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

NEWSLETTER XVIII:3

October 1999

Volume 18, Number 3

CONTENTS

SSILA BUSINESS

SSILA Elections

Individual members of SSILA will receive a ballot for the 1999 elections either with this issue of the *Newsletter* or in a separate mailing by November 15. To be counted, completed ballots must be received at the SSILA office by Friday December 31, 1999.

Program of the Winter Meeting

Fifty-eight papers are scheduled for presentation at this year's winter meeting of SSILA, which will be held January 7-8, 2000, jointly with the Annual Meeting of the Linguistic Society of America at the Palmer House Hilton Hotel, Chicago, Illinois. The meeting has been organized into 10 sessions, in five timeslots, beginning Friday morning, January 7, and ending Saturday afternoon, January 8. The Saturday morning sessions will end at 10:40 to allow participants to attend the SSILA Annual Business Meeting at 11 am.

In addition to regular sessions, SSILA is also co-sponsoring (with the LSA) a special symposium on *Field Relationships: Balancing Power and Priorities in Language-Based Fieldwork*, organized by Megan Crowhurst. This symposium has been scheduled for 8 pm Friday evening, January 7, following the LSA Business Meeting.

Friday, January 7

I-A. *Language Change, Typology and Distant Relationships* (9:00-10:40 am). **Marie-Lucie Tarpent**, "The original structure of Sapir's 'characteristic Penutian form of stem'"; **Suzanne Gessner**, "Diachronic change in the Fort McMurray dialect of Chipewyan"; **Alexandra Kim**, "Indians of Siberia: database on Siberian languages"; **Edward J. Vajda**, "Evidence for a genetic link between Na Dene and Yeniseian (Central Siberia)"; and **Eric P. Hamp**, "Why long-range genetic comparison isn't easy."

I-B. *Grammatical Relations and Valency* (9:00-10:40 am). **Eun-Sook Kim**, "The morphology and syntax of the -?at suffix in Nuu-chah-nulth"; **Jeanette Sakel**, "Passive in West Greenlandic"; **Nubia Marlene Tobar Ortiz**, "Causatives in Guajiro/Wayuunaiki (Arawakan)"; **Frank R. Trechsel**, "Obviation and voice in Southern Tiwa"; and **Lucía A. Golluscio**, "Valency, thematic roles and grammatical relations in Mapudungun."

II-A. *Phonetics* (11:00 am-noon). **Siri Tuttle & Willem de Reuse**, "Acoustic correlates of verb stem tone in Western Apache"; **Evelina Sandrea**, "Vowel duration and quantity in Guajiro/Wayuunaiki (Arawakan)"; and **Lisa Conathan, Andrew Garrett & Esther J. Wood**, "The sound of Costanoan: a preliminary report."

II-B. *Syntax I* (11:00 am-noon). **Phil LeSourd**, "Problems for the Pronominal Argument Hypothesis in Maliseet-Passamaquoddy"; **Rusty Barrett**, "Definiteness and word order in Sipakapense Maya"; and **Eleanor M. Blain**, "Cree nominal clauses as subordinate clauses?"

III-A. *Semantic and Lexical Categories* (2:00-5:00 pm). **Melissa Axelrod**, "Categories and oppositions: Tense, aspect, and modality in Koyukon Athabaskan"; **Antoine Guillaume**, "Affixes of motion and direction in Cavineña"; **Johannes Helmbrecht**, "Nouns and Verbs in Hocąk (Winnebago)"; **Luis Oquendo**, "The verbal system of the Japreria language"; **J. Diego Quesada**, "The categories of the Teribe verb"; **Willem J. de Reuse**, "Evidentials in Western Apache"; **Pilar Valenzuela**, "Case-marking and evidentials in Wariapano: a synchronic and diachronic account"; **Verónica M. Grondona**, "Possession in Mocoví"; and **Alejandra Vidal**, "Pilagá (Guaykuruan) as an active-stative system: semantic shift and lexicalization."

III-B. *Phonology* (2:00-5:00 pm). **Arthur P. Sorensen**, "Stress sandhi and the word in Tukano"; **Tania Clemente de Souza**, "Facts of Bakairi phonology: the voice feature"; **Harold Crook**, "Vowel hiatus in Nez Perce"; **Marília Facó Soares**, "On the frontiers between pitch accent and tone in the indigenous languages of the Americas"; **José Álvarez**, "Syllable reduction and mora preservation in Kari'ña, Cariban"; **William J. Poser**, "D-effect related phenomena in Southern Carrier"; **Dirk Elzinga**, "The representation of the Shoshoni accusative"; **Sarah G. Thomason**, "M(m) (m): degemination in Montana Salish?"; and **Suzanne Urbanczyk**, "The base(s) of Salish double reduplications."

Special symposium: *Field Relationships: Balancing Power and Priorities in Language-Based Fieldwork* (8:00-11:00 pm). (Co-sponsored by LSA and SSILA). Participants: **Megan Crowhurst** (organizer), **Colette Grinevald, Keren Rice, MaryAnn Willie, Bret Gustafson, Barbara Meek, Jacqui Messing, Jane Hill**, and **Jessie Little Doe Fermino**.

Saturday, January 8

IV-A. *Discourse Processes* (9:00-10:40 am). **Wallace Chafe**, "Thrice-told tales"; **Toshihide Nakayama**, "Forms and functions of repetition in Nuu-chah-nulth narratives"; **Laura Buszard-Welcher**, "The distribution of the preverb *é-* in Potawatomi"; **William F. Weigel**, "Switch reference in Yokuts languages"; and **Randolph Graczyk**, "Switch reference in Biloxi."

IV-B. *Varia* (9:00-10:40 am). **Rocío Domínguez**, "Quechua-Spanish codeswitching within the determinant phrase"; **Jule Gómez de García**, "Codeswitching as a mental space builder in Kickapoo/English conversation"; **Jordan Lachler, Jule Gómez de García, Sean Burke & Melissa Axelrod**, "Language rejuvenation strategies in the Jicarilla Apache community"; **Joyce McDonough & MaryAnn Willie**, "A feasibility study of Navajo word recognition"; and **Marianne Mithun**, "The evolution of an adjective category in Northern Iroquoian."

SSILA Annual Business Meeting (11:00 am-noon).

V-A. *Syntax II* (2:00-4:20 pm). **George Aaron Broadwell**, "Second position clitics and clause structure in Zapotec"; **Marcía Damaso Vieira**, "On the nature of double verb constructions in Asurini do Trocara and Mbya Guarani"; **Ardis Eschenberg**, "Two kinds of 'when' in Omaha-Ponca"; **Paul D. Kroeber**, "Possessor focusing in Thompson River Salish"; **Marcus Maia**, "Wh-type constructions in Karaja"; **Stephen A. Marlett**, "Some facts about 'all' in Seri"; and **Ray Stegeman**, "Aspects of Akawaio (Kapon, Cariban) noun phrase syntax."

V-B. *Morphology* (2:00-4:20 pm). **Amy Dahlstrom**, "Affected participants and Fox object inflection"; **David Beck**, "Person, plurality, and speech-act participant in Totonac verbal paradigms"; **Richard A. Rhodes**, "Plural marking in Sayula Popoluca NPs"; **Donald J. Rosso**, "Modifier incorporation in Eskimo-Aleut"; **Ives Goddard**, "Stem-internal ellipsis and meaning from context in Meskwaki (Fox)"; **William H. Jacobsen, Jr.**, "Makah incremental *-k-*: insertion or deletion?"; and **Catherine A. Callaghan**, "The origin of Miwok metathesis and stem types, with comments on 'epenthesis'."

CORRESPONDENCE

Slave grammar out of print

June 30, 1999

We would like to inform you that unfortunately the book *A Grammar of Slave*, by Keren Rice, which has been offered to SSILA members for US $40, is now out of print. We have received two orders for this book recently, and only the first could be filled, with the very last copy.

A possible reprint of this title is still under consideration. As soon as a decision has been made, we will let you know immediately.

— Annette Hemmati
Mouton de Gruyter
Postfach 303421, D-10728 Berlin, Germany
(mouton@degruyter.de)

Translations requested

July 22, 1999

I am preparing for publication a polyglot compilation of the most popular poetry in Polish literature, the first 15 verses of *Pan Tadeusz* by Adam Mickiewicz. So far I have received 50 translations, but none in native languages of the Americas. May I ask you for help in contacting motivated specialists? I can be reached by e-mail at the address below. You may also want to visit my web site on Mickiewicz (http://www.ccr.jussieu.fr/ mickiewicz.200).

— Dr. Z. W. Wolkowski
(zww@ccr.jussieu.fr)

MPI in Leipzig open to cooperation on VW grants

July 24, 1999

As some of you may already know, the Volkswagen-Stiftung (Volkswagen Foundation) has recently announced a new program on the documentation of endangered languages and is soliciting applications for project grants. Information on the program is available on the internet (so far apparently only in German) at the address:

http://www.volkswagen-stiftung.de/infotext/infodoku.htm

The responsible person at the VW-Stiftung is Dr. Vera Szoelloessi-Brenig, e-mail <szoeloessi@volkswagen-stiftung.de>.

The main reason for this message is to draw your attention to one point in the announcement, in the first paragraph of section VII. Here it is said that applications from abroad are treated equally with those from Germany, but that applicants from abroad are expected to develop institutional cooperation with individual scientists or scientific institutions in Germany. The Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology, which has the documentation of endangered languages as one of its areas, would be happy to consider cooperation with applicants from outside Germany who are seeking such a link.

— Bernard Comrie, Director
Dept. of Linguistics, MPI for Evolutionary Anthropology
Inselstrasse 22, D-04103 Leipzig, Germany
(comrie@eva.mpg.de)
http://www.eva.mpg.de/lingua.html

Ideas needed for freshman seminar

August 20, 1999

In the Spring, I'll be teaching a "freshman seminar" entitled "Native American Languages in the U.S." These seminars have a two-fold purpose at our institution, engaging new students in a field of study and introducing them to research, especially Web pages, etc. Given the students' lack of prior experience (there is never a prerequisite for any of these courses) and the short time-frame, there is no way to actually have a seminar on this subject. My plan so far is to introduce them to the diversity of Native American languages, some of the history of Native peoples, and issues surrounding language death and revival programs. I would appreciate any ideas that folks have about additional content, remembering that this course is somewhat of a popularization of the subject, and would especially appreciate information about Web sites and other on-line sources of information. If anyone would be interested in seeing the end product, please let me know. Thanks.

— Mike Darnell
Dept. of English, University of Wisconsin-Milwaukee
(darnell@uwm.edu)

Bow-wow

October 6, 1999

I've received a peculiar request from a woman who's writing a children's book about animal sounds. She would like to know how the sounds of certain animals are said in a wide variety of languages, including Native American languages. For instance, the written English renditions of the sounds a dog makes are "woof-woof," "arf-arf," and "bow-wow." So she

wants some sounds from different Native languages for the following animals: dog, pig, rooster, chicken, horse, bird, frog, and cat. Anyone want to contribute to this? If so, please send your remarks to me, and I will forward them to her. Thanks.

— Beverly Slapin
Oyate
2702 Mathews St., Berkeley, California 94702
(oyate@oyate.org)

NEWS AND ANNOUNCEMENTS

Foundation for Endangered Languages (UK) Accepting Grant Proposals

The Foundation for Endangered Languages (FEL) is now accepting proposals for projects that will support, enable or assist the documentation, protection or promotion of one or more endangered languages.

A form for submissions, which specifies the content of appropriate proposals, is accessible at FEL's web-site (http://www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/). It may also may be obtained by mail from Christopher Moseley at: 2 Wanbourne Lane, Nettlebed, Oxfordshire RG9 5AH England (fax +44-1491-641922; e-mail: chris_moseley@mon.bbc.co.uk). All proposals must be submitted on this form, to ensure comparability (although see note 4 below).

The deadline for proposals to be considered in the current round is **October 31, 1999.** By that date, proposals and supporting materials must reach Chris Moseley, at the address specified in the form. The FEL Committee will announce its decision before December 31, 1999.

Please note:

1. The Foundation's funds are extremely limited and it is not anticipated that any award will be greater than $1,000 (US). Smaller proposals stand a better chance of funding.

2. Where possible, work undertaken within endangered language communities themselves will be preferred.

3. The Foundation for Endangered Languages (FEL), a UK organisation, should not be confused with the Endangered Language Fund (ELF), based at Yale. The ELF is also accepting proposals at this time, but on a different timescale (see their website at http://www.ling.yale.edu/~elf). It is perfectly possible (and has indeed occurred in the past) that the same project can be partially funded by both FEL and ELF.

4. Those who have already submitted proposals to FEL speculatively should contact Chris Moseley to confirm what information, if any, still needs to be submitted. The form should be used to submit this additional information.

Update on Latin American Group

Below is an update (sent us by **Marília Facó Soares**, Universidade Federal do Rio de Janeiro) on the *Grupo Permamente para el Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina* (A.L.A.L.). It reports on the meetings that took place in Lima and Santiago within the context of the I Congreso

sobre lenguas indígenas de Suramérica, and the XII Congress of the Latin American Association of Linguistics and Philology, respectively.

NOTICIAS DE A.L.A.L.: Los congresos de Lima y Santiago

Con ocasión del I Congreso sobre Lenguas Indígenas de Suramérica, llevado a cabo en Lima entre el 4 y el 6 de agosto, así como del XII Congreso de la Asociación de Lingüística y Filología de América Latina, realizado en Santiago de Chile, miembros fundadores del Grupo Permanente para el Estudio de la Lenguas Indígenas de la Áreas Lingüísticas de América Latina (A.L.A.L.) contaron con el beneficio de espacio concedido por los organizadores de ambos congresos para presentar, explicar, discutir aspectos relativos a la constitución, objetivos y tareas pendientes del grupo. Asimismo se definieron mas coordinadores areales y se perfilaron medidas para la consolidación del grupo como vehículo de los investigadores en lenguas indígenas latinoamericanas.

