



NEWSLETTER XIV:4

January 1996

Published quarterly by the Society for the Study of the Indigenous Languages of the Americas. Editor: Victor Golla, Native American Studies, Humboldt State University, Arcata, CA 95521 (Internet: gollav@axe.humboldt.edu). ISSN 1046-4476. Copyright © 1996, SSILA. Printed by Bug Press, Arcata, CA 95521.

FINANCIAL STATEMENT: Fiscal Year 1995
(Nov. 1, 1994 to Oct. 31, 1995)

Volume 14, Number 4

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SSILA BUSINESS

Minutes of the 1995 Business Meeting

The 1995 Business Meeting of SSILA took place on Saturday, January 6, 1996, in the Spinnaker Room of the Sheraton-Harbor Island Hotel, San Diego, California. The meeting was called to order at 5 pm by the President, William Bright. Approximately 70 members attended.

- The Secretary-Treasurer, Victor Golla, announced the results of the 1995 elections. 183 ballots were received by the announced deadline. Elected were: Vice President (1996) and President-Elect for 1997: **Robert L. Rankin**; Secretary-Treasurer (1996): **Victor Golla**; Member-at-Large of the Executive Committee (1996-98): **Amy Dahlstrom**; Member of the Nominations Committee (1996-98): **Douglas R. Parks**.

- The Secretary-Treasurer, speaking on behalf of Nora England and the other members of the SSILA Award Committee, announced the recipients of the 1995 Book Award. The award was shared by two submissions: **Shanley Allen**, "Acquisition of Some Mechanisms of Transitivity Alternation in Arctic Quebec Inuktitut"; and **David Costa**, "The Miami-Illinois Language."

- The Secretary-Treasurer then presented his own report for fiscal year 1994-95. As of the end of the fiscal year, on October 31, 1995, the Society had 803 members. Following is a summary of the Secretary-Treasurer's statement of the Society's finances:

INCOME	
Membership dues (current year)	7,620.00
Dues for 1995 collected in 1994	1,152.00
Dues in advance for 1996 & 1997	1,236.00
Institutional subscriptions	337.00
Unrestricted contributions	1,326.00
Contributions to Wick R. Miller Travel Fund	376.00
Purchase of 1995 <i>Membership Directory</i>	702.00
Miscellaneous (arrears; back issues; etc.)	145.04
TOTAL INCOME	12,894.04

EXPENSES	
Printing (including typesetting):	
<i>SSILA Newsletter</i> , Oct. 1994 (20 pp.)	1,536.79
<i>SSILA Newsletter</i> , Jan. 1995 (24 pp.)	1,789.74
<i>SSILA Newsletter</i> , April 1995 (16 pp.)	1,256.17
<i>SSILA Newsletter</i> , July 1995 (12 pp.)	1,129.99
<i>SSILA Newsletter</i> , Oct. 1995 (16 pp.)	1,276.17
1995 <i>Membership Directory</i>	461.86
Miscellaneous	947.88
Total Printing	8,378.60
Postage for publications	3,869.95
1994 Travel Award (plus bank charges)	717.00
Other expenses:	
Miscellaneous postage	600.26
AAA (CAIL meeting room)	150.00
La Posada, U of New Mexico (catering)	228.00
Support of J.P. Harrington Conference	120.97
Support of CoPAR activities	16.42
Envelopes and other stationery	336.62
Books and subscriptions	39.75
Bank of America (account fees)	24.00
Total other expenses	1,516.02
TOTAL EXPENSES	14,481.57
Total income, 1995	12,894.04
Total expenses, 1995	(14,481.57)
SURPLUS/(DEFICIT)	(1,587.53)

Treasury balance on Oct. 31, 1994	3,355.14
Advance dues distributed to 1995 income	(1,152.00)
Adjusted balance	2,203.14
Treasury balance on Oct. 31, 1995	615.71

- Akira Yamamoto then reported briefly on the results of the questionnaire on endangered languages that was circulated to LSA and SSILA members last spring, and announced that a new questionnaire would be circulated soon. There followed a brief discussion of the Statement of Language Rights that had been adopted (with slight amendments) at the LSA Business Meeting the previous evening, and it was announced by the Secretary-Treasurer that the Executive Committee would act to add the Society's name to this document.

- Harriet Klein, Chair of the 1995 CAIL at the Washington AAA meeting, and incoming President of the Society for Linguistic Anthropology (SLA), then addressed the meeting concerning SSILA's most recent problems with the AAA.

Our 1992 agreement with the AAA, stipulating that up to six sessions would be set aside at each AAA meeting for CAIL, expired with the 1994 AAA meeting. The Secretary-Treasurer wrote the AAA early in 1995, formally requesting that the agreement be extended. This letter was referred to the AAA's Committee on Scientific Communication, which met at the November meeting. They voted not to recommend renewal of the agreement.

Dr. Klein immediately appealed to the AAA Executive Committee, requesting that they reverse this decision. Jane Hill, President-Elect of the AAA, will also plead SSILA's case at the forthcoming meeting of the Executive Committee late in January. Dr. Klein stated her belief that these statements will have an effect, but she advised SSILA to make standby plans to organize the 1996 CAIL (at the San Francisco meeting of the AAA) through the SLA, which is a AAA unit.

There followed a lengthy discussion of the matter from the floor. The Secretary-Treasurer announced that the call for papers for the San Francisco meeting (which will be mailed out with the January 1996 *SSILA Newsletter*) will be coordinated with Pam Bunte, the 1996 SLA Program Chair.

- The Secretary-Treasurer then reported briefly on the Executive Committee's intention to clarify the Society's role in the publication of the SSILA Award manuscripts.

Currently, SSILA has an informal relationship with the University of Utah Press, and at least four of the SSILA Award manuscripts have been submitted to Utah for publication in their series, "Studies in the Indigenous Languages of the Americas." To date, one of these submissions has been published (Willem de Reuse, *Siberian Yupik Eskimo: The Language and Its Contacts with Chukchi*, 1994), and one is in the early stages of submission. The other two have met with difficulties in the review process, and the author of one of these finally withdrew the manuscript and submitted it elsewhere. In view of the fact that the SSILA Award is intended to facilitate the publication of a manuscript, these developments suggest that our relationship to the Utah Press needs to be changed.

Two possibilities present themselves: (1) a series editor for the Utah "Studies in the Indigenous Languages of the Americas" is designated, and this individual works closely with the SSILA Prize committee; or (2) SSILA establishes a similar relationship with another press.

Following these remarks by the Secretary-Treasurer, a lively debate ensued. Opinion was clearly divided, with several members stating that the Utah series should be considered a memorial to Wick Miller, who helped establish it. Several other presses were mentioned, particularly those of the Universities of Nebraska, New Mexico, and Oklahoma. As the discussion continued, it became clear that much depended on the willingness of an individual to undertake the responsibilities of series editor. The meeting voted that the Executive Committee should make an effort to find a series editor in whom both the Society and the University of Utah Press could have confidence. If this search proves fruitless, however, other possibilities should be explored.

- The President then resumed the chair, and after thanking the Linguistic Society of America — and in particular its Executive Secretary, Margaret Reynolds — for their efforts to provide the Society with a congenial venue for our annual meeting, symbolically passed the gavel to the incoming President, William Shipley, who was unfortunately absent due to illness. A motion to adjourn was called, and the meeting ended at 6:10 pm.

Meeting of the SSILA Atlas Committee

An open meeting of the SSILA Atlas Committee was held during the SSILA/LSA annual meeting in San Diego, on Friday morning, January 5, from 8 to 10 am. Approximately 20 people attended, including the

following members of the Committee: Victor Golla (Coordinator), William Bright, Dale Kinkade, Yolanda Lastra, and Richard Rhodes. Committee members absent were Ives Goddard and Michael Krauss.

Catherine Callaghan read a prepared statement, expressing the view that the genetic classification represented in any SSILA-sponsored atlas should be conservative and reflect the consensus of modern scholarship.

Anthea Fallon-Bailey from the University of Oregon, introduced herself and spoke briefly about Infographics, a cartographic design center associated with the Geography Department at Oregon. They would be interested in talking with us and publishers about working on a contract basis to do the cartographic work for whatever atlas we decide to produce.

Rich Rhodes argued that any useful atlas must "tell a story" and suggested that, of the possible stories we might tell (classification, history of classification, differences in distribution through time) the last—essentially an ethnohistorical approach—is the one most needed. The map being prepared by Ives Goddard to accompany volume 17 of the *Handbook of North American Indians* will be the best expression of current (conservative) views of classification, and the history of classification will be the subject of a forthcoming monograph by Lyle Campbell. But the relocation of languages from the time of contact through the historical period, especially in the East, is not adequately discussed, and requires an atlas-style presentation. Yolanda Lastra said that she generally agreed that an atlas depicting classification alone would be of much less interest and importance than one depicting ethnohistorical developments.

Terry Kaufman, on the other hand, urged that SSILA not embark on an open-ended project that would require extensive new research, which would certainly be the case with an ethnohistorical atlas that attempted to cover the entirety of North America and Mesoamerica. Instead, he proposed that we set our sights on producing an "accessible" book of about 100 pages that would present our current understanding of language classification, geographical distribution (down to the level of major geographical dialects), and (where known) historical movements. Wally Chafe and Lyle Campbell voiced their agreement with this point of view, emphasizing that the need for a general reference work of this sort would not be met by any forthcoming publication, including Goddard's volume 17 of *HNAI*, Mithun's general book on North American languages, and Campbell's monograph on the history and methods of American Indian linguistic classification.

The meeting concluded with a resolution to move forward with preparing a book proposal, to enter into negotiations with potential publishers, and to set up an editorial structure. It was the sense of the meeting that every effort should be made to have a contract and work schedule in place by the time of the next SSILA meeting. At that time, individual contributors could be signed up for specific portions of the work.

Mouton Offer Renewed

Mouton de Gruyter have agreed to continue their generous offer of deep discounts to SSILA members for over twenty of their books on indigenous languages, including the *Handbook of Amazonian Languages* and all titles in the expanding Mouton Grammar Library. Four new titles have been added to the 1996 offer: Anthony Liddicoat, *A Grammar of the Norman French of the Channel Islands: the Dialects of Jersey and Sark* (SSILA price \$38); Robert Carlson, *A Grammar of Supyire* (SSILA price \$48); Nicholas D. Evans, *A Grammar of Kayardild, With Historical-Comparative Notes on Tangkic* (SSILA price \$50); and G. Tucker Childs, *A Grammar of Kisi, A Southern Atlantic Language* (SSILA price \$40).

Other titles and prices will remain as stated in the 1995 brochure. There is a change in postage costs, however, reflecting steep increases in the German postal rates. Surface mail will now be US \$8 per volume, air mail US \$16 per volume. A new brochure is being mailed to all SSILA members with this number of the *SSILA Newsletter*.

Contributions during 1995

During the 1995 fiscal year the Society received \$1,702 in donations from 71 individuals. Of this amount \$376 was earmarked for the Wick R. Miller Travel Fund; the remainder was unrestricted. The donors included:

\$50 or more: John Dunn; Ives Goddard; William H. Jacobsen, Jr.; Karl Kroeber; Sally Midgette; Robert Oswalt; Keren Rice; Karl V. Teeter; Philip Young; and an anonymous SSILA member.

\$20-\$49: Eric Brunner; Colette Craig; Michael Foster; Kay Fowler; Geoffrey Gamble; Victor Golla; Jane Hill; Kenneth Hill; Darrell Kipp; Arnold Krupat; Monica Macaulay & Joe Salmons; Judith Maxwell; Osahito Miyaoka; Johanna Nichols; Amoena Norcross; Michael Silverstein; David Tappan; Larry & Terry Thompson; Kenneth Whistler; Hanni Woodbury; Anthony Woodbury; Akira Yamamoto; and Ofelia Zepeda.

Under \$20: Richard Bauman; Rosemary Beam de Azcona; Jill Brody; Lyle Campbell; Jean Charney; Serafín Coronel-Molina; Donald Crook; Scott DeLancey; Wolf Dietrich; Zane Dougherty; Alice Faber; Kathrine S. French; Brent Galloway; Irving Glick; Karl-Heinz Gursky; Leanne Hinton; Ruth Bradley Holmes; Bill Jancewicz; Eloise Jelinek; A. Wesley Jones; Kathryn Josseland & Nick Hopkins; Harriet Klein; Yolanda Lastra; Martha Macri; Denny Moore; John O'Meara; Luis Oquendo; Philip Sapir; Leslie Saxon; Janine Scancarelli; Brian Sherman; Joel Simkin; Arthur P. Sorensen; Lucy & Sally Thomason; Takao Tsukada; Lisa Valentine; and Wolfram Wieser.

Our thanks to one and all!

CORRESPONDENCE

Australian Details

December 2, 1995

Good to get yet another *Newsletter*, and nice to see the plugs for the two Australian pieces. A couple of minutiae: (1) Lesley Jolly's *Waving a tattered banner? Aboriginal Language Revitalisation* (Ngulaig 13, 1995), mentioned in *Newsletter* XIV:3, p.9, has since been reprinted in *The Aboriginal Child at School* 23.3 (Aug/Sep 1995), pp. 1-34. The author's e-mail address is <asljolly@mailbox.uq.oz.au>. (2) Aboriginal Studies Press, mentioned in *Newsletter* XIV:3, p.9, should be contacted at the fax number +61-6-2497310. The number given (2497714) is the fax in the Research Section — faxes for the Press would presumably get passed on, but it is a couple of wings away on the other side of the building.

— David Nash
Australian Institute of Aboriginal Studies
Canberra ACT 2601, AUSTRALIA
(dgn612@anu.edu.au)

Huichol Cultural Survival

November 14, 1995

I am involvd in a language-survival effort with the Huichols of Northern Mexico. My work is not directly on the Huichol language, but in promoting cultural survival through promoting language survival. The Huichol sacred culture, previously transmitted orally by the shamans, is now in trouble—including their vast cycle of epics. Modern influences are pulling youth toward the written instead of the oral, and toward Spanish instead of Huichol.

Some Huichols and I are now working in the direction of promoting bilingual-bicultural education, and the Mexican government is sympa-

thetic. One of my recent large projects was photocopying a number of traditional Huichol texts from the professional journals to give to Huichol youth—in Spanish only, so far. But now I am also working with several Huichols on producing textbooks (I recently completed *Nunutsi: Diccionario Ilustrado en la Lengua Huichol*, a workbook for children, which will be used in schools in the Huichol area.)

