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SSILA BUSINESS

Annual Meeting (San Francisco, Jan. 3-6, 2002)

The 2001-02 annual winter meeting of SSILA will be held in San Francisco, California, January 3-6, 2002, in conjunction with the annual meeting of the Linguistic Society of America.

Proposals for papers are invited from all members of SSILA in good standing (whose dues are paid through 2001). Proposals from non-members or from members in arrears will be reviewed only if accompanied by a membership application and/or 2001 dues (\$13). Submissions must include an abstract of up to 250 words (150 or fewer will often suffice) for publication in the *LSA Meeting Handbook*. Submission by e-mail is encouraged, but if your abstract employs special fonts you should submit a hard copy of your abstract. Most papers will be scheduled for 20-minute time periods (15 minutes for presentation and 5 minutes for discussion).

Detailed instructions for submitting proposals can be found at the end of this *Newsletter*. Proposals should be sent to: 2001 Program Committee, SSILA, P.O. Box 555, Arcata, California 95518, or e-mailed to <ssila@ssila.org>, and must reach SSILA by Friday, September 7, 2001.

Proposals for SSILA papers must not be sent to the LSA. SSILA organizes its sessions separately from LSA sessions, although the two meetings are scheduled together and the SSILA program and abstracts are included in the *LSA Meeting Handbook*.

Participants in the SSILA sessions are required to pay the LSA meeting registration fee, but are not required to be members of the LSA. All registered participants at the joint meeting are welcome to attend the sessions of either group. SSILA participants are eligible for the special hotel rates and transportation discounts that have been negotiated by the LSA. Meeting registration forms and hotel reservation information are enclosed with this issue of the *Newsletter*, and can also be found at the LSA website (www.lsadc.org).

Submissions for the Mary R. Haas Award

SSILA annually presents the *Mary R. Haas Award* to a junior scholar whose unpublished manuscript makes a significant substantive contribution to our knowledge of native American languages. The selection committee is now accepting submissions for the Haas Award for 2001. Submissions should be monographs reflecting substantial empirical research, including descriptive and issue-oriented grammars, topical studies, dictionaries, and text collections. No academic affiliation is required but holders of tenured faculty positions will not normally be eligible. Submissions must be in English.

The award does not carry a financial stipend, but the winning manuscript will be eligible for publication under the Society's auspices in the University of Nebraska Press series *Studies in the Indigenous Languages of the Americas*.

The deadline for receipt of submissions is **August 25, 2001**. Five full copies of the manuscript should be submitted, accompanied by a short letter indicating whether the work is a dissertation or was prepared under other circumstances. These should be sent to the chair of the Committee: Sarah Thomason, Dept. of Linguistics, 1076 Frieze Building, University of Michigan, Ann Arbor, MI 48109-1285. Inquiries should be directed to Prof. Thomason, preferably by e-mail at <thomason@umich.edu>.

The decision of the 2001 selection committee will be announced at the annual meeting of SSILA in San Francisco January, 2002. In addition to Prof. Thomason the members of the selection committee includes Paul Kroeber, Douglas Parks, Karl V. Tectter, and Anthony C. Woodbury.

Mouton Discounts for 2001-02

Mouton de Gruyter will continue to offer generous discounts to SSILA members on a number of its publications, including all available titles in the Mouton Grammar Library. Two new titles have been added to the 2001-02 offer: Amy Miller, *A Grammar of Jamul Tiipay* (Diegueño) (SSILA price \$55), and Irina Nikolaeva & Maria Tolskaya, *A Grammar of Udihe* (SSILA price \$78). An updated order form is being mailed to members of the Society with this issue of the *Newsletter*. Orders requesting the discounted prices must be placed using this form and must be sent to SSILA, not directly to the publisher.

EDITORIAL NOTES

What's in a Plural?

The letter from Dale Kinkade in the April *Newsletter* taking me to task for using the redundantly pluralized “Inuits”, and the letters from two other learned colleagues in my defense printed in the Correspondence section below, view the question as one of lexical naturalization. How long does a borrowed word have to be used in English before we can treat it morphologically as a “native” lexeme? Should I say “indexes” or “indices”? Do we live in “condominiums” or are they “condominia”?

