9, Canada. The deadline for abstracts to be received is Friday, January 11, 2003. The program will be announced in mid-February.

American Linguistic Prehistory at Arling II

The 2nd Conference on the Archaeology and Linguistics of Australia was held in Canberra on October 1-4, 2002. Several specialists on American linguistic prehistory participated.

The first Arling conference, which was held in Darwin in 1991, resulted in the publication of Archaeology and Linguistics: Aboriginal Australia in Global Perspective, edited by Patrick McConvell and Nicholas Evans. Arling II brought together archaeologists, linguists, and others to record the progress made in the last decade and to map out challenges for the future. The conference is being sponsored by the National Museum of Australia and the Australian Institute of Aboriginal and Torres Strait Islander Studies, and was organized by Patrick McConvell.

Many of the presentations were methodological and theoretical in nature, and several of the papers drew on examples from North America. A session on “Language spread among Hunter-gatherers” included papers by Robert L. Bettinger, Jane Hill, Jack Ives, and James Karl—the last two focusing on the Athabaskan expansion. Other sessions dealt with “Methods and models in interdisciplinary prehistory”; “Perspectives from genetics and biological anthropology”; “Hunter-gatherers: spreads in the interior”; “Coasts, islands and the peopling of the Sahul periphery”; “Artifacts: Technology and terminology”; and “Stories, places and names: Indigenous landscapes and views of the past.”

The full program of the conference, and the complete texts of all papers, can be found at the conference website (cric.anu.edu.au/arling2).

Research Funding from the American Philosophical Society

- **Phillips Fund Grants**

The APS annually offers Phillips Fund grants for research in Native American linguistics, ethnography, and the history of studies of Native Americans, in the continental USA and Canada. Grants are not for work in archaeology, ethnography, psycholinguistics, or pedagogy. They are given for one year, and are for travel, tapes, and informants’ fees, not for general maintenance or the purchase of permanent equipment. The maximum award is $3000. Applicants may be graduate students engaged in research on master’s or doctoral dissertations; postdoctoral applicants are also eligible. Applicants may be residents of the United States, or American citizens resident abroad. Foreign nationals whose research can only be carried out in the United States are eligible. Grants are made to individuals; institutions are not eligible to apply. Application deadline: March 1, 2003 (notification in May). Application forms are at the APS website (www.amphilsoc.org). For information contact Eleanor Roach (erouch@amphilsoc.org).

- **Research Fellowships at the APS Library**

The APS is now accepting applications for short residential fellowships for research during 2003-04.

The Society’s Library, located near Independence Hall in Philadelphia, is a leading international center for research in the history of American science and technology and its European roots, as well as early American history and culture. The Library has significant holdings in linguistics, anthropology and Native American languages, including the papers of Franz Boas, Frank Speck, Elsa Clewes Parsons, and others. The Native American manuscripts equal about twenty percent of the total manuscript collections in the Library. Approximately 350 tribes and languages are represented, some in great depth. Items date from the sixteenth century to the present, with the greatest concentration from the periods 1780-1840 and 1890 to the present. While the primary emphasis of these collections is linguistic, supporting and independent materials constitute a mean portion of the whole.

The fellowships are intended to encourage research in the Library’s collections by scholars who reside beyond a 75-mile radius of Philadelphia. The fellowships are open to both U.S. citizens and foreign nationals who are holders of the Ph.D. or the equivalent, Ph.D. candidates who have passed their preliminary exams, and independent scholars. Applicants in any relevant field of scholarship may apply. The stipend is $2,000 per month, and the term of the fellowship is a maximum of three years, taken between June 1, 2003 and May 31, 2004. Fellows are expected to be in residence for four consecutive weeks during the period of their award. Funding for the fellowship comes from the Andrew W. Mellon Foundation, the Isaac Comly Martindale Fund, the Phillips Fund, the John C. Slater Library Research Fund, and other generous gifts by individual donors.

There is no special application form and this notice provides all the essential information needed to apply. Applicants should submit the following: 1) cover sheet stating: a) name, b) title of project, c) expected period of residence, d) institutional affiliation, e) mailing address, f) telephone numbers, and e-mail if available, and g) social security number; 2) a letter (not to exceed three single-spaced pages) which briefly describes the project and how it relates to existing scholarship, states the specific relevance of the American Philosophical Society’s collections to the project, and indicates expected results of the research (such as publications); 3) a c.v. or résumé; and 4) one letter of reference (doctoral candidates must use their dissertation advisor). Guides to the collections are available on the Society’s website (www.amphilsoc.org). Applicants are strongly encouraged to consult the Library staff by mail or phone regarding the collections.

Address applications or inquiries to: Library Resident Research Fellowships, American Philosophical Society Library, 105 South Fifth Street, Philadelphia, PA 19106-3386. Telephonic: (215) 440-3400. Applications must be received by March 1, 2003. Notice of awards will be mailed after May 1, 2003.

**News from Hawai‘i**

Recent news of Hawaiian language revitalization, from Bill Wilson in Hilo:

- Apple Macintosh has agreed to include Hawaiian language fonts in one of its new computer models. Keola Donaghy here at our Hawaiian language college worked with them to develop this capacity. The special
Hawaiian capabilities include a macron (kahako) over the five standard vowels and a single open quote (ʻokina) used for the glottal stop. All Polynesian languages have long vowels and most use a macron to distinguish them from short vowels. Many Polynesian languages have the glottal stop although in only a few languages, such as Rapanui (Easter Island) and Tongan, does the glottal stop reflect the original Proto-Polynesian glottal stop. Hawaiian, Tahitian and Samoan have a glottal stop reflecting Proto-Polynesian *k. Other Polynesian languages reflect *f, *n, and *ng (velar nasal) as glottal stop. The macron is also useful for writing Romanized Japanese and Latin and it and the macron may be useful in writing other indigenous languages studied by SSIL members. Information can be found at the Ka Haka Ula O Keʻelikōlani College website (www.olelo.hawaii.edu/dual/resources/apple08242002.html).

• Another recent development is the establishment of the bilingual English/Hawaiian journal ʻAloha ʻOle (“The Legacy”). ʻAloha ʻOle is currently focusing on reprinting selections from the large body of written Hawaiian from the nineteenth and early twentieth centuries. Perhaps a quarter-million pages of such Hawaiian language materials exist giving Hawaiian one of the largest bodies of such literature in an indigenous language in existence. This journal is a joint project of Alu Like, Inc., the Kamehameha Schools Press, and the University of Hawai‘i Press and includes on its editorial committee individuals from most of the state and private industries involved in Hawaiian language teaching. The editor is Dr. Kalena Silva, director of Ka Haka Ula O Keʻelikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo. ʻAloha ʻOle is presented in a four column format. The first column is in the original orthography including misprints. The second column is in modern Hawaiian orthography including corrections of misprints. The third column is a translation into English. The fourth column includes textual notes first in Hawaiian and then in English.

Topics covered in the first volume of ʻAloha ʻOle are agricultural lore, the Hawaiian Kingdom’s constitutions of 1839 and 1840, selections from the first newspapers in 1834 and the turbulent year 1892, the story of Chief Kahahana written in 1867, student materials on human anatomy from the College of Hawai‘i at Lahaina; plans written in 1838, and the legislation that established the Honolulu Fire Department, said to be the oldest organized fire department now in the United States. ʻAloha ʻOle is accessible through Kualono, the Hawaiian language website maintained by Ka Haka Ula O Keʻelikōlani (hooolina.olelo.hawaii.edu).

• Using Title III funds, Ka Haka Ula O Keʻelikōlani College is pioneering an on-line Hawaiian language course aimed at the large Hawaiian population outside Hawai‘i. Plans are to send the course to universities outside Hawai‘i with large enrollments of Hawaiian and other Hawai‘i students. Teachers are currently underway with the University of Washington to run the first such joint course there. Such outreach beyond Hawai‘i is being coordinated with the College’s Hawaiian Studies B.A. and Hawaiian medium teacher education certificate offered statewide using educational television. Information on outreach through the computerized course can be found at the Kualono site at <olelo.hawaii.edu>.

• People often ask why we spell Hawaiian as we do, without an ‘okina, while we spell Hawai‘i with an ‘okina. These spellings reflect local English usage. Here in Hawai‘i, “Hawaiian” (pronounced [həwəˈjin]) means a person of Polynesian ethnicity native to Hawai‘i (pronounced [həwəˈjin]). “Native Hawaiian” is beginning to be used, but is rarely heard in ordinary conversation. If someone said “Hawaiian” [həwəˈjin]–an it would be taken to mean either someone from the island of Hawai‘i, or someone from the State of Hawai‘i, although for the latter we usually say “people from Hawai‘i” or “Hawai‘i residents.”

For further information, Bill Wilson can be reached at Mahele Hawai‘i, Univ. of Hawai‘i at Hilo, 200 W. Kawili, Hilo, HI 96720, or by e-mail at <pila_w@leoki.uhh.hawaii.edu>.