I'm hoping to develop this approach, and look forward to getting in touch with others working on similar projects and learning of their approaches.

— Bruce Finson
Committee for the Sierra Madre
1706 Seminary Ave., Oakland, CA 94621

On Archiving

[The following correspondence originally appeared in the *SSILA Bulletin*, distributed via e-mail.]

November 25, 1995

As we become ever more concerned with the preservation of endangered languages, those of us who possess substantial unpublished documentation on Native American languages should be giving some serious thought to the archiving and preserving of our materials. Perhaps it would be useful if I described my own efforts over the last couple of years with the Kuna materials that I have been collecting since 1970. I am sure that I am not unique, but there is not a lot of knowledge out there on what people are doing.

First, I took all of my Kuna tapes, on both reel to reel (Nagra and Uher) and cassette — including artistic performances and traditional grammatical and lexical elicitation — and transferred them, first to video cassette (which some people think is better than tapes for long-term storage) and then to several sets of cassette backups. I then gave all of the original tapes to the Archives of Traditional Music at Indiana University for permanent storage. They also make cassette backups. I made an extensive log of all of this material, which documents what is recorded, when, and on what machine, at what speed, etc., and what written transcriptions and/or analyses go along with each tape — written notebooks, texts on computer disks, published articles, etc. All of this is available through Indiana as well as through me. In addition, when I have completed this work, I will give a set of tapes and log to the major anthropological museum in Panama City. Cassette tapes are always made available to Kuna who want them.

Simultaneous with this I have made CD copies of all of my photographs and slides of the Kuna, as well as videocassette backups of these.

While the world is not perfect, I feel I have done as much as I can toward a permanent documentation of my ongoing work with the Kuna. I really think everyone should go at least as far as I have in this regard, all the more so because the technology is widely available, is relatively inexpensive, and is not difficult to use. What is needed is the commitment and the effort. For me it was easy. All I had to do was realize that I am practically the only person to have done linguistic work with the Kuna, and am surely the only person to have made quality recordings of verbally artistic performances, in many cases by individuals no longer living. I feel very responsible for preserving this material and archiving it to the best of my ability.

— Joel Sherzer
Dept. of Anthropology, Univ. of Texas at Austin
Austin, TX 78712-1086
(jscherzer@mail.utexas.edu)

*

November 30, 1995

I endorse Joel Sherzer's recommendation for archiving field materials and commend him for his almost heroic efforts in the case of Kuna.

However, I think that sometimes it is not so simple, because raw field materials may contain information that cannot be freely distributed.

Although most of my tapes are innocuous (except for the the embarrassment I might suffer from the revelation of poor technique or pronunciation), a fair number contain:

- (a) personal, political, or religious remarks that the informant would not want publicized. These include such things as allegations of sexual impropriety and of criminal activity that, if published, would be defamatory and potentially libellous;
- (b) information about shamanism that is not public knowledge;
- (c) traditional stories which I have not been authorized to publish.

I also have notes that contain information on matters that are not inherently secret but that cannot at present be distributed for political and legal reasons.

This is probably a fairly common problem. If such materials are to be archived by means other than keeping one copy at home and another at the office, there must be a system for controlling (and in some cases severely restricting) access to archival material. Can anyone summarize for us the sorts of access restriction that can be imposed by various archives? In some cases the most appropriate solution might be to edit out the problematic material and to destroy the original tapes.

—William Poser
First Nations Studies, U of Northern British Columbia
Prince George, British Columbia, V2N 4Z9, Canada
(poser@unbc.edu)

*

December 12, 1995

Of course I agree with William Poser's commentary on my plea for archiving and documentation. Anyone doing this work must be aware of the issues he raises. Archiving and documentation raise all kinds of challenging issues, technical, political, and personal. But we must take them on.

—Joel Sherzer

*

December 13, 1995

I am an archivist of mission collections with materials in Lakota and about three dozen other North American languages. I want to first thank Joel Sherzer for advocating the archiving/preservation of indigenous language materials compiled by scholars, and I wish to respond to the concerns raised by William Poser at UNBC. Scholars should archive all of their raw field materials somewhere, preferably as one collection in one repository that is equipped with qualified (and certified) professional archival staff and facilities. Your collection should also fit the subject focus of the repository and the repository should be reporting your collection to OCLC (national online computer library center).

For smaller repositories at least (smaller, say, than a state historical society), placing and keeping specialized restrictions on collections should not be a problem. Purging collections of sensitive information is a bad idea. Instead, collections can be organized into units so that material requiring like restrictions are kept together. The archivist should be able to suggest a variety of ways to provide protection where needed and yet still serve the needs of future generations of users. The agreed-upon restrictions can then be built into your donor agreement.

—Mark Thiel
Marquette University Library
(thielm@vms.csd.mu.edu)

NEWS AND ANNOUNCEMENTS

A New Organization: Terralingua

A new international organization is being established—tentatively called *Terralingua: Partnerships for Biolinguistic Diversity*—devoted to preserving the world's linguistic diversity and to investigating parallels and links between biological and cultural diversity. The organizing committee, which includes *Mari Rhydwen* (U of Western Australia), *Luisa Maffi* (UC-Berkeley), and *David Harmon* (Deputy Executive Director of the George Wright Society, a non-profit association of protected-area professionals), is circulating the following statement:

Last July, at the Symposium on Language Loss and Public Policy held at the University of New Mexico in Albuquerque, some of the participants began discussing proposals to form an organization to preserve the world's linguistic diversity. Beyond this, these participants determined that any such organization ought to coordinate with groups working to preserve the diversity of species and ecosystems, thereby emphasizing the mutually reinforcing importance of cultural and biological diversity. At that time, a small ad hoc organizing committee formed to hammer out a statement of purpose for the organization.

After going through a number of drafts, we, the members of this ad hoc committee, now feel ready to announce the formation of the organization and issue this Call for Interest to gauge potential support. We tentatively propose to call our organization "Terralingua: Partnerships for Biolinguistic Diversity" (see below for more on the name).

The organization will have two basic purposes. First, to preserve the world's linguistic diversity in all its forms, regardless of political, demographic, or linguistic status. This means that we are concerned with the loss of any form of language, whether it be an endangered language, a disappearing dialect of a non-endangered language, declining bilingual use of a language (endangered or not) within a given country, and so forth. As you can see, the emphasis is on diversity as a whole rather than endangerment, though of course we will necessarily be deeply involved in supporting the preservation of critically endangered forms of language.

We also are convinced that attempts to preserve either linguistic or biological diversity will ultimately not succeed unless both are preserved; that is, we believe in a holistic view of diversity in culture and nature. Thus, Terralingua's second basic purpose is to promote the investigation of the parallels and links between cultural diversity (of which linguistic diversity is an important part) and biological diversity. We want to build bridges between groups and individuals working to save languages and cultures and those working to save species and ecosystems. All of this is fleshed out in the organization's Statement of Purpose, which is attached to this Call for Interest.

What exactly do we propose to do? Initially, our goals are modest. First of all, we want to serve as a rallying point for those who share our beliefs and who want to join us in doing something. Second, we want to solicit your suggestions on how we can establish the partnerships that are at the heart of the Terralingua vision. We particularly want to reach out to community-based groups and individuals working on "the front lines," so we would appreciate it if you could send us contact information for those that you know of. Third, we want to hear from you about what you think the organization's priorities should be. Once all this is in place, we will pursue a specific plan of action. As you well know, much needs to be done on all sorts of fronts. But we think that, working together, we have the talent, vision, and energy to make a difference for diversity.

If you are interested, we invite you to help us in making this organization a living, working reality. Start by giving us your ideas on building

partnerships and priorities for action. We would also like to have your suggestions for what the organization should be called. Some of us like the "Terraliqua" name with the subtitle, but others find the "Terraliqua" part frivolous-sounding and obscure and have suggested a more straightforward name, such as "Coalition for Biolinguistic Diversity" or, simply, "Partnerships for Biolinguistic Diversity." What do you think? Mail or e-mail your ideas, along with your name, mailing address, telephone/fax, and e-mail address, along with any suggestions or comments, to:

David Harmon, The George Wright Society
P.O. Box 65, Hancock, Michigan 49930-0065 USA
telephone: 906/487-9722; fax: 906/487-9405
e-mail: gws@mail.portup.com (or gws@mtu.edu)

The initial announcement of the organization is being made mainly through e-mail postings to a variety of lists serving the disciplines listed in the Statement of Purpose. Based on the response, we will then do a regular mailing to potential members and partners who do not use e-mail. On or around 15 February 1996, those who have responded will receive a prospectus for the organization containing a detailed statement of structure and a preliminary plan of action. At that time you will have an opportunity to formally join, if you wish (there is no obligation). We anticipate asking for modest membership dues (on the order of US\$10.00 per year) to fund the operation of the organization.

With thanks in advance for your consideration.

STATEMENT OF PURPOSE

Terraliqua: Partnerships for Biolinguistic Diversity

A. We recognize:

1. That the diversity of languages and their variant forms is a vital part of the world's cultural diversity;
2. That cultural diversity and biological diversity are not only related, but often inseparable; and
3. That, like biological species, many languages and their variant forms around the world are now faced with an extinction crisis whose magnitude may well prove very large.

B. We declare:

4. That every language, along with its variant forms, is inherently valuable and therefore worthy of being preserved and perpetuated, regardless of its political, demographic, or linguistic status;
5. That deciding which language to use, and for what purposes, is a basic human right inhering to members of the community of speakers now using the language or whose ancestors traditionally used it; and
6. That such usage decisions should be freely made in an atmosphere of tolerance and reciprocal respect for cultural distinctiveness—a condition that is a prerequisite for increased mutual understanding among the world's peoples and a recognition of our common humanity.

C. Therefore, we set forth the following goals:

7. To help preserve and perpetuate the world's linguistic diversity in all its variant forms (languages, dialects, pidgins, creoles, sign languages, languages used in rituals, etc.) through research, programs of public education, advocacy, and community support.
8. To learn about languages and the knowledge they embody from the communities of speakers themselves, to encourage partnerships between community-based language/cultural groups and scientific/professional organizations who are interested in preserving cultural and biological diversity, and to support the right of communities of speakers to language self-determination.
9. To illuminate the connections between cultural and biological diversity by establishing working relationships with scientific/professional organizations and individuals who are interested in preserving cultural diversity (such as linguists, educators, anthropologists, ethnologists, cultural work-

ers, native advocates, cultural geographers, sociologists, and so on) and those who are interested in preserving biological diversity (such as biologists, botanists, ecologists, zoologists, physical geographers, ethno-biologists, ethnocologists, conservationists, environmental advocates, natural resource managers, and so on), thus promoting the joint preservation and perpetuation of cultural and biological diversity.

10. To work with all appropriate entities in both the public and private sectors, and at all levels from the local to the international, to accomplish the foregoing.

LSA Statement on Language Rights

[The following statement was prepared for the Linguistic Society of America by Peter Tiersma of the Loyola Law School (Louisiana) in consultation with other members of the LSA Committee on Social and Political Concerns. It has been subsequently endorsed by the LSA Executive Committee and was approved (with minor amendments) by the LSA membership at the business meeting in San Diego in January. Copies have been circulated to members of Congress and by the Joint National Committee on Languages to its member organizations (among them TESOL, NABE, and the MLA). The SSILA Executive Committee has voted to associate SSILA with the statement.]

* * *

1. The vast majority of the world's nations are at least bilingual, and most are multilingual, even if one ignores the impact of modern migrations. Countries in which all residents natively speak the same language are a small exception, certainly not the rule. Even nations like France, Germany and the United Kingdom have important linguistic minorities within their borders. Furthermore, where diverse linguistic communities exist in one country, they have generally managed to coexist peacefully. Switzerland and Finland are only two of many examples. Where linguistic discord does arise, as in Quebec, Belgium, or Sri Lanka, it is generally the result of majority attempts to disadvantage or suppress a minority linguistic community, or it reflects underlying racial or religious conflicts. Studies have shown that multilingualism by itself is rarely an important cause of civil discord.
2. The territory that now constitutes the United States was home to hundreds of languages before the advent of European settlers. These indigenous languages belonged to several major language families. Each native language is or was a fully developed system of communication with rich structures and expressive power. Many past and present members of the Society have devoted their professional lives to documenting and analyzing the native languages of the United States.
3. Unfortunately, most of the indigenous languages of the United States have become extinct or are severely threatened. All too often their eradication was deliberate government policy. In other cases, these languages suffered from simple neglect. The decline of America's indigenous languages has been closely linked to the loss of much of the culture of its speakers.
4. Because of this history, the Society believes that the government and people of the United States have a special obligation to enable our indigenous peoples to retain their languages and cultures. The Society strongly supports the federal recognition of this obligation, as expressed in the Native American Languages Act. The Society urges federal, state and local governments to affirmatively implement the policies of the Act by enacting legislation, appropriating sufficient funds, and monitoring the progress made under the Act.
5. The United States is also home to numerous immigrant languages other than English. The arrival of some of these languages, such as Dutch,

French, German, and Spanish, predates the founding of our nation. Many others have arrived more recently. The substantial number of residents of the United States who speak languages other than English presents us with both challenges and opportunities.

6. The challenges of multilingualism are well known: incorporating linguistic minorities into our economic life, teaching them English so they can participate more fully in our society, and properly educating their children. Unfortunately, in the process of incorporating immigrants and their offspring into American life, bilingualism is often wrongly regarded as a "handicap" or "language barrier." Of course, inability to speak English often functions as a language barrier in the United States. But to be bilingual—to speak both English and another language—should be encouraged, not stigmatized. There is no convincing evidence that bilingualism by itself impedes cognitive or educational development. On the contrary, there is evidence that it may actually enhance certain types of intelligence.

7. Multilingualism also presents our nation with many benefits and opportunities. For example, bilingual individuals can use their language skills to promote our business interests abroad. Their linguistic competence strengthens our foreign diplomatic missions and national defense. And they can better teach the rest of us to speak other languages.

8. Moreover, people who speak a language in addition to English provide a role model for other Americans. Our national record on learning other languages is notoriously bad. A knowledge of foreign languages is necessary not just for immediate practical purposes, but also because it gives people the sense of international community that America requires if it is to compete successfully in a global economy.

