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SSILA BUSINESS

SSILA Elections

Individual members of SSILA will receive a ballot for the 2000 elections with this issue of the *Newsletter*. To be counted, completed ballots must reach the SSILA office by Friday, December 29. Members may also vote electronically (see the instructions on the ballot).

Program of the 39th CAIL

Following is the program for the sessions of the 39th Conference on American Indian Languages, which will form part of the AAA meeting in San Francisco, November 15-19. All sessions will be held in the headquarters hotel, the San Francisco Hilton & Towers. Visit the AAA website (<http://www.aaanet.org>) for further information.

Wednesday, November 15

1. *Semantics, Metaphor and Sociolinguistics* (12:00-3:45 pm) Chair: **Victor Golla**. Papers: **Brent D. Galloway**, "Cognitive Semantics in Halkomelem"; **Sean O'Neill**, "Northwest California Ethnolinguistics"; **Patrick Moore**, "Kaska Directionals on Narrative Context"; **Karen Dakin**, "From Stars to Grains of Corn? A Uto-Aztecan Semantic Chain"; **Gale Goodwin Gomez**, "Figures of Speech in Yanomami"; **Martha**

**Muntzel**, "Tlahtol, Ocuilteco Ritual Speech"; **Mercedes Montes de Oca**, "Nahuatl Semantic Couplets: The Case of War and Sacrifice"; **María del Carmen Herrera**, "The Context-Dependent Meanings of Proper Names in the Indigenous and Alphabetic Writing Systems: A Nahuatl Case"; **Rocio Dominguez**, "Quechua Spanish Codeswitching among Balanced and Unbalanced Bilinguals, and Monolinguals with Bilingual Parents"; and **Rich Henne**, "Oglala Lakota Language Shift and Revitalization."

2. *Typological and Comparative Issues* (4:00-5:45 pm). Chair: **Sally Thomason**. Papers: **Oliver Iggesen**, "Asymmetrical Case Inventories in the Languages of the Americas"; **Catherine Callaghan**, "Writing Comparative Dictionaries"; **Edward J. Vajda**, "Athabaskan-Eyak-Tlingit and Yeniseian: Lexical and Phonological parallels"; and **Marie-Lucie Tarpent**, "The Tsimshianic Languages in Historical and Areal Perspective."

3. *Phonology, Sound Symbolism, and Reduplication* (6:00-9:45 pm). Chair: **Sara Trechter**. Papers: **Heriberto Avelino**, "Phonetic Correlates of Fortis-Lenis in Macuilianguis Zapotec"; **Jonathan D. Amith**, "Pitch Accent, Vowel Length, and Tone in San Agustín Oapan Nahuatl"; **Gary M. Holton**, "Tone Systems in Eastern Alaska Athabaskan"; **Arthur P. Sorensen**, "The Rhotic Presence in Tukano"; **Megan J. Crowhurst & Sara Trechter**, "Perceptual /r/ Metathesis in Guarayu"; **Eric P. Hamp**, "Syllabic Typology, Prosodic Phonetics, and History"; **Ashlee Bailey**, "Wiyot Consonant Harmony and Symbolism"; **John D. Nichols**, "Pejorative, Diminutive, and Augmentative Consonant Harmony in Anihshiniimowin (Severn Ojibwe)"; **Suzanne Wash**, "Diminutive and Augmentative Symbolism in Miwok Languages"; **M. Dale Kinkade**, "A Newly Observed Areal Feature in Northwest America"; and **Monica Macaulay**, "Reduplication in Menominee."

Thursday, November 16

4. *Linguistic Bases of the Ancient Mayan Script* (8:00-11:45 am) Chairs: **Max Viatori & Martha Macri**. Papers: **Matthew G.Looper**, "Linguistic and Visual Operations in the Formation of Maya Graphemes"; **Martha Macri**, "A Yukatekan Origin of the Maya Script"; **Robert F. Wald**, "Passing through the Maya glyphic portal: The Maya script and the reconstruction of proto-Ch'olan"; **Judith Storniolo**, "The Linguistic Nature and Identity of the Post Classic Mayan Script"; **Gabrielle Vail**, "A Comparative Analysis of Postclassic and Colonial Maya Manuscripts"; **J. Kathryn Josserand & Nicholas A. Hopkins**, "Classic Maya Grammar and Discourse Structure"; **David Mora-Marín**, "Pivot-Chaining Constructions and Antipassive Clauses in Classic Mayan Texts"; **Eve Danziger**, "The Categories of Noun and Verb in Yucatecan Languages"; and **Max Viatori**, "Split Ergativity and its Implications for Contact."

5. *Applicatives in the Languages of the Americas—Central and South American Languages* (1:45-3:30 pm). Chair: **Marianne Mithun**. Papers: **Colette Grinevald**, "Relational Preverbs in Rama (Chibchan): Cliticized and Lexicalized Postpositions but not Applicatives"; **Doris Payne**, "The Yagua Applicative and Universals of Role Hierarchies"; **Pilar M. Valenzuela**, "Applicativization in Shipibo-Konibo and its Relationship to Switch-Reference"; **Alejanda Vidal**, "Verb Classes, Argument Structure and Applicatives in Pilagá (Guaykurán)"; and **Lucia Golluscio**, "Two Applicatives in Mapudungun." [Continued in session 8.]

6. *The Role of Language Ideologies in Changing Native American Contexts* (4:00-5:45 pm). Chairs: **Pam Bunte & Chris Loether**. Papers: **Chris Loether**, "Language Revitalization and the Manipulation of Language Ideology: A Shoshoni Case Study"; **Justin B. Richland**, "...What are you going to do with the village's knowledge?: Language Ideologies and the pragmatics of authority, legitimacy, and knowledge in a Hopi tribal court hearing"; **Brigitte M. French**, "The Discourse of Progress: Language Ideologies and Being/Becoming 'Modern' in Highland Guatemala"; **Derek Milne**, "The Word of God, Words about God, and Words about Words about God: Navajo Christian Linguistic Practices and Metapragmatics"; **Pam Bunte**, "Your Mom's words come to you on the wind": Myth, Language Socialization, and Language Ideology"; and **M. Eleanor Culley**, "A solution or another problem? Language maintenance and ideology in an Apache community." Discussant: **Wesley K. Thomas**.

#### Friday, November 17

SSILA Annual Business Meeting (12:15-1:30 pm)

#### Saturday, November 18

7. *Grammar and Discourse* (1:45-5:30 pm). Chair: **Randolph Graczyk**. Papers: **Cathlin M. Davis**, "Case and Pronominal Suffixes in Southern Sierra Miwok"; **Harriet E. Klein**, "Adjectives in Toba: Revisiting Dixon's Typological Generalizations"; **Anna M. S. Berge**, "Changes in the Use of the Participial Verb Mood in West Greenlandic in the Historical Period"; **Mary S. Linn**, "The Historical Development of Noun Class and Tense in Euchee (Yuchi)"; **Ives Goddard**, "Grammatical Gender in Algonquian"; **Connie Dickinson**, "Semantic Verb Classes and Complex Predicate Formation in Tsafiki"; **Richard A. Rhodes**, "Systematic Ambiguity in Ojibwe Intransitive Verbs"; **Toshihide Nakayama**, "Referent Tracking in Nuu-chah-nulth"; **Paul T. Barthmaier**, "Lushootseed Argument Structure and the Discourse Function of the Morpheme /-b/"; and **David L. Shaul**, "Tohono O'odham as a 'Free' Word Order Language"

#### Sunday, November 19

8. *Applicatives in the Languages of the Americas—North American and Mesoamerican Languages* (8:00-11:45 am). Chairs: **Pam Munro & Colette Grinevald**. [Continuation of session 5.] Papers: **Thomas Payne**, "Toward a Substantive Typology of Applicative Constructions"; **Marianne Mithun**, "Applicatives and Argument Structure in Morphology and Syntax (Iroquoian)"; **Donna Gerdtz**, "An Applicative Use of the Halkomelem Lexical Suffix 'face'"; **Kaoru Kiyosawa**, "Applicatives in Salishan Languages"; **Timothy Thornes**, "On the Northern Paiute (Numic) Applicative"; **Carolyn MacKay & Frank Trechsel**, "Double Object Constructions in Totonac"; **Verónica Vázquez**, "Morphosyntactic and Semantic Properties of Cora Applicative Constructions"; **Valentín Peralta**, "Applicative and Benefactive Constructions in the Nahuatl of Amanalco Tezcoco, Estado de Mexico"; **Pam Munro**, "The San Lucas Quiavini Zapotec Applicative -Née"; and **Roberto Zavala**, "Simple, Complex, and Multiple Applicatives in Olutec (Mixean)."

## EDITORIAL NOTES

### *In Praise of Whorf*

Many thanks to Michael Silverstein for sending me a xerox of "Whorfianism and the Linguistic Imagination of Nationality," his contribution to *Regimes of Language: Ideologies, Politics, and Identities*, edited by Paul Kroskrity, which was briefly noted in the

July Newsletter. My college library has not yet purchased the volume (the proceedings of a 1994 seminar at the School of American Research in Santa Fe) and I was interested in seeing the published version of a paper that Silverstein has been crafting for several years. It is, like much of his work, densely written and deeply insightful. It is also, in no small part, an intellectual love letter to one of the most misappreciated linguists of the twentieth century.

Benjamin Lee Whorf's reputation has become a battlefield in recent years between the dominant paradigm in our field — a formal cognitivism derived from Chomsky — and a resurgent anthropological linguistics that remains committed to social, interactional, and functional modes of explanation. Whorf, simplistically cast as the arch relativist, is a rallying cry to both sides. Steven Pinker devotes an entire chapter of *The Language Instinct* to ridiculing his caricature of Whorf. On the other side, pop Whorfianism (e.g., the Eskimo words for snow) infests social scientific discourse like kudzu, and some devotees — do a Yahoo search on his name, and you'll see what I mean — have all but made the man into a secular saint.

Personally, I am no admirer of the "Whorfian" part of Whorf's legacy, particularly as it was marketed after World War II by such enthusiasts as George Trager and Harry Hoijer (to see what Whorf really said, go to Penny Lee's *The Whorf Theory Complex: A Critical Reconstruction*, 1996). But ever since I first encountered it, as an undergraduate in the 50s, I have been a fan of Whorf's purely linguistic work, which seems in its way as exquisitely *right* as Bach's music. Some people have the talent to do linguistic analysis, some people don't. Whorf had it in spades.

Silverstein, I am happy to say, takes a similar view, and has a lot to say about Whorf's training and intellectual development at Yale in the 1930s. In the popular imagination, this was when Whorf and Sapir became intellectual comrades and hammered out their eponymous Hypothesis. In reality, Whorf was at first just another face in the crowd of grad students and postdocs around Sapir, differing from the others mainly in his quirky autodidacticism and his well-heeled insurance executive life style.

It didn't take long, however, for Whorf's aptitude for serious linguistics—in particular, the descriptive linguistics of American Indian languages—to shine through. At the end of his first class at Yale, in February 1932, he submitted a paper to Sapir on "The Structure of the Athabaskan Languages." A penetratingly original contribution to the understanding of Athabaskan morphosyntax, Sapir awarded it an A and a rare note of praise. Although never published, copies have long circulated among Athabaskanists (I whip mine out from time to time to dazzle students). As recently as 1989 Jim Kari, calling it "brilliant," quoted it at length in support of his own reanalysis of the Navajo verb (*IJAL* 55:427-8).

Within a month of submitting this paper, Whorf was on the job as a field linguist. He had already made a semi-avocational study of a Nahuatl dialect in Mexico, but in the spring of 1932 under Sapir's supervision he began intense professional work on Hopi with speaker in New York City. As with most of us who have undergone the experience, fieldwork transformed Whorf's thinking about language, and working out the details of Hopi and Uto-Aztecan structure became his special passion. We are all familiar with his

use of Hopi data in two of his most famous “metalinguistic” papers, but probably only specialists can appreciate the breadth and depth of his work with the language. Suffice it to say that the grammatical sketch of Hopi that was posthumously published in *Linguistic Structures of Native America* (1946), together with a sketch of Milpa Alta Nahuatl, is among the best short descriptions of any American Indian language. (He apparently prepared a much fuller grammar of Hopi, as well as a dictionary — John Carroll mentions them on p. 17 of his Introduction to *Language, Thought, and Reality* — but I have been unable to track these manuscripts down. I’d be interested in hearing from anyone who has seen them.)

Whorf also did spectacularly good work as a historical American Indianist. His 1935 paper on comparative Uto-Aztecan was a worthy sequel to Sapir’s own study and can still be read with profit, as can “The Origin of Aztec TL” (1937), where he set out what has come to be called Whorf’s Law. The 1937 paper he co-authored with Trager on Uto-Aztecan and Tanoan is the definitive statement of that hypothesis, and his posthumous “Loan-Words in Ancient Mexico”, although now outdated in its details, is a pioneering classic of areal linguistics in the Americas. And, as with his descriptive work, he left significant unpublished manuscripts, including “Pitch Tone and the ‘Saltillo’ in Modern and Ancient Nahuatl”, which Lyle Campbell and Frances Karttunen edited for publication in 1993 (*IJAL* 59:165-223).

In a career that lasted less than a decade (he died in 1941), Whorf became one of the most able Americanists and grammarians of his generation. He had, Silverstein says, “a profound and ready ability to utilize the Bloomfieldian conceptual and analytic vocabulary for articulating the nature of linguistic structure.” Thus the break was truly momentous and dramatic when, in a flurry of papers written mostly in the last three years of his life, Whorf rejected (or transcended) linguistic modernism in favor of a profound, even nihilistic, relativism. This sudden leap from exuberant, positivist structuralism to a foreshadowing of poststructuralism is Silverstein’s larger topic, and it is indeed a fascinating one both intellectually and historically. But for me, old-fashioned modernist that I am, it’s Whorf the linguist *par excellence* who continues to speak to me most directly and meaningfully — whatever the dénouement was for him personally, or will be for our science.

