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CONTENTS

SSILA Business 1
 Obituaries 3
 News and Announcements 4
 Review & Comment: *Penguins, Welshmen, and Indians* 6
 Media Watch 8
 News from Regional Groups 10
 Recent Publications 11
 In Current Periodicals 14
 Recent Dissertations and Theses 15
 New Members/New Addresses 16
 Regional Networks 17

SSILA BUSINESS

SSILA Incorporated, Tax-Exempt

SSILA was legally incorporated as a non-profit corporation in the State of California on September 12, 1997, and we subsequently received notification from the California Franchise Tax Board that we qualify as an Educational/Literary organization under the state tax code and are exempt from state franchise or income tax. We are now seeking formal exemption from US federal income tax as a non profit organization.

1997 SSILA Elections

The 1997 nominations committee (Karen M. Booker, Chair; Douglas Parks; and Laurel Watkins) has presented the following slate of candidates for the SSILA annual elections:

- Vice President (1998) & President Elect for 1999: **Karl V. Teeter**
- Secretary/Treasurer (1998): **Victor Golla**
- Member of the Executive Committee (1998-2000): **Michael Foster**
- Member of the Nominating Committee (1998-2000):
Anthony Mattina; Patricia Shaw

Ballots are being distributed with this issue of the SSILA Newsletter. To be counted, completed ballots must reach the Secretary-Treasurer by Friday, January 2, 1998.

SSILA Travel Award

The SSILA Travel Committee has awarded a small stipend to **Marcia Damaso Vieira** (São Paulo, Brazil) to partially reimburse her travel expenses to the Summer Meeting, where she gave a paper on "Mbya Guarani Long-distance Anaphora."

Some money remains in the Travel Award fund, and the SSILA Travel Committee welcomes inquiries from members (especially those residing outside the US and Canada) who are in need of support for travel to this winter's Annual Meeting. The Committee will review all applications with care. Contact: *Andrew Hofling*, Chair, SSILA Travel Committee, Dept. of Anthropology, MC 4502, Southern Illinois Univ., Carbondale, IL 62901-4502 (e-mail: ahofling@siu.edu). Other members of the Committee are *Kathryn Josseland* (Florida State U) and *Spike Gildea* (Rice U).

1997 donations specially earmarked for the Travel Award fund have so far totaled approximately \$250. Although this amount is supplemented by an appropriation from the Society's general fund, contributions that are specifically designated for the Travel Award are the best way of assuring that the Society can continue to help scholars who need financial support to attend our meetings. Your generosity will be greatly appreciated.

Schedule for the New York Meeting

Seventy-nine papers—an all-time record—are scheduled for presentation at the 1997-8 winter meeting of SSILA, which is being held jointly with the Annual Meeting of the Linguistic Society of America, Grand Hyatt Hotel, New York City, January 8-11, 1998. Ten sessions are on the program, two in each half-day from Friday morning through Sunday morning. (The Saturday afternoon sessions are abbreviated to allow participants to attend the LSA Presidential Address from 2 to 3:30 pm.) The SSILA Annual Business Meeting will be held on Saturday from 5 to 6 p.m.

Friday Morning, January 9: 9 am - Noon

Session A: *Phonetics and phonology/Prosody and accentology*

David Holsinger, "Tone and Ballistic Stress in Ojiltán Chinantec"; **Matthew Gordon**, "The Navajo D-Effect as a Non-Neutralizing Process"; **Jeffrey Rasch**, "Vowel Reduction, Vowel Loss, and Syllable Structure Alternation in Yaitepec Chatino"; **Petronilla da Silva Tavares**, "Assimilation and Dissimilation in Wayana (Cariban)"; **Cristiane Cunha de Oliveira**, "Vowel Harmony in Baré"; **Timothy Montler**, "Klallam Vowels"; **Nora Aion**, "Moraic Inconsistency in Nootka"; **Anthony C. Woodbury**, "Against Multiword Intonational Units in Central Alaskan Yup'ik"; and **Wallace Chafe**, "Morphological and Discourse Determinants of Pitch in Seneca."

Session B: *Syntax*

Catherine Rudin, "Clauses and Other DPs in Omaha-Ponca"; **John A. Dunn**, "Some Coast Tsimshian DPs?"; **Paul D. Kroeber**, "Some Types of Adverbial Expression in Thompson River Salish"; **Judith Aissen**, "Agent, Focus and Inverse in Tzotzil"; **Frank R. Trechsel**, "A CCG Account of Tzotzil Pied-Piping"; **Clifton Pye**, "Constraining Zoque Verb Compounds"; **Eleanor M. Blain**, "The Structure of Nominal Clauses in Nêhiyawêwin (Plains Cree)"; **Willem J. de Reuse**, "Clause Conjoining in

Western Apache"; and **Toshihide Nakayama**, "Argument Choice in Nuu-Chah-Nulth [Nootka] Possessive Expressions."

Friday Afternoon, January 9: 2 pm - 5 pm

Session A: *Morphology/Syntax (South American Languages)*

Odile Renault-Lescure, "Tense and Aspect in Carib (Oriental Dialect, French Guiana): A Textual Approach"; **Marlene Socorro & José Alvarez**, "Denominal Verbs in Kari'ña (Cariban)"; **Elke Yncierte**, "Denominal Verbs in Panare (Cariban)"; **Raquel Guirardello**, "The Causative Construction in Trumai"; **Lucy Seki**, "Particles in Kamaurá, A Tupí-Guaraní Language"; **Eliane Camargo**, "Actancy: Double Structure in Cashinahua (Panoan)"; **Sergio Meira**, "Constituency, Quasi-Constituency and No Constituency in Tiriyó (Cariban)"; **Raimundo Medina**, "The Inflectional Complex in Yukpa (Cariban)"; and **Luciana Dourado**, "Postposition Incorporation in Panará."

Session B: *Discourse, texts/Lexicon*

M. Jill Brody & Louanna Furbee, "Mechanics of Intertextuality: Comparison of Tojolab'al Narratives"; **Christel Stolz**, "Couplet Parallelism in Informal Text Genre: Evidence from Yucatec Maya"; **Anna Berge**, "Discourse, Topic, and Switch-Reference in West Greenlandic"; **Shanley E. M. Allen**, "Linguistic Change in Inuktitut Narratives across Ages"; **Lawrence D. Kaplan**, "Compiling an Inuit Dictionary"; **Carrie J. Dyck**, "Accessing Dictionary Entries in Polysynthetic Languages"; **Dale Kinkade**, "Coping with a New World: The Use of Lexical Suffixes to Create New Vocabulary in Columbian Salish"; **Jane H. Hill & Kenneth C. Hill**, "Culture Influencing Language: Plurals of Hopi Kin Terms in Comparative Uto-Aztecan Perspective"; and **Thomas H. Stolz**, "Grammatical Borrowing in Amerindian and Sundry Languages: Recurrent Patterns of Socially Induced Grammatical Borrowing"

Saturday Morning, January 10: 9 am - Noon

Session A: *Historical and comparative*

Scott DeLancey, "Stem Alternations and Conjugation Classes in Klamath"; **Catherine A. Callaghan**, "More Evidence for Yok-Utian: A Re-analysis of the Dixon-Kroeber Sets"; **Marie Lucie Tarpent & Daythal Kendall**, "On the Relationship between Takelma and Kalapuyan: Another Look at 'Takelman'"; **David Beck**, "Grammatical Convergence and the Genesis of Diversity in the Northwest Coast Sprachbund"; **William H. Jacobsen, Jr.**, "The Earliest Makah Vocabulary"; **Jie Zhang**, "On Stem Shape Diachrony from Proto-Athabaskan to Navajo"; **Ives Goddard**, "The Sources of Plural Markers in Arapaho and Cheyenne"; **Laurel J. Watkins**, "The Grammaticalization of 'Come' and 'Carry Away' in Kiowa"; and **Marianne Mithun**, "The Reordering of Morphemes."

Session B: *Endangered languages of the Bolivian Amazon/Prosody*

Colette Grinevald et al., "Endangered Languages of the Bolivian Amazon: A View from the Field"; **Colette Grinevald**, "Movima Classifiers: A Mixed System of Semantic and Phonological Classification"; **Hebe Gonzalez**, "Phonetic Aspects of Araona"; **Antoine Guillaume**, "Phonetic Aspects of Cavineno"; **Megan Crowhurst**, "Phonological Differences between Guaraní-Ava and Guaraní (Tupí-Guaraní)"; **Eugene Buckley**, "Prosodic Word Structure in Kashaya Reduplication"; **Elsa Gomez-Imbert**, "Prosodic Structure and Segmental Processes in Barasana (Eastern Tucanoan)"; **Bruna Franchetto**, "Prosody and Dialect Distinctions in the Upper Xingu Carib Language"; and **José Alvarez**, "Present Tense Allomorphy and Metrical Stress in Kari'ña (Cariban)."

Saturday Afternoon, January 10: 3:40 pm - 5 pm

Session A: *Historical and comparative*

Anthony F. Buccini & Amy Dahlstrom, "The Sources of Delaware Pidgin Syntax: Imposition, Selection, and Accommodation in the Devel-

opment of an Early North American Contact Language"; **John Fought**, "Cholan Pronouns, Mayan Subgrouping, and Methods of Reconstruction"; **Victor Golla**, "An Old Borrowing for 'Copper, Knife' in North America"; and **Robert L. Rankin**, "Siouan, Yuchi and the Question of Grammatical Evidence for Genetic Relationship."

Session B: *Varia*

Terry Malone, "Pitch-Accent in Chimila (Chibchan)"; **Rosemary Beam de Azcona**, "Concomitants of Tone in Coatlán/Loxicha Zapotec"; **Melissa Axelrod & Jule Gómez de García**, "Consequences of Rhetorical Strategies for Learnability in Apachean Languages"; and **Diane C. Clark**, "The Role of Education in Language Survival: Navajo Students Speak from Experience."

Saturday Afternoon, January 10: 5 pm - 6 pm

SSILA Annual Business Meeting

Sunday Morning, January 11: 9 am - Noon

Session A: *Morphology and varia*

Matthew S. Dryer, "Preverbs in Kutenai"; **Lucy Thomason & Sarah Thomason**, "Stem Class and Pluralization in Montana Salish"; **Ivy Doak**, "Nontopic Ergative Constructions in Coeur d'Alene Discourse"; **Christopher Culy**, "Death of a Takelma Applicative"; **Randolph Graczyk**, "What We Can Learn from the 19th Century Jesuit Crow Language Materials"; **John O'Meara**, "Agentive Nominalization in Severn Ojibwe"; **Timothy J. Thornes**, "Transitivity Operators in Northern Paiute—Their Function and Development"; and **David L. Shaul**, "Perspectives in Hopi Linguistic Prehistory."

Session B: *Grammatical change/Morphology and varia*

James Copeland, "Lexical and Grammatical Reflexes of *ma 'hand' in Tarahumara"; **Spike Gildea**, "Innovative and Imperfective Aspects in some Cariban Languages"; **Rusty Barrett**, "Directional Clitics and Spatial Relationships in Sipakapense Maya"; **Richard A. Rhodes**, "The Loss of Passive in Sayula Popoluca"; **William J. Poser**, "Constraints on Source/Goal Co-Occurrence in Carrier"; **Veronica Grondona**, "Locative/Directional Verbal Morphemes and Valency Change in Mocoví"; **Jürgen Bohnemeyer**, "Aspect-Mood Marking in Yucatec Maya: A Non-Time-Relational Analysis"; **Mark Sicoli**, "Glottalization and Categories of Possession in Lachixio Zapotec"; and **Luis Oquendo**, "Is Japreria a Yukpa Dialect?"

CAIL Schedule (Washington, DC, November 1997)

The 36th *Conference on American Indian Languages*—the SSILA-sponsored sessions at the Annual Meeting of the American Anthropological Association—will have three sessions at this year's meeting in Washington, DC. These are:

Wednesday, November 19 - 4:15 pm-6:00 pm

Current Issues in the Study of the Native Languages of Middle and South America (Chair: **Harriet E. M. Klein**). Papers: **Serafin Coronel-Molina**, "Language Policy: Status Planning for the Quechua Language in Peru"; **Harriet E. M. Klein**, "Semantic Oppositions in Guaykuran Languages"; **J. Kathryn Josserand & Nicholas A. Hopkins**, "Complex Sentences in Chol (Mayan): Patterns of Subordination and Relativization"; **Charles A. Hovling**, "Case Marking and Voice in Maya Hieroglyphic Writing"; **Yukihiro Yumitani**, "Spanish Loanwords in Jemez"; **Arthur P. Sorensen**, "Overlooked Syllables in Syllabic Languages"; and **Eric P. Hamp**, "The Paradox of Correspondence as the Diagnostic Trait in Linguistic Inheritance."

Friday, November 21 - 1:45 pm-5:30 pm

The Meaning in the Performance of Native American Discourse (Chair: William C Sturtevant). Papers: Lynn A. Burley, "Narrative Devices in Hocak: Use and Function"; Sara A. Trechter, "Direct and Indirect Gender Deictics in Lakota"; Jane H. Hill & Kenneth C. Hill, "Quotatives in Discourse in Tatic Languages"; Robert P. Hamrick, "Integrating Morphosyntax and Discourse-Function in the Study of Parallelism, With Examples from Colonial Kaqchikel (Mayan)"; Robin A. Shoaps, "A Discourse-Based Study of Sakapultek (Mayan) Aspect"; Dale Kinkade, "Knowing What Isn't There: A Pentlatch Text"; Dell Hymes, "Verse Analysis: Unexpected Patterns"; Andie Diane Palmer, "Social Status and Lushootseed Clam Chowder"; Mary Catherine O'Connor, "What Bear Woman Felt: Seeking an Ethnopoetics of Point of View in Northern Pomo"; Sally McLendon, "Translation, Authenticity, Creativity, and Structure in William Benson's Creation Myth"; and William C. Nichols, "The Importance of Ethnopoetics in Anthropologies of Style: Evidence from Navajo Jokers."

