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SSILA BUSINESS

Sessions organized for 37th CAIL

The SSILA program committee (Sally McLendon, Michael K. Foster, and Victor Golla) has organized the following five sessions for the 37th Conference on American Indian Languages, which will form part of the 1998 Annual Meeting of the American Anthropological Association, in Philadelphia, PA, December 2-6. The 1998-99 annual Business Meeting of SSILA will also be held at this meeting. Although these sessions are subject to review by the AAA Program Committee, few changes are anticipated. The final schedule will be published in the October issue of the *Newsletter*.

1. *Historical Studies*. **Eric P. Hamp**, "Consensus Classification Densities"; **Brent Galloway**, "Proto-Salish Sound Correspondences"; **Giulia Oliverio**, "The Development of Proto-Athabaskan Consonants in Pacific Coast Athabaskan"; **Daythal L. Kendall**, "Evidence for Prehistoric Contact and Borrowing Between Takelma and Kalapuyan"; and **Karen Dakin & Verónica Vázquez**, "Vowel Correspondences among Cora, Huichol and Nahuatl."
2. *Principles of Dictionary Construction in Native American Languages*. **Michael K. Foster**, "Introduction"; **Catherine A Callaghan**, "Writing a User-Friendly Dictionary"; **Wallace Chafe**, "Is a User-Friendly Dictionary of Seneca Possible?"; **Gale Goodwin Gomez**, "Making a Yanomami

Dictionary"; **M. Dale Kinkade**, "Salishan Dictionary Making"; **Lawrence Kaplan**, "Considerations of Format in Eskimo Dictionary Making"; **Karin E. Michelson**, "A Base Dictionary of Oneida"; **Victor Golla & Sean O'Neill**, "An Analytical Lexicon of Hupa, with Text Analysis and Grammar"; **Raymond J. DeMallie & Douglas R. Parks**, "Expanding the Lexical Record: Creating Multimedia Dictionary Databases for Northern Caddoan and Siouan Languages"; and **Arthur P. Sorensen**, "Form Classes among Substantives in Tukano."

3. *Endangered Languages, Linguists, and Heritage Language Functions*. **Sally McLendon**, "Introduction"; **Akira Y. Yamamoto**, "Documenting One's Own Linguistic Knowledge"; **Susan T. Garzon**, "Getting More Mileage from Existing Linguistic Resources"; **Patrick E. Marlow**, "Native Language Teacher Training: the Next Step in Language Revitalization?"; **Douglas R. Parks**, "Language Maintenance through Multimedia Technology: The Arikara Language Project"; **Rand Valentine**, "Assessing the Functions of Computer-Related Materials in Ojibwe Second Language Instruction"; **Charlotte Basham & Kathy Sikorski**, "New Pathways to Ancestral Knowledge: Developing Computerized Gwich'in Language Materials"; **Verónica Grondona**, "Mocoví: Documentation, Maintenance, and Language Teaching"; **Anna Berge**, "Language Reacquisition and Grammatical Shift in a Semi-Speaker of Cherokee"; and **Sally McLendon**, "Models for Teaching American Indian Languages."

4. *Grammar and Typology*. **Marianne Mithun**, "The Difference a Word Makes: Attributive Possession in Nouns and Verbs"; **Ives Goddard**, "Discontinuous Structures in Fox"; **Marie-Lucie Tarpent**, "The Southern Tsimshian Elements *-da?* and *-go* and the Nature of the Tsimshian 'Connectives'"; **Suzanne Wash**, "Sound Symbolism in Miwok"; and **William H. Jacobsen, Jr.**, "Makah Labialization Dissimilation."

5. *Ethnolinguistics*. **Julia Becker Richards**, "Mayan and Spanish Language Convergence in Key Semantic Domains of Popti' and Poqomam Schoolchildren"; **Colette Grinevald**, "Jakaltek Directionals: A Typology of Path Concepts"; **Yolanda Lastra**, "Otomi Lexicon in the Huichapan Codex"; **Jason Baird Jackson & Mary S. Linn**, "Calling in the Members: Linguistic Form and Cultural Context in a Yuchi Ritual Speech Genre"; and **Sean O'Neill**, "A Cross-Linguistic and Ethnological Dictionary of the Hupa, Yurok, and Karok Languages of Northwestern California."

CORRESPONDENCE

Sapir, Kroeber, and Elmendorf

February 13, 1998

I would like to thank you for including a thoughtful, heart-warming obituary of William W. Elmendorf in the January 1998 issue of the *SSILA Newsletter*. I was one of his last doctoral students at the University of Wisconsin-Madison, and can personally attest that Bill was a truly great teacher, scholar, and person. Special recognition is also due his kind wife, Eleanor, who stood by him all the way.

## OBITUARIES

I consider myself privileged to have had Bill as my mentor. I can still remember the excitement that I felt in his course on language and culture, one of the high points of my graduate education, and also recall with fondness how just talking to him about Americanist or anthropological linguistics could lift my spirits. I have come to appreciate how much latitude he permitted me in my academic pursuits without ever withdrawing his support. A prime example is my research on contact and pidginization in Native American languages, which he encouraged me to pursue notwithstanding his own primary focus on deep genetic relationships. When discussing Chinook Jargon, on which he had done some research, he was always willing to consider alternative arguments and evidence by linguists sympathetic to issues of language contact, including creolists.

On the basis of Bill's writings and his arguments about linguistic divergence versus convergence, I once suggested to him that, in his overall orientation, he looked much more Sapirian than Kroeberian, since Kroeber reportedly was more sympathetic to accepting language contact in explaining similarities in different languages than Sapir. I tried to be as diplomatic as possible, in deference to Bill's teacher, and I fully expected a negative answer, if not a rebuke, along with an explanation of what I had missed about Kroeber and misunderstood about Sapir. Instead, Bill smiled warmly, confirmed that he indeed saw himself in Sapir's academic tradition, and expressed his appreciation to me that I thought so, too.

—Emanuel Drechsel  
Liberal Studies Program, University of Hawai'i at Manoa  
Honolulu, Hawai'i 96822

### The Longest Dictionary

February 20, 1998

Your recent "Media Watch" report on Keren Rice's North Slavey dictionary project (*SSILA Newsletter* XVI:4, p. 8) noted that her work "will result in the most complete dictionary of any Canadian Athabaskan language." In terms of content embracing all word classes, I agree. (I have very much appreciated working with Keren, and have benefitted from her work.) However, if one focuses solely on verbs, my *Dictionary of the Verbs of South Slavey* (published in 1990 by the NWT Department of Culture and Communications) is the most complete, listing roughly 12,000 verb forms. The revision we are now completing will contain perhaps 15,000 forms.

The term "North Slavey" also needs comment. It should be noted that currently, both politically and linguistically, it includes Déline (Fort Franklin) and Fort Norman, where a dialect somewhat distinct from that of Fort Good Hope and Colville Lake is spoken.

— Philip G. Howard  
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Edmonton, Alberta T6J 6R3, CANADA

### Native American Surname Index

February 23, 1998

I am compiling a Native American surname index from mission school records for 18 states, ca. 1900-1960. Included will be an estimated 15,000 surnames of native and non-native origin with related tribal affiliations. Afterwards the data will be cross-checked against an index of Native American related correspondence to indicate which letters might have been authored by native people. Ideas and inquiries are welcome. Might someone be able to suggest any comparable indexes or an expert familiar with such indexes?

— Mark Thiel  
Marquette University Archives, Milwaukee, WI 53201-3141  
(mark.thiel@marquette.edu)

### Viola Grace Waterhouse (1918-1997)

Vi Waterhouse, esteemed colleague of the Summer Institute of Linguistics and the Wycliffe Bible Translators, succumbed December 9, 1997, to congestive heart failure after life-long dedication to linguistics, the indigenous peoples of Mexico and, in particular, the Oaxaca Chontal (Tequistlatecan) people of Southern Mexico. Upon her retirement, in poor health, she moved to an assisted-living facility in Bradenton, Florida, but continued her interest in linguistics to the end. In September, 1997, she moved to Independence, Missouri, to be near her family. She is survived by her younger brother, Henry Samuel Waterhouse III (Harry), two nephews, a niece, and eleven grandnephews and grandnieces.

Vi was born to Henry Samuel Waterhouse, Jr. and Elsie Grace Stebbins Waterhouse on September 5, 1918, in Springfield, Mass. The family moved to Alburg, Vermont, and later to Lyndhurst, New Jersey where Vi completed her primary and secondary education. She was a 1940 graduate of Wheaton College (Illinois) in Bible and Greek. She pursued her studies for an additional year at the Wheaton Graduate School, serving as a Graduate Assistant. In 1942, she joined the fledgling sister organizations SIL and Wycliffe Bible Translators, where she received her initial training in descriptive linguistics. She attended the LSA Linguistics Institute at Michigan in 1947 before moving to Indiana University where she earned her M.A. in Linguistics under the Voegelins in 1949, also assisting Carl for a time in copy editing manuscripts for *IJAL*. In 1956, she returned to Michigan for her Ph.D. to write one of the first grammatical descriptions under Ken Pike's tutelage (Waterhouse 1962).

Vi's primary assignment with SIL was to the Oaxaca Chontal project. She began her studies in Huamelula, a Coastal Chontal community, partnering with colleague May Morrison for 20 years, followed by more than 25 years with her second partner, Muriel Parrott, with whom she moved her primary attention to Highland Chontal.

Vi served SIL as its first Corporation Bibliographer as well as linguistics consultant to her SIL colleagues, first in Mexico, but also in Colombia, South America. Her list of publications does not reflect scores of publications of younger colleagues whom she guided to their first publication. Her special knowledge of the strict copy requirements for manuscripts submitted to *IJAL* in the 50s led to her being the conduit through which all SIL contributions to that journal passed for many years. She served on SIL school staff as assistant or department head almost every year between 1943 and 1977 at the Universities of Oklahoma, Washington, and North Carolina, as well as in Canada and in Great Britain.

She published several historical and comparative studies of Chontal, a language isolate she firmly believed to be a southern outlier of Hokan. She was a founding member of SSILA in 1981, and for the remainder of her life was a faithful and supportive member of our Society.

Her chosen epitaph was "She has done what she could." We could not have asked for more. She made a difference. Our memories of Vi are only good.

—Bill Merrifield

#### LINGUISTIC PUBLICATIONS

- 1949a. La obra del Instituto Lingüístico de Verano. *Boletín Bibliográfico de Antropología Americana* 12(part 1):158-66.
- 1949b. Learning a Second Language First. *International Journal of American Linguistics* 15:106-9.
- 1949c. Oaxaca Chontal: Sentence types and text analysis. *México Antiguo* 7:229-314.
1951. *Bibliography of Linguistic, Ethnographic and Literacy Materials by Members of the Summer Institute of Linguistics (as of September, 1951)*. Glendale, CA: Summer Institute of Linguistics. v, 17 pp.
1955. *Bibliografía de obras generales y especializadas del Instituto Lingüístico de Verano: Junio 1955*. Glendale, CA: Summer Institute of Linguistics. 47 pp.
1957. Two Oaxaca Chontal Words. *International Journal of American Linguistics* 23:244-45.
1960. *Twenty-fifth Anniversary Bibliography of the Summer Institute of Linguistics: January 1960*. Glendale, CA: Summer Institute of Linguistics. 52 pp.
1961. The Psychological Reality of Linguistic Structure. In Benjamin F. Elson and Juan Comas (eds.), *A William Cameron Townsend en el vigésimoquinto aniversario del Instituto Lingüístico de Verano*, 687-92. Mexico.
1962. *The Grammatical Structure of Oaxaca Chontal*. Indiana University Research Center in Anthropology, Folklore and Linguistics Memoir 19. Bloomington: Indiana University. 121 pp. (1958 University of Michigan Ph.D. dissertation).
- 1963a. Review of Toponimia nahuat de Cuscatlán, by Pedro Geoffrey Rivas. *Language* 39:579-81.
- 1963b. Independent and Dependent Sentences. *International Journal of American Linguistics* 29:45-54.
- 1963c. ed. *Studies in Peruvian Indian Languages* 1. Summer Institute of Linguistics Publications in Linguistics and Related Fields 9. Norman: Summer Institute of Linguistics of the University of Oklahoma. 220 pp.
- 1967a. A Suggested Simplification of the Structure of Jude. *Notes on Translation* 25:2-4.
- 1967b. Huamelultec Chontal. In Linguistics, 349-67. *Handbook of Middle American Indians* 5. Austin: University of Texas.
- 1967c. ed. *Phonemic Systems of Colombian Languages*. Summer Institute of Linguistics Publications in Linguistics and Related Fields 14. Norman: Summer Institute of Linguistics of the University of Oklahoma.
1969. Oaxaca Chontal in Reference to Proto-Chontal. *International Journal of American Linguistics* 35:231-33.
1972. ed. *Sistemas fonológicos de idiomas colombianos* 1. Tr. by Jorge Arbeláez G. Bogotá: Ministerio de Gobierno and Instituto Lingüístico de Verano. 102 pp.
1974. *The History and Development of Tagmemics*. *Janua Linguarum, series critica* 16. The Hague: Mouton. 145 pp.
1976. Another Look at Chontal and Hokan. In Margaret Langdon and Shirley Silver (eds.), *Hokan Studies*, 325-43. The Hague: Mouton.
1981. Mexican Spanish Nicknames. In Andrew Gonzalez and David Thomas (eds.), *Linguistics Across Continents: Studies in honor of Richard S. Pittman*, 19-23. Linguistic Society of the Philippines Monograph 2. Manila: Summer Institute of Linguistics and Linguistic Society of the Philippines.
- 1985a. Counting in Oaxaca Chontal. *International Journal of American Linguistics* 51:237-40.

1985b. True Tlaquistlateco. *International Journal of American Linguistics* 51:612-14.

n.d. comp. Back-translation Helps on Acts. *Notes on Translation* 21:1-86.

