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SSILA BUSINESS

SSILA Elections

The Nominating Committee (Pamela Munro, Karen Booker, and Douglas Parks) has submitted the following slate of candidates for the 1996 SSILA elections: For Vice President (1997) and President-Elect for 1998: **Sally McLendon**; for Member-at-Large of the Executive Committee (1997-99), **Jill Brody**; for Secretary-Treasurer (1997), **Victor Golla**. They also recommended to the Executive Committee two candidates for a position on the Nominating Committee (1997-99): **Karen Dakin** and **Laurel Watkins**. Ballots are enclosed with this issue of the *SSILA Newsletter*. Completed ballots must reach the Secretary-Treasurer no later than Tuesday, November 19.

Final Program: 1996 CAIL in San Francisco

Below in the final program for the 35th Conference on American Indian Languages and other SSILA-sponsored events at the 95th Annual Meeting of the American Anthropological Association, in San Francisco, Califor-

nia. All CAIL/SSILA events are scheduled for Thursday through Saturday, November 21-23, and all sessions will be held in the San Francisco Hilton, 333 O'Farrell St (between Mason & Taylor).

1. *Texts and Discourse* (Thursday, Nov. 21, 8:00 - 11:45 am. Union Square Room 15-16, 4th Floor, SF Hilton). Chair: **William Shipley**  
 8:00 **Andrej A. Kibrik**, "Speaking and Writing Navajo"  
 8:15 **Paul D. Kroeber**, "Specialized Literacy in a Salish Language"  
 8:30 **Brent D. Galloway**, "A Look at Some Nooksack Stories"  
 8:45 **Roger Spielman**, "'What Happens in Life': Expository Features of Monolingual Discourse in Algonquin"  
 9:00 **Jill Hopkins**, "A Reconsideration of the Poetic Paradox"  
 9:15 **Jean Mulder**, "Discourse-Based Ergativity in Coast Tsimshian"  
 9:30 *Discussion and Break*  
 10:00 **Heidi Altman**, "Eventuality and Genre in Chol Mayan Traditional Narratives"  
 10:15 **Jill Brody**, "Dialogic Parallelism in Tojolab'al Maya"  
 10:30 **Andrew Holfing**, "Dialogic Repetition in Mayan Discourse"  
 10:45 **Laura Martin**, "Repetition and Discourse Regulation in Mocho (Mayan) Conversation"  
 11:00 **Martha Macri & Luisa Maffi**, "Semantic Couplets in Greater Tzeltalan"  
 11:15 **Christel Stolz**, "Couplet Parallelism in Informal Speech Genres: Evidence from Yucatec Maya"  
 11:30 *Discussion*
2. *Mayan and Other Mesoamerican Languages* (Thursday, Nov. 21: 4:00 - 5:45 pm. Union Square Room 21, 4th Floor, SF Hilton). Chair: **Terrence Kaufman**  
 4:00 **Karen Dakin**, "Uto-Aztecan Linguistics and Mesoamerican Technology"  
 4:15 **Rusty Barrett**, "Aspect, Mood and Voice in Sipakapense"  
 4:30 **Robert Howren**, "Particle, Clitic, and Affix in Yucatec Maya"  
 4:45 **J. Kathryn Josserand**, "The Emergence of Modern Chol Dialects"  
 5:00 **Robin Quizar**, "Agentivity in Ch'orti"  
 5:15 *Discussion*
3. *Topics in Phonology & Grammar* (Friday, Nov. 22, 8:00 - 11:45 am. Anza/Franciscan Room, SF Hilton). Chair: **Amy Dahlstrom**  
 8:00 **Toshihide Nakayama**, "Arguments against the Nootka 'Passive' as a Voice Alternation"  
 8:15 **Richard Rhodes**, "Inversion in Sierra Popoluca"  
 8:30 *Discussion*  
 8:45 **Anna M. S. Berge**, "Ergativity and Topichood in W.Greenlandic"  
 9:00 **Marianne Mithun**, "Yup'ik Roots and Suffixes"  
 9:15 **M. Dale Kinkade**, "The Relationship between Lexical Suffixes and Lexical Compounding in Upper Chehalis"  
 9:30 *Discussion and Break*  
 10:00 **Laura Buszard-Welcher**, "Grammatical Attrition in Modern Potawatomi"  
 10:15 **David J. Costa**, "Preverb Usage in Shawnee Narratives"  
 10:30 **Ives Goddard**, "First- and Second-Person Participles in Fox"  
 10:45 *Discussion*  
 11:00 **Randolph J. Graczyk**, "Ablaut in Crow"  
 11:15 **Harold D. Crook**, "The Interaction of Regular and Lexical Principles in the Stress System of Nez Perce Nouns"  
 11:30 *Discussion*
4. *General and Historical Perspectives* (Friday, Nov. 22, 1:45 - 3:30 pm. Imperial Ballroom B, SF Hilton). Chair: **Robert L. Rankin**  
 1:45 **Thomas Stolz**, "With Whom or With What? Comitatives and Instrumentals in Amerindian Languages"  
 2:00 **Wallace L. Chafe**, "The Importance of the Study of American Languages"  
 2:15 *Discussion*  
 2:30 **Eric P. Hamp**, "Otomanguean and Genetic Comparison"  
 2:45 **Marie-Lucie Tarpent**, "The -n- in the Pen of Penutian"

3:00 **James Kari**, "Directionality and Seriation in Northern Athabaskan Hydronyms"

3:15 *Discussion*

5. **SSILA Annual Business Meeting** (Friday, Nov. 22, 6:15 - 7:30 pm. Continental Ballroom 3, SF Hilton). Chair: **William Shipley**

6. **South American Languages** (Saturday, Nov. 23, 10:15 am - 12:00 noon. Cabrillo/Franciscan Room, SF Hilton). Chair: **Nilson Gabas, Jr.**

10:15 **Luciana Storto**, "Karitiana Epenthesis and Prosodic Phonology"

10:30 **Timothy J. Curnow**, "Verbal Cross-Referencing in Awa Pit (Cuaiquer)"

10:45 **Jonathan D. Loftin**, "Spelling Pronunciation and Emergent Class Distinction in Ecuadorian Highland Quichua"

11:00 **Ana Vilacy Galucio**, "Word Order and Constituency in Mekens"

11:15 **Nilson Gabas, Jr.**, "Aspects of Karo Classifiers"

11:30 **Katherine Lee Hall**, "Repetition in De'Kwana Carib Discourse"

11:45 *Discussion*

7. **Roundtable Discussion: Unspoken Aspects of Linguistic Fieldwork** (Saturday, Nov. 23, 12:15 - 1:30 pm. Continental Ballroom 8, SF Hilton). Chair: **Nilson Gabas, Jr.**

8. **Languages of California and the Southwest** (Saturday, Nov. 23, 1:45 - 3:30 pm. Cabrillo/Franciscan Room, SF Hilton). Chair: **Victor Golla**

1:45 **Victor Golla**, "California Vocabularies in Wilhelm von Humboldt's Collection"

2:00 **Elizabeth Brandt**, "Piro, Manso, and Southern Tiwa Revisited"

2:15 *Discussion*

2:45 **Suzanne M. Wash**, "Glottalized and Aspirated Consonants in Chumash"

3:00 **Catherine A. Callaghan**, "California Mission Registers as a Source of Lexical Items"

3:15 *Discussion*

9. **Special Presentation: The Native American Language Center at UC-Davis** (Saturday, Nov. 23, 6:15 - 7:30 pm. Union Square Room 14, 4th Floor, SF Hilton). Chairs: **Martha Macri & Victor Golla**

For hotel information and reservations, contact the AAA Housing Bureau at 800/632-0078 (from the US or Canada) or 214/851-4071 (from elsewhere). Faxes: 800/944-0010 (US/Canada), 214/702-1042 (elsewhere).

## OBITUARIES

### Arthur J. O. Anderson (1907-1996)

Arthur J. O. Anderson, *huēi tlamatini tlazohtēmachtīāni*, died on June 3, 1996, in San Diego, California. Born in Phoenix, Arizona, in 1907 but raised in Guadalajara, Mexico, he returned to the USA for his college and graduate education. In addition to teaching anthropology at a number of institutions in New Mexico and California, he also served as director of the Roosevelt County Museum in New Mexico and as curator of history at the Museum of New Mexico in Santa Fe. His last position was as professor of anthropology at San Diego State University, from which he retired as professor emeritus. In delicate health for many years, he nonetheless continued a life of active scholarship, with two books published in 1993 and three more volumes and an article in press at the time of his death. His greatest contribution to anthropology, ethnohistory, and Nahuatl studies was his collaboration with Charles E. Dibble on the complete edition and translation from Nahuatl to English of the Florentine Codex.

In November 1992 several sessions of the annual meeting of the American Society for Ethnohistory were organized as a *homenaje* to Anderson and Dibble. Charles Dibble and Norma Mikkelsen, director of the University of Utah Press, spoke movingly of the

great translation project. Unable to make the trip to Salt Lake City, Arthur sent a videotape in which he reviewed the beginning of their work, which was expected to take about five years and in fact occupied them for two decades in active translation and more than three in publication.

During those years they worked through the ethnographic and historical encyclopedia assembled in the sixteenth century by the Franciscan fray Bernardino de Sahagún and his Nahuatl assistants. The twelve books of the Florentine Codex are written in double columns—Spanish to the left and Nahuatl to the right. The Tolosa manuscript, which closely replicates the Spanish of the left-hand column, had been published in the nineteenth century. It is not a close translation of the Nahuatl text, however, but rather—in many cases—an explication for readers unfamiliar with the Nahuatl cultural context. For some substantial Nahuatl sections there is no corresponding Spanish at all. Anderson's and Dibble's translation directly from the Nahuatl placed the entire primary text in the hands of the public for the first time. The beneficiaries of their translation are legion, the benefits incalculable. In recognition of their achievement, the government of Mexico made Anderson and Dibble Commanders of the Order of the Aztec Eagle, and the King of Spain made them Knight Commanders of the Order of Isabel la Católica.

It is hard to imagine a less likely person to be a commander or a knight than gentle, self-effacing Arthur Anderson. Everyone who enjoyed the hospitality he and his wife Christine offered in their San Diego home recalls them with enduring gratitude and affection. Arthur was as generous a scholar as he was a host. In addition to his monumental collaboration with Charles Dibble, his bibliography includes joint publications with James Lockhart, Frances Berdan, Susan Schroeder, Barry Sell, Wayne Ruwet, Spencer Rogers, and Inés Talamantez. When Thelma D. Sullivan died, leaving her translation of Sahagún's *Primeros Memoriales* unfinished, Arthur completed it for her, and it is currently in press.

His many friends held a memorial service for him at San Diego's Museum of Man on June 23, 1996. Papers from the 1992 sessions at the ASE have been published as *Chipping Away on Earth: Studies in Prehispanic and Colonial Mexico in Honor of Arthur J. O. Anderson and Charles E. Dibble* (Eloise Quiñones Keber, ed., Labyrinthos 1994). The volume includes Arthur's comments on the Florentine Codex project and a complete bibliography of his publications.

Fray Bernardino de Sahagún lived ninety years. Although an illness rendered his handwriting nearly illegible, he kept on with his massive work. We sometimes attribute his longevity to daily immersion in the ingenuity of Nahuatl grammar and rhetoric. Also knowing that beauty (*tlamatini*) and sharing it with others (*tēmachtīāni*), Arthur J. O. Anderson lived for eighty-eight years in this world (*tlālticpac*).

—Frances Karttunen

### MAJOR PUBLICATIONS

1950-69 (translator and editor, with Charles E. Dibble). *Florentine Codex: General History of the Things of New Spain*, by Fray Bernardino de Sahagún. Santa Fe & Salt Lake City: School of American Research and the Univ. of Utah (School of American Research Monographs).

1970-82 (translator and editor, with Charles E. Dibble). *Florentine Codex: General History of the Things of New Spain*, by Fray Bernardino de Sahagún. 2d ed., revised. Santa Fe: School of American Research.

1973a. *Rules of the Aztec Language: Classical Nahuatl Grammar*. (Translation, with modifications, of Francis Xavier Clavigero, *Reglas de la lengua mexicana*). Salt Lake City: University of Utah Press.

1973b. *Grammatical Examples, Exercises, & Review: For use with Rules of the Aztec language*. Salt Lake City: University of Utah Press.

1976 (translator and editor, with Frances Berdan and James Lockhart). *Beyond the Codices: the Nahuatl View of Colonial Mexico*. Berkeley: University of California Press.

1978 (translator and editor, with Charles E. Dibble). *The War of Conquest: How it was Waged Here in Mexico. The Aztecs' Own Story as Given to Fray Bernardino de Sahagún, Rendered into Modern English*. Salt Lake City: University of Utah Press.

1986 (translator and editor, with James Lockhart and Frances Berdan). *The Tlaxcalan Actas: A Compendium of the Records of the Cabildo of Tlaxcala, 1545-1627*. Salt Lake City: University of Utah Press.

1993a (translator and editor). *Bernardino de Sahagún's Psalmody Christiana (Christian Psalmody)*. Salt Lake City: University of Utah Press.

1993b (translator and editor). *Bernardino de Sahagún, Adicione, Apéndice a la Postilla y Ejercicio Cotidiano*. Mexico City: UNAM.

*In Press:*

*Sahagún's Primeros Memoriales*. (Revision and completion of Thelma Sullivan's translation.) University of Oklahoma Press.

Vols. 1 and 2 of *Codex Chimalpahin*. (With Susan Schroeder and Barry D. Sell, editors and translators.) University of Oklahoma Press.

### Judith Joël (1929-1996)

Judith Joël was born in Los Angeles, California on February 2, 1929 and died at her home in Louisville, Kentucky on August 17, 1996 after a long fight with cancer. She is survived by her husband, Frederic Hicks, and her mother, Janet Joël, now 97 years old.