\* \* \*

As a postscript to my comments in the July issue on the “ecological crisis” confronting linguistic diversity, I’d like to direct your attention to a book noted in the “Recent Publications” section of this issue, *Assessing Ethnolinguistic Vitality: Theory and Practice* (edited by Gloria Kindell & M. Paul Lewis). This modest volume is based on a 1997 SIL conference at which a heterogeneous mix of experts, ranging from SIL’s own language specialists to internationally known scholars, addressed the erosion of local languages from different theoretical perspectives and with different personal experiences. What knitted the conference together was the sociopolitical realism of the participants, many of whom have lived in communities undergoing language shift. I was particularly impressed by Joshua Fishman’s introductory article, which contains some very perceptive and timely observations.

Fishman’s major concern in recent years, as many of you know, has been to construct a model of the social processes that lead to the loss of small languages, and to specify what a community must do to stop this loss and put the process into reverse. After a decade of reading, talking, and site-

visiting — including visits to several American Indian communities — he has come to some interesting and not entirely uncontroversial conclusions.

To no one’s surprise Fishman sees preserving or reinstating the intergenerational transfer of a linguistic system (Stage 6 of his model) as the crux of any language revitalization effort. But doing this, Fishman maintains, is “not merely, or even chiefly, a language enterprise.” Rather, it is “a kind of managed culture-care enterprise in the realm of daily life,” and this is not something you can accomplish without wholehearted personal commitment.

Positive evidence with respect to reversing language shift comes only from atypical speech networks....The activism they entail is a great social cement for those folks that are involved [and] fosters a quasi-spiritual sense of belonging [and] the joys of collective struggle against overwhelming odds (pp. 14-15).

In other words, what is required is the creation of vigorous new social networks that crosscut the old boundaries of nation, region, and tribe, and that are characterized by intense dedication and a willingness to forego immediate practical rewards. From the point of view of the individual it must be a conversion experience, not a citizenship exercise. Fishman approvingly cites the Master-Apprentice program for fostering appropriate networks of this type for the dispersed, and increasingly urban, native people of California. But generating the necessary enthusiasm is hard, and it’s always in danger of eroding. The enemy is bureaucratization and the diffusion of purpose that comes when face-to-face commitments get subsumed in larger-scale organizations whose goals are more political and economic than cultural. Perhaps religion is the key. Certainly the image Fishman comes back to again and again is the Orthodox family of his youth, gathering nightly around the dinner table for food, prayers, and Yiddish.

— VG

## CORRESPONDENCE

### A book on Native American translation?

July 13, 2000

While thinking about a follow-up to *Coming to Light* (see *SSILA Newsletter* XIX:2, July 2000, p.3), it struck me that now might be a good opportunity to produce a much-needed book on Native American Translation. While certain scholar/translators have addressed the subject in important ways, there is no collection of different voices on the subject that I’m aware of. So I am sending out this second message to find out if there’s enough interest in my editing a volume of essays, formal and informal, long and short, on Translation itself, its theory and practice as it relates to Native American literatures, in all the Americas, not just North America. There are some good books written on Translation Theory, but not one addresses or even includes Native American literatures. It seems to me that Native American literatures present unique problems, moral and aesthetic, political and personal, and so on. A volume of essays could be very valuable to those people already in the field, those just starting out, and the thinking community in general. I hope that some of you are interested in being part of such a book, and I would appreciate any ideas, comments, leads. I would be particularly happy if you say you want to write something for it. There is no rush. I think a year or two would be time enough for contributors to get their work in to me. But I’d like to hear from interested people before much more time passes, so I can decide whether to continue.

— Brian Swann

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## Robins and the Henry Sweet Society

August 9, 2000

I'd like to thank you for your obituary on R. H. Robins in the July *SSILA Newsletter*, which is particularly important because it emphasizes his skill as a linguist. However, your statement that Robins was "the founder and guiding spirit of the Henry Sweet Society for the History of Linguistic Ideas" needs some amendment. Although Robins was indeed the first President of the HSS, the honor of founding it must go to Mrs. Vivian G. Salmon, a historian of 16th and 17th British linguistics, formerly a Reader of English Language at the University of Edinburgh. (Americanists might recall her paper on "Thomas Hariot (1560-1621) and the Origins of Amerindian Linguistics" in *Historiographia Linguistica* 19:129-154, 1992.) For the first 10 years of the HSS's existence Mrs. Salmon served as its so-called Hon. Secretary, which meant that she did most if not all of the work. The Society's offices were in Oxford, and Prof. Paul Salmon, Mrs. Salmon's husband, edited the *HSS Newsletter*.

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## Preserving endangered languages

August 25, 2000

In your editorial note in the July *SSILA Newsletter* (19.2, pp. 1-2), you take a stand against tying languages to particular pieces of land, but you also make a claim for the availability of minority languages through scholarship. I would like to take a moment to comment on both of these important issues.

You are surely correct that most of our languages now inhabit a much broader world than earlier languages; the changes in transportation have probably contributed more to the endangerment of languages than changes in mass communication. But it seems perverse to deny this link when it exists. Many of the languages that are endangered do indeed coexist with a narrow ecosystem and have terms that apply only there. We do not need to insist that each language have its own ecosystem, but we should be willing to try to protect both if they are intertwined. It is not clear why "saving the rainforest seems an easier task than reversing this tidal shift" of dissociating language from narrow niches. In many ways, outsiders do not even know what is there to preserve, and isolating the ecosystem is often both impractical and misguided. One of the ironies of the ecology movement is the exclusion of indigenous peoples from areas they have inhabited for generations in order to "preserve" the land. People are often part of even delicate ecosystems, and we need to know more about this relationship before we can deny people the right to inhabit such specific territories. Does it matter that English is not being "deliberately" imposed as a civilizing influence if its effect is, nonetheless, the obliteration of all other cultures?

You then put far too much faith in our own discipline of linguistics by asserting that languages that are documented are learnable and thus not lost. The wonderful language-learning apparatus that each human child has at birth will make sense of any language data presented to it, but that language has to be produced by humans interacting in meaningful ways. While bilingualism is common and becoming commoner, the sizable influence of the first language cannot be ignored. Add to this the fact that no language is fully documented yet — despite decades of work by thousands of linguists, we learn something new about English every day. With all of the aspects of language that are not recorded (or very incompletely recorded) such as timing and intonation, it is a gross overstatement to say that "we can all learn Lakota now." Without the

native-speaking community to provide the basis for agreement on usage, we have at best vestiges of a language that might provide a starting point for later generations of second-language learners. "Indigenous languages will survive," you assert, but this is not true: Only their echoes will remain in the "rich and diverse tapestry" you envision. The languages themselves will be gone.

— Doug Whalen, President  
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## Postmodern Wales

September 1, 2000

The latest *SSILA Newsletter* has — as so often — very interesting stuff in it, especially your editorial on — what can we call it? "Linguecology"? (Horror, not that!) "Ecolinguistics"? (Less horrendous, but it covers up the fact that surely we're talking metaphor here.) I have the advantage of not having read the books under consideration, but I am reminded of the Gaia controversy. Is Lovelock really right to argue that the Earth has the characteristics of a complex but single living being? Surely not, because the "characteristics" are resemblances rather than identical functions.

Similarly of course there is a resemblance between the plight of Makah or Hupa on the one hand and that of the Californian Condor or the British Giant Raft Spider on the other — but it's only a resemblance. I think you're right that saving the rain forest would be easier than saving the languages of Papua-New Guinea, which as you say are being destroyed not so much by the destruction of the habitat as by those forces which are destroying the habitat — there's a big difference.

As a Welsh speaker I talk with feeling about small languages. It's most interesting to look back at what's happened since I moved into Wales, having learnt Welsh, in 1960. At that time, the language was under the hatches, with the disappearance of the last monoglots, but the heartland, ostrichlike, believed itself capable of surviving. The new generation of university students saw that this would be in vain, and there followed 25 years of conflict, non-violent lawbreaking, and the continuing complaints of the respectable elders that the non-Welsh-speakers were being alienated. Eventually, however, bilingual education caught on in quite a big way. Today, 25% of Cardiff children have a bilingual education, which would have seemed totally incredible in 1960. (Mind you, the Welsh they speak has many of the characteristics of a "new dialect", in your phrase). Government Acts have given the language sufficient status and the political activism has virtually ceased. Welsh is now cool, in, and no longer abused or sneered at. It's quite a remarkable change. It doesn't mean that the future is secure by any means, but the future no longer looks like death. The situation looks much more like what you term a "uniquely post-modern sociolinguistic entity."

—Gerald Morgan  
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It is to be lamented then, much to be lamented, that we have suffered so many of the Indian tribes already to extinguish, without our having previously collected and deposited in the records of literature, the general rudiments at least of the languages they spoke.

— THOMAS JEFFERSON, *Notes on the State of Virginia*, 1787

## NEWS AND ANNOUNCEMENTS

### Northwest Coast Colloquium in Paris

An international colloquium on *Ethnologie de la Côte Nord-Ouest: bilan et perspectives / Northwest Coast Ethnology: Assessments and Perspectives* was held at the Collège de France, Paris, June 21-23, 2000. Organized by Marie Mauze, in collaboration with Michael Harkin and Sergei Kan, the meeting was sponsored by the Wenner-Gren Foundation, the Centre culturel Canadienne, CNRS, and the Laboratoire d'anthropologie sociale, and was dedicated to Claude Lévi-Strauss.

Presentations included: **Regna Darnell**, "Boasian Collaborations of Text, Symbolic and Tradition on the Northwest Coast"; **Ralph Maud**, "Further Thoughts on the Boas-Henry Tate Collaboration"; **Robert Bringhurst**, "The Faces in the Voices, the Eyes in the Faces, the Audible Light in the Eyes"; **Judith Berman**, "Raven and Sunbeam, pencil and paper: George Hunt of Fort Rupert, British Columbia"; **Claude Lévi-Strauss**, "Allocution de bienvenue aux participants"; **Marjorie Halpin**, "Lévi-Straussian Structuralism on the Northwest Coast"; **Marie-Françoise Guedon**, "Frederica de Laguna and Northern Pacific Coast Ethnography: From the T'ena and the Eyak to the Tlingit and the Atna and Back"; **Marie Mauze**, "The Northwest Coast and French Anthropology"; **Maurice Godelier**, "Things to Give Things to Sell and Things to not sell or give but to Keep. About Valuables and Sacred Objects"; **Gérard Lenclud**, "Native 'Autohistory', Western 'Heterohistory'?" ; **Dorothy Kennedy**, "When one Story is not as Good as Another"; **Margaret Seguin Anderson & Deanna Nyce**, "Two Ways to Re-Voice in Aboriginal Histories"; and **Elmer Derriek**, "Gitxsan Concepts of History."

**Delphine Boisselier & Cécile Gribomont**, "Implementing Haida Oral Tradition as Evidence in Litigation: A Preliminary Discussion"; **Bruce Miller**, "History and Tradition. Three Coast Salish Representations of Indigenous Justice"; **Daniel Boxberger**, "Whither the Expert Witness : Anthropology in the Post-Delgamuukw Court Room"; **Nora Dauenhauer & Richard Dauenhauer**, "On the Evolving Concepts of Clan and Identity"; **Sergei Kan**, "The Effects of Recent Repatriation of Sacred Regalia on Tlingit Social Organization, Ideology and Ritual Life"; **Aaron Glass**, "The Intention of Tradition: Contemporary Contexts and Contest of the Kwakwaka'wakw Hamat'sa Dance"; **Martine Reid & Daisy Sewid-Smith**, "Voices of One's Life: Deconstructing Autobiography"; **Steffen Bohni-Nielsen**, "Historical Trajectories of Personhood : The Politics of Education among the Kwakiutl"; **Henry Kammler**, "Nuuchaal-nulth Oral History after the Residential School Era"; and **Michael Harkin**, "Thirteen Ways of Looking at a Landscape" There also was a screening of "Reunion Under Mount Saint Elias", by **Laura Bliss Spaan**.

For further information contact: Marie Mauze, Laboratoire d'anthropologie sociale, 52, rue du Cardinal Lemoine, 75005 Paris (e-mail: marie.mauze@college-de-france.fr).

### Endangered Languages Conference in Kyoto

An International Conference on Endangered Languages will be held in Kyoto, Japan, November 24-25, hosted by the Endangered Language Documentation Project. Conference liaison and coordinator is **Akira Y. Yamamoto** (University of Kansas). The preliminary schedule of presentations is:

*November 24 (Friday):* Opening Address: **Osahito Miyaoka** (Endangered Language Documentation Project and Osaka Gakuin University);

**Michael E. Krauss**, "Mass Language Extinction and Documentation: The Race Against Time" (discussants: **Matthias Brenzinger & Megumi Korehito**); **Barbara F. Grimes**, "Global Language Viability" (discussants: **Darrell Tryon & Toru Hayashi**); **Willem F. H. Adelaar**, "Descriptive Linguistics and the Standardization of Newly Described Languages" (discussants: **Cecilia Ode & Kazuto Matsumura**); **Matthias Brenzinger**, "Language Endangerment Through Marginalization and Globalization" (discussants: **George Aaron Broadwell & Shigeki Kaji**); and **Stephen A. Wurm**, "Ways and Methods for Maintaining and Re-invigorating Endangered Languages" (discussant: **Oscar E. Aguilera F.**).

*November 25 (Saturday):* **David Bradley**, "Attitudes to Languages: The Crucial Factor in Language Endangerment" (discussants: **Toshihide Nakayama & Takumi Ikeda**); **Victor Golla**, "What Does It Mean For A Language To Survive: Some Thoughts on the (Not-so-simple) Future of Small Languages" (discussants: **Colette Grinevald & Honor é Watanabe**); **Yukio Uemura**, "Endangered Languages of Japan" (discussants: **Michael Krauss & Yoshimichi Ueno**). General Comments: **Bernard Comrie**.

*Regional and Special Sessions:* South Pacific Rim (**Norio Shibata**, Chair); North Pacific Rim (**Fubito Endo**, Chair); East and Southeast Asia (**Takumi Ikeda**, Chair); Japan (**Katsumi Shibuya**, Chair); Africa (**Osamu Hieda**, Chair); and Documentation, Description, and Ethical Issues (**Tasaku Tsunoda**, Chair, with **Terrence Kaufman**, "Two Models for Large-Scale Linguistic Documentation" and **Colette Grinevald**, "Encounters at the Brink: Linguistic Fieldwork among Speakers of Endangered Languages").