With May Morrison:

1950. Chontal Phonemes. *International Journal of American Linguistics* 16:35-39.

With Theodore R. Goller & Patricia L. Goller:

1974. The Phonemes of Orizaba Nahuatl. *International Journal of American Linguistics* 40:126-31.

With Muriel Parrott:

1967. Back-translation Helps on Romans. *Notes on Translation* 27:1-42.

1970. *Diccionario de la Sierra Chontal*. Mexico: Instituto Lingüístico de Verano. 149 pp.

1975a. Well-formed Narrative in Highland Oaxaca Chontal (Hokan). *International Journal of American Linguistics* 41:148-54.

1975b. Notes on Highland Oaxaca Chontal (Hokan) Nominalization. *International Journal of American Linguistics* 41:155-57.

1978. Oaxaca Chontal Noun Inflection and Classification. In *Proceedings of the 1977 Hokan-Yuman Languages Workshop*, 54-66. Occasional Papers on Linguistics 2. Carbondale: Southern Illinois University.

With William R. Merrifield:

1968. Coastal Chontal of Oaxaca Kinship. *Ethnology* 7:190-95.

With Margaret Langdon:

1996a. Bibliography of Oaxaca Chontal (Tcquistlatecan). In Victor Golla (ed.), *Proceedings of the Hokan-Penutian Workshop*. Report 9: Survey of California and other Indian languages, pp. 165-68.

1996b. Oaxaca Chontal (Tcquistlatecan) Pronominal Reference. In Victor Golla (ed.), *Proceedings of the Hokan-Penutian Workshop*. Report 9: Survey of California and other Indian languages, pp. 189.

#### OAXACA CHONTAL VERNACULAR PUBLICATIONS

##### HIGHLAND OAXACA CHONTAL

With Muriel Parrott:

1972. *Tuyi'iquilua oque'fane lataiqui Tlatlpaujna Jesucristo* (chontal parables). London: Sociedad para la distribución de las Sagradas Escrituras. 31 pp.

1973. *Acueca' lipepashi catl'aiyi' Jesucristo*. Mexico: Biblioteca Mexicana del Hogar. 8 pp.

1974a. *Atlsue'me laltaiqui'* (Vamos a leer nuestro idioma, chontal de la sierra de Oaxaca). Mexico: Instituto Lingüístico de Verano. 21 pp.

1974b. *Cal pela y cal shmu y mangollo* (El cuento del conejo y el león y El poema del mantis). Mexico: Instituto Lingüístico de Verano. 15 pp.

1974c. *Li'epa y li'ipa ca'l'ailli' Jesucristo* (Historias del Señor Jesucristo). Mexico: Biblioteca Mexicana del Hogar. 47 pp.

1977. *Genesis*. Mexico: Biblioteca Mexicana del Hogar. 60 pp.

1979. *Lan xmuhua'* (Los leones). Mexico: Instituto Lingüístico de Verano. 9 pp.

1980a. *Cal matsahui conas* (El yerno dormilón). Mexico: Instituto Lingüístico de Verano. 10 pp.

1980b. *El c'a cataiqui' tuya'apa San Lucas jouc'a li'epa lan apostole*. Mexico: Biblioteca Mexicana del Hogar. 220 pp.

1983. *Lo que cuentan los chontales en los altos de Oaxaca* 4, 5, 6. Mexico: Instituto Lingüístico de Verano. 37 pp.

1989. *Li'ipa li'epa Juan Bautista* (La historia de Juan el Bautista según los santos evangelios en el chontal de la sierra de Oaxaca y en español). Mexico: Liga del Sembrador and Liga Bíblica Mundial del Hogar.

1990. "...*joupa imafinapa Cristo*" (1 Corintios 15:20: Lecturas escogidas para la Pascua de la Resurrección, la Ascensión de nuestro Señor y el Pentecostés). Mexico: Liga del Sembrador and Liga Bíblica. 40 pp.
- [1991. *Lataiqui' loya'apa iše al c'a lixpíc'epa LanDios* (El Nuevo Testamento en el chontal de la sierra de Oaxaca). Mexico: Liga Bíblica and Liga del Sembrador. 1,247 pp.

#### LOWLAND OAXACA CHONTAL

- [1955. *Lipijutyi tyaygui? Landios jaa'le ñilpa San Marcos* (El santo evangelio según San Marcos). Mexico: Sociedad Bíblica Americana. 81 pp.
1960. *Huiðme?* (El alfabeto chontal). Mexico: Instituto Lingüístico de Verano. n.p.
- With May Morrison:  
 1951a. *El hijo pródigo*. Mexico: npl. 16 pp.  
 1951b. *La historia de la crucifixión y la resurrección de nuestro Señor Jesucristo*. Mexico: npl. 14 pp.  
 1951c. *La historia de un Salvador*. Cuernavaca: Tipografía Indígena. 8 pp.  
 1951d. *La historia del nacimiento de Jesucristo*. Cuernavaca: Tipografía Indígena. 14 pp.  
 1953. *lijutyi Anita* (Primera cartilla chontal de Oaxaca). Mexico: Instituto Lingüístico de Verano. 32 pp.

#### Frank T. Siebert, Jr., M.D. (1912-1998)

Dr. Frank T. Siebert, Jr., a physician who was also widely recognized as the dean of Algonquian studies and was one of American Indian linguistics' most dedicated fieldworkers, died of cancer on January 23, 1998, at the age of 85. Fully aware of the prognosis during his final months, he continued working on his massive lexicon of Penobscot until the last.

Siebert was born in Merion, Pennsylvania, on April 2, 1912, and his brilliance—and passion for Americanist work—was manifest from an early age. In high school, in Philadelphia, he received the highest scores in the state of Pennsylvania on the college entrance exams in American history. From there he went on to Haverford College and the University of Pennsylvania Medical School, and pursued a successful medical career, as hospital chief of pathology first in Philadelphia, and later in Brattleboro, Vermont.

Siebert began the field study of the Penobscot language of Maine at the age of 19, in 1932. During his medical school internship, he somehow managed to find time to attend Boas's seminars at Columbia, and later attended some of Sapir's courses at Yale. He also formed a warm collegial relationship with Frank G. Speck, at that time the senior scholar in Algonquian ethnography (Siebert 1982). For over 60 years the main thrust of his linguistic research remained his Penobscot field work, resulting in a major lexicon and two volumes of narrative texts. (Although still unpublished, plans are well on their way for seeing these important works into print.)

Siebert himself attributed his real beginnings as a serious linguist to a joint field work session in Maine with Mary Haas during the summer of 1936. Haas, who had received her Ph.D. two years earlier, came to Maine specifically to work with Siebert in the field. He later recalled that they worked for two and a half weeks straight,

from nine in the morning to nine at night. Among other things Haas, a musician with absolute pitch, devised a marking system with musical scale notation to indicate Penobscot pitch levels (a subject Siebert revisited 50 years later in his contribution to a volume honoring Haas [1988a]). Siebert felt these two and a half weeks were equivalent to a two and a half year course in linguistics, and from that time on had full confidence in his abilities as a fieldworker.

Siebert's research on Penobscot led him to important comparative and historical work on Algonquian, as well as to the study of several other Algonquian languages in the field, including Delaware, Fox, Montagnais, and Maliseet-Passamaquoddy. In addition he worked with Siouan languages, including Quapaw (Siebert 1989a), and also did research with the last living speakers of Catawba, which resulted in the publication of an important study conclusively demonstrating the Siouan affiliation of that language (Siebert 1945a, 1945b)

Four of Siebert's published works deserve special mention.

His very first foray into Algonquian historical phonology (Siebert 1941a) clarified the famous basic work of Leonard Bloomfield on Algonquian. Bloomfield's reconstruction of Algonquian featured crucially the reconstruction of a number of consonant clusters with varying reflexes in the surviving languages, and Siebert managed to turn up material Bloomfield had missed, which he further pursued in a later study (Siebert 1967b).

In a paper unique for its time in Americanist linguistics (Siebert 1967a), Siebert carried out a broad study of the Algonquian vocabulary of flora and fauna in an attempt to define the homeland of the proto-Algonquian peoples, which he located somewhere to the north of the Great Lakes.

His study of long-extinct Powhatan (Siebert 1975), at once a major substantive contribution and a model of methodological clarity, is actually a monograph masquerading as a paper, occupying 168 pages in its host volume. Undaunted by the lack of any previous substantial work on the language, Siebert made systematic sense of Strachey's 17th century transcriptions, deriving a plausible phonological system, and giving an etymological vocabulary with 263 English glosses. For good measure he added a detailed subclassification of Eastern Algonquian that locates and names no fewer than fifty dialects.

His last published work (Siebert 1996) was a brilliant study of the etymology of a Proto-Algonquian word for the massasauga (pit viper) that is widely distributed in Algonquian territory. His point was to show that a previous etymology—offered more than once in the *Handbook of North American Indians*—was mistaken. Typical of Siebert's work, the argument was bolstered with massive documentation, and included a detailed foray into herpetology to describe the snake in question.

—Karl V. Teeter

Two years ago the *Maine Sunday Telegram* devoted a long feature article to Siebert, focusing on his lifelong involvement with the documentation of Penobscot (see *SSILA Newsletter* XV:2, July

1996, p. 8). Siebert told the *Telegram's* reporter that he decided on his life's work when he was still a teenager, during a summer visit to the Penobscot Indian reservation in Old Town, Maine. Although at his father's insistence he went to medical school and pursued a career as a pathologist, his real passion was the study of American Indian languages. He spent his vacations doing fieldwork on Penobscot and other languages, published extensively in scholarly journals, and eventually came to be regarded by most Americanist linguists of his generation as a fully professional colleague. After leaving medicine in the 1960s he moved to Old Town, so that he could devote his remaining years to uninterrupted work on Penobscot. In the end, his single-minded dedication outlasted the language — the last native speaker, Madeline Tomer Shay, died in 1993. In Ives Goddard's words (quoted in the *Telegram* story), Frank Siebert was "clearly the most brilliant and most competent avocational linguist working on Native American languages that there ever has been, hands down."

— VG

#### PUBLICATIONS IN AMERICAN INDIAN ANTHROPOLOGY AND LINGUISTICS

1937. Mammoth or "Stiff-Legged Bear". *American Anthropologist* 39:721-25.
- 1940a. Review of Shawnee Traditions: C. C. Trowbridge's Account, ed. by Vernon Kinietz & Erminie Wheeler Voegelin. *American Anthropologist* 42:145-47.
- 1940b. Review of Notes supplémentaires sur les traités de la langue micmaque, by le Rev. Père Pacifique, 1940. *American Anthropologist* 42:331-33.
- 1941a. Certain Proto-Algonquian Consonant Clusters. *Language* 17:298-303.
- 1941b. Review of Shawnee Stems and the Jacob P. Dunn Miami Dictionary, by C. F. Voegelin. *Language* 17:358-59.
- 1941c. Review of The Viking and the Red Man: The Old Norse Origin of the Algonquian Language, by R. T. Sherwin, 1940. *American Antiquity* 7:89-90.
- 1941d. Review of Penobscot Man and Montagnais Art in Birch-bark, a Circumpolar Trait, by Frank G. Speck. *American Anthropologist* 43:278-82.
1943. Review of Indian Place Names of the Penobscot Valley and the Maine Coast, by Fannie Hardy Eckstorm, 1941. *New England Quarterly* 16:503-507.
- 1945a. Linguistic Classification of Catawba: Part I. *IJAL* 11:100-104.
- 1945b. Linguistic Classification of Catawba: Part II. *IJAL* 11:211-18.
- 1967a. The Original Home of the Proto-Algonquian People. Pp. 13-47 in *Contributions to Anthropology: Linguistics, I (Algonquian)*. Anthropological Series 78, National Museum of Canada Bulletin 214. Ottawa.
- 1967b. Discrepant Consonant Clusters Ending in \*-k in Proto-Algonquian, a Proposed Interpretation of Saltatory Sound Changes. Pp. 48-59 in *Contributions to Anthropology: Linguistics, I (Algonquian)*. Anthropological Series 78, National Museum of Canada Bulletin 214. Ottawa.
1969. Mog; Waxaway; Weemouet. Pp. 475-77, 664-66 in David M. Hayne (ed.), *Dictionary of Canadian Biography, Volume II, 1701-1740*. Toronto: University of Toronto Press.
1973. The Identity of the Tarrantines, with an Etymology. *Studies in Linguistics* 23:69-76.
1975. Resurrecting Virginia Algonquian from the Dead: The Reconstituted and Historical Phonology of Powhatan. Pp. 285-453 in James M. Crawford (ed.), *Studies in Southeastern Indian Languages*. Athens: University of Georgia Press.

1980. The Penobscot Dictionary Project: Preferences and Problems of Format, Presentation, and Entry. Pp. 113-27 in William Cowan (ed.), *Papers of the Eleventh Algonquian Conference*. Ottawa: Carleton University.
1982. Frank G. Speck, Personal Reminiscences. Pp. 91-136 in William Cowan (ed.), *Papers of the Thirteenth Algonquian Conference*. Ottawa: Carleton University.
1984. Compound Verbs in Penobscot. Pp. 389-94 in William Cowan (ed.), *Papers of the Fifteenth Algonquian Conference*. Ottawa: Carleton University Press.
1985. Proto-Algonquian \**papa:m-* 'about, around' as a Root in Its Own Right and Not an Irregular Reduplication of \**pem-* 'along, by'. *IJAL* 51:587-88.
- 1988a. The Suprasegmental Phonemes of the Penobscot Dialect of Eastern Abenaki, an Eastern Algonquian Language. Pp. 715-63 in William Shipley (ed.), *In Honor of Mary Haas: From the Haas Festival Conference on Native American Linguistics*. Berlin: Mouton de Gruyter.
- 1988b. Tag-Questions in Penobscot. Pp. 187-90 in William Cowan (ed.), *Papers of the Nineteenth Algonquian Conference*. Ottawa: Carleton University.
- 1989a. A Note on Quapaw. *IJAL* 55:471-76.
- 1989b. The Bonaventure Hatchet. Pp. 301-305 in William Cowan (ed.), *Actes du Vingtième Congrès des Algonquistes*. Ottawa: Carleton University Press.
1996. Proto-Algonquian \**na:tawe:wa* 'massasauga': Some False Etymologies and Alleged Iroquoian Loanwords. *Anthropological Linguistics* 38:635-42.