She graduated from Antioch College in 1954, attended the Linguistic Institute at the University of Chicago in the summer of 1954, and in 1955 enrolled in the graduate program in Anthropology and Sociology at the University of California, Los Angeles, where she studied with Harry Hoijer and was awarded the Ph.D. in 1966. She married fellow anthropology student Frederic Hicks in 1958.

When Fred was offered an opportunity to teach in Paraguay on a Fulbright fellowship, he and Judy spent three years there, during which time she completed her dissertation. In September 1965 they moved to Louisville, Kentucky, where Fred joined the Anthropology Department of the University of Louisville, and concentrated on ethnohistorical research on late pre-Spanish Mexico; he taught there until his retirement on July 1, 1996.

Judy began teaching anthropology in 1965, first at the University of Louisville and at Bellarmine College, and later (1971-1989) at Indiana University Southeast. She taught courses in cultural and physical anthropology; North American Indians; racial and ethnic minorities; social stratification; social organization; marriage, family and sex roles; and women.

A very important part of her life was devoted to political advocacy of civil rights, human rights, and the fight against racism. To these causes, she gave of her time and efforts selflessly and with passion.

Her linguistic work centered on the Yuman language Paipai which had not been previously described. It is spoken in several communities in Baja California, Mexico, mainly at the village of Santa Catarina, located more than 100 miles south of the U.S.-Mexico border and some 50 miles east of the town of Ensenada. The story of how this came about is worth telling. Professor Joseph Birdsall at UCLA obtained an NSF grant which supported a three-member field team to study the community of Santa Catarina in depth. The team members were: Judith Joël, who undertook to describe the local Paipai language; Frederic Hicks, who covered archaeology and ethnography; and Roger Owen, who was responsible for contemporary ethnography. Three UCLA doctoral dissertations resulted from this team work: Roger Owen, *The Indians of Santa Catarina, Baja California Norte, Mexico: Concepts of Disease and Curing* (1962); Frederic Hicks, *Ecological Aspects of Aboriginal Culture in the Western Yuman Area* (1963); and Judith Joël, *Paipai Phonology and Morphology* (1966).

My association with Judy dates back to the late 1960's and was brought about by our common interest in Yuman languages. After her original period of field work (1958-59), she returned to Baja California for more fieldwork at Santa Catarina and also for a linguistic survey of the Tiipay communities of Baja California in 1960, 1975, 1976, 1977, 1978, and 1985. Twice, in 1975 and again in 1985, I was able to obtain a supplement to NSF grants for research on Yuman languages allowing Judy to spend several months at the University of California San Diego working on aspects of the syntax of Paipai and contributing lexical data to the Comparative Dictionary of the Yuman Languages project. We became very good friends.

Her work on Paipai was characterized by its superb scholarship, revealed in careful attention to accurate transcription, thoughtful analysis, and relevance to an understanding of the culture and history of its speakers. Much of the material she collected remains unpublished, particularly several hundred pages of texts, meticulously transcribed in her fine and clear hand. In compliance with her wishes, her original field notes have been deposited in the Yuman archive of the Linguistics Department at UCSD, where they can be made available to qualified researchers.

We shared a number of parallel experiences: we both were grandstudents of Sapir, we both were awarded the Ph.D. in 1966, and we each did extensive fieldwork on Yuman languages. I miss her friendship, our long e-mail communications on linguistic and other issues, her quiet humor, her honesty and her commitment to the cause of human dignity.

Mauricio Mixco, who has also done field work on Paipai in Santa Catarina since 1975, asked me, on behalf of the Paipai community and himself, to report the fondness with which all the Indians who got to know her during the time she was there still remember her so many years later. He believes there can be no greater testimonial to the human worth of a person than that type of affection, which Judy earned through her warmth, good humor, and sensitivity.

— Margaret Langdon

[It is worthy of note that Judy's mother, Janet Joël, also carried out research in American Indian linguistics. She was a graduate student at UCLA during the 1950's and, like her daughter, worked with Harry Hoijer, with whom she co-authored an article on Sarsi nouns, published in *Studies in the Athapaskan Languages* (UCPL 29, 1963), pp. 62-75. Although this paper is primarily based on data collected by Sapir in 1922, Fred Hicks informs us that Janet Joël also obtained her own data on Sarsi during fieldwork in Canada. — VG]

#### PUBLICATIONS

- 1964 Classification of the Yuman Languages. In: *Studies in Californian Linguistics*, ed. by William Bright (UCPL34), pp. 99-105.
- 1976a Some Paipai Accounts of Food Gathering. *Journal of California Anthropology* 3:59-71.
- 1976b Some Notes on Paipai Object Order and Object-Marking. In: *Proceedings of the First Yuman Languages Workshop* (University Museum Studies 7, Southern Illinois University, Carbondale), pp. 142-148.
- 1976c The Earthquake of '57—A Paipai Text. In: *Yuman Texts*, ed. by Margaret Langdon (IJAL Native American Texts Series 1.3), pp. 84-91.
- 1978 The Yuman Word for Bean as a Clue to Prehistory. *Journal of California Anthropology: Papers in Linguistics*, 77-92.
- 1984 Anthropology and the Demystification of Racism, Racism and the Denial of Human Rights. In: *Beyond Ethnicity*, ed. by Marvin J. Berlowitz and Ronald S. Edari (Marxist Education Press: Minneapolis), pp. 39-49.
- [to appear] Another Look at the Paipai-Arizona Pai Divergence.

#### Valdis J. Zeps (1932-1996)

Valdis Zeps, Professor of Slavic and Linguistics at the University of Wisconsin-Madison, died of pancreatic cancer on July 25, 1996, while on a visit to his native Latvia. A specialist in Baltic and Slavic linguistics, his magnum opus was a comprehensive study of the placenames of the Latvian province of Latgala.

Late in his career, Zeps developed an interest in American Indian languages. Around 1990, the Hochunk (Winnebago) Culture Committee was seeking a linguist to assist them with language lessons and other language maintenance activities. When no one else volunteered, Zeps agreed to do what he could for them. The main task he assigned himself was to consolidate all the known vocabulary lists into a single computerized collection, and produce thereby the foundation for a good dictionary of the language. This he did, and the resulting massive lexicon (probably one of the most thorough ever compiled for a Siouan language) is now in constant use by Culture Committee workers, who refer to it fondly as their "Zepsicon."

—information from *Monica Macaulay & David Rood*

#### Judith A. Blomberg (1941-1996)

Judith Blomberg, a graduate student in linguistic anthropology at Southern Methodist University, died in an automobile accident on

June 12, 1996, near Anadarko, Oklahoma. She had just begun what was planned to be nine months of field research for her doctoral dissertation on the Plains Apache (Kiowa-Apache) language.

Judy was born in St. Louis, Missouri, in 1941, where she attended high school. She married Theodore Blomberg in 1966 and they had two sons, Matthew and John. In 1975 she resumed her education, graduating from Southern Methodist in 1981 magna cum laude with a double major in Anthropology and Ibero-American Studies. Soon afterwards she entered Southern Methodist's graduate program in Cultural and Linguistic Anthropology, taking classes part-time and in summers (including Linguistic Institutes in 1985, 1986, 1987, and 1993). She received her Master's degree only a month before her death.

Judy Blomberg led a full and balanced life. In addition to her passion for learning, she was an avid hiker, runner, and scuba diver, and loved horseback riding. A Christian who believed in practicing her faith, she spent many hours as a volunteer working with the physically and mentally handicapped.

She had been well received by the Plains Apaches and in addition to collecting data for a descriptive grammar was also hoping to develop learning materials for the community.

— information from *Theodore Blomberg*

#### PUBLICATION

- 1995. Review of Paul V. Kroskrity, *Language, History, and Identity: Ethnolinguistic Studies of the Arizona Tewa*. *American Indian Quarterly* 19:297-299.

#### Corrections to Haas Obituary

Contrary to the final paragraph of our obituary of Mary Haas in the July issue of the *Newsletter*, a funeral service was indeed held for her, on May 27, attended by a small group of family, friends, and colleagues. In addition, while her will contained generous bequests to several institutions, this was not the entire disposition of her estate. We apologize for these misstatements.

—VG

### CORRESPONDENCE

#### More on Mary Haas

August 5, 1996

Although I had known that Mary Haas was not well, it was the *SSILA Newsletter* received two days ago that told me of her death. I thank you for your detailed, appreciative, and sensitive obituary.

Mary and I knew each other best, I think, in the fall of 1941, when we were both in Ann Arbor. The annual meeting of the LSA that year (held actually the first two days of January, 1942) was in Indianapolis. After Pearl Harbor, for Christmas, Mary was with her family in Richmond and I was with mine in Worthington, Ohio. (There was an extra bit of tie via Richmond, since my mother was from Richmond, both my parents were

of the Earlham class of 1900, and they were married there.) For the Indianapolis meeting, I drove west from Worthington and picked Mary up for the rest of the trip. If I remember correctly, she was waiting for me, as arranged, on a street corner opposite Earlham College. The remainder of that trip gave us the chance for one of our two longest conversations. The other really long one had been earlier that fall in Ann Arbor.

At one of our meetings, probably somewhat later than the above events, Mary said something to me that I have always remembered. She said that it was probably wasteful to spend very much time on theory, since in a half century or so all our theoretical notions would be out of date, while the factual reports on languages would live on at their full value. I took that seriously, but did not act on it for various reasons; perhaps I would have done better to heed it. It is obvious that she accepted her own counsel. The roster you give in the obituary is awesome. And I think she was right. A century from now, when Bloomfield is remembered mainly for his Algonquian and Tagalog, Sapir for his Takelma and Navajo, Chomsky for nothing at all, Mary's work and that of her students will indeed live on, and she and they will be honored for it.

—C. F. Hockett  
145 North Sunset Dr.  
Ithaca, NY 14850

August 18, 1996

During the business meeting of the Salish Conference here in Vancouver this weekend, I mentioned Mary Haas's death (along with that of another of our former attendees—Charles Snow, who had worked on Lower Chehalis), and pointed out that three of her students were present: Bill Jacobsen, Michael Nichols, and Brent Galloway. My guess is that there will be few of these regional/family meetings without some of her students present, to say nothing of large numbers of grandstudents, so her legacy will remain with us.

—M. Dale Kinkade  
Dept. of Linguistics, Univ. of British Columbia  
Vancouver, BC V6T 1Z1, CANADA

September 6, 1996

Please add my name to the list of those who studied at Berkeley under Mary Haas. I received my Ph.D. in 1981, and if I remember correctly my committee was the last one she chaired. My dissertation was a grammar of Tz'utujil (Maya), and since then I have written on various Mayan languages (Tz'utujil mostly) in Mesoamerica and Numic (Uto-Aztecan) languages in North America (Panamint, Northern Shoshoni, and Western Shoshoni).

—Jon P. Dayley  
Dept. of English, Boise State University  
Boise, ID 83725

### Bloomfield Grammar Wanted

October 3, 1996

Does anyone know where I can buy a copy of Bloomfield's Menomini grammar?

—Bill Scott  
1929 15th St., San Francisco, CA 94114  
(bilfred@aol.com)

## NEWS AND ANNOUNCEMENTS

### Young and Morgan Honored by the Navajo Nation Council

On July 17, 1996, Robert W. Young and William Morgan, Sr. appeared before the Navajo Nation Council in Window Rock, Arizona, where they were honored in a public ceremony. They were "robed" — Pendleton Chieftain's robes were draped over them — and they received jewelled plaques.

A Resolution commending Young and Morgan for their work was unanimously adopted by the Council. The English translation reads, in part:

There have been repeated efforts since the early 1800's to read and write the Navajo language, but most of those efforts did not adequately represent the Navajo language sound system or needed too many impractical characters. Almost 60 years ago now, Dr. Robert W. Young and Dr. William Morgan, Sr. developed the first adequate practical writing system which made it possible to type, print, and now word-process the Navajo language. They have established conventions for writing the Navajo language that are followed by almost everyone reading and writing the Navajo language today. Their work has made it possible for the Navajo Nation Education laws to require written as well as oral Navajo language at all schools serving the Navajo People.

The work of Young and Morgan showed that the Navajo language could be used for a wide variety of purposes, such as newspapers, traditional stories, historical accounts, current events, regulations, translations, stories, school primers and numerous other purposes. They created for the Navajo People a series of the finest Native American language dictionaries and grammars which will continue to serve as primary resources for Navajo speakers and learners for generations to come. Through their work and example, hundreds of Navajo teachers, teacher trainers, and linguists have been teaching and studying the Navajo language in educational settings. Writing the language will not save the language unless that writing system is actually used every day for everyday purposes. Young and Morgan have made it possible to educate, communicate, inform and entertain through written Navajo language. It will be up to all of us to make good use of that legacy.

The Navajo Nation Council hereby recognizes Dr. Robert W. Young and Dr. William Morgan, Sr. for their lifelong work with the Navajo language for the Navajo People. It hereby expresses sincere appreciation to them for their highly valuable contributions to the development of reading and writing for the Navajo language. It hereby commends them for having kept alive the possibilities of Navajo literacy for the Navajo People for Navajo purposes.

—Kelsey A. Begaye, Speaker  
Navajo Nation Council

Robert Young made a brief response (in Navajo):

Navajo Leaders and Friends, All of You:

I am deeply honored by your invitation to come here, and I am glad to come back. I say "come back" (*nánisdzá*) because I spent more than twenty years right here at Window Rock. I know that you have a lot of work to do, but nonetheless I would like to make a brief statement. As you know, many Indian people have lost their languages, and I hear reports that many of your children are getting away from Navajo. I have deep respect and a great interest in the Navajo Language, and I wonder what the future holds for it. Will it continue viable or will it be forgotten? That is a matter of concern to me.