For further information contact Akira Yamamoto, Dept of Anthropology, University of Kansas, Lawrence, KS 66045 (tel: 785/864-2645; e-mail: akira@ukans.edu).

### Triathlon for Delaware Language Preservation

**Jim Rementer** (Language Project Director of the Delaware Tribe) writes from Oklahoma:

One of our Delaware tribal members has come up with a very innovative way of raising funds for our Lenape Language Project. Readers of the *SSILA Newsletter* who are working in similar projects with other tribes might like to hear about a method of fund-raising that does not depend on the government.

*Opataexkwe* (White Flower Woman), or **Nicky Kay Michael**, is a Ph.D. student in History at the University of Oklahoma. She plans to compete in the Isuzu Ironman Triathlon in Florida on November 4, 2000. The combined events total 140.6 miles, and for each mile she completes she is asking for a pledge of support for the Lenape Language Project. (Thus if \$1 per mile is pledged and Nicky Michael completes the entire triathlon, the total pledge would be \$140.60. Donations of a set amount will also be accepted.) She says, "This will be a difficult race for me; but no more difficult than the race to help save my people's language."

The money she raises will primarily help produce a multimedia dictionary, a project that will take 3 to 4 years and that will be done in collaboration with linguist **Bruce Pearson**. The Lenape Language Project currently has almost 1,000 audio and videotapes of the language made with various speakers. A great part of the expense of the project will go toward making archival quality copies of these tapes in digital format, from which sound files of individual words and phrases will be created. The words and phrases in the dictionary will then be used to produce educational materials for tribal members and those interested in the language.

For details call Jim Rementer at 918/336-5272, ext. 503, or visit: </hometown.aol.com/lenapelang/myhomepage/business.html>.

## THE PLACENAME DEPARTMENT

### *Creek (Muskogee) Placenames*

William Bright

The Creek (Muskogee) language, of the Muskogean family, was originally spoken in what is now northern Alabama and Georgia; a variety spoken by Seminoles was spoken in northern Florida. Since the forced removals of population carried out by the US government in the 19th century, the Creek have lived mainly in Oklahoma; a part of the Seminoles are in Oklahoma, and another part in Florida. Because of this history, English placenames of Creek origin occur in much of the southeastern United States.

This column gives some sample names from a recent book, *A Dictionary of Creek/Muskogee*, co-authored by Jack B. Martin, who is a linguist at the College of William and Mary, and Margaret McKane Mauldin, who is a member of the Creek Nation of Oklahoma and a Creek instructor at the University of Oklahoma; it is published by the University of Nebraska Press [see the book notice in “Recent Publications”, p. 9 below]. Readers interested in placenames will be glad to find that the volume includes a section on Creek placenames and groups (pp. 167–71) and another on English placenames of Creek origin (171–83). Martin and Mauldin draw in turn on earlier research by William A. Read concerning Indian placenames in Alabama, Georgia, and Florida. Some sample Creek forms are given below both in the traditional orthography (in italics) and in phonemics (between slashes); note that traditional *v* corresponds to phonemic short /a/ (phonetic [ʌ]); *e* corresponds to /i/; and *r* corresponds to /ʌ/.

**Apopka**, in Lake County, Florida, was earlier Ahapopka, evidently from *vhv* /ahá/ ‘potato’ plus *papkv* /pá:pka/ ‘eating’. But **Charley Apopka**, in Hardee Co., has been traced to *calo* /cá:lo/ ‘trout’ plus *papkv*.

**Centralhatchee**, a stream in Heard Co., Georgia, is apparently a folk etymology from earlier Sundalhatchec, from Creek *svnta-lakwa* /santa:lákwa/ ‘perch (fish)’ plus *hvcce* /hácci/ ‘stream’.

**Chattahoochee**, a river in Alabama and Georgia, is from *Cvto-Hocce* ‘marked rock’, from /cató/ ‘rock’ plus /hó:cci/ ‘marked’.

**Hialeah**, in Dade County, Florida, is said to have been coined from *hvyakpo* /hayakpó:/ ‘prairie’ plus *here* /-hií/ ‘good’, but it appears that only the last two syllables were carried over into English.

**Olustee** is the name of places in Alabama, Florida, and Oklahoma; it represents Creek *ue-lvste* /oy-lásti/ ‘black water’.

**Osceola** is the name of places not only in Florida, but also throughout the US; they are commemorative of a Seminole chief who fought with great bravery against the American army. His name was *Vsse Yvholv* /assi-yahó:la/, literally ‘black-drink *yahola*’ (a tribal title); the ‘black drink’ was an herbal infusion used in ceremonies, made from the plant *Ilex vomitoria* — also called *yaupon*, a term borrowed into English from the Catawba language.

**Seminole**, a term used in placenames of both Florida and Oklahoma, is from *semvnole* /simanó:li/ ‘untamed’, referring to Indians

who broke away from the main body of the Creek in the 18th century; the term is borrowed from Spanish *cimarrón* ‘wild, untamed’.

**Tallahassee** is the name of places in Florida, Georgia, and Oklahoma; it was from Creek *Tvlvhasse* /talahássi/, from /i)tálwa/ ‘tribal town’ plus /ahá:ssi/ ‘rancid’.

It is sometimes difficult to distinguish placenames derived from Creek from those that come from other Muskogean languages. Thus the name **Chilatchee** (Dallas Co., Alabama), earlier Chilahatchee, may be a corruption of a term meaning ‘fox stream’ in either Creek or Choctaw. ‘Fox’ is Creek /colá/, Choctaw /colah/; ‘stream’ is /hácci/ in Creek, but /hacca/ in Choctaw, and unstressed final /a/ often alternates with [i] in southern English — as in “Missouri” vs. “Missoura”.

[Thanks to Jack Martin and Pam Munro! Note: Copies of some papers by me on placenames of American Indian origin, currently awaiting publication, can be found on my website: <http://www.ncidc.org/bright>. *Comments? Questions? Contact:* [william.bright@colorado.edu](mailto:william.bright@colorado.edu).]

## MEDIA WATCH

[*Notices of newspaper and magazine articles, popular books, films, television programs, and other “media exposure” for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Special thanks this time to Emanuel Drechsel, Nicholas Ostler, Miles Paul Shore, and Akira Yamamoto, as well as to Sandy Stan at Bug Press.*]

### Media spotlight on Navajo code talkers as filming begins

There is a notable escalation of media coverage of the Navajo code talkers of World War II as John Woo’s \$100 million movie about a code talker and his Marine bodyguard, *Windtalkers*, goes into production. Filming began in Hawaii on August 28, and a long article on the code talkers and on Woo’s film appeared in the *Honolulu Advertiser* on July 23 ([the.honolulu.advertiser.com](http://the.honolulu.advertiser.com)). The film stars **Nicholas Cage** in the role of a Marine assigned to protect a code talker — or, if capture appeared imminent, to kill him rather than allow the Japanese to learn the Navajo-based code. As the article points out, many of the actual code talkers had no idea what their “bodyguards” were there to do under until many years after the war. Some thought their Marine buddies were merely appreciative of their work and just liked to follow them around.

On August 26, the *Ottawa Citizen* featured an interview with Canadian Native actor **Adam Beach**, who is also in the cast. “The craze from [*Windtalkers*] is going to be insane,” he told the *Citizen*. Beach, who will have third billing in the movie, after Cage and **Christian Slater**, plays a code talker who becomes friends with his bodyguard (Cage) after he is injured. Beach has also starred in *Smoke Signals*, *Dance Me Outside* and *Squanto: A Warrior’s Tale*, and was asked if he felt caught in a stereotype, playing one native

role after another. He has no problem with this. "I am Indian," he says. "I am Saukteaux. I'm native. I am aboriginal, whatever word they have. That's who I am."

### Arizona measure may threaten Indian language programs

An article by Daniel Gonzalez in the *Arizona Republic* on Oct. 13 reported on the alarm being sounded in Native American communities in Arizona concerning a Nov. 7 ballot initiative aimed at ending bilingual education in the state. Although Proposition 203, which would replace bilingual education with a one-year English immersion program, is aimed primarily at the 140,000 Latino children classified as limited English speakers, many Indian language educators fear that the measure could end or restrict tribal language programs.

A spokesperson for the campaign to pass Proposition 203 told Gonzalez that the measure did not include a provision exempting Indian languages because the drafters assumed that the tribes would be able to exercise tribal sovereignty to override the law. Whether this was the case or not, the spokesperson said, dismantling bilingual education in Arizona would benefit Native Americans since "these children need to learn English, too." She continued:

We cannot keep them isolated so that they [cannot] enjoy the American dream that all others are enjoying except them and Hispanics. I think the tribal leaders should be focusing on getting their children to learn English. Why do they want to keep them as prisoners in their culture and their heritage? Don't they realize their kids have dreams, too, and the only way you can get ahead in this country is to learn English?

This attitude has inflamed several Native American leaders in Arizona, who view Proposition 203 as the latest in a long history of attempts to strip Indians of their languages. The governments of four tribes have passed resolutions opposing the measure. As many as 19,000 children in the Navajo Nation could be affected by Proposition 203, according to **Wayne Holm**, an education specialist for the Navajo Nation.

**Kelsey Begaye**, president of the Navajo Nation, said there is no clear legal opinion on whether federally recognized tribal sovereignty would allow the Navajo Nation or any tribe in Arizona to override Proposition 203. Lawyers are studying the matter, he said. A spokeswoman for the Arizona Department of Education, said state officials have yet to determine whether Proposition 203 would affect tribes.

Among the voices being raised against Proposition 203 is that of **Margorie Thomas**, a retired Navajo teacher who serves on the Board of Education of the Chinle Unified School District. If the measure passes, Thomas said, she plans to stop speaking English. "I'm going to throw out the English language," she said. "I'm not going to speak it anymore. I'm not going to hear it. I'm only going to speak my language."

### Oklahoma programs given publicity

Several tribal language programs in Oklahoma were profiled in late August in an AP story by Thomas Mullen (appearing in the *Washington Times* of August 27 under the headline "Tribes attempt

to hold tongues"). Mullen interviewed teachers and participants in the Kiowa, Miami, and Choctaw programs, as well as **Greg Bigler**, founder of the Oklahoma Native Language Association. The various strategies being used — classes, immersion camps, master-apprentice pairs — were described and mention was made of activities by other tribes (Comanche, Chickasaw, Cherokee, Yuchi) and by the University of Oklahoma, where four Indian languages are currently being taught.

### Navajo in a jar?

A rather gloomy forecast was made in a one-and-a-half-page article on endangered languages in the *New Scientist* for August 12, 2000 ([www.newscientist.com](http://www.newscientist.com)), over the signature of Jonathan Knight, in San Francisco. Entitled "Lost for words" the article focused on the prospects for the ultimate survival of Navajo, currently the most widely spoken North American indigenous language. According to Knight, "linguists doubt that any native speakers of Navajo will remain in a hundred years' time." Opinions are quoted from **Mark Pagel**, **Michael Krauss**, **Nicholas Ostler**, **Salikoko Mufwene**, and **Doug Whalen**. Although recent efforts to stem the tide of language loss are noted (master-apprentice teams, language nests), and the revival of Hebrew is mentioned, it is Mufwene, the University of Chicago sociolinguist, who has the last word: "We must always remember the distinction between preserving a language and revitalizing it." Revitalizing a language means to give it a new social existence in the everyday life of a community. Preserving it is like "preserving fruits in a jar."

### NEH to Wampanoag: Stay Dead

In an article headlined "Speak, Cultural Memory: A Dead-Language Debate" that appeared in the *New York Times* on September 30, 2000, Alexander Stille reported on the debate surrounding the National Endowment for the Humanities's recent decision not to fund a language restoration grant for Wampanoag. The proposal came from **Jessie Little Doe Fermino**, a member of the Mashpee tribe on Cape Cod, who has, in Stille's words, "been on a single-minded mission to revive the language of her ancestors...the one that greeted the Pilgrims when they landed at Plymouth Rock and that gave the state of Massachusetts its name." But when she applied to NEH for a grant to create a dictionary, the proposal was rejected.

The reasons given were that the Wampanoag language has not been used in about 100 years, the known descendants of the original speakers number only 2,500, and Fermino is trying to make a spoken language out of a language that until recently existed only in documents, many of them from the 17th century. "We got great reviews from the specialists, but the panel of non-specialists hated it," Fermino said.

To put the matter in perspective Stille interviewed a number of scholars, including several SSILA members. These included AILDI co-director **Akira Yamamoto**, who supplied some grim statistics on language decline; **Daryl Baldwin**, who is reviving the language of the Miami Nation in Indiana and raising his children in it; and **Leanne Hinton** at Berkeley. "We no longer use the term 'dead' language, we now speak of them as 'dormant'," Leanne

said, and told Stille about her “Breath of Life” California language restoration workshop and similar initiatives at a few other universities.

But Stille also heard from some who have doubts about the whole enterprise. **Michael Blake**, a philosopher at Harvard who recently published a wide-ranging attack on the “endangered culture” movement in *Civilization* magazine, told Stille that “languages have died throughout human history [and] it is not immediately clear to me why we should try to preserve them.” He went on:

I think we can acknowledge a sense of loss, but I think these are losses that we suffer as a free people, when we decide what norms to adopt and to leave behind. There are reasons that these languages are dying out, that members of these communities have decided to assimilate, and those reasons have to be respected, too.

Apparently views similar to Blake’s prevailed on the NEH review panel.

Baldwin, Yamamoto, and other supporters of language revival respond that the idea of “freedom of choice” is highly problematic, especially in the case of American Indian languages, which were frequently aggressively suppressed. The history of the Hawaiian language is a similar example.

Support also comes from unexpected quarters. When Stille asked **Diane Ravitch** for her assessment of language revival, the neoconservative critic of progressive education was strongly positive. “I think cultural retrieval is an important thing that people need to go through, as long as it is voluntary...The language sustains their culture and their link with the past, which is an important aspect of who we are.” Ravitch pointed out that her own grandchildren were attending a school where instruction is half Hebrew and half English. “I find the argument that we should do nothing to preserve languages and culture toxic. Otherwise, we are just left with mass culture, pop culture and the whims of the marketplace.”