With Pauleena M. Seeber:

1983. Penobscot Reflexive Verbs. Pp. 331-44 in William Cowan (ed.), *Actes du Quatorzième Congrès des Algonquistes*. Ottawa: Carleton University.
1992. (Editors). *Kəłosəwakanaɪ-awihkhikan/Book of Illustrated Words*. Volumes 1 & 2. Compiled and illustrated by Carol A. Dana. Old Town, Maine: Penobscot Indian Nation.

## NEWS AND ANNOUNCEMENTS

### Handbook Map to be Reprinted

Ives Goddard reports that plans are underway to make the color map in the *Handbook of North American Indians*, vol. 17: Languages, available separately in two sizes. One size would be the same as the current map, the other larger. The preparation of the larger, poster size version will give an opportunity to make some changes, notably the inclusion of all languages in areas that have only the family or sub-family marked at present. Please inform Ives if there are any flagrant errors in boundaries and the like that you would like to see fixed (bearing in mind the inherent chronological skewing, as explained in the "Introduction"). He can be contacted at: MNH, MRC100, Smithsonian Institution, Washington DC 20560 (e-mail: goddard.ives@nmnh.si.edu; fax: 202/357-2208).

### Oregon SIL Offers Summer Workshop on Lexicography

The Summer Institute of Linguistics at the University of Oregon, as part of its regular offerings, will be sponsoring a lexicography

workshop from June 23 to August 14, 1998. The workshop will be led by **Valentin Vydrine**, of the European University of St. Petersburg, Russia. Dr. Vydrine is a specialist in the lexicography of West Africa, and is currently compiling a massive comparative dictionary of the Manding languages. This workshop will be designed for all linguistic and anthropological fieldworkers who are in the process of preparing a dictionary of an underdescribed language.

Oregon SIL also offers a variety of graduate and undergraduate level courses in field-oriented linguistics, including a Workshop in Grammatical Description.

For more information on the workshops and other offerings of SIL at Oregon, please check out our web page at <<http://www.sil.org/schools/oregon/oregon.html>> or contact Tom Payne, Dept. of Linguistics, Univ. of Oregon, Eugene, OR 97403 (tel: 541/342-6706; fax: 541/346-3917; e-mail: [tpayne@oregon.uoregon.edu](mailto:tpayne@oregon.uoregon.edu)).

### UCSB Workshop on American Indigenous Languages

The Linguistics Department at the University of California, Santa Barbara will host its first annual *Workshop on American Indigenous Languages* (WAIL), Saturday and Sunday May 9-10, 1998, co-sponsored by the Department's Native American Indian Languages (NAIL) study group, which has been meeting regularly in Santa Barbara since 1990 to discuss issues relating to Native American language and culture.

The invited presentations will be: **Nicola Bessel** ("Phonetic naturalness in phonology"), **Wallace Chafe** ("Verbal artistry"), and **Marianne Mithun** ("Noun and verb in possession").

Other papers will include: **James Kari**, "Notes on Mnemonic Devices and Strategy in Northern Athabaskan Geographic Names"; **Kathleen Martin**, "Translation and Analysis of a Lakota Woman's Story"; **Jack B. Martin**, "'Switch Reference' and Temporal Distance in Creek"; **Matthew Davidson**, "Inversion in Makah"; **Janne Underriener**, "Nonconfigurationality in Klamath"; **Madelaine Plauche**, "Glottalized Sonorants in Yowlumne (Yawelmani)"; **Rosemary G. Beam de Azcona**, "Preliminary Remarks on Tone in Coatlán-Loxicha Zapotec"; **Carrie Weiman**, "Constraint Reranking in Plains Cree"; **Loretta O'Connor**, "Active Case-marking in Chontal"; **David Beck**, "Eliding the Obvious: Zero Subjects in Lushootseed"; **Pilar M. Valenzuela**, "The Grammaticalization of the Nominative Case in Wariapano (Panoan)"; **Troi Carleton & Rachelle Waksler**, "The Pronominal System of Zenzontepec Chatino"; **Donna Gerds**, "The Double Life of Halkomelem Suffixes"; **Aaron Broadwell**, "Directionals as Complex Predicates in Choctaw"; **Suzanne Wash**, "Constituency and Dependent Marking in Barbareño Chumash"; **Tim Thornes**, "'Secondary' Verbs in Northern Paiute"; **Veronica Grondona**, "Location and Direction in Mocoví"; **Jordan Lachler**, "Sense Development and Grammaticization of 'He' in West Virginia Mingo"; **Ferdinand de Haan**, "On the Grammaticalization of Visual Evidentiality"; **Christiane Cunha de Oliveira**, "Functions of Apinaje 'o': A Diachronic Perspective"; **Heidi Johnson**, "Serial Verb Constructions in Zoque"; and **Anna Berge**, "Language Reacquisition in a Cherokee Semi-speaker: Evidence from Clause Construction."

The registration fee is \$15. Further information is available from the workshop website (<http://humanitas.ucsb.edu/depts/linguistics/wail>), or by contacting the workshop coordinator at <[wail@humanitas.ucsb.edu](mailto:wail@humanitas.ucsb.edu)>.

### Stabilizing Indigenous Languages Symposium

The Fifth Annual *Stabilizing Indigenous Languages Symposium* ("Strategies for Language Renewal and Revitalization") will be held at the Galt House East, Louisville, KY May 14-16. The symposium is designed to allow preschool, K-12, college, and university American Indian language educators and activists to share ideas and materials for renewing and revitalizing American Indian and other indigenous languages.

Keynote addresses will include **Steve Greymorning** ("Running the Gauntlet: Examining Indigenous Based Language Programs"); **Jon Reyhner** ("Strategies for Language Renewal and Revitalization"); and **Gina Cantoni** ("Using TPR Storytelling to Develop Fluency and Literacy in Native American Languages").

Among the more than 30 presentations scheduled are: **Tom Belt & others**, "A text for the Kituwah Dialect of North Carolina Cherokee"; **Sylvia Kielznia**, "S.I.L.L.--An innovative method of teaching Navajo"; **Deborah House**, "A Navajo paradigm for long life happiness and for reversing Navajo language shift"; **Verónica Grondona**, "Language policy, language planning, and bilingual education in Argentina"; **Geneva Langworthy**, "Language planning & language preservation in a transnational speech community: the Garifuna Nation"; **Dan Rubin**, "Prospects and options for Sm'algayx language renewal"; **Willem J. de Reuse**, "Towards a native lexicography: Teaching vocabulary and dictionary development for Western Apache"; **Shelly Lacy**, "Teaching Lushootseed through songs"; **Pilar M. Valenzuela**, "Ethnic resistance, self-determination & the Jaguar's appropriation of linguistics"; **Jordan Lachler**, "The West Virginia Mingo Long-Distance Master/Apprentice Program"; **Laura Moll-Collopy & Mizuki Miyashita**, "Enhancing language material availability through computer technology"; **Melanie McKay Cody & others**, "American Sign Language and North American Indian Sign Language"; **Alice Taff**, "Developing language materials while learning a language"; **Marie-Lucie Tarpent**, "Concretizing Linguistic Structure: A 'Sentence Puzzle Kit'"; **Ruth Bennett**, "Coyote Steals Daylight: *Xontehtaw Chi'ixolchwe*"; **Barbara Toye-Welsh & others**, "The Salmon: Oral Tradition, Culture & Song"; **Robert St. Clair & others**, "Self-publishing of indigenous language materials"; and **Laura Fillmore**, "Media & the arts in context: Oral histories & community-based language renewal programs."

For further information contact: Robert St. Clair, Dept of English, University of Louisville, Louisville, KY 40222 (tel: 502/852-6801; e-mail: [rnstcl01@ulkyvm.louisville.edu](mailto:rnstcl01@ulkyvm.louisville.edu)).

The 6th Annual Stabilizing Indigenous Languages Symposium is scheduled for May 13-15, 1999 at Northern Arizona University in Flagstaff, Arizona. For more information contact Jon Reyhner, P.O. Box 5774, NAU, Flagstaff, AZ 86011-5774 (tel: 520/523-0580; e-mail: [jon.reyhner@nau.edu](mailto:jon.reyhner@nau.edu)).

### Report on UBC Conference

**Marie-Lucie Tarpent**, who attended (and presented a paper at) the conference on "Perspectives on Native American Oral Literatures" held at Green College, University of British Columbia, March 5-8, has sent us the following report:

This wonderful conference (subtitled "Carved in the Air like Spoken Music") was the type of event that calls for the remark, "Why didn't anybody think of this sooner?" It was aimed at everyone interested in First Nations literatures, both traditional and contemporary. It was a mix of

papers by invited scholars (linguists, anthropologists, literature people), volunteered papers, and presentations by contemporary English-medium First Nations writers as well as traditional story-tellers.

Green College is an English-style college within UBC. It has its own buildings—the main one a very pleasant turn-of-the-century mansion—so that the physical setup was more reminiscent of a comfortable clubhouse than of an academic building. Some events, especially traditional story telling, took place in the magnificent hall of the First Nations House of Learning, inspired by aboriginal West Coast architecture. Its enormous wooden pillars and massive carvings make it a place which inspires feelings of awe, but also of amazing peacefulness.

I was not able to attend all of the presentations (jet lag and lack of sleep being some of the problems, as well as concurrent sessions), so I can only comment on the ones I attended that might be of special interest to SSILA members. The keynote speaker was Vancouver writer **Robert Bringham**, who spoke about the importance of studying the literature of the First Nations as part of a well-rounded study of the humanities. **Judith Berman** revealed a very interesting text, a version in English by Tlingit speaker Louis Shotridge of a “first encounter,” written in his own stately and moving style. Tlingit literature was also the topic of a joint presentation by **Nora & Richard Dauenhauer**; Nora’s updated, tongue-in-cheek version of the Raven cycle as a children’s play was much enjoyed.

The highlight of the conference for me was **Bill Shipley’s** reading of his own translations of Maidu myths: the mikes having been adjusted a little too loud, the resulting booming voice added a wonderful extra dimension to the cosmic significance of the exchanges between Earthmaker and Coyote. **Michael Krauss** and **Dale Kinkade** were scheduled to speak on topics which were close to my own preoccupations, but I was already on the plane when their turn came. I also missed the papers by **Dell Hymes** and **Wallace Chafe**. **Victor Golla’s** paper on Hupa historical accounts arrived without its author and minus its first page, but Wallace Chafe did a good job of presenting it. As for myself, since so much of First Nations literature will remain accessible to most people only in translation, I chose to talk about “Nisga’a literature in [mis]translation” as a caveat to potential readers not to confuse the translation with the text. My illustrations came from Boas’ *Tsimshian Texts* 1902 (in Nisga’a) — very poor, boring renditions of what are actually very lively texts.

No session of traditional West Coast story-telling would be complete without **Vi Hilbert’s** “Lady Louse,” and Vi was in full form. Her nephew (I think he was) had everybody in stitches with another story full of interesting voice and sound effects.

In short, this was not only a very enjoyable, but a very necessary conference, and the organizer, **Gudrun Dreher** of Green College, deserves our warmest congratulations. Let us hope that this event will not be the only one of its kind.

### American Society for Ethnohistory Meets in Mexico

The 1997 Annual Meeting of the *American Society for Ethnohistory* was held in Mexico City, November 13-16, hosted by the Instituto Nacional de Antropología e Historia (INAH).

One session was of particular relevance to SSILA members: “Language Ideology and Cultural Boundaries in the Plains and Southeast” (organized by **Margaret Bender**). Papers in this session included: **Mark Awakuni-Swetland** (U of Oklahoma), “Omaha Language in the 1990s: Fact and Fancy From the Children’s Perspective”; **Margaret Bender** (U of Oklahoma), “Cherokee Language Education in Oklahoma Since the 1960s”; **Marcia L. Haag** (U of Oklahoma), “Selecting a Choctaw Orthography: The Limits of Serendipity”; **Linda J. Jordan** (U of

Oklahoma), “The Reader’s Dialect of Oklahoma Cherokee”; and **Clara Sue Kidwell** (U of Oklahoma), “The Language of Christian Conversion Among the Choctaws.”

Other papers of linguistic interest at the meeting included: **Emanuel J. Drechsel** (U of Hawaii), “The Sociocultural and Historical Context of Indigenous Pidgins of North America”; **H. B. Nicholson** (UCLA), “The Illustrations of the 18 Annual Veintena Ceremonies in Sahagún’s *Primeros Memoriales: Comparative Notes*”; **Eloise Quiñones Keber** (CUNY), “Picturing Divination in the *Florentine Codex*” and **Nancy Shoemaker** (U of Wisconsin-Eau Claire), “Body Language: The Body as a Source of Difference and Sameness in 18th Century American Indian Diplomacy East of the Mississippi.”

At the business meeting, it was announced that the winner of the 1997 Erminie Wheeler-Voegelin Prize for the best book-length work in ethnohistory was SSILA member **Kathleen J. Bragdon** for her book, *Native People of Southern New England, 1500-1650* (Univ. of Oklahoma, 1996).

The 1998 Annual Meeting of the ASE will be held at the University of Minnesota, Minneapolis, MN, November 12-15. Papers, organized sessions, special events, and speakers that treat any world area are welcome. Abstracts of 50-100 words (on ASE submission forms), and a preregistration fee (\$50, \$25 for students and retired participants) are due by June 12. Contact either: Jean O’Brien-Kehoe, Dept. of History, Univ. of Minnesota, Minneapolis, MN 55455 (obrie002@maroon.tc.umn.edu); or Brenda Child, Program in American Studies, Univ. of Minnesota, Minneapolis, MN 55455 (child011@gold.tc.umn.edu). Limited travel funds will be available on a competitive basis.