But with certain ethnonyms there is another kind of choice lurking in the background. The truth is, when I wrote “Inuits who do not speak English” in place of “Inuit who do not speak English” in the January *Newsletter* (p. 12), I was neither misconstruing an Inuktitut plural for a singular (as Dale thought) nor opting for a naturalized English *-s* formation in place of an Inuktitut plural (as Ives and Bill suggest), but instead was choosing between what I took to be two thoroughly English alternatives. I wrote “Inuits” for “Inuit” for the same reason that I regularly write “Cherokees” for “Cherokee” and “Yuroks” for “Yurok” in similar constructions. Both formations—the normal *-s* plural and a zero-marked plural that resembles (but is probably not syntactically the same as) the fish-and-game zero plural of words like “deer”, “sheep”, and “trout”—are grammatical, and both are frequent in educated usage. Speakers must make a choice, and I opted for *-s*.

As best I can figure it out, *-s* plural/zero plural pairs are found only with ethnonyms for small, non-literate groups—the classic Others of anthropological discourse. We can say, for example, either “the Cherokee have an interesting language” or “the Cherokees have an interesting language”, and can make the same discrimination for all of the indigenous ethnic groups of the hemisphere (*Yurok, Yuroks; Hopi, Hopis; Aymara, Aymaras*). The same choice is available for non-state African groups (*Tuareg, Tuaregs; Zulu, Zulus*) and tribal groups in Asia (*Toda, Todas; Ainu, Ainus; Chukchi, Chukchis*).

The choice, I think, is correlated with a subtle but revealing difference of meaning, which Bill Cowan mentions, but does not fully come to grips with, in his letter below. We seem to use the unmarked version when we’re referring to the group collectively or from a social distance, typically in ethnographic contexts (“the Yurok are part of the northwest California culture area” or “many Yurok used to live in that village”), while the marked plural is more frequent when individual members of the group are in focus, particularly, as Bill notes, if they are quantified (“the Yuroks entered the danceground in ceremonial regalia” or “I invited two Yuroks to dinner”). The semi-hidden semantic contrast available to us in this morphological choice is a classic example of what Whorf used to call a cryptotype (cf. *Language, Thought, and Reality*, p. 92). It is there to guide our thinking, but subtly and unconsciously. With this class of ethnonyms the variable plural formation gives us a choice of social distance, of how Otherish a stance we want to take toward the group.

It is instructive to note that the names of small stateless peoples in Europe do not allow zero plurals. “The Bretons” are always that,

never “the Breton”, similarly “the Wends.” No English speaker could (grammatically) invite “two Basque” to dinner, although the guests could well include two Wampanoag, three Oroquen, and six Luba. What it seems to come down to is the possibility of adopting what a Postmodernist might call the Colonial Gaze. The Bretons and the Basques, being themselves Europeans, simply cannot be looked at in this way, however distinct they may be in culture and language. They are not “in the field”; they are not “tribal.”

When I wrote in the January *Newsletter* about “Inuits” I was thus deliberately signaling to my readers that the people I was referring to were internal to our culture, fellow citizens of the modern world, and not an exotic group that I was inspecting from afar. Since I have become aware of the implications of the zero alternative, I’ve made a point of making the *-s* choice when pluralizing an American Indian group, unless the discourse context all but forces a zero on me. Many other North American English speakers seem to be moving in the same direction, consciously or not. But the choice is still there grammatically, and it gets made differently by different people. I suspect that most of the Canadians that Dale and Bill refer to who say “Inuit are” are actually using the zero plural in English, and are no more aware of the Inuktitut analysis than I was.

I am curious to hear what the SSILA readership has to say about this. I’d also be grateful for references to any published discussion of *-s* plural/zero plural ethnonyms in English.

—VG

CORRESPONDENCE

Solecism or Inkhornism?

May 9, 2001

In the April *SSILA Newsletter* Dale Kinkade takes you to task for using the English plural “Inuits” and you express your embarrassment. Of course, inuit is a plural form in its language of origin. But what about the inflection of this word in English?

In fact *In(n)uit* has been established in English as a singular, with plural *In(n)uits*, for well over a century. The *Oxford English Dictionary* cites “The Innuits” and “a highly-intelligent Innuit” from 1864, and “an Inuit” from Rudyard Kipling’s *Second Jungle Book* (1895). Inuit thus followed the path of *insignia*, for example, which only a dwindling band of copyeditors and pedants would insist can only be the plural of *insigne* (as it is in Latin), and of *Tuareg*, also originally a plural, not to mention *Blackfeet* (plural *Blackfeets*, for the U.S. tribe).