## NEWS FROM REGIONAL GROUPS

### Salishan

• The 35th *International Conference on Salish and Neighbouring Languages* was held August 16-18, 2000 at the Xit’ólacw School, Mount Currie, BC, organized by **Martina Pierre** (Mount Currie Cultural Centre) and **Henry Davis** (U of British Columbia). Preprints of the papers were edited for *UBC Working Papers in Linguistics* by **Suzanne Gessner** & **Sunyoung Oh**. The papers given during the first two days of the conference included:

**Paul Barthmaier** (UCSB), “Lushootseed argument structure and the discourse function of the morpheme /-b/”; **David Beck** (Alberta), “Grammatical convergences in Bella Coola (Nuxalk) and North Wakashan”; **Henry Davis** (UBC), “Coordination and constituency in St’át’imcets”; **Henry Davis & Dave Robertson** (CHINOOK List), “Fox and Cayooty’: an early St’át’imcets Chinook Jargon bilingual text”; **Donna B. Gerdtz** (Simon Fraser) & **Thomas E. Hukari** (Victoria), “Stacked antipassives in Halkomelem Salish”; **Sharon Hargus** (Washington) & **Virginia Beavert** (Heritage Col), “An acoustic analysis of Yakima Sahaptin initial clusters”; **Eun-Sook Kim** (UBC), “Glottalization in Nuu-chah-nulth (Nootka): A module interaction case”; **M. Dale Kinkade** (UBC), “An initial study of

some adjectival modifiers in Upper Chehalis”; **Kaoru Kiyosawa** (Simon Fraser) & **Nile Thompson** (North Seattle Comm Col), “An initial look at Twana applicatives”; **Lisa Matthewson** (Massachusetts-Amherst), “One at a time in St’át’imcets”; **Tony Mattina** (Montana, En’okwin Centre & Colville Lang Preservation), “Okanagan sandhi & morphophonemics”; **Nancy Mattina** (Montana & Nespelem Lang Prog) & **Ernie Brooks** (Nespelem Lang Prog), “Nxaʔamxcín (Salish) kinship terms”; **Yumiko Nakamura** (UBC), “Secwepemctsin (Shuswap) reduplication”; **Scott Shank & Ian Wilson** (UBC), “Acoustic evidence for ʔ as a glottalized pharyngeal glide in Nuu-chah-nulth”; **Suzanne Urbanczyk** (Calgary), “A report on ‘continuative’ verb forms in Upriver Halq’eméylem”; **Linda Tamburri Watt, Michael Alford, Jen Cameron-Turley, Carrie Gillon** (UBC) & **Peter Jacobs** (Squamish Nation Educ), “Skwxwú7mesh (Squamish Salish) stress: a look at the acoustics of /a/ and /u/”; **Adam Werle** (Massachusetts-Amherst), “Semantic incorporation in Lillooet”; **Martina Wiltshko** (UBC/Vienna), “Sentential negation in Upriver Halkomelem (and what it tells us about the structure of the clause)” and “Is Halkomelem split ergative?”; and **Rachel Wojdak** (UBC), “Nuuchahnulth modification: syntactic evidence against Category Neutrality.”

Friday, August 18, was devoted to reports on the status of First Nations language programs and initiatives, including: *Mount Currie Cultural Centre program* (Lil’wat7ul, Lower Lillooet); *Upper St’át’imc language programs* (Lillooet area); *Stolo: Nation Shxweli Program* (Upriver Halkomelem); and the *Musqueam Language Program* (UBC FNLG).

A few copies of the volume of preprints for the conference are still available (including all except two late papers), and can be obtained from UBC-Working Papers on Linguistics. Contact: Sun-Young Oh (sunyoh@interchange.ubc.ca) or UBCWPL c/o Department of Linguistics, University of British Columbia, Vancouver, B.C. V6T 1Z1. The cost is \$20 U.S. or \$25 Canadian.

Next year’s conference will be held August 8-10 in Chilliwack, British Columbia, hosted by the Stolo: Nation. Dates are subject to modification, but not by more than a day or two. For further information, contact Ethel Gardner (Ethel.Gardner@stolonation.bc.ca). Preprints will again be issued as a volume of the UBC Working Papers in Linguistics. Further information will be forthcoming.

### Uto-Aztecan

◦ The 2000 *Friends of Uto-Aztecan Conference (Taller de los Amigos de Lenguas Utoaztecas)*, hosted by the University of Guadalajara, met on Friday and Saturday, July 28-29, at the hotel Villa Montecarlo in Chapala, Jalisco, on the shores of Lake Chapala. There were six sessions of papers, and a special presentation:

1. *Elaboración de diccionarios y estudios del léxico*: **Carmen Herrera**, “Itoca: un diccionario de antroponimia nahuatl”; **Zarina Estrada Fernández**, “Diccionario bilingüe en lengua pima”; **Karen Dakin Anderson**, “Avances del diccionario etimológico nahuatl”; **Paula Gómez & Angélica Ortiz**, “La adquisición del léxico en huichol”; and **Mercedes Montes de Oca**, “Criterios para un diccionario de difrasismos.”

2. *Fuentes y filología*: **Mary Clayton & R. Joe Campbell**, “How much did Nebrija influence Molina?”; and **Rosa Yáñez R.**, “El nahuatl en documentos jurídicos de Nueva Galicia en el siglo XVIII.”

3. *Temas gramaticales diversos*: **Gabriela Caballero Hernández**, “Caracterización morfológica de los verbos en rarámuri”; **Gloria Sandoval Flores & Marisela Saint Martin Cabrera**, “Avances de la posesión en la familia yutoazteca”; **Marcela San Giacomo T.**, “Los honoríficos en nahuatl y las variables culturales involucradas”; **Maribel Alvarado G.**, “La deixis personal en el tarahumara de Cuechi”; and **Daniel Leyva G.**, “La frase nominal en el tarahumara de Cuechi.”



4. *Relaciones Gramaticales*: Ana A. Medina Murillo, "Pares incoactivo/causativo en guarijío"; Verónica Vázquez Soto, "Algunas restricciones para la formación de causativos morfológicos en cora"; Valentín Peralta, "Los causativos analíticos en el nahuatl de Amanalco"; and José Luis Iturrioz L., "Las relaciones gramaticales en huichol."

5. *Fonología*: Leopoldo Valiñas, "La prosodia del proto-tepimano: propuesta de reconstrucción"; and Mónica Robles, "El simbolismo fonético en la formación de los nombres de animales en el tarahumara de Siotabo."

6. *Revitalización de la lengua*: José Luis Moctezuma Zamarrón, "¿Conservación del yaquí versus revitalización del mayo?"; Gabriel Pacheco S., "Gramática didáctica del huichol"; Julio Ramírez de la Cruz, "La Canción Huichola"; and Mario Casillas, "Escritura y literatura en el nahuatl de cuetzalan."

*Lectura de textos de creación huicholes.*

Contact: José Luis Iturrioz (lindigen@udgserv.cencar.udg.mx) or Karen Dakin (dakin@servidor.unam.mx). Karen writes: "It was an enjoyable weekend, even with the lake drying up. We're hoping that next year's meeting will be in Santa Barbara, during the 2001 Linguistic Institute."

## RECENT PUBLICATIONS

**Itzaj Maya Grammar.** Charles Andrew Hofling, with Félix Fernando Tesucún. University of Utah Press, 2000. 596 pp. \$75 (paper). [A full reference grammar of Itzaj, a Yucatecan language now spoken by only a handful of elderly people at Lake Petén Itzá, Guatemala.

The grammar is based on H's 1982 dissertation (for Washington University, St. Louis, under Marshall Durbin) but is far more comprehensive in its coverage. It completes the documentation of Itzaj that H. began with a volume of texts (1991) and a dictionary (1997), also published by Utah. H.'s descriptive model is the standard Mayanist one, but with a typological emphasis informed by the work of Comrie, Givón, and others.

An introductory chapter on phonology is followed by 24 chapters on morphology and syntax, divided into three sections: *Morphology* (2-7), covering person markers and pronouns; the verbal complex; nominal morphology; numerals and numeral classifiers; adjectives, adverbs, and participles; and particles and exclamations. *Morphosyntax, Syntax, and Discourse* (8-19), including a typological overview and chapters covering nominal morphosyntax; possession; pronouns in discourse; locatives; prepositions and prepositional phrases; adverbials; verbal morphosyntax I (tense, aspect and mood); verbal morphosyntax II (transitivity and voice); statives and equational constructions; interrogation; and negation. *Complex Sentences* (20-25), covering coordination; conditional clauses; relative clauses; complements; adverbial clauses; and style and poetics. An appendix includes two texts with interlinear grammatical analysis.

H's treatment of discourse is especially thorough, and the concluding chapter on style and poetics explores the pervasiveness of repetition in Itzaj linguistic structure from phonology and morphology through the aesthetically constructed symmetries of narrative and dialogue. H.'s work is likely to become one of the most valuable resources in Mayan linguistics.

— 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.)

**A Dictionary of Creek/Muskogee: with notes on the Florida and Oklahoma Seminole dialects of Creek.** Jack B. Martin & Margaret McKane Mauldin. Studies in the Anthropology of North American Indians, University of Nebraska Press, 2000. 359 pp. \$60 (cloth). [The first full dictionary of Creek to appear since the 19th century.

Creek is one of the more vigorously surviving North American languages, spoken (in three distinct dialects) by several thousand residents of the Muskogee Nation and Seminole Nation of Oklahoma, and by a smaller number of Florida Seminoles. Creek has a traditional orthography (standardized by the missionary Robert Loughridge and used by him and David Hodge in their *Dictionary of the Muskogee or Creek Language*, 1890) and a substantial written literature. Although M. & M. primarily rely on their own transcriptions of the contemporary language, based on textual data from 14 speakers, they also draw words from many older sources. This gives their work a historical depth and authority that is rarely found in dictionaries of American Indian languages.

There are over 7000 entries in the Creek-to-English section, supplemented with a special list of 400 Creek placenames in Alabama, Georgia, Florida, and Oklahoma. Words restricted to one dialect are noted, as are archaic, old-fashioned, and slang usages. Forms are cited both in the Loughridge orthography and in a phonemic transcription based on that used by Mary Haas. The English-to-Creek section is somewhat shorter than the Creek-to-English section, but not a mere index.

Martin has been working on Creek since the 1980s; Mauldin, a native speaker, teaches Creek at the University of Oklahoma. Their dictionary is an impressive addition to the shelf of recent lexicographic works on Muskogean, which also holds Sylestine, Hardy, & Montler's *Dictionary of the Alabama Language* (1993), Kimball's *Koasati Dictionary* (1994), and Munro & Willmond's *Chickasaw: An Analytical Dictionary* (1995). The Muskogean-speaking communities have been well served by linguists in recent decades.

— Order from: Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 (www.nebraskapress.unl.edu.)

**Koyukon Athabaskan Dictionary.** Jules Jetté and Eliza Jones. Edited by James Kari. Alaska Native Language Center, 2000. 1118 pp. \$66. [The fruit of an intergenerational collaboration between the Jesuit missionary/scholar Jules Jetté and Koyukon language expert Eliza Jones, this is the largest and most comprehensive dictionary to date of any Alaskan Native language.

Jetté's original hand-written manuscript was based on lexical, grammatical and ethnographic research carried out between 1898 and 1922. Jones spent 25 years (1974 through 1999) refining and expanding Jetté's work, and the final version has been edited by University of Alaska Fairbanks Professor Emeritus James Kari. The dictionary contains more than 8,800 vocabulary items, 17,500 example sentences, 120 illustrations, and 3,200 descriptive comments by Jetté, Jones, and other contributors. There are three indexes for accessing the vocabulary and ten appendices on topics such as the verb complex, verb paradigms, classificatory verbs, kinship terms, and flora and fauna terms. Also included are a Foreword by Richard K. Nelson, a five-page guide to the features of the dictionary, biographical essays on the co-authors, and articles about Koyukon dialects, the Koyukon sound system, and the history of Koyukon language work (including Jetté's elaborate research program).

— Order from: Alaska Native Language Center, Univ. of Alaska Fairbanks, PO Box 757680, Fairbanks, AK 99775-7680 (907/474-7874; www.uaf.edu/anlc/). Add \$6 for shipping and handling.]

**Nine Visits to the Mythworld: Ghandl of the Qayahl Llaanas.** Translated from Haida by Robert Bringhurst. Douglas & McIntyre (Canada) and University of Nebraska Press, 2000. 224 pp. \$29.95. [The second part of what B. plans to be a trilogy on Masterworks of the Classical Mythtellers, following *A Story as Sharp as a Knife* (1999).

In contrast to *A Story as Sharp as a Knife*, in which B. presented copious background information on Haida culture and narrative traditions, *Nine Visits to the Mythworld* is “designed for those prepared to read the texts pretty much on their own terms, without the constant intercession of a critic or historian.” Eight of the nine texts belong to a genre of “narrative poems set in mythtime” (Haida *qqaygaang*), which function socially as charters of authentication for the privileges and claims of Haida lineages. The original texts are from John Swanton’s collection (published in 1905), and although B.’s linguistic understanding of Haida is to some extent secondary and dependent on Swanton’s interpretation (see the critique by John Enrico in *SSILA Newsletter* 18.3, October 1999, pp. 5-8), he believes he has been able to reconstruct the “performable deep structures” of the stories. Following Hymes and others, he prints his translations in a “verse” format in order to convey some notion of these structures.

Central to B.’s treatment of this material is his conviction that the narrator from whom Swanton obtained these texts, Ghandl, was a creative artist with a distinctive personal vision. This humanistic view of the interaction of an individual talent with tradition in an oral culture is at odds with prevailing anthropological and linguistic opinion, but B. — a distinguished Canadian poet and cultural historian — stands his ground against such criticism. He feels that he has (at least partially) understood the mind of a fellow poet, despite being separated from him by deep gulfs of time, custom and language, and his objective in this book is to make Ghandl accessible to readers of poetry everywhere.