### Other Upcoming Meetings

(See also “News from Regional Groups”)

- *Symposium on Indigenous Languages (Chihuahua, Mexico, May 21-23, 1998)*

An *International Symposium on Indigenous Languages and Intercultural Communication* (Encuentro Internacional Sobre Lenguas Indígenas e Interculturalidad) will be held May 21-23, 1998, at Casa Escuela DIF, Creel, Chihuahua, Mexico. It will be co-sponsored by: Coordinación Estatal de la Tarahumara; Dirección General de Educación Indígena; Escuela Nacional de Antropología; Unidad Chihuahua; the Ford Foundation; Northern Arizona University; Servicios Educativos del Estado de Chihuahua; and Universidad Autónoma de Chihuahua. The registration fee will be US \$25 or 200 Mexican pesos.

Papers will focus on: Bilingual Education; Language Maintenance and Revitalization; Indigenous Rights; Language, Culture and the Environment; and Diasporas and Migration. For further information, telephone: (14) 16-82-22 (Mexico) or 520/523-8915 (US); or e-mail: enah@infosel.net.mx (Mexico) or norbert.francis@nau.edu (US).

- *Congress of Indigenous Literature (Guatemala, July 28-31, 1998)*

The B’EYB’AL Cultural Association cordially invites all interested persons to participate in the *First Congress of Indigenous Literature of the Americas*, which will be held July 28-31, 1998 in Guatemala City.

Indigenous writers who have published works in their own languages (preferably) or other languages, and also non-indigenous persons who have written on indigenous literature of the Americas, are invited to submit an abstract of their paper by April 30, 1998. Please include name, address, e-mail address, fax, telephone and title of the paper.

Topics may include: Indigenous literatures of the Americas; Poetry and lyric song; Prose, narrative, short stories and fiction; Theatre and drama; Oral tradition, myth, legend, history, fable, comedy; Worldview and indigenous cultures in literature; Methodologies and techniques of writing indigenous literature; Anthropological and sociological aspects of indigenous literature; Editors, publishers, and publishing; Libraries, archives, and writers' organizations; Mass media and indigenous literature; Official languages and literatures in indigenous languages; and Indigenous literary currents and trends.

For further information, contact: Gaspar Pedro Gonzalez, Asociación Cultural B'EYB'AL, 12 calle, 11-13 Zona 6 Mixco, Guatemala City, Guatemala (fax: 011/502-232-2723; e-mail: lacade@guate.net).

• *LASSO XXVII/WECOL-98 (Tempe, AZ, Oct. 9-11, 1998)*

The 27th Annual Meeting of the *Linguistic Association of the Southwest* (LASSO XXVII) will be held at Arizona State University, Tempe, Arizona, October 9-11, 1998, jointly with the 1998 meeting of the *Western Conference on Linguistics*. Proposals for papers in any area of linguistics will be considered, and submissions regarding languages of the Southwest are particularly encouraged. Reflecting this emphasis, the invited speaker for LASSO XXVII will be **Jane H. Hill** (U of Arizona) and the Presidential Address will be given by **Robert D. King** (U of Texas-Austin). LASSO also especially solicits papers from graduate students, and these may be submitted following the meeting for consideration for the Helmut Esau Award, a \$250 cash award made annually. (The 1997 award went to **Caro Struijke**, a graduate student at the Univ. of Maryland—and an SSILA member—for her paper on “Input-Output Correspondence in Kwakwala Reduplication”).

The deadline for both LASSO and WECOL abstracts (maximum 250 words) is June 15, and submission by e-mail is strongly preferred. Contact: Jill Brody, Dept. of Geography & Anthropology, LSU, Baton Rouge, LA 70803 (tel: 504/388-6171; e-mail: gajill@unix1.sncc.lsu.edu).

• *Encuentro Internacional de Lingüística (Hermosillo, Mexico, Nov. 18-20, 1998)*

La Licenciatura en Lingüística de la Universidad de Sonora invita a especialistas nacionales y extranjeros interesados en los diversos aspectos del lenguaje al *V Encuentro Internacional de Lingüística en el Noroeste*. Este evento tendrá lugar los días 18, 19 y 20 de noviembre de 1998 en las instalaciones del Departamento de Letras y Lingüística de la Universidad de Sonora, en la ciudad de Hermosillo, Sonora, México.

En el Encuentro se incluirán mesas sobre temas de lingüística descriptiva y teórica, así como sobre las diversas áreas de las interdisciplinas lingüísticas y de la lingüística aplicada. Se podrán organizar sesiones sobre temas especiales, previo acuerdo con los organizadores del Encuentro dentro del periodo de recepción de resúmenes.

Conferencistas especiales: **Joan Bresnan** (Stanford), **Frederick J. Newmeyer** (U. de Washington), **Margarita Suñer** (Cornell), y **Robert D. Van Valin, Jr.** (SUNY-Buffalo).

Los interesados deberán enviar el resumen de su participación antes del 31 de mayo de 1998 a la siguiente dirección: *V Encuentro Internacional de Lingüística en el Noroeste*, Departamento de Letras y Lingüística, Universidad de Sonora, Apartado postal 793, C.P. 83000, Hermosillo, Sonora, México.

Para cualquier información favor de comunicarse con Zarina Estrada Fernández o Gerardo López Cruz, a los teléfonos (62) 59-21-87 y (62) 12-55-29, al fax (62) 12-55-29 o a la cuenta de correo electrónico: <scuen@capomo.uson.mx>.

## NOTES & COMMENT\*

### *The Earliest Recording of Pacific Coast Athabaskan*

Victor Golla

It has generally been believed that the earliest authentic records of any Oregon or California Athabaskan language were the vocabularies of Upper Umpqua and Tlatskanai that Horatio Hale collected during his stay in the Oregon Territory in 1841 (Hale 1846: 535, 570-629). It now appears that at least one word of Oregon Athabaskan was transcribed nearly 50 years earlier.

Stephen Dow Beckham has recently called my attention to a passage in the manuscript diary of Dr. Archibald Menzies, the naturalist on Captain George Vancouver's voyage to the Northwest Coast in 1790-95. On April 25, 1792, while lying at anchor in the vicinity of what is now Port Orford, Oregon, the expedition's ships, *Chatham* and *Discovery*, traded with a number of Indians who paddled out to them in two canoes. Menzies wrote:

On their coming along side & after they were on board they kept constantly repeating the word *Slaghshee* the meaning of which we did not comprehend, some thought it was their word for friendship, others imagined they meant Iron a metal they were very desirous of pos[s]essing, for during the time they were on board their attention was so much engaged on other objects that all my endeavours proved fruitless in collecting any part of their language which appeared to us to be a very clattering jargon (Menzies 1790-94: 109-110).<sup>1</sup>

The aboriginal inhabitants of Port Orford spoke a local dialect of Lower Rogue River Athabaskan, or Tututni. It seems clear that the word Menzies transcribed as “Slaghshee” was the Tututni possessed noun *-lahsri* ‘friend’ with the 1st person singular possessive prefix *s-*, apparently here depalatalized to apico-dental *s* before *l* (i.e., *s-lahsri* < *ʃ-lahsri*).<sup>2</sup> Tututni *sr* is a retroflexed apical fricative, easily confused with English *ʃ*. A Scotsman like Menzies could well be expected to write syllable-final *h* as “ch” or “gh”.

The Tututni noun base *-lahsri* appears to reflect a Proto-Athabaskan kinship term *\*-lax*, *-lay* (Hojjer 1956:329, item no. 40, “meaning uncertain”) with the suffix *\*-čín* ‘of that sort, category’. Cognates occur in many other Oregon and California Athabaskan languages, and elsewhere in Athabaskan, and label various kinship or semi-kinship relationships: Tolowa *-laashji* ‘friend, (man's) brother’; Hupa *-la:tsing* (*-ts-* < expected *-chw-* by diminutive consonant symbolism) ‘relative by marriage (used reciprocally by males)’; Nongatl *-la-chi* ‘nephew’. The first element of this compound also occurs alone, or in other compounds (e.g., Kato *-la* ‘man's brother's son’; Mattole *-e:lah* ‘brother's son’), and is

\* This section—formerly titled “Review & Comment”—is open to brief substantive essays or notes of scholarly significance that are too short for publication in most journals. The Editor solicits appropriate contributions from readers, preferably no longer than 2000 words.

1 This and other excerpts from Menzies' journal will be published by Beckham in a forthcoming book on Oregon Indian history.

2 Tututni data were collected by the author at Siletz, Oregon, 1962-64, under the auspices of the Survey of California and Other Indian Languages, University of California, Berkeley. For a summary of Tututni phonology and grammar see Golla (1976).



found widely elsewhere in Athabaskan (e.g., Navajo *-lah* 'sibling of the opposite sex'; Kutchin *-lag* 'friend'). Although this stem may ultimately be derived from a metaphorical use of Proto-Athabaskan *\*-la-*, *-laʔ* 'hand', it seems to be more closely connected to some widely-attested Athabaskan formations referring to help or assistance (Ahtna *O-laaghe* 'helping, assisting O'; Hupa *O-la:n* 'helping O'). Whatever their original meanings, the reflexes of PAth *\*-lax* or *\*-la(x)-cin* are applied in many Athabaskan languages to non-kin or semi-kin relationships that involve partnership or reciprocity (e.g., Galice *-eelaay* 'partner', Ahtna *-latsiin* 'partner, close friend of opposite clan'). "Slaghshee" (*slahsri*) would appear to have been used in something very close to this sense by the Tututni speakers who came aboard Vancouver's ships in 1792, eager to trade.

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 Hoijer, Harry. 1956. Athapaskan Kinship Systems. *American Anthropologist* 58: 309-33.  
 Menzies, Archibald. 1790-94. A. Menzies Journal of Vancouver's Voyage 1790-1794. MS 32,641, Manuscripts Division, British Museum, London.

#### 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 Peter Bakker and Shirley Silver.*]

#### Ice Age America

- The media event of the winter for American Indian linguistics was the press reaction to SSILA member **Johanna Nichols**' contribution to a symposium on "The First Americans," held on February 16 at the Philadelphia meeting of the American Association for the Advancement of Science. In her paper ("The First Four Discoveries of America: Linguistic Evidence") Nichols drew on her extensive research on the patterning of linguistic diversity to argue that the roughly 140 stocks that are conservatively attributed to the Americas can only be the result of a first entry before the last glacial maximum, 22,000 to 14,000 years ago, and most likely before 40,000 BP. Among her specific points were the following:

- The recently confirmed 12,500-year-old Monte Verde site in southern Chile lies at a distance from Alaska that would take a human population 6,500 years to traverse and settle at the fastest plausible spread rate. The site therefore shows that people had entered the Americas by at least

19,000 years ago and probably earlier, before the onset of the glacial maximum.

- During the glacial maximum a large and diverse number of languages were spoken in the American tropics and subtropics (Central and South America). Their ancestor or ancestors had entered from Siberia prior to the glacial maximum.

- After glaciation, coastally adapted people began entering the Americas again from the north, and descendants of their languages have spread far down the Pacific coast. Two very different sets of languages entered just after glaciation, one earlier than the other. Despite their later entries, their descendants stretch the entire length of the Americas from Alaska to Chile.

- Apart from the coastal and near-coastal strip, where the influence of postglacial immigrants from Siberia is evident, most of North America's linguistic population originated in the ice-age refuge to the south.

- The Clovis archeological culture in early postglacial interior North America probably reflects not a recent immigration from Siberia but an early phase in the colonization of North America from the south.

Although several other prominent scientists took part in the symposium (which was chaired by the Smithsonian's Dennis Stanford) the reports that appeared in the media tended to single out Nichols' contribution. That there was linguistic, as well as archaeological and genetic, evidence for human antiquity in the New World seemed to catch the imagination of the press. In addition to appearing in various newspapers and magazines (the *San Francisco Chronicle* ran it Feb. 17, under the headline "Scientists Push Back Date Man Arrived in New World") the story was picked up by PBS—"National Native News" devoted a segment to Nichols' paper—and the BBC, where Nichols' theory of a South American-Caribbean refugium during the glacial period was featured on a late-February edition of the World Service's "Caribbean Report," complete with a telephone interview.

A long follow-up story on Nichols, by reporter Richard Cole, was distributed by AP in early March (we read it in the *Santa Rosa Press Democrat* on March 15). This was, by far, the most perceptive—and enthusiastic—story we saw. Nichols ("a soft-spoken Iowa native") is depicted as "victorious" over the archaeological orthodoxy of recent decades, which held that the ancestors of all modern Indians crossed the Bering Strait from Asia 11,500 years ago and fanned out rapidly across two continents. "I knew perfectly well that there's no way you could get 150 ... language families here, of such different types, in that time," the reporter quotes Nichols as saying. She goes on to describe the general features of her reconstruction: The first wave of migrants from Asia arrived 30,000-40,000 years ago. They spread—perhaps thinly—through the Americas, and when the Wisconsin glaciation came they "apparently huddled in South America to wait out the climate change." After the ice sheets retreated, they spread north again, repopulating much of North America from the south, but eventually encountering new waves of immigrants "different in both language and culture from the older natives," who were moving down the Pacific Coast. On the basis of her linguistic evidence Nichols believes these newer immigrants "stuck to the shoreline" and "didn't mix east of the Sierra Nevada in North America and the Andes in South America."

In its final paragraphs the AP article turns Greenbergian. Using the same calculations on which she based her New World migration

dates, Nichols estimates that the world's linguistic diversity could be about 120,000 years deep. "Does that mean there is an ancient mother tongue?" the reporter queries. Nichols cautiously replies that "it could be that all of the world's languages accidentally go back to just one of the ones that was spoken then," but with the tools available to linguists today there is no way to be certain. "If anyone ever develops the necessary tools," the reporter concludes, "it is likely to be Johanna Nichols."