Saturday, November 22 - 8:00 am-9:45 am

Learning to Speak a Mesoamerican Language: Recent Studies in the Acquisition of Gesture, Grammar, Conversation and Linguistic Identity (Organizer/Chair: Lourdes De León). Papers: Clifton Pye, "The Search for Causality in the Acquisition of Verbs"; Paula Gomez & Jose Luis Iturrioz, "The Development of the Category of Possession in Huichol"; John B. Haviland, "The Genesis of (Some) Gestures in Zincantan"; Penelope Brown, "Conversational Structure and Language Acquisition: The Role of Repetition in Tzeltal Adult and Child Speech"; Lourdes de León, "Talking to Children in Tzotzil (Mayan): A Case Study of Caregiver Input"; and Deborah Augsburger, "Why Juanito Doesn't Speak Zapotec: Studying Acquisition of Language and Culture in the Breach." *Discussant: John A Lucy.*

Saturday, November 22 - 6:15 pm-7:30 pm

CAIL Forum (Chair: Sally McLendon).

The full program of the AAA meeting can be accessed at the AAA website (www.ameranthassn.org).

OBITUARIES

Robert J. Franklin (1952-1997)

Rob Franklin, a dedicated linguist, anthropologist, and teacher, who worked with tireless devotion on behalf of the tribal rights of Native American peoples, died Sunday, August 17, 1997, from cancer, at the young age of 45. He is survived by his wife and partner in work, Pam Bunte.

Diagnosed with lymphoma in March, Rob managed to keep up with his duties as chair of the Anthropology Department at California State University-Dominguez Hills until the week before his death. He completed his summer NSF commitment on the Paiute language study (a part of the Numic project mentioned below). In addition, he was working with the local Gabrielino tribe to do preliminary work on their recognition petition. He was able to complete his part of that project as well.

Born in 1952, Rob received his Ph.D. from Indiana University in 1984 with a dissertation on Federal policy toward the San Juan

Southern Paiute Tribe. The following year he began teaching at CSU-Dominguez Hills. In addition to a number of joint papers on Southern Paiute anthropology and linguistics, Rob and his wife published *From the Sands to the Mountain: Change and Persistence in a Southern Paiute Community* (U. of Nebraska Press, 1987), summarizing the political and cultural development of the San Juan people in recent decades. They also edited and annotated the 209 Southern Paiute song texts that Sapir collected in 1910 from his Southern Paiute consultant, Tony Tillohash (published in 1994 in *The Collected Works of Edward Sapir*).

Rob's family and friends will always remember his enthusiasm for life, his wonderful cooking, and his love for Celtic music. In addition to his wife Pam, Rob leaves his daughters Rachel, Abigail and Rebecca, and his granddaughters Madeleine Grace Melcher and Eleanor Jane Martin. He is also survived by his parents, a brother, and a sister.

A memorial service was held on August 26, in Long Beach, California. Contributions can be made to the Native American Rights Fund, 1506 Broadway, Boulder, Colorado 80302. Contributors should write on their check that it is in memory of Robert Franklin.

— VG

John McLaughlin adds:

Rob spent over two decades doing linguistic and anthropological research in collaboration with his wife, Pam Bunte. Their major field commitment was to the San Juan Southern Paiutes, and Rob and Pam were responsible for much of the documentary effort that allowed the tribe to gain Federal recognition. They also worked with the Cambodian community in Los Angeles and assisted other Native American tribes in the Federal recognition process. At the time of his death, Rob had been a member of the Numic Comparative Lexicon team for three years, and was preparing a Southern Paiute dictionary and volume of texts. His fieldnotes on Southern Paiute will constitute a major resource for Numic studies for years to come.

MAJOR PUBLICATIONS IN AMERICAN INDIAN LINGUISTICS & ANTHROPOLOGY

1984. *The Role of Structure, Agency, and Communication in the Development of Federal Policy toward the San Juan Southern Paiute Tribe*. Ph.D. dissertation in Anthropology, Indiana University.

With Pamela Bunte:

1980. Southern Paiute Stress and Related Phenomena. In James Copeland & Philip Davis (eds.), *Seventh IACUS Forum*, 339-347. Columbia S.C., Hornbeam Press.

1987. *From the Sands to the Mountain: Change and Persistence in a Southern Paiute Community*. Lincoln: U of Nebraska Press.

1988. San Juan Southern Paiute Numerals and Mathematics. In William Shipley (ed.), *In Honor of Mary Haas: From the Haas Festival Conference on Native American Linguistics*, 15-36. Berlin: Mouton de Gruyter.

1994 (editors). Edward Sapir's Unpublished Southern Paiute Song Texts. In Regna Darnell & Judith Irvine (eds.), *The Collected Works of Edward Sapir IV: Ethnology*, 589-662. Berlin & New York: Mouton de Gruyter.

Robert R. Howren (1929-1997)

Robert Ray Howren, 68, died suddenly on Friday, September 5, 1997. He is survived by his wife, Phyllis Howren, two daughters, two stepsons, and three grandchildren.

A 1950 graduate of Wake Forest College, Howren went on to take an M.A. from the University of Connecticut in 1952 and a Ph.D. in Linguistics from Indiana University in 1958 with a dissertation on the dialectology of Louisville, Kentucky. During the early 1960s he did substantial work as a language trainer for the Peace Corps, and in 1960-61 was a Fulbright Lecturer in English Language and Literature at the University of Mandalay, Burma. He then joined the faculty of the University of Iowa, where he taught until 1976 and was the founding Chairman of the Department of Linguistics. In 1976 he joined the Department of Linguistics and Non-Western Languages at the University of North Carolina at Chapel Hill, serving as chair between 1976 and 1981. He retired in 1994.

Howren's distinguished career in linguistics was shared with his wife, Phyllis, with whom he collaborated on many articles and carried out joint research. His primary specialty was Canadian Athabaskan languages, and later Mayan. His fieldwork took him from the Dogrib village of Fort Rae in the Northwest Territories to the Mayan village of Xocen in Yucatan. His retirement years were devoted to the study of Yucatec Mayan, and he presented what was to be his last paper at a conference in Guadalajara in April, 1997.

Howren was also a dedicated sailplane pilot, known to his fellow pilots as "Dr. Bob." He returned from his final flight just minutes before his death at the Swan Creek Airport in North Carolina. Friends said that he emerged from his glider planning to go up again immediately.

After a short break, he returned to his plane, where he was seen putting on his parachute and getting ready to climb into the cockpit. A moment later another pilot noticed him lying beside his plane. Attempts to revive him were unsuccessful.

He was cremated and his ashes were scattered from the sky above Swan Creek on Friday, September 12, 1997.

Donations can be made to the Robert Howren Memorial Fellowship Fund, c/o Sharon Mujica, at the Yucatec Maya Language Program, Latin American Studies, 223 East Franklin, Campus Box 3205, UNC, Chapel Hill, NC 27599-3205. This fund will help support a graduate student in the study of Yucatec Maya.

—Phyllis Howren

SELECTED PUBLICATIONS IN ATHABASKAN LINGUISTICS

1968. Stem Phonology and Affix Phonology in Dogrib. Pp. 120-129 in B. J. Darden (ed.), *Papers from the Fourth Regional Meeting of the Chicago Linguistic Society*.
1971. A Formalization of the Athapaskan D-Effect. *IJAL* 37:96-113.
1975. Some Isoglosses in Mackenzie-Drainage Athapaskan: First Steps toward a Subgrouping. Pp. 577-618 in A. Clark (ed.), *National Museum of Man, Mercury Series, Canadian Ethnology Service Paper 27*.
1979. The Phonology of Rae Dogrib. Pp. 7-40 in Contributions to Canadian Linguistics. *National Museum of Man, Mercury Series, Canadian Ethnology Service Paper 50*.

NEWS AND ANNOUNCEMENTS

Research Center for Linguistic Typology in Australia

The *Research Centre for Linguistic Typology* has been established as an autonomous unit within the Department of Linguistics at the Australian National University, Canberra.

The permanent staff includes its Director, R. M. W. Dixon, and Alexandra Y. Aikhenvald, Associate Director. It also has a number of fixed-term positions which are advertised as they become available, and a number of Visiting Fellows. In 1997 these will be Joseph Tsonope from Botswana and Lyle Campbell from New Zealand. Visiting Fellows in future years will include Gerrit Dimmendaal (Netherlands), Randy LaPolla (Hong Kong), Masayoshi Shibatani (Japan), Hans-Jürgen Sasse (Germany), and Marianne Mithun (USA). Scholars from other universities who undertake research on typological issues are encouraged to consider spending their sabbatical at the Centre. Each year the Centre offers two Student Fellowships, open to undergraduate students at an Australian or New Zealand university.

The Centre also organizes international workshops on topics in typological theory. The first workshop was held August 18-23, 1997, on Valency-Changing Derivations, and looked at passives, antipassives, causatives, and applicatives in cross-linguistic perspective.

Participants in the Workshop (and the languages they reported on) included: **Masayoshi Shibatani** (Japanese); **Bernard Comrie** (Tsez [Daghestanian]); **Peter Austin** (Sasak [Austronesian]); **Deborah Hill** (Longgu [Austronesian]); **R. M. W. Dixon** (Jarawara); **Lyle Campbell** (Ki'che' [Mayan]); **Jack Martin** (Creek); **Masayuki Onishi** (Motuna [Papuan]); **Alexandra Aikhenvald** (Tariana [Arawak]); **Nick Reid** (Ngan.gitjemerri [Australian]); **Keren Rice** (Athapaskan); **Chad Thompson** (Athapaskan); **Marianne Mithun** (Eskimo); **Randy LaPolla** (Dulong-Rawang [Tibeto-Burman]); **Joseph Tsonope** (Setswana); and **Mengistu Amberber** (Amharic). **Geoff Pullum** was the discussant.

For further information contact: Research Centre for Linguistic Typology, ANU, Canberra ACT 0200 Australia (e-mail: linguistic.typology@anu.edu.au).

LASSO-97 at UCLA Focuses on Minority Languages

The 26th annual meeting of the *Linguistic Association of the Southwest* (LASSO) met in Los Angeles on the UCLA campus, October 3-5, 1997. The meeting focused on minority languages, and featured plenary addresses by **Ofelia Zepeda** and **Ken Hale** (on "Reasons for Optimism in Local Language Maintenance and Revitalization").

Two sessions of papers on the Indigenous Languages of the Americas formed a substantial part of the meeting. Chaired by **Pamela Munro** and **Paul Kroskrity**, these sessions included the following presentations: **Carolina M. Struijke** (U of Maryland), "Kwakwala Reduplication: The Interaction of Consonant Weight and Foot Structure"; **Mark Sicoli** (U of Pittsburgh), "Zoque Stress: Lengthening in Trochaic Systems"; **Ted Taylor** (USC), "Sonorant Glottalization and Obstruent Glottalization in Secwepemctsin"; **Heriberto Avelino** (UNAM), "Floating Tones in North Pame"; **Jeff MacSwan** (UCLA), "The Status of NPs in Southeast Puebla Nahuatl: Comments on the Polysynthesis Parameter"; **Willem J. de Reuse** (U of N Texas), "A Minority within a Minority: The Status of the Camp Verde Dialect of Western Apache"; and **Karen Dakin** (UNAM),

"Ooclots, Coyotes, Myths and Amerindian Etymologies." Three other papers dealing with aspects of American Indian languages were elsewhere on the program: **Shaw N. Gynan** (W Washington U), "Sociolinguistic Aspects of Minority Mother Tongue Education in the US and Paraguay"; **Louise Lockard** (N Arizona U), "We Could Make a Book: The Textual Tradition of Navajo Language Literacy, 1940-1990"; and **Margaret Field** (UCSB), "Politeness and the Grammar of Navajo Directives."

Next year's meeting will be held in Phoenix. For further information about LASSO contact: Garland D. Bills, Dept. of Linguistics, Univ. of New Mexico, Albuquerque, NM 87131 (gbills@unm.edu); or visit the LASSO website: www.unm.edu/~linguist/lasso.html

Native Language Institute meets in North Dakota

The 16th *International Native Language Institute* (formerly NALI) was held in Bismarck, North Dakota, October 10-12, focusing on immersion models and Native languages. **Dorothy Lazore**, a leader in Mohawk immersion strategies in Canada, was the principal keynote speaker. Others included **Jay Talking Alive** (Standing Rock Sioux) and **Richard Little Bear** (Northern Cheyenne). In addition to immersion programs, presentations dealt with cultural and intellectual property rights, spiritual aspects of language, teaching methods, language preservation activities, and tribal policies affecting language. For further information, contact Carole Heart, INLI Conference Coordinator, at 701/258-0437 or 1-800-437-8054 (fax: 701/258-0454).