9. To remedy our past policies towards the languages of Native Americans and to encourage acquisition or retention of languages other than English by all Americans, the Linguistic Society of America urges our nation to protect and promote the linguistic rights of its people. At a minimum, all residents of the United States should be guaranteed the following linguistic rights:

A. To be allowed to express themselves, publicly or privately, in the language of their choice.

B. To maintain their native language and, should they so desire, to pass it on to their children.

C. When their facilities in English are inadequate, to be provided a qualified interpreter in any proceeding in which the government endeavors to deprive them of life, liberty or property. Moreover, where there is substantial linguistic minority in a community, interpretation ought to be provided by courts and other state agencies in any matter that significantly affects the public.

D. To have their children educated in a manner that affirmatively addresses their linguistic deficiencies in English. Children can only learn when they understand their teachers. As a consequence, some use of their native language is often desirable to educate them successfully.

E. To conduct business and to communicate with the public in the language of their choice.

F. To use their preferred language for private conversations in the workplace.

G. To learn to speak, read and write English, so that they can fully participate in the educational and economic life of this nation. All levels of government should adequately fund programs to teach English to any resident who desires to learn it.

10. Notwithstanding the multilingual history of the United States, the role of English as our common language has never seriously been questioned. Research has shown that newcomers to America continue to learn English at rates comparable to previous generations of immigrants. Our govern-

ment has a legitimate interest in ensuring that this trend continues by promoting the widespread knowledge of English. Nonetheless, promoting our common language need not, and should not, come at the cost of violating the rights of linguistic minorities.

American Indian Linguistics at ICHL-97 in Germany

The 13th *International Conference on Historical Linguistics* will be held at the Heinrich-Heine-Universitaet, Duesseldorf, Germany, August 10-17, 1997. Among the invited plenary speakers will be Wallace Chafe and Marianne Mithun (UC-Santa Barbara), and one of the special topic areas of the Conference will be American Indian languages: relationships and developments. Papers are invited. One page abstracts may be submitted by mail or e-mail (ASCII only), to arrive no later than October 1, 1996. Robert Rennecke at <rennecke@phil-fak-3.phil-fak.uni-duesseldorf.de> can be contacted for further information.

CLS-32 (1996) to have Parasession on Theory and Data

The 32nd annual meeting of the *Chicago Linguistic Society*, April 11-13, 1996, will feature a Parasession, April 12-13, that will explore the question "Is Linguistics an Empirical Science? - Theory and Data in Linguistics." The invited speakers are Hans Aarsleff, Michael Krauss, William Labov, James McCawley, and Joseph Paul Stemberger.

Papers are solicited on the relative roles of theory and data in linguistic argumentation, focusing on such issues as: The validity of external evidence; the significance of historical evidence in synchronic grammar; how decisions about notation affect both theory and data; the importance of linguistic diversity for universal claims; conflicting definitions of language; new implications from ancient and non-Western linguistics; and the relation of linguistic methods to those in other disciplines.

Please submit ten copies of a one-page, 500-word, anonymous abstract (for a 25-minute paper), along with a 3x5" card with your name, affiliation, address, phone number, e-mail address, title of paper, and indication that the paper is intended for the parasession. The abstract should be as specific as possible and should clearly indicate the data covered, outline the arguments presented, and include any broader implications of the work. One page of data and/or references may be appended, if necessary. An individual may present at most one single and one co-authored paper. Authors whose abstracts are accepted agree to submit for publication a camera-ready copy of their paper by May 15, 1996. Deadline for receipt of abstracts is January 31, 1996.

Send abstracts to: Chicago Linguistic Society, 1010 East 59th Street, Chicago, Illinois 60637. E-mail abstracts will not be accepted, but further information may be obtained from <cls@sapir.uchicago.edu> or by phone at 312/702-8529.

MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other "media exposure" for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Thanks this time go to Marc Okrand, David Rood and Priscilla Small.]

The Welsh-Mandan Connection

The *Daily Mail*, one of Britain's mass-circulation newspapers, carried a story in its edition of October 18, 1995 on the efforts of a school caretaker in Wales to prove that the medieval Welsh prince, *Madoc*, made a pre-Columbian voyage to the New World. Tony Williams, 34, of Swansea, together with his wife Cath and their three children, plan to travel to North Dakota to interview Mandan speakers and test the theory that the Mandans are descended from the Welshmen of Madoc's expedition and that their Siouan language has been strongly influenced by Welsh. "Cath and I have spent hours in the library," Williams told the *Daily Mail*, "and I have seen numerous historical records which support the legend. There is even a place about 100 miles away from the Mandans called Maddock." Williams says he has been studying Mandan (from what sources is not clear) and that it "is very similar to the old Welsh."

But as Dr. John Gwynfor Jones, a historian at the University College of Wales, and Alun Davies, curator of the Welsh Folk Museum, explained to the *Daily Mail*, the Williamses have been taken in by a 400-year-old piece of fakelore.

Prince Madoc was almost certainly a real person, and his disappearance around 1170 after killing his brother may even have involved his setting out on an ocean voyage, but the historical facts have long been lost in the haze of medieval romance. The story of Madoc's Voyage that we know today was deliberately constructed as political propaganda in Tudor times, in reaction to the Spanish conquest of Mexico and Peru (see Gwyn A. Williams, *Madoc: The Making of a Myth*, 1979). The English spread the rumor that Moctezuma, recalling Aztec traditions of an earlier visit by Prince Madoc, had greeted Cortez in archaic Welsh. Although the ploy failed to establish a credible British claim on New Spain, the legend took on a life of its own among 17th and 18th century Welsh immigrants in America. Later sightings of Madoc and his crew located them on the island of Curaçao (compare Welsh *croeso* 'welcome'), or around the shores of Mobile Bay, or—by the late 18th century—on the upper Missouri river. Even Thomas Jefferson (himself a redheaded Celt) thought it entirely possible that Madoc's expedition had taken refuge somewhere in the vast interior of America, and he instructed Lewis and Clark to keep their eyes open for "white Indians" (cf. Roger G. Kennedy, *Hidden Cities: The Discovery and Loss of Ancient North American Civilization*, 1994).

The first linguistic linkage of Mandan to Welsh seems to have been made by George Catlin, who included a Mandan vocabulary in his *Letters and Notes on the Manners, Customs, and Conditions of the North American Indians* (1841, pp. 261-5) and noted Welsh similarities to a few of the words. Catlin's reports and other observations on the "Welsh-speaking Mandan" were picked up by Schoolcraft, and enjoyed a certain vogue in Americanist circles until at last overtaken by the real facts. (Anyone interested in these should start with Roy W. Meyer, *The Village Indians of the Upper Missouri: the Mandans, Hidatsas, and Arikaras*, 1977.)

The spurious comparisons made by Catlin and others have nevertheless persisted in the fringe literature (cf. Stephen Williams, *Fantastic Archaeology: The Wild Side of North American Prehistory*, 1991). As recently as 1967 Richard Deacon, in *Madoc and the Discovery of America*, wrote: "Whereas almost all other Indian dialects differ completely in every respect from European languages, in the Mandan dialect there is a distinct resemblance in certain of the sounds."

As Tony Williams will discover, should he and his family actually reach the Fort Berthold Reservation, Mandan is not Welsh, nor

does it have Welsh loanwords (at least none antedating the 19th century). Mandan is unequivocally a Siouan language, even if interestingly different from the other Siouan languages of the Missouri River. The Williamses had better move fast, though. Mandan is severely endangered, and as of 1992 there were only six elderly fluent speakers surviving.

Pocahontas

William Sturtevant (Dept. of Anthropology, Smithsonian Institution) published a review of the recent animated film, *Pocahontas*, in the Fall 1995 issue of *AnthroNotes* (vol. 17, no. 3, pp. 7-9), a newsletter distributed by the Smithsonian's Anthropology Outreach Office.

Calling it "a typical Disney fairy tale," Sturtevant finds the story told in the film "less well-founded in historical and ethnographic reality than is the often told story about George Washington and the cherry tree." He notes that when Pocahontas ("a beautiful, buxom, tan young woman") and Captain John Smith ("a handsome, tall, muscular, clean shaven young white man, with long blond hair and blue eyes") first meet in the film, "the two exchange a few words in mock Indian (taken from the vocabulary in Strachey's history of the Jamestown colony), but Pocahontas immediately speaks impeccable English to Smith."

The real Pocahontas acted in some respects as an intermediary between her people and the English, but only after her encounter with Smith at Powhatan's village (she was 11 at the time; Smith was 27, and was "rather short and stocky [with] a bushy full beard"). She was captured by the English in 1613, when she was about 16, and two years later married one of the colonists, John Rolphe, and bore him a son. The family went back to England in 1616, where Pocahontas died. This interracial marriage goes unmentioned in Disney's retelling, although Sturtevant suggests that miscegenation was "an important mechanism for peaceful solution of interethnic conflicts" in the early contact period. Overall, while "the movie can be recommended for its...fundamentally positive message about Indian-White relations," it is "not a useful document about Virginia Indian culture."

Apache Names

The November 1995 issue of *Arizona Highways* (vol. 71, no. 11) has a short piece on White Mountain Apache placenames ("Along the Way" by Sam Negri, p. 2). Until recently, according to Edgar Perry, a tribal linguist at the White Mountain Apache Culture Center, toponymic knowledge was rapidly eroding. Only the oldest members of the tribe knew many of the traditional placenames, and nobody was taking the trouble to write them down. Seven years ago, however, anthropologist *Keith Basso* began working with the tribe to document the traditional geography of a 35-square-mile area of the reservation around Cibecue. "Naming places is a way of taking legal and political control of an area," Basso told the *Arizona Highways* reporter. "The names are a mnemonic peg on which to hang a social history."

The project, which has had NSF support, is well advanced. "Hopefully, as time flies, we will do the whole reservation," said Tribal Chairman Ronnie Lupe. "Teaching our kids the Apache placenames is one way to connect them with their culture." Not everyone is so sanguine, however. One woman who was inter-

viewed, although fluent and literate in Apache herself, questioned whether young tribal members will bother to learn Apache names for places they already know in English or Spanish. "My son knows one word in Apache," she said. "It's *tsfgist'ii*, which means 'tortilla.' He learned it because he thinks it's English."

Update on Klingon

Our sometime Penutianist colleague, *Marc Okrand*, who has found fame, if not fortune, as the Onlie Begetter of Klingon, writes from Washington, DC: "It's icy, the government is closed, but Klingon is moving along. There's a new book coming (aphorisms), plus prepaid telephone cards, and a CD-ROM with the ability to recognize (and correct) spoken Klingon. And an Internet site. Or at least all are planned."

The Klingon speech recognition system for the CD-ROM that Marc mentions is being developed by Mark Mandel at Dragon Systems, Inc., in Newton, Massachusetts. If you're a Klingon "speaker" who lives within striking distance of Newton, and would like your voice to be part of the model for Klingon pronunciation, Mandel would be happy to hear from you. Contact him at Dragon Systems, Inc., 320 Nevada St., Newton, MA 02160 (e-mail: mark@dragonsys.com; tel: 617/965-5200).

NEWS FROM REGIONAL GROUPS

Andean Languages

- A 6-week *Summer Intensive Quichua Institute* will be held at the University of Wisconsin-Madison, May 28-July 6, 1996, designed for people who need an intensive beginning course in Quichua (the Ecuadorian dialect of Quechua.) The teaching materials are centered on *parlukuna* (stories and narratives in the colloquial styles of Imbabura Province), and teaching will give priority to cultural authenticity. Language teaching will be supplemented with extensive exposure to the culture of Andean peoples, through lectures, music, films, and guest speakers.

The Institute is open to graduate students, advanced undergraduates (with permission), and professionals. Enrollment is limited to 20 students, and advance application is required. Estimated tuition and fees (subject to change) range from \$719.25 for undergraduates who are Wisconsin residents to \$3,143.25 for graduate students who are not residents. Residence hall accommodation will be available.

For application forms and further information, contact: Frank Salomon, Dept. of Anthropology, Univ. of Wisconsin, 1180 Observatory Dr., Madison, WI 53706-1393 (e-mail: salomon@macc.wisc.edu; fax: 608/265-4216). Deadline for receipt of applications is April 15, 1996.

A limited number of Title VI FLAS Fellowships are available to graduate students, and include tuition and a \$1500 stipend. Applications for FLAS Fellowships can be obtained from the Center for Latin American & Iberian Studies, 1470 Van Hise Hall, 1220 Linden Dr., UW-Madison, WI 53706, and are due February 16.

- The Univ. of Wisconsin-Madison is also planning a 5-week *Field Seminar in Ecuadorian Quichua Culture and Language*, conditional on funding. The seminar will be held in Otavalo, in Imbabura Province in the

Andean highlands, from July 13 to August 17, and will provide 18 participants with intensive field experience in Quichua culture, language, and social change. During the first four weeks participants will receive training in Quichua culture, grammar, and conversation. There will also be field visits to significant indigenous sites and meet with Quichua-speaking local experts and with indigenous leaders and teachers. During the fifth week, participants will lodge with a Quichua-speaking family.

Two categories of people are eligible: teachers & researchers learning Quechua, and 2- and 4-year college teachers committed to teaching Latin American or Native American studies. For the latter, previous Quichua training is not required. However, good conversational Spanish is required, and participants should be aware that the activities will involve some degree of physical exertion and unfamiliar living conditions.

Round-trip transportation from Miami to the field site will be paid with grant funds, as will lodging and basic meals. Participants will be responsible for their transportation to and from Miami, a \$300 fee for course materials, and personal/incidental costs (including insurance).

For further information, contact: Frank Salomon, Dept. of Anthropology, Univ. of Wisconsin, 1180 Observatory Dr., Madison, WI 53706-1393 (fax: 608/265-4216; e-mail: salomon@macc.wisc.edu).

- The Centro de Estudios Regionales Andinos "Bartolomé de las Casas" (Andean College, Cuzco, Peru) is organizing a summer session in 1996 focusing on the socio-economic and cultural conditions of the Andean Region, from Venezuela to Argentina. Among the programs of study will be one on *Andean Linguistics and Bilingual Education*, which will run from July 1st to August 16th, 1996.

The program will take a multi-disciplinary point of view, concentrating on three areas: (a) Quechua language (a 45 hour course given in 4 sections, from beginning to advanced); (b) linguistics and literature (120 hours of coursework in Quechua and Aymara grammar, semantics and lexicography; and colonial, republican and contemporary literature); and (c) culture. There will also be visits to several archaeological sites, museums, and colonial churches. Students may take up to 45 additional hours of courses in Andean anthropology, sociology and history.