En Lima:

En Lima L. Seki, D. Quesada, A. Corbera y M. Facó Soares presentaron A.L.A.L. ante una concurrida asistencia. Se escucharon pareceres de personas de diversas orientaciónes académicas, profesionales y docentes, cuyo comun denominador es precisamente el interes en las lenguas indígenas. La gran diversidad de orientaciones y origenes de los participantes hizo que el tiempo asignado se consumiera en la presentación y especificación de los intereses de A.L.A.L.; ello impidio que se realizaran actividades mas concretas como la definición de coordinadores areales y otras tareas. No obstante, se logro levantar una lista de participantes con sus direcciones, con el fin de ir perfilando una especie de directorio, tarea que como se vera mas abajose definió como prioritaria en Santiago. De igual manera, se definieron dos coordinadores areales:

Ana Fernández Garay, Universidad de Buenos Aires (anafg@ciudad.com.ar). Area: Pampeana patagónica

Ana Gerzenstein, Universidad de Buenos Aires (casandra@infovia.com.ar). Area: Chaco-pampeana

En Santiago:

La presentación de A.L.A.L. en este congreso se realizó dentro del marco de un "Encuentro de Investigadores", actividad auspiciada y promovida por los organizadores del congreso y que con el paso de los años se ha hecho parte integral de los congresos de la Asociación. En el Encuentro, oficialmente coducido por L. Seki, se dio lectura a un trabajo de investigación realizado por L. Seki sobre los pormenores de la investigación en lenguas indígenas en Brasil. El texto sirvió de base para conducir la discusión que lideraron L. Seki, D. Quesada y M. Facó Soares. Entre las medidas concretas a que se llego en este encuentro esta la decisión unanime de los participantes de señalar como tarea inmediata y como paso esencial para realizar los objetivos fundamentales de A.L.A.L. la creación de un banco de datos, o directorio, una especie de "quien es quien" en la investigación lingüística sobre las lenguas indígenas de América Latina. Seguidamente se decidió que esa decisión se presentara como propuesta para aprobación en la Asamblea General de la Asociación (ALFAL). En dicho foro se informo acerca del encuentro y se presento la propuesta, la cual fue acogida por la Asamblea General, proponiendo esta última a los miembros del Grupo Permanente que elaboraran la propuesta a manera de proyecto para ser apoyado logística y economicamente por ALFAL.

Este primer paso es fundamental en la consolidación del Grupo Permanente. Y sirve de base para la creación de un(os) archivo(s), objetivo primordial de A.L.A.L., pues es con base en la información recogida que se empezaria a recopilar material concreto. Así pues, por ahora queda pendiente la elaboración del proyecto del Banco de Datos para someter a la directiva de la Asociación de Lingüística y Filología de América Latina.

Los interesados pueden ponerse en contacto con los coordinadores areales. Si tienen duda de la afiliación areal de la lengua o familia de lenguas con que trabajan contacten a los coordinadores:

J. Diego Quesada (dquesada@chass.utoronto.ca) Areas: Mesoamérica, Intermedia, Caribe

Angel Corbera M. (angel@obelix.unicamp.br) Area: Peruana

Marília Facó Soares (marilia@acd.ufrj.br) Areas: Amazónica, Brasilena Oriental

Ana Gerzenstein (casandra@infovia.com.ar) Area: Chaco-pampeana

Ana Fernández G. (anafg@ciudad.com.ar) Area: Pampeano-patagónica

Lucía Golluscio (lag@filo.uba.ar) Areas: Surandina, del Fuego

Call for Participation in ICA Symposium (Warsaw, July 10-14, 2000)

En el marco del próximo 50 Congreso Internacional de Americanistas a celebrarse en la ciudad de Varsovia del 10 al 14 de julio del 2000, estamos organizando el simposio "Las Lenguas Indoamericanas y sus Hablantes ante el Nuevo Milenio."

Los objetivos principales de este simposio son los de establecer un foro de discusión y análisis acerca de los problemas concernientes al desarrollo de las lenguas indoamericanas y al futuro de las comunidades lingüísticas en contacto con otros grupos dominantes. Se trataran cuestiones teórico-metodologicas, así como aquellas relativas a la situación socioeconómica de sus hablantes, con miras al nuevo milenio.

Temas a cubrir:
—El estado actual y perspectivas de la descripción de las lenguas nativas del continente americano.
—Teórias y métodos del trabajo lingüístico.
—Estudios inter- y transdisciplinarios (de los campos de la sociología, la antropología, la educación y la computación).
—La investigación ante las agencias de gobierno, la comunidad lingüística y la ética.
—Las lenguas indígenas ante la globalización. Peligro de extinción.

Las propuestas de ponencias tendran una extensión maxima de 250 palabras. La fecha limite para la aceptación de propuestas es el 15 de diciembre de 1999.

Para mayor información sobre el Congreso, consultar la página de la red: http://www.ccsla.ci.uw.edu.pl/50ICA

Atentamente,
—**Ramón Arzápalo Marin**, Coordinador (UNAM) (arzapalo@servidor.unam.mx)
—**Annette Veerman-Leichsenring**, Co-Coordinadora (Universidad de Leiden) (leichsenring@pcmail.leidenuniv.nl)
—**William Hanks**, Co-Coordinador (Northwestern Univ.) (wfhanks@nwu.edu)

The Indigenous Language Institute/IPOLA

The *Institute for the Preservation of the Original Languages of the Americas* (IPOLA) is beginning a project ("The Indigenous Language Institute", ILI) to centralize crucial information on indigenous language programs in North America. The goal is to enable indigenous communities to share and learn from each other to make their programs even more effective. The project is being directed by an oversight committee chaired by **Akira Yamamoto**, University of Kansas.

Many communities are now looking for ways to revive, (re)vitalize, and stabilize their heritage languages. Other communities have already experimented with many different types of language programs, but there is no composite data on what these programs are, what problems and issues surround a program, how a program is operated, what needs there are in existing programs, and how a community goes about setting a program up.

The purpose of this data collection project is to gather information from as many different types of programs as possible, analyze their common methods, processes, effectiveness, and problems/issues, and create an organized data base. The information then will be disseminated to a wide range of communities and individuals who plan to create new programs.

IPOLA would like to request your assistance in (1) identifying language programs, either community-based or (tribal/private/public) school-based, and (2) getting specific information (see the topics below). Working from recommendations provided by linguists, educators, and tribal leaders, we will contact a number of programs and make arrangements for our two graduate student researchers (Mary Linn and Sheilah Nicholas) to make site visits. The result of each visit will be a report about the program, and a draft will be shared with the individuals Mary and Sheilah have met with for comments or modifications. IPOLA wants to make sure that the information is accurate and that it can be shared with other Native American communities.

The first phase of the project will be restricted to language programs in the United States. Thereafter (in about 8 to 12 months) IPOLA anticipates expanding the coverage to Canada.

Thanks to all in advance for their willingness to assist us in this important project. All responses should be directed to: **Inee Yang Slaughter**, Executive Director, Institute for the Preservation of the Original Languages of the Americas, 560 Montezuma #201-A, Santa Fe, New Mexico 87501 (ipola@ipola.org)

The following topics will be covered in the site visits:

1. Community profile: Location; Total population; Estimated number of speakers; Position of the language program in the community (degree of the community support -- including financial support)

2. Language program profile: (a) What is the language program? (b) How was the program established (e.g., as a part of the tribal school, of the public school, of the continuing education, etc.), and who was instrumental in establishing it (e.g., a language and culture department, a language committee, a volunteer/advocate group, a church group, etc.)?

3. The goal of the program: (a) Long range goal. (b) Immediate or specific objectives: what is aimed at and when it is to be accomplished. (c) How the specific objectives are to be accomplished (e.g., by teaching in a tribal school class, how often, how long for each session; by implementing a master-apprentice approach; etc.). (d) Who manages it (e.g. a designated tribal office, the Bilingual Education Unit in the school district, etc.) Also, who finances it (grant money from ANA, by the tribe, etc.).

4. Who are the teachers? How are teachers selected, recruited, and trained?

5. Who are the learners?

6. What materials are used? How are language materials prepared and produced? What are the materials (documentation, grammar, dictionary, books, interactive materials, photo-books, language tapes, language cards, etc.)?

7. Are there language researchers separate in addition to teachers? If so, how are they recruited and trained? What do they do? Do those researchers actively participate in the language program? How do they contribute to the goals of the program?

8. Are there curriculum and materials developers in addition to teachers? How are they recruited and trained? Have they developed any curriculum? How about language teaching materials?

9. Results: How long has the program been running? How have the objectives been accomplished? What has been effective?

10. Needs: What are the needs of your program? What would make your program even more effective and successful?

11. Sharing: Can the curriculum, language teaching materials, or anything else be shared with other communities?

The field linguists are:

* **Sheilah Nicholas** is a member of the Hopi Tribe in Arizona and a doctoral student in American Indian Studies at the University of Arizona. She participated in the American Indian Language Development Institute (AILDI) at the University of Arizona first as a student and then as a teaching assistant. She served as Coordinator of the Sixth Annual Stabilizing Indigenous Languages Conference(SILC) which AILDI hosted in conjunction with the 1999 summer institute.

* **Mary S. Linn** is a Ph.D. candidate in Linguistics at the University of Kansas. She has been working with the Euchee (Yuchi) community in Oklahoma since 1994. Mary has been involved in language maintenance and revitalization in Oklahoma through the Oklahoma Native American Languages Development Institute, the Euchee Language Class of Sapulpa, and with the Oklahoma Native Languages Association. She has been one of the key participants in language workshops and training programs for Native language teachers in Oklahoma.

NEWS BRIEFS

• **Shirley Silver** would like to thank readers of the *Newsletter* and others for their enthusiastic reception of the textbook that she co-authored with the late **Wick Miller**, *American Indian Languages: Cultural and Social Contexts* (University of Arizona Press, 1998). The book has proved so popular that the publisher has decided to issue a paperback edition next summer. It will be announced in the U of A Press's Spring 2000 catalog (distributed early in January), and the paperback will be published in July, in time for fall classes.

• **Jill Brody** delivered the Presidential Address at the 28th annual meeting of the Linguistic Association of the Southwest (LASSO) in San Antonio, Texas, October 1-3, 1999. Her topic was "From Conquistadors to Zapatistas: Language Change and Contact in Tojolabal." It will be published in a forthcoming issue of LASSO's journal, *Southwest Journal of Linguistics*.

• Uto-Aztecan specialist **Jeff Burnham** has joined the University of Oklahoma Press as acquisitions editor for Native American and Latin American Studies. Jeff would be happy to hear from SSILA colleagues who might be interested in publishing their work through Oklahoma. He can be reached at the OU Press, 1005 Asp Avenue, Norman, OK 73029 (e-mail: jburnham@ou.edu).

NOTES & COMMENT

Bringhurst's Haida: A Dissenting View

John Enrico*

Robert Bringhurst's recent book, *A Story as Sharp as a Knife: The Classic Haida Mythtellers and Their World* (Douglas & McIntyre, 1999), which was favorably reviewed in a number of places, including the *SSILA Newsletter* (18.2, July 1999, p. 13), makes a useful contribution in bringing to light the Swanton-Boas correspondence during the period of Swanton's work on Haida. It does not, however, competently or honestly fulfill its main purpose, the presentation and analysis of some Skidegate Haida texts collected by Swanton. It was published by a personal friend of the author and without (proper) peer review.

1. *Where did Bringhurst's Haida transcriptions and English translations really come from?*

Bringhurst's translations are reworkings of Swanton's (1905) English translations in the case of those texts which have so far been published only by Swanton, and a reworking of the English translations of both Swanton (1905) and Enrico (1995) in the case of the Raven myth. Where Bringhurst tried to deviate from these sources, the results are absurd. Taking the dependence on Swanton's translations first, there are around a dozen sentences per text in which Swanton's (1905) errors of translation are copied by Bringhurst, often along with the former's choice of words, e.g.,

1. Swanton, p.154: 'Then one brought food in a small basket'; Bringhurst, p.86: 'Food was brought out in a basket, they say'; corrected: 'Then he (the husband of the abducted woman) gave out things (unspecified) from a small bag, they say' (the next sentence reveals these things to be empty bivalve shells, not food).

2. Swanton, p.159: 'He made holes in the cradle for fastening the ropes alongside of his legs'; Bringhurst, p.98: 'He drilled holes for the laces to straighten the baby's legs'; corrected: 'There was a single hole in the cradle, toward the legs, where the anchor line would be tied'.

For the Raven myth, however, Bringhurst often used Enrico's translation instead of Swanton's when the two differ, and often used Enrico's choice of words, e.g.,

1. Swanton, pp.113-4: 'Lo, a lake lay there. From it a creek flowed away in which was a fish trap. The fish trap was so full that it looked as if someone were shaking it'; Enrico, p.25: 'What should be lying there but a lake! The salmon trap sat in the stream flowing out of it. The trap was going like someone who was shivering, the salmon in it were so many'; Bringhurst, p.233: 'What did he find there but a lake! The salmon trap sat in the outflowing stream. The trap was shaking like someone who stands in the cold. It was that full of salmon'.

2. Swanton, p.119: 'I tell you, name him differently, lest the supernatural beings who are afraid to think of him (the bearer of that name) hear that a common child is so called'; Enrico, p.43: 'say, name him differently! People might hear that she named a common child after a spirit that it is dangerous to even think of!'; Bringhurst, p.243: 'Well, name him something else! Word would surely get around that someone named her child for a god too dangerous to think of'.