Borrowing and naturalization are natural, normal, and even admirable linguistic processes. Among native American languages, ethnic names are perhaps the most widely borrowed lexical items, but I doubt that there is a single case in which the grammar of the source language has been actively preserved by non-bilingual borrowers. It would be perfectly reasonable, normal, and respectful for English speakers to treat *Inuit* as a singular with plural *Inuits*, as was done in the *Arctic* volume of the *Handbook of North American Indians*: “a few dozen Inuits” (*HNAI*5:504).

—Ives Goddard
Smithsonian Institution
Washington, D.C.

May 27, 2001

Methinks that Professor Kinkade doth protest too much about *Inuits* being sed as a plural. It is true that many people in Canada know and use *Inuit* as a plural ("the Inuit live in Nunavut"), but it is also true that almost no one knows or uses the singular *Inuk*. The singular of *Inuit* is also *Inuit*, as in "he is an Inuit", just as we can say "The Cree live in Manitoba" and "he is a Cree." But when we count, native speakers of English correctly make a plural in -s, as "there are six Inuits at the table", or "there are six Crees in the office." After all, they are speaking English, not Inuktitut. If we want to be pedantic, we could insist that the word *Arabs* is as mistaken as *Inuits*, since in Arabic, the singular is *arabi* 'an Arab', and the plural is *arab* 'Arabs'. What English has done is take the Arabic plural as a singular and has created a new plural *Arabs*. English is not the only language to do something like this. According to Roger Williams in 1643, the Narragansetts had borrowed the English word *cow*, the plural of which in Narragansett was *cowsuk*, incorporating the -s plural of English as well as the -uk plural of Narragansett. A perfectly normal thing to do.

— William G. Cowan
Smiths Falls, Ontario

Web resources

June 15, 2001

I would like to announce a website called *Resources for Endangered Languages*, with an emphasis on Native American/First Nation/American Indian languages: <<http://nativelanguages.org>>.

It has pointers to organizations that offer grants for Native American language revitalization projects originated from within the communities themselves, as well as links to the full text of books giving the best methods for revitalizing languages and reversing language shift. It presents an account of successful Native American and other language revitalization projects, including the Maori language nests. The site has recently been updated.

If you have any requests for information to be added to the site, please let me know.

— Erik Rauch, Editor
(rauch@mit.edu)

The Rosetta Project

April 23, 2001

The Rosetta Project is a global collaboration of language specialists and native speakers working to develop a contemporary version of the Rosetta Stone. Our goal is a meaningful survey and near-permanent archive of 1,000 languages. Our intention is to create a unique platform for contemporary comparative linguistic research and education, as well as a functional linguistic tool that might help in the recovery of lost languages in unknown futures.

We are creating this broad language archive through an open contribution, open review process (a Linux of Linguistics) and we invite you to participate. The resulting archive will be publicly available in three different media: a micro-etched nickel disk with 2,000 year life expectancy; a single volume monumental reference book; and through a growing online archive at: <<http://www.rosettaproject.org>>.

— Jim Mason
Director, The Rosetta Project
San Francisco, California
(jimmason@longnow.org)

Kenneth Pike

May 22, 2001

Re: your obituary of Ken Pike, I appreciated especially that you did not allow the fact that Pike was also a missionary cloud the fact that Pike was indeed a great linguist. Perhaps I may draw your attention to Pike's autobiographical sketch, "A Linguistic Pilgrimage", which I included in *First Person Singular III* (Amsterdam & Philadelphia: John Benjamins, 1998), pp. 141-158, which refers to Ruth Brend's 1987 bibliography of Pike's writings and also has a select bibliography of its own (pp.157-158), which contains a number of more recent publications than Brend's (or those you cite in your obituary).

— Konrad Koerner
Ottawa, Ontario

Eleanor Elmendorf

June 13, 2001

We regret to inform you of the death of our mother, Eleanor G. Elmendorf, on June 1 in Davis, California, after a brief illness. She was 81. We request that any contributions in her memory be made to the Bancroft Library at the University of California at Berkeley.

— Will & Tony Elmendorf
2314 Barbara Jean Drive
Schereville, Indiana 46375

OBITUARIES

Joseph H. Greenberg (1915-2001)

Dr. Joseph Greenberg died on May 7, 2001, in Stanford, California. Born in Brooklyn on May 28, 1915—and retaining the evidence of his birthplace in his speech in spite of over 40 years in California—Joe completed a baccalaureate in Classics at Columbia University in 1936. He finished a Ph.D. in Anthropology at Northwestern University just in time to be drafted into the army for the duration of World War II. After the War, he taught briefly at the University of Minnesota (1946-47), before he went back to Columbia, where he remained until his move to Stanford in 1962.