It was sixty years ago that I first came among you. Conditions were different back then in the Navajo Country. The People lived in the Navajo Way at that time, and since very few people had gone to school Navajo was the language spoken everywhere. Many Navajos knew not a word of English. Obviously that was not good, for the lack of English was a drawback for the people back at the time.

Recently circumstances have changed and nowadays nearly all Navajos have come to know English. That is good for them. However, it is said that many in the young generation have abandoned their own language and forgotten it. They have come to speak only English. I think that is bad because it is your language that identifies you as Navajos. If you abandon your language you will lose something of value, namely your ceremonials, your songs, and your legends. All of these things will be gone if the language is forgotten. One's language and one's traditions are bound together — if one's language dies one's traditions will die along with it.

Anyone who knows two languages is fortunate because the cultural systems of two distinct peoples are open to him. I mean to say that if one knows both the English and the Navajo language he knows both Life Ways. *Éí bce hojįyá*, with that he gains wisdom.

So I say, *áko bíní Diné bizaad hool'ááqóó yit'ih dooleet*, let the Navajo language continue forever — don't let it be forgotten. As I think about it I think it would be good thing if you Navajo leaders played a leading role, and it would also be a very good thing if Navajo were used as the home language, for it is there that small children will most easily and quickly learn it. Your language and your culture constitute what, in English, we call "your heritage." It has great value. Don't lose it.

*T'áá ákódí shahane'*, that is all I have to say. Thank you for your kind attention.

### 1997 Small Grants Available

- The American Philosophical Society invites applications for 1997 *Phillips Fund* grants for research in Native North American linguistics and ethnohistory. (North America is the continental United States and Canada; the committee distinguishes contemporary ethnography from ethnohistory as the study of cultures and culture change through time).

The Committee prefers to support the work of younger scholars, who have received the doctorate. Applications are also accepted from independent scholars, and from graduate students for research on master's theses or doctoral dissertations. Grants are intended for such costs as travel, tapes, films, and informants' fees, but not for general maintenance or the purchase of books or permanent equipment. The amount of an award averages \$1,200 and rarely exceeds \$1,500.

Recipients of grants are required to provide the APS with a brief formal report and copies of any tape recordings, transcriptions, microfilms, etc., acquired in the process of the grant-funded research.

To obtain application forms, write (indicating eligibility and whether research is in linguistics or ethnohistory) to: Phillips Fund for Native American Research, APS, 104 South 5th St., Philadelphia, PA 19106-3387. Include a self-addressed mailing label. *Telephone requests cannot be honored.* Deadline for receipt of application forms and letters of support is March 1, 1997. Notification will be sent by mid-May.

- The *Jacobs Research Funds* invite applications for small grants (maximum \$1,200) for research in the field of social and cultural anthropology among living American native peoples.

Preference will be given to the Pacific Northwest as an area of study, but other regions of the North American continent will be considered. Field studies which address cultural expressive systems, such as music, language, dance, mythology, world view, plastic and graphic arts, intellectual life, and religion, including ones which propose comparative psychological analysis, are appropriate.

Funds will not be supplied for salaries, for ordinary living expenses, or for major items of equipment. Projects in archaeology, physical anthropology, applied anthropology, and applied linguistics are not eligible, nor is archival research supported.

For information and application forms, contact the Jacobs Research Funds, Whatcom Museum of History & Art, 121 Prospect Street, Bellingham, WA 98225 (tel: 360/676-6981). Applications must be postmarked on or before February 15, 1997; grants are awarded in the spring.

### Publications List Available from SIL-Central America Branch

The Summer Institute of Linguistics has maintained a branch in Central America since 1952, with members working in Guatemala, Honduras, and Costa Rica. SIL-Central America has recently published a catalogue of their technical publications, including dictionaries, pedagogical materials, and linguistic and anthropological studies. The languages covered include Tol (Jicaque), Garífuna, and a number of Mayan languages: Aguacateco, Chortí, Cubulco Achí, Ixil, Kaqchikel, K'ekchi', Mam, Mopán, Pocomchí, Pocomam, Quiché, Tectiteco, and Tzutujil. Prices range from \$1.25 to \$30. For a copy of the catalogue and order form contact: Distribution Dept., ILV, GU-277, PO Box 661447, Miami Springs, FL 33266; or Apdo. Postal 1949, Guatemala 01901, Guatemala (fax: 011-502-2-770622).

### ERIC Compiles List of Indian Language Programs

Patricia C. Hammer, of the ERIC Clearinghouse on Rural Education and Small Schools, Appalachia Educational Laboratory (Box 1348, Charleston, WV 25325-1348; e-mail: hammerp@ael.org), has recently compiled a list of colleges and universities in the US and Canada that offer courses in North American native languages. A summary of this list is given below, organized by region and institution. It is almost certainly incomplete, and Ms. Hammer invites *Newsletter* readers who know of courses and programs that should be added to contact her at the above address. The Clearinghouse also has a detailed and much longer list of institutions offering Native studies courses. The directory, which includes all of this information as well as information about other advocacy, research, and other organizations involved in American Indian and Alaska Native education will be available from ERIC/CRESS in November, 1997.

#### *Institutions Offering Courses in North American Native Languages*

##### ALASKA:

Alaska Native Language Center, University of Alaska, Box 757680, Fairbanks AK 99775-7680 (fyanlp@aurora.alaska.edu): **Central Yup'ik, Gwich'in Athabaskan, Inupiaq Eskimo, Koyukon Athabaskan** and other Alaska Native languages on an occasional basis.

University of Alaska, Anchorage, Anchorage, AK 99508: **Central Yup'ik, Siberian Yup'ik, Tlingit.**

ARIZONA, NEW MEXICO, UTAH:

AILDI, Department of Language, Reading & Culture, College of Education, PO Box 210069, Univ. of Arizona, Tucson, AZ 85721-0069 (Kfranbe@CCIT.arizona.edu): **Apache, Hopi, Navajo, Tohono O'odham, Yaqui**

Center for Excellence in Education, Northern Arizona University, P.O. Box 5774, Flagstaff, AZ 86001-5774 (Jon.reyhner@nau.edu): **Mohawk**

University of Utah, Salt Lake City, Utah 84112: **Navajo**

Native American Program, University of New Mexico, Albuquerque, NM 87131-1381: **Navajo**

Navajo Community College, Shiprock Campus, PO Box 580, Shiprock, NM 87420 (bennett@crystal.ncc.cc.nm.us): **Navajo**

Navajo Community College, Tsaile Campus, PO Box 126, Tsaile, AZ 86556: **Navajo**

Northern New Mexico Community College, 1002 North Onate St., Espanola, NM 87532: **Tewa**

Prescott College, Center for Indian Bilingual Teacher Education, 220 Grove Ave., Prescott, AZ 86301: Nontraditional classes so students can work with adjunct faculty in their home community to learn their native language.

Southwestern Indian Polytechnic Institute, PO Box 10146, Albuquerque, NM 87148): **Navajo**

CALIFORNIA, NEVADA:

University of California, Davis, Dept. of Native American Studies, Davis, CA 95604 (mjmacri@ucdavis.edu): Individual tutorials or small classes, based on student interest

University of Nevada, Reno, NV 89557: **Paiute, Washo**

D-Q University, PO Box 409, Davis, CA 95617-0409: Various languages are taught depending upon interests and faculty.

MICHIGAN, MINNESOTA, WISCONSIN:

Augsburg College, 2211 Riverside Ave., Minneapolis, MN 55454: **Ojibwe**

Central Michigan University, Mount Pleasant, MI 48859 (cmuadmit@cmich.edu): **Ojibwe**

College of St. Scholastica, 1200 Kenwood Ave., Duluth, MN 55811: **Ojibwe**

Fond du Lac Tribal and Community College, 2101 14th St., Cloquet, MN 55720 (Larrya@asab.fdl.cc.mn.us): **Ojibwe**

Northern Michigan University, 1401 Presque Isle Ave., Marquette, MI 49855-5310 (admiss@nmu.edu): **Ojibwe**

Northland College, 1411 Ellis Ave., Ashland, WI 54806 (admit@wakefield.northland.edu): **Ojibwe**

University of Minnesota, Duluth, Department of Social Work, Duluth, MN 55812-2487 (pday@d.umn.edu): **Ojibwe**

University of Minnesota, Twin Cities Campus, Minneapolis, MN 55455 (admissions@tc.umn.edu): **Ojibwe**

University of Wisconsin, Green Bay, Green Bay, WI 54311-7001 (uwgb@uwgb.edu): **Oneida**

University of Wisconsin, Madison, American Indian Studies Program, Madison, WI 53706 (aisp@macc.wisc.edu): **Ojibwe**

MONTANA:

Belknap Community College, P.O. Box 159, Harlin, MT 59526-0159: **Assiniboine**

Blackfeet Community College, PO Box 819, Browning, MT 59417-0819: **Blackfeet**

Fort Peck Community College, P.O. Box 398, Poplar, MT 59255-0398: **Dakota, Lakota**

Little Big Horn College, PO Box 370, Crow Agency, MT 59022: **Crow**

Native American Studies Program, University of Montana, Missoula, MT 59812 (craignas@selway.umt.edu): **Arapaho, Cheyenne**

Salish Kootenai College, P.O. Box 117, Pablo, MT 59855 (joe\_mcdonald@sku.edu): **Assiniboine, Blackfeet, Cree, Kootenai, Northern Cheyenne, Salish**

Stone Child College, R.R. 1 - Box 1082; Box Elder, MT 59521-1082: **Cree**

NEW YORK:

State University of New York (SUNY), Potsdam, NY 13676 (admissions@potsdam.edu): **Mohawk**

NORTH DAKOTA, SOUTH DAKOTA, NEBRASKA:

Black Hills State University, Box 9502, Spearfish, SD 57799-9502 (jberry@mystic.bhsu.edu): **Lakota**

Cheyenne River Community College, PO Box 220, Eagle Butte, SD 57625: **Lakota**

Fort Berthold Community College, PO Box 490, New Town, ND 58763: **Arikara, Hidatsa, Mandan**

Native American Studies Program, University of Nebraska, Lincoln, NE 68588-0335: **Lakota**

Oglala Lakota College, P.O. Box 490, Kyle, SD 57752: **Lakota**

Sitting Bull College, HCI Box 4, Fort Yates, ND 58538: **Lakota/Dakota**

United Tribes Technical College, Bismarck, ND 58504 (dmgipp.aol.com): **Lakota/Dakota**

University of South Dakota, Vermillion, SD 57069-2390: **Lakota**

OKLAHOMA:

Bacone College, Muskogee, OK 74403-1597: **Cherokee, Creek**

Native American Studies, University of Oklahoma, Norman, OK 73019-0535 (eskidwell@uoknor.edu): **Cherokee, Choctaw, Comanche, Creek-Seminole, Kiowa**

Northeastern State University, Tahlequah, OK 74464-2399: **Cherokee**

OREGON, WASHINGTON, IDAHO:

American Indian Studies Center, University of Washington, Box 354305, Seattle, WA 98195: **Navajo**

Heritage College, 3240 Fort Rd., Toppenish, WA 98948: **Yakama-Sahaptin**

Idaho State University, PO Box 8054, Pocatello, ID 83209-8054 (honenora@isu.edu): **Shoshoni**

Lewis and Clark State College, Lewiston, ID 83501 (bsobotta@lsc.edu): **Coeur d'Alene, Nez Perce**

Northwest Indian College, 2522 Kwina Rd., Bellingham, WA 98226 (barbl@pacificrim.net): **Klallam, Lakota, Lushootseed, Ojibwe, Quileute, Tlingit, XWLEMI (Lummi)**

CANADA:

Faculty of Education, Nipissing University, PO Box 5002, North Bay, ON P1B 8L7, Canada (chrisj@admin.unipissing.ca): **Cree**

Native Language Instructors' Program, Lakehead University, Thunder Bay, ON P7B 5E1, Canada (jomeara@cs\_acad\_lan.Lakeheadu.ca): **Cree, Ojibwe**

LINCOM Seeks Contributors to Publication Series

*LINCOM Europa*, a small publishing house in Germany, specializes in descriptive and reference material on a wide variety of languages. They publish two series of specific interest to students of American Indian languages.

One of these, Languages of the World/Materials, is designed for short grammatical sketches. Already available in this series are sketches of *Bare*, by Alexandra Aikhenvald, *Papiamentu*, by Sylvia Kowenberg et al., and *Saliba*, by Ulkike Moscl. Scheduled to appear this autumn are *Passamaquoddy-Maliseet*, by Robert Leavitt (in October), and *Pima Bajo*, by Zarina Estrada (in December).

LINCOM also publishes longer works in its Studies in Native American Languages. The titles that have so far appeared in this series are Angel

López-García, *Gramática muisca*; Michael Dürr (ed.), *Language and Culture in Native North America* (a festschrift for Jürgen Pinnow); Christian Lehmann, *Possession in Yucatec*; and Andrés Romero-Figeroa, *A Reference Grammar of Warao*. In preparation are J. L. Iturrioz & P. Gómez, *Gramática de la lengua Wixarika (Huichol)*, and Lieve Verbeeck, *Linguistic Acculturation in Mopan Mayan*.

Americanists who might have materials to contribute to either of these series are urged to contact the editor-in-chief, Ulrich Lüders, at: LINCOM, P.O. Box 1316, D-85703 Unterschleissheim/München, Germany (lincom.europa@t-online.de).