* RR2 S1 C15, Oliver, BC V0H 1T0, CANADA (jjenrico@img.net). A longer version of this essay, with many more supporting examples for each of the criticisms listed, can be found on the web at http://www.Bringhurst.net

Turning to the transcriptions, Bringhurst makes much of the fact that he has developed an orthography in which his snippets of Haida are given, and which he contrasts at length with other orthographies (see his Appendices 1, 2, and 5). For those texts which have so far been published only by Swanton, here again Bringhurst merely converted Swanton's broad phonetic transcription (Swanton 1901, 1905) into his own broad phonetic transcription, preserving Swanton's errors, the most common of which were: (1) running together what are actually separate words, more rarely, separating the parts of a single word; (2) getting vowel length wrong; (3) omitting glottalization; (4) otherwise confusing similar consonants. To facilitate comparison of Bringhurst's and Swanton's transcriptions, everything is written here in Bringhurst's orthography, even though it systematically errs in omitting vowels after the lateral consonants, in omitting glottal stop, and in other ways. Illustrating briefly,

1. Swanton, p.254: *giistingdas*; Bringhurst, p.32: *giistingdas*; corrected: *gi sdindaas*

2. Swanton, p.102: *ga-itlgistlaiyang*; Bringhurst, p.76: *gaytlgistlaayang*; corrected: *gay ttlgisdlaayaang*

The influence of Enrico's transcription of the Raven myth is just as obvious as the influence of Enrico's translation, e.g.,

1. Swanton, p.26: *sinqaawuda*; Enrico, p.22: *sin qqaawda*; Bringhurst, p.231: *sin qqaawda*

2. Swanton, p.31: *qqaadagihlsi*; Enrico, p.34: *kkaattagihlsii*; Bringhurst, p.237: *kkattagihlsi*

Enrico 1995 was published for two reasons, first, to make available some corrected versions of the texts collected by Swanton written in an up-to-date morphophonemic writing system; and second, to make available new, more accurate translations of those texts. The reason for Bringhurst's redoing of Swanton's transcriptions into his own orthography is less serious — it is simply that he is trying to look like a linguist, so as to lend some authority to the rest of the book. The need for correction of Swanton's transcriptions has already been illustrated above — much of the material is in fact poorly transcribed and must be deciphered. Correction is impossible in most cases on the basis of Swanton's materials alone, and one must turn to the still-living language. However, during the seventeen years since Bringhurst began redoing Swanton's texts, his contact with the Haida language has been through what is available in print plus Swanton's notes and letters in various archives. Haida is still spoken, though fluent speakers are very old and very few. There remains in Skidegate today one old woman who used to hear stories from Swanton's informant Walter McGregor, and another has recently died. Bringhurst has done in total approximately one hour's fieldwork in Vancouver with the late Florence Davidson, a speaker of the Masset dialect. It is therefore impossible for him to correct Swanton's transcriptions by himself.

2. *Glosses, morphological analyses, etymologies*

Bringhurst's pretense of linguistic expertise does not stop with a novel orthography; there are plenty of attempts at morphological and etymological analysis, most of which are worthless, e.g.,

1. The glosses 'Charcoal Island' (p.348), 'Tallgrass River' (p.350), 'Big Inlet' (p.343), 'The lady with buck teeth' (p.325), 'Crabapple Town' (p.461), 'Trophy House' (p.167), 'Floppy Fin' (p.238 et passim), among others, are nonsense.

2. P.55: *dangghattlxhattahlga* (properly, *daangghattlxhattalga*) contains the verb *daanggha* 'bring food to give away (to the opposite moiety)'. The rest of the cited form consists in suffixes meaning 'out of concealment', 'down', and 'present tense'. It is not the case that "dang" is a prefix "which points to the object" and contrasts with some prefix "giit" "which points to the subject." The latter so-called prefix is in fact the root of another verb *ghidghad* which means 'make it in direction'.

3. *The quality of Bringhurst's attempts at translation*

I remarked above that, besides being unable to correct Swanton's translation errors, Bringhurst very frequently deviates wildly from Swanton where the latter is substantially correct. There are around twenty instances of this per text, e.g.,

1. Swanton, p.264, 'Now she [the older sister] agreed [with the protagonist]. "Even so, marry my younger sister"; Bringhurst, p.33: 'And she [the younger sister] said that she [the younger sister] accepted him, they say'.

2. Swanton, p.265: 'After he had gone on for a while, he came to someone who was looking upon himself for lice. Every time he turned around the lice fell off him'; Bringhurst, p.37: 'After walking awhile he came upon someone infested with lice. He was trying to catch the lice by turning around'.

3. Swanton, p.338-9: 'Then he came to some women digging wild-clover roots'; Bringhurst, p.126: 'Now near gyadiigha he met a group of women'; p.450, n.20: 'In Swanton's translation the women in this underwater world are digging wild clover roots. The Haida manuscript says nothing of the sort, so it may be that Swanton accidentally dropped a line of Haida when typing up his notes'. Comment: the verb *gyaadi qaa*, which means 'dig roots', was misinterpreted by Bringhurst as a place name, even though taking it that way would require a postposition 'at' which does not appear in the original.

Furthermore, for a poet, Bringhurst is curiously unable to take advantage of the frequently riveting and detailed imagery of the original Haida, e.g.,

1. Bringhurst, p.122: 'Perched on the hat was a flock of waterbirds'; corrected: 'A flock of birds kept rising up on his hat'.

2. Bringhurst, p.225: 'Like sea cucumbers, gods lay across it, putting their mouths against it side by side [?]. The newborn gods were sleeping, out along the reef, heads and tails in all directions. It was light then, and it turned to night, they say'. Corrected: 'The great mass of supernatural beings had their necks resting on one another on it, like sea cucumbers. The weak supernatural beings floated out from it sleeping, every which way, this way and that way. It was both light and dark, they say'.

4. *Ethnographic ignorance*

Lack of knowledge of details of the traditional culture leads Bringhurst to make errors of interpretation and analysis. Thus,

1. Bringhurst, p.34 and p.440, n.9: 'Later her husband's mother began to steam pine noodles, they say'. Swanton, p.264, gives the Haida word for cinquefoil roots, *Potentilla anserina*, in his translation, not being sure of its meaning. Bringhurst did not know what it was either, but concocted the notion that the Haida ate pine bast (which they did not), and is even able to inform us in an endnote that it took the form of "luminous noodles."

2. The theme of an old man living at the edge of a village and repairing canoes, using a gimlet and cedar withes to sew up breaks and cracks, is a common one. The old man is Heron, and he doubles as a village watchman.

Bringhurst, p. 37, erroneously writes, 'And the old man began to fit him out. He gave him a bone marlinspike for working with cedar limb line.' This should be, 'At once he [the young man] began to bring him [the old man] whatever. After he had given him cedar withes, a gimlet, and a bone [all items for repairing canoes] ...' Cedar withes were not "worked" with a "bone marlinspike." The error in who gave what to whom for what purpose has consequences for the analysis presented in Bringhurst's chapter 2, which collapses now that the young man does not in fact acquire items in the magical number ten, as Bringhurst claims he does.

3. The claim that the storytellers Bringhurst discusses were "professional poets" (e.g. p.114, p.210) is absurd, first because storytelling was not their profession, and second because they were not poets. There were specialist composers because of the importance of song (Enrico and Stuart 1996), just as there were specialist canoe builders or specialist weavers, and if anyone deserves the label "professional poet" those individuals did, but there were no specialist storytellers, people who made their livelihood by telling stories. And see below on the error and consequences of applying the label "poetry" to narrative.

4. Bringhurst's chapter 6 is based on the erroneous idea that Charles Edenshaw himself created the drawing of a dogfish that he made for Boas. In fact this design is a copy of Edenshaw's wife's tattoo (Florence Davidson, the daughter of Charles Edensaw, personal communication), and Edenshaw did not do the original tattoo. There is no evidence for why Edenshaw copied this tattoo for Boas; it is even possible that Boas saw the original and wanted a copy, since he was deeply interested in Northwest Coast art.

5. The word that Bringhurst translates as "muskrat skin"(page 325), while it comes via European traders from the Tsimshian word with that meaning, in fact means 'sea-otter pelt'. Bringhurst's translation of the sentence containing this word is backwards — as it happens, one sea-otter pelt was worth nineteen (not twenty) blue blankets rather than one blue blanket being worth twenty sea-otter ("muskrat") pelts. Those blue blankets, by the way, had scalloped edges (*sghil ttsingaa* 'have scalloped edge', lit. 'be like scoter teeth'); it is the blue blankets with scalloped edges that were hung over the wall of the fort, not non-existent strings of "scoter teeth" as Bringhurst has it.

5. *Questionable probity, cont'd*

Further instances of failure to cite sources include:

1. The three-fold division of Haida narrative, repeatedly mentioned by Bringhurst (e.g., pp.201-202, 296, etc.) is lifted from Enrico 1995:4 (excluding Bringhurst's specious etymologies).

2. Bringhurst's chapter 4 is based on Levi-Strauss 1982, chapters 7 and 14, who discusses in chapter 14 the same Haida myth that Bringhurst does in chapters 3 and 4; there is a very oblique reference to Levi-Strauss in note 7 of Bringhurst's chapter 4, otherwise nothing.

3. Bringhurst's lengthy and mostly unnecessary endnotes on fauna and flora and his references to place names are lifted from Newcombe's manuscripts on these topics; although these are listed in his bibliography, they are never properly cited.

There are also outrageously brazen instances of just making things up, e.g., the pine noodles mentioned above. Others include:

1. The translation on p.76 refers to the weaving of bird down into dancing blankets. The Haida original here described sticking a pole with some bird down on the end of it out of the door, interpreted by Haida consultants as a device to see if the weather was calm enough for the precious chief's child to go outside. There is no mention in the original of weaving blankets.

2. P.272: "... hints of autocastration and masturbation also lurk in these instructions." The only reason Bringhurst is able to make this false claim

is that he has deliberately mistranslated the relevant line of the Raven myth as 'Rub yourself raw where you will feel it most deeply' (p.265). The original, available in English in Swanton's translation, is '... scratch yourself over your heart'.

3. Similarly, p.471, n.4 states that "no one other than a shaman would be buried this way, exposed to the elements in an isolated location." The original says nothing about either an isolated location or being exposed to the elements; it simply refers to a burial, which could have been any burial, of anyone. In any case, while shamanic burials were in isolated locations, they were no more or less "exposed to the elements" than any other burials.

6. *Weak argumentation*

The central issue raised in what can be called the core of this amorphous book is why the storyteller *sgaay* (not *skaay* as Bringhurst has it) told six texts (in Swanton's arrangement) in a particular order, said to be the order in which they were formerly told in the town he came from. Bringhurst supposes that the reason was artistic and then tries to convince us that the six texts form an artistic whole. The first point to make is that the reason need not have been artistic. Perhaps there were social reasons (many of the myths were appropriated as parts of clan histories — a fact largely ignored by Bringhurst — and the Haida were sticklers for protocol), or mnemonic reasons (a particular order, any order, both helps one remember and prevents one from repeating oneself). The late Adam Bell of Masset once told mythic narratives in Haida for a six-hour stretch without repeating himself, and could probably have gone on longer. How did he perform such a feat (to us who are not from a culture founded on the spoken word and on memory)?

In trying to prove the "artistic whole" hypothesis, Bringhurst seems to have set himself an impossible task, or at least one that he repeatedly dodges. First, on page 118, he writes of one of *sgaay*'s triplets of stories, "structural and thematic echoes abound. A close analysis of the relations among the three stories would fill many pages, but the rudimentary outlines are as follows." He then summarizes the three stories in question, from which one sees that there are obvious resemblances between the first two but hardly any between them and the third. Note his favor to the reader: we are not burdened with the many pages of close analysis. Second, on page 196, he mentions that close analysis of *sgaay*'s "Large Poem" (the stories excluding Raven Travelling) will result in "several dozen pages of dense and tedious prose," and instead gives us this: "After several years of listening as well as several attempts to draw the chart [= close analysis], I have no doubt the cycle is just as whole as Swanton thought Skaay said it was." Third, on pages 292-3, he makes a half-hearted, half-page attempt to "sketch ... some of the more obvious thematic and structural parallels between Raven Travelling and Skaay's Large Poem. There are others which could be charted in great detail, along with countless thematic and structural differences. These two large works of art ... have more than enough in common to testify, I think, to an established sense of literary structure." This is the last we hear of the artistic unity hypothesis.

7. *The trivialization of poetry*

Ethnographers, including linguists, deal with cross-culturally valid abstract categories on a daily basis (e.g 'marriage', 'noun', 'money'),

and understand that the criterion for such a category is its comparative value. The preferred definition of the category 'poetry' is a formal auditory one as a use of language that arranges what is said (or sung, as the case may be) so that it falls into repeated units defined either rhythmically or by the speech sounds used. This is the definition adhered to by Enrico and Stuart (1996), who discuss Haida poetry (called 'song verse' in that culture) at some length. It turns out that Haida poetry confines rhythm to the gross division into lines (not making any line-internal rhythmic distinctions, for example, into feet), and is otherwise based on complex sound patterning.

A given culture will usually have at least one speech genre defined in precisely this way, so the comparative value (and the need for the category) is obvious. Of course, this formal characteristic can often be found in bits of speech belonging to other genres too, but that is beside the point. Bringhurst, however, proposes the adoption of a different definition taken from a twentieth century European literary trend, and fails to provide any support for doing so even within the literature he is dealing with (see *Weak argumentation* above), not to mention that he fails to provide any real evidence for its comparative value. Since his attempted application of his definition to narratives and formal speechmaking within one culture shows us how it does not correspond to the known speech genres of that culture, it almost certainly does not have any comparative value.