Joe's 1986 article ("On Being a Linguistic Anthropologist") in the *Annual Review of Anthropology* provides a sense of his intellect and his own modest, but acutely aware, recognition of it. The anecdote I find particularly telling has to do with his early interest in languages. First, he says, somewhat offhandedly, "During my high school years and even a bit earlier I had acquired the habit of studying languages independently by reading grammars and texts" (p. 1). Later, he describes his attempt to learn Greek. "I had discovered that a local public library, contrary to any reasonable policy of acquisition that present-day librarians would devise, had somehow obtained several volumes of Jebb's edition of the plays of Sophocles...The Greek text was on one side and the English translation on the other. I tried to analyze the Greek texts with the help of the Abridged Oxford Dictionary of English which we had at home. In this dictionary all English words derived from Greek were given in the Greek alphabet. This allowed me to decipher the

alphabet and also provided me with a fair-sized vocabulary" (p. 2). This is the Joe Greenberg I came to know over 40 years later—fiercely independent, entirely self-directed and incredibly intelligent.

Most linguists and anthropologists are aware of the high points of his intellectual life. His early reputation rested on his classification of the languages of Africa into four large groups (Afro-Asiatic, Nilo-Saharan, Khoisan and Niger-Kordofanian). Met initially with outrage, the basic outline of his proposal is now widely accepted. The reaction and what he viewed as his ultimate vindication reinforced Joe's belief in himself and his methodology, setting the stage for the controversy that swirled around him at the end of his life. During the 1960s and 1970s, his work launched the study of typology and language universals. His 1963 paper "Some Universals of Grammar with Particular Reference to the Order of Meaningful Elements" is still the touchstone for people working in this area. It also provided the impetus for the Stanford Language Universals Project, funded by NSF with Joe and Charles Ferguson as the co-principal investigators. The final phase of his intellectual life was devoted to an attempt to classify all the world's languages. Although he died before he could complete this effort, he added to his work on the languages of Africa two other pieces—a classification of the languages of North and South America (*Language in the Americas*, 1987) and a classification of the languages of Europe and Asia (*Indo-European and its Closest Relatives*, 2000).

Readers of the *SSILA Newsletter* are acutely aware of the controversy that has surrounded this last phase of his work. The mainstream press seemed to be captivated by Joe's argument that the languages of the Americas fall into three families—Eskimo-Aleut, Na-Dene and Amerind. But many Americanists have faulted his methodology and criticized his data. The vehemence of the criticism stung and he entered into a debate with his critics that continued until his death. Joe was almost always sure that he was right, but, in spite of the difficulties with his thesis that the criticisms have revealed, it also has seemed to me that the critics have failed to give him his due. Few among us are able to think as boldly or as broadly as he did, or can draw on the intellectual resources that he had at the ready.

In any case, I don't want to remember the embattled Joe. I want to acknowledge the man who was the first person outside of my graduate school professors to acknowledge my work, and who, by inviting me to join the Universals Project, validated me as a linguist. Although I know he was disappointed that I developed serious doubts about the kind of typological work that he did so well, he continued to drop me occasional notes and to send me copies of his work, signed "with all best wishes, Joe." I will miss his missives; I will miss reading what accompanied them; I will miss him.

— Susan Steele

PUBLICATIONS OF JOSEPH H. GREENBERG
ON AMERICAN INDIAN LANGUAGES

1960. The General Classification of Central and South American Languages. In Anthony F. C. Wallace (ed.), *Men and Cultures: Selected Papers of the 5th International Congress of Anthropological and Eth-*

nological Sciences, 1956, 791-794. Philadelphia: University of Pennsylvania Press.

1962. Provisional Classification of Aboriginal Languages of Latin America [chart, unpagged]. In *Encyclopaedia Britannica*, vol. 12. Chicago.

1979. The Classification of American Indian Languages. In Ralph E. Cooley (ed.), *Papers of the 1978 Mid-America Linguistics Conference*, 7-22.

1987. *Language in the Americas*. Stanford: Stanford University Press.

1989. Classification of American Indian Languages: A Reply to Campbell. *Language* 65:107-114.

1990a. The American Indian Language Controversy. *Review of Archaeology* 11(2):5-14.