Arctic Social Sciences Congress to meet in Copenhagen

The *International Arctic Social Sciences Association* (IASSA) is organizing its 3rd International Congress at the University of Copenhagen, Denmark, May 21-23, 1998. The theme of the Congress is "Changes in the Circumpolar North: Culture, Ethics and Self-Determination", and proposals for papers are welcome. Deadline for submission of abstracts is February 15, 1998. For further information contact: Frank Sejersen, Coordinator, IASSA Secretariat, Dept. of Eskimology, Strandgade 100 H, DK-1401 Copenhagen K, Denmark (iassa@coco.ih.ku.dk).

Planning Ahead . . .

The 1999 Linguistic Institute will be held at the University of Illinois, Urbana-Champaign. No information has yet reached SSILA about plans for this Institute. But we *have* received a glossy poster for the 2001 Linguistic Institute—billed as the "Pacific Rim Institute"—which will be held at UC-Santa Barbara from late June to early August that year. If you are the sort who makes plans four years in advance, you might want to contact UCSB for your own copy of this poster and further information. Write: UCSB Summer Sessions, Dept. LI, Santa Barbara, CA 93106-2010 (e-mail: su01sums@ucsbuxa.ucsb.edu).

Saskatchewan Report Available

Newsletter readers may be interested in a recently published research report, *Indian Languages Policy and Planning in Saskatchewan*, which looks at policy and planning for Aboriginal Canadian languages in four communities. It includes case studies of the communities as well as recommendations for language

retention and retrieval based on 70 interviews with Aboriginal language teachers, bilingual teachers and school administrators. The research was based on the language planning conceptual framework as discussed by Fishman (1991), Haugen (1985), Ruiz (1984, 1988) and others, and the work carried out in 1996. The report is available upon request from Saskatchewan Education, Indian and Metis Education Curriculum Unit, 6th Floor, 2220 College Ave. Regina, Sask. S4P 3V7 Canada. For further information contact: Heather Blair, Faculty of Education, Univ. of Alberta, Edmonton, Alberta T6G 2G5, Canada (heather.blair@ualberta.ca).

Jacobs Research Funds

The Jacobs Research Funds (formerly the Melville and Elizabeth Jacobs Research Fund) have issued their annual invitation to North Americanists to apply for small research grants (up to \$1,200) in social and cultural anthropology among living American native peoples.

Preference will be given to projects focusing on the Pacific Northwest, 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.

1997 awardees and their projects were: **Paul T. Barthmaier**, "Collection of Lushootseed Connected Speech"; **Nancy J. Caplow**, "Central Alaskan Yup'ik: Narrative and Conversation"; **Barry Carlson**, "Spokane Texts"; **Andrew Scott Conning**, "Cultural adaptation to cultural resistance among Mixtec immigrants to Mexico City"; **Marybeth E. Culley**, "Reflections of Social Change in Western Apache Narrative"; **Eric Elliott**, "Serrano Texts"; **Erik D. Gooding**, "Songs of the Canadian Nakota"; **Richard B. Henne**, "Tongue-Tied"; **Andrej A. Kibrik**, "Studies in Upper Kuskokwim Athabaskan Grammar"; **Ann Davenport Lucas**, "Creating and Re-creating Apache Tradition"; **Kathy M'Closkey**, "Trading Accounts: Stories from Sam Teller, Navajo Trader"; **Wilhelm K. Meya**, "Oral Prehistory of the Oglala Lakota"; **Madilane A. Perry**, "Senejextee Culture Elements"; **Alice Taff**, "Alcut Intonation"; **Suzanne Wash**, "Northern Sierra Miwok"; and **David Yetman**, "Mayo Indian Weaving."

For further information and application forms visit the Jacobs Funds website at: www.cob.org/cobweb/museum/jacobs.htm. Or write: Jacobs Funds, Whatcom Museum of History & Art, 121 Prospect St., Bellingham, WA 98225 (tel: 360/676-6981; fax: 360/738-7409). Applications must be postmarked on or before **February 15, 1998**. Grants will be awarded in the spring.

1997 ICA in Quito

The program of the 49th *International Congress of Americanists*, which took place in Quito, Ecuador, July 7-11, 1997, included 14 linguistic symposia. The eight symposia that focused on indigenous languages are listed below, with their organizers.

- *Causas Sociales de la Desaparición y del Mantenimiento de la Lengua* (Anita Herzfeld & Yolanda Lastra)
- *Diferencias y Similitudes en la Estructura Organizada del Lexico en Lenguas Aborígenes y Criollas de America* (Miguel Angel Melendez & María Emilia Montes)

- *Indigenous Languages of Lowland South America* (Peter van Baarle & Pilar Valenzuela)
- *La Interculturalidad en la Educación Bilingüe para Poblaciones Indígenas de America Latina* (Ruth Moya, Enrique López, & Teresa Valiente)
- *La Lengua de la Cristianización: Catequización e instrucción en lenguas indígenas* (Sabine Dedenbach-Salazar & Lindsey Crickmay)
- *Lenguas, Identidad y Desarrollo en Mesoamerica* (Barbara Blaha Pfeiler & Ramón Arzapalo Marin)
- *Lenguas y Literaturas Chibchas* (Enrique Margery Peña)
- *Traducción y Alteridad Lingüística* (André Cauty & Sybille de Poury Toumi)

The ICA meets every three years, alternating between the Eastern and Western hemisphere. The 2000 ICA will be held in Warsaw, Poland.

Articles on “Small Languages” in *IJSL*

Nancy Dorian wrote us recently to remind us that she is the editor of a special section that appears in every issue of *The International Journal of the Sociology of Language* under the title “Small Languages and Small Language Communities.” A paper by Lcanne Hinton on the California master-apprentice program was published this year as no. 25 in the series (see “In Current Periodicals” below). Some earlier numbers might also be of interest to *Newsletter* readers:

- 11 (*IJSL* 99, 1993): Roy D. Iutzi-Mitchell & Nelson H.H. Graburn, “Language & Educational Policy in the North: Status and Prospectus Report on the Eskimo-Aleut Languages from an International Symposium.”
- 18 (*IJSL* 112, 1995): Eric Kapon, “Hawaiian Language Revitalization and Immersion Education.”
- 19 (*IJSL* 113, 1995): Lynn Drapcau, “Code Switching in Caretaker Speech and Bilingual Competence in a Native Village of Northern Quebec.”
- 21 (*IJSL* 115, 1995): Joseph Tomei, “The Practice of Preservation: Views from Linguists Working with Language Renewal. A report on a session of the 1993 meeting of the American Anthropological Association.”
- 23 (*IJSL* 118, 1996): Lenore Grenoble & Lindsay J. Whaley, “Endangered Languages: Current Issues and Future Prospects.”

REVIEW & COMMENT

Penguins, Welshmen, and Indians

Victor Golla

Searching for the source of a well-known epigram of Dr. Johnson’s (“Languages are the pedigree of nations”) a couple of months ago, I tracked it to the *Journal of a Tour to the Hebrides* (1786), where Boswell records that his learned companion uttered the phrase in Dunvegan on the Isle of Skye on Friday, September 17, 1773. After dinner that day (the weather being dreary) the company passed the time in a long conversation about the remote history of the island. Mr. Donald McQueen, a local minister, said he believed that a nearby placename, *Ainnit*, was a corruption of Greek *Anatitdis*,

indicating that a temple of the Lydian goddess Anaitis once stood there. That *Ainnit* meant ‘water-place’ in Erse only strengthened his conviction, since the temples of Anaitis were described by ancient travellers as being near rivers. “Asia Minor was peopled by Scythians,” Mr. McQueen argued, “and, as they were the ancestors of the Celts, the same religion might be in Asia Minor and Sky.” This was too much for Johnson. “Alas! sir,” he was roused to respond,

what can a nation that has not letters tell of its original. I have always difficulty to be patient when I hear authours gravely quoted, as giving accounts of savage nations, which accounts they had from the savages themselves. What can the *McCraes* tell about themselves a thousand years ago?

From which he drew the sensible conclusion that

There is no tracing the connection of ancient nations, but by language; and therefore I am always sorry when any language is lost, because languages are the pedigree of nations. If you find the same language in distant countries, you may be sure that the inhabitants of each have been the same people. . .

But he hastened to add:

. . . that is to say, if you find the languages are a good deal the same; for a word here and there being the same, will not do.

The quotation usually ends here. Johnson, however, continued by supplying an example of an improbable inference based on “a word here and there,” and my Americanist interest was suddenly piqued:

Thus Butler in his *Hudibras*, remembering that *Penguin*, in the Straits of Magellan, signifies a bird with a white head, and that the same word has, in Wales, the signification of a white-headed wench, (*pen* head, and *guin* white,) by way of ridicule, concludes that the people of those Straits are Welch.

Not surprisingly, Johnson had written much the same thing about *penguin* in his *Dictionary* (1755):

PE'NGUIN . . . This bird was found with this name, as is supposed, by the first discoverers of America; and penguin signifying in Welsh a white head, and the head of this fowl being white, it has been imagined that America was peopled from Wales; whence *Hudibras*:
British Indians nam'd from *penguins*.

The reference to *Hudibras*, Samuel Butler’s satirical poem of 1660, appears to be to these lines:

So Horses, they affirm to be
Mere Engines made by Geometry,
And were invented first from Engines,
As Indian Britains were from Penguins.

—Part i, canto 2, l. 57

Butler himself provides us with an explanatory note:

The American Indians call a great Bird they have, with a white head a *Penguin*; which signify's the same thing in the British Tongue: From whence (with other words of the same kind) some Authors have incaavour'd to prove, That the Americans are originally deriv'd from the Britains.

I concluded that *penguin* is one of those Indian words for indigénous American fauna (like *skunk*, *puma*, and *ocelot*) that was borrowed early along into the languages of the European discoverers, but because of its resemblance to Welsh *pen gwyn* ‘white head(ed)’

it got caught up in the myth of Pre-Columbian Welsh visits to the New World (just as Nahuatl *teotl* was used to “prove” Greco-Roman contact with ancient Mesoamerica).

A little digging revealed that a supposed Welsh origin of *penguin* had, in fact, been incorporated into the fable of Madoc, a medieval Welsh prince who purportedly sailed to America around the year 1170, established a colony, and sailed home again. This yarn was deliberately constructed by a group of Elizabethan politicians and courtiers after the Spanish conquest of Mexico and Peru. It was a piece of propaganda intended to establish the prior claim of the English to much of “New Spain” by showing that Madoc—to whom the Tudors claimed relationship—had been there first (Williams 1979).¹ One part of their story was that Montezuma had greeted Cortez in fluent Welsh, thinking the conquistadors were a delegation from Madoc’s country. Another was that there were numerous Welsh placenames scattered around the Americas.

Penguin appears in the earliest published version of the story, Sir George Peckham’s *True Report* of Sir Humphrey Gilbert’s ill-fated attempt to establish a colony in Newfoundland in 1583:

... a noble and worthy personage, lineally descended from the blood royall, borne in Wales, named Madock ap Owen Gwyneth, departing from the coast of England, about the yeere of our Lord God 1170, arrived [in America] and there planted himselfe and his Colonies, and afterward returned himselfe into England, leaving certaine of his people there, as appeareth in an ancient Welsh Chronicle, where he then gave to certaine Ilands, beastes, and foules sundry Welsh names, as the Iland of Pengwin, which yet to this day beareth the same. There is likewise a foule in the saide countreys called by the same name at this day, and is as much to say in English, as Whitehead, and in truth the said foules have white heads (Hakluyt 1927, vol.6:58).

But if this explains the Welsh side of the story, what about the actual American Indian origin of the word? Over the next few weeks I pursued Johnson’s “Straits of Magellan” origin of *penguin* (going all the way back to the vocabularies that Antonio Pigafetta collected in Patagonia on the original Magellan voyage), but with no result. It gradually became clear that the Great Lexicographer had, in this instance, leapt to the wrong geographical conclusion (and in fact had misread Butler’s note in *Hudibras*). *Penguin* originally had nothing to do with Fuegians, or even with penguins in the modern sense of the term. In all of the earliest 16th century attestations of the word—and even in Peckham’s *True Report* quoted above—the word refers not to the Antarctic *Spheniscidae* but rather to the superficially resemblant *Alcidae* of the North Atlantic, the puffins and auks, and specifically to the extinct flightless Great Auk (*Pinguinus impennis*). That Dr. Johnson was unaware of this is understandable, since most of these early citations were dug out in Murray’s research for the *OED* a century later. As far as Johnson knew, *penguins* had always been penguins.²

1 Whatever its origin this story has been remarkably persistent, particularly among the Welsh who settled in America (Thomas Jefferson among them), and versions of it survive to the present day. Some readers may recall that back in January 1996 (*SSILA Newsletter* XIV.4) we carried a report in “Media Watch” about a family from Wales who planned to travel to North Dakota to see if it were true, as they had read, that the Mandans spoke their language.

2 Interestingly, French *pingouin*, which is almost as old as the English word (the earliest attestation is 1600), is still regularly used for the Great Auk as well as Antarctic penguins, which have their own term, *manchots* (‘one-armed ones’).

So the question becomes, how did an American Indian word come to signify ‘Great Auk’ in Elizabethan English? The bird was known and named in Europe long before the discovery of America. There were extensive Great Auk rookeries in Iceland, familiar not only to Icelanders but to fishermen from as far away as Portugal. The most widespread names were based on Old Norse/Icelandic *alka*, a general term for the razorbill (or murre) and Lesser Auk as well as the Great Auk, and on *geir-fugl* (‘spear-bird’), used specifically for the Great Auk and referring to its swimming abilities. The former is the source of English *auk*. The latter entered English as *gare-fowl*, possibly via Faroese, and made its way into French as *gorfou* (later applied to Antarctic penguins). It was also borrowed into Gaelic—the southeasternmost Great Auk breeding site was on St. Kilda in the Outer Hebrides—as *georbhul*.