But this discussion wrongly presupposes that Bringhurst has an interest in ethnographic methodology. The main reason for his following a twentieth century European literary trend rather than ethnographic principles is transparent: since he calls himself a poet, he is able to "tune in" to the poetry of storytellers, formal speechmakers, etc., in a way that ordinary people cannot. And, not coincidentally, it is now fashionable for those in the field of Native American Literature to claim that traditional materials like those collected by Swanton are in fact verse. Why not cash in?

Having decided for personal reasons to present Haida narrative as verse, Bringhurst often succumbs to the temptation to destroy the narrative flow of the original language in order to reinforce his claim, turning relative clauses and conjoined clauses into separate sentences, e.g.,

1. Bringhurst, p.34: 'A two-headed redcedar stood at the edge of the village, and he put his wife's skin between the trunks'; corrected: 'He put his wife's skin between (the heads of) a two-headed cedar standing at the edge of the village'.

2. Bringhurst, p.87: 'The boy went to the back of the house. He returned with humpback whale on the end of a stick'; in the original, these are coordinated clauses.

REFERENCES

Enrico, John. 1995. *Skidegate Haida Myths and Histories.* Queen Charlotte Islands Museum Press.
_____ and Wendy Bross Stuart. 1996. *Northern Haida Songs.* University of Nebraska Press.
Levi-Strauss, Claude. 1982. *The Way of the Masks.* University of Washington Press.
Swanton, John. 1901. Skidegate Texts. MS no. N1.5, American Philosophical Society Library.
_____. 1905. *Haida Texts and Myths: Skidegate Dialect.* Bureau of American Ethnology Bulletin 29. Washington: Smithsonian Institution.

Robert Bringhurst replies:

I'm grateful for the chance to rebut John Enrico's critique of my book, yet I think that his malicious and accusatory tone — and the extraordinary length of his critique in its full, self-published version — are sufficient in themselves to demonstrate his bias. A brief response will therefore suffice.

Enrico and I have very different views of the nature of Haida oral tradition, which he has studied for 25 years and I for a mere 15. These differences of opinion are legitimate enough and can be civilly expressed. Enrico expresses them otherwise, reviling me as "dishonest" and "ethnographically ignorant," and accusing me of other heinous crimes, including "trivializing poetry." The book that has inspired this invective was published by a major Canadian publishing firm — a house that I think Enrico intends to demean when he calls the publisher "a personal friend of the author." Prior to publication, the manuscript was reviewed by linguists, anthropologists, art historians and literary critics. It has been praised by reputable scholars in each of these fields since it was released. When he says that it did not receive a proper peer review, I think Enrico means that he himself was not invited to review it. Because I have a very high regard for Enrico's linguistic expertise, I wish I could have shown him the manuscript. The tone of his critique explains why I could not. Peer review requires more than expertise. It requires objectivity, good will and professional respect.

In as much of this critique as I have seen — which is less than the whole tirade but more than published here — there are three or four suggestions I can use. These suggestions would have fit very comfortably on a postcard, which I would have been delighted to receive, either before publication or after. Several more of Enrico's "supporting examples" testify to genuine disagreements about the interpretation of phrases or the meanings of single words. But most of these examples only tell us what we know: that all translators of classical Haida are working from the same fixed set of texts.

It is sad but true that wherever Enrico and I agree, he imagines that I am a plagiarist, and everywhere we differ, he insists that I am wrong. I do not know what to do in these conditions except to take his monumental rage as a peculiarly transfigured kind of compliment. But I invite any and all to measure his critique against the published book.

* * *

THE PLACENAME DEPARTMENT

From Poncha to Waxahatchie

William Bright

In the July issue of this *Newsletter*, in discussing etymologies for the name of Poncha Mountain, Pass, and Springs (all in Colorado), I made an embarrassing error. In the present column, I want to correct that error, and also offer a further speculation about the etymology of Poncha. In addition, I'll reproduce some discussion of the name Waxahatchie, occurring in Alabama and Texas, which has recently appeared in the SSILA electronic *Bulletin*.

PONCHO. — This term has been claimed to represent an Indian word for 'tobacco'. However, the local Indian language is Ute, in which the word for 'tobacco' is *koʔápï*. It's been suggested that the term could come from Ute *poo-paca*, said to mean 'foot-path'. My objection in the July column should have read as follows: "The Ute word for 'path' is in fact *poo* ... Ute *paca* actually means 'shoe'; the word for 'foot' is *napa*. In Ute compound nouns, the modifier precedes the head, just as in English; so a hypothetical combination *poo-paca* would not mean 'foot-path', or even 'shoe-path', but rather 'path-shoe'."

Meanwhile, after correspondence involving Colorado historians Virginia Simmons, Ed Quillen, and Jeanne Englert, the idea that Poncha is "an Indian word for 'tobacco'" is gaining ground. The first printed reference, from 1860, is to "Punche Pass"; and the form *punche* occurs in New Mexican Spanish with the meaning 'tobacco', according to the *Dictionary of New Mexico and Southern Colorado Spanish* (Albuquerque, 1983) by Rubén Cobos — who, however, offers no etymology. Can this word be traced further? Santamaría's *Diccionario de mejicanismos* (Mexico City, 1959) lists *punche* as a type of 'jam or marmalade', with no origin given — perhaps an accidental similarity of phonetic shape.

There is little evidence of New Mexican Spanish words borrowed from local Indian languages. It is conceivable that *punche* was borrowed from a Pueblo language, but the scarcity of dictionaries for those languages makes the possibility hard to check — although J. P. Harrington's *Ethnobotany of the Tewa Indians* (Washington, DC, 1916) reports the Tewa word for tobacco as *sa*. I have an alternative speculation: the Nahuatl word for 'smoke' is *poctli*; and the diminutive, though I have not found it attested, should be *poctzin* 'little smoke' — which could plausibly be borrowed into Spanish as *punche*. It is worth noting that 17th century Spanish settlers brought some 700 speakers of Tlaxcala Nahuatl to Santa Fe to work as laborers, and Nahuatl placenames like Analco 'across the water' remain in the area (Robert Julyan, *Place Names of New Mexico*, Albuquerque, 1999).

WAXAHATCHIE. — This name, also spelled Waxahachie (and pronounced [waks-] or [wɔks-], not [wæks-]), is probably best known from Ellis County, Texas, where it is sometimes said to be borrowed from Tonkawa, and at other times is said to be an Indian word for 'cow manure'. The latter suggestion seems to reflect the fact that Spanish *vaca* 'cow' was borrowed into several Indian languages of the southeastern US, e.g. Creek *waka*, Choctaw *wak*. However, when I recently replied to an electronic query about this name, I pointed out that the name also occurs in Alabama. It is discussed in some detail by William A. Read, *Indian Place Names in Alabama* (Tuscaloosa, 1984): the element "hatchie" occurs in many southeastern placenames, and reflects the word for 'creek' in the Muskogean languages. In this case it comes either from Creek *hvchi* or from Choctaw *hvcha* (where orthographic *v* is [ʌ]). According to Read, if the name is from Creek, the first element is probably *woksi*, the name of a clan. If it is from Choctaw, the first element is probably *waksi*, meaning something like 'accursed'. (My Muskogeanist colleague Pam Munro feels that the second of these is very unlikely.)

However, an alternative etymology was posted to the *Bulletin* by David Rood, which I copy here with his permission:

"The name 'Waxahachie' is from a Caddoan language much like modern Wichita. (I can't be sure of the exact source, since the word is slightly different from that which modern Wichitas use. That could reflect the fact that the source is a now-extinct dialect, or else that it was badly recorded by those who heard it first.) My transcription of the modern pronunciation would be /waksʔas-he:cʔa/, where 'a' is pronounced like the 'au' of English 'caught', 'e:' is like the 'a' of 'had', and 'c' is a 'ts' sound like the end of 'cats', although some speakers used a sound a lot like the 'tch' of 'catch' instead. The 'ʔ' is a glottal stop, and in modern Wichita the final 'a' is voiceless (whispered — sounds kind of like 'h').

The /he:c/ part means 'fat'; /waks/ is a name for a mythical monster, said to be dog-like except for a mountain-lion-like head and tail. The monster can be heard late at night in swampy areas, crying exactly like a distressed human baby, hoping to lure someone into the swamp to rescue the child.

The other elements represent grammatical pieces of the compound. My short-hand translation is 'fat monster'."

It is of course possible that the two Waxahatchies were named independently. However, since many early settlers in Texas had come from more easterly states, I suggest that the Alabama name was transplanted to Texas, where it was folk-etymologized by speakers of Caddoan languages.

Transfers of American Indian names from one area to another are common. Names from New York state, like Mohawk, are all over the US map; and Illinois towns have been given Indian names from the California gold rush, like Yolo and Yuba. In this process, folk etymology sometimes operates. As pointed out by George R. Stewart (*American Place-Names*, New York, 1970), the name Miami in Ohio is that of an Algonquian tribe, and the homophonous name in Florida is Muskogean; but in western states, some places named Miami represent adaptations of other sources — in Oregon, from Chinook Jargon "mi-mie" meaning 'downstream'; in Arizona, from *Mima*, the name of a girl; and in California, from a Yokuts placename transcribed as "me-ah-nee".

Disagreements? Arguments? Questions about other possible Indian placenames? Contact <william.bright@colorado.edu>.

MEDIA WATCH

APTN goes on the air

The *Aboriginal Peoples Television Network* was launched in Canada in early September, broadcasting programs in English, French, and at least a dozen aboriginal languages. In its first year, the channel (available on cable throughout Canada, but—alas—not yet in the United States) will air previously produced drama, children's shows, and current affairs programming, along with programs about indigenous peoples around the world, such as the New Zealand series *Greenstone*. But APTN is also committed to spending up to $6 million a year on original programming, drawing on talent in Canada's vigorous aboriginal broadcasting community to produce an eclectic mix of native-oriented drama, documentaries, music, and features.

APTN is an outgrowth of Television Northern Canada, which began broadcasting out of Yellowknife in the Northwest Territories in 1992, featuring news and public affairs programs oriented to the aboriginal community and innovative ventures like *Takuginai*, a bilingual Inuit children's show. Building on that base, APTN is developing such programming as *Spirit Bay*, a drama series portraying life in a fictional Northern Ontario community; *Kiviu's Journey*, a 6-part series on Inuit history and legends; and *imagineNative*, a mixture of experimental aboriginal drama, documentaries, and music. APTN's chief operation officer, Abraham Tagalik, an Inuk raised in Frobisher Bay, says the network is committed to celebrating all aspects of aboriginal culture, even those not fully accepted in mainstream culture. "We won't shy away from hunting seal or caribou," he said. "We'll do a program about a boy who goes seal hunting with his father and then comes home and shares the meat with his family and then uses the skin for clothing."

Although a key segment of APTN's intended core audience lives in isolated native and Inuit communities, many have cable systems or satellite reception and APTN estimates that 90% of the 1.2 million aboriginal people in Canada will be able to receive the network. Their aim, however, is to make it a national network with 7 million subscribers by the end of 2001, and they anticipate substantial revenues from program sales to networks elsewhere in the world, particularly in Europe and Japan.

[Based on a report in *Maclean's*, September 6, 1999.]

National Geographic maps vanishing languages

SSILA members who subscribe to the *National Geographic Magazine* received a treat in August: a special issue on "Global Culture", including a "Millennium Supplement", a 2-sided map/chart of the world's cultures and languages. The latter ("Voices of the World") is an unusually well done piece of cartography that compactly but accurately represents the linguistic diversity of the planet. The major language families of the world are nicely depicted (a consensus classification, for once; Amerind, Dene-Caucasian, and Nostratic are nowhere to be seen), and the detail is fine enough for the names and locations of many individual languages to be shown. Several SSILA members were consulted in this project, including **Bernard Comrie, Ives Goddard**, and **Akira Yamamoto**, and the sidebars quote ELF's **Doug Whalen** and Terralingua's **Luisa Maffi**.

The magazine itself has several related articles, including one ("Vanishing Cultures", by Wade Davis) focusing on indigenous peoples and their languages. Davis (an ethnobotanist with Amazonian research interests) profiles three groups, the Penan of Borneo, the Ariaal of Kenya, and the Chipaya of Bolivia. *Michael Krauss* and *Ken Hale* are quoted ("When we lose a language, it is like dropping a bomb on the Louvre," says Ken).

[Individual copies of the map can be purchased from the National Geographic Society (tel: 1-888-CALL-NGS; http://www.nationalgeographic.com).]

Dissertation put to good use

An AP story appeared in the Lafayette (Indiana) *Journal and Courier* for July 25, describing how *David Costa*'s UC Berkeley doctoral dissertation (*The Miami-Illinois Language*, 1994) is helping members of the Miami Nation of Indiana to resurrect their extinct Algonquian language. Costa's thesis was the catalyst for a revival effort that is being spearheaded by *Daryl Baldwin*, an employee of the Museums at Prophetstown, a cultural center for the tribes of the Great Lakes region that is part of a state park near Lafayette.

Like most Miami descendents, Baldwin, who grew up near Toledo, Ohio, had very little exposure to the tribal language as a young man. The use of Miami survived in his household only in a few partially remembered songs and prayers, and in the tradition of giving each child a native name. He developed an interest in the language after leaving the construction industry to study for a degree in wildlife biology, but there was little left to work with. Then, six years ago, he came across Costa's thesis and his "spirits soared." Costa's dissertation is based on data carefully retrieved from older documentation (much of it by French missionaries), and Baldwin saw in it a potentially rich source of vocabulary for the revived language. Baldwin contacted Costa and suggested that they collaborate on this project. Costa enthusiastically agreed, and by now they have reconstructed a Miami lexicon of over ten thousand words. This has been enough to allow the Tribe to produce language lessons on CD-ROM and hold classes in Miami communities both in Indiana and Oklahoma. The tribal website (http://www.geocities.com/rainforest/7156) also has an extensive language page, and a summer camp is held near Lafayette where Miami children are encouraged to speak the language. Baldwin savors his success. "We have children now who are able to have small conversations in the language," he said. "They have come to think of their language as part of who they are."