1990b. [Comments on Bateman et al., Speaking of Forked Tongues: The Feasibility of Reconciling Human Phylogeny and the History of Language.] *Current Anthropology* 31:18-19.

1990c. Correction to Matisoff: On Megalocomparison. *Language* 66:660.

1993. Observations Concerning Ringe's Calculating the Factor of Change in Language Comparison. *Proceedings of the American Philosophical Society* 137:79-90.

1994. On the Amerind Affiliations of Zuni and Tonkawa. *California Linguistic Notes* 24:4-6.

1996. In Defense of Amerind. *IJAL* 62:131-164.

1997. Mary Haas, Algic, and the Scientific Consensus. *Anthropological Linguistics* 39:668-672.

2000a. From First to Second Person: The History of Amerind *k(i). In David G. Lockwood, Peter H. Fries & James E. Copeland (eds.), *Functional Approaches to Language, Culture and Cognition: Papers in Honor of Sydney M. Lamb*. Amsterdam: John Benjamins.

2000b. The Concept of Proof in Genetic Linguistics. In Spike Gildea (ed.), *Reconstructing Grammar: Comparative Linguistics and Grammaticalization*. Amsterdam: John Benjamins.

(with Merritt Ruhlen)

1992. Linguistic Origins of Native Americans. *Scientific American* 267(5):94-99.

(with Morris Swadesh)

1953. Jicaque as a Hokan Language. *IJAL* 19:216-22.

(with Christy G. Turner II & Stephen L. Zegura)

1985. Convergence of Evidence for the Peopling of the Americas. *Collegium Anthropologicum* (Zagreb) 9(1): 33-42.

1986. The Settlement of the Americas: A Comparison of the Linguistic, Dental, and Genetic Evidence. *Current Anthropology* 27:477-497.

Ujildos (Bobby Joe Blossom) (1951-2001)

Bobby Joe Blossom, Cherokee instructor at the University of Oklahoma, passed away in Oklahoma City on June 6, 2001, after a lengthy illness. Services were held at Little Rock Indian Baptist Church on June 9, with Reverends Steve Osage and Johnny Osage officiating, and Bobby's childhood friend, Durbin Feeling, among the singers.

Born November 25, 1951 in Locust Grove, Oklahoma, he was the son of Joe Blossom and Annie Leach Blossom. Bobby attended Sequoyah High School in Tahlequah for a short time, and graduated from Locust Grove High School. Immediately upon graduation, he joined the United States Army, serving in Turkey and receiving an honorable discharge before attending culinary school. Bobby became Cherokee instructor at OU in 1995 at the suggestion of his nephew, Brian Vann, son of Arletta Vann. He co-taught at

OU with Laura Anderson from 1995 until 2001, with Linda Jordan from 1997 until 1999, and with Margaret Bender in 1999. In addition, he taught Cherokee with Onita Lynch at the Tribes Gallery in Norman, Oklahoma.

No one could make a better cup of coffee or tastier fry bread than Ujildos, and he shared this gift with all of his friends. The kitchens of Onita Lynch, Margaret Bender, and the University of Oklahoma's Jim Thorpe Center, were among those blessed by his talents. He was the most generous of friends, teachers and collaborators, bringing Cherokee to all who knew him. Among his students are James Bird, Alice Anderton, Nicholle Dragone, Linda Jordan, former Oklahoma senator Trish Weeden, Olympic athlete Roxbert Martin—too many to name. Ujildos enjoyed nothing more than taking his friends and students out for a bite to eat, settling in his seat and launching right in to Cherokee, all with a mischievous twinkle in his eye.

His body of work with Laura Anderson encompasses numerous rich and lengthy stories, including *Joje:liha* (What We Believe) and *Sidaneli Janalistayvhvsgo?i ale Asantanv Gadu* (Family Meals and Fry Bread). He extended this generosity to Linda Jordan, giving her not only detailed instruction in coffee making, but stories like *Uhalvnaha Jodohid Wesa* (Belling the Cat) and *Sigwuyetsg* (Possum). He made several appearances on the Word-path Show, with his final show being, perhaps, the most fitting demonstration of his gifts. For this show, Bobby made fry bread in Linda Jordan's kitchen, giving explicit instructions and telling the story of *Sidaneli Janalistayvhvsgo?i ale Asantanv Gadu*, all in Cherokee.