THE PLACENAME DEPARTMENT

Denver street names

William Bright

Most regional dictionaries of place names do not attempt to cover the names of roads or of city streets (which might be called odonym); they are too numerous, and the sources are even more obscure than other toponyms. But of course American Indian names have been applied very widely to streets and roads in the US and Canada. Among US cities, Denver is perhaps unusual in having a set of street names referring to American Indian tribes—which are, furthermore, alphabetically arranged, running from Acoma on the south to Zuni on the north. The regular grid is centered in the old downtown area, but nowadays has extensions into remote suburbs. In some cases, city planners evidently had trouble finding a tribal name beginning with a given letter; then they seem to have drawn words from Spanish or from more obscure sources. The following is a list, with etymologies where available (for further information, readers should consult Phil Goodstein, Denver Streets, 1994, and the Smithsonian’s Handbook of North American Indians).

Acoma: A Keresan pueblo of New Mexico. The local pronunciation is [akóːma], rather than the [ɛkóma] heard elsewhere. The term is from Spanish Acoma, from the autonym ḍak’tuame ‘a person from Acoma,’ containing ḍak’u ‘Acoma pueblo’.

Bannock: A Numic (Uto-Aztec) group of Idaho, forming part of the Northern Paiute. The name is derived from Northern Paiute pannakwaui, the term used to distinguish the Bannock from their Shoshone neighbors. However, the English form seems to have been assimilated to the word bannock, meaning a type of pancake.

Cherokee: An Iroquoian tribe of the southeastern US. The native term is ṣalali — which, as has been pointed out before in this column, does not “mean” anything, but is simply the Cherokee word for ‘Cherokee’.

Delaware: An Algonquian tribe, originally living on the central Atlantic coast. The name of the British nobleman Lord De la Warr was first applied as a placename to the Delaware River, and later to the Indian group.

Elati: The term refers to a branch of the Cherokee tribe, the eladi ṣalali or ‘lower Cherokee’. The local pronunciation is [eləri], with an intervocalic flap.

Fox: An Algonquian tribe, now living in Iowa. The term is a translation of French Renards, which in turn may translate an Iroquoian word meaning ‘red-fox people’. The name of the Fox tribe for themselves is /meSkwahi:haki/ ‘red-earths’, and they are now often called Meskwaki.

Galapago: Here the city fathers suddenly ran out of Indian names, and they used Spanish galápago ‘turtle’, which is of European origin. Perhaps they were thinking of the Galapagos Islands, off the coast of South America.

Inca: The term refers to the ancient empire of the Andean region, dominated by speakers of Quechua.
Jason: A “ringer,” so to speak. It is said that the city authorities considered such names as Jemez and Jicarilla, but decided that the correspondence between spelling and pronunciation would be too difficult.

Kalamath: A variation of Klamath, a tribe of south central Oregon. From Upper Chinookan /lámət/, the name applied to the Klamath people, lit. ‘they of the river’.

Lipan: A division of the Apache (Athabaskan) people, now living in Oklahoma. The name was earlier written in Spanish as Ipandes, of obscure origin.

Mariposa: Spanish for ‘butterfly’. However, the name was given in California to the region of Mariposa County, and was sometimes applied to the Yokuts Indians who lived there.

Navajo: An Athabaskan tribe of the southwestern US. The English term is from Spanish Navajó, used in the 17th century for the area of northwestern New Mexico. The source is probably Tewa (Tanoan) navahow/ ‘large planted fields’, from /nava/ ‘field’ plus /hu:/ ‘valley’.

Osage: A Siouan tribe of the Great Plains, now centered in Oklahoma. The term is adapted, through French Osage [ozɑːʒ] from the native term awazáh/, referring to native clan groups.

Pecos: A one-time pueblo of New Mexico; the name is derived through Spanish from Santo Domingo (Keresan) p’ayok’ona.

Quivas: The plural of Quiva, the name of a Cariban tribe of Venezuela.

Raritan: The name refers to a river in northern New Jersey, and to the group of Delaware Indians who lived near it.

Seneca: An Iroquoian tribe of northern New York state; the term was earlier written as <Sinneckens, Senakees> etc. It has been proposed that Seneca is from a Mahican (Algonquian) word meaning ‘people of the place of the stone’. The spelling and pronunciation of the word was probably influenced by the name of the ancient Roman writer Seneca. In some neighborhoods of Denver, Seneca is replaced as a street name by Shoshone, referring to a Numic (Uto-Aztecan) tribe of Utah, Idaho, and Wyoming; the etymology of this name is unclear.

Tejon: From Spanish tejón ‘badger’. This perhaps was inspired by the name of Fort Tejon in Kern County, California; in the 19th century, it was not only a fort, manned in order to control local Indians, but also was the site of an Indian reservation.

Umatilla: The name of a Sahaptin band, living in Washington and Oregon; from the Sahaptin village name imatilam/ ‘lots of rocks, rocky bottom’.

Vallejo: Perhaps commemorating General Mariano Vallejo, a prominent figure in California during the period of transfer from Mexican to US rule; he was known as a friend of the local Indians. The city of Vallejo, California, is named for him.

Wyandot: An Iroquoian tribe, associated in historic times with the state of Ohio. Their self-designation was wędat, perhaps a shortening of a longer form corresponding to Mohawk (Iroquoian) skawę:tat ‘one language’ or tsha tekawętat ‘the same language’.

Yuma: A tribe of the Yuman language family, on the Colorado River boundary between California and Arizona. The name is from Piman (Uto-Aztecan) yu’mvil, the ethnonym which the Piman peoples applied to the Yuma.

Zuni: A pueblo of western New Mexico. Through Spanish Zuñi, from a Keresan name like Acoma /sɨːni/ [sɨːni] ‘Zuni Pueblo’; but the Denver pronunciation is [zúːni].

Have other cities attempted to name streets alphabetically after Indian tribes? How have they dealt with difficult letters like “F”, “G” and “J”? For questions and discussion of placename issues, contact <william.bright@colorado.edu>.

ETymological NOTES

Yankee: a name with a problematic origin

Carl Masthay*

The term “Yankee” has been variously explained as a French surname, a Dutch epithet, an English nickname, and (most interesting to us) as a borrowing from or via an American Indian language. Both New England Algonquian and Cherokee origins have been suggested.

1. The Oxford English Dictionary calls the following etymology the one “most used,” while Algonquianists believe it to be the correct one: 1822 Heckewelder (1876, p. 77): North American Indians’ form of English, producing Yengees (Massachusetts Yengeees) and then Yankees. Compare New England Indian form Engismon (1675, Saltonstall). Farther west (1878, Baraga) Crece Akaydässiv [E(n)g(e)lis(h)], producing Ojibwa Jaganash, or Zhaaganaash.

2. The OED says the following is the “most plausible” etymology, and Dutchmen readily promote it: Dutch Janke (jənkh-kəh/), meaning ‘little (dumb) Jan’ (jānk; for John), a derisive term by the Dutch (1838) and English for New Englanders. Attested by: 1683 Yankey Dutch, 1684 Captain Yankan as surnames, 1687 a pirate Yanky, 1697 a Negro Yankee.

3. Although the Massachusetts word Yengees appears to be a borrowing of English, it may have been reinforced by or mixed with Cherokee (1789) eankke ‘slave, coward’. This form is not attested in modern Cherokee, but the OED cites it on p. 2355 (= 692) from “Thomas Anbury, a British officer who served under Burgoyne in the War of Independence, in his Travels II.50.” The name was applied to the inhabitants of New England by the people of Virginia when they refused to aid them in the war against the Cherokees. After the battle of Bunker Hill, the people of New England, having established a reputation for bravery, accepted the name Yankees.


* 838 Larkin Ave., St. Louis, Missouri 63141 (cmasthay@juno.com). Compiled from the OED and many other sources, 12 November, 1996.
5. 1713 farmer Jonathan Hastings of Cambridge, Massachusetts: ‘excellent’.

6. Compare French surnames Yancey, Yancy ‘an Englishman’.

7. Prof. Harold Bender, Merriam-Webster New International, second edition, wrote: ‘Originally “Yankee” was Jan Kaas [John Cheese], a disparaging nickname for a Hollander. . . . “Yankee” was used generally in the Colonies to apply to any northerner who was disliked. . . .’ [Source: letter by Howard Sawicke, Rochester, Michigan; Mensa Bulletin, April 1997, pp. 6-7.]

More on Numic playing cards

John Koontz writes:

In regard to John McLaughlin’s note on “Colorado River Numic Playing Cards” in SSIA Newsletter 21.2.8, isn’t the Spanish word for cards naipes? Passar naipes would explain the -napí part of pāsi’nāpi.

John McLaughlin replies:

I’m not a Spanish expert, but it’s my understanding that pasar, while literally meaning in Standard Spanish ‘to pass’, etc., had a specific meaning of ‘to deal cards’ in the Southwest, thus, the borrowing into Southern Ute as paasí, which is the verb meaning ‘to shuffle cards’ extended to ‘play cards’. (We might ask ourselves what the real meaning in common usage is between ‘play cards’, ‘deal cards’, and ‘shuffle cards’. During my time on active duty in the Army, these three were often used interchangeably. Especially common was the phrase, “Let’s go deal some X.”) Where X was virtually any word appropriate to card playing, gambling, etc., even metaphorically—“Let’s go deal some easy money,” for example—because the meaning of “cards” had transferred to the term “deal” without the use of the word.