### Southwestern Sensitivities

• According to a story in *The Denver Post*, November 9, 1997, employees from Mesa Verde National Park "have spent the last five years meeting with representatives of 24 Indian tribes in an effort to increase sensitivity to and understanding of Native American traditions and beliefs." As a result of these meetings it has been decided to drop the term *Anasazi* from trail maps and videos, since it is known to mean "ancestral enemies" in Navajo and other tribes descended from those "enemies" say it is offensive. It will be replaced with "Ancestral Puebloans" or the Hopi word *Hisatsonom*. — Not everyone embraces this change, however. The *Albuquerque Journal* of October 22, 1997, reported that Navajo rangers do not want to use the Hopi word, and feel *Anasazi* is just fine.\*

### Fighting "Cultural Nerve Gas" in Hoopa Valley

• Efforts to preserve your Editor's own language of study, Hupa, were the focus of a front-page story in the April 9, 1998, edition of *The New York Times*. Illustrated with a section from *Now You're Talking Hupa*, the Tribe's pocket-sized compendium of useful words and phrases for its summer language camp (*k'iste:n nułchwe* 'make your bed!', *yehnuntał* 'put your shoes on!'), the article, by James Brooke, was far from upbeat. Brooke attended one of the weekly language meetings at the Hupa Community Center and noted that the room "contained the four people who make up about half of the world's fluent Hupa speakers." His story goes on to survey the decline of North American Indian languages, which is clearly gathering speed despite a widely shared recognition of the problem and dedicated efforts at language education by many teachers, linguists, and tribal leaders.

*Michael Krauss* says that all of the 175 Indian languages still spoken in the U.S. are in danger of disappearing, and calls it "a major American tragedy." *Leanne Hinton*, although hopeful for the California Master-Apprentice program, admits that if present trends continue "we will have no native speakers of any of the California languages in 10 or 20 years." *Douglas Whalen* notes

\* Your Editor wonders how much responsibility modern speakers must take for the dead metaphors of their ancestors. It is unlikely that many Navajo speakers today give much thought (except when reminded by linguists) to the etymological link between the element 'anaa- in 'anaa-sázi 'prehistoric Puebloan peoples' and the nominal stem naa in 'anaa' 'war' and 'ana'i 'enemy, foreigner, alien, non-Navajo'. Certainly the occurrence of the same element in naa-dyá 'maize' (<'enemy food'), while historically revealing, has no contemporary semantic or pragmatic relevance. Cf. Sapir's discussion of these "enemy" words in "Internal Linguistic Evidence Suggestive of the Northern Origin of the Navaho" (*American Anthropologist* 38:224-35, 1936).

that the Endangered Language Fund has recently funded work on Klamath, which when the proposal was made had two speakers, but now has one. Alarming statistics are cited from even the largest speech communities — Crow is in rapid decline, while a recent survey indicates that only 30 percent of Navajo first graders now speak their language, contrasted with 90 percent in 1968.

Whatever the long-term prospect, language retention work is certainly gaining momentum among the Hupa. Several dozen adults are now actively studying the language (the remaining fluent elders, such as the 88-year-old *James Jackson, Jr.*, shown in another of the photos accompanying the story, are almost full-time tutors), and children are regularly exposed to Hupa in day care and elementary school. A regular course in Hupa has recently been started at Hoopa High School by math teacher *Daniel Ammon*, a graduate of the Master-Apprentice program, and classes are also being taught in Karuk and Yurok, languages of nearby Northwest California tribes. Brooke notes similar educational initiatives across the U.S., including a Pequot and Mohegan project to resurrect those extinct New England Algonquian languages from written records. There are also radio broadcasts, videos, CD-ROMs, and internet sites (Danny Ammon's Hupa website at <<http://www.dcn.davis.ca.us/~ammon/danny/Hupa/HupaLanguage.html>> is well worth a cybervisit). But whether these manifold efforts can overcome the "cultural nerve gas of television", as Mike Krauss so nicely puts it, remains to be seen.

### Tzotzil at the Movies

• John Sayles' new film, *Hombres Armados (Men With Guns)*, now in general release in the United States, is well worth seeing for many reasons—some people are comparing it to *Treasure of the Sierra Madre*—but SSILA members will be especially interested in its use of Mexican indigenous languages. The film, an ironic political allegory, tells the story of a professor of medicine in an unspecified Latin American country who, by chance, encounters one of his former students peddling drugs on the street. Horrified, he goes on a journey into the seldom-visited rural interior (where hardly anyone speaks Spanish) to find out what became of the other students he had trained to be village doctors. What he discovers is the repressive regime of his country engaged in a war against the poor. The subtitled dialogue runs the sociolinguistic gamut from the urban Spanish of Argentine actor Federico Luppi, who plays the professor, to Nahuatl, Tzotzil, and some other languages of southern Mexico, where Sayles made the film during a lull in the Zapatista uprising.

### European Publicity

• Peter Bakker has sent us a clipping of a story he saw last summer in a Dutch provincial newspaper, reprinted from an earlier article in the national newspaper, *Algemeen Dagblad*. It is an interview with *Francisco Queixalós*, a French linguist affiliated with CNRS. Queixalós spent two decades in Colombia, working primarily with Sikuani, but he is now stationed at the Museu Goeldi in Belém, working on Katukina, a Panoan language in NW Brazil near the Peruvian border. Queixalós tells the interviewer (Luk Menten)

about the subtlety and complexity of Indian languages; discusses how orthographies are developed; and (inevitably) touches on the rapid disappearance of local languages, even in the Amazon.

• Meanwhile, *Merritt Ruhlen's* attempts to reconstruct elements of a "Proto-World" lexicon continue to receive attention in the French press, although with increasing scepticism. A recent article of Ruhlen's, "La quête de la langue originelle," setting forth his (and Greenberg's) sanguine view of the feasibility of constructing a single Stammbaum for all human languages, appeared in *La Recherche* (no. 306, February 1998) back-to-back with a critique by *Anne Szulmajster-Celnikier* of the École pratique des Hautes études, "Éloge de la prudence méthodologique." Szulmajster-Celnikier argues that the complexity of linguistic variation, and the relativity of such concepts as "language," make speculations about deep genetic relationship—a *fortiori* about a single proto-language for the world—seem "bien hasardeuses."

### Recreational Reading

• Bill Pronzini is a San Francisco/Sonoma County mystery writer, best known for his "Nameless Detective" series, who sets nearly all of his stories in Northern California. The action in *A Wasteland of Strangers* (Walker & Co., 1997, \$21.95) takes place in a thinly disguised Lake County, on the shores of "Lake Pomo" (i.e., Clear Lake), the ancestral home of the Eastern and Southeastern Pomo. A hundred miles north of San Francisco, and once an elegant weekend retreat for city dwellers, Lake County is today a seedy backwater that has lost much of its cachet to trendier holiday destinations like Tahoe and Las Vegas. Pronzini's dark plot, unfolding against a background of small-town narrowness and suspicion, has only two fully sympathetic characters, a hulking and laconic (but ultimately courageous) outsider, and a Southeastern Pomo teacher from Elem rancheria. The latter character gives him the occasion to sprinkle the story with a number of Pomo terms—especially placenames (Kah-bel, Konocti)—and cultural details (the *Huk* bird whose cry presages death). Pronzini seems to know the area well, and he has evidently profited from reading Kroeber's *Handbook of the Indians of California*.

## NEWS FROM REGIONAL GROUPS

### Athabaskan

• The 1998 *Athapaskan Language Conference* will be held at the University of Calgary, June 12-14. Suggested topics include but are not limited to: Language in Athapaskan Communities, Language Materials Preparation, Traditional Stories, Young People in Modern Athapaskan Cultures, as well as the usual papers on linguistic research and analysis. Abstracts of papers can be sent by e-mail either to Gary Donovan (donovan@acs.ucalgary.ca) or to Brian Potter (bpotter@acs.ucalgary.ca). They can also be sent by fax to 403/282-3880, or by mail to Athapaskan Language Conference, c/o Brian Potter, Department of Linguistics, University of Calgary, Calgary, Alberta, Canada T2N 1N4.

The organizers (Bruce Starlight, Gary Donovan, & Brian Potter) write: "The response from the Athapaskan communities seems strong, so in order

to avoid overlapping presentations, we will have some events, papers, and workshops on June 12 to start us off. These will definitely include storytelling, cultural (drums) and education issues. This scheduling is designed to allow linguists to attend education and story sessions by Athapaskan people and vice versa."

### Atlantic Canada

• The 1998 meeting of the *Atlantic Provinces Linguistics Association* (Association de linguistique des provinces atlantiques) will be held in Sydney, Nova Scotia, Nov. 6-7, at University College of Cape Breton. Papers in either English or French on local languages and dialects (e.g., Mi'kmaq, Maliseet, Gaelic, Acadian French) especially welcome. Guest speakers at recent meetings have included Sally Thomason, Johanna Nichols, Keren Rice and most recently Bob Rankin. Contact: William Davey, Dept. of Languages, Letters and Communication, University College of Cape Breton, Sydney, NS, B1P 6L2, Canada. (davey@sparc.uccb.ca).

### Salish

• The 1998 *International Conference on Salish and Neighboring Languages* will be held at the University of Washington, Seattle on August 5-7, 1998. The conference is being coordinated by Dawn Bates (Department of English, Arizona State University, Box 870302, Tempe, Arizona 85287-0302; e-mail: dawn.bates@asu.edu; phone 602-965-3796). Bill Seaburg (seaburg@u.washington.edu) and Vi Hilbert are making local arrangements. If you plan to attend the conference, submit a paper, or order preprints, please contact Dawn Bates at your earliest convenience. Papers to be included in the conference preprints must reach her by June 17, 1998.

### Siouan-Caddoan

• The 1998 *Siouan and Caddoan Languages Conference* will be held at Indiana University, Bloomington, IN, May 29-30. Papers on all topics of Siouan and Caddoan languages are welcome: descriptive and historical linguistics, language and culture, and language pedagogy and maintenance. Individuals wishing to present a paper should send a title and brief abstract (ca. 50 words) to the meeting organizers by May 18: Douglas R. Parks or Raymond J. DeMallie, American Indian Studies Research Institute, 422 N. Indiana Ave., Bloomington, IN 47408 (tel: 812/855-4086; fax: 812/855-7529; e-mail: parksd@indiana.edu or demallie@indiana.edu). Accommodations will be available at the Indiana Memorial Union (tel: 800/209-8145; fax: 812/855-3426).

### Uto-Aztecan

• The annual *Friends of Uto-Aztecan* meeting will be held August 6-7 at the University of Nevada, Reno. For further information please contact Catherine S. Fowler, Department of Anthropology, University of Nevada, Reno, NV 89557 (e-mail: csfowler@scs.unr.edu; tel: 702/784-4686; fax: 702/784-1988). Paper titles are due April 15, or as soon thereafter as possible.

### Mayan

• *Introductory Course in Yucatec Maya (June 8 - July 18)*. A Summer Intensive Introductory Course in Yucatec Maya is offered by the Duke Univ. of North Carolina Program in Latin American Studies. It has three components: I. Classroom instruction (UNC-Chapel Hill)—an intensive introduction to modern Yucatec Maya, with a secondary focus on ancient and colonial Maya literature. II. Hieroglyphics Workshop (Duke U), a weekend workshop on the ancient Maya writing system, with comparisons

to Yucatec grammar and literature. III. A two-week field orientation in Yucatan (July 6-18). The first week, in Mérida, will focus on language classes conducted by native Yucatec speakers, with seminars and lectures led by distinguished Yucatecan historians, ecologists and anthropologists. The second week will be spent in Valladolid with daily trips to the Mayan village of Xocen where students will be placed with families in order to share in their daily lives and practice speaking Maya. Enrollment is limited to 15 students, and applications are invited from anyone wishing to study beginning Yucatec Maya. The deadline for all applications and final payment of the program fees is the beginning of May. For applications or further information contact: Sharon S. Mujica, Yucatec Maya Summer Inst, Duke-UNC Program in Latin American Studies, 223 E. Franklin St., CB 3205, Chapel Hill, NC 27599 (tel: 919/962-2414; fax: 919/962-0398; e-mail: smujica@email.unc.edu). Information about the course is on the web at: <http://www.duke.edu/web/las/yucatec.html>

• *Kaqchikel Mayan Course (June 15-July 24)*. A Kaqchikel Mayan Intensive Summer course, jointly sponsored by the Institute of Latin American Studies of the University of Texas at Austin and the Roger Thayer Stone Center for Latin American Studies at Tulane will be held again this summer, from June 15 to July 24. The central base will be Antigua Guatemala, but about three weeks will be spent in the towns of San Andres Palopo, San Juan Comalapa, and Tecpan, as well as in a visit to Tikal. As in previous years, mornings are spent in Kaqchikel language activities, afternoons are devoted to interchange of information about Mayan "culture", with the participants from the US and other "Western" countries sharing their "book" learning and models and the teachers contributing their life experiences. The study group will be kept small in order to maintain close to a one-to-one teacher-student ratio. Nonetheless, there are both beginner and "intermediate" levels of the class. For further information contact Judith Maxwell, Anthropology, 1021 Audubon St., Tulane University, New Orleans, LA 70118 (e-mail: maxwell@mailhost.tcu.tulane.edu); or Brian Stross, Anthropology, ETS 1.130, University of Texas at Austin, Austin, TX 78712 (e-mail: bstross@mail.utexas.edu).

## RECENT PUBLICATIONS

**American Indian Languages: Cultural and Social Contexts.** Shirley Silver & Wick R. Miller. University of Arizona Press, 1998. 460 pp. \$60. [This comprehensive survey of the structure, history, and ethno- and sociolinguistics of the indigenous languages of the New World is designed as a textbook for an upper-level course in American Indian languages.