Ujildos is survived by eight sisters, Frances Tibbetts, Arletta Vann, Phyllis Bahe, Norma Weeks, Barbara McCall, Marilyn Lane, and Helen Willis; and three brothers, Willie Blossom, Allen Blossom, and Ricky Blossom. He was preceded in death by his parents, Joe and Annie Blossom, and his sister, Mary Booker.

We thank you for all that you gave us, Bobby. You are missed.

— Linda Jordan

Stephen Laurent (1909-2001)

A June 1 Associated Press obituary and a June 2 *Boston Globe* obituary noted the May 27 passing of Stephen Laurent [lərént], 92, of Intervale, New Hampshire, a near-native speaker of the Western Abenaki language, who had acted as an informant to the late Gordon Day, and who was an amateur scholar in his own right of Western Abenaki and Eastern Abenaki. In his later years Laurent had become noteworthy as the editor and English translator of the first published edition of an 18th century French-Eastern Abenaki dictionary by the Jesuit missionary Father Joseph Aubery (1673-1755). Working principally from photocopies of a 19th century handwritten copy owned by the Maine Historical Society, supplemented by consultation of Aubery's original manuscript, Laurent transformed Aubery's bilingual dictionary into a French-English-Eastern Abenaki trilingual dictionary, adding an English-French index of headwords and some brief prefatory remarks. The finished work was published in an edition of 500 hardcover copies

by Laurent and his friend Charles R. Huntoon of Portland, Maine, who was the instigator and coordinator of the project.¹

Stephen Laurent was born Étienne Laurent at Odanak, Québec in 1909, and was raised as a French-English bilingual, later acquiring a command of Western Abenaki that was fluent though not actually native, as he himself was careful to point out. (Gordon Day characterized him at one point as an "atypical speaker" of the language.) He was the youngest son of Chief Joseph Laurent (1839-1917), who had achieved linguistic distinction of his own in 1884 with the publication of the grammatical and pedagogical work *New Familiar Abenakis and English Dialogues*. In that same year, Joseph Laurent opened a tourist-oriented summer store in Intervale, New Hampshire, selling Indian crafts; that business, known as the Abenaki Trading Post, was maintained by Stephen until 1996. The seasonal Abenaki encampment that grew up around the business became a magnet for anthropologists, including Frank Speck. The influence of Speck, along with the example of Stephen's father, helped inspire Stephen, who in his youth had done significant study of classical and modern languages at the Séminaire de Nicolet in Nicolet, Québec, to think about making some contribution of his own to Algonquian language studies.

Stephen Laurent worked in the Jackson, New Hampshire post office from the mid 1940s to the mid 1970s. In 1957, he made a recording for Gordon Day of the text of his father's book. Around the same time, at the urging of his friend Charles Huntoon, a chemical engineer with a longstanding interest in American Indian culture and language, Laurent created a new edition of Râle's French-Eastern Abenaki (Caniba dialect) dictionary, with added English translations and substantial annotations.² Around 1965, Huntoon persuaded Laurent to begin the task of preparing a similar edition of the French-Eastern Abenaki dictionary of Aubery, a work whose original manuscript Laurent had earlier gained some familiarity with during his student days at the Séminaire de Nicolet, when the manuscript was stored there. (It has since been moved to the Musée des abénakis d'Odanak, now part of the Société historique d'Odanak.) After almost three decades of sporadic work, Laurent finally completed the job in 1994. He subsequently made a 50 CD recording of the entire dictionary in a Western Abenaki - accented pronunciation. A total of six sets of this recording were produced by Huntoon, who deposited one set each at the Maine Historical Society, Bowdoin College, Dartmouth College, and the Société historique d'Odanak. As for Aubery's counterpart Eastern Abenaki-French dictionary, Laurent did not similarly work on it, though he had some familiarity with it.

In addition to its June 2 obituary, the *Boston Globe* has published two other articles about Stephen Laurent that appeared only in its

1 *Father Aubery's French Abenaki Dictionary*. Edited and English translations added by Stephen Laurent. Coordinated by Charles R. Huntoon. Portland, Maine: Chisholm Bros. Publishers, 1995. Copies can be purchased from the Museum Store of the Maine Historical Society for \$40 (485 Congress Street, Portland, ME 04101; 207/774-1822; museumstore@mainehistory.org). Although this was the first print publication of Aubery's dictionary, a microfilm of the original manuscripts was made available by the University of Washington some time prior to 1969.