We find paasi in compounds such as paasigani, play-cards + house, ‘gambling place’. The -napo is a derivational suffix whose cognates are common throughout Numic that makes a verb into an instrumental nominal. It can be seen in such forms as patagay’napo, type + NOM, ‘typewriter’; pawatotii’napo, smooth out + NOM, ‘iron (for clothes)’; and karonompo, sit + NOM, ‘chair.’ In the Khaibat Southern Paiute dialect described by Sapir, the suffix is -nompo and yields forms such as yoginompo, swallow (vb) + NOM, ‘throat’; karonompo, sit + NOM, ‘saddle’; and tayummuninompo, foot + poke + NOM, ‘spur.’ While a derivation along the lines of pasar naipes (Sp) > *paasi naipes (SU) > paasínapo (by folk etymology) cannot be categorically ruled out, it seems to me that the “naipes” step is unnecessary. A speaker of Southern Ute who wanted to make a noun out of the verb pasí to indicate the cards used in playing cards, would automatically choose -napo as the appropriate derivational suffix—“They’re the card-playing things.”

Endangered languages in Scientific American . . .

- The August, 2002, issue of Scientific American had a (possibly) splendid article on language endangerment (“Saving Languages” by W. Wayt Gibbs, pp. 79-85). A chorus of expert voices is heard, starting with Mike Krauss and his admonition that “linguistics may go down in history as the only science that presided obliviously over the disappearance of 90 percent of the very field to which it is dedicated.” Other colleagues of ours who are quoted or mentioned include Ken Hale, Jim Matioka, Luisa Maffi, Sally Thomason, Doug Whalen, Leanne Hinton, Gary Simons, Nick Ostler, Steven Bird, Joe Grimes, Ofelia Zepeda, Akira Yamamoto, Patrick McConvell, and Hans-Jürgen Sasse. Jon Reyhner’s Teaching Indigenous Language website is noted, as is the Ethnologue, the Endangered Language Fund, the Foundation for Endangered Languages, and the Open Language Archives Community. Due attention is paid to the significant research initiatives being sponsored by the Volkswagen Foundation in Germany and the Raising Charitable Fund in the UK.

Unfortunately, Scientific American—which a few years back, you will recall, was the uncritical cheerleader for Greenberg’s and Ruhlen’s brand of comparative linguistics—interrupts the otherwise sober discussion with a full-page sidebar on the cultish “Rosetta Project.” Funded by the San Francisco based Long Now Foundation, over 600 volunteer researchers (most recruited through a website) are compiling samples of all the world’s languages that will be etched microscopically on three-inch nickel disks designed to survive for untold generations. The director of the project, Jim Mason, is quoted as saying that “scientists at the Santa Fe Institute are keen to use the database to refine a picture of language evolution and human migration.”

. . . and on the BBC

A 3-part documentary on endangered languages (“Lost for Words”) has been produced for BBC Radio 4. The first installment was broadcast Wednesday, September 25, and according to The Guardian it “reports on the death of linguistic diversity currently taking place at a shocking rate across the globe...Gavin Esler visits places where languages are under threat, hearing dialects from Australia, Ireland, Africa and Hawaii and tries to find out what can be done to turn the tide.” Audio files of the series can be found at the Radio 4 website (www.bbc.co.uk/radio4/).

Oregon language revival

- Two Oregon newspapers have recently given prominent coverage to the language revival efforts being made by the Lower Rogue

Imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact...[T]here will be found probably twenty in America, for one in Asia, of those radical languages, so-called because, if they were ever the same, they have lost all resemblance to one another.

—THOMAS JEFFERSON

Notes on the State of Virginia, 1787, Query XI
River Athabaskans (often referred to as “Tututi”). Although the tribe’s culture was devastated by forced removal to the Siletz and Grand Ronde reservations near Portland in the mid-19th century, a few elders still retain some knowledge of the traditional language, and one of them, Gilbert Towner, is seeking ways to pass Tututi on to young people. In 2001 Towner was a participant in the Northwest Indian Language Institute at the University of Oregon. This past summer Towner spent two weeks near Agness on the Rogue River sharing Tututi with about a dozen learners at a workshop organized by Jerry Hall, a science teacher at Lane Community College in Eugene, and facilitated by John Medicine Horse Kelly and Wendy Campbell from Carleton University in Ottawa, who specialize in developing intensive language programs. A feature story about the workshop appeared in the Portland Oregonian on Sunday, September 1 (“Elder helps save tribal language years after it was lost,” by Wendy Owen). A longer story appeared in the Eugene Register-Guard on Sunday, October 6 (“Finding the Words,” by Karen McCowan). The Register-Guard article includes extensive background information on the Athabaskans of southwestern Oregon, and notes that Towner and his students are making use of a lexicon compiled by your Editor, who worked with a Tututi speaker in the 1960s.

Far Better or For Worse

- Canadian artist Lynn Johnston, whose syndicated comic strip, For Better or For Worse, is read and loved in millions of North American households, slyly and tellingly dealt with Native language endangerment in her strip for September 25 (reprinted below courtesy of Lynn Johnston Productions, Inc.).

NEWS FROM REGIONAL GROUPS

Eskimo

- The 13th Inuit Studies Conference was held in Anchorage, Alaska, on the University of Alaska Anchorage campus, August 1-3, 2002. The organizer was Gordon Pullar, University of Alaska Fairbanks (g.pullar@uaf.edu). There were a number of linguistic sessions. Papers of interest to linguists and language specialists included:


- The 14th Inuit Studies Conference will be held August 11-14, 2004, at the Arctic Institute of North America, University of Calgary, Calgary, Alberta, Canada. The organizer will be the Institute’s Executive Director, Karla Jessen Williamson (wjjessen@ucalgary.ca).

Northwest


Language Program presentations included: 

- **Northwest Indian College** (Sharon Kinley, Tom Sampson & Earl Claxton): Nooksack Language Preservation Program (Catalina Renteria & Marcus Goodson); First People’s Language Committee (Suzi Wright); Musqueam-UBC FNGL Program (Susan J. Blake); Swinomish Language Program (Carmen Stone); Hul’qumi’num’ language revitalization (Suzyne Urbanczyk, Joanne Charlie, Brian Thom & Edna Thomas); Kwakwaka’wakw Centre for Language Culture in Community (Guy P. Buchholtzer); and Teaching from song (Andie D. Palmer & Vi Hilbert).

Algonquian

- The 34th Algonquian Conference took place at Queen’s University, Kingston, Ontario, October 24-27, 2002, organized by Charlotte Reinholz. Among the papers given, the following were of particular linguistic interest:

For further information visit the Algonquian Languages website (www.unmanitoba.ca/agonquian).

Siouan-Caddoan


- The 23rd annual Siouan and Caddoan Languages Conference will be held in conjunction with the 2003 LSA Institute on August 8-10, 2003 at Michigan State University in East Lansing. Contact John Boyle, 5312 S. Dorchester Ave. #2, Chicago, IL 60615 (jpb Boyle@midway.uuchicago.edu).

Mayan

- The First Annual Tulane Maya Symposium and Workshop will be held on the weekend of November 1-3, 2002, at Tulane University, New Orleans, Louisiana. The theme will be “Archaeology, Astronomy, and Texts from the Northern Maya Lowlands,” and the Symposium will focus on current excavations and decipherments from the Yucatan Peninsula.


The program for Sunday will include a selection of half-day workshops, offered both for beginners and for those who have some background in working with Maya texts and the calendar. For more information, including registration fees and accommodations, please visit the Symposium website (stonecenter.tulane.edu/html/Maya02.htm).

Brazil

- The first international meeting of the Brazilian Working Group on Indigenous Languages (GTIL) was held at the University of Pará in October 2001. As a consequence both of the world crisis and of the institutional crisis at Brazilian universities, several researchers who had announced papers could not attend the meeting. Attendees were especially saddened by the news of the death of Ken Hale, who had been invited to deliver a
keynote address. Nevertheless 74 papers were read, 7 panels were presented, and a workshop on new technologies for fieldwork was offered. There were 9 sessions on morphology and syntax, one on phonology, 5 on historical linguistics, one on lexicography, one on endangered languages, one on linguistics and education, and a roundtable on the ethics of research with human beings.

Yonne de Fric das Leite (CNPq) was honored as the first Brazilian woman to become a researcher in Indian languages with her studies on the Tapirapé language and more recently on Araweté, as well as for her contribution to the training of other researchers and to the development of the linguistics profession. Leite delivered the first speech of the meeting in the opening session. The other keynote speakers were Lucy Seki (UNICAMP), Eric Hamp (U of Chicago), George N. Clements (Sorbonne III), Lyle Campbell (U of Canterbury, New Zealand), and Aryan Dall’Igna Rodrigues (U of Brasília).

In the final session of the meeting, the organization of a Brazilian association of researchers on indigenous languages was proposed by Yonne Leite, who remarked that there is now a considerable number of linguists united by the same aim of promoting the scientific knowledge of such languages. All the participants applauded this proposal. Yonne Leite and Aryan Rodrigues with the support of GTLI will prepare the constitution of the new society.