— Order from: Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 ([www.nebraskapress.unl.edu](http://www.nebraskapress.unl.edu)). In Canada: Douglas & McIntyre, Suite 201, 2323 Quebec St., Vancouver, BC V5T 4S7 (tel: 800-667-6902; fax: 800-263-9099; e-mail: [dm@douglas-mcintyre.com](mailto:dm@douglas-mcintyre.com).)

**Badger and Coyote Were Neighbors: Melville Jacobs on Northwest Indian Myths and Tales.** Edited by William R. Seaburg & Pamela T. Amoss. Oregon State University Press, 2000. 310 pp. \$24.95 (paperback). [A selection of Jacobs’ writings on oral literature in the Northwest, together with twenty representative texts from the hundreds that he edited and published during more than four decades of research between 1929 and 1972.

The editors preface the collection with a 30-page essay, “Melville Jacobs: An Introduction to the Man and His Work,” and a complete bibliography of Jacobs’ writings. The essay is unusually candid about its subject, portraying an all-too-human academic caught in the intellectual and political crosscurrents of his time. Positive assessments of Jacobs’ indefatigable energy and analytic skill are balanced by criticisms—sometimes trenchant—of his sloppiness in translation, his often over-generalized psychological analyses, and various other personal and scholarly shortcomings.

But if the editors seem to know their man all too well, they do right by Jacobs with their excellent selection of his work and with their helpful introductory notes and copious annotations. The contents include:

*Toward a Theory and Method of Oral Literature Research*: “Oral Literature” (from Jacobs’ textbook, *Pattern in Cultural Anthropology*, 1964); “A Few Observations on the World View of the Clackamas Chinook

Indians” (1955); “Humor in Clackamas Chinook Oral Literature” (1959); “Genres in Northwest States Oral Literatures” (1965); and “Areal Spread of Indian Oral Genre Features in the Northwest States” (1972).

*Oral Traditional Texts with Interpretations*: “Badger and Coyote Were Neighbors (Clackamas Chinook)”; “The Old Man and His Daughter-in-law: Her Fingers Stuck Together (Clackamas Chinook)”; “She Deceived Herself With Milt (Clackamas Chinook)”; “Wildcat (Klikitat Sahaptin)”; “Sun and His Daughter (Klikitat Sahaptin)”; “Coyote’s Journey (Upper Cowlitz Sahaptin)”; “Mink, Panther, and the Grizzly Sisters (Mary’s River Kalapuya)”; “The Sagandahs People (Miluk Coos)”; and “An Historical Event Text from a Galice Athabaskan in Southwestern Oregon (Galice Creek Athabaskan).”

*Oral Traditional and Ethnographic Texts* [without interpretations]: “Coyote, Eagle, and the Wolves (Upper Cowlitz Sahaptin)”; “The Basket Ogress Took the Child (Clackamas Chinook)”; “Coyote and Skunk: He Tied His Musk Sac (Clackamas Chinook)”; “A Girls’ Game (Clackamas Chinook/Chinook Jargon)”; “Ethnographic Texts on Spirit Powers and Shamanism (Santiam Kalapuya)”; “Some Shakers Find the Body of My Brother’s Child (Santiam Kalapuya)”; “The Origin of Death (Upper Coquille Athabaskan/Chinook Jargon)”; “Small Bird Hawk Had His Head Cut Off (Hanis Coos)”; “The Girl Who Had a Dog Husband (Miluk Coos)”; “The Person That Halloos (Miluk Coos)”; and “The Young Man Stepped on Snail’s Back (Miluk Coos).”

(All of the texts are presented only in English translation; the native language originals that Jacobs included in some of the original publications are not reprinted.)

— Order from: OSU Press, 101 Waldo Hall, Corvallis, OR 97331 (541/737-3166; [osu.orst.edu/det/press](http://osu.orst.edu/det/press).)

**Transmission Difficulties: Franz Boas and Tsimshian Mythology.** Ralph Maud. Talonbooks, 2000. 174 pp. \$8.50 (US). [M. believes that Boas’s edited versions of Henry Tate’s Tsimshian texts, published in 1912 and 1916, misrepresent the originals.

Some of Boas’s “sorry errors of judgment and commission” were due to the nature of Tate’s written texts, which he provided to Boas for a per-page remuneration over the course of 10 years. Tate apparently wrote the originals in English, then translated them back into Tsimshian. M. accuses Boas of hiding this crucial fact, and then attempting to rescue the project with a “misplaced meticulousness” that essentially destroys the stories. The result is a “charade that passes for scientific truth.”

M. is a longtime critic of the anthropological tradition of recording the indigenous literatures of the Northwest Coast. This is his most acerbic statement to date. Only M.’s fellow Canadian, Marius Barbeau, emerges with his reputation intact.

— Order from: Talonbooks, #104-3100 Production Way, Burnaby, BC V5A 4R4, Canada; in the US: GDS Inc., 4500 Witmer Industrial Estates, Niagara Falls, NY 14305-1386 (1-800-805-1083).]

**Theorizing the Americanist Tradition.** Edited by Lisa P. Valentine & Regna Darnell. Univ. of Toronto Press, 1999. 496 pp. \$29.95 (US). [Papers arising out of a 1995 conference on the Americanist tradition in anthropology, the main purpose of which was to correct the prevailing notion that this tradition, typified by Franz Boas and his colleagues, was and remains atheoretical. Participants (from both Canada and the US) accepted the challenge of making their underlying theoretical assumptions explicit.

Contents include: Lisa Philips Valentine & Regna Darnell, "Timely Conversations"; Robin Ridington, "Theorizing Coyote's Cannon: Sharing Stories with Thomas King"; Regna Darnell, "Theorizing American Anthropology: Continuities from the B.A.E. to the Boasians"; Stephen O. Murray, "The Non-Eclipse of Americanist Anthropology during the 1930s and 1940s"; Raymond D. Fogelson, "Nationalism and the Americanist Tradition"; Dell Hymes, "Boas on the Threshold of Ethnopoetics"; John J. Cove, "Cultural Relativism in the Americanist Tradition: From Anthropological Method to Indigenous Emancipation"; H. C. Wolfart, "Authenticity and *Aggiornamento* in Spoken Texts and Their Critical Edition"; Richard J. Preston, "Reflections on Culture, History, and Authenticity"; Dennis Tedlock, "Dialogues between Worlds: Mesoamerica after and before the European Invasion"; Jane H. Hill, "The Meaning of Writing and Text in a Changing Americanist Tradition"; Barbara Tedlock, "Continuities and Renewals in Mayan Literacy and Calendrics"; and Blair A. Rudes, "Why Collect Texts? The Native, Evangelical, and Americanist Traditions among the Tuscároras."

Douglas R. Parks, "George A. Dorsey, James R. Muric, and the Textual Documentation of Skiri Pawnee"; Raymond J. Demallie, "'George Sword Wrote These': Lakota Culture as Lakota Text"; Bea Medicine, "Ella Cara Deloria: Early Lakota Ethnologist (Newly Discovered Novelist)"; Danielle E. Cyr, "Past and New Directions for Fieldwork in Ethnolinguistics: The Case of Micmac (Northern Dialects)"; Margaret Seguin Anderson & Deanna Nyce, "Nisga'a Studies and the Americanist Tradition: Bringing First Nations Research and Teaching into the Academy"; Barbara Burnaby, "Policy on Aboriginal Languages in Canada: Notes on Status Planning"; Ellen B. Basso, "'Interpersonal Relations' in a Kalapalo Shaman's Narratives"; Charles L. Briggs, "Sequentiality and Temporalization in the Narrative Construction of a South American Cholera Epidemic"; Lisa Philips Valentine, "Personal Agency in Systemic Discourse"; Karen L. Adams, "'Critical Linguistics': Alternative Approaches to Text in the American Tradition"; J. Peter Denny, "Current Extensions of Sapir and Whorf in Cross-Cultural Cognitive Science: Cognitive Styles and Ontological Categories"; and William L. Leap, "Anticipating Queer Theory."

— Order from: Univ. of Toronto Bookstore, special orders department (1-800-667-0892; fax: 1-800-665-8810; e-mail: utpbooks@utpress.utoronto.ca.)

**Languages of the North Pacific Rim. Volume 5.** Edited by Osahito Miyaoka. Faculty of Informatics, Osaka Gakuin University, 1998. 157 pp. No price indicated. [The latest volume of papers sponsored by the International Cooperative Project on the Typology and History of the Endangered Languages of the North Pacific Rim. — Papers in this volume include: Yukihiro Yumitani, "Number and Noun Classes in Jemez Towa"; Toshihide Nakayama, "Lexical Suffixes in Nuuchahnulth: An Overview"; Victor Golla, "Language History and Communicative Strategies in Aboriginal California and Oregon"; Tadataka Nagai, "The Oblique Case in the Three-place Antipassive Construction in Upper Kobuk Iñupaiq"; Minoru Oshima, "Two Traditional Stories of Bering Island Aleut"; and Megumi Kurebito, "Argument-Modifying Type of Diminutive/Augmentative Suffixes in Koryak." — For availability of copies, contact: Prof. Osahito Miyaoka, Faculty of Information Sciences, Osaka Gakuin Univ., Kishibe, Suita 564-8511, JAPAN (omiyaoka@utc.osaka-gu.ac.jp).]

**The Oneida Creation Story.** Demus Elm & Harvey Antone. Translated and edited by Floyd G. Lounsbury & Bryan Gick. Yorkshire Press & University of Nebraska Press, 2000. 172 pp.

\$24 (cloth)/\$12 (paper). [The first publication of the Oneida Creation Story in the Oneida language.

Work on this edition was begun in 1971 by Lounsbury, who tape recorded the account from Demus Elm, then 96 years old. But it was not until 1994, when Gick began graduate work, that he and Lounsbury again examined the tapes. A portion of the narrative that had been lost was retold by Harvey Antone, a relative of Elm's, who also assisted with the translation. The work was completed by Gick following Lounsbury's death in 1998.

The Oneida text is accompanied by an English translation in a parallel column. The text is followed by three well-designed lexicons. The first translates each numbered phrase in the text, the second translates each whole word, and the third glosses each noun and verb stem.

There is an introduction by Gick, and Oneida Nation historian Anthony Wonderley provides a chapter outlining the comparative and historical context of the Elm-Antone version. Two earlier versions of the Creation Story in English one dating from the late 1700s and the other from 1912, are printed in an Appendix, with introductory notes by Wonderley.

— Order the cloth cover edition (\$4.50 shipping and handling) from Yorkshire Press, 6248 Yorkshire Drive, Columbia SC 29209 (803/776-7471; pearson6248@earthlink.net). The paperback edition is available from the Univ. of Nebraska Press, Box 880484, Lincoln NE 68588 (www.nebraskapress.unl.edu.)

**Papers of the Thirty-first Algonquian Conference.** Edited by John D. Nichols. Linguistics Department, University of Manitoba, 2000. \$44 (US or Canadian). [26 papers from the 1999 Algonquian Conference, held at Prophetstown, Indiana. Contents include:

Jeffrey P. Blick, "The Archaeology and Ethnohistory of the Dog in Virginia Algonquian Culture as Seen from Weyanoke Old Town"; Alan Caldwell & Monica Macaulay, "The Current Status of the Menominee Language"; David J. Costa, "Miami-Illinois Tribe Names"; Regna Darnell, "The Primacy of Writing and the Persistence of the Primitive"; William W. Giffin, "Destruction of Delaware and Miami Towns in the Aftermath of the Battle of Tippecanoe: The Impact of Perspective on History"; Ives Goddard, "The Historical Origins of Cheyenne Inflections"; Elizabeth A. M. Guerrier, "Ethnographic Inventions: The Construction and Commodification of the Shaman through Anthropological Discourse"; Doug Hamm & Louis Bird, "Amoe: Legends of the Omushkegowak"; Bill Jancewicz, "Naskapi Discourse: Analysis of a First Nations Education: the Event and the Process"; Michael McCafferty, "Wabash, its Meaning and History"; Dianne McDaniel, "Tar Creek Superfund Site: The Only Superfund Site that is Used as a Recreational Area"; and Marianne Milligan, "A New Look at Menominee Vowel Harmony."

Eve Ng, "Adnominal Demonstrative Words in Passamaquoddy"; Cath Oberholtzer, "Silk Ribbonwork: Unravelling the Connections"; Selene Phillips, "*Nin Bi-minwadjim* (I Bring Good News): The Lac Courte Oreilles Journal"; Richard J. Preston, "How Cultures Remember: Traditions of the James Bay Cree and of Canadian Quakers"; Susan M. Preston, "Exploring the Eastern Cree Landscape: Oral Tradition as Cognitive Map"; Mark F. Ruml, "The De-sacralization of the Pow-wow? Some Initial Observations"; Theresa M. Schenck, "'We Subsist upon Indian Charity': George Nelson and the Wisconsin Ojibwa"; David J. Silverman, "Losing the Language: The Decline of Algonquian Tongues and the Challenge of Indian Identity in Southern New England"; Nicholas N. Smith, "Between the Lines: Notes and Insights from Forty-eight Years among the Wabanaki"; Rodney Staab, "Hypolite Bolon *Père et Fils*: Interpreters to the Delawares (and Other Prairie Algonquians)"; Rhonda Telford, "Anishnabe Interest in Islands, Fish and Water"; and Willard Walker, "The Passamaquoddies and Their Priests."

—Order from: Papers of the Algonquian Conference, Linguistics, Univ. of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada (204/474-9300; fax: 204/474-7671; e-mail: acogg@cc.umanitoba.ca). Price (including postage and handling) is in Canadian dollars (GST included) to Canadian addresses, US dollars to US and all other addresses. Orders from individuals must be prepaid.]

**Em Homenagem a Aryon Dall’Igna Rodrigues.** Edited by Cristina Altman. ANPOLL, GT Historiografia da Linguística Brasileira, Boletim 5. CEDOCH, Dep. de Linguística, Univ. de São Paulo, 2000. 100 pp. No price indicated. [Papers in honor of the distinguished Brazilian linguist Aryon Rodrigues on the occasion of his 75th birthday.