But, for whatever reason, the English and French mariners who encountered the Great Auk in Newfoundland following John Cabot’s voyage in 1497 did not identify it by any of these terms. By 1520 the Grand Banks and adjacent areas had begun to attract a substantial fishing fleet every summer, and during their stay in Newfoundland waters the fishermen would frequently provision themselves by plundering the vast colonies of flightless Great Auks on Funk Island and other off-shore rookeries (see Mowat 1984 for descriptions of the slaughter). In their early reports they simply called them “birds” or “geese”, but by the 1530s some of the English at least were calling them *penguins*, and Funk Island soon was marked on maps as the *Island of Penguin*.

If the word is from an American Indian language, then, the most likely candidates are Beothuk, Inuit, Montagnais, and Micmac. Unfortunately, the accessible documentation of these languages reveals no likely original for *penguin*. It is especially frustrating that the surviving attestation of Beothuk—the language of the aboriginal people of the Funk Island area—consists of four short late-18th and early-19th century vocabularies (collected in Hewson 1978) in none of which a name for the Great Auk occurs.

Perhaps, however, it isn’t an Indian word at all. Eighteenth century etymologists other than Johnson speculated that *penguin* might somehow be derived from Latin *pinguis* ‘plump, fat’, since Great Auks and penguins were pudgy creatures; or from the English phrase *pin-wing*, since their wings were vestigial and spindly. Neither of these scholarly guesses receives any support from the older attestations, although it is interesting that the modern Flemish name for the (Antarctic) penguin is *vetgans* (‘fat-goose’).

Most modern dictionaries favor the original non-Indian etymology—Welsh (or at least Brythonic Celtic) ‘white head’—but without summoning up Madoc. Sixteenth-century fishing crews in the North Atlantic included many Bretons from St. Malo, as well as Cornish and Welsh sailors on ships out of Bristol. Breton, Cornish and Welsh are closely related, and in all three languages the attributive phrase meaning ‘(the) white-headed (one)’ is /pen-gwin/. Although the Great Auk in actual fact had a black head, it did have distinctive white patches around the eyes, and it is imaginable that sometime early in the exploration of Newfoundland one or another of these Celtic-speaking sailors dubbed Great Auks “white-heads”, and the phrase stuck.

There are indications that such a Celtic/Welsh origin for *penguin* was taken for granted among ordinary sailors well before Elizabethan

than empire-builders like Peckham recruited it to support the Madoc story. A certain "Ingram", telling Hakluyt the details of a voyage he said he took in 1568-9, said of the Great Auks "the Country men call them Penguins" and that it "seemeth to be a Welsh name" (Hakluyt 1589:560). Francis Fletcher, who kept the log of Francis Drake's voyage, wrote of the auk-like penguins of the Strait of Magellan in 1578 that "the Welsh men named [them] Penguin and Magilanus tearmed them geese" (Drake 1854:72).

If we adopt this hypothesis, the finger seems to point to British Celts rather than French. Not only are the earliest attestations of the word from English sources, but there is some telling negative evidence in Jacques Cartier's narrative of his first voyage to Canada in 1534. Cartier sailed from St. Malo, almost certainly with a crew that contained Bretons who had made many previous trips to the Newfoundland fishing grounds. Despite this, he called Funk Island "the Island of Birds" and of the Great Auks themselves he wrote "we named them Aporath" (Hakluyt 1928, vol. 9:374).

The form *aporath* shows up elsewhere in the Cartier narrative as *apponatz* and may reflect an otherwise unattested Basque form *arponaz* 'spear-bill', which could be a calque on the Old Norse name for the bird. If so, Cartier's word could be attributed, as Peter Bakker has suggested (1989:134), to the Basque-Indian pidgin that was widely used in Atlantic Canada from the mid-16th to the mid-17th century. However, Bakker has more recently noted (p.c.) that 17th century French maps show Funk Island (the Elizabethan "Island of Penguin") both as *Isle aux apouas* (read *aponas*?) and *Isle Duk*, and since *duk* is an otherwise attested Basque name for the Great Auk, *aporath/apponatz/aponas* may have an Indian origin. I've sent inquiries to several specialists on Atlantic Canada languages (asking about *penguin*, too, in case I missed something), and I'll report the findings in a later *Newsletter*.

The likeliest story, however, is that *apponatz* is Basque (and ultimately Old Norse), just as *penguin* is a Celtic metonym. But we may never be certain. Firm evidence of the origin of these names seems to have vanished forever, just as the Great Auk itself.

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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 **Jim Copeland** and **Larry & Terry Thompson.**]

Kee-Mo Sah-Bee

- Cecil Adams, whose Q & A feature *The Straight Dope*, is syndicated widely in US "alternative" newspapers (we read it in Berkeley's *East Bay Express*) devoted a mid-July column to the vexed question of *kemosabe*, the term by which the Lone Ranger's faithful Apache scout, Tonto, addressed The Masked Man in the radio and TV series of yesteryear.

Long-time readers may recall that Media Watch visited this topic once before (*SSILA Newsletter* XI:3, October 1992), when it came up in "Walter Scott's Personality Parade" in the Sunday newspaper magazine *Parade* for August 23, 1992. Scott had responded to a query about the term by noting that James Jewell, the director of the original radio serial, said he based the phrase on the name of Kamp Kee-Mo Sah-Bee in Michigan. We noted various other suggestions from our linguistic brethren: Portuguese *quem o sabe* 'who knows him?' (Christine Kamprath); Yavapai *k-nymsáv-e* 'white one' (Alan Shaterian and Bonnie Kendall); and Tewa *kema* 'friend' + *sabe* 'Apache' (Ives Goddard). In the following issue (XI:4, January 1993) we printed a letter from Rand Valentine, who wrote that it is "well known that the origin of *Kimosabe* is Ojibwe....In many dialects there is a verb, *giimoozaabi* (pronounced very similarly to Tonto's pronunciation) that means 'he sneaks a look, he peeks'. I think that it can also be used to refer to someone wearing a mask and pecking out."

Adams accepts director Jim Jewell's explanation, and traces it to an interview that is printed in David Rothel's *Who Was That Masked Man? The Story of the Lone Ranger* (1981). Jewell told Rothel that he'd used the name of a boy's camp at Mullet Lake, just south of Macinac. The camp had been established in 1911 by Jewell's father-in-law, Charles Yeager, and operated until about 1940. The meaning of Kee-Mo Sah-Bee, according to Jewell, was 'trusty scout'.

Adams devotes the second half of his column to "consulting the nation's Native American language experts" (SSILA people all) about what Indian word lies behind Kee-Mo Sah-Bee. An Ojibwe etymology seems the most plausible. With the help of **Rob Malouf**, a grad student in linguistics at Stanford, Adams was led to **John Nichols'** *Concise Dictionary of Minnesota Ojibwe*, where (as Rand

Valentine had already told us) *giimoozaabi* ‘(he) peeks’ is to be found, as well as several other words with an element *giimooj-* ‘secretly’. Further consultation with **Laura Buszard-Welcher**, a Berkeley linguist who works with the Potawatomis, established that Kamp Kee-Mo Sah-Bee was located in an area inhabited by the Ottawa, whose dialect of Ojibwe has the same word *giimoozaabi*. There were also Potawatomis in the region, with a similar word. Adams concludes that *kemosabe* “probably really was a Native American word for ‘scout,’” but not necessarily a ‘trusty’ one.

Adams adds the following on the name *Tonto*: “According to Jim Jewell, there was an Indian storyteller at Kamp Kee-Mo Sah-Bee who would get rowdy when drunk, leading the other Indians to call him ‘tonto’. The commonly told story is that this is Potawatomi for ‘wild one’. Buszard-Welcher, who knows about such things, says not so. Alternative theories are that tonto is Spanish for ‘fool’, or that *Lone Ranger* script writer Fran Striker transmuted the name Gobo, a character in an earlier serial. We cannot definitely answer the question. We chip away at the unknown one word at a time.”

[Any comments should probably be directed to Cecil Adams at cecil@chircader.com.]

Betting on Language

• Browsing through the July 1997 issue of *Indian Gaming*, the national magazine of the American Indian gambling industry (a very interesting publication for all sorts of reasons — we’re especially fond of the advice column by “Bingo Bob”), we came upon an article about the high-stakes casino on the Umatilla Indian Reservation, near Pendleton, Oregon, and how the Confederated Tribes there are investing the substantial revenue it is generating. In first two years of operation, the Wildhorse Gaming Resort (opened in November 1994) produced profits of over \$4.6 million, which the Tribes have used for a range of socially responsible projects and facilities, including tribal housing, social services, student scholarships, and even support for the Pendleton Symphony. But (in the words of the article) the most “ambitious and visionary” allocation is \$300,000 to subsidize a Native Language Program.

The Tribes have used this funding to hire a full-time linguist, SSIIA member **Noel Rude**, to “develop an audio and/or video tape collection of language texts and grammar descriptions with corresponding written English translations.” Tribal elders have been recruited to work alongside Rude in the preservation effort, which involves weekly classes, a Macintosh-equipped language lab, and parallel dictionary projects for the three languages of the reservation community — Walla Walla, Umatilla, and Nez Perce.

Whatever one thinks about casino gambling and its impact on Indian groups across the US, this is certainly a welcome development. The next time you’re in northeastern Oregon, stop by and play one of Wildhorses’s video slots and help support a fellow linguist.

What’s In a Name?

• BBC presenter John Tidmarsh interviewed Quebec Inuit leader **Zebedee Nanguk** on the World Service’s *Panorama* program on

September 1. The subject was the Quebec Provincial Government’s decision to give French names (mostly literary and historical) to 101 new islands created in the northern part of the Province by a massive hydroelectric development. “We were not consulted,” said Nanguk. The names were recommended by a Provincial Commission to commemorate the 20th anniversary of Bill 101, Quebec’s chauvinistic French-only language law instituted in 1977 by the Separatist government of René Levesque. Asked by Tidmarsh if there were Inuit names for the islands being given French names, Nanguk replied that he and his people were “not interested” in naming such unimportant places, and that the Commission’s action was “an empty gesture” whose sole purpose was to “impose French history on our land.”

First the Bad News . . .

• The Portland *Oregonian* of August 16, 1997, reported that the language program on the *Warm Springs Indian Reservation* (which works with Sahaptin, Wasco, and Paiute) suffered a painful setback in late July when vandals—reportedly two 12-year-olds—destroyed computers and computer disks in the Culture and Heritage office. The damage was estimated at hundreds of thousands of dollars, but Wilson Wewa, Jr., the cultural director for the Confederated Tribes of Warm Springs, said the value of the lost language data was incalculable. Among the files destroyed were stories told by elders who are no longer living, numerous transcriptions and translations, and a large amount of curricular material, including sound files. Myra Shawaway, the language program coordinator, said it was “like when a child creates something of beauty, and a parent rips it up in front of the child.”

. . . and now the Good

• On August 23, the *Oregonian* reported that the story above had elicited offers of help from more than two dozen computer specialists in the Northwest. Two of these, **Brian and Lara Sweeney** of Vancouver, Washington, were able to recover 90 percent of the information on the damaged language disks. “I’m feeling a whole lot better today,” Myra Shawaway is quoted as saying. “It gets better every day.” The vandals damaged five computers and hard drives, smashed monitors, poured sugar in a VCR, and cracked open over 20 floppy disks and smeared them with hand lotion. The Sweeneys were able to save one hard drive and used special software to save the data on the floppies. They were also helping the tribe to archive all of its language data on additional backup disks and CD-ROMs “so nothing like this can happen again.”

Recreational Reading

• **Tony Hillerman’s** latest Indian Country police procedural, *The Fallen Man*, now available in paperback (Harper, 1997, \$6.99), will not disappoint fans of Officer Jim Chee and Lieutenant Leaphorn of the Navajo Tribal Police. The younger Chee (now promoted to Acting Lieutenant) and the older Leaphorn (restless in his retirement) continue to unfold as believable and fallible human beings, caught up in a typical Hillerman plot that involves cattle rustling, rock climbing (up the sacred face of Ship Rock, *tsee bit’ai*), corporate greed, and murder. As always, Hillerman paints the landscapes and the people of Navajoland with a precision far

beyond the requirements of the genre. The workaday Chee — “a just-plain cop and a genuine sheep-camp Navajo as opposed to the more romantic and politically correct Indigenous Person” — is especially real, as is his Navajo-yuppie girlfriend, Janet Pete. The deft Hillerman touch shows most clearly, however, in an incidental character like Amos Nez, who lives with his mother-in-law, in violation of one of the strongest Navajo taboos, because “they’d talked it over and decided that when the Holy People taught that a son-in-law seeing his mother-in-law caused insanity, blindness, and other maladies, they meant that this happened when the two didn’t like each other.”

To be sure, an unprocessed lump of background research gets plopped down on the page now and then. (“Western metaphysicians might argue that language and imagination are products of reality. But in their own migrations out of Mongolia and over the icy Bering Strait, the Navajos brought with them a much older Asian philosophy.”) But these lapses are rare. And, hey, it’s the eleventh novel in the series. We can cut the guy some slack.