The Proceedings of the meeting (Línguas Indígenas Brasileiras: Fonologia, Gramática e História, edited by Ana Suely A.C. Cabrál & Aryan Dall’Igna Rodrigues) have been published in two volumes by the Federal University of Pará Press, 2002. They are dedicated to the memory of the great linguist and humanist Ken Hale. To order in Brazil please call (61)3072177 (Laboratório of Indigenous Languages, University of Brasília). To order outside Brazil please e-mail the editors at <aryon@unb.br> or <casace@amazon.com.br>.

• GTLI had its most recent regular meeting in Gramado, Rio Grande do Sul, June 24-28, 2002, and elected as its new coordinator Wilmar da Rocha D’Angelo (Dep. de Línguística, Universidade Estadual de Campinas, <dangela@unicamp.br>). The new vice-coordinator Ana Suely Arruda Cabaal (Laboratório de Língua Indígena de Departamento de Línguística da Universidade de Brasília <casace@amazon.com.br> or <casace@unb.br>.

RECENT PUBLICATIONS

Making Dictionaries: Preserving Indigenous Languages of the Americas. Edited by William Frawley, Kenneth C. Hill & Pamela Munro. University of California Press, 2002. 448 pp. $34.95 (paper). [A collection of “lexicographic war stories,” told around the academic campfire by 21 scholars, most of whom have dedicated major parts of their careers to compiling dictionaries of American Indian languages. The editors (two, Hill and Munro, are veteran Americanists and dictionary makers, while the third, Frawley, is a theoretician and generalist) are to be heartily thanked for this eminently readable and useful volume. The contributions, as the editors suggest, largely deal in different ways and in varying proportions with ten quite diverse issues: the question of what constitutes an appropriate entry; lexical and lexicographic theory; native language literacy; orthography and other graphic considerations; the role of the community; the variety of dictionaries; the inclusion of etymologies and other historical information; the influence of data processing technology; lexicographic traditions (or their absence) for particular languages or areas; and the ways in which the practicalities of dictionary-making eventually overwhelm all neat rules and models. The volume is divided into four thematic sections:


— Order from: University of California Press, Berkeley, CA 94720 (www.ucpress.edu).]


This impressive volume of papers is divided into six sections: Essays on Sturtevant’s life and career, and a compilation of his writings; papers on the history of anthropological and historical research related to Native Americans; studies of the transformations of Native American cultures and communities since European contact; papers on the history of museum and archival research; studies arising out of museum and archival research; and essays exploring the complex interconnections between the cultural and natural worlds. There are 32 papers in total.

Contributions which will be of special interest to linguists include: Kathleen Bragdon, “The Interstices of Literacy: Books and Writings and Their Use in Native American Southern New England”; Elizabeth Tooker, “Classifying North American Indian Languages before 1850”; Ira Jacknis, “The Creation of Anthropological Archives: A California Case Study”; Ives Goddard, “The Linguistic Writings of Alfred Kyiana on Fox (Meskwaki)”; and Dell Hymes, “Coyote, Acorns, Salmon, and Quartz: Verse Analysis of a Karek Myth.”]

Immersion schooling is the method of choice for reversing language loss, but for many tribes in California and elsewhere in North America it is difficult or impossible to implement because the traditional speech community is moribund. The Master-Apprentice approach is based on the theory that adults can create the psychological equivalent of a language immersion experience through a close, structured companionship with a single (often elderly) fluent speaker. This resonates with the traditional closeness between grandparents and children in American Indian society and offers an “Indian” alternative to the classroom.

To sustain a meaningful language apprenticeship, however, requires considerable self-discipline and organization. Much of what H. offers in this engagingly written book is advice on how to create routines and interactional structures to keep the language-learning process going in a one-on-one situation. The successful apprentice, she suggests, sooner or later becomes her own master, a language-creating individual who weaves a personal linguistic tapestry from whatever raw materials exist, including the technical linguistic literature.

— Order from: Heyday Books, P. O. Box 9145, Berkeley, CA 94709 (www.heydaybooks.com).


B. began her fieldwork with the intention of studying the patterns of use and symbolic associations of Sequoyah’s syllabary and identifying the Cherokee “ideology of literacy.” What she found, however, was that there is no one ideology that governs the writing of Cherokee but a range of specific ideologies, pertaining not only to the syllabary but to a variety of styles of writing and printing the language. Following an introductory chapter covering the historical and social contexts of Cherokee language use and literacy, B. devotes chapters to the syllabary’s received history and interpretation; orthographic choice in Cherokee language education; the syllabary as code; and metalinguistic characterizations of the syllabary. She concludes with a survey of the commodification of the syllabary in the context of the tourist industry that economically dominates modern Eastern Cherokee life.


— Order from: Arden Ogg, Papers of the Algonquian Conference, Linguistics Dept., Univ. of Manitoba, Winnipeg, Manitoba R3T 5V5, Canada (204/474-9300; ACOgg@cc.umanitoba.ca; www.umanitoba.ca/algonoqian).

Kaskasia Illinois-French Dictionary. Edited by Carl Masthay. 2002. 757 pp, $30. [For about 300 years this major document in an Algonquian language that is now identified as “Kaskasia Illi
nos” has remained unpublished. It was first found in the early 1800s in St. Louis and was acquired by J. Hammond Trumbull, who attempted to transcribe it. Its 580 pages are densely packed and difficult to read, with many cramped words and interlinear additions and overwritten deletions. The language of translation is French with a heavy sprinkling of obscure words. The manuscript is now preserved in the Watkinson Library of Trinity College in Hartford, where it is attributed to Father Jacques Gravier, although handwriting evidence points to three other more likely compilers—Marest, Tartarin, or Pinet. M. has edited the entire work for easy readability and provided translations for all the obscure words or phrases. An extensive index provides access to all the words in the original. — Order from the author at: 838 Larkin Ave., St. Louis, MO 63141-7758 (cmasthay@juno.com). Individual price $30 + $5 shipping (+ $1.98 Missouri tax); library price $60 + $5 shipping (+ $3.96 tax).]

Terminología agraria andina: nombres quechumaras de la papa.
Enrique Ballón Aguirre & Rodolfo Cerrón-Palomino, in collaboration with Emilio Chambl Apaza and Edgar Quişpe Chambl. Centro Internacional de la Papa (Lima), Centro de Estudios Regionales Andinos Bartolomé de las Casas (Cuzco), 2002. $20.

Reviewed by Serafin Coronel-Molina

This tome is a unique addition to the field of ethnolinguistics. In it, the authors have attempted not only to identify and describe the terminology related to potatoes in the Andean region of southern Peru, but also to examine the semantic relationships among the terms used within and between the three dominant language groups of the region: Quechua, Aymara and Andean Spanish. That is, they seek to know not only the terms that are used, but how they are used in the daily lives of the speakers, and how the language contact situation among the three languages has affected not only the morphophonology of the words, but also their semantic and semiotic usage as well. To date, as the authors note, there are few if any such works as this, which differs qualitatively from both a botanical taxonomy and a traditional dictionary.

The book is divided into four major chapters, each with its respective subdivisions. It begins with a chapter on sociolinguistic and diachronic aspects of the word “papa” (potato) over the course of history in both pre- and post-conquest times. The chapter focuses first on a diachronic study of the word in Quechua and Aymara cultures during the time of the Incas, and through the colonial period to the present day. Then the authors perform a similar diachronic analysis on the word “papa” in the Spanish language.

Chapter two focuses on synchronic aspects of the terminology, tracing the lexico-semantic connotation of the words “patata” (from Spanish) and “papa” (from Quechua and Aymara). Chapter three outlines what the authors call the Quechumara terminography of the variations on the word “papa.” True to their claim, however, that this book is more than a simple taxonomy or dictionary, the authors place more emphasis on their analyses than on the word lists found in chapter 3. By far the bulk of the text is devoted to the authors’ diachronic and semantic/semiotic studies of the development and current usages of terminology related to potatoes. In sum, it is a valuable contribution to the fields of historical linguistics, sociolinguistics, Andean linguistic studies and semiotics.

[—Order from: Centro Bartolomé de Las Casas, LImacpampa Grande 565, Apartado 477, Cuzco, Peru (tel: 51-84-234073; fax: 51-84-245656; chcimpta@apu.cbc.org.pe; www.cbc.org.pe/fdoedt/).]


Although the Mapuche (Mapudungun) spoken in Chile has been studied extensively from the 17th century onward, Fernandez’ work on Ranquel is the first important documentation of the endangered Argentine dialect. An introduction provides an outline of the history of the Ranquel people, together with a brief description of Ranquel phonology and grammar. The texts are of varying length and illustrate several genres, including conversations, anecdotes, and extended narratives. The texts are presented phrase by phrase in interlinear format: orthographic annotation of the phrase, segmentation, element-by-element glosses, and free translation. Original recordings of 22 of the texts are included on the accompanying CD.

—To order a copy please e-mail: <pablojeifetz@ciudad.com.ar>.