2 This work remains unpublished. Mr. Huntoon informs me that he would welcome proposals from qualified scholars who might like to do final editing on the work and prepare it for publication.

regionally distributed New Hampshire Weekly section: a profile on April 2, 2000, and an "appreciation" on June 10, 2001. Laurent and his dictionary project have also received some attention in northern New England newspapers, including a long profile in the September 11, 1999 *Concord* [N.H.] *Monitor*. Unfortunately, all these popular press accounts are often more baffling than enlightening because of their abundance of inaccurate and missing information and their tendency to exaggerate the importance of Laurent's publication in "preserving Western Abenaki." At the same time, the scholarly literature on the Aubery manuscript and on Laurent's edition of it has its own share of lacunae and inaccuracies.³

— M. Paul Shore

* * *

William G. Cowan, Professor Emeritus of Linguistics at Carleton University, Ottawa, died suddenly on June 13 at the age of 72. Bill was a founding member of SSILA and the guiding spirit of the Algonquian Conference for many years. He will be sorely missed. An obituary will appear in the October *SSILA Newsletter*.

NEWS & ANNOUNCEMENTS

Festschrift presented to Ken Hale

On May 25th, 2001, SSILA's Vice President, Ken Hale was presented with a festschrift, *Forty Years On: Ken Hale and Australian Languages*. There were over 50 people at the presentation at MIT in Cambridge, Massachusetts, including the Hale family, and Australian(ist) linguists Jane Simpson, David Nash, Mary Laughren, and Barry Alpher (who, with Peter Austin, are the volume's editors), contributors Norvin Richards and Claire Bower, and Michael Walsh. A Warlpiri greeting was read from a Warlpiri language and education workshop which had just been held at Lajamanu.

In 1959-60 Ken Hale documented around seventy Australian languages using the methods of modern linguistics and anthropology. In the years since, he has written and published numerous papers on theoretical and descriptive topics, made his field records available to several generations of linguists, and encouraged native speakers in studying and maintaining their languages. The 36 contributions to the volume reflect this broad diversity of Hale's pioneering work. Contributors include linguists from Australia and North America, and three Australian language speakers.

The volume starts with several chapters dealing directly with Hale's fieldwork, beginning—as he did—in Alice Springs with Arrernte and Warlpiri. These include first-hand accounts, by Sara Hale and others, of what it was like grappling with fresh ideas and being in the field in Australia in the 1960s, and serve to place his work in the broader context of Australian language studies. The breathtaking scope of Hale's contribution, both in terms of languages documented and topics examined, is reflected in the diversity of languages and topics covered by the remaining

chapters: theory, typology, methodology, syntax, semantics, phonology, morphology, historical linguistics, language change and creativity, and language policy implementation.

The volume also includes an interview with Hale, two vocabularies collected by Hale and O'Grady in 1960, and a bibliography of Hale's Australian work.

The volume is published by *Pacific Linguistics*, and is now available for sale. The full table of contents, together with ordering information, can be found at: <<http://www.anu.edu.au/linguistics/nash/aust/hale>>.

More on Canadian TV series

The producers of the TV series *Finding Our Talk: A Journey into Aboriginal Languages*, broadcast in Canada this past spring on the Aboriginal Peoples Television Network (see *SSILA Newsletter*, April 2001, p. 10-11), are now planning a second season. The 21 potential episodes include:

Blackfoot (Alberta): Inspired by rapid change between Blackfoot dialects, and using a collection of published interviews with elders, the Kainai board of education is developing its own Blackfoot language curriculum.

Kootenay and NASA (BC and Houston, Texas): A program of language instruction based on a NASA developed method is being introduced to help instruct and preserve the Kootenay language, one of the most unique languages in North America.

Aboriginal Languages Around the World: From the 8th Stabilizing Indigenous Language Conference. We follow Dorothy Lazore as she tours various Navajo language projects in Arizona.

Tutchone (Yukon): In this episode we examine the endangered Tutchone and the thriving Navajo languages which are remarkably similar, despite being separated by over twelve hundred miles.

Mohawk (Ontario): We look at how Amos Key has helped to establish a full Mohawk high school curriculum at Six Nations of the Grand River in southern Ontario.

Gwich'in (Yukon): In this episode we look at how the Gwich'in people have used their language to become experts in inter-governmental relations and negotiations in an attempt to protect their way of life, which is threatened by the oil and gas industries.