In an introductory chapter ("Languages and Structures") S. & M. cover the basics of phonology and grammar, here as elsewhere letting much of the theoretical discussion emerge from detailed examples and case studies (e.g., possession in Acoma, gender in Plains Cree, person reference in Nahuatl and Shoshoni). Succeeding chapters cover: "Languages and Cultural Domains" (with extensive discussions of Kashaya Pomo plant taxonomy, Guarijío directional, Chumash placenames, several different counting systems, and several other examples); "Languages and Social Domains" (language communities in the Great Basin, the Pueblos, the Creek Confederacy, and the Aztec Empire, etc.); "Performers and Performances" (a conversation with a California storyteller, a Chinook narrative, Kuna performances, etc.); "The Spoken Word: Fashions of Speaking" (respect in Aztec, men's and women's speech in Yana, baby talk in Cocopa, etc.); "Nonverbal Communication" (Kickapoo and

Mazatec whistle speech, Plains sign language, wampum, etc.); "The Written Word" (Mesoamerican writing, the Cherokee syllabary); "Multilingualism" (the Vaupés, California, the Inca Empire, Paraguay, etc.); "Lingua Francas" (Chinook Jargon, Mobilian, the Vaupés again); "Language Contact" (loanwords in Huasteca Nahuatl, lexical acculturation in Pima, Mitchif, etc.); "Languages and Shared Histories" (Cree dialects, the Uto-Aztecan family, Mesoamerica as a linguistic area, the diffusion of sound symbolism on the Pacific Coast, remote relationships and classification, etc.); and "The Use of Language as a Tool for Prehistory" (the northern origin of the Navajo, the Algonquian and Numic homelands, Spanish and Aztec loans in northwest Mexico, etc.).

A final chapter on "Spread and Distribution of Language Families" offers an overview of the genetic diversity of the hemisphere from the Arctic to the Southern Cone. Two appendices present a synopsis of the phonetic symbols used by Americanists, and a comprehensive list of the language families of North America. There is also a substantial bibliography, and an extensive set of suggestions for further reading follow each chapter.

Both Wick Miller (one of the founders of SSILA and the leading Uto-Aztecanist of his generation) and Shirley Silver (who has had a long and distinguished teaching career at Sonoma State University) were students of Mary Haas's at Berkeley, and this book reflects Haas's distinctive historical and processual view of the nature of language and of linguistic work—a view that still resonates with many Americanists. It also reflects Silver and Miller's intimate acquaintance with much of the important linguistic and anthropological research carried out on American Indian languages since the end of World War II. This is one of those textbooks that is far more than a classroom aid; it is the summation of two lifetimes of focused research and teaching (one of them cut tragically short with Miller's death in a road accident in 1994). It would be the perfect, authoritative book for that ideal course on American Indian languages that we all yearn to teach. But there is so much in it, so lucidly explained, that it could serve equally well as the organizing text for the more general courses on the anthropology of language that we more frequently give.

It has only one major problem. In a decision that seems to make no marketing sense, it is available only in an expensive cloth edition that would break the budgets of most students. The University of Arizona Press should be urged to publish an affordable paperback version soon, or this uniquely useful book will reach only a fraction of its intended audience.

— Order from: University of Arizona Press, 1230 North Park Ave., Tucson, AZ 85719 (tel: 1-800-426-3797; e-mail: [orders@uapress.arizona.edu](mailto:orders@uapress.arizona.edu); web: <http://www.uapress.arizona.edu>.)]

**The Rise and Fall of Languages.** R. M. W. Dixon. Cambridge Univ. Press, 1998. 174 pp. \$16.95 (paper)/\$54.95 (cloth). [D. looks at the emergence and development of human language from the perspective of the "punctuated equilibrium" model that S. J. Gould has argued for in evolutionary biology.

Since its beginnings over 100,000 years ago, D. argues, language has generally tended to a state of equilibrium in which linguistic features have diffused across the languages in a given area so that they gradually converge on a common prototype. This tendency to equilibrium has periodically been "punctuated" by the expansion or split of peoples and of languages, most recently by European colonization and the globalization of communication, resulting in a situation in which many languages face imminent extinction. D. challenges many of the views currently held by linguists, archaeologists and geneticists, notably the usefulness of the "family tree" model of language relationships and recent attempts to use this model to reconstruct elements of a "proto-world" linguistic structure. Chapters include: Introduction; Preliminaries; Linguistic Areas and

Diffusion; The Family Tree Model; Modes of Change; The Punctuated Equilibrium Model; More on proto-languages; Recent history; Today's priorities; and Summary and prospects.

— Order from: Cambridge University Press, 110 Midland Ave., Port Chester, NY 10573-4930 (tel: 914/937-9600 or 1-800-872-7423; fax: 914/937-4712).]

**kwayask ê-kî-pê-kiskinowâpahtihicik / Their Example Showed Me the Way: A Cree Woman's Life Shaped by Two Cultures.** Told by Emma Minde. Edited and translated and with a glossary by Freda Ahenakew & H. C. Wolfart. Univ. of Alberta Press, 1997. 275 pp. Can. \$24.95 (paper). [Personal reminiscences of a Plains Cree woman from northern Alberta, transcribed from recordings made in 1988, when she was 81.

The eight episodes focus on her childhood, marriage, and her husband's remarkable family (founders of the Indian Association of Alberta). The Cree text is presented in a "critical edition", with various typographical conventions to represent the texture of the original speech event, and a translation into English is on the facing pages. The format is basically that of Glecia Bear et al., *Our Grandmothers' Lives* (1992) [see *SSILA Newsletter* XI:3, October 1992], although without the extensive annotation that made that volume stand out among recent American Indian text publications. Wolfart's introduction ("The Education of a Cree Woman"), however, is thorough and perceptive, and the full Cree-English and English-Cree glossaries (occupying over a third of the book) will make this narrative very useful to Cree language students, both in the classroom and in self-teaching situations.

— Order from: Univ. of Alberta Press, 141 Athabasca Hall, Edmonton, Alberta T6G 2E8, Canada (tel: 403/492-3662; fax: 403/492-0719; e-mail: uap@gpu.srv.ualberta.ca.)]

**Malintzin: bilingüismo y alfabetización en la Sierra de Tlaxcala.** Norbert Francis. Ediciones Abya-yala, 1997. 508 pp. \$29. [F. reports on an extensive study of language and literacy development in one of the few remaining bilingual towns in the Tlaxcalan highlands (in the shadow of the volcanic peak named after La Malinche) where Nahuatl is still spoken by most children.

Chapters include: The research questions: democracy and vernacular languages, the limits of pluralism. Vygotsky and the debate on orality and writing: the oral antecedents of literacy. Bilingualism and cognitive development, language and thought, models of second language acquisition and teaching. The social context of biliteracy: diglossia and language conflict, vernacular literacy and the development of academic discourse, a sociolinguistic profile of the indigenous communities. Assessment issues and schema theory, integrative evaluation of language and literacy in Spanish and Nahuatl. Field work notebook and survey of classroom-based assessment, bilingual applications of miscue analysis, the language dominance interview. Findings: oral narrative, reading comprehension, written expression, child language attitudes. Discussion: the transactional model, the oral/written interface, transfer and interference, discourse competence and metalinguistic awareness, child and parent perceptions of diglossia and language loss. A model for bilingual education, biliteracy development, and indigenous language maintenance. Also included is a collection of children's writing samples in Spanish and Nahuatl.

— Order from: Ediciones Abya-Yala, Avenida 12 de Octubre 14-30 y Wilson, Casilla 17-12-719, Quito, Ecuador (e-mail: enlace@abyayala.org). Price includes shipping and handling.]

**Micmac Dictionary.** Albert D. DeBlois. Canadian Museum of Civilization, Mercury Series, Canadian Ethnology Service Paper 131, 1996. 98 pp. No price indicated. [A dictionary of the Micmac based on texts collected at several locations in Nova Scotia, New Brunswick, Prince Edward Island, and Quebec (cf. DeBlois' publications noted in *SSILA Newsletter* April 1992 and January 1996). The Micmac-English section has 7,850 entries and there is a comprehensive English-Micmac index. — Order from: Mail Order Services, Canadian Museum of Civilization, 100 Laurier St., P.O. Box 3100, Station B, Hull, Quebec J8X 4H2 (tel: 800-555-5621).]

**Aboriginal Languages: a Collection of Talks and Papers.** Verna J. Kirkness. Vancouver, BC, 1998. 150 pp. \$15 (Canadian). [K., a Professor Emerita at the University of British Columbia, has worked in Aboriginal education in Canada for over four decades. Of Cree heritage (she was born on the Fisher River reserve in Manitoba) K. was the Canadian Educator of the Year in 1990 and received the prestigious Aboriginal Achievement Award of Canada in 1994.

This self-published collection of 17 papers written over the last 25 years—including several articles written for *The First Perspective*, a newspaper that circulates in Canadian native communities—deals mainly with directions that can be taken to preserve and revitalize Aboriginal languages. Among the titles are: "Banking our Languages"; "Interpreting the Royal Commission on Aboriginal Peoples"; "Spending the \$20 Million Dollars"; "The Maori Immersion Model"; "The Sandwich Generation"; "The Aboriginal Languages Act"; "The Aboriginal Languages Foundation."

— Order from: V. J. Kirkness, 301 - 1845 West 7th Avenue, Vancouver, British Columbia, V6J 1S9 (tel: 604/731-1590; fax: 604/731-5005). Add \$3 per book for shipping and handling (total \$18 per book). Payment may be made by cheque or money order (Canadian or US dollars) made out to the author.]

### New from SIL-Mexico

**Diccionario Chontal de Tabasco.** Kathryn C. Keller & Plácido Luciano G. Mariano Silva y Aceves Series 36, SIL Mexico Branch, 1997. 528 pp. \$30. [Chontal (Mayan) is closely related to Ch'ol, but has not been as widely studied. Each of the two main sections of this dictionary has about 5000 entries; a grammatical sketch is also included, together with several appendices for semantic domains (including one on numeral classifiers). An interesting feature of this work is the use of non-standard regional Spanish forms as primary glosses.]

**Diccionario Zapoteco de Yatzaquí, Oaxaca.** Inez M. Butler H. Mariano Silva y Aceves Series 37, SIL Mexico Branch, 1997. 528 pp. \$30. [Yatzaquí Zapotec (spoken in the Sierra de Juárez in the district of Villa Alta) was the first variety of Zapotec studied by SIL, and B.'s work spans several decades. The dictionary contains about 8,000 entries, with numerous subentries, and includes Spanish loanwords. This is a companion work to B.'s Gramática zapoteca, 1980.]

— Order from: SIL, Box 8987, Catalina, AZ 85738-0987 (tel: 520/825-6000; fax: 520/825-6116; e-mail: lingpub.mexico@sil.org). Make checks payable to "Summer Institute of Linguistics" and add \$5 per book for postage and handling. A brochure listing all SIL-Mexico publications still in print, with their prices, is available on request.

**New from SIL-Colombia**

**Lo más importante es vivir en paz: Los sáliba de los Llanos Orientales de Colombia.** Nancy L. Morse & Paul S. Frank. Editorial Alberto Lleras Camargo, 1997. 130 pp. \$7.52. [An outline grammar and 10 narrative texts in Sáliba, a language isolate of northeastern Colombia, with a brief sketch of Sáliba culture. Sáliba is endangered—the youngest native speakers are in their 30s—and the authors' intention is to "preservar una pequeña parte de su riqueza cultural y lingüística en forma escrita y hacer esta información disponible a un mundo que debe preocuparse por la posible pérdida de una lengua e identidad cultural."]

**Ka'gimmiri Nivizaku Ni: La Tierra es nuestra madre.** Hugo Tracy. Instituto Lingüístico de Verano, 1997. 110 pp. \$10.70. [T. argues for the importance of a land base for the survival of the Ika as an ethnic group, and considers strategies for preserving traditional Ika life in the face of a growing non-indigenous settlement in their region.]

— Order from: Instituto Lingüístico de Verano, Bookroom, Apdo. Aéreo 120308, Santafé de Bogotá, Colombia (e-mail: cob.pubco@sil.org). Shipping and handling extra.

**BRIEF MENTION**

**Understanding Tolowa Histories: Western Hegemonies and Native American Responses.** James Collins. Routledge, 1997. 240 pp. \$22.99 (paper). [A "multi-leveled historical inquiry" focusing on the Tolowa, a small Athabaskan group on the Northwest California coast. C., who has carried out linguistic fieldwork in the Tolowa community, explores the linguistic and political dynamics of "place-claiming and expropriation," as well as the relation between "otherness and subjugation." — Order from: Routledge, 29 W. 35th St., New York, NY 10001.]

**Mir Curad: Studies in Honor of Calvert Watkins.** Edited by Jay Jasanoff, H. Craig Melchert, and Lisi Oliver. Innsbrucker Beiträge zur Sprachwissenschaft, Volume 92, 1998. 2100 Austrian Schillings/US \$180. [Contains: Ives Goddard, "Recovering Arapaho Etymologies by Reconstructing Forwards" (183-200). G. uses Watkins' technique of "reconstructing forward" to shed light on problematical forms in Arapaho. Starting with independently established protoforms, he runs them through the sound changes undergone by Arapaho to find the point at which morphological patterns would have imposed a restructuring that would lead to the attested forms. — Order from: Institut für Sprachwissenschaft der Universität Innsbruck, Innrain 52, A-6020 Innsbruck, AUSTRIA (fax: 43-512-507-2837).]

**The Stars We Know: Crow Indian Astronomy and Lifeways.** Timothy P. McCleary. Waveland Press, 1997. 127 pp. \$9.95. [Crow star knowledge, largely presented through transcribed oral narratives in Crow. The emphasis is on religious symbolism and "native theology." An appendix of Crow star names is included. — Order from: Waveland Press, Inc., P.O. Box 400, Prospect Heights, IL 60070 (tel: 847/634-0081; fax: 847/634-9501). Add \$4 shipping and handling.]

**The Theory of Functional Grammar.** Simon C. Dik. Edited by Kees Hengeveld. Mouton de Gruyter, 1997. **Part 1: The Structure of the Clause** (2nd, revised edition). 509 pp. DM 58,- (paper) **Part 2: Complex and Derived Constructions.** 477 pp. DM 58,- (paper). [Simon Dik fell ill before he could finish revising the first of these volumes (originally published in 1989) or complete the manuscript of the second. Kees Hengeveld took over the job, and was able to complete most of the work on both volumes before Dik's death in 1995. Dik intended *TFG1* and *TFG2* to supplement his *Functional Grammar* (1978), but they can serve as an independent introduction to FG. Dik was primarily concerned with

making linguistic descriptions "typologically, pragmatically, and psychologically adequate," and empirical facts gleaned from a wide range of linguistic types support and sustain his theoretical argument. Among the American Indian languages which show up in these volumes are Chinook, Cree, Diegueño, Hixkaryana, Kanjobal, Lillooet, Mam, Menomini, Mojave, Navajo, Quechua, Warao, Yavapai, and Yuma. — Order from: Mouton de Gruyter, Postfach 303421, D-10728 Berlin, Germany.]