Bibliografía das Línguas Macro-Jê. Compiled by Wilmar da Rocha D’Angelis, Carla Maria Cunha & Aryan Dall’Igna Rodrigues, Depto. de Lingüística, Instituto de Estudos da Linguagem, UNICAMP, 2002. 102 pp. No price indicated. [An exhaustive bibliography of published work—descriptive, comparative, pedagogical, and some ethnographic—on the 40 or more languages, all of them indigenous to Brazil, that are considered by Rodrigues and his co-workers to belong to the Macro-Jê stock. The 767 entries are indexed by language. This is one of the projects initiated by the Encontro de Pesquisadores de Línguas Jê e Macro-Jê, which first met in London in 2001. — Inquire about availability from: IEL, UNICAMP, Setor de Publicações, Cid. Universidade “Zeferino Vaz”, C.P. 6045, 13084-971 Campinas, SP, Brazil (spublic@iel.unicamp.br; www.unicamp.br/iel).

BRIEFER MENTION

New from Evolution Publishing

Observations on the Mahican Language. Jonathan Edwards [1788]. American Language Reprints 25, 2002. 47 pp. $28. [While not a complete grammatical treatment of Mahican, Edwards’ essay is one of the most interesting linguistic records from the 1700s [see “Editorial Notes”]. This edition reprints the original book in full, and also features separate bi-directional Mahican-English and English-Mahican indexes for the approximately 150 Mahican words cited.]

Minor Vocabularies of Tutelo and Saponi. Edward Sapir & Leo Frachtenberg [1913]. American Language Reprints 26, 2002. 61 pp. $28. [Attestations of the Virginia Siouan languages in two vocabularies of about 50 words each, collected by Edward Sapir and Leo Frachtenberg, both published in 1913. Also included are seven translated Saponi placenames collected by William Byrd on the Virginia-North Carolina border in 1728, and two words of Moneton or Tomahannock obtained by Abraham Wood in southern West Virginia in 1674.]

amount of primary source material still available ensures that the series
will continue to grow each year, potentially reaching hundreds of vol-
umes. In order to make this data more accessible and affordable to researchers,
Evolution Publishing is issuing the complete series on a CD-ROM, with
printable texts in PDF format. The first edition features volumes 1 through
26. Each subsequent annual edition of the CD-ROM will include all new
volumes in the series published during the prior year in addition to all
previously published volumes. Special pricing is available for repeat cus-
tomers.

— Order from: Evolution Publishing, 10 Canal St #231, Bristol,
PA 19007 (215/781-8600; info@evolpub.com; www.evolpub.com).

New from SIL—Colombia

Diccionario Bilingüe: Koreguaje-Español, Español-Koreguaje. Dor-
practical dictionary, in typical SIL style, of the Western Tucanoan
language spoken along the Rio Orteguaza and the Rio Caquetá in the
Departments of Caquetá and Putumayo. Koreguaje is closely related to
Siona, although not mutually intelligible with it. A 17-page sketch of
Koreguaje grammar (by Gralow) precedes the dictionary.]

Carapana-Español Diccionario de 1000 Palabras. Ronald G. Metzger.
language of the Vaupés region of southeastern Colombia. Basic gram-
matical information is provided in a 9-page preface and two appendices,
and there are several pages of illustrations of local fauna and flora.]

— Order from: Fundación para el Desarrollo de los Pueblos Marginados,
AA 85801, Bogotá, DC, Colombia (pubco_coh@sil.org). Shipping
and handling are extra.

New from LINCOM EUROPA

Five new titles have been announced in LINCOM EUROPA’s se-
ries of Studies in Native American Linguistics. As always with this
publisher, it is not clear from their catalogue which volumes are already published and which are forthcoming.

De noms et des verbes en topi-guaraní: état de la question. Edited by F.
[Papers from a conference held in French Guyana in 2000. Contains:
Wolf Dietrich, “Categorías lexicales nas línguas topi-guaraní”; Lucy Sekí,
“Clases de palabras y categorías sintáctico funcionales en Kamatakur”; Márcio
Dámaso Vieira, “As sentenças possessivas em Mbyá-Guarani: evidência
para a distinção nome e verbo”; Yonne Leite, “O estatuto dos sintagmas
nominais de sujeito e objeto em Topiaped”; Aryan Dall’Igna Rodrigues,
“Sobre a naturaleza do caso argumentativo”; F. Queixalós, “Le suffixe
référentiel en émérillon”; Ana Suelly Arruda Câmara Cabral, “Observações
sobre a história do morfema -a da família Topi-Guarani”; and Luciana
R. Storto, “Duas Classes de Verbos Intransitivos em Karitiana (família
Arikém, tronco Topi).”]

Língua matís (pano): aspectos descriptivos da morfosintaxe. Rogério
[Matis is a Panoan language of the Amazon. Topics covered include
phonology, word classes, constituent order, and ergativity.]

Studies in Native American Linguistics 38. 400 pp. S72.10. [Emberá is
a Chocoano language of Panama and Colombia. This dictionary is based
on data from a speaker residing in the U.S.]

Língua matis (pano): uma análise fonológica. Vitória Regina Spanghero
[Covers phonemes, syllable structure, phonological processes, and stress
patterns.]

Die Numeralklasseifikation im klassischen Aztekenischen. Thomas Stolz.
Studies in Native American Linguistics 40. 120 pp. S37.10. [This
study is the first of its kind to give an overview of the class-aztekenisch
Numeralklasseifikation and to lay down the groundwork for further work.
It is a rare work, but one that is very important for those working in
the typology of language and Universalienforschung to put on their
hitlist.]

Anthology of Menominee Sayings (Texts and Grammar). Timothy Guile.
Studies in Native American Linguistics 41. 500 pp. S89.10. [450 short
pieces of Menominee oral tradition, collected in the 1980s, with English
translations and explanatory linguistic and cultural notes.]

— Order from: LINCOM EUROPA, Freibadstr. 3, D-81543 München,
Germany (LINCOM.EUROPA@t-online.de, www.lincom-europa.com).

A collection of papers on Language Endangerment and Language Main-
tenance, edited by David Bradley & Maya Bradley, was published earlier
this year by Routledge-Curzon. We will give this interesting volume a
more extensive review in a future issue, noting here the one contribution
that is specifically focused on an American language: Tonya Stebbins,
“Working Together to Strengthen Sm’al’gyax (Tsimshian Nation, British
Columbia, Canada).”

The Legacy of Zellig Harris: Language and Information into the 21st
Century (John Benjamins, 2002) is a 2-volume collection of papers that
address issues and follow lines of research pioneered by one of the 20th
century’s most innovative linguistic theoreticians. Among the papers in
Volume 1: Philosophy of Science, Syntax and Semantics (edited by Bruce
E. Nevin) is a paper by Daythah Kendall applying operator grammar to the
literary analysis of Sapit’s Takelma texts.

Søren Wichmann has recently published two papers on Mayan linguis-
tics in somewhat out-of-the-way places:

—Alfonso Lacadena & Søren Wichmann, “The Distribution of Lowland
Maya Languages in the Classic Period” (pp. 275-314 in La organización
social entre los mayas. Memoria de la Tercera Mesa Redonda de Palenque.
Vol. II. Edited by V. Tiesler, R. Cobos and M. Green Robertson. Instituto
Nacional de Antropología e Historia y Universidad Autónoma de Yucatan,
2002). [Dialectal isoglosses separating early Eastern and Western Ch’ol
as attested in hieroglyphic inscriptions.]

—Søren Wichmann, “Hieroglyphic Evidence for the Historical Configura-
tion of Eastern Ch’olan / Pruebas jeroglíficas para la configuración histórica
del ch’olán oriental” (pp. 1-35 in Research Reports on Ancient Maya
Writing 51. Washington, DC: Center for Maya Research, 2002). [W.
argues that Ch’orti’ cannot have descended directly from Ch’ol’, since
Ch’orti’ shares certain innovations with Hieroglyphic Ch’olán to the ex-
cclusion of Ch’ol’.]

Boas didn’t give a damn about my private morals as
long as my phonetics were right.... It was a joy to work
for the Old Man

—JAIME DE ANGULO, Letter to Ezra Pound, 1950
IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics  [D of American Indian Studies, U of Minnesota, Minneapolis, MN 55455]

27.2 (2002): Andrew Cowell, “A Note of Clarification on the Arapaho TA Verb” (17) [The paradigms Salzmann published for Arapaho Transitive Animate verbs are incomplete and in one case an erroneous form is listed.]

American Anthropologist  [AAA, 4350 North Fairfax Dr., Suite 640, Arlington, VA 22203]

104.2 (June 2002):
Special Centennial Issue
Charles L. Briggs, “Linguistic Magic Bullets in the Making of a Modernist Anthropology” (481-98) [The privileged place that Boas gave to the unconscious formal patterns of language in his model of anthropological research has had the unfortunate effect of reifying 19th century language ideologies in anthropological thinking. Recent work in linguistic anthropology questions Boas’ key assumptions.]
Ira Jacknis, “The First Boasian: Alfred Kroeber and Franz Boas, 1896-1905” (520-32) [The professional and personal relationship between Kroeber and his mentor, and the shaping of a distinctive “Boasian” research paradigm in California. Kroeber’s linguistic work is touched on.]
Michael Silverstein, “Joseph Harold Greenberg (1915-2001)” [S. praises Greenberg’s kindness, loyalty, and his “expansive and imaginative vision of language, culture, and humanity,” while noting that his classificatory work “increasingly diverged from the preponderant scientific trends in the discipline of linguistics.”]