• Oregon linguist—and SSILA member—**Tom Givón** has recently turned some of his considerable energy to novel-writing. His *Running in the Tall Grass* (HarperCollins, \$23) was published this summer and appears to be doing well in the bookstores. Reviews call it “tautly written and vividly imagined,” “riveting,” and “an impressive achievement”—not the sort of adjectives academic authors are used to hearing. Indeed, Helen E. Heltzel, writing in the Portland *Oregonian*, found Givón himself an untypical specimen of an academic: a “redneck professor” whose “sailor’s cap and the toothpick dangling from his lips tell you right away he’s no pipe-and-tweeds kind of fellow.” The novel (“a vivid snapshot of a turbulent piece of recent history”) has, Heltzel says, “a ring of authenticity that could exist only by being there.”

“There” is Algeria and the Congo during the early 1960s, and much of Givón’s material comes from people he encountered during his dissertation fieldwork on Congolese Bantu languages. He wrote an early version of the book in the early 70s shortly after getting his Ph.D. but couldn’t sell it to a publisher, for which he blames the influence Camus was having on him in those days: “I was in my existential stage. It’s a deadly style of writing.” The revised version shows more influence from Tom Clancy. The *Kirkus Review* calls it “an ambitious study of men who become obsessed to the point of madness with causes and killing.” Two of them are Algerian-French *pièdes noirs* who desert the Foreign Legion and join the OAS, the underground right-wing organization that fought to keep Algeria French. They eventually end up in the Congo as mercenaries for the Katanga strongman Moïse Tshombe.

Tom says he is writing a sequel, *Too Late for the Revolution*, scheduled for publication in the winter of 1998.

NEWS FROM REGIONAL GROUPS

Algonquian

• The 29th *Algonquian Conference* was held at the Prince Arthur Hotel in Thunder Bay, Ontario, October 23-26, 1997. Papers presented were:

Eric Angel (Public History, Inc.), “A Most Expensive Band of Indians”: Band Formation and Leadership Among the Ojibway of Northwestern

Lake Superior”; **Daniel Arsenault** (U Laval), “Rock Art Research in Quebec: The Last Two Seasons of the PETRARQ Project”; **Christian Artuso** (U of Manitoba), “Language Change across Four Generations of an Algonquin Family”; **Stuart Baldwin** (Lakehead U), “Ghosts of the Past: Linguistic Remnants of Prehistoric Interethnic Contacts on the Great Plains”; **Leora Bar-el** (UBC), “Intonational Pauses in Plains Cree Sentences”; **Eleanor M. Blain** (UBC), “The Role of Hierarchies and Alignment in Direct-Inverse”; **Patrick Brady** (Lakehead U), “Exclusionary and Inclusionary Schooling: A Re-examination of the Native School Leaver Phenomenon”; **Richard Burleson** (U of Manitoba), “Sight and Sound: Issues of Notation in the Study of Aboriginal Music”; **Barbara Burnaby** (U of Toronto) & **Marguerite MacKenzie** (Memorial U), “Factors in Aboriginal Mother Tongue Education”; **Bernhard Cinader** (U of Toronto), “Contemporary Native Art of Ontario”; **David Costa** (UC Berkeley), “Shawnee Noun Plurals: Another Look”; **William Cowan** (Carleton U), “Delaware Vocabulary in the Works of Conrad Richter”; **Regna Darnell** (U of Western Ontario), “Holding the Home Place Among Nomadic Hunting Bands: A Traditional Way of Life in Contemporary Form”; **Renate Eigenbrod** (Lakehead U) & **Sylvia O’Meara**, “Wo/Men’s Place: A Cross-Cultural Dialogue”; **Ernie Epp** (Lakehead U), “Issues in the History of the Kichesipirini, The Algonquins of the Island”; **Marie Eshkibok/Trudeau** (Wikwemikong Board of Education), “The Odawa Language: Current Efforts to Continue Use of the Native Language in the Community”; and **David Ezzo** (St. Petersburg Family YMCA) & **Michael Moskowitz**, “Black Beaver.”

George Fulford (Toronto), “A Computer Database of the Faries and Watkins Cree Lexicon”; **David Ghere** (U of Minnesota), “Subsistence or Strategy: Cattle Killing and Abenaki Migration, 1725-1760”; **Ives Goddard** (Smithsonian), “The Historical Morphology of Arapaho”; **Tomio Hirose** (UBC), “-Payi- as ‘Out of Control’ Inchoative Final”; **Donald Holly** (Brown U), “Identity Construction in the Era of Extinction: On the Beothuk of Newfoundland”; **William Jancewicz** (Naskapi Development Corporation & SIL), “Preverbs in Naskapi: Function and Distribution”; **Josephine Kaczmarek** (U of Manitoba), “The Dream Dance of the Ojibwe”; **Carlo Krieger** (U of Vienna), “Micmac Indians and Catholic Missionaries”; **Rita Lowenberg** (Northern Lights School Division), “Language Teaching Methods in Three First Nations Schools and Two Provincial Schools With Recommendations for Teaching an Aboriginal Language in the Northern Lights School Division”; **Marguerite Mackenzie** (Memorial U), “Plant Terms in Cree-Montagnais-Naskapi Dialects”; **Lawrence T. Martin** (U of Akron), “Simon Pokagon: Charlatan or Authentic Spokesman for the Nineteenth-Century Anishinaabeg?”; **Allan McDougall** (U of Western Ontario), “Maintaining First Nation Identity in the Face of Statist Discourse”; **Alex McKay** (U of Toronto), “ikitowinan”; **Neal McLeod** (Saskatchewan Indian Federated College), “Rethinking Treaty Six in the Spirit of Mistahi Maskwa (Big Bear)”; **Dennis McPherson & Douglas Rabb** (Lakehead U), “Transformative Philosophy and Indigenous Thought: A Comparison of Lakota and Ojibwa World Views”; **Tina Moomaw** (Evergreen State), “Promoting Native Artists as a Means of Cultural Preservation, Education and Economic Development”; **Toby Morantz** (McGill U), “Reflections on the Vision of the Royal Commission on Aboriginal Peoples”; and **Alvin H. Morrison** (Mawooshen Research & SUNY Fredonia), “Dawnland Diaspora: Wabnaki Dynamics for Survival.”

John D. Nichols (U of Manitoba), “Frances Densmore and Ojibwe Poetry”; **Cath Oberholtzer** (Trent U), “All DOLled Up: An Encapsulated Past”; **Howard Paap** (Century Community College), “Iskigamizigewin: An Ojibwe Rite of Spring”; **Christopher Paci** (U of Manitoba), “Officers of the HBC, Missionaries and Other Intelligent Persons in District of Keewatin”: Aboriginal Resource History, a Case Study of Lake Winnipeg Sturgeon”; **Michael Pomedli** (St Thomas More College), “Rice’s Manitous”; **Richard J. Preston** (McMaster U) & **John S. Long** (Kashechewan, Ontario), “Apportioning Responsibility for Cumulative

Changes: New Post, Ontario”; **Craig Proulx** (McMaster U), “Justice as Healing: Current Critiques”; **Richard Rhodes** (UC Berkeley), “The Syntax and Pragmatics of Ojibwe mii”; **Blair Rudes** (Development Associates, Inc.), “Resolutions to Some Uncertain Wampano (Quiripi), Etymologies”; **Lacey Sanders** (U of Winnipeg), “The Ottawa in the Boundary Waters and Red River Region, 1765-1820”; **Theresa Schenck** (U of Winnipeg), “Blackfeet Concepts of Power”; **Ruth Swan** (U of Manitoba), “Antoine Collin: Canoe-Maker at Fort William”; **Rhonda Telford** (Historical Research and Consulting Services), “The Ironsides: An Examination of their Land Aspirations and Careers in the Indian Department 1789 to 1863”; **Lisa Philips Valentine** (U of Western Ontario), “Images of Algonquian Land and People from the Diaries of James Evans”; **David Vecchioli** (U of Maryland), “Where the Boundary Line Is: Spooee and Blackfoot Borderlands”; **Patricia Vervoort** (Lakhead U), “Art World Views: Anishinawbe, Regional or Global?”; **Willard Walker** (Wesleyan U), “Some Algonquian Beliefs and Practices with Non-Algonquian Parallels”; and **H. C. Wolfart** (U of Manitoba), “The Grammar of Cree Nominalisations.”

Further information can also be found at the Conference website: <<http://www.lakeheadu.ca/~AlgConf97>>. The 1998 Algonquian Conference will be held at Harvard University, Cambridge, MA, October 22-25.

RECENT PUBLICATIONS

Languages of the North Pacific Rim. Volume 2. Edited by Osahito Miyaoka and Minoru Oshima. Graduate School of Letters, Kyoto University, 1997. 242 pp. No price indicated. [The second volume in a series initiated in 1994 [see *SSILA Newsletter* XIII:2, July 1994, p. 13] and supported in part by the Toyota Foundation's International Cooperative Project on the Typology and History of the Endangered Languages of the North Pacific Rim.

Papers include: Knut Bergsland, “How did the Aleut Language Become Different from the Eskimo Languages?”; Kumiko Ichihashi-Nakayama, “Toward a Unified Account of *-k* and *-m* in Hualapai”; Toshihide Nakayama, “Perspective-Shifting Suffix in Nootka”; Fumiko Sasama, “A Report on Coast Tsimshian ‘Interrupted Vowels’”; Osahito Miyaoka, “A Chapter on the Alaskan Central Yupik Subordinative Mood”; Fubito Endo, “Basic Vocabulary of Kolyma Yukaghir”; Nikolai Vakhtin, “Linguistic Situation in the Russian Far North: Language Loss and Language Transformation”; and Lyle Campbell, “Genetic Classification, Typology, Areal Linguistics, Language Endangerment, and Languages of the North Pacific Rim.”

— For availability of copies, contact: Prof. Osahito Miyaoka, Dept. of Linguistics, Faculty of Letters, Kyoto Univ., Sakyo-ku 606-01, JAPAN (omiyaoka@ling.bun.kyoto-u.ac.jp).]

Kar?úk: Native Accounts of the Quechan Mourning Ceremony. A. M. Halpern. Edited by Amy Miller & Margaret Langdon. Univ. of California Publications in Linguistics 128, 1997. xix + 338 pp. \$50. [Narrative descriptions of the traditional mourning ceremony, narrated by three Quechan (Yuma) elders.

These long and complex texts were collected by the late Abe Halpern in 1978, and were his culminating work on the language of the community where he began his linguistic career in 1935. They are presented here, edited and retranslated by Miller (in consultation with Margaret Langdon, the senior scholar in Yuman linguistics), in part as a tribute to a distinguished linguist and in part as a bequest to the Quechan people.

At the time of his death in 1985, Halpern was in the middle of preparing these materials for publication. While Miller modestly describes her role as “editor” she is in many ways a collaborator. She has reworked Halpern’s paragraphed texts and translations into a prosodically motivated broken-line format in the Tedlock-Hymes-Bright fashion (she explains her procedures in detail on pp. 16-24). Halpern’s transcription of most of the texts was complete or nearly so, but a considerable part of the material he collected from one of the three narrators (Tom Kelly) was left in rough draft, requiring Miller to work through the original tapes. This was, as she says, “an extremely difficult undertaking” (p. 15), but her knowledge of the language and dedication to the task allowed her to complete most of Halpern’s work.

Miller’s Introductory essay provides information on the ethnographic background on the Quechan and on the *Kar?úk* ceremony, describes her editing procedures in detail, and presents a brief sketch of Quechan grammar. Margaret Langdon contributes a short biography of Halpern and a bibliography of his linguistic writings, with appended notes on his non-linguistic career (ca. 1945-75) as an expert on Far Eastern strategic affairs.

— Order from: Univ. of California Press, 2120 Berkeley Way, Berkeley, CA 94720.]

She’s Tricky Like Coyote: Annie Miner Peterson, an Oregon Coast Indian Woman. Lionel Youst. Civilization of the American Indian Series 224, Univ. of Oklahoma Press, 1997. 320 pp. \$24.95. [A biography of a Coos woman of the “transitional” generation (1860-1939) who was one of the most important sources of linguistic and ethnographic information on the Hanis and Miluk cultures of the Coos Bay area, and the only source of Melville Jacobs’ data on the Miluk language.

Born in an Indian village near Coos Bay within a decade of the “removal” of the southwestern Oregon Indians, Mrs. Peterson was bilingual in Hanis and Miluk from childhood, learning English only in her 20s. In later life she was an outspoken and independent woman, fully at home in the white society of her time. Y. is an unaffiliated writer and his work falls somewhere between amateur local history and professional scholarship, but it is well-researched and nicely illustrated with old photographs. Appendices include a full reprinting of one of Mrs. Peterson’s Miluk narratives (a Coyote/trickster tale) from Jacobs’ *Coos Myth Texts* (1940); kinship charts showing Mrs. Peterson’s family connections; and a bibliography of “Published Works Incorporating English Versions of Texts from the Oregon Coast Penutian Languages.”

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

Oneida Nation Language Materials

An Oneida Dictionary. Amos Christjohn & Maria Hinton. Edited by Clifford Abbott. Oneida Nation of Wisconsin, 1996. \$45. [A massive dictionary, based on texts collected in the WPA Project of the 1930s [see below], with many revisions and additions contributed by Oneida speakers since the 1970s. Oneida-English, with an English-Oneida index.]

A Collection of Oneida Stories. Transcribed by Maria Hinton. Oneida Nation of Wisconsin, 1996. 272 pp. \$40. [109 texts selected from the over 800 written during the WPA Project of the 1930s, presented in running Oneida text, Oneida-English interlinear, and running English translation.]