### LACUS Forum Hears Greenberg

The 23rd LACUS Forum was held at Brigham Young University, Provo, Utah, August 6-10. The Invited Lecturer was **Joseph Greenberg** (Stanford U), who spoke on "Some Grammatical Features of Eurasianic and their Diachronic Typological Implications." In addition, several papers were given that dealt with, or touched on, American Indian languages:

**James Copeland** (Rice U), "The Reflexes of Proto-Uto-Aztecan Body Part Terms in Tarahumara"; **David Lockwood** (Michigan State U), "Morphophonemic Abstraction and Complex Nuclei in Central Alaskan Yup'ik Eskimo"; **R. Michael Tugwell** (U of Oregon), "Grammaticalization in Mayoruna" [a Panoan language of Peru and Brazil]; and **John Bengtson** (ASLP), "Basque and the Other Dene-Caucasian Languages" [Dene-Caucasian includes Basque, Caucasian, Burushaski, Yeniseian, Sino-Tibetan, and Na-Dene]. Bengtson's paper was part of a session on *Comparative/Historical Linguistics*, chaired by **Sydney Lamb**, which also included papers by **Carleton Hodge** ("Indo-European \*b") and **Tim Pulju** ("Indo-European 'jaw, cheek, chin']"). The papers were followed by a panel discussion among the session participants and Greenberg.

For further information, contact Tim Pulju, editor of the LACUS Forum Newsletter, at the Dept. of Linguistics, Rice Univ., Box 1892, Houston, TX 77251 (e-mail: pulju@owl.net.rice.edu).

### Program of "Language Encounter" Conference at the John Carter Brown Library

Below are the papers scheduled for presentation at the conference on *Communicating with the Indians: Aspects of the Language Encounter with the Indigenous Peoples of the Americas, 1493 to 1800* at the John Carter Brown Library, Providence, Rhode Island, October 18-20 (see July Newsletter, p. 6):

**Kenneth Mills** (Princeton U), "Spanish Imperial Policy on Translation into American Indigenous Languages"; **Edward Gray** (Brown U), "The Grammatical Battleground of the Eliot Bible"; **Thomas Cohen** (Catholic U), "Antonio Vieira"; **Ives Goddard** (Smithsonian), "The Use of Pidgins and Jargons on the East Coast of North America"; **Anne W. Normann**, "The Testerman Codices: the Use of Hieroglyphic Catechisms in the Conversion of the Natives of New Spain"; **Margaret J. Leahy** (Bay Path College), "Emblems, Games, and Talking Bark: Applied Linguistics in 17th Century New France"; **William Hart** (Middlebury College), "Mohawk Catechists: Discourse Brokers in 18th Century Iroquoia"; **Frances Karttunen** (U of Texas), "Interpreters Snatched from the Shore: the Successful and the Others"; **José Mazzotti** (Temple U), "Continuity vs. Acculturation: Aztec and Inca Cases of Alphabetical Literacies"; **Bruce Greenfield** (Dalhousie U), "Texts and Contexts: The Interfaces of

French and Micmac Verbal Culture in 18th Century Nova Scotia"; **Hugh Amory** (Harvard U), "Pre-literate Uses of Print: Two 17th Century Algonquian Fragments"; **Isaias Lerner** (CUNY), "Indian Vocabularies and Dictionaries in Spanish Writing, 1550-1800"; **Lieve Jooen** (U of Leuven), "Falkner's Analysis of Moluche"; and **Rüdiger Schreyer** (Aachen), "Savage Languages in 18th Century Theoretical History of Language."

The John Carter Brown Library—affiliated with Brown University—has the largest collection in the world of works on American Indian languages printed before 1800. Fellowships are available for visiting researchers. For further information, contact: Norman Fiering, Director, JCBL, Box 1894, Providence, RI 02912.

## MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other "media exposure" for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Our special thanks this time to **Fran Karttunen** and **Hans-Jürgen Sasse**.]

### High School Cherokee and Creek

An Associated Press story out of Tulsa (noted by Fran Karttunen in the *Dallas Morning News* on August 5) reported that several school districts in the state have begun to offer classes in Oklahoma Indian languages, and that the Department of Education will allow students to use these to meet high school foreign language requirements. Principal Tim Cameron of Sapulpa High School told the reporter that his school hopes to begin Cherokee and Creek classes this fall. In a survey last year, he said, 86 percent of the Indian students in the district responded positively when asked if they would be interested in enrolling in an Indian language class. The classes will first be offered to Indian students, but non-Indians can enroll if there are openings available. Curriculum will be developed in collaboration with the tribes. In addition to basic communication skills, the students are given lessons in various aspects of traditional culture, including playing traditional games or making masks.

### Focus on Endangerment in Germany

Hans-Jürgen Sasse writes: "The German weekly magazine *Focus* is about to publish a series of articles on the general topic of 'The Power of Language', probably in some of their October issues. As one of the consultants of this series, I had the opportunity of mentioning the problem of language endangerment, and this topic will play a role in the articles. In particular, the "Lost Language Day" idea attracted the journalists' interest quite a lot. *Focus* is one of Germany's major magazines and reaches a tremendous number of readers in all German-speaking countries and abroad."



## NEWS FROM REGIONAL GROUPS

### Northwest

• The 31st *International Conference on Salish and Neighboring Languages* was held at the First Nations House of Learning on the University of British Columbia campus, Vancouver, B.C., August 15-17. Papers included:

**David Beck**, "Is There a Syntactic Subject in Lushootseed?"; **Strang Burton & Henry Davis**, "Stative Aspect and Possession in Salish"; **Elizabeth Currie**, "Five Sqwxwʔmish [Squamish] Futures"; **Ewa Czaykowska-Higgins, Marie Louise Willet, & Agatha Bart**, "Nxaʔamxcɪn [(Moses-)Columbian] Lexical Suffixes: a working paper"; **Henry Davis**, "Deep Unaccusativity and Zero Syntax in St'át'imcets [Lillooet]"; **Henry Davis & Lisa Matthewson**, "Subordinate Clauses and Functional Projections in St'át'imcets [Lillooet]"; **Richard A. Demers & Eloise Jelinek**, "Reduplication, Quantification, and Aspect in Straits Salish"; **Hamida Demirdache**, "The Chief of the United States Sentences in St'át'imcets (Lillooet Salish): a Cross-linguistic Asymmetry in the Temporal Interpretation of Noun Phrases and its Implications", and "Out of Control in St'át'imcets [Lillooet]"; **Ivy G. Doak**, "Coeur d'Alene Imperative Constructions"; **John Asher Dunn**, "Possessive Constructions in a Coast Tsimshian Text"; **Steven M. Egedal & M. Terry Thompson**, "A Fresh Look at Tillamook Inflectional Morphology"; **Brent Galloway**, "An Upriver Halkomelem Mink Story: Ethnopoetics and Discourse Analysis"; **Dwight Gardiner**, "Determiner Phrases in Secwepemtsin (Shuswap)"; and **Mercedes Q. Hinkson**, "A Note on the Salish Lexical Suffix for 'Back' with Reference to the Spatial Orientation of the Spine."

**Darin Howe**, "Lenition and Glottalization in Nuu-chah-nulth [Nootka]"; **William H. Jacobsen, Jr.**, "'Hardening' and 'Softening' in Makah"; **M. Dale Kinkade**, "Reconstructing Aspect in Salishan Languages"; **Paul Kroeber**, "Notes on the Syntax of Clause Chaining in Thompson River Salish"; **Aert H. Kuipers**, "Towards a Salish Etymological Dictionary IV"; **Lisa Matthewson & Charlotte Reinholtz**, "The Syntax and Semantics of Determiners: a Comparison of Salish and Cree"; **Anthony Mattina**, "Interior Salish *to-be* and *intention* forms — a working paper"; **Timothy Montler**, "Languages and Dialects in Straits Salishan" and "Some Klallam paradigms"; **Toshihide Nakayama**, "Functions of the Nootka (Nuu-chah-nulth) 'Passive' Suffix"; **Kimary N. Shahin**, "Salish Emphatics"; **Tonya N. Stebbins**, "On the Class of Adjectives in Coast Tsimshian"; **Wayne Suttles**, "Linguistic Evidence for Burrard Inlet as Former Halkomelem Territory"; **Ted Taylor**, "The Representation of Glottalization in Shuswap Sonorants"; **Lucy Thomason**, "Argument Structure of Montana Salish [Flathead] Roots"; **Sarah Thomason**, "Irregular Velar Developments in Montana Salish"; **Nile R. Thompson & James L. Armagost**, "The Agent-patient Restriction in Puget Sound Salish: a call for research"; **Suzanne Urbanczyk**, "Preliminary Remarks on Lushootseed Syncopé"; and **Honoré Watanabe**, "Sliammon (Mainland Comox) Transitive Constructions with *əm*, *-nt*, and *mi*."

The 32nd Salish Conference will be held on the Lower Elwha Indian Reservation and at Peninsula Community College, Port Angeles, Washington, August 7-9, 1997. For further information contact Timothy Montler, Dept. of English, Univ. of North Texas, N.T. Box 13827, Denton, TX 76203 (montler@unt.edu).

### Lowland South America

• An SSILA-like network has grown up in Brazil around *GT Linguas Indígenas* (the Working Group on Indigenous Languages), which meets every two years with *ANPOLL*, the Brazilian National Association of Postgraduate Programs and Researchers in Letters and Linguistics. The coordinator of the Working Group for 1996-97, **Leopoldina Araújo**

(UFPA-Belém), is sending out a newsletter, the second issue of which appeared at the end of July. Scholars outside of Brazil who are interested in keeping in touch with this lively scene should ask to be added to the mailing list. Contact: Leopoldina Araújo, Rua Avertano Rocha 401, 66023-120 Belém-PA, BRAZIL (e-mail: leomaria@supridad.com.br).

• A working conference on *Kayapó* (and Ge) linguistics was held at the Museu Nacional, Rio de Janeiro, October 8-11. The sessions focused on: (1) studies of Kayapó phonology and prosody; (2) studies of Kayapó morphology and syntax; (3) work on a Kayapó dictionary; and (4) comparative work. For information contact: Marcus Maia, Museu Nacional-UFRJ (Antropologia/Linguística), Quinta da Boa Vista, 20942-040 Rio de Janeiro-RJ, BRAZIL (maia@acd.ufrj.br)

## REVIEW AND COMMENT

### *Yukian, Gulf, and Greenberg*

Victor Golla

Except for the occasional editorial remark, I do not ordinarily grant myself space in the *Newsletter* to express my own views on matters of scholarly substance. However, in his recent response in *IJAL* to critics of his Amerind classification (see "In Current Periodicals" below), Joseph Greenberg quotes passages from a letter I wrote to him in 1992 in support of a genetic relationship between Yukian (Yuki and Wappo) in California and the Gulf languages of the Southeast. Since I have not otherwise written on this topic, I would like to place my 1992 letter on record and make some further comments. Given the long lead-time of most journals, the *Newsletter* seems the best vehicle for doing this. This column will be open to replies and rejoinders, if there are any.

First, my letter to Greenberg, dated September 11, 1992:

Dear Joe,

Thanks for your note of September 5. I appreciate your reluctance to quote me, however briefly and innocuously, without checking it with me first.

Your memory that my comments to you in Boulder about the Yuki-Gulf connection were favorable is correct. However, rather than simply say that "Victor Golla also has stated that he was favorably impressed with this hypothesis," I'd prefer you to be more precise. I suggest something roughly as follows:

Victor Golla has stated (p.c.) that the lexical evidence presented in *Language in the Americas* is sufficient to make Greenberg's hypothesis of a close connection between Yukian (Yuki and Wappo) and the Gulf languages (particularly Atakapa and Chitimacha) a good candidate for further investigation.

I have, myself, made a small start at this investigation by updating your Yukian-Gulf sets with Wappo forms from Jesse Sawyer's dictionary and Proto-Yuki forms from Alice Shepherd's dissertation. I'm enclosing a printout of my file (which as you see does not include all of your sets, just those I deemed most promising). I think you'll agree that the more accurate data on the Yukian side does not detract from — in fact in a couple of cases enhances — the comparisons with Gulf forms.

As for your classification in general, I don't think there is any statement I could make that you would feel comfortable including in an *IJAL* rebuttal.

All the best.

Others have found merit in one or another of Greenberg's specific proposals while rejecting his overall classification and deploring his methods. But the Yukian-Gulf connection raises special questions, not least because of its apparent geographical and cultural implausibility.

For one thing, the data that can be adduced for the linkage are impressive. In *Language in the Americas* Greenberg assembled over a hundred resemblant sets, relying almost exclusively on old and poorly analyzed source material, such as Radin's Wappo grammar (1929). Two years ago (but apparently subsequent to the submission of Greenberg's paper to *IJAL*) Pamela Munro published a much expanded and refined collection of supportive data (Munro 1994). Munro's experience was similar to mine: the better the transcriptions that one brings to the comparison, the better the comparison looks. Using much fuller and more modern data, Munro was able to assemble 590 resemblant sets for Gulf (Atakapa, Chitimacha, Natchez, Tunica, and the Muskogean family), for 371 of which (including 8 grammatical affixes) she was also able to find plausible Yuki and/or Wappo lookalikes. Many of these are undoubtedly spurious, as in any compilation of this kind, but the sheer number of sets is impressive. Some look startlingly real. Below are some of the better ones (an asterisk indicates a set noted by Greenberg; parentheses enclose my own comparisons):

\*ALL Atakapa *maŋ, mon*; Tunica *námu*; Muskogean: Mikasuki *ma:mos-*, Choctaw *mōma* = Wappo *múl* 'all, every'; Proto-Yuki *\*mun* 'many'.

ARROW Muskogean: Alabama *łaki*, Choctaw *naki*; (Munro also compares Tunica *łála* but see WOOD, STICK below; the more likely Tunica cognate is *łihku, tá-rku* 'tree, stick, wood') = Wappo *łok'a* 'bow'; (cf. Proto-Yuki *\*łi?włht* 'bow').

BAG, SACK Chitimacha *tu:kun*; Natchez *łitokol* = Wappo *t'uku*.