Contents include: “Aryon Rodrigues, por Aryon Rodrigues” (9-28) [edited transcript of a 1992 interview covering Rodrigues’ long career in research on Brazilian Indian languages]; Luciana Gimenes, “As fontes para a Historiografia Linguística do Brasil quinhentista: materiais de análise” (29-52); Maria Cândida D. Mendes Barros, “Esboço de uma história dos catecismos em línguas indígenas do Brasil—séculos XVI e XVII” (53-72); and Eliza Atsuko Tashiro, “A gramática do padre João Rodrigues: entre o modelo latino e a fidelidade à língua japonesa” (73-85).

— For availability contact: Cristina Altman, U. de São Paulo, FFLCH-Dep. de Linguística, Av. Prof. Luciano Gualberto 315, 05 508-900 São Paulo-SP, BRAZIL (altman@usp.br.)

### New grammars from SIL International

Several recent numbers in the *Publications in Linguistics* series jointly published by the Summer Institute of Linguistics and the University of Texas at Arlington focus on South and Central American languages.

130. **Cubeo Grammar.** Nancy L. Morse & Michael B. Maxwell. Studies in the Languages of Colombia 5, 1999. 197 pp. \$29. [A reference grammar of a Tucanoan language of the Vaupés area of southeastern Colombia and adjoining parts of Brazil, based on data collected by Morse and other SIL fieldworkers. (A Spanish version of this grammar was noted in *SSILA Newsletter* 19.1, April 2000, p. 16.)]

131. **The Structure of Evidential Categories in Wanka Quechua.** Rick Floyd. 1999. 206 pp. \$29. [An analysis of the Wanka Quechua evidential system, based on Langacker’s model of prototype semantics. F. argues that evidentials are a particular kind of deictic expression, and identifies three prototypical categories in Wanka: direct evidence and commitment; inference and attenuation; and hearsay and revelation. An important contribution to the literature on evidentiality.]

132. **Desano Grammar.** Marion Miller. Studies in the Languages of Colombia 6, 1999. 178 pp. \$25. [A reference grammar of an Eastern Tucanoan language spoken in numerous local dialects in the Vaupés area of southeastern Colombia and adjoining parts of Brazil. The data come from M.’s nearly 40 years of work with the Desanos.]

134. **A Reference Grammar of the Northern Embera Languages.** Charles A. Mortensen. Studies in the Languages of Colombia 7, 1999. 194 pp. \$29. [A contrastive study of two languages (Embera-Katío and Northern Embera) of the Embera branch of the Chocó language family, spoken in northwestern Colombia and parts of Darién province in Panama. An introductory section on phonology and typology is followed by chapters on Word Classes, Derivational Morphology, Noun Phrase, Case, Verb, Clause, Sentence, Subordinate Clause, and Discourse and Pragmatic Considerations. Texts in both languages are in appendices.]

135. **A Grammar of Sochiapan Chinantec.** David Paul Foris. Studies in Chinantec Languages 6, 2000. 407 pp. \$29. [A “model-neutral” reference grammar of a Chinantec language that is spoken in the extreme western part of the Chinantla area of northeastern Oaxaca. Following a short introduction the chapters include: Phonology, Lexical Formation Strategies, The Verb, The Verb Phrase, The Noun Phrase, The Prepositional Phrase, The Clause, Complex and Compound Sentences, Interrogative Constructions, Illocutionary Adverbs and Particles, and Topic-Comment and Focus. There is a detailed index.]

—Order from: International Academic Bookstore, 7500 W. Camp Wisdom Road, Dallas, TX 75236 (academic\_books@sil.org; www.sil.org).

### New dictionaries from SIL Mexico

The Summer Institute of Linguistics Mexico Branch has announced the publication of four new dictionaries in its *Mariano Silva y Aceves* series:

40. **Diccionario Tzeltal de Bachajón, Chiapas.** Marianna C. Slocum, Florencia L. Gerdel & Manuel Cruz Aguilar. 1999. 338 pp. \$20. [A revised and expanded version of Slocum’s 1965 *Tzeltal Vocabulary*. This edition has over 4000 entries and a 30-page grammatical sketch. Several appendices highlight unique areas of the lexicon.]

41. **Diccionario Popoluca de la sierra, Veracruz.** Benjamin F. Elson & Donaciano Gutiérrez G. 1999. 192 pp. \$15. [Sierra Popoluca is a Mixe-Zoque language of southern Veracruz, more closely resembling the Zoque languages of Chiapas than the Mixe languages of Oaxaca. The dictionary contains approximately 3500 entries and a brief grammatical sketch (Elson’s *Gramática Popoluca de la Sierra* is also available from SIL Mexico).]

42. **Diccionario Náhuatl del norte del estado de Puebla.** Earl Brockway, Trudy Hershey Brockway & Leodegario Santos Valdés. 2000. 406 pp. \$30. [The Aztec spoken in Tlaxpanaloya, in the north of Puebla, is very close to classical Aztec, although there are some unique features and interesting lexical shifts. The dictionary contains approximately 4500 entries, with a 46-page grammar sketch. Appendices for numerals and body parts are included.]

43. **Diccionario Chinanteco de San Felipe Usila, Oaxaca.** Leonard E. Skinner & Marlene B. Skinner. 2000. 604 pp. \$33. [Usila Chinantec is spoken in the district of Tuxtepec, Oaxaca, in the northwestern part of the Chinantla. Tone has a high functional load, and is meticulously marked throughout; there are five phonemic levels, although the ballistic and controlled syllable types found in the other Chinantec languages are lacking. Approximately 5000 entries, are included with illustrative sentences for all senses of the entry word. Appendices give kinship terms and placenames. A detailed 100-page grammar is a highlight of the work.]

SIL Mexico has also announced the first in a new series of “self-published” dictionaries and grammars, intended primarily for use in the Indian communities:

**Diccionario Náhuatl de los municipios de Mecayapan y Tatahuicapan de Juárez, Veracruz.** Carl and Marilyn Wolgemuth, Plácido Hernández P., Esteban Pérez R. & Christopher Hurst. 2000. 286 pp. \$14. [Dictionary of a dialect of Isthmus Aztec, which differs in many ways from Classical Aztec and shares many features with Pipil. Approximately 2500 entries, with illustrative sentences. Grammatical notes are minimal, and users are referred to Carl Wolgemuth’s *Gramática náhuatl* (1981).]

—Order from: SIL, P.O. Box 8987, Catalina, Arizona 85738 (520/825-6133; lingpub.mexico@sil.org; www.sil.org/mexico/).

## Recent Publications from Leiden

Two recent numbers in the publication series of the Research School of Asian, African and Amerindian Studies (CNWS) of the University of Leiden, The Netherlands, are concerned with Amerindian Indian languages:

*Gramática del Chocho de Santa Catarina Ocotlán, Oaxaca.* Annette Veerman-Leichsenring. CNWS Publications 86, 2000. 140 pp. Hfl. 40 (\$20 US). [El pueblo de Ocotlán se halla en la Mixteca Alta del Estado de Oaxaca en una región montañosa, geográficamente aislada y poco transitable. Santa Catarina Ocotlán es uno de los pocos pueblos donde gran parte de su población habla todavía el chocho, que junto con el popoloca, el ixcatéco y el mazateco forma la familia de las lenguas popolocanas. Los datos que fundamentan este trabajo fueron reunidos con la ayuda de informantes del pueblo de Ocatlán mismo durante el periodo de octubre de 1996 hasta enero de 1997. La gramática consta de cinco partes y dos apéndices. La primera parte trata de la fonología, la segunda parte describe la morfología. La sintaxis se tratará en la tercera parte. La Parte IV incluye tres textos, y la Parte V contiene el vocabulario chocho-español y su inversión del español-chocho. El Apéndice A incluye una lista de nombres geográficos, y el Apéndice B es una propuesta para la ortografía del chocho.]

*Ensaio sobre linguas indígenas de las tierras bajas de Sudamérica: Contribuciones al 49º Congreso Internacional de Americanistas en Quito 1997/Essays on Indigenous Languages of Lowland South America: Contributions to the 49th International Congress of Americanists in Quito 1997.* Edited by Hein van der Voort and Simon van de Kerke. CNWS Publications 90 (Indigenous Languages of Latin America, volume 1), 2000. 330 pp. Hfl. 60 (\$30 US). [Papers on indigenous languages of Amazonia and the Gran Chaco. 17 linguistic families are represented (Araucanian, Arawa, Carib, Chapakura, Guaykuru, Jivaro, Macro-Jê, Maipure, Makú, Mataguaya, Pano, Piaroa-Saliba, Tacana, Tukano, Tupi, Uru-Chipaya, and Yanomami) as well as a number of isolates and unclassified languages. Contents include:

Gale Goodwin-Gómez, "Noun classifiers in ethnobotanical terminology of a Yanomami language of Brazil"; Simon van de Kerke, "Case marking in the Leko language"; Hein van der Voort, "Kwaza or Koaia, an unclassified language of Rondônia, Brazil"; Jean-Pierre Angenot & Geralda Angenot-de Lima, "Sobre a reconstrução do Protochapakura"; Nilson Gabas, Jr., "Genetic relationship among the Ramarama family of the Tupi stock (Brazil)"; Harriet E. Manelis Klein, "Meronymy or part-whole relations in indigenous languages of lowland South America"; Pieter Muysken, "Drawn into the Aymara mold? Notes on Uru grammar"; Pilar Valenzuela, "Ergatividad escindida en Wariapano, Yaminawa y Shipibo-Konibo"; Elsa Gomez-Imbert, "Como si tú y el agua fuesen una misma persona gramatical"; Geralda Angenot-de Lima & Jean-Pierre Angenot, "O sistema prosódico Panchapakura de demarcação lexical (com uma bibliografia das línguas Chapakura)"; Marília Facó Soares, "On the relation between syntax and phonology in Tikuna (isolated), Marubo and Matses (Panoan family)"; Marcia Suzuki, "Suruwaha: OCP e a aquisição na definição do status fonêmico das sibilantes"; María Eugenia Villalón & Tania Granadillo, "Los Marcadores de Persona de la Lengua Mapoyo"; Angel Corbera Mori, "Aspectos de la morfología nominal Aguaruna (Jíbaro)"; Maria Amélia Reis Silva & Andrés Pablo Salanova, "Verbo y ergatividad escindida en Mbêngtkre"; Andrés Romero-Figueroa, "Participant coding in Karfña discourse"; Wolf Dietrich, "El problema de la categoría del adjetivo en las lenguas tupí-guaraníes"; Sidney da Silva Facundes, "On argument expression in Apurinã (Maipure)"; Marcus Maia, "Andrés Pablo Salanova & Elder José Lanes, "La sintaxis de las interrogativas en Karaja, Kayapó y Manxineri"; Lucy Seki, "Estratigias de relativização em Kamairua"; Andrés Romero-Figueroa, "Legendary periphrastic time adverbs in Warao."]

— Order from: Research School CNWS, Universiteit Leiden, Nonnensteeg 1-3, PO Box 9515, 2300 RA, Leiden, Netherlands (cnws@rullet.leidenuniv.nl; www.leidenuniv.nl/interfac/cnws/pub). Identify the books as "VEERMAN" and "ILLA 1".

**Assessing Ethnolinguistic Vitality: Theory and Practice.** Edited by Gloria E. Kindell and M. Paul Lewis. SIL Publications in Sociolinguistics 3, 2000. 205 pp. \$25. [Papers presented at SIL's Third International Language Assessment Conference, 1997. They represent a variety of interdisciplinary approaches (the sociology of language, the anthropological grid/group model, social network theory, motivations for ethnolinguistic vitality maintenance, power and solidarity orientations, language ecology, social mobilization, and the role of beliefs about language). Included are:

Joshua A. Fishman, "Reversing Language Shift: RLS Theory and Practice Revisited"; Christina Bratt Paulston, "Ethnicity, Ethnic Movements, and Language Maintenance"; Salikoko S. Mufwene, "Language Contact, Evolution, and Death: How Ecology Rolls the Dice"; Mark E. Karan, "Motivations: Language Vitality Assessments Using the Perceived Benefit Model of Language Shift"; M. Paul Lewis, "Power and Solidarity as Metrics in Language Survey Data Analysis"; Sue Harris Russell, "Towards Predicting and Planning for Ethnolinguistic Vitality: An Application for the Grid/Group Analysis"; Steve Graham, "Social Network Analysis: More Toward an Application to Sociolinguistic Research and Language Development Assessment"; Carolyn P. Miller, "Modifying Language Beliefs: A Role for Mother-Tongue Advocates?"; and Mark E. Karan and Juerg Stalder, "Assessing Motivations: Techniques for Researching the Motivations behind Language Choice."

— Order from: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Road, Dallas, TX 75236-5699 (academic\_books@sil.org.)

**Learn in Beauty: Indigenous Education for a New Century.** Edited by Jon Reyhner, Joseph Martin, Louise Lockard & W. Sakiestewa Gilbert. Center for Excellence in Education, Northern Arizona University, 2000. 152 pp. \$10. [Dedicated to Gina Cantoni on her retirement from Northern Arizona University. The 11 papers in the volume point to new directions that indigenous education is taking at the beginning of the 21st century.

Included are: I. *Language, Culture, and Teaching*: Ann Batchelder, "Teaching Diné Language and Culture in Navajo Schools"; Mary Ann Goodluck, Louise Lockard & Darlene Yazzie, "Language Revitalization in Navajo/English Dual Language Classrooms"; Michael Fillerup, "A Report on the Leupp Navajo Immersion Project"; Connie Heimbecker, Sam Minner & Greg Prater, "Community-based Native Teacher Education Programs"; and Carla Paciotta, "Measuring Bilingual Proficiency of Tarahumara Children." II. *Indigenous Perspectives*: Angelina Weenie, "Post-colonial Recovering and Healing"; Stephen Greymorning, "Response to Indigenous Cultural Perspectives in the Classroom"; and Robert N. St. Clair, "Visual Metaphor, Cultural Knowledge, and the New Rhetoric." III. *Issues Surrounding Indigenous Pedagogy*: J. Dean Mellow, "An Examination of Western Influences on Indigenous Language Teaching"; Jon Reyhner, "Teaching English to American Indians"; and Brian Bielenberg, "Charter Schools for American Indians."