— Order from: Oneida Nation Elementary School, P.O. Box 365, N7125 Seminary Road, Oneida, Wisconsin 54155. A list of other Oneida language books and teaching materials is also available.

Panorama de los estudios de las lenguas indígenas de México. Tomo I & II. Edited by Doris Bartholomew, Yolanda Lastra, and Leonardo Manrique. Colección Biblioteca Abya-Yala 16-17, Quito, 1994-95. 377pp. & 319 pp. No price indicated. [General surveys of the language families of Mexico, originally prepared for the XIII International Congress of Anthropological and Ethnological Sciences, Mexico, 1993.

Volume I includes: Leonardo Manrique & Yolanda Lastra, "Introducción"; Karen Dakin, "La familia Yutoazteca, una visión de lo que hay y de lo que falta hacer"; Carolyn J. MacKay, "Prospects and proposals for Totonacan research"; Benjamin Pérez-González, "Panorama de los estudios lingüísticos sobre el Tarasco"; Søren Wichmann, "Mixe-Zoquean linguistics: A status report"; Nicholas A. Hopkins & J. Kathryn Jossierand, "Pasado, presente y futuro en la lingüística Maya"; and Doris Bartholomew, "Panorama of studies in Otompean languages."

Volume II includes: Thomas C. Smith-Stark, "El estado actual de los estudios de las lenguas Mixtecanas y Zapotecanas"; William R. Merrifield, "Progress in Chinantec language studies"; Annette Veerman-Leichsenring, "Popolocan studies: Results, suggestions for further research and bibliographical data"; Abad Carrasco Zuñiga, "Estudios lingüísticos sobre el Tlapaneco"; and Barbara Hollenbach, "Resumen bibliográfico del Huave."

The contributions are of varying length and comprehensiveness, but all provide coverage of recent research and future research priorities. A comparison with Campbell & Mithun's *The Languages of Native America* (1979) is inevitable and appropriate. These volumes will join Jorge Suárez's *The Mesoamerican Indian Languages* (1983) and the Linguistics volume of the *Handbook of Middle American Indians* (1967) and its *Supplement* (1984) as essential reference tools for all students of Mexican languages.

— Order from: Ediciones Abya-Yala, Av. 12 de Octubre 14-30 y Wilson, Casilla 17-12-719, Quito, Ecuador.]

El Otomí de Ixtenco. Yolanda Lastra. Instituto de Investigaciones Antropológicas, Universidad Nacional Autónoma de México, 1997. 452 pp. No price indicated. [A study, based on recent fieldwork, of a dialect of Otomí that was documented in the 1930s by Robert Weitlaner.

The monograph falls into four parts. The first is a short sketch of the phonology and morphosyntax. This is followed by approximately 80 pages of the results of the "syntactic questionnaire" of the Archivo de Lenguas Indígenas de México [see below]. The next 100 pages are given over to 32 texts, most of them on historical topics. Two are fully analyzed; most are simply provided with sentence-by-sentence translations. The final section (the largest) contains a Spanish-Otomí vocabulary, with most entries illustrated with one or more examples, and a shorter Otomí-Spanish vocabulary that serves mainly as an index. The phonemic transcription used is outlined in an appendix, together with suggestions for a practical orthography.

— Order from: Investigaciones Antropológicas, UNAM-C.U., México, D.F. 04510 (e-mail: ylastra@servidor.unam.mx.)

Recent Numbers of the Archivo de Lenguas Indígenas de México

The *Archivo de Lenguas Indígenas de México* is a series of standardized documentations of the Indian languages of Mexico, published by El Colegio de México under the general direction of

Yolanda Lastra. The late Jorge Suárez, in an "Introducción" that is printed in each volume of the series, defined the goals of the project: "que el Archivo (1) contenga una muestra representativa de la diferenciación lingüística de México, y (2) sea utilizable para comparaciones tipológicas e históricas." Each volume contains a section on phonology ("fonemas", "esquema fonológico"), a short narrative text and one or more samples of conversation (with translation and morphemic analysis), a long section on morphosyntax ("sintaxis"), and a compact lexicon of 500 or so items. The morphosyntactic section is not a grammatical sketch, but rather 594 Spanish sentences or utterance sequences (no. 546 consists of the numerals from 1 to 10) with their native language equivalents, glossed and morphemically analyzed. This "cuestionario", originally developed by Ray Freeze (and briefly outlined in the "Introducción"), is intended to provide examples of all major grammatical phenomena, but without analysis or discussion.

The most recently published numbers are:

- 18. *Kiliwa del Arroyo León, Baja California.* Mauricio J. Mixco. 1996. 180 pp.
- 19. *Seri de Sonora.* Mary Beck Moser (in collaboration with Stephen Marlett). 1996. 201 pp.
- 20. *Chatino de la Zona Alta, Oaxaca.* Leslie Pride & Kitty Pride. 1997. 178 pp.

— Order from: Departamento de Publicaciones, Promoción y Ventas, El Colegio de México, Camino al Ajusco 20, CP 01000 México, D.F. Earlier numbers in the series were available for US \$6, plus \$1 for shipping, but no price is indicated for the current numbers. Also according to an earlier announcement, cassette tapes of the phonology examples and the texts may be available.]

Itzaj Maya-Spanish-English Dictionary. Charles Andrew Hofling, with Félix Fernando Tesucún. Univ. of Utah Press, 1997. 900 pp. \$75. [A full lexicon of this nearly extinct Yucatecan language, and a companion volume to H.'s *Itzá Maya Texts with a Grammatical Overview* (1991; see *SSILA Newsletter X:4*, January 1992).

The dictionary contains over 22,000 entries in trilingual format, with extensive Spanish-Itzaj and English-Itzaj indexes. A user's guide provides information necessary for looking up words and understanding the entry format, and a grammatical sketch describes basic morphological and syntactic processes. Appendices present a taxonomy of floral and faunal terms, and an overview of body part terms.

— Order from: Univ. of Utah Press, 101 University Services Bldg., Salt Lake City, UT 84112 (tel: 1-800-773-6672).]

Ulmer Quechua-Lehren I: Aussprache und Orthographie: Regeln, Beispiele, Übungen. Ina Rösing & Gloria Tamayo. Universität Ulm, 1995. 371 pp. and cassette tape. DM 35 / \$20. [An introduction to Quechua (bilingual German and Spanish): part 1, pronunciation and writing, with exercises on an accompanying cassette.

Sections include: Über die Quechua-Sprache (Sobre la lengua quechua); Anmerkungen zur peruanischen und bolivianischen Orthographie (Observaciones sobre la ortografía peruana y boliviana); Akzent, Vokal, Diphthong (Acento, Vocal, Diptongo); Die "Typische Quechua-Konsonanten" (Las "consonantes típicas quechua"); Minimal-Grammatik: Mor-

phologic, Syntax (*Gramática mínima: morfología, sintaxis*); Literaturverzeichnisse: Zum weitere Quechua-Studium, Ausgewählte Literatur zur Andenkultur (Bibliografías: Para el estudio del quechua, Literatura escogida sobre la cultura andina.

— Order from: Silvia Gray, Universität Ulm, Abteilung Anthropologie, Am Hochstrass 8, D-89081 Ulm, Germany (fax: +49-731-5649; e-mail: silvia.gray@medizin.uni-ulm.de.)]

Manual de las lenguas indígenas sudamericanas I-II. Alain Fabre. LINCOM Handbooks in Linguistics 4, 1997. 550 pp. & 550 pp. \$69 per volume (DM 110). [Data on over 400 indigenous languages and ethnic groups from Honduras to Tierra del Fuego, in the form of dictionary entries arranged according to linguistic groups. Each entry contains information about (1) location, (2) names, (3) number of speakers, (4) bibliography, and (5) observations on ethnohistory, linguistic grouping, etc. The volumes also contain a general bibliography of more than 4500 titles, maps, and a cross-referenced index of ethnic and language names. — Order from: LINCOM EUROPA, Paul Preuss Str. 25, D-80995 München, Germany (lincom.europa@t-online.de.)]

ATLASES AND GENERAL REFERENCE BOOKS

The Atlas of Languages: the Origin and Development of Languages Throughout the World. Consultant editors: Bernard Comrie, Stephen Matthews, and Maria Polinsky. Foreword by Jean Aitchison. Facts on File, 1996. 224 pp. [A general survey of the world's linguistic diversity, with numerous illustrations and maps, apparently intended for general reference use rather than scholarly documentation.

Most of the maps are quite schematic, with only a few languages and broadly defined groupings shown. Given these constraints, the chapter on the Americas, written by John Stonham, is competently done. In the 18 pages allotted him Stonham provides a general survey of the language groups of the hemisphere. Greenberg's classification is noted, but readers are appropriately warned of its controversial status, and Sapir's six "superstocks" provide the basis for the North American discussion. Here and there some odd nomenclature intrudes (e.g., the "Inuktitut-Aleut" family), as do the almost unavoidable typos ("Totomac", "Ditihabt" [for Ditinaht, i.e., Nitinat]), but the well-researched and attractively presented information in the sidebars makes up for these. These include, among others, an illustration of the variety of word order types in the Americas, with analyzed sample sentences and clear explanations; information on Mazatec tone and whistle speech; Nootka ("Nuuchahnulth") salmon vocabulary (an apt and welcome substitute for Eskimo snows); and some vowelless words in Bella Coola.

Other chapters deal with the Development and Spread of Languages; Europe and Eurasia; South and Southeast Asia; Africa and the Middle East; the Pacific; Australia; Pidgins and Creoles; and Writing Systems. A short Epilogue addresses issues of endangerment, survival of minority languages, and strategies for preservation and revival.

— Order from: Facts On File, 11 Penn Plaza, New York, N.Y. 10001.]

Atlas of the World's Languages in Danger of Disappearing. Edited by Stephen A. Wurm. Cartography by Theo Baumann. UNESCO Publishing, Paris & Pacific Linguistics, Canberra, 1996. 25 p., 12 maps. [Anthea Fallen-Bailey writes in the *Terralingua Newsletter*: "This is a very basic presentation of the geographic locations of endangered languages, with the maps being similarly basic: land is pink (and "flat"), sea is blue, some major rivers are shown, and language names are given in different

coloured type with various symbols as an indication of the degree of endangerment (as determined by the editor). The texts preceding the maps give a very brief description of each continent and geopolitical region within those continents. However, despite the brevity of this production, I think it is useful to have for the following reasons: (a) it is the only publication I have come across which addresses this subject cartographically; (b) it will inform the general public (and ourselves too, for that matter) in any country of the large number of endangered languages, and thus the enormity of the task we face." — Order from any UNESCO publications office (ask for it by ISBN: 92-3-103255-0), or from Research School of Pacific & Asian Studies, Australian National Univ., GPO Box 4, Canberra, ACT 2601, Australia.]

BRIEF MENTION

The Social Life of Numbers: A Quechua Ontology of Numbers and Philosophy of Arithmetic. Gary Urton, with the collaboration of Primitivo Nina Llanos. Univ. of Texas Press, 1997. 264 pp. \$17.95 (paper)/\$35 (cloth). [Drawing on his fieldwork in south-central Bolivia, U. argues that the origin and meaning of numbers were and are conceived by Quechua-speaking peoples in ways similar to their ideas about, and formulations of, gender, age, and social relations. He further argues that the Inca *khipu* can be fully understood only in the context of such numerical encoding of social, familial, and political relationships and structures. — Order from: Univ. of Texas Press, P.O. Box 7819, Austin, TX 78713-7819 (tel: 1-800-252-3206; web: www.utexas.edu/utpress/).

Leaving Everything Behind: The Songs and Memories of a Cheyenne Woman. Bertha Little Coyote & Virginia Giglio. Univ. of Oklahoma Press, 1997. 192 pp., 1 compact disc. \$29.95 (book), \$12.95 (CD), \$40 (book-CD set). [The autobiography, through song and text, of an important Cheyenne traditional singer. The accompanying CD contains the songs and excerpts of conversations. A more formal analysis of the songs can be found in Giglio's *Southern Cheyenne Women's Songs* (see *SSILA Newsletter* XIV:2, July 1994). — Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069-8218 (tel: 1-800-627-7377).]

Anne Rachel: Mshkikiikwe. Stories from an Elder of the Kettle and Stony Point First Nation. Barry Milliken, in collaboration with Rachel Shawkence. Voices from the Communities I, Centre for Research and Teaching of Canadian Native Languages, Univ. of Western Ontario, 1997. 119 pp. \$10. [An Anishnaabe elder's stories of her life experiences, told in her own English. Narratives such as these (argue series editors Regna Darnell and Lisa Valentine) show the adaptation of an imposed language to a Native cultural aesthetic. The style and sequence of the narratives are Mrs. Shawkence's, and she employs the traditional techniques of Anishnaabe storytelling. — Order from: CRTCNL, Anthropology, U. of Western Ontario, London, Ontario N6A 2C5, Canada (rdarnell@julian.uwo.ca). Price in Canadian dollars. Add \$2.50 for postage.]

Native Americans of the Southwest: The Serious Traveller's Introduction to Peoples and Places. Zdenek and Joy M. Salzmann. Westview Press (HarperCollins), 1997. 176 pp. \$14 (paper). [A knowledgeable and comprehensive introduction to Indian culture, history, prehistory, and (to some extent) languages in the Southwest. The senior author is a retired anthropological linguist whose work on Arapaho will be recalled by many *Newsletter* readers. — Order from Westview Press, 5500 Central Ave., Boulder, CO 80301; web: www.heacademic.com.]