**IN CURRENT PERIODICALS**

**Algonquian & Iroquoian Linguistics** [Dept. of Native Studies, 532 Argue Bldg, U of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada]

22.4 (1997):  
Ives Goddard, "Addenda and Corrigenda for Leonard Bloomfield, 'Algonquian' (1946)" (31-36) [A compilation of corrections, addenda, and comments for Leonard Bloomfield's foundational sketch of comparative Algonquian.]

**The Florida Anthropologist** [Florida Anthropological Society, Graves Museum of Archaeology and Natural History, 481 S Federal Hwy, Dania, FL 33004]

50.4 (December 1997):  
[Special issue: *The Cultures of Language in Native Southeastern Communities*]\*

Jason Baird Jackson, "Introduction: The Cultures of Language in Southeastern Native America" (179-181) [These papers, originally delivered at the 1996 AAA meetings, explore the role of language in contemporary Southeastern Indian societies.]

Victoria Lindsay Levine, "Text and Context in Choctaw Social Dance Songs" (183-187) [Originally linked to the Ballgame ceremony, a largely unchanged Social Dance repertory was recontextualized when the Choctaws revitalized it in 1975.]

Mary S. Linn, "Yuchi and Non-Yuchi: A Living Classification" (189-196) [Yuchi has a unique noun class system, including 3 inanimate and 5 animate classes marked both morphologically and by concord. The primary distinction among animate class nouns is between members of the Yuchi tribe and others—a rare pattern of grammaticization.]

Jason Baird Jackson, "The Work of Tradition in Yuchi Oratory" (197-202) [Performed within the context of their most significant community rituals, the speeches of Yuchi orators provide an opportunity to publicly evoke and interpret cultural knowledge.]


Pamela J. Innes, "Demonstrating that One Can Work within Two Communities: Codeswitching in Muskogee (Creek) Political Discourse" (203-208) [Switching between Mvskoke and English is a meaningful act in Muskogee political discourse, in particular for the purpose of establishing a connection to the traditional community.]

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

63.4 (October 1997):  
Roberto Zavala, "Functional Analysis of Akatek Voice Constructions" (439-474) [Z. uses Givón's text-based quantitative method to assess the functional correlates of the various Akatek (Mayan) voice constructions]

\* Copies of this issue are available separately at the address noted.

tions. Some of the intuitions of previous structure-oriented studies are confirmed, and others challenged.]

 Michael Noonan, "Inverted Roots in Salish" (475-515) [Salish languages have many pairs of cognate roots where the order of the consonants is reversed. N. examines 8 possible explanations for this typologically rare phenomenon and finds none fully satisfactory. Further research is needed.]

**Journal of California & Great Basin Anthropology** [Dept of Sociology & Anthropology, CSU-Bakersfield, Bakersfield, CA 93311]


19.2 (1997):

Mauricio Mixco & Ray Freeze, "Memorial to Wick R. Miller" (154-158) [An obituary of Miller by his two closest colleagues at Utah. They remind readers of Miller's work in Southwestern and Uto-Aztecan linguistics in general, and on the Numic languages in particular. A complete bibliography is appended.]

**Language** [LSA, 1325 18th St NW, Suite 211, Washington, DC 20036-6501]

73.4 (December 1997):

Judith Aissen, "On the Syntax of Obviation" (705-750) [Obviation, as known from Algonquian, has relevance to the grammars of two genetically unrelated languages and language families, Tzotzil (Mayan) and Chamorro (Western Austronesian), despite the absence of obviation-based morphology in either language. Obviation is far less parochial a solution to the problems of clausal organization than has generally been thought.]

 Victor Golla, James A. Matisoff, and Pamela Munro, "Mary R. Haas" (826-837) [An obituary of one of the most distinguished linguists of her generation and the founder of the UC Berkeley department. Her wide-ranging work on American Indian languages and on Thai is described.]

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


20 (Julio 1996):

Reina Consuelo Rosales, "Los añú de la Laguna de Sinamaica: Sus relaciones de parentesco y matrimonio" (73-87) [Analysis of the kinship system of the Añú (Paraujano) of northwestern Venezuela.]

22 (Abril 1997):

Aryon D. Rodrigues, "Nominal Classification in Karir" (65-79) [Description of an unusual system of noun classification in a (now-extinct) language family—possibly Macro-Jê—of northeastern Brazil.]

## RECENT DISSERTATIONS AND THESES

 From *Dissertation Abstracts International* (DAI), volume 58 (6-10), December 1997-April 1998, and *Masters Abstracts International* (MAI), volume 35 (6), December 1997. A few abstracts we missed in earlier issues of DAI/MAI are also included.

Bellas, Monica L. Ph.D., UC-Riverside, 1997. *The Body in the Mixtec Codices: Birth, Purification, Transformation and Death*. 392 pp. [The

prehispanic Mixtec world view emphasized the human body, which influenced and shaped the perception of the social and natural environment. This world view is physically and ideologically reflected in representations in the ancient screenfold codices (of which seven survive) as well as in animistic beliefs about the landscape. Much of the same thought continues among contemporary Mixteco speakers of Oaxaca, Puebla, and Guerrero, Mexico. DAI 58(5):1789-A.] [Order # DA 9732612]

Camacho, José A. U. of Southern California, 1997. *The Syntax of NP Coordination*. 222 pp. [A discussion of the structure of coordinate constituents, guided by two general observations: (1) conjunctions are propositional entities that reflect sentential events; and (2) the conjuncts have the same status as specifiers. Once these two ideas are brought together, the structure of conjoined phrases becomes similar to that of other phrases, and at the same time their crucial properties are accounted for. In essence, the structure of conjoined phrases involves duplicating an inflectional node, and in certain languages it is systematically related to the inflectional paradigm, for example in Switch-Reference languages and in Southern Quechua. DAI 58(5):680-A.] [Order # DA 9733032]

Covington, Veronica P. Ph.D., Texas A&M U., 1996. *Nahuatl Poetry: A Content Analysis of English and Spanish Translations*. 152 pp. [Although the US has over 15 million Mexican Americans, Chicano literature is virtually unknown in the classroom, particularly pre-Columbian literature in Nahuatl. One major reason is the lack of English translations. C. compares and contrasts 259 English and Spanish translations of Nahuatl poems (restricting the sample to those that cite the original folio or codex) and makes recommendations, based on content analysis, of poems appropriate for multicultural studies. DAI 57(8):3428-A.] [Order # DA 9701609]

Denham, Kristin E. Ph.D., U. of Washington, 1997. *A Minimalist Account of Optional Wh-Movement*. 179 pp. [Wh-movement has been assumed to be a parametrized fact about language, and whether a language has overt wh-movement or not has been assumed to be invariant within the language. D., however, shows that an Athabaskan language, Babine-Witsuwit'en, has two methods of wh-question formation—leaving the wh-word in situ or fronting it. She argues that this kind of optionality can successfully be explained using Minimalist mechanisms, and shows how this proposal fits into a broader view of wh-movement by examining languages with and without wh-movement, as well as some with multiple wh-movement. DAI 58(8):3106-A.] [Order # DA 9806971]

Diez Canseco, Susana de los Heros. Ph.D., U. of Pittsburgh, 1997. *Language Variation: The Influence of Speakers' Attitudes and Gender on Sociolinguistic Variables in the Spanish of Cusco, Peru*. 420 pp. [An analysis of the factors that affect variation in non-standard dialects of a Spanish-Quechua contact variety. Using data collected over a six-month period in Cusco, D.C. tests various factors for their effect on language variation. Social class is found to be the most important predictive factor. Gender affects linguistic variation, but only when combined with other factors. Speaker network links determine the use of non-standard items. DAI 58(10):3904-A.] [Order # DA 9812421]

Green, Debra K. D.M.A., U. of Cincinnati, 1996. *The Hymnody of the Seneca Native Americans of Western New York*. 236 pp. [G. examines the hymn-singing tradition of the Seneca, from their first encounter with missionaries through the current status of hymn-singing on the three modern reservations in New York state. She discusses the evolution of Seneca hymnals from the early 19th century to the present, and the development of musical transcriptions and Seneca orthographies. An appendix includes over 100 Protestant hymns set to Seneca words by Alberta Austin, a Seneca woman who dedicated herself to the preservation of her native language. DAI 58(6):1977-A.] [Order # DA 9735199]

- Hare, Jan. M.Ed.**, U. of Western Ontario, 1996. *Meanings Attached to Literacy in a First Nation Community*. 102 pp. [A study of literacy, literacy values, and literacy practices within a Canadian Native community. Interviews reveal that literacy is valued for different purposes by those who attended residential school and by those who lived at home and attended school within the provincial school system. The meanings attached to literacy in this community contribute to an understanding of literacy for Aboriginal people. MAI 34(6):2137.] [Order # MM 09773]
- House, Deborah E. Ph.D.**, U. of Arizona, 1997. *Narratives of Navajoness: An Ideological Analysis of Navajo Language Shift*. 239 pp. [The Navajo are experiencing a rapid shift from Navajo to English. H.'s research indicates that the diverse and contradictory ideologies held by Navajo people about their unequal relationship to the dominant American society have contributed to the current situation and will, if unchecked, result in further erosion of the language. These ideologies are organized around a powerful oppositional dichotomy—shaped by Navajo counter-hegemonic discourse—that represents the Navajo and the United States as “essentialized opposites”, with the Navajo occupying the positive end of the spectrum and the US the negative end. H. further substantiates these ideological positions through an analysis of language use in a contemporary Navajo school setting. DAI 58(8):3107-A.] [Order # DA 9806855]
- Jara, Carla V. Ph.D.**, Louisiana State U, 1995. *Text and Context of the Suwo': Bribri Oral Tradition*. 277 pp. [An analysis of six extensive texts in Bribri, a Chibchan language of Costa Rica, based mainly on Halliday & Hasan's social-semiotic perspective and on Grimes' analysis of discourse. The result of the analysis is the description of a genre, the *Suwo'*, where narrative, description and chant intersect, and is based on Hasan's notion of “contextual configuration” and Bauman's concept of “traditionalization.” The six analyzed texts are rendered in their original versions with morphemic glosses and English translations. DAI 56(11):4379-A.] [Order # DA 9609096]
- MacEachern, Margaret R. Ph.D.**, UCLA, 1997. *Laryngeal Cooccurrence Restrictions*. 202 pp. [M. provides a typological statement of laryngeal cooccurrence restrictions based on a study of dictionaries from 11 languages, including 5 from the Americas: Cuzco Quechua, Aymara, Ofo, Tzutujil, and Shuswap. All of the languages studied fit into four basic patterns, distinguished by a crosslinguistic implicational hierarchy that appears to be based on similarity. M. offers an Optimality Theory analysis of these cooccurrence restrictions, and also shows that traditional autosegmental accounts based on the Obligatory Contour Principle, although successful in analyzing data from some languages, cannot be extended to cover everything in the typological statement. DAI 58(8):3108-A.] [Order # DA 9803552]
- Maher, Patrick. Ph.D.**, U. of Essex (UK), 1996. *The Gods of Pulque and Their Place in the Histories, Geography and Cosmology of the Central Highlands of Mexico*. [Pulque (Nahuatl *octli*)—the fermented sap of the agave maguey—was used as an intoxicant in the Central Highlands of Mexico for at least 2,000 years before contact. Closely related to the rituals associated with pulque, deities emerged who took their names from the settlements they belonged to and/or the people who populated them. These deities did not belong to any one clan or nation; the names indicate a diversity of ethnic origin and can be related to the Olmeca, Nonoalca, Tolteca and Chichimeca, the four major nations to occupy the Central Highlands in the post-Classic period. As they migrated through the area, the pulque deities acquired a geographical dimension, enhanced by the roles played by a few of them in the cosmivision of the Central Highlands. DAI 58(1):34-C.] [Order # C 531204]
- Manga, Louise S. Ph.D.**, U. of Ottawa, 1996. *An Explanation for Ergative versus Accusative Languages: An Examination of Inuktitut*. 201 pp. [M. provides an analysis of ergativity based on the North Baffin dialect of Inuktitut, using field work data on sentences and nominals. The data on sentences shows that a speaker can make specific or non-specific reference to all types of objects: personal names, demonstratives, modified nouns, quantified nouns. The data on nominals supports the analysis of case assignment: arguments of derived and non-derived nominals have Erg/Gen case, and the subject and object arguments of gerunds have Erg/Gen and Inst/Acc cases respectively. Agreement in Inuktitut supports the analysis of agreement being a relation rather than a functional projection, and the checking of specific objects at Spell-out. DAI 58(9):3496-A.]
- McCarthy, Suzanne E. M.A.**, U. of Toronto, 1996. *Language and Literacy in the Anglican Diocese of Moosonee*. 110 pp. [A study of literacy patterns in James Bay Cree communities suggests that the orthography introduced by the School Board has two weaknesses. First, it differs from that of the church, an institution which traditionally reinforced Cree literacy. Secondly, it requires that language be viewed as an artifact which can be analyzed and standardized, reflecting the externally imposed goals of universal vernacular education and the demands of state bureaucracies. MAI 35(6):1579.] [Order # MM19068]
- Nakayama, Toshihide. Ph.D.**, UC-Santa Barbara, 1997. *Discourse-Pragmatic Dynamism in Nuu-Chah-Nulth (Nootka) Morphosyntax*. 214 pp. [Measured by the tools and concepts developed for European languages there is not much syntax to talk about in Nuu-chah-nulth. However, there are a number of systematic regularities in the arrangement of words in Nuu-chah-nulth discourse, and these, N. argues, should be treated as the “syntactic structures” of the language, even though they do not seem to be anchored to grammaticized categories and markers. N. attempts to contribute to a language-internally and typologically accurate understanding of Nuu-chah-nulth syntax by situating observable regularities in the context of the general structural characteristics of the language. DAI 58(9):3497-A.] [Order # DA 9809637]
- Oliverio, Giulia R. M. Ph.D.**, U. of Kansas, 1997. *A Grammar and Dictionary of Tutelo*. 349 pp. [A descriptive grammar and dictionary of Tutelo, an extinct Siouan language formerly spoken in western Virginia. All the available data on the Tutelo language are gathered and analyzed, from placenames collected by the earliest explorers to vocabularies collected by 20th century linguists, and each source is described and assessed. The grammatical description includes all aspects of the Tutelo language: phonology, morphology, and syntax. All morphemes and words are compiled in a detailed Tutelo to English dictionary with an English-Tutelo index. DAI 58(10):3907-A.] [Order # DA 9811327]
- Potter, Brian C. Ph.D.**, UCLA, 1997. *Wh/Indefinites and the Structure of the Clause in Western Apache*. 470 pp. [A description of the syntax of Western Apache, with an analysis of several syntactic phenomena that are relatively unexplored in the Athabaskan literature. P. focuses on a class of words which begin with the prefix *ha-* and serve as Wh phrases, indefinites, and polarity items. On the basis of *ha-* syntax, P. provides an analysis of the Western Apache clause and discusses its implications for Universal Grammar, arguing against a Pronominal Argument Hypothesis analysis. DAI 58(8):3109-A.] [Order # DA 9803974]
- Real Bird, C. Lanny. Ed.D.**, Montana State U., 1997. “*Ashaam-maliaxxia*”, *The Apsaalooke Clan System: A Foundation for Learning*. 273 pp. [The Apsaalooke (Crow) Indians of Montana are faced with a loss of their cultural practices, values, and language. Through interviews with elders and participation in ceremonials, R.B attempts to discover how the Apsaalooke clan system is learned. Although learning occurs in informal settings (particularly ceremonial preparations), the process is quite formal, and integrates with many other aspects of the culture. DAI 58(4):179-A.] [Order # DA 9729959]