Ishi speaks on PBS

UC Berkeley linguist and SSILA member **Leanne Hinton** appeared on the American Library Association's live call-in "StoryLines America" program (PBS radio) on October 3, along with several other guests, including **Darryl (Babe) Wilson**, Ajumawi historian and writer. The featured book was Theodora Kroeber's *Ishi In Two Worlds*, and Leanne was asked to talk about Ishi's language. The wide-ranging conversation found its way to several interesting topics — language and dialect boundaries in aboriginal California, how some Spanish words may have found their way into Ishi's dialect of Yana, the nature of the linguistic notes that were obtained from Ishi, and the like. It was a fascinating hour. Your picky editor's only quibble was that a wax-cylinder of Ishi's speech was mistakenly identified as having been made by Edward Sapir. Although Sapir did work intensively with Ishi during the summer of 1915, all of the known sound recordings of Ishi were made by A. L. Kroeber and his colleague T. T. Waterman.

Language and art in the Maliseet universe

The Harvard Graduate School of Arts and Science's *Alumni Newsletter* for Spring 1999 featured a story on **Bernie Perley**, a graduate student in social anthropology, who is working on a project to revive the stories of his ancestral Maliseet tribe. Perley, who is also a painter, acquired Maliseet as a child on the Tobique Reserve in New Brunswick, but — familiar story — switched to English when he began school. "It was my mother's decision to send me to a school off the reservation," Perley is quoted as saying, "but she reinforced the culture of the Maliseet by telling me stories after late-night sessions of English tutoring." Perley later studied landscape painting and architecture at the University of Texas, and then worked for a Washington, DC, architectural firm. But a persisting interest in traditional Maliseet literature led him to search out books and manuscripts at the Library of Congress and the Smithsonian, and he eventually enrolled as a graduate student at Harvard. Although he originally planned to do an oral history of the Tobique Reserve as his dissertation, the initiation of a language project led Perley to refocus his fieldwork on how different members of the community apply different strategies to maintain the language. He has also taken the opportunity to play a role in the program himself, both as a storyteller and as an artist. He is currently painting an enormous circular mural to illustrate a new "Maliseet prayer of thanksgiving", using various landscapes on the reserve to illustrate such concepts as "giving thanks for life and for being born." His reward, he says, is to watch the children have fun with the language. "Of course, there are difficult days," he says, "but they really engage in the material with enthusiasm."

Fiddling in Gwich'in

If you are interested in hearing a 3-minute sound clip from an album of *Alaskan Gwich'in Athabascan Fiddle Music*, and in learning more about this fascinating musical genre, point your browser to:

http://www.iuma.com/IUMA-2.0/ftp/volume12/Stevens%2C_Bill

This is the IUMA ("Internet Underground Music Archive") page promoting a recently issued CD featuring **Bill Stevens**, a Gwich'in musician who specializes in the old-time fiddle music of the Athabaskans of interior Alaska and the Yukon. This tradition dates back to the 1840s, when Hudson Bay Company traders introduced Scottish and Irish instruments and fiddle tunes to the far north. Over the years a distinctive native musical style has developed around social events such as potlatches, dances, and holiday celebrations. Stevens, one of the most talented native fiddlers in Alaska, grew up in Fort Yukon, and now lives in Fairbanks, where he has had a major role in establishing the annual Athabascan Old-Time Fiddling Festival. His current CD contains a number of lively dance tunes, each introduced and commented on in Gwich'in by **Katherine Peter**, a Gwich'in elder (and Bill Stevens' aunt) who works with the Alaska Native Language Center. The liner notes are by anthropologist **Craig Mishler**.

The *Washington Post* headlines endangered languages...

A major story on language endangerment appeared on the front page of the *Washington Post* for Monday, August 9, 1999, under the headline "Saying the Words That Save a Culture: Tribe's Race to Teach Its Mother Tongue Reflects Global Erosion of Languages." The story, by Post Staff Writer **Guy Gugliotta**, was datelined Sapulpa, Oklahoma, and highlighted a community-based program to preserve Yuchi. A language isolate with only 10 fluent speakers remaining, Yuchi is a typical example of a language in peril of extinction, but the people involved in efforts to save it are especially dedicated. In addition to elder/teachers **Henry Washburn**, 74, and **Mose Cahwee**, 82, Gugliotta spoke to **Greg Bigler**, an attorney who is the mainstay of the language program, and anthropologist **Richard Grounds**, who is giving it all the help he can. Several people active in other language revitalization programs across the US were also interviewed, including **Richard Littlebear** (N Cheyenne), **Tessie Naranjo** (Santa Clara Tewa), **Pat Kwachka** (Mississippi Choctaw), **Bill Wilson** (Hawaiian), **Dorothy Lazore** (Mohawk), and **Jessie Fermino** (Wampanoag).

Gugliotta also spoke with several academic experts (**Michael Krauss, Ives Goddard**, and **Tony Woodbury**, SSILA members all) about the rapid decline of indigenous American languages. Tony pointed the finger at TV. It "presents a glamorous world, and never gives you any idea how to connect that world with yours. This is pure cultural nerve gas." Mike Krauss was eloquent about the nature of the loss, speaking of the beauty in diversity and of the unique way each language has of looking at the world. "Universal human experience is encoded, analyzed and expressed differently in different languages. Every time we lose a language, we lose a whole way of thinking, and that's not good."

Some members of the affected communities put the matter in more pragmatic terms. Mose Cahwee noted that the Yuchi were "losing out on a lot of federal programs" because they could not use their language to demonstrate the cultural cohesion necessary to obtain full tribal status from the federal government.

... and a columnist says, "Let them die"

Later in August, right-wing Washington columnist **James Kilpatrick** shot back at the cultural relativism of Gugliotta's article in a

piece entitled, "Here's an idea: Let endangered languages die out." (His syndicated column appears nationwide. We were sent a clipping from the Portland *Oregonian.*) The preservation of the dying languages like Choctaw, Cheyenne and Tewa, Kilpatrick writes, "is a cause for cultural antiquarians." A language like Yuchi "is a rare stamp, meant for a collector's album. Make some recordings. Let it go." If Jessie Fermino is determined to revive moribund Wampanoag, Kilpatrick suggests that we ask, "toward what end?" He sees a similarity to Ebonics ("what a disservice to black children!"): "Given limited time and limited resources, teachers have a primary obligation to prepare their charges for the real world. Not much Wampanoag spoken out there."

NEWS FROM REGIONAL GROUPS

Salish and the Northwest

• The 34th *International Conference on Salish and Neighboring Languages* was held in Kamloops, B.C., August 18-20, 1999, hosted by the Secwepemc Cultural Educational Society and Simon Fraser University. The organizers were **Marianne Ignace** and **Mercedes Hinkson**.

Papers included: **Marie Amatsmn' Abraham**, "The Hi7 Story as told by Kwexwyacitn Ralph Dan, transcribed by Marie A. Abraham"; **Dawn Bates**, "Distance in Narrative Time and Space: Aspect Markers and Determiner Choice in Martha Lamont's *Pheasant and Raven*"; **Susan J. Blake**, "Toward an Analysis of Schwa in Sliammon"; **Marion Caldecott**, "A Preliminary Phonetic Study of Glottalized Resonants in Sənchathən"; **Henry Davis**, "Word Order and Configurationality in St'at'imcets"; **Beverly Frank**, "Language Education in the Lillooet area"; **Donna B. Gerdts**, "The Combinatory Properties of Halkomelem Lexical Suffixes"; **Donna Point Grant, Louise Point & Jill Campbell**, "The Musqueam-UBC First Nations Languages Program: a Collaborative Project"; **Tony Hatch**, "The Tulalip Language Program"; **Marianne Ignace**, "Secwepemctsmn Language Education"; **William H. Jacobsen, Jr.**, "The Makah Velar Increment"; **Eun-Sook Kim**, "The *-wat* suffix in Nuu-chah-nulth"; **M. Dale Kinkade**, "Positional Prefixes and Variant Prefix Order in Moses-Columbian Salish"; and **Kaoru Kiyosawa**, "Classification of Applicatives in Salishan Languages."

Toby C.S. Langen, "Parody and Interrogation in Martha Lamont's Two Tellings of *Crow is Sick*"; **Mary Lewis & Marsha Wyneecoop**, "The Spokane Tribe Language Program"; **Lisa Matthewson** (editor), "*Nilh Iz'a Sqwiqwel'lhkalh*: Excerpts from the Life Stories of Three St'at'imc Elders: Beverly Frank, Gertrude Ned, and Rose Whitley"; **Anthony Mattina**, "Anticipatory and Progressive Vowel Lowering in Interior Salish, with Notes on Consonant Retraction"; **Nancy Mattina**, "Future in Colville-Okanagan Salish"; **Shirley Norris**, "Sto:lo Shxwelm Language Program"; **Roy H. Ogawa**, "On the semantics of the Coeur d'Alene suffix *-ipliw*"; **Martina Pierre**, "The Mount Currie View on Language Education"; **Noel Rude**, "Nez Perce Phonology"; **Patricia A. Shaw, Susan J. Blake, Jill Campbell & Cody Shepherd**, "Stress in Hən'q'əmin'əm (Musqueam) Salish"; **John Stonham**, "Noun Collocations in Nootka"; **Sarah Thomason**, "Crackle, Plop, Twinkle: Sound-Symbolic Words in Montana Salish"; **Zvjezdana Vric**, "Negation Using *wek* in Kamloops Wawa Chinook Jargon in Comparison to Negation in the Source Languages"; and **Susan Wright**, "Teaching in the Spokane Language Program."

News from Hawai'i

Bill Wilson (pila_w@leoki.uhh.hawaii.edu) writes:

Aloha! Two significant events in school-based language revitalization occurred this summer in Hilo, Hawai'i — (1) the graduation of the first seniors from total Hawaiian immersion, and (2) the hosting of the *World Indigenous People's Conference on Education* (WIPCE.)

• Eleven seniors in all graduated, six from Anuenue School on O'ahu and five from Nawahiokalani'opu'u School in Hilo, the laboratory school of Ka Haka 'Ula O Ke'elikolani College of Hawaiian Language at the University of Hawai'i at Hilo. In May the College and its consortium partner, the Native Hawaiian educational organization 'Aha Punana Leo, held a special graduation ceremony and lu'au at Nawahiokalani'opu'u. It was attended by the six students from O'ahu and over 500 guests from as far away as Canada and New Zealand. The ceremony and a week-long series of events were conducted entirely in Hawaiian and based on Hawaiian ceremonial practices. Among these events were a march by students and parents documenting the history of contemporary Hawaiian-medium education: from an initially illegal preschool to a boycott kindergarten, a state elementary school, a boycott intermediate school, and finally to the present laboratory school run as a public/private partnership.

The five seniors at Nawahiokalani'opu'u, like all students there, follow a college preparatory curriculum conducted entirely in Hawaiian. (English is taught as a second language course through Hawaiian.) Most high school credits are completed by the end of the junior year and the school provides students the opportunity to participate in college courses their senior year. The five seniors enrolled in no less than 10 credits each at the University of Hawai'i at Hilo, in subjects ranging from Japanese and Political Science to Agriculture and Mathematics. Their college grade point averages ranged from 2.9 to 3.5 and all passed the qualifying examination for English 100, an examination often difficult for Native Hawaiian students

The Hawai'i public school system was once entirely Hawaiian-medium and included the first high school program west of the Rocky Mountains. In 1896, all Hawaiian-medium public and private schools were forceably closed following the US annexation of Hawai'i. Use of Hawaiian as the medium of education faced legal barriers in Hawai'i until 1986, when parents who had started the Punana Leo preschools succeeded in changing the legislation against their schools. When the movement began in 1983, almost all Native Hawaiian children spoke English as their principal language. There were only 35 children under 18 who were fluent in Hawaiian. In the 1998-99 school year there were 1,857 children enrolled from pre-school through grade 12 in Hawaiian-medium schools, with about 100 first language speakers.

• In August, some 2,500 WIPCE delegates arrived in Hilo. The strand with the largest number of presentations focused on language education issues. There were large delegations from New Zealand, Canada, and Australia, as well as the US mainland. A number of SSILA members made presentations, including **Lucille Watahomagie** (Hualapai), **Ofelia Zepeda** (Tohono O'odham), and **Edna McLean** (Inupiaq). Languages with well-developed programs in indigenous-medium schools represented were Hawaiian, Maori, Saami, and Mohawk. Emergent immersion programs represented included Blackfeet, Cree, Washoe, Central Yup'ik, and Gwich'in, as well as many other groups interested in starting. Many presenters used quite a bit of their indigenous languages during presentations, some following a College of Hawaiian Language practice of team presentations with partners providing simultaneous translation for each other. Simultaneous translation was facilitated in one of the workshop venues with professional equipment. Besides workshops, participants had two excursion days where they could choose from approximately fifty different cultural/educational sites including the Punana Leo preschools,

Nawahiokalani'opu'u Laboratory School, and the curriculum/technology development center of the 'Aha Punana Leo and College. The next WIPCE conference is expected to take place three years from now in Canada.