Language and Culture. David L. Shaul & N. Louanna Furbee. Waveland Press, 1998. 305 pp. \$13.95. [A new textbook in linguistic anthropology—ready early next year—that promises a unique synthesis of

linguistic relativity and semiotics. All major currents in the field are said to be covered, from Boas to Postmodernism. — Instructors considering adoption can request a copy from: Waveland Press, P.O. Box 400, Prospect Heights, IL 60070 (tel: 847/634-0081; fax: 847/634-9501).]

CORRECTION

Last January, in our brief notice of **Contact Languages: A Wider Perspective**, edited by Sarah G. Thomason (*SSILA Newsletter* XV:4, p.11), we noted that five of the languages treated in this volume are from the Americas: Pidgin Delaware (Ives Goddard); Michif (Peter Bakker & Robert A. Papen); Media Lengua and Callahuaya (Pieter Muysken); and Mednyj Aleut (Sally Thomason). We overlooked a sixth American language, Ndyuka-Trio Pidgin, described in a contribution by George L. Hutter & Frank J. Velantie. Sally Thomason writes: "Ndyuka is an English-based creole; Trio is an Indian language, which (according to the sources I have access to) doesn't seem to have any known relatives except Wayana. Both Ndyuka and Trio are spoken in Suriname, and the pidgin is unusual among pidgins in that it arose out of contact between just two groups. Also it's a pidgin with a creole as one of its source languages, which is kind of neat." *Contact Languages* is published by Benjamins.

IN CURRENT PERIODICALS

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

39.2 (Summer 1997):

Joseph H. Greenberg, "The Indo-European First and Second Person Pronouns in the Perspective of Eurasiatic, Especially Chukotkan" (187-195) [A shared configuration of pronouns—suppletive *egom/m-* in 1 sg. and *tu* in 2 sg.—suggests a special relationship between Indo-European and Chukotkan (Chukchi-Koryak and Kamchadal) within G.'s wider "Eurasianic" grouping.]

Mauricio J. Mixco, "Mandan Switch Reference: A Preliminary View" (220-298) [M. argues for the existence of a suffix-marked SR system in the last predicate of nonfinal clauses in Mandan, drawing on data from texts collected by Kennard and Hollow (one of which is included as an appendix). SR has been detected in a few other Siouan languages, but it is uncertain how widely spread it is.]

Boletín de Lingüística [Instituto de Filología, Facultad de Humanidades y Educación, U Central de Venezuela, Caracas 1051, Venezuela]

9 (June-December 1995):

Jorge Mosonyi, "Breve caracterización gramatical del idioma cuiba" (19-50) [Sketch of the phonology and morphosyntax of a language of the small Guahiban family of eastern Colombia and adjacent Venezuela. Two short texts are appended.]

María Eugenia Villalón, "Clasificaciones lingüísticas suramericanas 1780-1830: Un análisis comparativo" (81-142) [A comparison (and discussion of the methodologies) of four early classifications of South American languages: Gilij (1782), Hervás y Panduro (1800), Adelung and Vater (1813), and Balbi (1826). Appendices provide outlines of all but the last.]

10 (January-June 1996):

Omar González Nájuez et al., "La lingüística en la Escuela de Antropología de la Universidad Central de Venezuela (UCV)" (73-86) [Summary of the activities of the principal research department of linguistics in

Venezuela. Since 1975 much of this work has focused on indigenous languages, over 30 of which have been studied by members of the department. Full bibliographies are attached.]

Canadian Journal of Linguistics [U of Toronto Press, Journals Division, 5201 Dufferin St, N York, Ontario M3H 5T8, Canada]

41.2 (June 1996):

David Beck, "Transitivity and Causation in Lushootseed Morphology" (109-140) [Working within the framework of Cognitive Grammar, B. examines the Lushootseed verbal suffixes that affect valency and the syntactic roles of nominal arguments. The properties exhibited by the passive formation are straightforward consequences of the meanings a CG analysis posits, while transitives are means of encoding causation from a more generalized perspective.]

41.3 (September 1996):

Mark Campana, "The Conjoint Order in Algonquian" (201-234) [Drawing examples from Passamaquoddy-Maliseet and Montagnais, C. describes the difference between the Conjoint and Independent Orders in formal terms. "The overall picture is one of a configurational language type, with superficial differences reducible to parametric variation."]

Diachronica [John Benjamins NA, PO Box 27519, Philadelphia, PA 19118]

13.1 (Spring 1996):

Donald A. Ringe, Jr., "The Mathematics of 'Amerind'" (135-154) [R. proposes a simple method for evaluating nonbinary wordlist comparisons. Evaluated by this method, the similarities Greenberg has adduced as evidence for "Amerind" fall within the range to be expected by chance alone, showing that Greenberg's method of "multilateral comparison" is "utterly unreliable."]

14.1 (Spring 1997):

Marlys A. Macken & Joseph C. Salmons, "Prosodic Templates in Sound Change" (31-66) [The notion of the "prosodic template", a level of phonological constituency beyond the syllable, allows a coherent and unified account of various sound changes—superficially quite diverse—in Highlands Mixtec dialects. It also suggests new approaches to other longstanding problems in historical phonology.]

Ethnohistory [Duke U Press, 905 W Main St, 18-B, Durham, NC 27701]

44.2 (Spring 1997):

Bernard Ortiz de Montellano, Gabriel Haslip-Viera, & Warren Barbour, "They were NOT Here Before Columbus: Afrocentric Hyperdiffusionism in the 1990s" (199-234) [A response to Van Sertima's theory, "aggressively promoted as fact" by some Afrocentrists, that New World civilizations were created or influenced by Pre-Columbian African visitors. *Inter alia*, the claim that a number of Nahuatl words are of Egyptian origin is examined and challenged.]

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

63.2 (April 1997):

Amy Dahlstrom, "Fox (Mesquakie) Reduplication" (205-226) [D. describes the phonological and morphological characteristics of two reduplicative patterns in Fox—monosyllabic and bisyllabic. Reduplication is most common as a derivational process in verbs, where the monosyllabic pattern is associated with continuative or habitual aspect, bisyllabic with iterative.]

Gregory D. S. Anderson, "On 'Animacy Maximalization' in Fox (Mesquakie)" (227-247) [A discourse-driven principle of "maximizing" the formal indexing of animate referents explains a range of morphosyntactic phenomena in Fox, and in Algonquian generally.]
 Alexis Manaster Ramer, "Uto-Aztecan *ps and Similar Clusters, Again" (248-256) [In an earlier paper M.R. and Blight (1993) argued for a PUA cluster *ps. Further investigation shows that the case can still be made, if less "exuberantly"; that the case for PUA *sp vanishes; and that there is evidence for a cluster that was perhaps *kws.]

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

123 (1997):

Leanne Hinton, "The Survival of Endangered Languages: The California Master-Apprentice Program" (177-191) [In the three years of its existence, a privately funded effort to revitalize California Indian languages through speaker-learner teams has had excellent results. Approximately 60 "masters" and "apprentices," speaking 20 California languages, have gone through the program. — No. 25 in a series of *IJSL* reports on "Small Languages and Small Language Communities." See "News and Announcements" above.]

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

15.1 (February 1997):

Ellen Woolford, "Four-Way Case Systems: Ergative, Nominative, Objective and Accusative" (181-227) [An analysis of the 4-way Case system of Nez Perce provides a context for three claims concerning Case theory: (1) ergative is a lexical Case not a structural one; (2) two structural object Cases are available in UG, objective and accusative; and (3) in a clause with a lexically Cased subject (e.g., ergative, dative) the highest object cannot have structural accusative Case, but may have objective Case.]

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

20.3 (1996):

Alexandra Y. Aikhenvald, "Words, Phrases, Pauses and Boundaries: Evidence from South American Indian Languages" (487-517) [In two Northern Arawak languages of the Upper Rio Negro, Brazil, several phonological features (h-prosody, vowel harmony, nasalization, and diphthongization) mark word and phrase boundaries. In addition, phonological pausal forms exist marking phrase-final and utterance-final boundaries.]

21.2 (1997):

Anthony R. Aristar, "Marking and Hierarchy Types and the Grammaticalization of Case-Markers" (313-368) [The Animacy Hierarchy that is widely found in the core grammatical cases can be found in non-grammatical cases as well. These typically take nominals of a specific hierarchical value as arguments, and departures from the typical pattern often have extra morphological marking and are prone to be reinterpreted as "new" cases. Data largely from Yidiny and other Australian languages, but Uto-Aztecan and Eastern Pomo (mistakenly identified as Penutian) are discussed.]

Michael Fortescue, "Eskimo Influence on the Formation of the Chukotkan Ergative Clause" (369-409) [Close inspection of ergative clause structure in the Chukotkan languages (Chukchi, Koryak, Kerek, Alutor) shows it to be typologically quite aberrant, with influence from neighboring Eskimo the most likely source. Earlier, all Chukotko-Kamchatkan languages had transitive paradigms of a non-ergative sort.]

RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 58(2) through 58(4), August-October 1997.

Ainsworth, Cynthea L. Ph.D., Indiana Univ., 1997. *Alaskan Folklore and the American Philological Tradition*. 254 pp. [Although the Americanist philological tradition—uniting ethnography, linguistic analysis, and poetics through the collection and analysis of indigenous traditional texts—has been much explored in the past decade, significant trends in the collection, publication, and analysis of Alaska Native traditional narratives have gone unrecognized. A. examines early philological interest in Alaskan texts, giving special attention to the continuation of this philological tradition in Alaskan folklore studies in the past 30 years through the influence of ethnopoetics. DAI 58(3):1025-A.] [Order # DA 97-27902]

Darnell, Michael E. Ph.D., Univ. of Wisconsin-Milwaukee, 1997. *A Functional Analysis of Voice in Squamish*. 273 pp. [The transitive and intransitive verbal morphology of Squamish (a Salishan language of British Columbia) presents certain problems for a traditional structural analysis. In part, these problematic analyses have stemmed from a structuralist approach to the data and to the category of grammatical voice itself. D. employs a functionally-based approach, defining grammatical voice semantically and pragmatically, and obtaining evidence for the analysis of Squamish voice from narrative texts and semantic information. DAI 58(3):842-A.] [Order # DA 97-25481]

Echeverri, Juan Alvaro. Ph.D., New School for Social Research, 1997. *The People of the Center of the World: A Study in Culture, History, and Orality in the Colombian Amazon*. 425 pp. [The Witoto, Bora and Andoque-speaking groups that occupy the region between the Caqueta and Putumayo rivers in the Colombian Amazon call themselves "the people of the center." E. suggests that this self-designation reflects an ideological construction of a new kind of "moral community" that is a result of the social disruptions of the last century. He explores this hypothesis through a collection of oral narratives. E. sees a "complex discursive process that reveals the tensions between an endogamic ethnic ideal and the homogenization brought about by historic changes and economic dependence." DAI 58(4):1348.] [Order # DA 97-30219]

Fitzgerald, Colleen M. Ph.D., Univ. of Arizona, 1997. *O'odham Rhythms*. 249 pp. [Analysis of the secondary stress patterns in Tohono O'odham, a Uto-Aztecan language formerly known as Papago, reveals that the primary way to predict the stress pattern of a word is the morphology. Words may surface with varying stress patterns depending on the number of morphemes, the presence of epenthetic vowels, or whether a word has been morphologically truncated. The theoretical goal of this dissertation is to propose an Optimality Theoretic model to account for how morphology influences stress, and to do this in a way that parallels the influence of weight upon stress. DAI 58(4):1260-A.] [Order # DA 97-29454]

Hoffman, Charles M. Ph. D., Arizona State Univ., 1997. *Alliance Formation and Social Interaction during the Sedentary Period: A Stylistic Analysis of Hohokam Arrowpoints*. 664 pp. [H. applies a unified theory of artifact design to Hohokam arrowpoints to evaluate ethnolinguistic diversity and alliance structure among communities during the Sedentary Period (ca. 975-1125 A.D.) in south-central Arizona. Utilitarian arrowpoint styles point to three ethnically or linguistically distinct groups of toolmakers who were spatially segregated or disproportionately mixed throughout the study area. The distribution of decorative point styles suggests the presence of at least two or more alliance networks, each associated with one or more major regional centers. DAI 58(3):951-A.] [Order # DA 97-26196]

Innes, Pamela J. Ph.D., Univ. of Oklahoma, 1997. *From One to Many, From Many to One: Speech Communities in the Muskogee Stompdance Population*. 493 pp. [The Muskogee stompdance population (defined by participation in the stompdance religion and, for most people, a Muskogee [Creek], Seminole, or Yuchi identity) is both socially distinct from other Muskogee populations and heterogeneous. Four orders of speech communities were found to exist: the lowest-order, made up of individual grounds (though these were not found to exist among the Yuchi), the penultimate-order, made up of ground clusters, an intermediate-order tribally-based speech community, and an intermediate-order language-based speech community. DAI (58)3:844-A.] [Order # DA 97-24423]

King, Kendall A. Ph.D., Univ. of Pennsylvania, 1997. *Language Revitalization in the Andes: Quichua Instruction, Use, and Identity in Saraguro, Ecuador*. 368 pp. [K. examines the process of Quichua language revitalization in two Ecuadorian communities. Qualitative data were gathered during a year of observations in schools and homes, and interviews with community members, teachers, and political leaders. The data reveal that Quichua is used and valued in distinct ways in each Saraguro community and school, and that attitudes and use of Quichua are further complicated by the varied distribution of two varieties of Quichua. In neither community is school instruction or home exposure sufficient to allow for Quichua acquisition. DAI 58(3):706-A.] [Order # DA 97-27250]