**Sa, Lucia Regina de.** Ph.D., Indiana U., 1997. *Reading the Rain Forest: Indigenous Texts and Their Impact on Brazilian and Spanish-American Literature.* 401 pp. [A study of the indigenous factor in 20th-century novels from Brazil and lowland South America. Starting with a corpus of native traditions from 3 sources (Carib of the Roraima region, the Tupi-Guarani, and the Arawak-speaking Machiguenga of the Upper Amazon) S. reviews the process of their mediation through such figures as Schomburgk, Koch-Grunberg, Nimuendajú, and others, with attention to native taxonomies of genre and mode, especially the trickster hero. The literary traditions of Latin America are considered, and 3 representative novels are selected for more thorough analysis: de Andrade's *Macunaima* (1928) and Ribeiro's *Maira* (1976) from Brazil, and Vargas Llosa's *El hablador* (1987), from Peru. DAI 58(8):3150-A.] [Order # DA 9805368]

**Solomon, Thomas J.** Ph.D., U. of Texas at Austin, 1997. *Mountains of Song: Musical Constructions of Ecology, Place, and Identity, in the Bolivian Andes.* 625 pp. [S. shows how the Chayantaka of highland Bolivia use musical performance to embody their experience of their social and physical environments. Among the topics S. considers are: the Chayantaka folk-classification of musical instruments in terms of rainy- and dry seasons; song texts that describe landscapes; the distribution of instruments and named singing styles across distinct ecological zones; stories about the origins of music in sacred places; and a key musical ritual that brings together communities from complementary ecological zones. S. also discusses how Chayantaka use their music in practices of accommodation and resistance to the Bolivian state, and how urban Bolivians appropriate Chayantaka music and repackaging it as national folklore. DAI 58(7):2721-A.] [Order # DA 9803031]

[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/](http://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 SSILA website, is kept current.]

### New Individual Members (January 1 to March 31, 1998)

- Basham, Charlotte** — CCC 507c Grun, Univ. of Alaska, Fairbanks, AK 99775-6310 (ffcsb@uaf.edu)
- Bouchard, Lisc** — 5 Vincent-d'Indy Avenue, apt. 709, Outremont, Québec H2V 2S7, CANADA (d247520@er.uqam.ca)
- Carleton, Troi** — Language Studies, Dept. of English, San Francisco State Univ., 1200 Holloway Dr., San Francisco, CA 94132 (troi@sfsu.edu)
- Colwes, Theresa** — 1315 Coeur d'Alene Ave., Cocur d'Alene, ID 83814 (tgcolwes@ior.com)

- DeMallie, Raymond J.** — American Indian Studies Research Institute, Indiana Univ., Bloomington, IN 47405 (demallie@indiana.edu)
- Genee, Inge** — 48 Terry Potts Blvd. W., Lethbridge, Alberta T1K 5M5, CANADA (inge.genee@uleth.ca)
- Girlando, Raffaele** — Via Minghetti 8, 97013 Comiso (Ragusa), Sicily, ITALY
- Gustafson, Bret D.** — Dept. of Social Anthropology, Harvard Univ., William James Hall, 3rd Fl., Cambridge, MA 02138 (bdgustaf@fas.harvard.edu)
- Hargrave, Alex MacKenzie** — P. O. Box 763, Cutchogue, NY 11935 (lexicaul@idt.net)
- Heffernan, Seanne B.** — 2702 Belle Plaine Trail, Long Beach, IN 46360 (sheffern@adsnet.com)
- Kim, Dr. Aleksandra** — Dept. of Linguistics, Tomsk State Pedagogical University, Prospekt Komsomolskii 75, 634041 Tomsk, RUSSIA (kim@tspi.tomsk.su)
- LeSourd, Philip S.** — 980 Woodbridge Dr., Bloomington, IN 47408 (plesourd@indiana.edu)
- Mattei-Muller, Marie-Claude** — Apartado 17277, Caracas 1015-A, VENEZUELA (mattcim@camelot.rect.ucv.ve)
- McKiver, Beverley** — P. O. Box 115, Carlsbad Springs, Ontario K0A 1K0, CANADA (bmckiver@freenet.carleton.ca)
- Medina, Raimundo** — Calle 75, No. 9-09, Edificio Estoril, Apto. 7A, Maracaibo, VENEZUELA (rmedina@luz.ve)
- Oguma, Janet A.** — 9200 Via Balboa Cir., Buena Park, CA 90620 (jaoguma@aol.com)
- Schudel, Emily** — 2249 Princess St., Regina, Saskatchewan S4T 3Z9, CANADA (kyouck@cabler.cableregina.com)
- Shelter Jones, Michael** — 36 Westman Road, Weeke, Winchester, Hants SO22 6DT, ENGLAND
- Webster, Anthony** — 615 E. 49th St., Austin, TX 78751 (anthonywebster@mail.utexas.edu)

**Changes of Address since January 1, 1998** (Changes just of e-mail address are not noted here; an e-mail address update can be found in the *SSILA Bulletin* distributed on the Internet.)

- Altman, Heidi** — P.O. Box 212, Chimney Rock, NC 28720 (hmaltman@ucdavis.edu)
- Bessell, Nicola J.** — 3860 Northland St., Newbury Park, CA 91320 (njbessell@aol.com)
- Danziger, Eve** — Dept. of Anthropology, 100 Brooks Hall, Univ. of Virginia, Charlottesville, VA 22903 (ed8c@virginia.edu)
- Elliott, Eric** — 1050 Ardilla Place, Chula Vista, CA. 91910 (eelliott@lgsd.k12.ca.us)
- Fitzgerald, Colleen M.** — [after June 1, 1998] Dept. of Linguistics, 685 Baldy Hall, SUNY at Buffalo, Buffalo, NY 14260-1030]
- Haspelmath, Martin** — University of Bamberg, D-96045 Bamberg, GERMANY (martin.haspelmath@split.uni-bamberg.de)
- IPOLA** — 560 Montezuma, 201-A, Santa Fe, NM 87501
- Kelty, Daniel** — 7245 Balson #2E, St. Louis, MO 63130 (dankelty34@hotmail.com)
- Nagashima, Yoshio** — [April 1998 to March 1999] c/o Korima Moschidi, 15 Pipinou St., Athens 115-57, GREECE
- Schmidt, David** — 839 W. Lincoln Ave., Apt. 612, Woodland CA 95695 (accountable@compuserve.com)
- Solomon, Tom** — Univ. of Minnesota, School of Music, 100 Ferguson Hall, Minneapolis, MN 55455 (solom010@tc.umn.edu)
- Vogel, Alan** — 627 N. Mentor Ave. #105, Pasadena, CA 91106
- Watanabe, Honoré** — Faculty of Economics, Kagawa University, 2-1 Saiwai-cho, Takamatsu, Kagawa, JAPAN 760 (honore@ec.kagawa-u.ac.jp)
- Whereat, Donald** — 1481 Kentuck Way, North Bend, OR 97459 (bigchief@iceinternet.com)

## 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: Scott Stevens, Dept. of English, Arizona State University, Tempe, AZ 85287. 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). Next meeting: U of Oregon, June 26-28, 1998, as part of the 1998 Hokan-Penutian Conference. Contact: Scott DeLancey, D of Linguistics, U of Oregon, Eugene, OR 97403 (e-mail: dclancey@darkwing.uoregon.edu).

**Stabilizing Indigenous Languages Symposium.** Annual meeting for educators and activists interested in renewing and revitalizing American Indian and other indigenous languages. The 6th Symposium is scheduled for May 13-15, 1999 at the du Bois Conference Center at Northern Arizona U in Flagstaff, AZ. Contact Jon Reyhner, P.O. Box 5774, NAU, Flagstaff, AZ 86011-5774 (e-mail: jon.reyhner@nau.edu; tel: 520/523-0580). [For 1998 meeting see "News and Announcements"]

### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference.** Meets annually at various locations. The 1998 meeting will be held June 12-14, 1998, at the U of Calgary. Contact: Brian Potter, D of Linguistics, U of Calgary, Alberta, Canada T2N 1N4 (bpotter@acs.ucalgary.ca). [See "News From Regional Groups"]

**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 (djmcl@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: +299-24566; fax: +299-24711; e-mail: isc98@gs.gh.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 1998 conference will meet at Harvard U, Cambridge, MA, Oct. 22-25. Contact: Karl V. Teeter (kvt@fas.harvard.edu).

**Papers of the Algonquian Conference.** Vol. 26 (Winnipeg, 1994), \$48; vols. 8, 12, and 16, \$24 each; vols. 21, 22, and 23, \$32 each; and vol. 25 (including a separate index to the series), \$48. The 24th Conference (1992) is out of print. Prepaid personal orders are discounted at \$18, \$24, and \$36. Write: Algonquian Conference, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (pentland@ccm.umanitoba.ca). Prices are in \$Canadian to Canadian addresses, \$US to all other addresses.

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

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

### EASTERN CANADA

**Atlantic Provinces Linguistics Association (APLA)/Association de linguistique des provinces atlantiques (ALPA).** General linguistics conference, annually in early November. Papers (in English or French) on local languages and dialects (e.g. Mi'kmaq, Malisect, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The 1998 meeting will be held in Sydney, NS, Nov. 6-7, at U College of Cape Breton (UCCB). Contact: William Davey, Dept. of Languages, UCCB, Sydney, NS, B1P 6L2, Canada (davey@sparc.uccb.ca).

### NORTHWEST

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 1998 Conference will be held at the U of Washington, Seattle, WA, August 5-7. Deadline for submittal of papers: June 10. Contact: Dawn Bates, D of English, Arizona State U, Box 870302, Tempe, AZ 85287 (dawn.bates@asu.edu). [See "News from Regional Groups".]

### CALIFORNIA/OREGON

**California Indian Conference.** Interdisciplinary. Most recent meeting: Feb. 27-March 1, 1998, San Francisco State University. Contact: Lee Davis, Anthropology, SFSU, San Francisco, CA 94132 (e-mail: califia@sfsu.edu).

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on pre-history and ethnography. Meets annually, usually in June or early July.

1998 meeting: U of Oregon, June 26-28. Contact: Scott DeLancey, D of Linguistics, U of Oregon, Eugene, OR 97403 (e-mail: delancey@darkwing.uoregon.edu).

**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.** The 1998 meeting will be held at Indiana U, Bloomington, IN, May 29-30. Title and brief abstract by May 18 to: Douglas R. Parks or Raymond J. DeMallie, American Indian Studies Research Institute, 422 N Indiana Ave, Bloomington, IN 47408 (tel: 812/855-4086; fax: 812/855-7529; e-mail: parksd@indiana.edu or demallie@indiana.edu). [See "News from Regional Groups".]

**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. 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. Next meeting, Nov. 18-20, 1998, U of Sonora, Hermosillo. Contact: Zarina Estrada Fernández, Depto de Letras y Lingüística, U de Sonora, A.P. 793, C.P. 83000, Hermosillo, Sonora, México (Sencuen@capomo.uson.mx). [See "News & Announcements", above.]

**Friends of Uto-Aztecan.** Linguistics. Meets annually in the summer. 1998 meeting: August 6-7 at the U of Nevada, Reno. Contact Catherine S. Fowler, D of Anthropology, U of Nevada, Reno, NV 89557 (e-mail: csfowler@sccs.unr.edu; tel: 702/784-4686; fax: 702/784-1988).

**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, Cuidad Universitaria, 04510 México, DF, MEXICO.

**Kiowa-Tanoan and Keresan Conference.** Linguistics. Meets annually in the summer, usually at the U of New Mexico. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

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

#### MAYAN

**Congreso de Estudios Mayas.** Annual meeting in Guatemala. The 1997 meeting took place at the U Rafael Landivar, Guatemala, August 6-8.

**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.** Annual meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing), usually mid-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 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 (guy\_buchholtzer@sfu.ca).

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

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

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