RECENT PUBLICATIONS

Languages Different in All Their Sounds ... : Descriptive Approaches to Indigenous Languages of the Americas 1500-1850. Edited by Elke Nowak. Studium Sprachwissenschaft, Beiheft 31. Nodus Publikationen, Münster, 1999. 181 pp. DM 69.- [The contributions to this fascinating volume focus on the "missionary linguists" of the era before the empirical study of New World languages was informed to any significant extent by theoretical concern with comparative linguistic structure. As N. reminds us in her introductory essay, these men were confronted with an enormous practical task, which they carried out as best they could with what little relevant training was available to them.

The collection is framed chronologically by W. Keith Percival's study of the Salamanca humanist Antonio de Nebrija (1444-1522), whose grammatical and lexicographical work on Latin and Castilian provided a descriptive model for missionary linguists in immediate post-Conquest Mexico and Peru; and by Michael Mackert's paper on "Horatio Hale's Grammatical Sketches of Native Languages of the American Northwest: The Case of Tsihali-Selish." Guided by Pickering and Duponceau, Hale's linguistic studies on the Wilkes Expedition (1838-42) marked the beginning of the modern tradition of "fieldwork".

Other papers in the volume include: Cristina Monzón, "Tradition and Innovations in Sixteenth Century Grammars of New Spain"; Lindsey Crickmay, "Many Ways of Saying, One Way of Writing: European Registration of Andean Languages in the Sixteenth and Seventeenth Centuries"; Sabine Dedenbach-Salazar Sáenz, "Of Children's Games and Brewing Maize Beer: Text and Analysis of an Anonymous Vocabulary from Eighteenth Century Southern Peru"; Rüdiger Schreyer, "Gabriel Sagard's *Dictionary of the Huron Tongue* (1632)"; and Peter van Baarle, "Eighteenth Century Descriptions of Arawak by Moravian Missionaries."

— Order from: Nodus Publikationen, Postfach 5725, D-48031 Münster, Germany (e-mail: dutz.nodus@t-online.de; web: http://www.t-online.de/home/dutz.nodus/katalog.htm).]

La lengua de la cristianización en Latinoamérica: Catequización e instrucción en lenguas amerindias / The Language of Christianisation in Latin America: Catechisation and Instruction in Amerindian Languages. Edited by Sabine Dedenbach-Salazar Sáenz & Lindsey Crickmay. Bonner Amerikanistische Studien 32 (= Centre for Indigenous American Studies, St. Andrews, Occasional Papers 29). Markt Schwaben: Verlag Anton Saurwein, 1999. DM 78. [Papers from a symposium at the 49th International Congress of Americanists (Quito 1997) focusing on the linguistic aspects of the Christianization of the indigenous peoples of Latin America, from the early Colonial era to the present day.

Among the questions addressed are: (1) the motivation for the translation of Christian ideological contents into Amerindian languages; (2) the terminology used in these texts and the ways in which this is reformulated

and adapted to serve its new purpose; and (3) the traditions and forms of discourse on which the texts are based. The papers also raise the question of how the terminology used in these texts might originally have been interpreted by the indigenous addressee and how it is interpreted today. The papers include:

Manuel Ma. Marzal, "Acosta y la lingüística jesuita americana"; Otto Zwartjes, "El lenguaje en la catequización de los moriscos de Granada y los indígenas de Latinoamérica: Las obras de los gramáticos como vehículo entre instrucción religiosa y pensamiento lingüístico"; Nicholas Ostler, "Las oraciones y el catecismo breve en muisca del MS 2922: Historia, texto, terminología "; Roswith Hartmann, "El obispo de Quito Luis Francisco Romero y el catecismo quichua de 1725"; Pieter Muysken, "Fuentes misioneras del quichua ecuatoriano: Evidencia para su desarrollo histórico"; Simon van de Kerke, "A 19th Century Christian Doctrine in the Leko Language"; Lindsey Crickmay, "Speaking to God: Observations on the Vocabulary of Andean Prayer and Suggestions for the Reconsideration of its Interpretation"; Cristina Monzón & Andrew Roth Seneff, "Referentes religiosos en el siglo XVI: Acuñaciones y expresiones en lengua tarasca"; Cristina Bredt-Kriszat, "La *Theologia Indorum* y la respuesta indígena en las crónicas de Guatemala"; Susanne Klaus, "'... the Philistines, the Chichimecs, those who do not believe ...': Language Use in Colonial Nahuatl Sermons by Bernardino de Sahagún and Juan Bautista"; Sabine Dedenbach-Salazar Sáenz, "'... luego no puedes negar que ay Dios Criador del mundo, pues tus Incas con no ser Christianos lo alcanzaron a sauer, y lo llamaron Pachacamac': La lengua de la cristianización en los *Sermones de los misterios de nvestra santa fe catolica* de Fernando de Avendaño (1649)"; Xavier Albó, "Entrecruzamientos lingüísticos en los rituales qullas"; Denise Y. Arnold & Juan de Dios Yapita, "La trama revivificante de los rezos de *paskusay* (Pascuas) en Qaqachaka, Bolivia: Formaciones textuales de las interpretaciones religiosas"; and María Eugenia Villalón, "De/Recentring the Native Text: Contemporary Discourse Strategies in Christianising Latin America."

— Order from: Verlag Dr. Anton Saurwein, Am Hennigbach 17, 85570 Markt Schwaben, GERMANY (tel/fax: +49-(0)8121-924930; e-mail: bas@voelk.uni-bonn.de).]

Di'csyonaary X:tèe'n Dìi'zh Sah Sann Lu'uc: San Lucas Quiaviní Zapotec Dictionary: Diccionario Zapoteco de San Lucas Quiaviní. Pamela Munro & Felipe H. Lopez. UCLA Chicano Studies Research Center, 1999. 2 vols., 650 pp. $35 ($65 for institutions). [The first dictionary of a Zapotec language with definitions in both English and Spanish.

The dialect represented is that of the pueblo of San Lucas Quiaviní in the Valley of Oaxaca, which is also spoken by many immigrants to Los Angeles. Munro, a professor of linguistics at UCLA, and Lopez, a graduate student in the Ph.D. program in Urban Planning at UCLA and a native speaker of San Lucas Quiaviní Zapotec, began the research that led to this NSF-funded dictionary in 1993.

The first volume contains over 9,000 entries and cross-references. Zapotec words and expressions are defined in both English and Spanish. Entries include examples of words used in natural sentences, as well as grammatical and cultural notes. The introduction includes a survey of Zapotec grammar. The spelling system is new, representing contrasts in vowel phonation and derived tone. The second volume contains English-Zapotec and Spanish-Zapotec indices with over 20,000 brief entries.

— Order from: UCLA Chicano Studies Research Center, 2307 Murphy Hall, Los Angeles, CA 90095-1544. Add $3 for shipping, plus $2.88 in sales tax if you are in California. (For inquires, e-mail: aztlan@csrc.ucla.edu; tel: 310-825-2642; fax: 310-206-1784).]

A Grammar of Misantla Totonac. Carolyn J. MacKay. Studies in Indigenous Languages of the Americas. University of Utah Press, 1999. 416 pp. $55. [A full descriptive grammar of one of the four languages of the classificatorily isolated Totonacan (or Totonac-Tepehuan) language family. An expanded version of M.'s 1991 dissertation, it was the winner of the SSILA Book Award (now the Mary R. Haas Award) in 1992.

Chapters 1 and 2 are introductory, and include an overview (and exhaustive bibliography) of Totonacan research. Chapters 3 and 4 cover phonology and morphophonemics, the former characterized by the presence of phonemically laryngealized vowels, and the latter by numerous processes of assimilation. Chapters 5 through 8 describe the verb, looking in detail at inflection and at various derivational processes. (A morphologically marked class of stative predicates is described in chapter 6.) Chapter 9 is concerned with nominal inflection and derivation, as well as the structure of noun phrases. Several classes of uninflected lexemes are described in chapter 10. Chapter 11 consists of a sample text with interlinear glossing and analysis.

— Order from: Univ. of Utah Press, 1795 E. South Campus Drive, Suite 101, Salt Lake City, UT 84112-9402 (tel: 1-800-773-6672; fax: 801/581-3365; e-mail: info@upress.utah.edu).

The Salish Language Family: Reconstructing Syntax. Paul D. Kroeber. Studies in the Anthropology of North American Indians, University of Nebraska Press, 1999. 496 pp. $45. [K. examines the history of an array of important syntactic constructions in at least 15 of the 23 Salish languages.

The Salish languages are noted for their intriguing differences from European languages, including the possible irrelevance of a noun/verb distinction and the existence of distinctive systems of articles that often function as markers of subordination. K. centers his investigation on patterns of subordination and focusing. He situates these against the broader background of Salish syntax, examines their interrelationships, and reconstructs their historical development, drawing on data from a wide range of textual and other sources.

Chapters include: 1. Introduction and background (morphology; clause structure; structure of participant expressions). 2. Complement and adverbial clauses: parameters of form. 3. Functional types of complement and adverbial clauses. 4. Morphosyntax of relativization: preliminaries. 5. Relativization of direct participants. 6. Relativization of obliques. 7. Clefts and other fronting constructions. 8. Areal perspectives.

K.'s command of the Salishanist literature is impressive, and this is probably the most comprehensive study to date of the comparative syntax of any North American language family.

— Order from: Univ. of Nebraska Press, P.O. Box 880484, Lincoln, NE 68588-0484 (tel: 1-800-755-1105; fax: 1-800-526-2617; web: www.nebraskapress.unl.edu).]

Tariana Texts and Cultural Context. Compiled and edited by Alexandra Y. Aikhenvald. Languages of the World/Text Collections 7. LINCOM EUROPA, 1999. 149 pp. $39/DM 58. [Tariana is an endangered Arawakan language spoken in the Vaupés river basin of northwestern Brazil, famous for its obligatory multilingualism and linguistic exogamy. In the first quarter of this compact study, A. sketches the linguistic and sociolinguistic situation in the Vaupés and upper Rio Negro region, outlines the salient structural features of the Tariana language, and provides considerable background information on the history and culture of the Tariana people. The remaining 100 pages are given over to ten texts (selected from a corpus of over 130), with interlinear morpheme glosses and free translation. — Order from: LINCOM EUROPA, Paul-Preuss-Str. 25, D-80995 München, Germany (e-mail: lincom.europa@t-online.de; web: http://home.t-online.de/home/lincom.europa).]

Conversational Sauk: A Practical Guide to the Language of Black Hawk. Gordon Whittaker, in collaboration with the Working Group on Sauk Language and Culture. The Sac & Fox National Public Library, Stroud, Oklahoma, 1996. 110 pp. No price indicated. [A guide to simple conversational Sauk (an Algonquian language closely related to Fox/Mesquakie and Kickapoo), in a pocket-size format modeled on *Now You're Speaking — Karuk!* and similar booklets for Hupa and Tolowa in northwestern California. Sections include: General Expressions; Speaking Sauk; Who's Who; Time and the Weather; Health Matters; Using Numbers; Shopping Around; Friends and Relatives; Describing People and Pets; Colors and Appearance; The Daily Routine; At Meals and Feasts; Activities; Getting Around; Finding the Way; Driving; and Peoples of Oklahoma. — Inquire about availability from: Prof. Dr. Gordon Whittaker, Institut für Ethnologie, Theaterplatz 15, D-37073 Göttingen, Germany (gwhitta@gwdg.de).]

Las Causas Sociales de la Desaparición y del Mantenimiento de las Lenguas en las Naciones de América. Edited by Anita Herzfeld & Yolanda Lastra. Universidad de Sonora, Editorial Unison, 1999. 317 pp. No price indicated. [Papers presented in a symposium at the 48th International Congress of Americanists, Quito, Ecuador, July 7-11, 1997. Included are:

América del Norte (México y Estados Unidos)—Dora Pellicer, "Derechos lingüísticos y supervivencia de las lenguas indígenas"; Rebeca Barriga Villanueva & Claudia Parodi, "Alfabetización de indígenas y política lingüístics entre discursos"; Zarina Estrada Fernández, "Pima bajo, entre comunidad e influencias externas: un caso de supervivencia"; Yolanda Lastra, "La vitalidad del chichimeco jonaz"; Carolyn MacKay, "Dos casos de mantenimiento lingüístico en México: el totonaco y el véneto"; Georganne Weller Ford, "¿Se globalizan las lenguas indígenas en el umbral del siglo 21?"; Robert McCaa & Heather M. Mills, "Is educayion destroying indigenous languages in Chiapas?"; and Mónica Madera, "Identidad de grupo y funciones de la lengua en el análisis de la desaparición o mantenimiento de una lengua."

América Central — Andreas Koechert, "Visión del mundo indígena:aspectos matrimoniales en oraciones cofradiales kaqchikeles"; and Anita Herzfeld, "El criollo limonense vive aún."

América del Sur— Serafín Coronel-Molina, "Planificación del corpus del quechua sureño peruana"; Willem F. H. Adelaar, "Unprotected languages: the silent death of the languages of northern Peru"; Xavier Albo, "Desafíos de la Bolivia plurilingüe"; Ana Gerzenstein, "El contacto maká-español: un caso de resistencia etnolingüístics"; and María Amalia Ibáñez & Liliana Tamagno, "Diámica de la lengua: diversidad/homogeneidad, diferencia/disigualdad."

América Latina — Raúl Ávila, "Por un nuevo estado, pluricultural y plurilingüe"; and Cecelia Hare, "La comunicación masiva y las lenguas en la aldea global."

— For availability, contact: Zarina Estrada Fernández, Departamento de Letras y Lingüística, A. P. 793, Universidad de Sonora, Hermosillo, Sonora, 83000 México (tel/fax: (62)-125529; e-mail: zarina@fisica.uson.mx).]