— The entire text is available on the web at: <<http://jan.ucc.nau.edu/~jar/LIB/LIBconts.html>>. A paper edition can be ordered from: Center for Excellence in Education, Northern Arizona University, Box 5774, Flagstaff, AZ 86011-5774 (Jon.Reyhner@nau.edu).

**Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs.** Darrell R. Kipp. Piegan Institute, 2000. 43 pp. \$10. [K. grew up on the Blackfeet reservation, but went off to college, got drafted into the Army, and ended up getting an M.A. from Harvard. He was drawn back home in the mid-80s, and since then has been deeply involved in efforts to preserve his community's language. In this short, personal book, which grew out of a day-long meeting with 12 other Native American language activists last March, K. shares his philosophy and experience. There are, he says, four cardinal rules: Never ask permission, or beg to save the language. Never debate the issues. Be very action oriented. And show, don't tell. K. also talks about the nuts and bolts of immersion schooling and urges teachers to "use your language as your curriculum." — Order from: Piegan Institute, P.O. Box 909, Browning, MT 59417 (piegan@3rivers.net).]

#### BRIEFER MENTION

**Wayta' Yawa' — Always Believe.** Dorothy Ramon & Eric Elliott. Malki Museum Press, 2000. ca. 900 pp. \$25. [Narrative texts in Serrano (Southern California) by R. with translations by E. An introduction contains information on Serrano phonetics and grammar. — Order from Malki Museum, Box 589, Banning, CA (www.the-pass.com/Malki/mpress.html).]

**Araráhih-Ikxáree: Indian Language News.** Edited by Julian Lang. Institute of Native Knowledge, Eureka, California. [A bilingual newsletter, promoting knowledge and use of the Karuk language of northern California through news of cultural and social events in the Karuk community. The current issue (Pimnanih/Summer 2000) carries stories on the revival of the Girls' Puberty Dance and on the torching of a local artist's house, and prints several original poems translated into Karuk by the editor. Audio tapes of the contents are available. — For further information contact Julian Lang (707/442-8413, irahiv@hotmail.com) or visit the INK website (www.inkpeople.org/institutenk.html).]

**Gawohisdi-Adalowaquasdi./Cherokee Outline Grammar.** Charles Van Tuyl, Eli Nofire & Howard Meredith. Cherokee National Historical Society, 2000. 61 pp. No price indicated. [A special limited teaching edition, produced in cooperation with the Cherokee Nation and the University of Science & Arts of Oklahoma. The commentary of Cherokee students and native speakers who are participating in an ongoing course will provide input for revisions. — For availability, contact: Howard Meredith, American Indian Studies, Univ. of Science & Arts of Oklahoma, P. O. Box 82345, Chickasa, OK 73018.]

**Natives and Newcomers: The Cultural Origins of North America.** James Axtell. Oxford University Press, 2001. 418 pp. \$24.95 (paper). [A collection of A.'s articles on Eastern North American ethnohistory, arranged in five chronological sections with short introductory essays. Included is "Babel of Tongues: Communicating with the Indians", A's very useful essay on contact languages and interpreters that was originally published in Gray & Fiering's *The Language Encounter in the Americas, 1492-1800*, noted in the July issue of the *SSILA Newsletter*. — Order from Oxford Univ. Press (www.oup-usa.org).]

**Ethnographic Eyes.** Edited by Wendy Wickwire. Special issue of *BC Studies: The British Columbia Quarterly* (no. 125/126, Spring/Summer 2000). \$20 (Canadian). [Dedicated to the memory of Douglas Cole, a cultural historian whose work focused on 19th and early 20th century ethnographic collecting in British Columbia. Contains: Wendy Wickwire,

"The Quite Impossible Task: Douglas Cole and the Ecumenical Challenge of British Columbia's Cultural History"; Regna Darnell, "The Pivotal Role of the Northwest Coast in the History of Americanist Anthropology"; Ira Jacknis, "Visualizing Kwakwaka'wakw Tradition: The Films of William Heick, 1951-1963"; Judith Berman, "Red Salmon and Red Cedar-Bark: Another Look at the 19th Century Kwakwaka'wakw Winter Ceremony"; Gloria Frank, "That's My Dinner on Display: A First Nations Reflection on Museum Culture"; and Nusqimata/Jacinda Mack, "Requiem." The issue also includes a complete bibliography of Cole's publications, a "Digital Domain" of related websites, and an essay on Canadian artist Emily Carr ("The 'Invented Indian'/The 'Imagined Emily'") that Cole left unfinished at the time of his death. — Order from: BC Studies, Univ. of British Columbia, 161-1855 West Mall, Vancouver, BC V7T 1Z2, Canada (orders@bcstudies.com; www.bcstudies.com).]

**Franz Boas: The Early Years, 1858-1906.** Douglas Cole. Douglas & McIntyre and University of Washington Press, 1999. 484 pp. \$50. [Originally intended by C. (who died in 1997) to be the first half of a comprehensive personal study of Boas's life and career, this volume covers the period from his childhood in Germany to his resignation from the American Museum of Natural History in New York. The Boas family's lifelong habit of writing frequent, frank, and informative letters allowed C. to construct an intimate portrait of Boas's childhood, family, schooling, and marriage, as well as his early expeditions among the Central Eskimo and Northwest Coast Indians and his struggle to establish a position for himself in American anthropology. — Order from: U of Washington Press, P.O. Box 50096, Seattle, WA 98145-5096 (www.washington.edu/uwpress).]

**And Along Came Boas: Continuity and Revolution in Americanist Anthropology.** Amsterdam Studies in the Theory and History of Linguistic Science, John Benjamins Publishing, 2000. Regna Darnell. 331 pp. \$29.95. [A paperback edition of the study originally published in cloth in 1998 (see *SSILA Newsletter*, April 1999). D.'s thesis is that, during the crucial transitional period in the last decades of the 19th century, there were as many continuities as discontinuities between the work of Boas and that of John Wesley Powell and his Bureau. — Order from: John Benjamins, Box 27519, Philadelphia PA 19118 (www.benjamins.com).]

#### IN CURRENT PERIODICALS

**Algonquian & Iroquoian Linguistics** [D of Linguistics, 546 Fletcher Argue Bldg, U of Manitoba, Winnipeg, Manitoba R3T 2N2, Canada]

24.4 (1999):

Zdenek Salzmann, "Arapaho Bibliographic Addenda II" (40-43) [53 new entries to be added to S.'s *The Arapaho Indians: A Research Guide and Bibliography* (1988).]

William Pulte, "The Last Speaker of Wyandot" (43-44) [Attempting to find a speaker of Huron-Wyandot in Oklahoma in 1972, P. visited an old, infirm man who had not spoken Wyandot since the age of seven. P. did not try to interview him, but now believes he should have.]

25.1 (2000):

Gunther Michelson, "A Note on *Ehonkeronon*" (6) [The Hurons called a neighboring Algonquian tribe on the Ottawa River by a name that Lagarde has translated "wild goose people." M. thinks a more likely translation is "people of the red paint root."]

25.2 (2000):

Ives Goddard, "Shawnee Sun" (14) [The two surviving copies of *Siwino* *Kesibwi* ("Shawnee sun"), the first newspaper published entirely in a Native American language, are of the same issue (November 1841), although from different print runs that were set in different type. This important historical artifact has much to interest Algonquianists.]

**Anthropological Linguistics** [Student Bldg 130, Indiana U, 701 East Kirkwood Ave, Bloomington, IN 47405-7100]

42.1 (Spring 2000):

Pilar Valenzuela, "Major Categories in Shipibo Ethnobiological Taxonomy" (1-36) [Although generally in accord with cross-cultural generalizations about the organization of major categories, Shipibo ethnobiological taxonomies display some unexpected intermediate zoological ranks. V. also considers the role of culturally motivated "human intervention" in organizing "natural" discontinuities.]

Jason Baird Jackson & Mary S. Linn, "Calling in the Members: Linguistic Form and Cultural Context in a Yuchi Ritual Speech Genre" (61-80) [Language shift from Yuchi to English has prompted a variety of changes in the form and function of several ritual speech genres. J. & L. here focus on the genre of "dance calls."]

**International Journal of American Linguistics** [U of Chicago Press, P O Box 37005, Chicago, IL 60637].

66.1 (January 2000):

Sharon Hargus, "The Qualifier Prefixes in Yukon Deg Xinag (Ingalik)" (1-21) [The prefixes that occur in the "qualifier zone" to the left of the conjugation/mode ("tense") markers in Deg Xinag participate in C/V-sensitive allomorphy sets "the variety and form of which are unusual even for an Athapaskan language."]

R. M. W. Dixon, "A-Constructions and O-Constructions in Jarawara" (22-56) [In Jarawara (Arawá family, Amazonia) there are two transitive construction types: "A" (where a subject is the "pivot," or grammaticalized topic for the stretch of discourse in which it appears) and "O" (where an object is the pivot). A clause can only be understood (and parsed) if its discourse context is known.]

Megan J. Crowhurst, "A Flip-Flop in Sirionó (Tupian): The Mutual Exchange of /i i/" (57-75) [Proto-Tupi-Guarani \*i and \*i (and their nasal counterparts) have merged in Bia-Yë as /i/, but in Sirionó the fronting of \*i has triggered the retraction of \*i, so that the vowels have virtually exchanged positions. The different responses of the two languages to the shift of PTG \*i have implications for the model of sound change advanced by Labov.]

Long Peng, "Nasal Harmony in Three South American Languages" (76-97) [The patterns of nasal harmony attested in Warao (Venezuela) and in Southern Barasano and Tucano (Tucanoan of Colombia) both partition morphemes into oral and nasal types, and act as a synchronic process producing oral and nasal variants of suffixes. Understanding the behavior of voiceless segments is crucial to a unified analysis of these patterns.]

J. Diego Quesada, "Word Order, Participant Encoding, and the Alleged Ergativity in Teribe" (98-124) [The recent claim made by Constenla that Teribe (Chibchan of Costa Rica and Panama) exhibits an ergative-absolutive case system is based on an inaccurate analysis of the data.]

Brian D. Stubbs, "More Palatable Reconstructions for Uto-Aztecan Palatals" (125-137) [Manaster-Ramer's proposal that Proto-UA medial \*-c- > -y- in Northern UA entails assuming that medial -c- in modern Northern UA languages has other sources. S. suggests some possible etymologies for such forms that involve palatalization of -t-.]

Hank Nater, "On the Origin of Bella Coola /-uks/" (137-139) [A Bella Coola pluralizing suffix with no known Salishan cognates may have its

origin in very similar suffix in Wishram (Upper Chinook). If so, it is an open question whether the borrowing was by way of Chinook Jargon or the result of direct contact. Another possibility is that both Bella Coola and Upper Chinook borrowed the suffix from an unknown source.]

**Language Problems & Language Planning** [John Benjamins, PO Box 75577, 1070 AN Amsterdam, The Netherlands]

23.2 (Summer 1999):

Kendall A. King, "Inspecting the Unexpected: Language Status and Corpus Shifts as Aspects of Quichua Language Revitalization" (109-132) [Unexpected corpus and status changes have accompanied Quichua revitalization initiatives. K. compares these changes to similar phenomena that mark language death and sees implications for language planners and revitalization advocates.]

**Opción** [Facultad Experimental de Ciencias, U del Zulia, AP 15197, Las Delicias, Maracaibo 4005-A, Venezuela]

32 (Agosto 2000):

José Álvarez, "Construcciones progresivas en pemón y otras lenguas caribes" (96-130) [A description of the progressive construction in Pemón, a Cariban language of Venezuela. A. analyzes it as a copulative clause with a postpositional phrase as a complement and compares it to similar constructions in Pemón and other Cariban languages.]

**Studies in Language** [John Benjamins, PO Box 75577, 1070 AN Amsterdam, The Netherlands].

23.3 (1999):

Marianne Mithun & Wallace Chafe, "What are S, A, and O?" (569-96) [The schema "S, A, O" that has been used to distinguish ergative-absolutive from nominative-accusative languages obscures the incommensurable ways in which participants may be related to events or states in individual grammars. Now that more is known about ways in which languages vary, it is time to sharpen our tools.]

## RECENT DISSERTATIONS AND THESES

From *Dissertation Abstracts International* (DAI), volume 60 (9-10), March-April 2000, and *Masters Abstracts International* (MAI), volume 38 (2), March 2000.

[**Note to our readers:** For the second quarter running, we must apologize for a delay in reporting the filing of dissertations and theses. The *Newsletter* keeps track of current dissertations through the electronic database maintained by UMI/Bell & Howell ("Digital Dissertations"). Due to a change in UMI's "production routines" the updating of this database has slowed considerably in recent months, and as of October 1 the most recent abstracts available online were those from the April 2000 number of *DAI* (volume 60, number 10). We do not know if the paper version of *DAI* is being kept current (the library at our home institution no longer subscribes), but if it is we will use it in compiling this section of January's issue of the *Newsletter*. In the meantime, anyone who has filed a dissertation or thesis during the last 12 months and has not yet seen it reported here might send us a copy of the abstract.]

**Barrett, Edward R.** Ph.D., Univ. of Texas at Austin, 1999. *A Grammar of Sipakapense Maya*. 227 pp. [Sipakapense is a K'ichean Mayan language spoken in and around the municipio of Sipacapa in the San Marcos Department of western Guatemala. Unlike other K'ichean languages, Sipakapense allows for sequences of up to six word-initial consonants. Sipakapense is an ergative language with primarily VSO word order and several voices, including two distinct passives and two distinct antipassives. This grammar describes the primary features of Sipakapense phonology, morphology, and syntax. DAI 60(9):3339-A.] [# AAI 9947168]

**Matsuno, Keiko.** M.A., Michigan State Univ., 1999. *The English Vowel System of the Ojibwe First Nation Community in Garden River (Ontario)*. 128 pp. [Labov identifies three major dialects of modern spoken English in North America: the Northern Cities Vowel Shift, the Southern Vowel Shift, and the Canadian Shift. M. examines the English vowel system of an Ojibwe family from a community near Sault Ste. Marie. The results reveal that the urban younger generation Ojibwe possess an English vowel system most closely resembling the Northern Cities Vowel Shift while that of the older generation Ojibwe resembles the Canadian Shift. MAI 38(2):330.] [# AAI 1396642]

**Storto, Luciana R.** Ph.D., MIT, 1999. *Aspects of a Karitiãna Grammar*. 753 pp. [A description of some theoretically interesting aspects of the phonology and syntax of Karitiãna, the sole surviving language of the Arikim family (Tupi Stock), spoken by approximately 200 people south of Porto Velho, Rondônia, Brazil. S. describes and analyzes the segmental phonology of the language, with special attention to the consonants of the nasal series, which undergo partial oralization in environments contiguous to oral vowels. She also describes the pitch accent system of the language. In the chapters on syntax, S. shows that the language is verb-final and that the verb obligatorily raises to the complementizer position (C) in matrix clauses to check tense and agreement features. In dependent clauses, the verb is final, and no agreement or tense is present. DAI 60(10):3647-A.] (Copies available exclusively from MIT Libraries, Rm. 14-0551, Cambridge, MA 02139-4307.)