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

43.4 (Winter 2001):
Alexandra Y. Aikhenvald, “Language Awareness and Correct Speech among the Tariana of Northwest Amazonia” (411-30) [Although multilingualism involving Tariana and several varieties of East Tucano is institutionalized in the region, there is a strong constraint against using loans from Tucano or Tucano-like sounds when speaking Tariana. Constructions calqued from Tucano are also identified as “incorrect” Tariana.]
J. Randolph Valentine, “Being and Becoming in Ojibwe” (431-70) [Morphological and syntactic constructions used in Ojibwe to express identity, equation, existence, possession, location, and focus.]

International Journal of the Sociology of Language  [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10523 (www.deGruyter.de)]

153 (2002):
(Small Languages and Small Language Communities 37)
N. Loanna Furbee & Lori A. Stanley, “A Collaborative Model for Preparing Indigenous Curators of a Heritage Language” (113-28) [Linguists play an important role in language revitalization by lending various types of support to the primary stakeholders. F. & S. describe a variant of the “master-apprentice” model they have used with Chiwere Siouan, in which speakers or semi-speakers take on the role of “curator”—i.e., archivist, researcher, learner, and teacher.]

Journal of Linguistic Anthropology  [Society for Linguistic Anthropology, 4350 North Fairfax Dr., Suite 640, Arlington, VA 22203]

12.1 (June 2002):
Pamela Bunte, “Verbal Artistry in Southern Paiute Narratives: Reduplication as a Stylistic Process” (3-33) [Traditional storytellers in the San Juan and Kaibab communities use reduplication of nouns and verbs both to mark narrative structure and for specific referential meanings—a creative and multi-indexical process.]

Journal of Linguistics  [Cambridge U Press, 40 W 20th St, New York, NY 10011]

38.1 (March 2002)
Alexandra Y. Aikhenvald, Review of Lyle Campbell, American Indian Languages: The Historical Linguistics of Native America (137-42) [A severely critical review, focusing on the South American sections of Campbell’s book.]

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

20.1 (February 2002):
Martina Wilschko, “The Syntax of Pronouns: Evidence from Halkomelem Salish” (157-95) [Independent pronouns are morphologically complex in Halkomelem, containing a syntactically active determiner. W. treats them as full DPs with an elliptical NP.]

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

25.3 (2001):
Matthew Gordon, “A Typology of Contour Tone Restrictions” (423-62) [A survey of contour tones in 105 languages—including 26 American languages representing 10 phyla—indicates an implicational hierarchy of tone-bearing ability. Long Vs are most likely to carry contour tones, followed by syllables with short V + sonorant, then syllables with short V + obstruent, and finally open syllables with short V.]

RECENT DISSERTATIONS & THESES


[# AAT 1407824]

Bruning, Benjamin T. Ph.D., MIT, 2001. Syntax at the Edge: Cross-clausal Phenomena and the Syntax of Passamaquoddy. [B. examines a variety of cross-clausal dependencies through detailed study of one lan-
guage, Passamaquoddy (Algonquian). His study focuses on three phenomena: successive cyclic wh-movement, wh-scope marking, and raising to object. In exploring these issues B. adopts and argues for a recent approach to cyclicity, the phase and Agree theory of Chomsky (1998, 1999). Data from Japanese are brought in to show the cross-linguistic generality of the principles adduced. DAIA 63(2):577.] [Not available from UMI. Copies can be obtained from MIT Libraries, Rm. 14-0551, Cambridge, MA 02139-4307: tel: 617-253-5668; Fax: 617-253-1690.]

Lamb, Weldon W. Ph.D., Tulane Univ., 2002. The Mayau Moon Names. 471 pp. [L.'s study is the most thorough treatment to date of Maya month names—in the number of individual calendars, standard names, variants and alternates; in the sum and detail of definitions, comparisons and correlates; and in the totals of sources and references. Close comparison of the meanings and forms yields lists of cognates, synonyms and homonyms that suggest an outline of the descent and diffusion of most the names. Throughout the Classic the names remain virtually unchanged, but across the long history that follows they develop into twelve traditions, comprising some 250 designations and 575 meanings. DAIA 63(3):1091.] [#AAT 3046651]

Logan, Harold J. M.A., Univ. of Regina, 2001. A Collection of Saulteaux Texts with Translation and Linguistic Analyses. 178 pp. [Saulteaux (Plains Ojibwa) narratives from two Saskatchewan reserves, Cote and Muscowpetung, transcribed, translated and analyzed. Beyond the texts collected by the author, there are also texts from existing sources. Issues such as obviation, reduplication, topic and focus, and the phonemic status of the obstruent class are discussed. The descriptive model is the classical structuralism of Bloomfield's and Hockett's studies of Algonquian, but analytical models from current linguistic theories are used where these prove insightful. MAI 40(5):1117.] [#AAT MQ65766]

McManus, Monica A. Ph.D., Univ. of Illinois at Urbana-Champaign. Constructing, Constraining, and Communicating: Intercultural Communication in La Paz, Bolivia. 423 pp. [M. examines the audiences ('audiences') that are held by city government officials in La Paz to hear petitions, complaints, and questions brought forth by neighborhood representatives. In most of the audiences observed, the representatives were bilingual speakers of Spanish and Aymara while the officials were monolingual Spanish speakers, two social networks that seldom overlap in other contexts. While M. initially hypothesized that the officials and representatives unconsciously used different discourse cues to signal social meaning, with resulting miscommunication, the situation appears to be more complex. The participants often seem to be aware of the differences in their discourse strategies and persist in these despite the miscommunication that ensues. DAIA 63(2):645.] [#AAT 3044174]

Morgan, Mindy J. Ph.D., Indiana Univ., 2001. Alternating Literacies: An Ethnohistorical Examination of Literacy Ideologies on the Fort Belknap Indian Reservation, Montana. 258 pp. [Throughout the reservation period, the Assiniboine and Gros Ventre tribes who occupy the Fort Belknap Reservation of north-central Montana have adapted and used English literacy in a variety of ways. These practices have impacted the development of Native language literacy, and the recent development of writing systems for Gros Ventre and Nakota has created controversy. Drawing on fieldwork and archival research, M. examines how the Fort Belknap communities have approached literacy in the past, have incorporated it into their speech repertoires, and have used it to symbolize their relationship with the federal government. She investigates the processes by which literacy has become tied inextricably to English, and considers how this attachment is being redefined in the new speech environment. DAIA 63(1):253.] [#AAT 3038539]

Morley, Selma E. Ph.D., UCLA, 2002. Stylistic Variation and Group Self-identity: Evidence from the Rio Grande Pueblos. 296 pp. [Anthropologists define cultural groups based on several factors, especially linguistic variation. In contrast, since prehistory rarely affords the opportunity to learn how material variation corresponds with social boundaries, archaeologists generally employ arbitrary boundaries to define social groups. While this practice might be necessary, its consequence is to disregard those boundaries relevant to the indigenous peoples. M. argues that stylistic boundaries—such as the ceramic decorative styles of two prominent wares produced in the Northern Rio Grande region of the pueblo Southwest during the 15th and early 16th centuries—are likely to correspond to valid social boundaries. The ethnohistoric records available for this area allow us to extrapulate language boundaries into recent prehistory with some certainty about their location. DAIA 63(3):1017.] [#AAT 3045576]

Reyes-Garcia, Victoria E. Ph.D., Univ. of Florida, 2001. Indigenous People, Ethnobotanical Knowledge, and Market Economy: A Case Study of the Tsiman Amerindians in Lowland Bolivia. 278 pp. [Building on cognitive studies of the distribution of knowledge among members of a culture, and economic studies of the loss of folk knowledge as communities gain exposure to the market, R.-G. examines the effects of a market economy on the distribution of ethnobotanical knowledge among the Tsimane of lowland Bolivia. Results of her research show that integration into the market exerts ambiguous effects on the distribution of individual knowledge of plants, although markets seem to erode community agreement on ethnobotanical knowledge. The finding of previous researchers that older individuals are more knowledgeable than younger ones is confirmed. But the results also show that, contrary to what has been reported before, men hold a higher general ethnobotanical knowledge than women, and fluency in the national language is not necessarily related to decrease in folk knowledge. DAIA 63(1):254.] [#AAT 3039808]

Wyllie, Cherna E. Ph.D., Yale Univ., 2002. Signs, Symbols, and Hieroglyphs of Ancient Veracruz: Classic to Postclassic Transition. 385 pp. [After the fall of Classic cities ca. AD 700-1000 new conventions in hieroglyphic writing spread throughout Mesoamerica, reflecting a changing cultural paradigm. W. documents and analyzes hieroglyphic scripts in the Gulf Coast lowlands during the Classic-Postclassic transition, using a cognitive-structural analysis of signs, symbols, and hieroglyphs, and identifies the developmental trajectories in writing and symbolism. Diagnostic attributes surveyed include conventions used in personal names and calendric signs, toponyms, linear text, affixes, substitutions, orientation and directionality, as well as adjoining iconographic programs. By the Terminal Classic Period (AD 830-1000) the square cartouche-enclosed day sign, the most salient feature in the Mixe-Zoquean-derived script of southern Veracruz, appears from north-central Veracruz into the Maya lowlands as far south as El Salvador. W. argues that Veracruz long-distance merchants played a key role in spreading new technologies, symbolism, and religious practices, and in doing so reshaped the nature of Mesoamerican thought and culture. DAIA 63(3):1019.] [#AAT 3046254]