The distinguished international faculty will include: *Enrique Ballón Aguirre* (U of Arizona); *Julio Calvo Pérez* (U de Valencia, Spain); *Rodolfo Cerrón-Palomino* (U Católica del Perú, Lima); *Juan Carlos Godenzzi* (Centro Bartolomé de Las Casas); *German de Granda* (U de Valladolid); *Nancy Hornberger* (U of Pennsylvania); *Rosaleen Howard-Malverde* (Institute of Latin American Studies, U of Liverpool); *Ricardo Kaliman* (U de Tucuman, Argentina); *Luis Enrique López* (Director of Bilingual Education, Puno, Peru); *Bruce Mannheim* (U of Michigan); *Walter Mignolo* (Duke U); *Ruth Moya* (Director of Bilingual Education, Ecuador); and *Catherine Walsh* (U of Massachusetts, Boston).

Applicants must be registered at a university, college, or other institution of higher education. Applicants without a university or higher studies degree must have some research experience or knowledge on the topics covered by the course. Applications will be accepted until April 30th 1996. The application fee is US \$10 for Latin American students and US \$25 for those from other countries.

Students may take all the courses scheduled on the program for a tuition of US \$1,500, or they may take individual courses for \$25 per hour. Tuition costs include library and information services. Limited dormitory accommodation is available at the Andean College residence for those students who may require it. The cost of a dormitory room (with board) during the course is US \$1,000.

For further information, contact: Centro Bartolome de Las Casas, Colegio Andino, Pampa de la Alianza 465, Apartado 477, Cuzco, Peru (phone: 51-84-236494; fax: 51-84-238255; e-mail: laeb@cbccus.org.pe).

RECENT PUBLICATIONS

Wilhelm von Humboldt und die amerikanischen Sprachen.

Edited by Klaus Zimmermann, Jürgen Trabant, & Kurt Mueller-Vollmer. Ferdinand Schöningh, 1994. 299 pp. DM 58,-. [Proceedings of a symposium on Humboldt's research on American Indian languages, held in Berlin in 1992 under the auspices of the Ibero-Amerikanisches Institut PK.

The theme of the symposium was that Humboldt, for all of his philosophizing and theory-building, was an indefatigable collector and analyser of empirical data. His papers (dispersed after Second World War, and now partly in Cracow, partly in Berlin, and partly at the Humboldt estate in Tegel) contain considerable material on American Indian languages, particularly South and Central American languages. It is clear from references in Humboldt's published work and correspondence that he planned to make these languages the focus of a major grammatical and typological study. However, he completed only a small part of this magnum opus, and little of this was published during his lifetime. Thanks to Kurt Mueller-Vollmer's recently completed catalogue (*Wilhelm von Humboldts Sprachwissenschaft: Ein kommentiertes Verzeichnis des sprachwissenschaftlichen Nachlasses*, 1993), and the availability of the full Humboldt collection on microfilm (at Stanford University), the actual extent of Humboldt's work (and his plans for further work) on American Indian languages can at last be appreciated.

Contributions include: Jürgen Trabant, "Ein weites Feld: Les langues du nouveau continent"; Kurt Mueller-Vollmer, "Humboldts linguistisches Beschaffungsprogramm: Logistik und Theorie"; Manfred Ringmacher, "Humboldt bei der Arbeit am 'Mexikanischen': Von der Grammatik zum Wortschatz"; Klaus Zimmermann, "Wilhelm von Humboldts Grammatiken des Otomí"; Ramón Arzápalo Marín, "Wilhelm von Humboldt und die yukatekische Sprache: Bemerkungen zur Analyse der Pronomina in historischer Hinsicht"; José Luis Iturriz Leza, "Wilhelm von Humboldts Kommentare zu den grammatischen Schriften von José de Ortega über die Cora-Sprache"; Micaela Verlato, "Die 'Massachusetts-Grammatik' Wilhelm von Humboldts"; Christiane Dümmler, "Wilhelm von Humboldts Bemerkungen zu neu-granadischen Indianersprachen: die Betoio und die Mosca- (Chibcha-) Grammatiken"; Peter Masson, "Quechua: Syntax, Morphologie und Lexik bei Humboldt und Buschmann"; Wolf Dietrich, "Die Tupí-Guaraní-Sprachen in Wilhelm von Humboldts amerikanischen Sprachbeschreibungsprojekt"; Frans Plank, "Aus der Geschichte der Abhängigkeiten: Wilhelm von Humboldt zu Mehrheitsbezeichnung und Einverleibungssystem"; Ursula Thiemer-Sachse, "Die Brüder Wilhelm und Alexander von Humboldt und Eduard Buschmann"; Berthold Riese, "Buschmann und die utoaztekischen Sprachen"; and Helmut Gipper, "Wie Humboldts Sprachauffassung Korrekturen an B. L. Whorf's provozierenden Aussagen über die Hopi-Sprache erleichtert hat."

— Order from: Verlag Ferdinand Schöningh GmbH, Postfach 2540, 33055 Paderborn, GERMANY.]

Coming to Light: Contemporary Translations of the Native Literatures of North America.

Edited and with an Introduction by Brian Swann. Random House, 1994. 801 pp. \$30. [An impressive collection of North American traditional narratives, in new translations by scholars with expert knowledge of the languages and cultures represented. Swann, in his very useful Introduction, gives a well-informed informative historical survey of Americanist linguistics and philology and discusses the problems that confront would-be translators. Each selection is prefaced by a short essay by the contributor on the cultural and linguistic

background of the translation. There are extensive bibliographical references.

Alaska, Yukon, and the Subarctic. — Tom Lowenstein & Tukummiq, "Two Stories from Tikiqaq [Inupiaq]"; Anthony C. Woodbury & Leo Moses, "Mary Kokrak: Five Brothers and Their Younger Sister [Yupik]"; Phyllis Murrow & Elsie Mather, "Two Tellings of the Story of Uterneq: 'The Woman Who Returned from the Dead' [Yupik]"; Ann Fienup-Riordan & Marie Meade, "The Boy Who Went to Live with the Seals" [Yupik]; Knut Bergsland, "'The Moon's Sister' and 'Song of the Atkan Aleuts'" [Aleut]; Eliza Jones & Catherine Atla, "The One Who Kicked His Grandmother's Head Along [Koyukon]"; Antone Evan & Jane McGary, "'Raven' and 'Fog Woman'" [Dena'ina]; James Kari, "Six Selections from Peter Kalifornsky's *A Dena'ina Legacy* [Dena'ina]"; Catherine McClellan, Maria Johns, & Dora Austin Wedge, "The Girl Who Married the Bear [Tagish/Tlingit]"; Julie Cruikshank & Angela Sidney, "How the World Began [Tagish/Tlingit]"; Nora Marks Dauenhauer & Richard Dauenhauer, "'Glacier Bay History' told by Amy Marvin and 'Speech for the Removal of Grief' delivered by Jessie Dalton [Tlingit]"; Robin Ridington, "Dunne-za Stories [Dunne-za]"; Robert Brightman, Angelique Linklater, & Henry Linklater, "Mistacayawāsis, Big Belly Child [Rock Cree]"; and Lawrence Millman, "Wolverine: An Innu Trickster [Innu]."

The North Pacific Coast. — Robert Bringhurst, "John Sky's 'One They Gave Away' [Haida]"; Judith Berman, "Night Hunter and Day Hunter [Kwakiutl]"; and Dell Hymes, "The Sun's Myth [Kathlamet Chinook]", "Coyote, Master of Death, True to Life [Kalapuya]", and "Seal and Her Younger Brother Lived There [Clackamas Chinook]."

Great Basin and Plateau. — Steven M. Egedal & M. Terry Thompson, "Hilda Austin's Telling of 'Q'iq'λ'q'əλ't: A Traditional Ntc?képmx Legend' [Thompson River Salish]"; Anthony Mattina, "Blue Jay and his Brother-in-Law Wolf [Colville]"; Jarold Ramsey, "Fish Hawk's Raid Against the Sioux [Cayuse/Nez Perce]"; and Judith Vander, "Poetry Songs of the Shoshone Ghost Dance [Wind River Shoshone]."

The Plains. — Douglas Parks, "Three Skiri Pawnee Stories [Skiri Pawnee]"; Julian Rice, "Two Roads to Leadership: Grandmother's Boy and Last-Born Brother [Lakota]"; Elaine A. Jahner, "Wilderness Mentors [Lakota]"; and Calvin W. Fast Wolf, "Wakinyan and Wakinyan Wicaktepi [Lakota]."

The Eastern Woodlands. — Ridie Wilson Ghezzi, "Nanabush Stories from the Ojibwe [Ojibwe]"; Blair A. Rudes, "Two Tuscarora Legends [Tuscarora]"; Michael K. Foster, "The Iroquoian Thanksgiving Address [Cayuga]"; John Bierhorst, "Tales of the Delaware Trickster [Delaware]"; and David A. Francis & Robert M. Leavitt, "The Indian Devil, Mischief-Maker [Passamaquoddy]."

The Southwest and Southeast. — Larry Evers & Felipe S. Molina, "Running the Deer [Yaqui]"; Donald Bahr & Vincent Joseph, "Pima Oriole Songs [Pima]"; M. Jane Young, "Ethnopoetic Retranslation of a Zuni Ritual Song Sequence [Zuni]"; Dennis Tedlock, "Because He Made Marks on Paper, The Soldiers Came [Zuni]"; Barre Toelken, "Coyote, Skunk, and the Prairie Dogs [Navajo]"; Tódfch'í'ni Binalf Biyé' (Timothy Benally Sr.), "Mā'ii Jooldloshí Hanc': Stories about Coyote, the One Who Trots [Navajo]"; Paul G. Zolbrod, "Singing up the Mountain [Navajo]"; David P. McAllester, "Enemy Slayer's Horse Song [Navajo]"; Keith H. Basso & Nashley Tessay Sr., "Joseph Hoffman's 'The Birth of He Triumphs Over Evils': A Western Apache Origin Story [Western Apache]"; Ekkehart Malotki, "The Boy Who Went in Search of His Father [Hopi]"; David Leedom Shaul, "Two Hopi Songpoems [Hopi]"; Leanne Hinton, "The Farewell Song [Havasupai]"; and Geoffrey Kimball, "Two Koasati Traditional Narratives [Koasati]."

California. — Herbert W. Luthin, "Two Stories from the Yana [Northern and Central Yana]"; Darryl Babe Wilson, "Silver-Gray Fox Creates Another World [Atsugewi]"; William Shipley, "Two Maidu Myths

[Maidu]"; and William Bright, "Myth, Music, and Magic: Nettie Reuben's Karuk Love Medicine [Karuk]."

— Order from: Random House, New York, NY 10022.]

Sm'algayx: A Reference Dictionary and Grammar for the Coast Tsimshian Language. Compiled and edited by John Asher Dunn. Univ. of Washington Press/Sealaska Heritage Foundation, 1995. 255 pp. \$22.50 (paper). [A new, one-volume edition of the Coast Tsimshian dictionary and reference grammar originally published in 1978-79 as nos. 42 and 55 of the Canadian Ethnology Service's Mercury Series. — Order from: Univ. of Washington Press, Box 50096, Seattle, WA 98145-5096 (tel: 1-800-441-4115).]

Mi'kmaq Hieroglyphic Prayers: Readings in North America's First Indigenous Script. Edited and translated by David L. Schmidt & Murdena Marshall. Nimbus Publishing, 1995. 182 pp. \$19.95 (Canadian). [A collection of Roman Catholic prayers and short liturgical texts in traditional "hieroglyphs," copied from Father Pacifique's *Manual of Prayers, Instructions, Psalms, and Hymns in Micmac Ideograms* (1921). Each text is provided with interlinear glosses in Mi'kmaq and English and a free translation in English. There is also a 15-page Introduction with a brief history of the script.]

Although there is good reason to suppose that the pre-contact Mi'kmaq used charcoal markings on birchbark as pictographic mnemonics, it was the 17th and 18th century missionaries LeClercq and Maillard who invented the present system of "definite characters" in order to facilitate the learning of prayers and doctrine. It appears to be a limited logographic script, each symbol regularly linked (at least in an ecclesiastical context) to a specific Mi'kmaq word or phrase.

Widely used in all Mi'kmaq communities for over three centuries, the script has become a potent symbol of the special ethnic and religious identity of the Mi'kmaq people. In recent decades, however, it has lost most of its linguistic function. Schmidt & Marshall (S. is an anthropological linguist, M. is a "prayer leader"—i.e., a script interpreter—in the Eskasoni Mi'kmaq community on Cape Breton) have had to rely on a wide variety of sources in order to provide transliterations and translations for all the symbols in Pacifique's texts. S. believes that the script indeed constitutes a true writing system, capable of representing any message in Mi'kmaq speech, but the question remains open.

— Order from: Nimbus Publishing Ltd., P.O. Box 9301 Station A, Halifax, Nova Scotia B3K 5N5 (tel: 1-800-646-2879).]

The Walam Olum. Translated by Joe Napora. The Greenfield Review Press, 1992. 107 pp. \$12.95. [We missed this when it first appeared, perhaps because N. (correctly) identifies himself as a poet, not a linguist, and his interpretation of this complex text is more inspired by the muse than informed by scholarship.]

The *Walam Olum* ("red record") is in fact two texts: a set of pictographs, supposed to have been painted on wooden "tablets" in the 18th century or earlier to guide Delaware elders in the recitation of an origin myth; and a set of "songs"—brief, often cryptic Delaware texts—that Constantine S. Rafinesque collected in the 1830s as "translations" of the pictographs. Rafinesque's manuscript copy of the pictographs (now in the University Museum, Philadelphia) is all that survives of them, and both their authenticity and their relationship to the song texts have been in question

ever since Rafinesque's first published mention of them in 1836. The two most serious studies of the *Walam Olum*, Brinton (1885) and Voegelin (1954), focus on the Delaware texts, and considerably amend Rafinesque's rough-and-ready translations. (A more recent edition, by David McCutchen (1992), is largely derivative from Brinton [see *Newsletter* XII.1, April 1993].)