BIG Atakapa *hec*; Muskogean: Mikasuki *ho:y-* (pl.), Choctaw *łito* (sg.), *łocito* (pl.) = Proto-Yuki *\*łohł*

\*BLOOD Natchez *łic*; (Tunica *tá-yiłi*); Muskogean: Choctaw *issıł* = Proto-Yuki *\*łs*.

\*BONE Atakapa *ci(k)*; Chitimacha *kaci*; Tunica *tá-hki* = Wappo *c'łiti*; Proto-Yuki *\*k'łht*.

\*CHILD Atakapa *(i)łkalit* 'child', *łka* 'son' = Proto-Yuki *\*sak'* (but cf. Salinan *łkatá?* 'baby').

\*DIE Chitimacha *nu:p-*; Tunica *łupi* = Wappo *łipu* 'kill many'; Proto-Yuki *\*łi?* 'kill'.

FEATHER Chitimacha *kahmpa* 'plume'; Tunica *kúhpa* 'assemble, gather, feather (an arrow)'; Muskogean: Choctaw *łapokbo* 'down' = Proto-Yuki *\*kop(a)* 'feather'; Wappo *kłápe* 'feather'.

\*FLINT, OBSIDIAN Atakapa *way* 'stone'; Natchez *watıyahł* 'flint (arrowhead)' = Wappo *wey* 'obsidian, flint'; Proto-Yuki *\*way'* 'obsidian'.

\*HAIR Atakapa *keł*; Chitimacha *kuh* 'hair, feathers', *k'ełi* 'pubic hair'; Tunica *-ála-kası* 'head-hair' = Wappo *pú-łił* 'body hair, fur'; Proto-Yuki *\*kuł* 'body hair'.

\*HAND Atakapa *wił/woł* 'hand, finger'; Chitimacha *wałi*; Muskogean: Creek *inkı-wısa:ka* 'finger'; Natchez *łi:*; Tunica *-łır-wał* 'nail, claw' = Proto-Yuki *\*hłhs* 'arm'.

HOUSE Atakapa *aq*; Chitimacha *łana* = Proto-Yuki *\*hłn/\*han* '(build) house'.

\*PERSON Tunica *łoni* = Wappo *łoni*.

\*RIVER Natchez *łapał*; Muskogean: Creek *páni*; (Tunica *muna* 'flow') = Proto-Yuki *\*mł* 'river, creek'.

\*ROAD, TRAIL Chitimacha *mł* = Wappo *mıł*; Proto-Yuki *\*mıhs*. (SHORT Tunica *kóču* = Yuki *kús* 'short').

(WOOD, STICK Tunica *łála* 'wild cane, reed, arrow' = Proto-Yuki *\*łal* 'wood, stick', *\*łol* 'tree'; Wappo *łol* 'wood, tree, stick').

I find the most interesting comparison, however, to be the possessive pronouns (not noted either by Greenberg or Munro):

	Tunica (Haas)	Chitimacha (Swadesh)	Proto-Yuki (Schlichter)	Wappo (Sawyer)
1sg	'i-/ihk-	'ish	*'ih-/ihłi-	'i:-
2sg	wi-/wihk- (m) hi-/hłhk- (f)	him'	*mis-/miłt(a)-	mi:-
3sg	'u-/uhk- (m) ti-/tłhk- (f)	hus	(*'umit 'there')	me- te-
1pl	'in-/ink-	'ush	*'usah-/usałt-	'i:sa:-
2pl	wın-/włnk- (m) hın-/hłnk- (f)	was	*mos'ı/*mos'ıyałt-	mısa:-
3pl	sin-/słnk-	hunks	*mas(i)	mesa:-

(Alternative forms in Tunica and Yuki are prefixes for inalienable and alienable constructions, respectively.)

Greenberg is right to say that this proposal "has attracted considerable attention" (1996: 150). He should be cautious, however, about citing Yukian-Gulf as a vindication of his method of comparison or of his classification in general. The evidence is clear that the hypothesis did not first arise from his work. Instead, credit for spotting the Yukian-Gulf connection must be given to Morris Swadesh, who worked extensively on Chitimacha during the 1930s. In his 1954 paper, "Perspectives and Problems of Amerindian Comparative Linguistics," Swadesh proposed a superstock he called "Hokogian," basically an expansion of Sapir's Hokan-Siouan. In passing, he remarks (emphasis mine):

An interesting fact about Hokogian is that, while the stepwise relationships are generally speaking in rough correlation with the relative geography of the component languages, families and stocks, there is at least one important exception. *This is the case of Yukian, which does not tie in closely with immediately neighboring Hokan languages but is most closely linked with southern Hokan languages, with Coahuiltecan, and with Chitimacha.* From this relationship, we can infer that the present location of Yukian may be due to a relatively recent migration from an area where it was in contact with its nearest linguistic congeners.

And he adds in a footnote:

Robert Melton finds ethnologic confirmation of such an origin, and speaks (letter of June 8, 1954) of 'ethnological evidence that the Yuki do not "belong" in California, and have had seemingly direct contact with the Pueblo and SW, most likely in passage from near New Orleans. The chiefship pattern among the Yuki is very un-Californian and very possibly closer to the SE than elsewhere. They were the most warlike in California, except for the extreme South. They sound re this much like ... Chitimacha' (Swadesh 1954: 324).

Greenberg, while he includes this paper in the bibliography of *Language in the Americas*, does not mention Swadesh in discussing the genesis of his own hypothesis and mistakenly claims priority (1987: 144). One hesitates to fault Greenberg for this lapse, since Swadesh's observation was all but ignored in serious comparative discussions (but cf. Elmendorf 1963: 301). And whether

the connection was his original discovery or not, Greenberg performed a substantial service by including it in his controversial classification and calling attention to a relationship that surely merits further investigation.

Greenberg's further classification of Yukian-Gulf is another matter. According to his scheme, "Yuki-Gulf" forms one of eight (or nine) branches of the "Penutian" subgroup of "Northern Amerind" (1987: 144, 380). This addition is the only new contribution Greenberg makes to "Penutian." Otherwise his version of the family is a summation of earlier efforts at macro-classifying: the Penutian bequeathed to us by Sapir (including "Mexican Penutian," i.e., Mixe-Zoque and Huave, a linkage in turn borrowed from Radin's work); Newman's addition of Zuni to Penutian (1964); and the speculation, ultimately going back to Whorf (1935: 608), that Mayan and Totonac have a place in this assemblage.

It is well known that Sapir himself considered Yukian and Gulf to be, not Penutian, but part of his "Hokan-Siouan" stock. Less well known is that the Yukian-Siouan connection was based on a number of resemblances that Radin had noted in an otherwise uninspired attempt to demonstrate an "Amerind"-like relationship among all North American families (1919).<sup>\*</sup> Elmendorf (1963, 1964) later explored Yukian-Siouan (and Yukian-Yuchi) in some depth and compiled an impressive set of resemblant forms. Neither Radin's nor Elmendorf's comparisons are cited by Greenberg.

Greenberg would have us believe that the "multilateral" lexical sets he presents in *Language in the Americas* confirm virtually all previous speculation about Macro-Penutian, including some of Whorf's wilder proposals, but disconfirm the Yukian-Siouan connection that intrigued Radin, Sapir, and Elmendorf. Greenberg may be right to align Yukian with "Penutian," not "Almosan-Keresiouan," but how are we to judge? Greenberg presents about 100 Yukian-Penutian sets (1987: 145-62; 181-270); Elmendorf 95 Yukian-Siouan sets (1963). At the very least he owes Elmendorf a citation and a refutation. The lack of such scholarly give-and-take is troubling. Greenberg often seems to have neglected his homework, and worse, to have neglected it on principle.

But beyond this, there is the question of the methodology itself. If some of us find what Greenberg has done premature and unconvincing, it is not necessarily because we believe mass comparison is useless in sorting out deep genetic relationships. There is certainly reason to suppose that multilateral comparison, carried out with the tools of modern data-processing, with all pairs checked and all data as accurate and comparable as possible, could go a long way toward unravelling the tangle of genetic relationships that exists among the languages of this hemisphere, and ultimately the world. The problem is, as has been noted many times before and is illustrated again above, Greenberg's implementation of his own

method is so idiosyncratic that any result it gives is no improvement over what is already in the literature. We can only hope that somebody, someday, will take the method of mass multilateral comparison and see what results it can really yield.

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## A BIT OF HISTORY

### *Earlham College and American Indian Linguistics*

Earlham College, a liberal arts college founded by the Society of Friends (Quakers) in 1847, has an enviable reputation for academic excellence. Situated in Richmond, Indiana, on the Ohio-Indiana border, it is often called the Swarthmore of the Midwest. It has also done more than its share to shape American Indian linguistics.

As readers of the obituary of Mary Haas in last July's *Newsletter* will remember, she was an alumna of Earlham, Class of 1930. She also grew up in Richmond, in a house facing the Earlham campus across U.S. 40, the National Road. Charles Hockett relates in a letter in this issue that Richmond and Earlham loomed large in his life as well. His parents were Richmond residents and graduated together from Earlham in the Class of 1900.

But there is yet another name to be mentioned: Pliny Earle Goddard (1869-1928), the great Athabaskanist. Although his reputation is linked to his extensive work in California, Goddard came from a New England Quaker family and spent his formative

<sup>\*</sup> Sapir wrote to Kroeber on July 19, 1918, after seeing Radin's continent-wide comparisons in manuscript: "As I expected, there is a fearful amount of evident rot mixed up higgledy-piggledy with some really good stuff. [Most of his comparisons with Yuki] are weak and thoroughly unconvincing. I do think, however, that he has made a real hit with his Siouan comparisons, and I think also, as I have myself suspected more than once, that both Yuki and Siouan will turn out to be genetically related to Hokan. The fascinating possibility presents itself that Yuki is a major member of this enlarged group, that it holds its own as against Hokan, both being eventually related to Siouan. Or, it may be that there is a more specific relationship between Yuki and Siouan." (In Golla 1984: 278-279.)

years in Maine. After attending a Friends academy in upstate New York he went on to Earlham College, where he graduated with the Class of 1892.

Why has Earlham been so productive of Americanist linguists? Certainly one factor is the rigorous training in the Classical languages that Earlham used to pride itself on. Both Mary Haas and Pliny Goddard majored in Latin and Greek and left college with a passion for philology. How this led to a life spent in the study of American Indian languages is another story. Haas, as we know, went from Earlham directly to Chicago and to Sapir, and only a year after her graduation she and Morris Swadesh were doing fieldwork on Vancouver Island. Goddard's route was more circuitous.

After Earlham, he taught high school for several years in Indiana and Kansas, married, and started a family. Then came the depression of 1896-7. It was a shorter and shallower slump than that of the 1930's, but it was not a good time to be a schoolteacher in the impoverished farm towns of the Midwest. Goddard went without a salary for several months and was on the verge of bankruptcy when, providentially, the Woman's Indian Aid Association of Philadelphia offered to support him as an inter-denominational missionary to the Hupa Indians in northwestern California.

A century ago Hoopa Valley was a remote place. It took the Goddard family two days to reach it from the coast by pack train, and once there the distractions were few. Goddard was a gregarious man and missionary work suited him well. He built a church and a parsonage, both of which still stand, and soon learned enough Hupa to conduct services in the language. But the Hupa also retained a good deal of their old culture, and in his spare moments Goddard began to compile notes, particularly linguistic ones. By 1898 he was transcribing texts in Hupa and published a short article on ceremonial dances. By 1899 he was half-seriously considering making this work his career. When the anthropologist Stewart Culin visited Hoopa on a collecting trip later that year and assured Goddard that real opportunities existed in American Indian studies, the die was cast.

Following a correspondence with Benjamin Ide Wheeler, President of the University of California (and a fellow philologist), Goddard took the bold step in the summer of 1900 of turning his Hoopa mission over to the Presbyterians and moving to Berkeley on a small scholarship. Luck was with him. It was a good time to be an anthropologist in California, and he soon found his niche as a linguistic specialist focusing on Athabaskan peoples. He was appointed an instructor in 1901 and received his doctorate in 1904 with a dissertation on Hupa (the first Ph.D. in Linguistics at Berkeley). Goddard stayed in California until 1909, when Clark Wissler invited him to New York to join the American Museum of Natural History as an assistant curator. There he became a close friend of Franz Boas's, and through this connection was for a while one of the central figures in the discipline. He edited the *American Anthropologist* during some of its most exciting and turbulent years (1915-20), and in 1917 joined Boas in founding *IJAL*, which the two co-edited until Goddard's death in 1928.

Goddard's work is known today only in the small circle of Athabaskanists, and by a few historians of the discipline. His memory lives on among the Hupa people however—and at Earlham College.

## RECENT PUBLICATIONS

**Athabaskan Language Studies: Essays in Honor of Robert W. Young.** Edited by Eloise Jelinek, Sally Midgette, Keren Rice, & Leslie Saxon. University of New Mexico Press, 1996. 490 pp. \$35. [Sixteen papers on Navajo and Athabaskan linguistics honoring the dean of Navajo studies. A Preface by Ken Hale assesses Young's (and William Morgan's) enormous contribution to Navajo language studies. Papers include:

*Syntax and Morphology.* Ken Hale & Paul Platero, "Navajo Reflections of a General Theory of Lexical Argument Structure"; Eloise Jelinek & MaryAnn Willie, "'Psych' Verbs in Navajo"; Margaret Speas & Evangeline Parsons Yazzie, "Quantifiers and the Position of Noun Phrases in Navajo"; Chad Thompson, "The History and Function of the *Yi-/Bi-* Alternation in Athabaskan"; Siri G. Tuttle, "Direct Objects in Salcha Athabaskan"; Linda Uyechi, "The Navajo Third Person Alternation and the Pronoun Incorporation Analysis"; and Muriel Saviile-Troike, "Development of the Inflected Verb in Navajo Child Language" (with an Appendix: Subset of Data from Four Navajo Children).