[Most of the dissertations and theses abstracted in DAIA and MAI can be purchased, in either microfilm or paper format, from UMI-Bell & Howell, 300 N. Zeeb Rd., Ann Arbor, MI, USA 48106-1346. The UMI order number is the number given at the end of the entry. Microfilm copies are $37 each, unbound shrink-wrapped paper copies $32, and bound paper copies (soft cover) $41. PDF web downloads are available for $25.50. Prices are in US dollars and include shipping. Orders can be placed at UMI’s express ordering website (wwwlib.umi.com/dxweb). Orders and inquiries from the US or Canada can also be made by phone at 1-800-521-0600, ext. 3042, or by e-mail at <csc service@umi.com>. From elsewhere call +734-761-4700, ext. 3042, or e-mail <international_service@umi.com>.]
NEW MEMBERS/NEW ADDRESSES

New Members (July 1 to September 30, 2002)

Bennett, Lisa — 2306 Wirth Pl., Apt. E, New Orleans, LA 70115 (blisa@ restroom.com)

Beria, José — Av. Rómulo Gallegos, Terrazas Cumanas, Bl. 2, Piso 5, Apt. F, Cumaná, Sucre, VENEZUELA (jberia@cantv.net)

Bischoff, Shannon F. — 1220 N. Jones #4, Tucson, AZ 85716 (danni@bischoff@earthlink.net)

Brown, Cecil H. — 6039 Chandlee Circle, Pensacola, FL 32507 (cbrown@uni.edu)

Cabrál, Ana Suely Arruda Câmara — Laboratório de Línguas Indígenas, Instituto de Letras, Univ. de Brasília, P.O. Box 7103, Campus Universitário, Brasília, DF, BRAZIL (asacc@amazon.com.br, asacc@unb.br)

Castillo, Jeanie — 780 Acacia Walk #E, Goleta, CA 93117 (jeanice@umail.ucsb.edu)

Crouch, Harold — P. O. Box 6326, Laypaw, ID 83540 (bcrouch@nezperce.org)

Frawley, William J. — Columbian School of Arts & Sciences, George Washington Univ., Washington, DC 20052 (frawley@gwu.edu)

Good, Jeff — 2912 Adeline #A, Berkeley, CA 94703 (jcgood@socrates.berkeley.edu)

Hays, Joe S. — 2007 W. 18th St., Plainview, TX 79072 (jhayes@mail.ci.lubbock.tx.us)

Hintz, Dan — 722 Kroeker Walk #104, Goleta, CA 93117 (djhintz@u.mail.ucsb.edu)

Klint, Ryan — 11016 88th Ave. #22-C, Edmonton, Alberta T6G 0Z2 (rdkint@ yahoo.com)

Maul, Jackie — Heritage College, 3240 Fort Road, Toppenish, WA 98948 (maul-j@heritageedu.com)

Mersol, Stanley A. — 10825 Nettleton #111, Sun Valley, CA 91352

Mosser, Mary B. — 63955 E. Condalia, Tucson, AZ 85739 (becky_mosser@msn.org)

Ospina, Ana María — 22 rue de Belleville, 75020 Paris, FRANCE (ana.maria-ospina@linguist.jussieu.fr)

Rackowska, Andrea — Dept. of Linguistics & Philosophy, MIT E39-315, 77 Massachusetts Ave., Cambridge, MA 02139 (asrackowski@mit.edu)

Ramírez, Meliza J. — P. O. Box 865835, Tuscaloosa, AL 35486-0052 (ramirez007@bama.ua.edu)

Schulz-Berndt, Eva — MPI for Evolutionary Anthropology, Inselstrasse 22, D-4041 Leipzig, GERMANY (schulzb@eva.mpg.de)

Sévigny, Alexandre — Communication Studies, McMaster Univ., Hamilton, Ontario L8S 4K1, CANADA (sevigny@mcmaster.ca)

ShadowWalker, DePree — Red Pony Heritage Language Team, 405 Old Mescalero Rd., Tularosa, NM 88352-2480 (depree@redpony.us)

Socorro Sánchez, Marlene — Calle 66 #9B-60, Qa. Luisa, Urb. La Estrella, Managua, Nicaragua (marlenesocoro@yahoo.com)

Change of address since July 1, 2002

Bauer, Brigitte L. M. — P. O. Box 48, NL-5854 ZG Bergen, THE NETHERLANDS (blm.bauer@mail.utexas.edu)

Burnouf, Laura — #101-9620 156th St., Edmonton, Alberta T5P 2N7, CANADA (burnouf@ualberta.ca)

Chavez-Cappellini, Yolanda — 920 SW Depot Ave. #24, Gainesville, FL 32608 (ychavezcap@hotmail.com)

Coronel Molina, Serafin — 95 South Drive, Amherst, NY 14226 (scoronel@adelphia.net)

Cumberland, Linda A. — 417 N. Indiana Ave., Bloomington, IN 47408 (lcumberland@indiana.edu)

Davis, Cathlin M. — 542 Broadmoor Blvd., San Leandro, CA 94577 (davis2@eljays.org)

de Haan, Ferdinand — Dept. of Linguistics, P.O. Box 210028, Univ. of Arizona, Tucson, AZ 85721 (fddehaan@u.arizona.edu)

Erbaugh, Mary S. — 1313 Lincoln St. #1301, Eugene, OR 97401 (erbaugh@transit21.com)

Everett, Daniel L. — Dept. of Linguistics, Univ. of Manchester, Oxford Road, Manchester M13 9PL, ENGLAND (dan.everett@man.ac.uk)

Fitzgerald, Colleen M. — Dept. of English, Texas Tech Univ., Box 43091, Lubbock, TX 79409-3091 (colleen.fitzgerald@ttu.edu)

Gunlogson, Christine — Dept. of Linguistics, Univ. of Rochester, P.O. Box 270096, Rochester, NY 14627 (gunlogson@ling.rochester.edu)

Gustafson, Bred — Dept. of Anthropology, Washington University, St. Louis, MO 63130 (bdgustafson@arts.wustl.edu)

Henne, Rich — 910 S. Grant St., Bloomington, IN 47401 (rhenne@indiana.edu)

Holt, Dennis — 45 Augur Street, Hamden, CT 06517 [Until January 2003: Program in Linguistics, Univ. of Montana, Missoula, MT 59812] (dionisio77@yahoo.com)

Jensen, Allen & Cheryl — Ag. Cabanagem, CP 5040, 66613-970 Belém, Pará, BRAZIL (Al-Cheryl.Jensen@sil.org)

Kerschner, Tiffany L. — Linguistics, Carleton College, Northfield, MN 55057 (tkkershne@carleton.edu)

Koontz, John E. — 111 So. Bella Vista #3, Louisville, CO 80027 (johnkoontz@ colorado.edu)

Kopris, Craig — 6 Philadelphia Ave., Takoma Park, MD 20912-4335 (kopris@flash.net)

Linn, Mary S. — Native American Languages, 250G, Sam Noble Oklahoma Museum of Natural History, 2401 Chautauqua Ave., Norman, OK 73072-7029 (mlinn@ou.edu)

Michelet, Stephanie — 2125 Bueno Dr., Davis, CA 95616 (smichelle@ucdavis.edu)

Montgomery-Anderson, Brad — 912 W. 21st St., Lawrence, KS 66046 (spuntik@ku.edu)

O’Connor, Michael P. — 8813 Woodland Dr., Silver Spring, MD 20910 (oconnor@cu.edu)

Roeder, Rebecca — 1443 Spartan Village #H, East Lansing, MI 48823-5739

Sheedy, Cory R. C. — Dept. of Linguistics, Univ. of Arizona, PO Box 210028, Tucson, AZ 85721-0028 (crscu@u.arizona.edu)

Stenzel, Kristine — 54-A Nomo Way, Aurora, CO, 80012 (field address: Av. Rui Barbosa 560/1703, Flamengo-RJ, 22250-060 BRAZIL) (kstenzel@ colorado.edu)

Tappan, David S. — P.O. Box 304, Pebble Beach, CA 93953 (dtsiv@earthlink.net)

Valenzuela, Pilar — Linguistics Dept., Univ. of Oregon, Eugene, OR 97403-1290 (pvalenz@darkwing.uoregon.edu)

Villalón, María Eugenia — Apartado 48322, Los Chaguaramos, Caracas 1041-A, VENEZUELA (atichim@etheron.net)

Zúñiga, Fernando — Inst. für Linguistik, Universität Leipzig, Beethovenstrasse 15, D-40417 Leipzig, GERMANY (zuniga@rz.uni-leipzig.de)

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 Literature (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the
Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (nelson@richmond.edu).

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

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2002 dates: June 3-28. Contact: All-DI, U of Arizona, D of Language, Readings & Culture, College of Education Room 517, Box 210069, Tucson, AZ 85721-0069 (520/621-1068; aildi@u.arizona.edu; info-center.ccit.arizona.edu/~aisp/AILDI2002.html).