**Vrzic, Zvezdana.** Ph.D., New York Univ., 1999. *Modeling Pidgin/Creole Genesis: Universals and Contact Influence in Chinook Jargon Syntax*. 146 pp. [V's purpose is to show that the morpho-syntactic reduction of the languages in contact in pidgin/creole genesis has a crucial role in the development of their syntax. V. concentrates on Chinook Jargon, using a corpus of texts published in Kamloops, BC that she has transcribed from Duployan shorthand and translated. A sample of the texts used for analysis is in the appendix. The complete lack of inflectional morphology in CJ stands in stark contrast to the source languages (e.g., Chinook and Chehalis). In addition, CJ is SVO in contrast to the dominant VSO of the source languages. On the other hand, the negative construction in CJ has several properties in common with the source languages. Contact influence in this area of CJ syntax was possible because the strength of functional features here is not dependent on the existence of inflectional morphology. DAI 60(9):3346-A.] [# AAI 9945361]

[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 the number 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 on-line at: <www.umi.com/hp/Support/DServices/>.]

## NEW MEMBERS/NEW ADDRESSES

[Although the Society's hardcopy *Membership Directory* is printed only once a year, at the beginning of February, 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 more current.]

### New Members (July 1 to September 30, 2000)

- Michelet, Stephanie** — 939 W. East Ave. #4, Chico, CA 95926 (michelet@mail.csuchico.edu)  
**O'Donnell, Meghan** — 3553 E. 4th St., Tucson, AZ 85716 (meghano@u.arizona.edu)  
**Ruggieri, Tony** — 315 W. Los Olivos St., Unit 9, Santa Barbara, CA 93105 (tonyr55@home.com)  
**Toukchiray, Wes** — 88 Revels Road, Maxton, NC 28364  
**Vaubel, Charles L.** — 2902A Arbor Drive, Madison, WI 53711-1827 (klri-chaz@msn.com; clvaubel@students.wisc.edu)

### Changes of Address (after July 1, 2000)

- Arnold, Jennifer** — University of Rochester, Dept. of Brain & Cognitive Sciences, Meliora Hall 495, RC Box 270268, Rochester, NY 14627-0268 (jarnold@bcs.rochester.edu)  
**Burnaby, Barbara** — Dean, Faculty of Education, Memorial Univ., St. John's, Newfoundland A1B 3X8, CANADA (bburnaby@mun.ca)  
**Burt, Brian** — 358 S. Negley Ave. #2, Pittsburgh, PA 15232-1114 (burtb+@pitt.edu)  
**Carlson, Barry F.** — 311 Stevens Rd., Victoria, BC V9E 2J1, CANADA (FLim30@aol.com)  
**Facundes, Sidney da Silva** — Rod. Augusto Montenegro, Conj. Augusto Montenegro 3, Bl. F, Apto. 302, Nova Marambaia, Belém, Pará, BRAZIL (sidi@ufpa.br; sfacundes@ig.com.br)  
**Finlayson, Susan W.** — 430 East Pike, Indiana, PA 15701 (itsmeswf@gateway.net)  
**Fought, John G.** — 604 Looking Glass Dr., Diamond Bar, CA 91765-1472 (jgfought@earthlink.net)  
**Guillaume, Antoine** — Research Centre for Linguistic Typology, Institute for Advanced Study, La Trobe University, Bundoora, VIC 3083 AUSTRALIA (a.guillaume@latrobe.edu.au)  
**Jackson, Jason Baird** — Sam Noble Oklahoma Museum of Natural History, Univ. of Oklahoma, 2401 Chautauqua, Norman, OK 73072-7029 (jjackson@ou.edu)  
**Johnson, Heidi** — Dept. of English, Ball State University, Muncie, IN 47306 (hjohnson@gw.bsue.edu)



- Kaschube**, Dorothea V. — 13850 East Marina Dr. #409, Aurora, CO 80015-5521 (dkaschube@aol.com)
- Lehmann**, Christian — Rudolfstr. 4, D-99092 Erfurt, GERMANY (christian.lehmann@uni-erfurt.de)
- Lorenzino**, Gerardo Augusto — Dept. of Spanish & Portuguese, Temple Univ., Philadelphia, PA 19122 (gerardo.lorenzino@yale.edu)
- McHenry**, Tracey — English Dept., Eastern Washington Univ., 250 Patterson Hall, Cheney, WA 99004-2430 (tmchenry@mail.ewu.edu)
- Melnar**, Lynette — 1503 Nickerson St., Austin, TX 78704 (lynette.melnar@motorola.com)
- Milligan**, Marianne — 1615 Elderwood Cir., Middleton, WI 53562 (mimillig@facstaff.wisc.edu)
- Minkoff**, Seth A. — Dept. of Hispanic Studies, Univ. of Massachusetts/Boston, Boston, MA 02125 (minkoff@umb.edu)
- Minoura**, Nobukatsu — Institute of German Sign Language, University of Hamburg, Binderstrasse 34, D-20146 Hamburg, GERMANY (nobum@gol.com) (to August 2001).
- Mitten**, Lisa — 32 Stewart St., New Britain, CT 06053 (lamitten@yahoo.com)
- Neuman**, Scott — 783 NW Naito Pkwy. #206, Portland, OR 97209
- Nowak**, Elke — Pistorisstr. 51, D-04229 Leipzig, GERMANY (nowak@rz.uni-leipzig.de; elke.n@t-online.de)
- Schmidt**, David — 3056 6th Ave., Sacramento, CA 95817-3202 (accountable@compuserve.com)
- Tappan**, David S. — 1662 N. El Molino Ave., Pasadena, CA 91104 (dstiv@earthlink.net)
- Van der Voort**, Hein — Vergelijkende Taalwetenschappen, Universiteit Leiden, PO Box 9515, 2300-RA Leiden, THE NETHERLANDS (voorth@hum.uva.nl)
- Veerman-Leichsenring**, Annette — Clemenshof 45, 2211 PZ Noordwijkerhout, THE NETHERLANDS (veerman.al@wolmail.nl)
- Venditti**, Jennifer J. — P. O. Box 452, New Providence, NJ 07974 (venditti@bestweb.net)
- Wichmann**, Søren — Danish Institute for Advanced Studies in the Humanities, Vimmelskaftet 41A, 2, DK-1161 København K, DENMARK (Soren.Wichmann@humanities.ku.dk)

## REGIONAL NETWORKS

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

### GENERAL NORTH AMERICA

**Studies in American Indian Literatures (SAIL).** Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rmelson@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 8th meeting will take place at N Arizona U, Flagstaff, June 14-16, 2001. Contact: Jon Reyhner, Center for Excellence in Education, P.O. Box 5774, NAU, Flagstaff, AZ 86011-5774 (jon.reyhner@nau.edu), or visit the Teaching Indigenous Languages website (<http://jan.ucc.nau.edu/~jar/TIL.html>).

### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference.** Meets annually at various locations. Most recent meeting: June 2000, in Smithers and Moricetown, BC, Canada, preceded by a workshop on Athabaskan prosody.

**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 (<http://www.uaf.edu/anlc/>).

**Inuit Studies Conference.** The most recent conference (the 12th) was held at the U of Aberdeen, Scotland, in August 2000. Contact: Dr. Mark Nuttall, Dept of Sociology, U of Aberdeen, Aberdeen AB9 2TY, Scotland (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: ULaval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K 7P4, Canada (tel: 418/656-2353; fax: 418/656-3023; e-mail: [etudes.inuit.studies@fss.ulaval.ca](mailto:etudes.inuit.studies@fss.ulaval.ca)).

### ALGONQUIAN/IROQUOIAN

**Algonquian Conference.** Interdisciplinary. Meets annually during the last weekend in October. The 2000 conference will be held at the McCord Museum, Montreal, Oct. 27-29, organized by Toby Morantz, D of Anthropology, McGill U. For details visit the conference website (<http://www.umanitoba.ca/algonquian>).

**Papers of the Algonquian Conference.** Current issue: vol. 31 (Prophetstown, 1999), \$44 (see "Recent Publications"). Some back issues are also available (vol. 8, 21-23, 25-29); vol. 30 (Boston, 1998) has not yet appeared. Write for pricing to Arden Ogg, c/o Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.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 next meeting will be held Nov. 3-4, 2000 at the U of Moncton in Moncton, New Brunswick, Canada. Contact Louise Beaulieu (louise@admin.cus.ca).

## NORTHWEST

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 2000 meeting was held at Mount Currie, BC (see "News from Regional Groups"). The 2001 meeting (the 36th) will be held August 8-10 in Chilliwack, BC, hosted by the Stolo: Nation. Contact Ethel Gardner (Ethel.Gardner@stolonation.bc.ca). Preprints of papers will be issued as a volume of the UBC Working Papers in Linguistics.

## CALIFORNIA/OREGON

**California Indian Conference.** Interdisciplinary. 2000 meeting: Rancho Cucamonga, CA, Oct. 14-15. Contact: Prof LaMay, English D, Chaffey College, 5885 Haven Ave, Rancho Cucamonga, CA 91737-3002 (jlamay@chaffey.cc.ca.us).

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on pre-history and ethnography. The 2000 meeting was held June 17-18 at UC Berkeley. Next meeting: June 2002, at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, UC Berkeley (hinton@socrates.berkeley.edu).

**Proceedings of the Hokan-Penutian Workshop.** Five volumes in print: 1988 (\$8), 1989 (\$6.50), 1993 (\$16), 1994-95 (\$14), and 1996 (\$15). Order 1988 and 1989 volumes from: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order other volumes from: 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.

## PLAINS/SOUTHEAST

**Conference on Siouan and Caddoan Languages.** The 2000 Conference (the 20th) was held on June 2-3, in Anadarko, Oklahoma, hosted by the Wichita and Affiliated Tribes. Contact: David Rood, D of Linguistics, U of Colorado, Campus Box 295, Boulder, CO 80309-0295 (rood@colorado.edu)

## 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. Next meeting: Nov. 29-30 & Dec 1, 2000. Contact: Zarina Estrada, Salvaticerra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

**Friends of Uto-Aztecan.** Linguistics. Usually meets annually in the summer. The 2000 meeting was held on July 28-29 in Chapala, Jalisco, México (see "News from Regional Groups"). The next meeting is being planned for UC Santa Barbara during the 2001 Linguistic Institute.

**Estudios de Cultura Náhuatl.** Journal. Nahuatl archaeology, anthropology, literature, history, and poems and essays in Nahuatl by contemporary writers. Editor: Miguel León-Portilla. Contact: Inst. de Investigaciones Históricas, Cuidad de la Investigación en Humanidades, Cuidad Universitaria, 04510 México, DF, MEXICO.

**Kiowa-Tanoan and Keresan Conference.** Linguistics. 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.dgscsa.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).

## 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 (dqucsada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.ufrj.br), and Lucia Golluscio (lag@filo.uba.ar).

**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 50th ICA was held in Warsaw, Poland, in July, 2000 (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 (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 (/www.sil.org/).

### The Mary R. Haas Award

SSILA annually presents the *Mary R. Haas Award* to the author of an unpublished manuscript that is deemed to make a significant substantive contribution to our knowledge of the indigenous languages of the Western Hemisphere. To be considered for the Haas Award manuscripts should be of monograph length and reflect substantial empirical research, typically descriptive and issue-oriented grammars, topical studies, dictionaries, and text collections. No academic affiliation is required of the author but holders of tenured faculty positions will not normally be eligible. Manuscripts must be in English.

The award does not carry a financial stipend, but manuscripts are eligible for publication in the newly-established University of Nebraska Press series, *Studies in the Native Languages of the Americas*, designed specifically for the Mary R. Haas Award. The series is published in association with the American Indian Studies Research Institute at Indiana University, and edited by Douglas Parks.

#### *Winners of the Mary R. Haas Award* (before 1997 the *SSILA Book Award*)

- 1990: **Willem de Reuse**, *Studies in Siberian Yup'ik Eskimo* (U of Utah Press, 1994)  
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1992: **Carolyn MacKay**, *Grammar of Misanila Totonac* (U of Utah Press, 1999)  
1993: **Spike Gildea**, *Comparative Cariban Morphosyntax: On the Genesis of Ergativity in Independent Clauses*  
1994: **J. Randolph Valentine**, *Ojibwe Dialect Relationships*  
**Hanni Woodbury**, *Concerning the League: The Iroquois League Tradition as Dictated in Onondaga by John Arthur Gibson* (Algonquian and Iroquoian Linguistics, Memoir 9, 1992)  
1995: **David Costa**, *The Miami-Illinois Language*  
**Shanley Allen**, *Acquisition of Some Mechanisms of Transitivity Alternation in Arctic Quebec Inuktitut* (John Benjamins, 1996)  
1996: **Sara Trechter**, *The Pragmatic Functions of Gender Deixis in Lakhota*  
1997: **Ivy Doak**, *Coeur d'Alene Grammatical Relations*  
1998: **Anna M. S. Berge**, *Topic and Discourse Structure in West Greenlandic Agreement Constructions*  
1999: **Lynette Melnar**, *Caddo Verb Morphology*

For information about the 2001 Haas Award competition, contact Prof. Sarah G. Thomason, Program in Linguistics, University of Michigan, Ann Arbor, MI 48109-1285 (thomason@umich.edu).

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