*Phonology.* Jeff Leer, "The Historical Evolution of the Stem Syllable in Gwich'in (Kutchin/Loucheux) Athabaskan"; and Joyce McDonough, "Epenthesis in Navajo."

*Semantics.* Andrej A. Kibrik, "Transitivity Decrease in Navajo and Athabaskan: Actor-Affecting Propositional Derivations"; Sally Midgette, "Lexical Aspect in Navajo: The Telic Property"; and MaryAnn Willie, "On the Expression of Modality in Navajo."

*Philosophy and Culture.* Martha Austin-Garrison, Bernice Casaus, Daniel McLaughlin & Clay Slate, "Diné Bizaad Yisohígíí: The Past, Present, and Future of Navajo Literacy"; Wayne Holm, "On the Role of 'YounganMorgan' in the Development of Navajo Literacy"; Oswald Werner, Martha Austin-Garrison & Kenneth Begishe, "On the Importance of 'Thought' in Navajo Philosophy"; and James Kari, "Names as Signs: the Distribution of 'Stream' and 'Mountain' in Alaskan Athabaskan Languages."

— Order from: Univ. of New Mexico Press, 1720 Lomas Blvd. NE, Albuquerque, NM 87131-1591 (tel: 505/277-4810; fax: 1-800-622-8667).]

**T'heek'ádn Ut'iin Yaaniidá' Qqniñ/Old-time Stories of the Scottie Creek People.** Stories told in Upper Tanana Athabaskan by Mary Tyone. Transcribed and edited by James Kari. Alaska Native Language Center, 1996. 87 pp. No price indicated. [Seventeen oral narratives, mainly traditional tales but also a few narratives of personal experience. Mrs. Tyone is well known in the Alaskan Athabaskan community for her remarkable linguistic abilities and the depth of her knowledge of Upper Tanana culture. This is the first collection of Upper Tanana stories in a bilingual format, and all of the texts are printed with interlinear translations. An introductory section describes the Upper Tanana writing system and notes dialect differences. — Order from: ANLC, Univ. of Alaska, P.O. Box 757680, Fairbanks, AK 99775-7680 (tel: 907/474-7874; fax: 907/474-6586; e-mail: fyanlp@aurora.alaska.edu).]

**Tłįchq Yatii Enjhtł'è: A Dogrib Dictionary.** Edited by Leslie Saxon & Mary Siemens. Dogrib Divisional Board of Education. 1996. 232 pp. No price indicated. [A revised and enlarged version

of the preliminary *Dogrib Dictionary* that appeared in 1992. This fine pedagogical dictionary reflects a community-wide language education effort in Rae-Edzo, NWT, and is linked to the Kw'atindee Bino Teacher Education Program. The main, Dogrib to English, section has approximately 6,500 entries (verbs are cited in 3rd person forms, possessed nouns with 3rd person possessive prefix). There is also an English to Dogrib section and a 19-page introductory section with a grammatical information and an explanation of the orthography and of the decisions made regarding standardization. — Order from Dogrib Divisional Board of Education, Bag 1, Rae-Edzo, NT X0E 0Y0, Canada (tel: 403/371-3026; fax: 403/371-3053).]

**A Blackfoot Language Study: a special study of the Blackfoot Language on the Blackfeet Indian Reservation, 1932-1996.**

Jack Holterman. Piegan Institute, 1996. 208 pp. \$50 (limited first edition). [A collection of linguistic notes and pedagogical materials collected by a long-time avocational scholar over the course of 60 years.

The materials have been organized and edited by the staff of the Piegan Institute, a private non-profit organization founded by Blackfeet tribal members and dedicated to researching, promoting and preserving the Blackfoot language. A dictionary is included, and the book is indexed.

Holterman writes at the beginning of the book: "I have spent a good deal of my life making myself a nuisance among the Southern Piegans, begging them 'How do you say this?' 'How do you say that?' This [book] is my way of saying 'Thanks for your patience.' Sadly, though, I must add that many who helped me have long since gone to the Great Spirit."

— Order from: Piegan Institute, P.O. Box 909, Browning, MT 59417 (tel: 406/338-7740). All proceeds go to support the Institute's Blackfoot Language Immersion Schools on the Blackfeet Reservation.]

**Documentos sobre lenguas aborígenes de Colombia del archivo de Paul Rivet. Vol. 1: Lenguas de la Amazonía colombiana.**

Series edited by Jon Landaburu; volume coordinated by Ana María Ospina Fuentes Documentales, Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA), Santa Fe de Bogotá, 1996. 657 pp. Price not indicated. [Inaugurating a series that will be devoted to publishing manuscript sources on Colombian Indian languages, this volume contains 20 vocabularies (collected by various hands in the 1920s and 1930s) from the Paul Rivet archives in the Musée de l'Homme, Paris. Rivet (1876-1958), the leading South American ethnologist and linguist of his generation, built up this collection largely for his own pioneering classificatory work, and little of it has been published before.

In addition to the data (each vocabulary is published in full, in the original order, with editorial remarks on the physical characteristics of the manuscript), supplementary essays provide commentary on the data and, where possible, comparisons to data collected in recent studies. Jon Landaburu provides an introduction, containing a full catalogue of the Rivet archives, which is followed by three other introductory essays: Carlos Alberto Uribe, "Entre el amor y el desamor: Paul Rivet en Colombia"; María Emilia Montes, "Introducción a las lenguas de la Región Amazónica colombiana"; and Priscila Faulhaber, "El itinerario del padre Constant Tastevin: entre la religión y la etnología."

Vocabularies include: *Andoke* (Fr. Constant Tastevin); *Bora* (César Uribe Piedrahita, Robert de Wavrin); *Cabuyari & Teiuana* (Uribe Piedrahita); *Cambeua* (Tastevin); *Carapana* (de Wavrin); *Carijona* (de Wavrin, Tastevin, Uribe Piedrahita); *Cocama* (Uribe Piedrahita); *Curetú* (Tastevin); *Guarú* (Bartolomé de Iguualada); *Macuna* (Tastevin); *Muinane* (Tastevin); *Uitoto* (Tastevin); *Yucuna* (Tastevin); *Uitoto-Carijona-Tanimuca-Curetú-Cocama* (Tastevin); and *Yacuna-Uri-Ticuna* (Tastevin). The commentators include: Landaburu (Andoke); Rosa Alicia Escobar (Bora); Camilo Robayo (Carijona); Consuelo Vengoechea (Muiname); Natalia Eraso (Tanimuca); and María Emilia Montes (Ticuna).

Appendices outline the phonetic orthographies used by Rivet and his collaborators, and provide a glossary of the terms in *Língua Geral* (the Tupi-based lingua franca of Amazonia) that occur in Father Tastevin's manuscripts. A fold-out map of southern Colombia locates the groups whose languages are documented in the volume.

— Order from: CCELA, Universidad de los Andes, Apartado Aéreo 4976, Bogotá, Colombia (fax: +284-1890; e-mail: ccela@cdcnet.uniandes.edu.co).]

**Tonología de la lengua ticuna (Amacayacu).** María Emilia Montes.

*Lenguas Aborígenes de Columbia, Descripciones 9.* Centro Colombiano de Estudios de Lenguas Aborígenes (CCELA), Universidad de los Andes, 1996. 200 pp. No price indicated. [An autosegmental analysis of the tonal system of Ticuna, a language isolate of Amazonian Brazil and Colombia, with further chapters on phonological processes in morphology and on the interrelationship between intonation, discourse structures, and tonal phonology. — Order from: CCELA, Universidad de los Andes, Apartado Aéreo 4976, Bogotá, Colombia (fax: +284-1890; e-mail: ccela@cdcnet.uniandes.edu.co).]

**A Reference Grammar of Warao.** Andrés Romero-Figeroa.

*LINCOM Studies in Native American Linguistics 6*, 1996. 150 pp. \$45 (DM 68.-). [A typologically-oriented reference grammar of Warao, a language isolate of the Amazon-Orinoco Basin of Venezuela, based on the author's 20 years of research. Chapters cover syntax, morphology, phonology, and speech styles. — Order from: LINCOM Europa, P.O. Box 1316, D-85703 Unterschleissheim/München, Germany (lincom.europa@t-online.de).]

**New from SIL**

***Diccionario Pocomam-Español.*** Edited by Carolina McArthur & Ricardo McArthur. SIL, Central America Branch, 1995. 234 pp. \$15. [Based on the work of Raymond Zinn, who lived in San Luis Jilotepeque, Jalapa, from 1964 to 1968. Contains approximately 1,800 words. — Order from: Distribution Dept., GU-277, PO Box 661447, Miami Springs, FL 33266.]

**Books from Mayan Publishers**

• **Yax Te' Press:**

***Diccionario Akateko-Español.*** Compiled by José Juan & Domingo Andrés. 1996. 238 pp. \$19.95. [A dictionary of the Mayan language spoken by 40,000 people in the municipios of San Miguel Acatán and San

Rafael La Independencia, Huehuetenango, Guatemala, and 15,000 more in diaspora in the U.S., Canada, and Mexico. Each entry gives the Spanish equivalent, grammatical information, variants, synonyms, and a sentence exemplifying usage. Compiled at the Proyecto Lingüístico Francisco Marroquín in Antigua, Guatemala.]

*Sb'eyb'al Jun Naq Maya' Q'anjob'al.* Gaspar Pedro González. 1996. 391 pp. \$19.95. [The original Q'anjob'al and Spanish versions of A Mayan Life (see *SSILA Newsletter*, July 1996, p.13).]

• **Proyecto Lingüístico Francisco Marroquín:**

*Gramáticas.* 1993. 150+ pp. \$9.95 each. [Practical grammars written by Mayan linguists. Available for Achi, Ch'orti', Kaqchikel, and Mam.]

*Diccionario Mam-Español.* 1986. 513 pp. \$14.95.

*Diccionario Tz'utujil-Español.* Juan Felipe Dayley (redaccion general), Francisco Perez Mendoza, & Miguel Hernandez Mendoza. 1996. 703 pp. \$19.95. [With Spanish-Tz'utujil glossary.]

• **Cholsamaj:**

*Autonomía de los idiomas mayas: historia e identidad.* Nora C. England. 1994. 168 pp. \$9.75. [The characteristics of Mayan languages, their history, linguistic change, and language contact phenomena.]

*Maya' chii': los idiomas mayas de Guatemala.* Oxlajuuj Keej Maya' Ajtz'ib'. 1993. 147 pp. \$8.75. [Introduction to the study of Mayan languages, their grammar, literature, and social situation.]

*Manuales de redacción.* 1994. 166+ pp. \$9.95 each. [Nontechnical grammars. Current official orthography, phonology, word classes, morphology, syntax of the phrase and sentence; lexicographical questions. Available for Achi, Kaqchikel, K'ichee', Poqomam, and Q'anjob'al.]

— Any of the above may be ordered from: Yax Te' Press, 3520 Coolheights Dr., Rancho Palos Verdes, CA 90275-6231 (tel: 310/377-8763). Add \$3 per order for postage. Ask for full list of publications available.

**Códices Mexicanos**

A set of facsimile reproductions of the most significant extant Mexican codices, published by the University of Oklahoma Press for the Fondo de Cultura Económica, Mexico:

*Códice de Xicotepec.* With commentary by Guy Stresser-Péan. 2 volume set. Codex: 28 screenfold pages, 10 x 7. Commentary: 212 pp. \$85.99. [A post-Columbian codex covering the period 1431-1533 in Texcoco and the central-southern area of the Valley of Mexico, discovered in 1992 in the Nahua and Totonac region of Huauchinango-Xicotepec.]

*Códice Borgia.* With commentary by Ferdinand Anders, Maarten Jansen, and Luis Reyes García. 2-volume set. Codex: 39 screenfold pages, 121/4 x 121/4. Commentary: 394 pp. \$155.99. [A rare pre-Columbian codex, housed in the Vatican Library, showing different aspects of the tonalpohualli, the 260-day divination calendar. It is an important source for the understanding of Central Mexican gods and temple ritual.]

*Códice Borbonico.* With commentary by Ferdinand Anders, Maarten Jansen, and Luis Reyes García. 2-volume set. Codex: 36 screenfold pages, 181/4 x 173/4. Commentary: 251 pp. \$179.99. [A codex produced in the southern valley of Mexico in the early colonial period, housed in the French National Library, containing a divinatory calendar.]

*Códice Zouche-Nuttall.* With commentary by Ferdinand Anders, Maarten Jansen, and Gabina Aurora Pérez Jiménez. 2-volume set. Codex: 47 screenfold pages, 113/4 x 111/2. Commentary: 256 pp. \$155.99. [A pre-Columbian codex from Oaxaca, housed in the British Museum. It depicts the births, alliances, and conquests of several Mixtec rulers, and contains a number of hieroglyphs for places and personal names.]

*Códice Azoyu 1: El Reino de Tlachinollan.* With commentary by Constanza Vega Sosa. 2-volume set. Codex: 49 screenfold pages, 93/4 x 91/2. Commentary: 144 pp. \$99.99. [Produced in Guerrero during the 16th century, this codex is a pictorial history of the Tlapanec Kingdom of Tlachinollan during the period 1300-1565, accompanied by explanatory Nahuatl texts.]

— Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069-8218 (tel: 1-800-627-7377; fax: 1-800-735-0476).]

**BRIEF MENTION**

**Language and the Cognitive Construal of the World.** Edited by John R. Taylor & Robert E. MacLaury. Mouton de Gruyter, 1995. 407 pp. [A collection of papers that explore the manner in which speakers conceptualize a situation for the purpose of its linguistic encoding. Contains: Janc H. Hill & Robert E. MacLaury, "The Terror of Montezuma: Aztec History, Vantage Theory, and the Category of 'Person'."]