In this version, N. goes back to Rafinesque's manuscript and prints the pictographs and the accompanying Delaware texts as Rafinesque transcribed and interpreted them, relegating subsequent critical scholarship to footnotes (where it is not reassuring to find Voegelin spelled "Voeglin" throughout). His own poetic interpretation of each pictograph-song pair favors Rafinesque over Delaware linguistics, and a free-wheeling "reading" of the pictograph ("glyph") over Rafinesque.

— Order from: The Greenfield Review Press, 2 Middle Grove Rd., P.O. Box 308, Greenfield Center, NY 12833.]

L'algonquin au XVIIe siècle: édition critique, analysée et commentée de la grammaire algonquaine du Père Louis Nicolas. Diane Daviault. Collection Tekouerimat, Presses de l'Université du Québec, 1995. 573 pp. Price not indicated. [The manuscript of Father Nicolas' Algonquin grammar, written in the middle of the 17th century and then forgotten, came to light in the 1970s in the cellar of the Bibliothèque Nationale in Paris. D. provides a critical edition of the Nicolas grammar, followed by a comparison of the phonology and morphology of the language represented in the grammar to the Algonquin spoken in the 20th century. She is able to identify the local dialect with which Nicolas worked, and comments on the unexpected stability of this dialect for over 300 years. — Order from: Presses de l'Université du Québec, C.P. 250, Sillery, Québec G1T 2R1, Canada.]

Making It Their Own: Severn Ojibwe Communicative Practices. Lisa Philips Valentine. Univ. of Toronto Press, 1995. 252 pp. \$21.95 (paper)/\$55 (cloth). [An ethnography of communication of a native community in northern Ontario (pseudonymously called Lynx Lake), based on V.'s 1990 Univ. of Texas dissertation. A full range of communicative events—spoken, sung, and written—are discussed, with numerous textual examples. Topics include (among others): communication technologies, code-switching, literacy (in both Cree syllabics and English), language and music, and a formal analysis of two narrative genres. — Order from: Univ. of Toronto Press, 5201 Dufferin St., North York, Ontario M3H 5T8, Canada (tel: 1-800-565-9523). Add \$4 postage and handling, 7% GST in Canada. Prices outside Canada are in US dollars.]

âtalôhkâna nêsta tipâcimowina/Cree Legends and Narratives from the West Coast of James Bay. Narrated by Simeon Scott et al. Edited and with a glossary by C. Douglas Ellis. Publications of the Algonquian Text Society 4, Univ. of Manitoba Press, 1995. 554 pp. \$75. [The first major body of annotated texts in Swampy and Moose Cree to appear in print. It includes legends, reminiscences, historical narratives, stories, and conversations, as well as recipes and descriptions of technology. Also attached are a detailed pronunciation guide, notes on Cree terms, informants' comments, dialect variations, cultural values, customs, and technology. A set of 6 cassette tapes is available separately for \$65. —

Order from: Univ. of Toronto Press, 5201 Dufferin St., North York, Ontario M3H 5T8, Canada (tel: 1-800-565-9523). Add \$4 postage and handling, 7% GST in Canada. Prices outside Canada are in US dollars.]

Blackfoot Dictionary of Stems, Roots, and Affixes. Second edition. Donald G. Frantz & Norma Jean Russell. Univ. of Toronto Press, 1995. 442 pp. CDN \$24.95 (paper)/\$65 (cloth). [This new edition of the only comprehensive modern dictionary of Blackfoot (1st edition 1989; see *SSILA Newsletter* VIII:2, June 1989, p.8) adds more than 300 entries and amplifies over 1000 others. In particular, Allan Taylor's recent work on Blackfoot botanical terms has been incorporated. Several changes in format have also been made, most notably eliminating the use of capital letters in entry headers and adding page numbers to the English-Blackfoot index. The publication of this edition in a relatively inexpensive paperback format is especially welcome. — Order from: Univ. of Toronto Press, 10 St. Mary St., Suite 700, Toronto, Ontario M4Y 2W8, CANADA. (US orders to: 340 Nagel Drive, Buffalo, NY 14225.)]

Comanche Vocabulary: Trilingual Edition. Compiled by Manuel García Rejón. Translated and edited by Daniel J. Gelo. Univ. of Texas Press, 1995. 106 pp. \$10.95 (paper)/\$25 (cloth). [The 857-word Comanche vocabulary collected in Mexico in the 1860s by Manuel García Rejón is by far the most extensive documentation of the language before reservation times. It attests a number of terms that are not elsewhere documented and gives insight into sound changes, semantic replacements, and the development of neologisms. G. adds English translations to García Rejón's Spanish glosses and makes comparisons to later documentation. In his introduction he describes the circumstances in which García Rejón worked, and assesses the vocabulary in the light of current knowledge of Comanche language and culture. — Order from: Marketing Dept., Univ. of Texas Press, P. O. Box 7819, Austin, TX 78713-7819 (tel: 800-252-3206; fax: 512/320-0668).]

Ocean Power: Poems from the Desert. Ofelia Zepeda. Suntracks Series 32, Univ. of Arizona Press, 1995. 91 pp. \$9.95 (paper). [Poems arising out of Z.'s experiences growing up in a Tohono O'odham (Papago) family, where the climate of the Sonoran Desert profoundly influenced daily life, and out of her experiences as a contemporary Native American woman. Most of the poems are in English, but a few are compositions in O'odham, and these are given in the original with literal translations into English. Z., a University of Arizona linguist who specializes in O'odham and other Native American languages, has served on the SSILA Executive Committee. — Order from: Univ. of Arizona Press, 1230 North Park Ave., Tucson, AZ 85719 (tel: 1-800-426-3797; fax: 602/621-8899).]

The Relationship among the Mixe-Zoquean Languages of Mexico. Søren Wichmann. Studies in Indigenous Languages of the Americas, Univ. of Utah Press, 1995. 619 pp. \$55. [W.'s primary purpose is to describe the phonological development of the Mixe-Zoquean languages of Chiapas and Oaxaca, Mexico; to substan-

tiate a new classification of the MZ languages based on these developments; to reconstruct a morphology for the MZ protolanguage; and to reconstruct a proto-MZ lexicon. This last, W. hopes, will aid in the decipherment of Epi-Olmec writing, as well as to help answer more general questions about Mesoamerican prehistory and long-distance linguistic relationships.

W.'s internal classification of MZ is uncontroversial, except for his hypothesis that Sierra Popoluca, Textistepec Popoluca, and Ayala Zoque form a subgroup, Gulf Zoquean, a node under Zoquean. In one interesting departure (Chapter 9), W. analyzes the Camotlán dialect of Lowland Mixe (spoken in the Midland area) as the product of contact between Lowland and Midland dialects.

The larger part of the book is given over to a list of approximately 2,000 cognate sets in (MZ) alphabetical order. W. also provides reconstructions of a substantial number of inflectional and derivational morphemes. Both Spanish-MZ and English-MZ indexes to the reconstructions are appended.

— Order from: Univ. of Utah Press, 101 University Services Building, Salt Lake City, UT 84112 (tel: 1-800-444-8638, ext. 6771). SSILA members are entitled to a 20% discount.]

Native Middle American Languages: An Areal-Typological Perspective. Yoshiho Yasugi. *Senri Ethnological Studies* 39, National Museum of Ethnology, Osaka, 1995. 481 pp., 17 maps. No price indicated. [A detailed statistical study, with lots of general information and some useful observations about universals. However, while it represents an enormous amount of labor and is very impressive in its coverage, its sampling and statistical distributions, and inclusion of languages outside the Mesoamerican linguistic area (e.g., Chibchan, Uto-Aztecan), make the results uneven for areal linguistic conclusions. For example, several dialects of a single language are included in the sample in a number of cases (e.g. 22 dialects of Nahuatl, 20 varieties of Mixtec) and are individually assigned the same weight in the comparisons as whole languages with single or few representatives.

Sections include: Phonological Systems (lists of phonemic inventories); Areal Features of Phonological Systems and Observations on Linguistic Universals (stops, fricatives, nasals, vowels); Numeral Systems; Word Order Typology; Towards a New Typology of Language (typology of the syntactic relations of cross-referencing pronominals); and Conclusions. Also included are three "databases" and appendices (phoneme charts, distribution of numbers of consonants, vowel inventories).

— Order from: National Museum of Ethnology, Senri Park, Suita, Osaka, Japan (tel: 06-876-2151).] (—Reviewed by Lyle Campbell)

Mesoamerican Codices from U of Texas Press

The Paris Codex: Handbook for a Maya Priest. Bruce Love. Introduction by George E. Stuart. Univ. of Texas Press, 1994. 164 pp., 172 b&w illustrations, facsimile. \$37.50. [The Paris Codex is one of the four surviving Precolumbian Mayan hand-painted books. It consists of 22 screen-folded pages of hieroglyphs, painted figures, and calendrical calculations, all reproduced in this volume. In his extensive commentary, L. discusses the likely use of the Paris Codex by Mayan priests as a handbook of divination, prophecy and history, and distinguishes it from the other three codices.]

Codex Telleriano-Remensis: Ritual, Divination, and History in a Pictorial Aztec Manuscript. Eloise Quiñones Keber. Foreword by

Emmanuel LeRoy Ladurie. Univ. of Texas Press, 1995. 384 pp., 102 color and 3 b&w photos, 199 line drawings, 4 maps. \$75. [The Codex Telleriano-Remensis was produced in 16th century Mexico and is now in the Bibliothèque Nationale in Paris. It is one of the finest surviving examples of Aztec manuscript painting and provides invaluable information about Aztec culture. With its mixture of native and European traditions, it is a key document for understanding both cultural persistence and accommodation in the early Colonial period. K. presents a photographic color facsimile of the entire document and a full English translation of the Nahuatl texts and Spanish annotations.]

— Order from: Marketing Dept., Univ. of Texas Press, P. O. Box 7819, Austin, TX 78713-7819 (tel: 800-252-3206; fax: 512/320-0668). — These and other editions of a number of Mesoamerican codices, as well as many publications on Mesoamerican epigraphy and decipherment, are available (some at discount) through Ecological Linguistics, PO Box 15156, Washington, DC 20003. Write for their catalogue.

Estructuras Sintácticas de la Predicación: Lenguas Amerindias de Colombia. Compiled by Jon Landaburu. Centro Colombiano de Lenguas Aborígenes, Universidad de los Andes, Bogotá, 1994. (= Bulletin de l'Institut Français d'Études Andines, Tome 23, No. 3, 1994, pp. 369-663). No price indicated. [Papers reflecting recent research carried out by the Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA) in Bogotá with support from COLCIENCIAS (Colombia) and CNRS (France). The focus of this collection is a distinction between languages showing normal subject/predicate relationships and those (particularly in Amazonia) that have what the CCELA researchers call a "holophrastic scheme", in which predicative functions are primary.

Contents include: I. *Sierra Nevada of Santa Marta area*: Carolina Ortiz Ricaurte, "Clases y tipos de predicados en la lengua kogui"; and María Trillos Amaya, "Voz y predicación en damana." II. *Chocó area*: Rito Llerena Villalobos, "Sintaxis de la predicación de la lengua épëra oriental del Alto Andágueda." III. *Eastern Plains area*: Miguel Angel Meléndez Lozano, "Esquemas sintácticos de la predicación e interpretación semántica en la lengua achagua (Arawak)"; Andrés E. Reinoso Galindo, "Estructuras sintácticas de la oración en el piapoco"; and Nubia Tobar Ortiz, "Relación y determinación en el predicado de la lengua guayabero." IV. *Cauca area*: Rocío Nieves Oviedo, "Morfología del predicado en nasa yuwe (lengua páez)"; Tulio Rojas Curieux, "Expresión de la categoría de tiempo gramatical en el predicado nasa yuwe (lengua páez)"; Lilia Triviño Garzón, "Hacia una tipología de la predicación de la oración simple en la lengua guambiana"; and Beatriz Vásquez de Ruiz, "La oración compuesta en guambiano." *Summary*: Jon Landaburu, "Deux types de prédication, avec ou sans sujet: quelques illustrations colombiennes."

— Order from: Institut Français d'Études Andines, Casilla 18-1217, Lima 18, PERU (e-mail: abrougere@ifea.org.pe; fax: +51-1 445-7650); or CCELA, U de los Andes, AA 4976, Bogotá, Colombia (ccela@cdenet.uniandes.edu.co; fax: +284-1890.)

Unwritten Stories of the Suruí Indians of Rondônia. Betty Mindlin. Univ. of Texas Press, 1995. 160 pp. \$16.95 (paper). [Traditional narratives of the Suruí, who speak a Monde language of the Tupi stock and live in scattered locations along the Rondônia-Mato Grosso border. The genres represented are creation stories, hero legends, and narrations of shamanic experiences (including ritual chants and descriptions of initiations and other ceremonies).

M. (a Brazilian anthropologist based at the Univ. of São Paulo) developed this collection in collaboration with a group of Suruí elders in an effort to preserve their cultural legacy. — Order from: Marketing Dept., Univ. of Texas Press, P. O. Box 7819, Austin, TX 78713-7819 (tel: 800-252-3206; fax: 512/320-0668).]

Gramática pedagógica del cuiba-wámonae. Isabel J. Kerr. Asociación Instituto Lingüístico de Verano, Colombia, 1995. 429 pp. \$19.04. [A thorough introduction, in 23 graded lessons, to Cuiba (Wámonae), a Guahiban language of the lowlands of Eastern Colombia along the Venezuela border. There are around 2,000 speakers of Cuiba, divided into numerous nomadic bands. K. intends the book primarily for those who need to learn Cuiba for practical reasons — medical personnel, ethnologists, missionaries — but it can also serve as a linguistic reference. In addition to the lessons (which contain dialogues to be memorized, vocabulary, cultural notes, and exercises, as well as substantial grammatical information) the book includes a 45-page synopsis of Cuiba grammar, and a Cuiba-Spanish/Spanish-Cuiba lexicon. There is also a complete index to the grammatical topics discussed in the lessons. — Order from: Bookroom, Instituto Lingüístico de Verano, Apdo. Aéreo 100602, Santafé de Bogotá, D.C., Colombia (fax: 571-286-0358). Add \$4 per book for shipping and handling. Checks should be in US dollars and payable to "Instituto Lingüístico de Verano."]