FEL III: Endangered Languages and Education. Edited by Nicholas Ostler. 128 pp. £12/$20 (US). [Proceedings of the 3rd Conference of the Foundation for Endangered Languages, held in Maynooth, Eire, in September 1999. Contents include:

Section 1: *Setting the Scene* — Nicholas Ostler, "Foreword and Prospect: Endangered Languages and Education"; and David Bradley, May Bradley & Li Yongxiang, "Language Maintenance of Endangered Languages in Central Yunnan, China." Section 2: *Finding a Policy* — Alesia Maltz & Dean Fox, "To Set Tongues Wagging Again. Mandan, Hidatsa, Arikara (N. Dakota)"; Karen M Johnson-Weiner, "Educating in English to Maintain German - Amish"; R. McKenna Brown, "Mayan Language Revitalization in Guatemala"; Jon Todal, "The Use of the Saami language in Norwegian schools [abstract]"; and Eugene McKendry, "Policy and Irish in Northern Ireland Education [abstract]."

Section 3: *Looking at the Learners* — Rachel Hoare, "Breton in education in Brittany: passive and active expression of attitudes"; Winifred Crombie, Waldo Houia & Tamati Reedy, "Language Proficiency Testing of Children in Maori Lang. Education"; and Leopoldina Araujo, "Fire under Ashes: the Parkatj Indians' Self-Acknowledgment [abstract]." Section 4: *Working with Non-Written Languages* — Blair A. Rudes & Francene Patterson, "You Can't Say That in Tuscarora: Obstacles to Literacy in an Oral Language"; Tony McEnery, Mabel Lie, Paul Baker & Mark Sebba, "A Corpus of Spoken UK Sylheti"; and Vladimir Tourovski, "On the use of computers for preserving endangered languages [abstract]." Section 5: *Ways and Means* — Diane Johnson & Ani Rolleston, "Whaka piki reo: in-service provision for teachers of and through Maori"; Joachim Pfaffe, "The Ju/Uhoan way of Making School [abstract]"; and Bojan Petek, "Slovenian language in global educational arena [abstract]."

Section 6: *Role of Standard Dialects* — Agurtzane Elordui, "Disruption of language transmission among Basque dialects." Section 7: *Impact and Future Prospects* — Hasan Ouzzate, "Dashing Amazigh Hopes to Language School Maintenance [abstract]"; Andrejs Veisbergs, "Latvian — from Endangered to Semi-restored Official Language [abstract]"; Kathleen Tacelosky, "Bilingual Education and Language among the Shipibo (Peru, Amazon)"; Sheila M. Shannon, "The role of All-Irish schools in the revival of the Irish language"; Jeanette King, "Lessons from Maori schooling experience — 13 years of immersion schools"; and Tapani Salminen, "About the UNESCO Advisory Committee for Linguistic Pluralism and Multilingual Education [abstract]".

— Copies are available from: Nicholas Ostler, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England. The price includes surface postage and packing; for air-mail, please add 50%. Make cheques payable to "Foundation for Endangered Languages" (if in £ sterling) or to "Nicholas Ostler" (if in US$). For other payment methods contact Ostler at the address above or by e-mail (nostler@chibcha.demon.co.uk).]

New from SIL Mexico

The Summer Institute of Linguistics, Mexico Branch, has announced the publication of two new dictionaries in their series, *Vocabularios y diccionarios indígenas "Mariano Silva y Aceves"* (VIMSA):

Diccionario Zapoteco de San Bartolomé Zoogocho, Oaxaca. Rebecca Long C. & Sofronio Cruz M. VIMSA 38, 1999. 532 pp. $30. [This dictionary is intended to replace the Yatzachi Zapotec dictionary (VIMSA 37), which is now out of print; both communities are in the same dialect area, and Zoogocho may be more representative. The layout is the same as in the older publication, but with the addition of a grammatical sketch and verb paradigms, as well as appendices on kinship, units of time, body parts, numbers, and place names. Tones are marked for the entry words and for the principal parts of verbs.]

Diccionario Chinanteco de la diáspora del pueblo antiguo de San Pedro Tlatepuzco, Oaxaca. William R. Merrifield & Alfred E. Anderson. VIMSA 39, 1999. 730 pp. $35. [The Chinantec dialect described in this dictionary (often called "Palantla") represents the central area, where a number of communities derive significant parts of their population from the town of San Pedro Tlatepuzco, destroyed by a storm in 1928. The dictionary (produced with the assistance of an NSF grant) is based on extensive data collected by M. during 20 years of residence. Entries include idioms as well as single words. The six tones (which have a heavy functional load) are written throughout. Terms for body parts, plants, animals, as well as personal and place names, are presented in appendices. Over 350 plants are identified botanically.]

— Order from: SIL, P.O. Box 8987, Catalina, AZ 85738-0987 (fax: 520/825-6116; e-mail: lingpub.mexico@sil.org). Cheques should be made payable to SIL; add $5 per book for postage and handling.

North American language map now available separately

Copies of the map of *Native Languages and Language Families of North America* that accompanies volume 17 (*Languages*) of the Smithsonian's *Handbook of North American Indians* are now available for separate purchase through the University of Nebraska Press. (It is announced in their most recent catalogue, as well as at their website: www.nebraskapress.com). The map has been reprinted in two formats: (1) a folded study map identical to the one in the pocket of HNAI 17 ($14.95); and (2) a larger wall display map, which includes somewhat more detail than the original ($19.95). Amazon.com is offering the latter at a 30% discount, making it the better buy if you have the space for it. It is also suitable for classroom use. (At the Amazon.com website look it up under the name of the compiler, Ives Goddard.)

BRIEF MENTION

Other Worlds: Poems on Prints by M. C. Escher. Catherine A. Callaghan. Pudding House Publications, 1999. 71 pp. $14.95. [Before she was a linguist, our colleague Cathy Callaghan — SSILA's President in 1990— was a math major, and like many mathematically-minded people she has been captivated by the visual paradoxes of the Dutch artist M. C. Escher. Over the years she has expressed her intellectual and emotional reactions to Escher's work in short poems, a few of which she has previously published (she began publishing her poetry nationally in the 1970s). Cathy brings all of these poems together here, each facing a copy of the print that stimulated her "ekphrastic" response (the term is hers). — Order either from the author (222 Oxley Hall, 1712 Neil Avenue, Columbus, OH 43210-1298) or from Pudding House Publications, 60 N. Main St., Johnstown, OH 43031 (pudding@johnstown.net).]

IN CURRENT PERIODICALS

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

65.2 (April 1999):

Paulette Levy, "From 'Part' to 'Shape': Incorporation in Totonac and the Issue of Classification by Verbs" (127-175) [In Totonac, the selectional restrictions on objects of certain complex verb bases imply a "classification" of nouns by shape. L. argues that this is a by-product of a process of lexical formation in verbs, and that this has implications for the analysis of "classification by verbs" in a number of languages, including the much-discussed Athabaskan case.]

Alana Johns, "On the Lexical Semantics of Affixal 'Want' in Inuktitut" (176-200) [A close examination of the lexical semantics of the Inuktitut affix glossed as 'want' supports the view that it is a modal without argument structure. The various verbal meanings associated with this affix have their source in the contexts in which it occurs.]

Charlotte Reinholtz, "On the Characterization of Discontinuous Constituents: Evidence from Swampy Cree" (201-227) [Swampy Cree is a pronominal argument language in which discontinuous constituents must be explained as the result of movement, and not (as the PAH holds) as separate "referential links" to the same verb-internal argument. This presents a significant challenge to linguistic theory.]

Franz Laurens Wojciechowski, "The Search for an Elusive 1765 Narragansett Language Manuscript" (228-232) [In 1984, W. came across a reference in Pascoe's history of the Society for the Propagation of the Gospel (1901) to a 1765 "Vocabulary & Nomenclature" of Narragansett. It has since become clear that this manuscript never existed.]

Southwest Journal of Linguistics [D of Literatures & Languages, PO Box 3011, Texas A&M, Commerce, TX 75429-3011]

18.1 (June 1999):

Jane H. Hill & Ofelia Zepeda, "Language, Gender, and Biology: Pulmonic Ingressive Airstream in Women's Speech in Tohono O'odham" (15-40) [In Tohono O'odham the use of a pulmonic ingressive airstream (PIAS) is normally found only in women's speech, where it is coordinated with a variety of discourse features that encourage intimacy and mutual involvement in conversation. In addition, it is used in coordination with certain features of syntactic structure, a pattern best characterized by using McCarthy & Prince's notion of "alignment". H. & Z. propose some universal semiotic implications of PIAS.]

Ferdinand de Haan, "Evidentiality and Epistemic Modality: Setting Boundaries" (83-102) [H. distinguishes evidentiality from "epistemic modality", i.e., the coding of the speaker's degree of commitment to his/her statement. Examples drawn *inter alia* from Maricopa, Tuyuca and Tucano (Tucanoan), Tarahumara, Coos, Wintu, Patwin, several Pomoan languages, Mixtec, and Eastern Ojibwa.]

RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 60 (2) through 60 (4), August-October 1999, *Masters Abstracts International* (MAI), volume 37 (4), July 1999, and earlier sources.

Alton, Thomas L. Ph.D., Univ. of Alaska-Fairbanks, 1998. *Federal Policy and Alaska Native Languages Since 1867.* 386 pp. [A. documents the history of native language decline in Alaska and the role of federal government policy in this decline. He argues that Alaska Natives have been active participants in change, not passive victims of an overwhelming bureaucracy. The switch to English was a response to changes in economy and society, and resulted from a conviction that English held more prestige and advantage than native languages. Punishment of school children for speaking their native languages, along with American social, economic, and political systems, created an environment in which Alaska Natives made the constrained choice to adopt English as the language of the home and community. DAI 60(2):519-A.] [AAG9918834]

Barkhouse-Clow, Angela C. M.Sc., Dalhousie Univ., 1998. *Phonological Development in Mi'kmaq and the Phonological Characteristics of Child-Directed Vocabulary in Mi'kmaq.* 72 pp. [B.-C. uses the theory of Minimal Words within the Prosodic Hierarchy to examine the early phonological development of Mi'kmaq-speaking toddlers and the child-directed vocabulary used by Mi'kmaq-speaking adults. Simplifications in syllable shape in the child-directed lexicon were identified and the prosodic shape of these items was then compared to the prosodic shape of children's early word. The prosodic simplifications made by the children in their attempts at adult targets were tracked longitudinally and interpreted based on prosodic stage. MAI 37(4): 1079.] [# AAG MQ36392]

Bostrom, Paula K. M.A., Univ. of Texas at Arlington, 1998. *Nominalizations and Relative Clauses in Tatuyo: A Prototype Approach.* 178 pp. [In Tatuyo, as in other Eastern Tucanoan languages, the morphological form of the verb of relative clauses is identical to the form of definite nominalizations, although relative clauses and nominalizations remain distinct. B. uses Prototype Theory to define and distinguish the grammatical categories of nominalizations and relative clauses. Since relatively little has been written about Tatuyo, B. also provides general sketches of the phonology and grammar and points to areas that need further study. MAI 37(4): 1079.] [# AAG 1393365]

Connelly, Kevin A. Ph.D., Cornell Univ., 1999. *The Textual Function of Onondaga Aspect, Mood, and Tense: A Journey into Onondaga Conceptual Space.* 314 pp. [C. attempts a Jakobsonian/Prague School analysis of the text-function and meaning of the grammatical categories of aspect, mood, and tense in Onondaga (Iroquoian), using a hierarchical system of binary oppositions and markedness. C. views "linguistic space" as an icon of geographic space and mental space, and aspect, mood, and tense are shown to exhibit text-level form and text-level meaning. The way they cluster and relate to the structure and meaning of a text is shown by giving a line-by-line analysis of four short Onondaga texts. The analysis shows Onondaga, an aspect language, to be very different from English, a tense-language, and Onondaga conceptual space to be very different from English conceptual space. DAI 60(4):1103-A.] [# AAG9927398]

Elzinga, Dirk A. Ph.D., Univ. of Arizona, 1999. *The Consonants of Gosiute.* 185 pp. [An analysis of the consonantal phonology of Gosiute, a member of the Numic group of Uto-Aztecan. The Numic languages are characterized by consonant alternations and distributional patterns which are rooted in patterns of phonetic naturalness. E. analyzes these patterns of distribution and alternation within the framework of Optimality Theory (Prince and Smolensky 1993). In doing so he provides the most detailed treatment to date of the consonant system of a Numic language; demonstrates the efficacy of Grounding Theory (Archangeli and Pulleyblank 1994) in the analysis of the consonantal patterns under investigation; and shows that Optimality Theory is up to the task of providing a framework for the analysis of large portions of the phonological system of a single language. DAI 60(4):1103-A.] [# AAG9927435]

Field, Fredric W. Ph.D., Univ. of Southern California, 1998. *Borrowing and Borrowability.* 285 pp. [F. investigates the phenomenon of linguistic borrowing from a typological perspective, building on the work of Sapir

(1921) and Comrie (1989). He postulates general principles of morphological system compatibility and constructs a general Hierarchy of Borrowability and a theory of Form-Meaning Interpretation Characteristics. The roles of particular characteristics of form and kinds of meaning are examined in a case study of loans from Spanish into Mexicano (Náhuatl). Although every type of compatible morpheme is borrowed, including the agglutinating-type inflectional affix -s (plural noun), none of the fusional morphology of the Spanish verb is taken. F. argues that his theory provides a comprehensive rationale for the actual borrowing patterns, including the allocation of borrowed content items into particular semantic groupings. DAI 60(2): 405.] [# AAG 9919036]