Martin, Gary J. Ph.D., UC-Berkeley, 1996. *Comparative Ethnobotany of the Chinantec and Mixe of the Sierra Norte, Oaxaca, Mexico*. 960 pp. [M. describes the ethnobotanical classification systems of Santiago Comaltepec (a Chinantec municipality that covers a broad range of tropical and temperate vegetation types) and Totontepec (a Mixe municipality centered in the humid montane cloud forests). Differences between the Chinantec and Mixe systems, as well as minor variations from Berlin's general scheme of ethnobiological classification, may be linked to the divergent cultural histories of the two groups, distinct patterns of access to vegetational zones and botanical resources of the Sierra Norte, and idiosyncratic modes of naming and categorizing plants in the Otomanguan and Mixe-Zoquean languages. DAI 58(2):499-A.] [Order # DA 97-23102]

Still Smoking, Dorothy M. Ed.D., Montana State Univ., 1997. *Tribal Education: A Case Study of Blackfeet Elders*. 152 pp. [S.S. describes the perceptions of 20 Blackfeet elders about (a) what constitutes traditional Blackfeet knowledge, and (b) how they believe this knowledge should be passed on through formal and informal institutions. In their view the future of Blackfeet people depends on restoring language use through children. They recommend restructuring formal educational systems to include language training, continuing to involve community-based programs in language restoration, and involving parents and elders in language implementation programs. DAI 58(4):1179-A.] [DA 97-29970]

Wilson, Darryl Babe. Ph.D., Univ. of Arizona, 1997. *Remove Them Beyond the West*. 248 pp. [A fragment of the history of the Iss (Achomawi) and Aw'te (Atsugewi) tribes of northeastern California, based on a narrative about Niece Denice ("Sampson Ulysses Grant"), an Aw'te person born on Lost Creek in the Hat Creek area, told by Lela Grant Rhoades to linguist Bruce Nevin in 1972. DAI 58(4):1427-A.] [Order # DA 97-29501]

A number of older theses and dissertations submitted to the University of Chicago have recently been made accessible through UMI. Of particular interest to Americanists are the following:

Dyk, Walter. M.A., 1930. *Verb Types in Wishram, an American Indian Language of the Northwest Coast*. 74 pp. [ADD, VOL. S0330] [Order # TM10828]

Hojjer, Harry. Ph.D., 1931. *Tonkawa, an Indian Language of Texas*. [ADD, VOL. S0330] [Order # T-08576]

Li, Fang-Kuei. A.M., 1927. *A Study of Sarcee Verb-Stems*. 32 pp. [ADD, VOL. S0330] [Order # TM14876]

Swadesh, Morris. M.A. 1931. *The Nootka Aspect System*. 48 pp. [ADD, VOL. S0330] [Order # TM18776]

Wick, Stanley. M.A. 1951. *Phonemics of the Quiche Language*. 96 pp. [ADD, VOL. S0330] [Order # TM13398]

[Copies of most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased, in either microform or xerox format, from University Microfilms International, PO Box 1346, Ann Arbor, MI 48106-1346. The UMI order number is given at the end of the entry. Microform copies are \$32.50 each, xeroxed (paper-bound) copies are \$36 each (to academic addresses in the US or Canada). Note that these prices are revised frequently, and postage is extra. Orders and inquiries may be made by telephoning UMI's toll-free numbers: 1-800-521-3042 (US); 1-800-343-5299 (Canada). Orders can also be placed at UMI's website: www.umi.com/hp/Support/DServices/.]

NEW MEMBERS/NEW ADDRESSES

[Although the Society's hardcopy *Membership Directory* is printed only once a year, in January, the *Newsletter* lists new members and changes of address every quarter. Please note that these lists are not cumulative from issue to issue. An electronic version of the *Membership Directory*, available at the SSIIA Website, is kept current.]

New Individual Members (July 1 to September 30, 1997)

Bender, Margaret — Dept. of Anthropology, Univ. of Oklahoma, 455 W. Lindsey, Rm. 521, Norman, OK 73019 (mcbender@ou.edu)

Culy, Christopher — Linguistics Dept., Univ. of Iowa, Iowa City, IA 52242 (chris-culy@uiowa.edu)

Dreher, Gudrun — Green College #109, 6201 Cecil Green Park Road, Vancouver, BC V6T 1Z1, CANADA (gudrund@unixg.ubc.ca)

Gallejones, Roberto Hernández — c/ Mugakoa 9, 5º Centro, E-48920 Portugalete (Vizcaya), SPAIN (ayunta01@saren.es)

Ghezzi, Ridie Wilson — Baker Library, HB 6025, Dartmouth College, Hanover, NH 03755 (ridie.w.ghezzi@dartmouth.edu)

Gonzalez, Hebe — Dynamique du Langage, MRASH, 14 Ave. Berthelot, 69363 Lyon cédex 07, FRANCE (hebe.gonzalez@mrash.fr)

Gómez de García, Jule — 2634 S. Oakland St., Aurora, CO 80014 (garciajm@spot.colorado.edu)

Gronona, Verónica M. — Dept. of Linguistics, CL 2816, Univ. of Pittsburgh, Pittsburgh, PA 15260 (veronica@verb.linguist.pitt.edu)

Guillaume, Antoine — Dept. of Linguistics, Univ. of Oregon, Eugene, OR 97403 (antoine@darkwing.uoregon.edu)

Holsinger, David J. — Dept. of German, 818 Van Hise, 1220 Linden Dr., Univ. of Wisconsin, Madison, WI 53706 (djholsin@students.wisc.edu)

Muscavitch, Frederick — 492 Airport Drive, Oneida, WI 54155 (fmuscavi@one-ncet.one)

Sicoli, Mark — 1274 North Negley Ave., Pittsburgh, PA 15206 (msicoli@verb.linguist.pitt.edu)

St. Clair, Robert N. — Dept. of English, Univ. of Louisville, Louisville, KY 40292 (rstclcr@earthlink.net)

Stegeman, Ray & Dee — Kamarang Post Office, Upper Mazaruni, GUYANA

Thompson, LeAnne — 2082 S. Oneida St., Green Bay, WI 54304
Zhang, Jie — Dept. of Linguistics, UCLA, 405 Hilgard Ave., Los Angeles, CA 90095 (zhang@ucla.edu)

Changes of Address since July 1, 1997 [Changes in e-mail address only are not noted here; a list of recent e-mail address changes is included in the *SSILA Bulletins* that are distributed on the Internet.]

Aberle, David — 2580 Tolmie St., Ste. 601, Vancouver, BC V6R 4R4, CANADA (aberle@unixg.ubc.ca)

Altman, Heidi — 9237 Greenback Lane, #161, Orangevale, CA 95662 (hmailto@ucdavis.edu)

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Cumberland, Linda A. [formerly Linda Simpson] — 417 N. Indiana Ave., Bloomington, IN 47408 (lcumberl@indiana.edu)

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Fitzgerald, Colleen M. — Dept. of Linguistics & Language Development, One Washington Square, San Jose State Univ., San Jose, CA 95192-0093 (cfitz@email.sjsu.edu)

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Maffi, Luisa — Dept. of Psychology, Northwestern Univ., 102 Swift Hall, 2029 Sheridan Road, Evanston, IL 60208-2710

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Simkin, Joel — 40 Matheson Ave. E., Winnipeg, Manitoba R2W 0B9, CANADA (jsigc@cunyvm.cuny.edu)

Simpson, Linda: See Cumberland, Linda

Slate, Clay — 3501 E. Main St., Suite F#204, Farmington, NM 87402 (cslatejr@cyberport.com)

Thode, Charles H. — 11341 86th St., Willow Springs, IL 60480-1047 (thod0001@gold.tc.umn.edu)

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REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for 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.

J. P. Harrington Conference. Conference and newsletter, focusing on the linguistic and ethnographic notes of John P. Harrington (1884-1961). Last meeting: UC-Davis, June 20-21, 1997. Next meeting: U of Oregon, late June, 1998.

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. The 1997 meeting was held at the U of Oregon, Eugene, May 17-18. The 1998 meeting will be held on the Sarcee Reserve, Calgary, Alberta. Contact: Gary Donovan, 6315 Dalsby Rd. NW, Calgary, Alberta T3A 1M6, Canada (donovan@acs.ucalgary.ca).

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

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 (djmel@aol.com).

Inuit Studies Conference. The next conference (the 11th) will be held at the Katuaq Center for Performing Arts, Nuuk, Greenland, Sept. 23-27, 1998. Contact: ISC Organizing Committee, PO Box 1628, DK-3900 Nuuk, Greenland (tel: +299-245666; fax: +299-247111; e-mail: isc98@gs.g.h.gl).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US (elsewhere) for individuals; \$25 Can/US for students; \$65 Can/US for institutions. Address: Pavillon Jean-Durand, Université Laval, Québec, Canada G1K 7P4 (tel: 418/656-2353; fax: 418/656-3023; e-mail: ant@ant.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1997 (29th) conference was held at Lakehead U, Thunder Bay, Ontario (see "News from Regional Groups"). The 1998 conference will meet at Harvard U, Cambridge, MA, Oct. 22-25. Contact: Karl V. Tectter (kvt@fas.harvard.edu).

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 per 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).

EASTERN CANADA

Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA). General linguistics conference, annually in early November. Papers on local languages and dialects (e.g. Mi'kmaq, Maliseet, Gaelic, Acadian French) welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The 1997 meeting will be held in Halifax, NS, Nov. 7-8, at Mount Saint Vincent U. Contact: Marie-Lucie Tarpent, D of Modern Languages, Mount Saint Vincent U, Halifax, NS, Canada B3M2J6 (marie-lucie.tarpent@msvu.ca).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 1997 Conference was held at Peninsula Community College, Port Angeles, WA, August 7-9. Conference website: www.cas.unt.edu/~montler/icsnl.htm.

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Usually meets annually in the fall, but the 1997 meeting will be delayed to Feb. 27-March 1, 1998, and will meet at San Francisco State University, Seven Hills Guest Center. Contact: Lee Davis, Anthropology, SFSU, San Francisco, CA 94132 (e-mail: leedavis55@aol.com).

Hokan-Penutian Workshop. Linguistics, sometimes with papers on pre-history and ethnography. Meets annually, usually in June or early July. The 1997 meeting took place at UC-Davis, June 20-21. 1998 meeting: U of Oregon, late June.

Proceedings of the Hokan-Penutian Workshop. Five volumes in print: 1988 (\$8), 1989 (\$6.50), 1993 (\$16), 1994-95 (\$14), and 1996 (\$15). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order other 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: NCN, 1670 Bloomfield Rd, Sebastopol, CA 95472 (tel: 707/823-7553; e-mail: ncn@ap.net).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Most recent meeting: May 1997, in Wayne, Nebraska.

Mid-America Linguistics Conference. General linguistics conference, held annually in the Plains states, usually with sessions devoted to American Indian languages. 1997 meeting: U of Missouri-Columbia, Oct. 24-25, with special session on the Comparative Siouan Dictionary. Contact: Louanna Furbee, Linguistics, U of Missouri, Columbia, MO 65211 (anthnlf@showme.missouri.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. Most recent meeting: Hermosillo, Sonora, Nov. 1996. Contact: AP 793, U 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 1997 meeting was held June 20-21 in Hermosillo, Sonora. Contact: José Luis Moctezuma (e-mail: vaquero@rtn.uson.mx).

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, C.U., 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, 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

Congreso de Estudios Mayas. Annual meeting in Guatemala. The 1997 meeting took place at the U Rafael Landivar, Guatemala City, August 6-8. Contact: Lolmay, OKMA, a/c CIRMA, Apdo 336, La Antigua, Guatemala (e-mail: OKMA@guate.net; include "Lolmay" in the subject line).

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 (also on Mixtec writing), usually during the first half of March. Contact: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (tel: 512/471-6292; e-mail: mayameet@ccwf.cc.utexas.edu).

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

CENTRAL AMERICA

Linguists for Nicaragua. Supports documentation and education efforts for Nicaraguan indigenous languages. Write: Wayne O'Neil, LFN, 20D-213, MIT, Cambridge, MA 02139.

SOUTH AMERICA

Journal of Amazonian Languages. 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).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Leopoldina Araújo, Rua Avertano Rocha 401, 66023-120 Belém-PA, Brazil (leomaria@supridad.com.br).

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 (s-soto3@uiuc.edu).

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 1997 ICA was held in Quito, Ecuador (see "News & Announcements" above). The next (50th) ICA will be held in Warsaw, Poland, in July, 2000.

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.

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

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

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

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**Articles of Incorporation
of**

Society for the Study of the Indigenous Languages of the Americas

[Filed in the office of the Secretary of State of the State of California, September 12, 1997.]

1. The name of this corporation is SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS.
2. This corporation is a nonprofit, public benefit corporation and is not organized for the private gain of any person. It is organized under the Nonprofit Public Benefit Corporation Law for public and charitable purposes.
3. The specific purpose of this corporation is to provide for the advancement of the scientific study of the indigenous languages of North, Central, and South America.
4. The name and address in the State of California of this corporation's initial agent for service of process is John T. Feeney, 434 7th Street, Eureka, California 95501.
5. This corporation is organized and operated exclusively for charitable, scientific, literary, or educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code.

6. No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate or intervene in any political campaign (including the publishing or distribution of statements) on behalf of any candidate for public office.
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VICTOR K. GOLLA, Incorporator