The Grammar of Inalienability: A Typological Perspective on Body Part Terms and the Part-Whole Relationship. Edited by Hilary Chappell and William McGregor. Mouton de Gruyter, 1996. 931 pp. DM 398,-. [Research papers on inalienability and the personal domain, and its grammatical expression in Australian languages and in a wide sample of other languages from around the world. The editors provide an overall descriptive and typological framework in a "Prolegomena to a Theory of Inalienability," as well as a full bibliography on the topic. Other contributions address a range of current theoretical issues in semantics and syntax, including noun classes, genitives, nominal apposition and "possessor raising" constructions such as datives, noun incorporation and "favorite" constructions such as double subject and double nominative constructions. Two of the papers focus on North American languages: Marianne Mithun, "Multiple Reflections of Inalienability in Mohawk"; and Chad Thompson, "On the Grammar of Body Parts in Koyukon Athabaskan."

Other contributions include: *Indo-European Languages*: Charles Bally, "The Expression of Concepts of the Personal Domain and Indivisibility in Indo-European Languages." *Australian Languages*: Nicholas Evans, "The Syntax and Semantics of Body Part Incorporation in Mayali"; Mark Harvey, "Body Parts in Warray"; Komei Hosokawa, "My Face *am* Burning": Quasi-Passive, Body-Parts, and Related Issues in Yawuru Grammar and Cultural Concepts"; Velma J. Leeding, "Body Parts and Possession in Anindilyakwa"; William McGregor, "The Grammar of Nominal Prefixing in Nyulnyul"; Graham R. McKay, "Body Parts, Possession Marking, and Nominal Classes in Ndjebbana"; and Michael Walsh, "Body Parts in Murrinh-Patha: Incorporation, Grammar and Metaphor." *Languages of the Pacific*: Terry Crowley, "Inalienable Possession in Paamese Grammar"; and Midori Osumi, "Body Parts in Tinrin." *Languages of Asia*: Hilary Chappell, "Inalienability and the Personal Domain in Mandarin Chinese Discourse"; Marybeth Clark, "Where do you Feel?—Stative Verbs and Body-Part Terms in Mainland

Southeast Asia"; and Tasaku Tsunoda, "The Possession Cline in Japanese and Other Languages." *Languages of Europe*: Kate Burridge, "Degenerate Cases of Body Parts in Middle Dutch"; Maria Manoliu-Manea, "Inalienability and Topicality in Romanian: Pragma-Semantics of Syntax"; and Dorothea Neumann, "The Dative and the Grammar of Body Parts in German." *African Languages*: Felix Ameka, "Body Parts in Ewe Grammar"; Edith L. Bavin, "Body Parts in Acholi: Alienable and Inalienable Distinctions and Extended Uses"; and Larry L. Hyman, "The Syntax of Body Parts in Haya."

— Order from: Mouton de Gruyter, Postfach 30 34 21, D-10728 Berlin, Germany; or (for North America only) Walter de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10532 (tel: 914/747-0110).]

BRIEF MENTIONS

A Concise Dictionary of Minnesota Ojibwe. John D. Nichols & Earl Nyholm. Univ. of Minnesota Press, 1994. 272 pp. \$20 US/\$28 CAN. [The only up-to-date resource for the language of the Anishinabe. Contains over 7000 entries.]

Shawnee Language Dictionary. Bruce Pearson. Preliminary edition, privately printed, 1995. 41 pp. \$12. [Inquire for details: Yorkshire Press, 6248 Yorkshire Dr., Columbia, SC 29209 (tel: 803/776-7471).]

Northern Haida Songs. John Enrico & Wendy Bross Stuart. Studies in the Anthropology of North American Indians, Univ. of Nebraska Press, 1995. 432 pp. \$40. [The musical culture of the Northern Haidas (Graham Island, BC, and Prince of Wales Island, Alaska). The recordings on which the book is based were compiled over the space of a decade from a wide variety of sources. — Order from: Univ. of Nebraska Press, PO Box 880484, Lincoln, NE 68588-0484. (tel: 1-800-755-1105).]

New Sweden in America. Edited by Carol E. Hoffecker, Richard Waldron, Lorraine E. Williams, and Barbara E. Benson. University of Delaware Press, 1995. 366 pp. [Nineteen papers from a conference held in 1988 to mark the 350th anniversary of the founding of the New Sweden colony, including: Ives Goddard, "The Delaware Jargon" (137-149), a general account of the nature and origins of Pidgin Delaware.]

In Honor of William S-Y. Wang: Interdisciplinary Studies on Language and Language Change. Edited by Matthew Y. Chen & Ovid J. L. Tzeng. Pyramid Press, 1994. No price indicated. [Papers honoring the UC-Berkeley phonologist. Two papers deal with Americanist topics, both of them stoutly defending Greenberg's "Amerind" hypothesis and his general comparative methodology: Merritt Ruhlen, "On the Origin of the Amerind Pronominal Pattern" (405-407); and Vincent M. Sarich, "Occam's Razor and Historical Linguistics" (409-430). — Order from: Pyramid Press, 5F, No. 109, Section 1, Hoping Road E., Taipei, Taiwan, ROC; fax: (02)393-0603.]

Language Survey Reference Guide. Joseph E. Grimes. Summer Institute of Linguistics, 1995. 88 pp. \$9.50 (paper). [A manual for use by linguists carrying out language-survey field work: the distribution of languages and dialects, how people use them, and how they feel about them. — Order from: International Academic Bookstore, SIL Box 0195, 7500 W. Camp Wisdom Rd., Dallas, TX 75236-5628 (tel: 214/709-2404; fax: 214/709-2433; e-mail: academic.books@sil.org).]

Cognitive Linguistics in the Redwoods. Edited by Eugene H. Casad. Mouton de Gruyter, 1995. [Contains three papers that treat American Indian Languages: Rick Floyd, "The Radial Structure of the Wanka Reportative"; Carole Jamieson Capan, "Chiquihuitlan Mazatec Postverbs:

The Role of Extension in Incorporation"; and James K. Watters, "Frames, and Semantics of Applicatives in Tepehua." — Order from: Walter de Gruyter, 200 Saw Mill River Road, Hawthorne, NY 10532.]

Word Dance: The Language of Native American Culture. Carl Waldman. Facts On File, 1994. 290 pp. \$28. [Misleadingly titled, this is actually a lexicon of technical terms current in the various fields that deal with (traditional) North American Indian cultures, from art and anthropology to religion and technology. Includes a mostly accurate listing of languages and their (somewhat out-of-date) genetic affiliations (Chitimacha is "Macro-Algonquian", etc.). — Order from: FOF, 460 Park Ave. S., New York, NY 10016.]

Ohlone Stories:

When the World Ended/How Hummingbird Got Fire/How People Were Made: Rumsien Ohlone Stories. Told by Linda Yamane. Oyate, 1995. [48 pp.] \$10. [Three stories recovered from J. P. Harrington's notes and retold by the author, an Ohlone descendent and tribal scholar.]

Tjatjakiymatchan (Coyote): A Legend from Carmel Valley. Alex O. Ramirez. Oyate, 1995. [16 pp.] \$6. [A coyote story, remembered from tellings by the author's Rumsien-speaking grandfather, Manuel Onesimo.]

— Order from: Oyate, 2702 Mathews St., Berkeley, CA 94702 (tel: 510/848-6700; fax: 510/848-4815).

Mercury Series Publications:

Selected volumes in the Canadian Museum of Civilization's Mercury Series are now being distributed in the United States by the University of Washington Press. Among the items of linguistic interest are:

A Phonology, Morphology, and Classified Word List for the Samish Dialect of Straits Salish. Brent D. Galloway. 1990. 132 pp. \$14.95 (paper). [The word list is organized by semantic domain. A text is also included.]

Micmac Texts. A. B. DeBlois. 1990. 102 pp. \$14.95 (paper). [Collected in Nova Scotia in 1961, the texts include an oral historical account of the arrival of the first Europeans, a ghost story, and a tale of the hero Gluscap.]

A Computer-Generated Dictionary of Proto-Algonquian. John Hewson. 1993. 292 pp. \$24.95 (paper). [This dictionary of PA reconstructions has over 4000 entries and an extensive index of English glosses. H. used computer programs to find cognates.]

Western Abenaki Dictionary. Gordon M. Day. 2 volumes, 1994. 612 pp. + 528 pp. \$34.95 each volume (paper). [Day's last work, a magnificent documentation of this nearly-extinct Algonquian language. Volume 1: Abenaki-English; volume 2: English-Abenaki.]

— Order from: Univ. of Washington Press, PO Box 50096, Seattle, WA 98145-5096 (tel: 1-800-441-4115).

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of Native Studies, 532 Fletcher Argue Bldg, U of Manitoba, Winnipeg, Manitoba R3T 5V5, Canada]

20.2 (1995):

David H. Pentland, "An Obsolete Ojibwe Kinship Term" (28-29) [Rather than the common Ojibwe term for 'husband', *nināpēm*, a 17th century

Jesuit manuscript has an entirely different word, *nissa*, reflecting Goddard's PA *neʔəa.].

Donald G. Frantz, "Errata for Blackfoot Grammar (1991)" (29)

American Anthropologist [American Anthropological Association, 4350 N. Fairfax Dr, Suite 640, Arlington, VA 22203]

97.4 (October 1995):

Dell Hymes, "Port Orford" (659-660) [A poem, part of a series titled "Oregon State Historical Markers", concerning a mid-19th century massacre of Coquille Indians.]

J. V. (Jay) Powell, "To See Ourselves as Others See Us" (661-663) [A group of Nootka hereditary chiefs wrote a letter of support for Morris Swadesh in 1949 when he was fired from CCNY for alleged Communist sympathies. Swadesh was warmly regarded in native communities, particularly for his efforts to promote literacy in native languages.]

American Ethnologist [American Ethnological Society, 4350 N. Fairfax Dr, Suite 640, Arlington, VA 22203]

22.1 (February 1995):

Jean E. Jackson, "Culture, Genuine and Spurious: the Politics of Indianness in the Vaupés, Colombia" (3-27) [The multilingual Tukanoans of the NW Amazon are changing their notion of their own history and culture to better fit the "received wisdom about Indianness." This includes the equation of language differences with (spurious) differences in culture and "ethnicity."]

American Indian Culture and Research Journal [American Indian Studies Center, 3220 Campbell Hall, UCLA, Los Angeles, CA 90024-1548]

19.3 (1995):

J. V. (Jay) Powell, "A Historic Addendum on the Relationship of Anthropologists and Indian Communities" (211-214) [A shorter version of P.'s article in *American Anthropologist* 97.4 (1995), noted above.]

American Indian Quarterly [U of Nebraska Press, PO Box 880250, Lincoln, NB 68588-0520]

19.1 (Winter 1995):

Louise Lockard, "New Paper Words: Historical Images Of Navajo Language Literacy" (17-30) [The history of Navajo literacy from 19th century missionary efforts to the modern classroom, interwoven with the reminiscences of a Navajo teacher. L. cites a number of unpublished letters and other documents, involving such figures as Sapir, Haile, Harrington, Young, Morgan, and Faith Hill.]

Annual Review of Anthropology [Annual Reviews Inc, 4139 El Camino Real, P.O. Box 10139, Palo Alto, CA 94303-0897]

24 (1995):

Victoria R. Bricker, "Advances in Maya Epigraphy" (215-235) [Summary of advances made during the past 20 years in the study of Maya writing. This includes determining the logographic nature of the script, deciphering the grammatical structure and referential content of the language of the inscriptions (and linking it to Cholan and Yucatecan), and achieving a fuller understanding of the astronomical component of inscriptions.]

Edith L. Bavin, "Language Acquisition in Crosslinguistic Perspective" (373-396) [A survey of crosslinguistic language acquisition studies, with emphasis on the ethnography of language socialization. Reference

is made to the small but growing body of work being carried out in Native American communities.]

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

37.3 (Fall 1995):

M. Dale Kinkade, "A Plethora of Plurals: Inflection for Number in Upper Chehalis" (347-365) [Upper Chehalis (Salishan) has 6 different ways of forming plurals of arguments and modifiers. Two of them apply to specific lexical classes, but the other 4 can occur on the same items and mark different kinds of plurality. The meanings are difficult to sort out now that the language is moribund, but Boas's field notes make it possible to get some idea how each was used.]

Anthropos [Editions St-Paul, CH-1705 Fribourg, Switzerland]

90.1-3 (1995):

Jacques B. M. Guy, "The Incidence of Chance Resemblances on Language Comparison" (223-228) [G. uses a computer simulation of linguistic comparison to demonstrate that spurious resemblances are certain to occur whenever semantic shifts are allowed between possible cognates. When metathesis is allowed further spurious resemblances appear, and yet more when comparisons are based on such features as word order and tonal contrasts.]

Bulletin de la Société de Linguistique de Paris [SLP, École Pratique des Hautes Études, 4e Section, Sorbonne 75005 Paris]

LXXXIX (1994):

Nicole Tersis, "Les phonèmes de la langue inuit sont-ils motivés?" (337-357) [A systematic morphological analysis of East Greenlandic reveals that the coherence of sound/meaning correspondences is such that the affixes, previously thought to number over 300, can be reduced to about 20 basic combinations. This raises the question of a possible "atomic" sound/meaning organization that runs throughout the language.]

Canadian Journal of Linguistics [U of Toronto Press, 5201 Dufferin St. Downsview, Ontario M3H 5T8, CANADA]

39.1 (March 1994):

Marie-Odile Junker, "Syntaxe du quantifieur universel en algonquin" (1-13) [The word *kakina* 'all, each' in the Algonquin dialect of Ojibwe can function as a quantifier for both adjacent and non-adjacent NPs. J. believes this derives from the non-configurational properties of the language.]

39.3 (September 1994):

Keren Rice, "Peripheral in Consonants" (191-216) [R. proposes that the features marking the major places of articulation are hierarchically organized, with labials and dorsals forming a constituent. Evidence is adduced *inter alia* from Arapaho (where PA *p > /k/); from Athabaskan neutralizations of both labials and dorsals to coronals; and from Dakota dissimilation or degemination of coronal sequences.]

39.4 (December 1994):

Donna Starks, "Planned vs Unplanned Discourse: Oral Narrative vs Conversation in Woods Cree" (297-320) [A comparison of conversational and narrative texts in Woods Cree reveals quantitative differences between the two text types (sentence length, percentage of complete sentences, clause density, etc.). The distribution of independent and conjunct verbs in the two types of texts suggests that their use is discourse based.]