**Changing Meanings, Changing Functions: Papers Relating to Grammaticalization in Creole Languages.** Edited by Philip Baker & Anand Sycia. Westminister Creolistics Series 2, University of Westminister Press, 1996. [Contains: Anthony P. Grant, "The Evolution of Functional Categories in Grand Ronde Chinook Jargon: Ethnolinguistic and Grammatical Considerations", pp. 225-242.]

**The Whorf Theory Complex: A Critical Reconstruction.** Penny Lee. Studies in the History of the Language Sciences 81, John Benjamins, 1996. 324 pp. [Most discussion of Whorf's ideas has been limited to what has been called 'the Sapir-Whorf hypothesis'. L. attempts to situate the linguistic relativity principle in the scope and detail of Whorf's entire theory complex.]

**Content, Expression and Structure: Studies in Danish Functional Grammar.** Edited by E. Engberg-Pedersen, M. Fortescue, P. Harder, L. Heltoft, & L. Falster Jakobsen. Studies in Language Companion Series 29, John Benjamins, 1996. [Contains: Søren Wichmann, "The Degrammaticalization of Agentivity in Tlapanec", pp. 343-360.]

**IN CURRENT PERIODICALS**

**American Indian Quarterly** [U of Nebraska Press, PO Box 880520, Lincoln, NB 68588-0520]

19.3 (Summer 1995):

Denise Low, "Contemporary Reinvention of Chief Seattle: Variant Texts of Chief Seattle's 1854 Speech" (407-421) [L. traces the transformation of Seattle's text from an oration delivered on a specific historical occasion to the generic nature writing of "The Earth is Precious."]

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

38.2 (Summer 1996):

Alexis Manaster Ramer, "Sapir's Classifications: Haida and the Other Na-Dene Languages" (179-215) [M.R. reexamines Sapir's 1915 proposal that Haida is related to Athabaskan and Tlingit, together with critiques of the proposal by Krauss, Levine, and Jacobsen, as well as Greenberg's defense of it. Although there are mistakes in Sapir's arguments, significant amounts of data have been ignored in the debate and the question must remain open until further work is done.]

Emanuel J. Drechsel, "An Integrated Vocabulary of Mobilian Jargon, a Native American Pidgin of the Mississippi Valley" (248-354) [An inventory of about 1,250 lexical items attested between 1700 and 1950 in MJ, a pidgin that was used in the lower Mississippi River Valley. Possibly dating from pre-European times, MJ is based on Choctaw, Chickasaw and other Muskogean languages, and where possible D. identifies the source of MJ forms.]

Stephen O. Murray, "Historical Truths and Partisan Misrepresentations" (355-360) [A reply to Hockett's review of M.'s *Theory Groups and the Study of Language in North America: A Social History*, which appeared in *Anthropological Linguistics* 37:379-87 (1995).]

**Boletim do Museu Paraense Emilio Goeldi, Serie de Antropologia** [Museu Goeldi, Av. Magalhães Barata 376, CP 399, 66.040 Belém, Pará, BRAZIL]

10.2 (1994) [appeared August 1996]:

Luiz C. Borges, "O Nheengatú na construção de uma identidade amazônica" (107-135) [Nheengatú (*língua geral*), a lingua franca based on Tupi-namba, arose in Brazil during the 17th and 18th centuries in association with Portuguese colonial expansion.]

Alexandra Y. Aikhenvald, "Classe nominal e gênero nas línguas Aruák" (137-259) [A synchronic typology of noun classification and gender in 28 Arawakan languages, together with a tentative scheme for the historical development of classifiers in Arawakan.]

Diana Green, "O sistema numérico de língua Palikúr" (261-303) [The numeral system of a Maipuran Arawakan language of northern Brazil, including a discussion of the function of numerals in the classification and gender system.]

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

7.2 (1996):

Kumiko Ichihashi-Nakayama, "The 'Applicative' in Hualapai: Its Functions and Meanings" (227-239) [In Hualapai (Upland Yuman) applicatives derived from active verb roots have a typical "applicative" meaning (benefactive, recipient, goal), but those derived from non-active roots are causative. I.-N. argues that the construction introduces a non-specific "extrinsic participant" whose role is determined by the semantic features of the verb root.]

**Contemporary Linguistics** [Dept of Linguistics, U of Chicago, 1010 E 59th St, Chicago, IL 60637]

2 (Spring 1996):

(*Special issue on Fox, edited by Amy Dahlstrom*)

Amy Dahlstrom, "Introduction" (v-ix) [The papers in this volume grew out of a class that D. offered in 1992-93.]

Gregory D. S. Anderson, "'Animacy' in Fox: On the Motivation for animate/Hierarchical Alignment" (1-21) [The grammatical encoding

of animacy, and the scalar ranking of actors into a "hierarchy", underlie the whole structure of Fox (and more generally, Algonquian) grammar. This may represent a distinct type of morphosyntactic alignment.]

Irene Appelbaum, "Aspect in Fox" (23-46) [Although several aspectual distinctions are grammatically encoded in Fox, aspect does not seem to constitute a well-defined system in the language.]

Amy Dahlstrom, "Affixes vs. Clitics in Fox" (47-57) [Two problematic forms that occur at the front of Fox verbs are compared to preverbs, proclitics, and inflectional affixes and found to be most easily classifiable with the last.]

Guy Dove, "Word Order, Discourse Function, and Fox Syntax" (59-68) [From an Autolexical standpoint, the grammar of Fox can be seen as largely determined by three factors: a relatively free syntax, a level of discourse-functional structure, and templatic facts organized in a "Surfotax" component.]

Syûgo Hotta, "Verb-verb Compounds in Fox" (69-84) [The multi-wordhood required by Fox PV-verb compounds is better handled by Sadock's Autolexical syntax than by Shibatani & Kageyama's model.]

Lynette Melnar, "Noun Incorporation in Fox" (85-101) [Neither Mithun's morphological analysis nor Mellow's GB approach provide fully satisfactory accounts of NI phenomena in Fox.]

Saeko Reynolds, "Remarks on *come* and *go* in Fox Narratives" (103-120) [An analysis of the deictic use of Fox motion verbs and preverbs, based on Kiyana's texts.]

*Text:* Alfred Kiyana, "Mosquito, Who Fasted Too Long and Became a Spirit" (121-130) [Fox text written by K. ca. 1912 in the Fox syllabary, edited and translated by Amy Dahlstrom.]

**Études/Inuit/Studies** [Pavillon Jean-Durand, U Laval, Québec G1K 7P4, Canada]

19.1 (1995):

Matt L. Granley, "The Malimiut of Northwest Alaska: A Study in Ethnonymy" (103-118) ['Malimiut' has variously designated a language group, a tribe, or (as currently) a dialect of Inupiaq spoken in the Norton Sound area.]

Jaypeetee Arnakak, "The Use of Demonstratives in the Baffin Island Dialects" (119-125) [The 12 demonstratives in Baffin Island Eskimo fall into one of two categories depending on whether the object is considered as a whole ("aggregative") or in its elements or aspects ("non-aggregative").]

19.2 (1995):

Michael Fortescue, "The Historical Source and Typological Position of Ergativity in Eskimo Languages" (61-76) [F. believes that recent "theory-internal" explanations of ergativity in the Eskimo languages should be informed from the outset by "such diachronic light as can be cast upon the matter." He presents a theory-free scenario for the development of parallelism between transitive verbs and possessed nominals in Eskimo, and also sketches the "rise and fall" of ergativity in Aleut.]

Kerry D. Feldman (with Ernie Norton), "*Nisqag* and *Napaqtuq*: Issues in Inupiaq Eskimo Life-Form Classification and Ethnoscience" (77-100) [F. & N. use Cecil Brown's theory of botanical and zoological life-forms as a heuristic device for examining issues in animal and plant classification among Inupiat in NW Alaska.]

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

62.2 (April 1996):

Joseph H. Greenberg, "In Defense of Amerind" (131-164) [A lengthy rebuttal to the five papers that appeared in *IJAL* in 1991-92 that were

critical of the methods and data G. employed in the classification of American Indian languages in *Language in the Americas* (1987).]

Gregory K. Iverson & Joseph C. Salmons, "Mixtec Prenasalization as Hypervoicing" (165-175) [While the voiced stops are phonetically prenasalized in many varieties of Mixtec, their relevant phonological characterization is that of plain voiced stops unspecified for prenasalization. Cross-linguistic support for this analysis is found in the phenomenon of "hypervoicing."]

Alexis Manaster-Ramer, "On Whorf's Law and Related Questions of Aztec Phonology and Etymology" (176-187) [M.R. proposes some extensions and amplifications of the Nahuatl development of /t/ from \*/t/ before \*/a/ (Whorf's Law), in particular some instances of \*/t/ > /t/ before \*/u/.]

Julian Granberry, "*Eba/Fara*: An Ethnolinguistic Note on Timucua Hand Use" (188-195) [In Timucua, an extinct isolate of North Florida, a word associated with positive meanings was used to designate the left hand, while a word associated with negative ones was used for the right hand, the opposite of the situation in most languages. De Bry's 16th century woodcuts appear to confirm an unusual preference for the left hand among the Timucua.]

Janic Rccs-Miller, "Morphological Adaptation of English Loanwords in Algonquian" (196-202) [The English words borrowed into Southern New England Algonquian during the 17th and 18th centuries show various degrees of morphological integration.]

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

25.2 (June 1996):

Cecil H. Brown, "Lexical Acculturation, Areal Diffusion, Lingua Francas, and Bilingualism" (261-282) [A second report on the research B. first described in *Current Anthropology* 35:95-118 (April 1994). Using a database of 292 languages ("Arctic to Tierra del Fuego") B. here focuses on the areal diffusion of native words for European objects and concepts. 80% of all sharing of such terms is among genetically related languages; otherwise terms tend to diffuse from a lingua franca such as Chinook Jargon or Quechua. Bilingualism plays an important role.]

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

14.1 (February 1996):

Geoffrey Nunberg, "Snowblind" (205-213) [A survey of recent citations in newspapers indicates that efforts by linguists to publicize the truth about the Eskimo 'snow' vocabulary have had some results. (A "Topic...Comment" column).]

14.2 (May 1996):

Peter Austin & Joan Bresnan, "Non-Configurationality in Australian Aboriginal Languages" (215-268) [The syntax of Warlpiri has led to two opposing models of non-configurationality, dual-structure and pronominal argument, the latter supported by Jelinek with Navajo data and by Baker with Mohawk data. Although Jelinek's hypothesis is widely accepted, A. & B. argue that evidence from Warlpiri and other Australian languages actually supports the dual-structure hypothesis.]

**Opción: Revista de Ciencias Humanas y Sociales** [Depto. de Ciencias Humanas, Fac. Experimental de Ciencias, Universidad del Zulia, Apdo. 526, Maracaibo 4001-A, VENEZUELA]

[Most of the papers noted below were originally presented in a symposium at the International Congress of Americanists in Stockholm, 1994.]

18 (Diciembre 1995):

Peter van Baarle, "Word Classes and Predication in Lokono Arawak" (5-28) [Arawak stative verbs (always intransitive) mark subject with the same enclitics used to mark object in transitive event verbs. Since some event verbs are intransitive, Arawak verbs thus show split intransitivity.]

Alexandra Y. Aikhenvald & Rute M. C. Amorim, "Warekena in Brazil" (29-44) [Warekena, a North Arawakan language spoken on the Xié River in Brazil, is a dialect of Baniwa, spoken in Venezuela. Adjacent Arawakan languages on the Xié River belong to the Içana-Uaupés subgroup, and there is reason to believe that "Old Warekena" did as well.]

Alain Fabre, "Lexical Similarities between Uru-Chipaya and Pano-Takanan Languages: Genetic Relationship or Areal Diffusion?" (45-73) [Using methods from Uralic and Indo-European studies, F. attempts to disentangle the history of language contact on the Bolivian altiplano, involving Uru-Chipaya, Pano-Takanan, Arawakan, Aymara, and Quechua.]

Lourdes Molero de Cabeza, "Evento y actantes en el relato guajiro" (87-105) [Semantic and pragmatic analysis of a Guajiro myth.]

19 (Abril 1996):

W. F. H. Adelaar, "La nasal velar en el aymara y en el jaqaru" (5-19) [A velar nasal phoneme is old in Aymara but only allophonic in Quechua. It is however possible that /ŋ/ could have been in complementary distribution with other nasals at some stage in the development of Proto-Aymara.]

José Alvarez, "Construcciones posesivas en guajiro" (21-44) [A description of the main possessive constructions of Guajiro.]

Harriet E. Manelis Klein, "An Overview of Negatives in Guaykuran" (45-66) [The morphosyntax and semantics of the marking of negation in Toba and other Guaykuran languages of the Gran Chaco.]

Antonio Augusto Souza Mello, "Genetic Affiliation of the Language of the Indians Aurê and Aurá" (67-81) [The language spoken by the two last survivors of an exterminated tribe of the State of Pará, Brazil, is very likely a member of subgroup VIII of Tupi-Guarani, and closest to Guajá.]

**Word** [International Linguistic Association, c/o T. S. Beardsley, Jr, Hispanic Society of America, 613 W 155th St, New York, NY 10032]

45.2 (August 1994):

Robert E. Longacre, "The Dynamics of Reported Dialogue in Narrative" (125-143) [L. claims that mention/non-mention of speech act participants is indexical of the intensity of participant interaction in dialogue. Data from Totonac *inter alia*.]

William Croft, "Semantic Universals in Classificatory Systems" (145-171) [Different semantic hierarchies are associated with the different types of classification—noun classes, numeral classifiers, possessive classifiers, and classifiers of spatial predication. Examples are drawn from a wide sample, including many American language families (Athabaskan, Carib, Eskimo, Hokan, Mayan, Siouan, Uto-Aztecan).]