Hendricks, Sean Q. Ph.D., Univ. of Arizona, 1999. *Reduplication Without Template Constraints: A Study in Bare-Consonant Reduplication.* 282 pp. [Recent analyses of reduplication have questioned the viability of template constraints to account for reduplicant shape in Optimality Theory. Such template constraints, requiring the mapping of a reduplicant to a prosodic unit, make incorrect predictions about reduplicative patterns and incorrectly match morphological types to prosodic types. H. explores eliminating template constraints and allowing the shape of reduplicants to be determined by more general structural constraints in language. He presents data regarding bare-consonant reduplication in Semai, Marshallese, Coushatta, Yokuts, and Secwepemc (Shuswap). He also develops an alternative method of analysis that accounts for reduplicant shapes by the interaction of constraints that are independently necessary to account for the ordering of morphemes in a morphologically-complex form. DAI 60(4):1104-A.] [# AAG9927437]

Kessler, Brett L. Ph.D., Stanford Univ., 1999. *Estimating the Probability of Historical Connections between Languages.* 340 pp. [Currently the best proposals for evaluating the statistical significance of similarities between languages are very susceptible to errors, leading researchers to falsely judge languages to be historically connected. K. proposes several improvements in the statistics of the testing., illustrating with a set of five languages having varying degrees of interrelatedness (English, German, French, Latin, Albanian) and three not believed to be related to that set or to each other (Hawaiian, Navajo, and Turkish). In order to avoid the invalid use of multiple tests, K. develops a single test that uses Monte Carlo techniques and takes less than a minute on a personal computer. The technique is compatible with a wide range of metrics, and K. develops several variants in attempts to interpret algorithmically the traditional techniques of historical linguistics, which seek to discover recurrent pairings of sounds between semantically matched words in a set of languages. The greatest problem with the testing is the quality of the data. The tests are easily distorted by loans, recurring etyma, and nonarbitrary vocabulary. K. shows how prevalent such problems are among the items in the standard Swadesh 200-word list and introduces some mathematical techniques to help the linguist identify problem areas. DAI 60(4):1105-A.] [# AAG9924446]

Taff, Alice. Ph.D., Univ. of Washington, 1999. *Phonetics and Phonology of Unangan (Eastern Aleut).* 339 pp. [T. provides the first detailed description of the phonetics and phonology of the intonation system of Unangan (Eastern Aleut), an indigenous Alaskan language. Twelve fluent speakers were recorded giving translations of five types of utterances: simple declaratives, yes/no questions, two-clause sentences, noun phrases, and focus contrast sentences. Results include measurements of pitch range and distribution, support for several proposed intonational universals, and a number of language-specific findings. A phonological account of the findings is provided using a two-level tone system. This research expands the prosodic analysis of the Eskimo/Aleut language family, allowing for comparisons within and outside the family. The findings for Unangan intonation parallel some aspects of related Central Alaskan Yup'ik. DAI 60(4):1109-A.] [# AAG9924136]

[Copies of most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased, in either microform or paper format, from University Microfilms International, 300 N. Zeeb Rd. Ann Arbor, MI, USA 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). Unbound copies are available for $29.50 over the web. Prices are in US dollars and include shipping and handling. For orders and inquiries from the US or Canada telephone UMI's toll-free number: 800-521-3042. From elsewhere telephone 734-761-4700, ext. 3766; or fax 734-973-7007. Orders can also be placed at UMI's website: http://www.umi.com/hp/Products/Dissertations.html]

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 (July 1 to September 30, 1999)

Barker, Diane — 1209 L St., Davis, CA 95616 (dmbarker@ucdavis.edu)
Burnham, Jeff — University of Oklahoma Press, 1005 Asp Avenue, Norman, OK 73019-6051 (jburnham@ou.edu)
Conathan, Lisa — 686 62nd St., Apt. 2, Oakland, CA 94609 (conathan@socrates.berkeley.edu)
Domínguez, Rocío — 527 Summerlea St., Pittsburgh, PA 15232 (rocio@andrew.cmu.edu)
Elzinga, Dirk — Dept. of Linguistics, 255 S. Central Campus Dr., Room 2300, University of Utah, Salt Lake City, UT 84112 (dirk.elzinga@m.cc.utah.edu)
Galucio, Ana V. — 5125 S. Kenwood Ave. #407, Chicago, IL 60615 (agalucio@midway.uchicago.edu)
Gessner, Suzanne — 303-2191 West 1st Ave., Vanvouver, BC V6K 1E7, CANADA (gessner@interchange.ubc.ca)
Gooding, Erik D. — 355 Spur Court, Greenwood, IN 46143 (egooding@iupni.edu)
Kim, Eun-Sook — 282-6335 Thunderbird Crescent, Vancouver, BC V6T 2G9, CANADA (eunsookk@interchange.ubc.ca)
King, Alexander D. — 2626 Benvenue Ave. #2, Berkeley, CA 94704-3439 (aking@virginia.edu)
Lachler, Jordan — 507 Wisconsin NE #1-B, Albuquerque, NM 87108 (lachler@unm.edu)
Minkoff, Seth A. — Dept. of Languages & Linguistics, MSC 3L, New Mexico State Univ., P.O. Box 30001, Las Cruces, NM 88003-8001 (minkoff@nmsu.edu)
Sandrea, Evelina — Calle Chile, Residencias Gran Sabana, Edificio Caroní, Piso 3, Apartamento 3A, Cabimas-Zulia, 4013 VENEZUELA (evesanmel@cantv.net)
Weigel, William F. — Dept. of Linguistics, 1203 Dwinelle Hall, UC Berkeley, Berkeley, CA 94720 (weigelw@socrates.berkeley.edu)
Wood, Esther — 954 Bancroft Way, Berkeley, CA 94710 (ejwood@socrates.berkeley.edu)
Zuniga, Fernando — General Linguistics Dept., Plattenstrasse 54, 8032 Zürich, SWITZERLAND

Changes of Address (after July 1, 1999)

Altman, Heidi — 89 Lookout Road, Asheville, NC 28804 (heidialt@buncombe.main.nc.us)

Awakuni-Swetland, Mark — Box 30900, Lincoln, NE 68503-0900 (mawakuni-swetland2@unl.edu)

Beck, David — Program in Linguistics, Univ. of Michigan, 105 S. State St., Ann Arbor, Michigan 48109 (dbeck@umich.edu)

Bobaljik, Jonathan David — Dept. of Linguistics, McGill Univ., 1085 avenue Dr. Penfield, Montreal, Quebec H3A 1A7 CANADA (jbobal@po-box.mcgill.ca)

Buszard-Welcher, Laura — 1443 Treat Blvd. #937, Walnut Creek, CA 94596 (lbwelch@well.com)

Coon, Roger B. — 1104 S. Montana Ave., Apt. F2, Bozeman, MT 59715 (bcoon@montana.edu)

Croft, William — Max Planck Institute for Evolutionary Anthropology, Inselstrasse 22, D-04103 Leipzig, GERMANY (croft@eva.mpg.de) [to August 2000]

Crowhurst, Megan — Dept. of Linguistics, Univ. of Texas, Austin, TX 78712 (mcrowhurst@mail.utexas.edu)

de Haan, Harry — J. van Campenplein 150, NL 3067 Rotterdam, NETH-ERLANDS (hdehaan@few.eur.nl)

de Souza, Tania Clemente — Praia do Framengo 224/702, Flemengo, RJ, 22210-030 BRAZIL (taniaccs@esquadro.com.br)

Denham, Kristin — 2824 Grant St., Bellingham, WA 98225 (denham@cc.wwu.edu)

Field, Margaret C. — 3030 Suncrest Dr. #606, San Diego, CA 92116 (mfield@mail.sdsu.edu)

Franklet, Sharon — 1628 Hyland St., Bayside, CA 95524 (scf7@humboldt.edu)

Gomez-Imbert, Elsa — 30 rue du Languedoc, 31000 Toulouse, FRANCE (gomezimb@univ-tlse2.fr)

Grant, Anthony P. — Dept. of Linguistics, Univ. of Manchester, Oxford Road, Manchester M13 9PL, ENGLAND (mfussag2@man.ac.uk)

Helmbrecht, Johannes — Philosophische Fakultät, Universität Erfurt, Postfach 307, D-99006 Erfurt, GERMANY (johannes.helmbrecht@uni-erfurt.de)

Islas, Martha — 1130 Oakcrest St. #4, Iowa City, IA 52246-5166 (mri@acsu.buffalo.edu)

Magoulick, Mary — 306 S. High St., Bloomington IN 47401 (mmagouli@indiana.edu)

Malone, Terry — A.A. 1930, Santa Marta, Magdalena, COLOMBIA (malone_hotz@sil.org)

McHenry, Tracey — 7803 N. Hodge Ave., #1, Portland, OR 97203-3447 (mchenry@up.edu)

Meroz, Yoram — PMB #234, 3128 16th St., San Francisco, CA 94103 (ymeroz@earthlink.net)

Minoura, Nobukatsu — Yayoicho 3-35-20, #304, Nakano, Tokyo 164-0013, JAPAN (nobum@gol.com)

Moll, Laura A. — 1627 E. Waverly St., Tucson, AZ 85719 (mollmoll@u.arizona.edu)

Moore, Patrick — 1106 S. Park Ave., Bloomington, IN 47401 (Pat.Moore@yesnet.yk.ca)

Renfrey, George S. — 49 Seymour Crescent, Barrie, Ontario L4N 8N4, CANADA (phoenix@mcw.net)

Tuttle, Siri G. — Dept. of Linguistics, UCLA, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543 (stuttle@ucla.edu)

Urbanczyk, Suzanne — Dept. of Linguistics, Univ. of Calgary, Calgary, Alberta T2N 1N4, CANADA (urbansu@ucalgary.ca)

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 the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

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

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. Workshops, classes, lectures, with college credit given. Contact: AILDI, D of Reading & Culture, College of Education, Room 517, Box 210069, U of Arizona, Tucson, AZ 85721-0069 (e-mail: kfbegay@u.arizona.edu; website: http://w3.arizona.edu/~aisp/aildi.html).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 7th meeting will be held in Toronto, Ontario, May 11-14, 2000. Contact: Barbara Burnaby, OISE, 252 Bloor Street West, Toronto, Ontario M5S 1V6, Canada (silc@oise.utoronto.ca).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Meets annually at various locations. The 1999 meeting was held May 21-23 at the U of New Mexico.

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 (fyanlp@uaf.edu).

Inuit Studies Conference. The next conference (the 12th) will be held at the U of Aberdeen, Scotland, August 23-26, 2000. Contact: Dr. Mark Nuttall, Dept of Sociology, U of Aberdeen, Aberdeen AB9 2TY, Scotland (fax: +44-1224-273442; e-mail: soc086@abdn.ac.uk).

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 Ernest-Lemieux, Université Laval, Québec, Canada G1K 7P4 (tel: 418/656-2353; fax: 418/656-3023; e-mail: etudes.inuit.studies@fss.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 1999 conference will be held October 28-31, at the University Inn, Lafayette, Indiana. Abstracts were due September 1. Contact: Nicholas L. Clark, The Museums at Prophetstown, 22 N Second St., Lafayette, IN 47901 (nclark@prophetstown.org).

Papers of the Algonquian Conference. Current issue: vol 28 (Toronto 1996), $44. Some back issues are also available (vol. 8, 21, 23, 25-27); write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (arden_ogg@umanitoba.ca).

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, Linguistics, U of Manitoba, Winnipeg, MB R3T 5V5, Canada (jnichol@cc.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, Maliseet, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica.* The 1999 conference will be held Nov 5-6, at Mount Allison U, Sackville, New Brunswick. Contact: Wendy Burnett, D of Modern Lgs and Literatures, Mount Allison U, 49A York St, Sackville, NB E4L 1C7, Canada (wburnett@mta.ca).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 1999 Conference was held Aug 18-20 in Kamloops, BC. (See "News from Regional Groups" in this issue.)

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Next meeting: Oct 15-16, 1999, at Cuesta College in San Luis Obispo, CA. Coordinator: William Fairbanks, Social Sciences Dept, Cuesta College, San Luis Obispo, CA 93403-8106 (calindians99@usa.net).

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Meets annually, usually in June or early July. A workshop on "Problems in Comparative Penutian" that had been planned for Vancouver, BC, in August, 1999, was cancelled.

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.

Advocates for Indigenous California Language Survival (AICLS). Sponsors of Master-Apprentice training for California native languages. P. O. Box 664, Visalia, CA 93279 (aicls@lightspeed.net)

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. The 1999 Conference (the 19th) was held at the Saskatchewan Indian Federated College, U of Regina, Saskatchewan, Canada, June 11-12. Contact: Brent Galloway (bgalloway@tansi.sifc.edu).

Mid-America Linguistics Conference. General linguistics conference, held annually in the Plains states, sometimes with sessions devoted to American Indian languages.

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Most recent meeting, Nov. 1998. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx)

Friends of Uto-Aztecan. Linguistics. Usually meets annually in the summer. The 1999 meeting was held in Taxco, Guerrero, Mexico, on June 17-18.

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 (dakin@redvax1.dgsca.unam.mx).

MAYAN

Mayan Linguistics Newsletter. $5/year to US ($8 foreign air mail). Editor: Susan Knowles-Berry, 12618 NE 5th Ave., Vancouver, WA 98685 (gberry1155@aol.com). 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

Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (dquesada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.ufrj.br), and Lucia Golluscio (lag@filo.uba.ar). [See "News and Announcements" in this issue.]

Journal of Amazonian Languages. Papers on the languages of 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: Lucy Seki, R. Humberto Erbolato 22, 13089-130 Campinas SP, BRAZIL (lseki@turing.unicamp.br).

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

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. For information visit the ICA website (http://www.cesla.ci.uw.edu.pl/50ica/).

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.

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 (http://www.iai.spk-berlin.de/).

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 (http://www.sil.org/).