Canadian Journal of Native Studies [Brandon U, Brandon, Manitoba R7A 6A9, Canada]

14.2 (1994):

Peter Dickinson, "Orality in Literacy": Listening to Indigenous Writing" (319-340) [One of the characteristics of Indigenous writing around the world may be the use of oral features as deliberate techniques. D. analyzes the productions of three writers, among them the Saulteaux-Cree poet Marie Annharte Baker, with techniques derived from the work of Mattina, Hymes, Tedlock, Krupat, and the Scollons.]

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

61.3 (July 1995):

R. M. W. Dixon, "Fusional Development of Gender Marking in Jarawara Possessed Nouns" (263-294) [In Jarawara (an Amazonian language of the Arawá family) some inalienably possessed nouns show a variety of distinct gender markings. This fusional marking system can be explained in terms of regular diachronic changes from an entirely agglutinative system in Proto-Arawá.]

Thomas E. Payne, "Object Incorporation in Panare" (295-311) [Panare (Cariban) noun incorporation presents an interesting potential counterexample to Mithun's (1984) typology. The object-initial clauses of Panare seem to represent an intermediate stage between syntactic and morphological structure, and show the characteristics of "loose incorporation" rather than Miner's "noun-stripping."]

Donna Starks, "Subordinate Clauses in Woods Cree" (312-327) [Subordinate clauses in Woods Cree (Manitoba and Saskatchewan) can be divided into subtypes on the basis of clause order and tense sequencing, although particles and verb morphology also play an important role.]

International Journal of the Sociology of Language [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10532]

113 (1995):

Lynn Drapeau, "Code Switching in Caretaker Speech and Bilingual Competence in a Native Village of Northern Quebec" (157-164) [In the Montagnais community of Betsiamites, which otherwise shows a strong commitment to the maintenance of the minority language, intrasentential code switching (to French) is common in addressing children. This is likely to lead to the permanent attrition of Montagnais lexicon and the crystallization of a mixed code.]

Journal of Ethnobiology [Cecil Brown, Dept of Anthropology, Northern Illinois U, DeKalb, IL 60115 (for back issues)]

14.2 (Winter 1994):

Leslie M. Johnson Gottesfeld, "Wet'suwet'en Ethnobotany: Traditional Plant Uses" (185-210) [J. documents 62 plant species used by the Athabaskan group of Northern BC which is also known as Babine (of Hagwilgate and Moricetown) or NW Carrier. Wet'suwet'en forms are cited in transcriptions provided by S. Hargus.]

Journal of Linguistic Anthropology [AAA, 4350 N Fairfax Dr, Suite 640, Arlington, VA 22203]

5.2 (December 1995):

Eung-Do Cook, "Is There Convergence in Language Death? Evidence from Chipewyan and Stoney" (217-231) [C. claims that the process of simplification and decay that characterizes language death is due primarily to "impeded and prematurely terminated learning processes."]

With Chipewyan and Stoney, there is no evidence that phonological and grammatical influences from the dominant languages (English and Cree) play a part. In C.'s view, convergence with a dominant language is a symptom of linguistic vitality rather than of decay.]

Language in Society [Cambridge U Press, 40 West 20th St, New York, NY 10011]

24.3 (September 1995):

William Bright, Review of C. Moseley & R. Asher, *Atlas of the World's Languages* (414-418) ["The coverage of North America," B. writes, "is unfortunately far below the standards of the volume as a whole;...in brief, a disaster."]

Languages of the World [LINCOM EUROPA, Box 1316, D-85703 Unterschleissheim/München, Germany]

9 (1995):

Akira Y. Yamamoto, "Our Roles as Linguist and Anthropologist in the Native American Community & Their Efforts in Maintaining and Perpetuating Their Ancestral Languages" (3-18) [Y. focuses on the work of the Oklahoma Native American Languages Development Institute.]
Patricia Kwachka, "Language Shift and Cultural Loss" (19-24) [K.'s experiences in Alaska suggest that replacement languages, rather than extinguishing indigenous cultural perspectives, may in fact serve as vehicles to express and maintain salient social values during periods of rapid culture change. Preserving traditional food-getting practices can sometimes have higher priority than maintaining native languages. Native languages can be saved, but only with absolute and unambiguous community-wide support.]

Linguistics [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10532]

33.4 (1995):

Maura Velázquez-Castillo, "Noun Incorporation in Guaraní: A Functional Analysis" (673-709) [Guaraní has two types of noun incorporation, differentiated structurally by the presence or absence of "possessor ascension." V.-C. proposes that this distinction is associated with the semantic properties of the associated nouns, particularly the "inherent conceptual dependence" of body-part nouns.]

Northwest Anthropological Research Notes [Laboratory of Anthropology, U of Idaho, Moscow, ID 83844]

28.2 (Fall 1994) [appeared December 1995]:

Christopher F. Roth, "Towards an Early Social History of Chinook Jargon" (157-175) [The linguistic and social stability of Chinook Jargon in the 1825-45 period was less firm than has been supposed. While it was undoubtedly central to interethnic communication on the NW Coast, CJ lacked institutional support and was regarded as unsuitable either for long-term use or for expressive needs. By the 1840s it was already on its way out.]

Debora Welch & Michael Striker, "A Bibliography of Plateau Ethnobotany" (211-240) [W. & S. cite over 300 studies of Plateau plant use from a wide range of ethnographic, archaeological, and biological sources.]

Studia Linguistica [Blackwells, Marston Book Services, PO Box 70, Abingdon, Oxon OX14 4YW, ENGLAND]

49.2 (December 1995):

A. Aikhenvald, "Person marking and discourse in North Arawak languages" (152-195) [Several N. Arawak languages of the upper Rio Negro show a connection between discourse-pragmatic properties of constituents and the way they are cross-referenced on the predicate. Baniwa and Bare mark focused subjects with a prefix. In Warekena and Bare suppressing the cross-referencing of participants can serve to mark certain discourse properties.]

the 17th through the 19th century. K. investigates what happens when a dominant culture "incorporates, effectively silences, and then recreates the voice" of another culture. She considers three "moments" in this relationship: the narratives of the explorers and first settlers in New England, including Mary Rowlandson, Thomas Morton, and Roger Williams. Second, American romantic historical fiction in the early nineteenth century, including James Fenimore Cooper's *Last of the Mohicans*. And, finally, Henry David Thoreau's concern for words "rooted in native soil," which led him to a study of Indian speech and language. DAI 56(6): 2237-A. [Order # DA 9535911]

RECENT DISSERTATIONS AND THESES

Compiled from *Dissertation Abstracts International* (DAI), volume 56(4) through 56(7), Oct. 1995-Jan. 1996; and *Masters' Abstracts International* (MAI), volume 33(4) and 33(5), 1995.

Costa, David J. Ph.D., UC-Berkeley, 1994. *The Miami-Illinois Language*. 406 pp. [An extensive synchronic and diachronic study of the phonology and morphology of an extinct Algonquian language originally spoken in what is now Indiana and Illinois. The historical development of the Proto-Algonquian phonology in Miami-Illinois is similar to that of Ojibwa-Potawatomi and Fox-Kickapoo, though the language shows a more advanced merger of consonant clusters than is observed in those languages. Miami-Illinois noun morphology is quite similar to that of Fox-Kickapoo, although Miami-Illinois consistently distinguishes the obviative singular suffix from the inanimate plural, differently from virtually every other Algonquian language. Basic verb inflection shows as many similarities to Ojibwa as to Fox-Kickapoo. DAI 56(5): 1755-A.] [Order # DA 9529269]

Geisinger, Sandra S. Ed.D., Columbia Univ. Teachers College, 1995. *"Go Ye Into All the World, and Preach the Gospel": An Ethnographic Study of How Evangelical Christian Missionaries Work with National and Indigenous People in Ecuador*. 546 pp. [An ethnographic study of the work of evangelical Christian missionaries in Ecuador during 1990-91. The missionaries studied were affiliated with Mission Aviation Fellowship, World Radio Missionary Fellowship, and Wycliffe Bible Translators/Summer Institute of Linguistics. Using observation and participant-observation methods, G. sought to determine the work relationships of missionaries with the people they serve. The study revealed that they demonstrated respect for and sensitivity to the people, whether national or indigenous, and to their various cultures, often seeking to preserve cultural norms and communication patterns. Attempts to share the gospel message were generally low-key. DAI 56(7): 2748-A.] [Order # DA 9539806]

Headland, Edna R. M.A., Univ. of Texas at Arlington, 1994. *Diccionario Bilingüe Tunebo-Español, Español-Tunebo con una Breve Gramática Tuneba*. 207 pp. [A short descriptive grammar and a 2,225-word dictionary of Tunebo, a Chibchan language spoken by approximately 1,800 people in North-Central Colombia. MAI 33(5): 1391.] [Order # MA 1360878]

Kopris, Craig A. M.A., SUNY-Buffalo, 1994. *Argument Marking in Seneca: A Case of Split Intransitivity*. 84 pp. [A study of the distribution of agent and patient pronominal prefixes in Seneca, in the analytical framework of Role and Reference Grammar. K. suggests that the pronominal distribution is an interaction of Dowty-Vendler verb classes with the Actor-Undergoer hierarchy, as modified by the effects of grammatical aspect. MAI 33(5): 1392.] [Order # MA 1360991]

Krumrey, Diane M. Ph.D., Univ. of Connecticut, 1995. *The Eloquent Savage in Early American Narrative*. 227 pp. [A study of the recurrent image of the "savage eloquence" of Indians in American literature from

Laderoute, Barbara. M.Ed., Univ. of Alberta, 1994. *Key Cultural Themes in Stories of Cree Elders*. 176 pp. [Cree-language storytelling sessions with five elders from various locations in northern Alberta were videotaped, and the stories transcribed and analyzed. Six key cultural themes emerged, most importantly respect for the teachings of elders and parents. MAI 33(4): 1053] [Order # MM 94946]

MacLean, Edna Ahgeak. Ph.D., Stanford Univ., 1995. *Inupiaq Narratives: Interaction of Demonstratives, Aspect, and Tense*. 482 pp. [A detailed analysis of two Inupiaq narrative texts recorded in Barrow, Alaska, in the late 1960s from the storyteller Ericklook. M.'s analysis emphasizes the formal properties of these texts, focusing on the discourse function of demonstratives, tense, and aspect. The first volume contains a description of the methodology, the text of the two stories, and a grammatical overview of the Inupiaq language. The second volume contains morpheme-by-morpheme analyses. DAI 56(6): 2238-A.] [Order # DA 9535628]

Thornton, Thomas F. Ph.D., Univ. of Washington, 1995. *Place and Being Among the Tlingit*. 350 pp. [Among the Tlingit, T. argues, placenames carry special symbolic force, and when analysed from a cognitive and linguistic perspective reveal much about Tlingit values and their perceptions of the environment. The power of place is expressed in the basic fabric of Tlingit social structure, especially in the socio-geographic concept of the kwaan and the base unit, the matrilineal clan. T. examines economic activities, particularly subsistence-oriented "paths" and "projects," as means of building concepts of and sentiments toward places. He weaves all of these threads together in the "personal geography" of a Tlingit elder who seeks to define his being through the land. DAI 56(7): 2751-A.] [Order # DA 9537367]

[Copies of most dissertations and theses abstracted in DAI and MAI are available in microform or xerox format from University Microfilms International, PO Box 1764, Ann Arbor, MI 48106. Microform copies are \$32.50 each, xeroxed (paper-bound) copies are \$36 each (to academic addresses in the US or Canada). Postage extra. Orders and inquiries may be made by telephoning UMI's toll-free numbers: 1-800-521-3042 (US); 1-800-343-5299 (Canada).]

COMPUTER USERS' CORNER

Two New Periodicals of Interest

GLOT International, a new linguistics journal, features a column for reviews of computer hardware and software relevant to linguistics. The column editor, Yafei Li, welcomes contributions from fellow linguists around the world. Contact him at: 1158 Van Hise Hall, 1220 Linden Drive, University of Wisconsin-Madison, Madison WI 53706 (tel: 608/263-5090; e-mail: yfli@macc.wisc.edu). For more about the journal itself, e-mail the editor, Rint Sybesma, at <sybesma@rullet.leidenuniv.nl>.

Joe Tomei (jtomei@lilim.ilcs.hokudai.ac.jp) calls our attention to a new magazine called *MultiLingual Computing* (subtitled "The Magazine of Language Technology"), which deals with, among other things, the problem of "localizing" software products (i.e., translating everything associated with a program into the local languages of its consumers). Joe warns that "it's definitely for computer-literate programming types", but it might be useful to know about. The cover price is \$5.95(US) and it's published 6 times a year. The address is: Multilingual Computing, Inc. Multilingual Computing, Inc., 111 Cedar St., Sandpoint, Idaho 83864 (e-mail: info@multilingual.com).

Macware

- Gerard Gautier (Wen-Tzao School of Foreign Languages, Kaohsiung, Taiwan; gauier@cc.nsysu.edu.tw) is working on a French-Kurdish relational lexicographical database for the Macintosh, using Fourth Dimension. He uses a Mac because of its font-development capabilities: Kurdish is written in three different scripts (Cyrillic in Armenia, Arabic in Iraq and Iran, Roman in Turkey). And the Pascal-like language of 4-D allows some chain processing for importation of word-processor files. It is very much work-in-progress, but when it is done (in 9 months to a year) Gerard would have no problem giving it away. However: (1) do not hold your breath — it will take another year; and (2) modifications would be difficult (you would either have to ask Gerard to do them, or buy a copy of 4th Dimension, which is not inexpensive, and do them yourself.) Gerard would be very interested in hearing from people interested in this type of collaborative work.

- For an excellent selection of freely downloadable IPA fonts for the Macintosh, visit the Yamada Language Center's www site at the University of Oregon. (We're told that Russ Tomlin, of the U of O's Linguistics Department, is the person mainly responsible for this splendid resource.) The URL is: <http://babel.uoregon.edu/yamada/fonts.html>

Ethnologue Language Population Database

Joe Grimes has made available a database of language population figures extracted from the Ethnologue. Here is part of his description:

LANGPOP.PRN contains the population figures on which the arguments in Joseph E. Grimes, "Language Endangerment in the Pacific", *Oceanic Linguistics* 34:1 (1995) are based. The entries cover all the languages of the world for which population estimates are available — around five out of six of the known languages. Entries for which populations are not known appear at the end with a "?" for the population.