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

Indigenous Language Institute (formerly IPOLA). Coordinating organization for efforts to revitalize Native American languages. Sponsors workshops; other plans developing. Contact: IIL, 560 Montezuma Ave #201-A, Santa Fe, NM 87501 (iil@indigenous-language.org; www.indigenous-language.org).

ATHABASKAN/ESKIMO-ALFUT

Athabaskan Languages Conference. Most recent meeting: June 16-18, 2002, U of Alaska, Fairbanks. Next meeting: late June, 2003, Humboldt State U, Arcata, CA. Contact: Victor Golla (golla@saila.org) (conference website: www.uaf.edu/anal/alc/).

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tingit, and Haida. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (www.uaf.edu/anlc/).

Inuit Studies Conference. Biennial. The 13th conference took place in Anchorage, Alaska, August 1-3, 2002 (see “News from Regional Groups”). The 14th conference will be held August 11-14, 2004, at the U of Calgary. Contact: Karla Jessen Williamson (wkjessen@ucalgary.ca).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. $40 Can (in Canada) or $40 US (elsewhere) for individuals; $25 Can/US for students; $65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K 7P4, Canada (tel: 418/656-2353; fax: 418/ 656-3023; e-mail: etudes.inuit.studies@sfl.ulaval.ca). Web: <www.fss.ulaval.ca/etudes-inuit-studies>.

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 2002 meeting (the 34th) will be held on Oct. 24-27 at Queen’s U, Kingston, Ontario (www.umanitoba.ca/algonquan). [See “News from Regional Groups.”]


Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. $12/year (US & Canada, US dollars to US addresses), $15 to other countries. Editor: John Nichols, American Indian Studies, U of Minnesota, Minneapolis, MN 55455 (jdn@umn.edu).

EASTERN CANADA

Atlantic Provinces Linguistic 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’kmaw, Maliseet, Montagnais/Naskapi, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal Linguistica Atlantica. The 2002 meeting (Nov 8-10) will be held at Memorial U, St. John’s, Newfoundland; its theme, Linguistic Approaches to Literacy, will focus particularly on the role of literacy in minority and endangered language contexts. Contact: apla26@mun.ca. Web: <www.umb.ca/apla-alpa> (click on “News”).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 2002 meeting (the 37th) was held on August 14-16 at Western Washington U, Bellingham, WA (www.ac.wwu.edu/~denham/icsnl37.html). [See “News from Regional Groups.”]

CALIFORNIA/OREGON


Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Most recent meeting was at UC Berkeley, on the 50th anniversary of the Survey of California Indian Languages, June 8-9, 2002.


News From Native California. News magazine for and about California Indians. Carries articles and other features on anthropological and linguistic topics, among others. Four issues/year. $19. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709 (heyday@heydaybooks.com).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Meets annually in the summer. 2003 meeting: August 8-10, at Michigan State U in East Lansing during the Linguistic Institute. Contact John Boyle (jboyle@midway.uichicago.edu). [See “News from Regional Groups.”]

SOUTHWEST/MEXICO

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Most recent meeting: Mexico City, June 2002. Contact: José Luis Mocetzuma (jmocetzuma.dl.cnan@inah.gob.mx) or Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx).

Estudios de Cultura Nahuahtl. Journal. Nahuahtl archaeology, anthropology, literature, history, and poems and essays in Nahuahtl by contemporary writers. Editor: Miguel León-Portilla. Contact: Instituto de Investigaciones Históricas, Cuidad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Cuidad Universitaria, 04510 México, DF, MEXICO.


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

SIL-Mexico. Research and support facility, with extensive publication series independent of SIL-International. Contact: SIL-Mexico, Box 8987, Catalina, AZ 85738—0987 (LingPub_Mexico@sil.org; www.sil.org/mexico/).

MAYAN

Mayan Linguistics Newsletter. $5/year to US (S8 foreign air mail). Editor: Susan Knowles-Berry, 3909 NW 119th St., Vancouver, WA 98685 (gberry1155@aol.com). Make checks payable to the editor.

Texas Maya Meetings. Annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing). Next meeting: March 6-15, 2003, with the theme “Chichen Itza and its Neighbors.” Contact: Peter Keefer, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (512/471-6292; mayanmeet@ccwf.cc.utexas.edu; www.mayavasce.com/mayanmeet.html).

Tulane Maya Symposium and Workshop. First meeting of planned annual series: November 1-3, 2002, at Tulane U, New Orleans, LA, focusing on current excavations and decipherments from the Yucatan Peninsula (stonecenter.tulane.edu/html/Maya02.htm). [See “News from Regional Groups.”]

SOUTH AMERICA

Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALALI). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: Marilia Facó Soares (marilia@acd.ufri.br) and Lucía Golluscio (lag@filo.tuba.rr).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA) every 2 years. Most recent meeting: June 2002. Contact: Ana Suely Cabral (asucc@amazon.com.br). Also a website at <www.gtl.licaweb.com.br>.[See “News from Regional Groups”]

Encontro de Pesquisadores de Línguas Jê e Macro-Jê. Meets at irregular intervals. Most recent meeting: UNICAMP, São Paulo, Brazil, May 9-11, 2002. Contact: Prof. Dr. Wilmar da Rocha D’Angelis, D de Linguística, IEL, UNICAMP (dangelis@obelix.unicamp.br). Website: <www.unicamp.br/iel/macroje/index.htm>.

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

Fundación Para el Desarrollo de los Pueblos Marginados. Source for publications about Colombian languages, produced by members of SIL-International. Contact: FDPM, Apartado Aéreo 85801, Santafe de Bogotá, Colombia (pubco_cob@sil.org).

Centro Colombiano de Estudios de Lenguas Aborígenes de Colombia (CCELA). Network of linguists engaged in descriptive and educational work with the indigenous languages and creoles of Colombia, with various publication series (descriptions, dictionaries, conference proceedings, sources). Contact: CCELA, A.A. 4976, Santafe de Bogotá, Colombia (cecla@uniandes.edu.co).

GENERAL LATIN AMERICA/WESTERN HEMISPHERE

Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALIHA). Annual Symposium. The 2003 Symposium will be held in Buenos Aires, July 9-12. Contact: James Barnhart-Park, Muhlenberg College, Allentown, PA 18104 (jbehart@muhlenberg.edu).


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 51st ICA will take place in Santiago, Chile, in July, 2003 (www.uochile.cl/vaa/americanista).

Centre d’Etudes des Langues Indigènes d’Amérique (CELIJA)—Permanent working group on indigenous languages of Latin America of the Centre National de la Recherche Scientifique. Also an annual journal, Amérindia. Contact: CELIA - CNRS, 8 rue Guy Moquet, 94801 Villejuif, FRANCE (celia@vjf.cnrs.fr).

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

SIL International (formerly Summer Institute of Linguistics). Grammars, phonologies and other materials on numerous indigenous languages of the Americas. For a catalog, write: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Rd., Dallas, TX 75236 (e-mail: academic_bookstore@sil.org, or www.sil.org). See also SIL-Mexico and SIL-Columbia.

ENDANGERED LANGUAGES WORLDWIDE

Endangered Language Fund (ELF). Small research grants awarded annually, other activities. Contact: D of Linguistics, Yale U, PO Box 208366, New Haven, CT 06520-8366 (elf@haskins.yale.edu; www.ling.yale.edu/~elf).

Foundation for Endangered Languages (FEL). UK based; awards small grants, organizes annual conference. Contact: Nicholas Oslier, Bath estateon Villa, 172 Bailbrook Lane, Bath BA1 7AA, UK (nostler@chichaba.deemon.co.uk; www.ogmios.org).

Linguistic Society of America—Committee on Endangered Languages and Their Preservation. Chair: George Aaron Broadwell, D of Anthropology, SUNY-Albany, Albany, NY 12222 (g.broadwell@albany.edu).
**Terralingua.** Advocates linguistic diversity in the context of biodiversity. Office: 1630 Connecticut Ave. NW #300, Washington, DC 20009 (maffi@terralingua.org; www.terralingua.org).

**Endangered Languages Documentation Programme, School of Oriental and African Studies, University of London.** Academic program and research grants. Contact: Jacqueline Arrol-Barker, ELDP. SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, UK (j.arrolbarker@eldp.soas.ac.uk; www.eldp.soas.ac.uk).

---

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

**Executive Committee for 2002:**

Leanne Hinton (UC Berkeley), President
Jane H. Hill (U of Arizona), Immediate Past President
Pamela Munro (UCLA), Vice President
Victor Golla (Humboldt State U & UC Davis), Secretary-Treasurer
Saraトレchter (CSU Chico)
Akira Yamamoto (U of Kansas)
Roberto Zavala (CIESAS)

**Nominations Committee for 2002:**

Scott DeLancey (U of Oregon)
Karen Dakin (UNAM)
John O’Meara (Lakehead U)

SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2003 are $16 (US) or $26 (Canadian). Dues may be paid in advance for 2004 and 2005 at the 2003 rate. Checks or money orders should be made payable to “SSILA” and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. Visa and Mastercard are accepted. For further information, visit the SSILA website at <www.ssil.org>.