Eunice V. Pike, "Tonal Contrast on the Word Level" (173-176) [A typology of languages in which tonal contrasts involve the word as a whole, not its component syllables. Carrier (Athabaskan) and Piapoco (Maipuran Arawakan) are discussed.]

45.3 (December 1994):

Michael D. Picone, "Lexicogenesis and Language Vitality" (261-268) [The creation of new lexical items can be a "defensive" response to the presence of a competing or dominating language and culture. P.'s examples are contemporary French and Malinche Mexicano (Nahuatl).]



## RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 57(3) through 57(4), September-October 1996:

**Kim, Hyong Joong.** Ph.D., U. of Victoria (Canada), 1995. *Korean and Lushootseed Salish from a Functional Perspective*. 140 pp. [K. compares Korean to Lushootseed Salish, using the theoretical framework of Simon C. Dik's Functional Grammar. The Korean data are from both native and non-native grammarians as well as K.'s own judgments as a native speaker. The Lushootseed data are from the fieldnotes and two grammars of Thomas Hess. Following the theoretical and grammatical discussion, a traditional narrative from both languages is provided with detailed analysis. DAI 57(4):1595-A.] [Order # DA NN-08316]

From earlier numbers of DAI and *Masters' Abstracts International* (MAI):

**Compton, Brian D.** Ph.D., U of British Columbia, 1993. *Upper North Wakashan and Southern Tsimshian Ethnobotany: The Knowledge and Usage of Plants and Fungi among the Oweekeno, Hanaksiala (Kitlope and Kemano), Haisla (Kitimat) and Kitasoo Peoples of the Central and North Coasts of British Columbia*. 549 pp. [The first comprehensive ethnobotanical study of Upper North Wakashan and Southern Tsimshian traditional cultures. Although the basic features of folk botanical nomenclature and categorization correspond in general with previous studies in the Pacific Northwest and elsewhere, some local features are notable. A general "plant" term is present in Upper North Wakashan, but lacking from Southern Tsimshian. A somewhat unusual "life-form complex" consisting of "berry bushes" and "berry bushes or any bush" is present in Southern Tsimshian, while a unique "fern" life-form is proposed for Oowekyala, Hanaksiala and Haisla. In general, a number of nomenclatural and categorization features are shared by all the study groups despite fundamental and extensive differences between the Wakashan and Tsimshian languages. These similarities have probably arisen from extensive and lengthy cultural contact between the groups. DAI 55(2): 261-B.] [Order # DA NN-85424]

**Landreau, John C.** Ph.D., Princeton U., 1995. *Translation and National Culture in the Writings of José María Arguedas*. 283 pp. [A study of the work of the Peruvian novelist and anthropologist J. M. Arguedas (1911-1969), who devoted himself to the utopian project of building a national culture in Peru on the basis of Quechua traditions and values. L. focuses on Arguedas' Spanish translations of Quechua oral traditions (especially the *huayno*), his articles on folklore, and his ethnographic essays. In L.'s view, the notion of "translation" legitimizes the "diglossic tensions" of Arguedas' work: the disparity between his rural, oral, Quechua-speaking origins and the urban, written, Spanish-speaking world his texts inhabit. Concretely, translation refers to Arguedas' active incorporation of aspects of Quechua orality into the form and language of written texts in Spanish. DAI 56(2):565-A.] [Order # DA 9519142]

**Siegl, Bernard C.** M.A., CSU-Fullerton, 1994. *The Cal-Ugrian Theory: An Assessment of a New Linguistic Classification*. 97 pp. [An assessment of Otto von Sadowsky's hypothesis of a link between Ob-Ugrian in western Siberia (Vogul and Ostyak) and California Penutian (specifically Wintuan and Miwok). S. examines structural similarities, phonemic inventories, grammatical correspondences, potential sound laws, glottochronology, and texts. He feels that these "confirm the significant relationship of these languages to each other" and that Sadowsky's hypothesis "deserves further investigation." MAI 32(6):1539] [Order # MA 1357262]

[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

### Fonts in Cyberspace

SIL's International Publishing Services department has placed a new resource on their Website: *Fonts in Cyberspace*, a guide to sources of fonts and accessories on the Internet. Included are links to sources of Roman fonts, non-Roman fonts, multilingual word processors, and keyboard utilities. The URL is <<http://www.sil.org/computing/fonts/>>. Comments and questions about this resource should be sent to <[fonts@sil.org](mailto:fonts@sil.org)>.

### Quechua on Peruvian Website

The homepage of the Peruvian Science Network (*Red Científica Peruana*) now comes equipped with a full Quechua translation. If you want some reading practice in Quechua, the RCP site can be visited at <[http://www.rcp.net.pe/rcp/q-rcp\\_net.html](http://www.rcp.net.pe/rcp/q-rcp_net.html)>. *RED CIENTIFICA PERUANA - INTERNET PERU aylluqa huurunmi pay hina ayllukunata mana qulqi maskhakkunata. Qallarinni llahtanchispi llank'ayta 2 pñchay disinbri killapi 1991 watapi ch'atarukuntahmi backbone de NSFman 1994 watapi, fibriru killapi.*

## LEARNING AIDS

*Published and "semi-published" teaching materials and tapes for American Indian languages are noted here as they come to our attention. A general file of Learning Aids for North American Languages, based largely on information printed in this column since its inception in 1988, is available at the SSILA Website (<http://cougar.ucdavis.edu/nas/SSILA/names.html>).*

### Navajo Update

- Irvy Goossen's *Navajo Made Easier* is out of print, and the tapes are no longer available.
- Garth Wilson, who teaches Navajo at San Juan Community College in Blanding, Utah, has published a conversational Navajo dictionary and textbook. The pocket-sized *Conversational Navajo Dictionary* (1989; \$14.95), with an accompanying audiotape Pronunciation Guide, contains over 5,500 of the most commonly used words illustrated with sample phrases, and is designed to meet the needs of both beginning students and native speakers. Among its features is a topical appendix with everyday cultural activities such as Foods, Family Relationships, Greetings and Farewells, In the Classroom, and Health Care Assessment. Also available is the *Conversational Navajo Workbook* (1995; \$24.95) and accompanying audiotape Pronunciation Model, an introduction to the Navajo language in 20 lessons. Grammatical concepts are introduced in simple terms in a conversational context. Wilson plans to make the *Workbook* available in an interactive CD-ROM for the Macintosh later this autumn. This version will include additional cultural stories and will be adapted to meet

the needs of elementary through adult non-native speakers. — Order from: Garth Wilson, Conversational Navajo Publications, Pinion Ridge Rd. 7-11, Blanding, UT 84511 (tel: 1-800-574-3217; e-mail gwilson@sanjuan.ccu.edu). The shipping charge is \$2 per book.

**Micmac Update**

• New SSILA member Bill Scott reports: "I called the Univ. of Manitoba regarding the Micmac grammar noted in the Learning Aids list (*The Micmac Grammar of Father Pacifique*, Algonquian & Iroquoian Linguistics, Memoir 7, 1990.), and the woman who answered said that it was out of stock as of a month ago. She said that maybe writing letters of interest would generate enough support for another printing." Letters can be addressed to: Linguistics Dept., Univ. of Manitoba, Winnipeg, Manitoba, CANADA R3T 2N2.

**NEW MEMBERS/NEW ADDRESSES**

[Although the Society's *Membership Directory* appears once a year (the 1996 edition appeared in February) the *Newsletter* lists new members and changes of address—including electronic mail address—every quarter. Please note that these lists are not cumulative from issue to issue. The electronic version of the *Membership Directory*, available at the SSILA Website, is kept current.]

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 Whitman, Bob ..... whitman@eece.unm.edu

**Athabaskan Languages Conference.** Meets annually at various locations. The 1997 meeting will be held at the U of Oregon, Eugene, in May or early June. Contact: Chad Thompson, English & Linguistics, IPFW, Ft. Wayne, IN 46805 (e-mail: thompsoc@cvax.ipfw.indiana.edu).

**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; e-mail: djmcl@aol.com).

ALGONQUIAN/IROQUOIAN

**Algonquian Conference.** Interdisciplinary. Meets annually during the last weekend in October. The 1996 (28th) conference will be held October 25-27 at the U of Toronto. Organizer: Deborah James, Division of Humanities, Univ. of Toronto, Scarborough Campus, Scarborough, Ontario M1C 1A4, Canada (james@lalc.scar.utoronto.ca).

**Papers of the Algonquian Conference.** Current issue: vol. 26 (Winnipeg, 1994), \$48. Back issues available: vols. 8, 12, and 16, \$24 each; vols. 21, 22, and 23, \$32 each; and vol. 25 (including a separate index to the series), \$48. The 24th Conference (1992) is out of print. Prepaid personal orders are discounted at \$18, \$24, and \$36. Write: Algonquian Conference, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (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, Native Studies, Argue 532, U of Manitoba, Winnipeg, Canada R3T 2N2 (e-mail: jnichol@ccm.umanitoba.ca).

NORTHWEST

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 1996 meeting (the 31st) was held at UBC [see News from Regional Groups above]. The 1997 Conference will be held on the Lower Elwha Indian Reservation and at Peninsula Community College, Port Angeles, WA, August 7-9, 1997. Organizer: Tim Montler, Dept. of English, U of North Texas, N.T.Box 13827, Denton, TX 76203 (montler@unt.edu).

CALIFORNIA/OREGON

**California Indian Conference.** Interdisciplinary. Meets annually in the fall. The 1996 meeting was held in Berkeley, October 18-19. Contact: Barbara Takiguchi, Phoebe Apperson Hearst Museum of Anthropology, UC-Berkeley, Berkeley, CA 94720 (shop@montu.berkeley.edu).

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in June or early July. The 1997 meeting will take place at UC-Davis in mid-June (date to be set). Contact: Victor Golla, Anthropology, UC-Davis, Davis, CA 95616 (vkgolla@ucdavis.edu).

**Proceedings of the Hokan-Penutian Workshop.** Four volumes in print: 1988 (\$8), 1989 (\$6.50), 1993 (\$16), and 1994-95 (\$14). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order 1993 and 1994-95 volumes from: SCOIL, Dept of Linguistics, UC-Berkeley, CA 94720. Prices postpaid.

**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.

**Native California Network.** Clearinghouse for private and public funding of various activities in support of the preservation of Native California languages and cultures. Contact: Mary Bates Abbott, NCN, 1670 Bloomfield Rd, Sebastopol, CA 95472 (tel: 707/823-7553).

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.

**J. P. Harrington Conference.** Conference and newsletter, focusing on the linguistic and ethnographic notes of John P. Harrington (1884-1961). Next meeting: UC-Davis, mid-June, 1997. Contact: Martha Macri or Victor Golla, Anthropology, UC-Davis, Davis, CA 95616 (e-mail: mjmacri@ucdavis.edu, vkgolla@ucdavis.edu).

ESKIMO-ALEUT/ATHABASKAN

**Inuit Studies Conference.** The 10th conference was held August 15-18, 1996, on the campus of the Memorial University of Newfoundland. Contact: Dr. Irene Mazurkewich, Dept. of Linguistics, Memorial Univ., St. John's, Newfoundland A1B 3X9, CANADA (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).

## PLAINS/SOUTHEAST

**Conference on Siouan and Caddoan Languages.** 1996 meeting was held June 14-15, in Billings, Montana.

**Muskogean-Oklahoma Linguistics Conference.** Most recent meeting 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 in the Plains states, usually with sessions devoted to American Indian languages. 1996 meeting: U of Kansas, Lawrence, Nov. 1-2, with special focus on endangered languages. Contact: Clifton Pye, Linguistics, KU, Lawrence, KS 66045 (e-mail: pyersqr@ukans.edu).

## SOUTHWEST/MEXICO

**Encuentro de Lingüística en el Noroeste.** General linguistics conference, with strong emphasis on studies of the indigenous languages of N Mexico and the adjacent US. Next meeting: Hermosillo, Sonora, Nov. 20-22, 1996. Featured speakers: Una Canger, Bernard Comrie, Helen Contreras, and James Harris. Contact: IV Encuentro de Lingüística en el Noroeste, Apartado Postal 793, Universidad de Sonora, Hermosillo, Sonora, 83000 México (fax: 91-62-13-52-91; e-mail: linguist@fisica.uson.mx).

**Friends of Uto-Aztecan.** Linguistics. Meets annually in the summer. The 1996 meeting was held August 8-9 in Salt Lake City, Utah. Contact: John McLaughlin, English, Utah State U, Logan UT 84322 (e-mail: famclaug@writectr.usu.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, Cuidad 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. 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 in March (Mixtec Gateway) on all aspects of the life of the Mixtec people of Oaxaca, with special focus on the Mixtec codices. Contact: Nancy P. Troike, P.O. Box 5587, Austin, TX 78763-5587 (tel: 512/452-1537).

## MAYAN

**Mayan Languages Conference (Taller de Lingüística Maya).** Meets in June or early July, usually annually.

**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).

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

**Intensive Yucatec Course.** A four-week intensive language course in Yucatec Maya is offered on the U of North Carolina campus, Chapel Hill, followed by 2 weeks in Yucatan with Maya-speaking families in order to practice language skills. Usually mid-June through July. Contact: Duke U/UNC Program in Latin American Studies, 223 East Franklin Street, CB 3205, Chapel Hill, NC 27599-3205 (tel: 919/962-2414; smujica@gibbs.oit.unc.edu).

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

**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: P. O. Box 101703, Fort Worth, TX 76109.

## GENERAL LATIN AMERICA

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

**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 49th International Congress of Americanists will be held in Quito, Ecuador, July 7-11, 1997. For general information, contact: 49.ICA-1997, PUCE, Apdo. Postal 17-01-2184, Quito, ECUADOR (fax: (593 2) 567-117; e-mail: ica49@puce.edu.ec).

**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  
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For further information visit the SSILA Website:  
<http://cougar.ucdavis.edu/nas/SSILA/SSILA.html>