The entries are taken from the data base from which the most recent edition of the *Ethnologue* was extracted (12th edition, 1992). The numbers in this file disagree in some cases with the published figures; they are revisions received since the date of publication, and will appear in the thirteenth edition now in preparation, slated to be published in the final quarter of 1996. Neither the author of the article nor the editor of the *Ethnologue* assumes any responsibility for the accuracy of items in the file, though we do our best with the information we're able to get.

LANGPOP.PRN is an ASCII file designed to be imported into any of the commonly used spreadsheet programs on a PC or Macintosh. It is in comma delimited format. If it is too large for a particular machine, it can be chopped into sections using a word processor program (taking care to save the pieces in bare bones ASCII format, not the word processor's own favorite format). The sections can be loaded individually into separate column ranges or pages in the spreadsheet, then moved around to recreate the file.

LANGPOP is available at either of these URLs:
<ftp://ftp.sil.org/ethnolog12/>
gopher://gopher.sil.org/11/gopher_root_fileserv/ftp/ethnolog12/

The relevant files are:

LANGPOP.PRN (588K) Population database based on the Ethnologue
 LANGPOP.TXT (4K) Explanation of LANGPOP.PRN

LANGPOP.ZIP (91K) LANGPOP.PRN and LANGPOP.TXT

You can also retrieve these files via SIL's mail server. To fetch the ZIP file, send a message to MAILSERV@SIL.ORG consisting of this command:

```
send/mode=block/encoding=uuencode [ftp.ethnolog12]langpop.zip
```

Or, to fetch the two text files instead, use these commands:

```
send [ftp.ethnolog12]langpop.prn
send [ftp.ethnolog12]langpop.txt
```

LEARNING AIDS

[Published and "semi-published" teaching materials and tapes for American Indian languages are noted here as they come to our attention. A compilation of *Learning Aids for North American Languages*, based largely on information printed in this column since its inception in 1988, is available to members on request.]

Canadian Plains Languages

Duval House Publishing (Edmonton, Alberta) has Cree, Saulteaux, and Siksika (Blackfoot) language lesson and reference materials available:

Cree. From the Samson Lake Cree Nation comes *Learning Cree* (\$99.95) with 12 booklets teaching Plains Cree vocabulary; from the Saddle Lake First Nation comes the *Cree Language Learning Series* (\$325 per level) with a kit for teacher and 5 students available at each of the 3 elementary levels; and, from the Lesser Slave Lake Indian Regional Council comes a kit *My Immediate Family* (\$49.95). Also available is Nihiyawitwin (\$249), a teacher's kit for high school and adult learners of Cree, with a CD to be released soon in both Plains and Woods Cree.

Saulteaux. The Kinistin First Nation has produced a *Saulteaux Language Dictionary* (\$39.95), with 1500 words.

Siksika. Three levels of Siksika (Blackfoot) kits for teacher and 5 students each are available in *Siksikai'powahsin: Siksika Language Learning Series* (\$295 per level).

Order from: Duval House Publishing, 18288-102 Ave., Edmonton, Alberta T5S 1S7, CANADA (tel: 1-800-267-6187). Prices are in Canadian dollars. Add 10% shipping and handling up to a maximum of \$20. Ask for their full 1996 catalogue.

NEW MEMBERS/NEW ADDRESSES

[Although the Society's *Membership Directory* appears once a year (the 1996 edition is being distributed this month) the *Newsletter* lists new members and changes of address—including electronic mail address—every quarter. These lists are not cumulative from issue to issue.]

New Members (October 1 to December 31, 1995)

- Andrews, Kenneth R. — 613 7th St., Boonville, MO 65233
- Badanowski, Nili — Dept. of Anthropology, SUNY Albany, Albany, NY 12222
- Buccini, Anthony F. — Dept. of Germanic Languages & Literatures, Univ. of Chicago, 1059 E. 59th St., Chicago, IL 60637-1543
- Cox, Robert — Dept. of English, Univ. of the Pacific, Stockton, CA 95211
- Crevels, Mily — Olympiaweg 95D, NL-1076 VT Amsterdam, NETHERLANDS
- Dunnigan, Timothy — Dept. of Anthropology, Univ. of Minnesota, Minneapolis, MN 55455
- Enrico, John — RR2 S1 C15, Oliver, BC V0H 1T0, CANADA
- Fallon, Paul — 612 Greenbrier Ct., Apt. J, Fredericksburg, VA 22401-5539
- Kershner, Tiffany Lynne — Dept. of Anthropology, 1400 Washington Ave., SUNY at Albany, Albany, NY 12222

- Magoulick, Mary** — 2210 Riverside Dr., C-24, Sault Ste. Marie, MI 49783
Malouf, Robert — Linguistics Dept., Stanford University, Stanford, CA 94305-2150
Picard, Marc — 260 Sherbrooke E. #425, Montreal, Quebec H2X 1E1
Simmons, Margaret — 30900 Blanton Rd., Eugene, OR 97405
van der Auwera, Johan — Linguistics (GER), University of Antwerp (UIA), B-2610 Antwerpen, BELGIUM

New or Corrected Addresses (since October 1, 1995)

- Beeler, Roxane** — Dept. of Linguistics, 2337 Dwinelle, Univ. of California, Berkeley, CA 94720
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Bonvillain, Nancy — SR65 Box 105, Great Barrington, MA 01230
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Brunner, Eric — 2011 California St., Mountain View, CA 94040
Carlberger, Alice M. — Arkitektvägen 22, 16145 Bromma, SWEDEN
Carlson, Barry F. — 1301 Pass-A-Grille Way, St. Pete Beach, FL 33706
Chan, Eugene S. L. — Flat 7, 8th Floor, SiuKei House, Siu Hong Court, Tuen Mun, HONG KONG
Craig, Collete G. — See Grinevald, Colette
Crook, Harold — 587 Washington Blvd., Marina del Rey, CA 90292
Dakin, Karen — 3150 Sawtelle Blvd., #204, Los Angeles, CA 90066-1442 (to June 1996)
de Avila B., Alejandro — 1739 Oxford #8, Berkeley, CA 94709
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Emanatian, Michele — Linguistics Dept., South College, Univ. of Massachusetts, Box 37130, Amherst, MA 01003-7130
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Field, Margaret C. — 9125 Copper NE #427, Albuquerque, NM 87123
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 von Wichert, Paul umvonwi0@umanitoba.ca
 Wichmann, Søren soeren@cphling.dk

REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

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

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

Native American Language Issues Institute (NALI). Annual conference on language education; also other activities, particularly involving policy issues and US federal funding of language retention programs. No 1995 meeting; details concerning a 1996 meeting will be announced by January.

J. P. Harrington Conference. Conference and newsletter, focusing on the linguistic and ethnographic notes of John P. Harrington (1884-1961). Next meeting: UC-Davis, June 1996. Contact: Victor Golla, Dept of Anthropology, UC-Davis, Davis, CA 95616 (tel: 916/754-9808; e-mail: vkgolla@ucdavis.edu).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. 1995 meeting: June 28-29, in Albuquerque, NM, in conjunction with the 1995 Linguistic Institute.

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, P.O. Box 757680, Fairbanks, AK 99775-7680 (tel: 907/474-7874; fax: 907-474-6586).

Journal of Navajo Education. Interdisciplinary journal published three times annually, devoted to the understanding of social, political, historical, linguistic, and cultural dimensions of Navajo schooling. \$15/year for individuals, \$25/year for institutions. Editor: Daniel McLaughlin, Office of Teacher Education, Navajo Community College, Tsaile, AZ 86556 (tel: 602/724-3311, ext. 284; fax: 602/724-3327; internet: djmel@aol.com).

Inuit Studies Conference. The 10th conference will be held August 15-18, 1996, on the campus of the Memorial University of Newfoundland. The theme will be "Traditional Knowledge and the Contemporary World." For further information contact: Dr. Irene Mazurkewich, Dept. of Linguistics, Memorial Univ., St. John's, Newfoundland A1B 3X9, CANADA (tel: 709/737-8299; fax: 709/737-2548; imazurk@kean.ucs.mun.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. \$31.03 Can or \$29 US/year (\$19.26 Can or \$18 US for students), occasional supplements at extra charge. Address: Pavillon Jean-Durand, Université Laval, Québec, Canada G1K 7P4 (tel: 418/656-2353; fax: 418/656-3023).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1995 (27th) conference was held October 27-29 at the U of North Carolina. For information contact M. Jean Black, Dept of Anthropology, Campus Box 3115, U of North Carolina, Chapel Hill, NC 27599-3115.

Papers of the Algonquian Conference. Back issues available: 8th and 12th Conferences (\$24 each); 21st (St. John's), 22nd (Chicago), and 23rd (London) Conferences (\$32 each). The 24th Conference (1992) is out of print. The 25th Conference (1993) is available for \$48 (price includes a separate Cumulative Index 1975-1994). Write: Algonquian Conference, c/o Dept of Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (pentland@ccm.umanitoba.ca). Prices are in \$Canadian to Canadian addresses, \$US to all other addresses.

Conference on Iroquoian Research. Interdisciplinary. Meets annually in early October, in Rensselaerville, NY (near Albany). Contact: Dept of Anthropology, SUNY-Albany, Albany, NY 12222.

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. \$12/year (US & Canada, US dollars to US addresses); write for rates to other countries. Editor: John Nichols, Dept of Native Studies, Argue 532, U of Manitoba, Winnipeg, Canada R3T 2N2.

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 1996 meeting (the 31st) will be held August 15-17, 1996, at the Univ. of British Columbia. Contact: M. Dale Kinkade, Linguistics, UBC, Vancouver, BC V6T 1Z1, Canada (mdkd@unix.ubc.ca).

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Meets annually in the fall. The 1996 meeting will be held in October at Berkeley.

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in late June or early July. The 1996 meeting will take place in Berkeley in late June. Contact: Leanne Hinton, Linguistics, UC-Berkeley, Berkeley, CA 94720 (hinton@violet.berkeley.edu).

Proceedings of the Hokan-Penutian Workshop. Three volumes in print: 1988 (\$8), 1989 (\$6.50), and 1993 (\$16). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Prices postpaid. Order 1993 volume from: SCOIL, Dept of Linguistics, UC-Berkeley, CA 94720 (add \$1.50 for postage).

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.

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. 1995 meeting: July 11-12, at the U of New Mexico, in conjunction with the Linguistic Institute. Contact: David Rood, Dept of Linguistics, Campus Box 295, U of Colorado, Boulder, CO 80309 (rood@colorado.edu).

Muskogean-Oklahoma Linguistics Conference. 1995 meeting: July 10-11, at the U of New Mexico, in conjunction with the 1995 Linguistic Institute. Contact: Jack Martin, Dept of English, College of William & Mary, Williamsburg, VA 23187-8795 (jbmart@mail.wm.edu).

Mid-America Linguistics Conference. General linguistics conference, held annually at some site in the Plains states, usually with one or more sessions devoted to American Indian languages. Contact Karen M. Booker, 1340 Engel Rd., Lawrence, KS 66044.

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. General linguistics conference, with strong emphasis on studies of the indigenous languages of N Mexico and the adjacent US. The most recent meeting was held in Hermosillo, Sonora, Nov. 16-18, 1994. Contact: III Encuentro de Lingüística en el Noroeste, Apartado Postal 793, Universidad de Sonora, Hermosillo, Sonora, 83000 México (tel: (91-62) 12-55-29; fax: (91-62) 12-22-26).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. The 1995 meeting was held on July 3-4 in Albuquerque, NM, in conjunction with the Linguistic Institute. Contact: Jane Hill, Dept. of Anthropology, Univ. of Arizona, Tucson, AZ 85721 (jhil@anthro.arizona.edu).

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

Kiowa-Tanoan and Keresan Conference. Linguistics. Meets annually in the summer, usually at the U of New Mexico. The 1995 meeting was held on June 26-27 in conjunction with the Linguistic Institute. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

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

MIXTEC STUDIES

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

MAYAN

Mayan Languages Conference (Taller de Lingüística Maya). Meets in June or early July, usually annually. The 17th Taller Maya was held June 11-16, 1995, in San Pedro La Laguna, Solola, Guatemala, sponsored by the Academia de las Lenguas Mayas.

Journal of Mayan Linguistics. Editor: Jill Brody. Published at irregular intervals. \$12/volume (\$8 for students). Contact: Jill Brody, Dept of Geography and Anthropology, Louisiana State U, Baton Rouge, LA 70803.

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

Workshop on Maya Hieroglyphic Writing/Maya Meetings at Texas. An annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels. Usually mid-March. Contact: Peter Keeler, Texas Maya Meetings, P.O. Box 5645, Austin, TX 78763 (tel: 512/471-6292).

Maya Hieroglyphic Writing Weekend Workshops. Annual series of weekend workshops at Humboldt State University, Arcata, California, during the month of September. Director: Tom Jones. Contact: HSU Maya Workshops Coordinator, c/o U Mut Maya, P.O. Box 4686, Arcata, CA 95521 (tel: 707/822-1515).

Winak: Boletín Intercultural. Journal of Guatemalan linguistics and anthropology. \$20 (US)/year (\$30 to institutions). U Mariano Gálvez, Apartado Postal 1811, 01901 Guatemala, Guatemala.

CENTRAL AMERICA

Estudios de Lingüística Chibcha. Papers on the Chibchan languages of Costa Rica and adjacent areas. Appears annually. Contact: Sección de Lingüística, Escuela de Filología, U de Costa Rica, Ciudad Universitaria, San José, Costa Rica.

SOUTH AMERICA

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

Correo de Lingüística Andina. Newsletter for Andeanist linguists. \$4/year. Editor: Clodoaldo Soto, Center for Latin American & Caribbean Studies, U of Illinois, 910 S 5th St #201, Champaign, IL 61820.

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

GENERAL LATIN AMERICA

Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA). Newsletter; Annual Symposium, usually in the Spring. The 12th Symposium was held on June 19-23, 1995 at UNAM, Mexico City. For information: Mary H. Preuss, President, LAILA/ALILA, Pennsylvania State U, McKeesport, PA 15132-7698; or Elena Ray, Treasurer LAILA/ALILA, Dept. of Languages and Literature, 311 Watson Hall, Northern Illinois U, De Kalb, IL 60115.

Latin American Indian Literatures Journal. Texts and commentaries, other papers, on indigenous literatures. \$25/volume (2 issues) (\$35 to institutions). Editor: Mary H. Preuss, Pennsylvania State U, McKeesport, PA 15132-7698.

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The 48th ICA was held in Sweden, July 4 - 9, 1994.

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

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

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

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

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