Naskapi (Northern Quebec): This segment deals with how the Naskapi Development Corporation has spearheaded promotion of Naskapi language, history and culture. Projects they are involved in include computerization of the Naskapi Lexicon, and a Naskapi translation of the Bible.

Secwepemc (BC): Looking at BC's leading language preservation groups we'll discover how they've established an instruction system to teach the Secwepemc language from kindergarten to university.

Oral History and the Courts: In 1997 oral history was legally recognized by the Supreme Court of Canada. Since then Herb George, BC's Vice-Chief of the Assembly of First Nations, has been urging other communities to collect and record their history and legends before all is lost.

Language and the Deaf (Inuktitut): Due to a surprisingly high rate of deafness in the Inuit population of Nunavik the Kativik School Board is involved in the development of a standardized sign language which relates to their northern lifestyle.

De-ba-jeh-mu-jig Theatre Group: In this episode we'll meet Shirley Cheechoo, an actor, writer, and filmmaker who is the founder of the De-

3 I am grateful to Charles Huntoon, Stephen Laurent's grandniece Nicole Obomsawin of the Société historique d'Odanak, and Deny Obomsawin for their help in supplying much clarifying information on Laurent's life and work.

ba-jeh-mu-jig Theater Group which provides an Ojibway language training environment for Native artists across the country.

Nakoda (Saskatchewan): In September 2000, after 25 years of planning, the community of Carry the Kettle established a new school in which a handful of fluent speakers, known as Language Keepers, help to restore the Nakoda language and culture.

Oneida (Ontario): We look at the Tsi Niyukwalihot:u Learning Center, established in 1987, which provides a total immersion language program, and a Summer Camp for Youth. We will also look at the Oneidas of the Thames who, without government approval, boldly practice their sovereignty with a radio station.

Healing Power of Language: Mission schools contributed to the destruction of Aboriginal languages. We'll look at the impact felt throughout multiple generations, and the ways different communities and groups are working to overcome that damage.

Oji-Cree - Keewaytinook Internet High School: A majority of teens in NW Ontario have to attend secondary schools outside their communities. However, Keewaytinook Okimakanak uses the internet to offer secondary schooling to teens who want to stay home in their communities. These courses include regular curricula and native language courses.

Ojibway (Ontario): Nookmis and Mishoomis is a unique group of women whose teaching project, Mother Goose, is based on nursery rhymes and songs which teach children to read, write and talk.

Media and Language: In this episode we examine the way Aboriginal languages are portrayed in the media. Examples range from The Dead Dog Cafe to Big Bear, as well as First Nations programming from the Aboriginal Peoples Television Network and Inuit Broadcasting Corporation.

Saskatchewan Indian Culture Centre: We will be looking at the important role that the Saskatchewan Indian Cultural Centre has played in strengthening and supporting cultural awareness. It has also been instrumental in helping to establish successful self-sustaining institutions in Saskatchewan.

Freda Ahenakew (Saskatchewan). This episode honors Freda Ahenakew, a language pioneer from Saskatchewan, who created many of the Cree language teaching materials in common use today. Freda taught her language to an entire generation of Plains Cree and today two of her daughters help continue the legacy.

Technology, Language and Culture (Alberta). Students at the Ermineskin Reserve use the latest technology to learn their native language and oldest traditions. They are creating a Cree dictionary and soundscape for the internet using the latest computer movie-making techniques.

Dene Kede Curriculum (NWT). In the Northwest Territories the Dene used to teach language and culture through sporadic, isolated activities, but now Dene educators and elders have developed a fully integrated Dene Kede curriculum that puts language and cultural activities within the context of the Dene worldview. This episode looks at the implementation of that curriculum.

Finding Our Talk is the first documentary project of Mushkeg Media Inc., a two year old production company specializing in films and videos about the Native Canadian experience. The company is headed by Paul Rickard, an independent filmmaker and cameraman, who is an Ojibwe Cree from Moose Factory in Northern Ontario. For further information about the series (including purchase of videotapes of the 13 episodes of the first series) contact: Mushkeg Media, 103 ouest, rue Villeneuve, Montreal, Quebec H2T 2R6, Canada (mushkeg@videotron.ca; tel: 514/279-3507; fax: 514/279-7493). Or visit the series website at: <http://www.nutaaq.com/finding_our_talk.html>.

Volkswagen Foundation grants

Applications are now being accepted for the main phase of the funding program "Documentation of Endangered Languages" of the Volkswagen Foundation, Hanover, Germany. A detailed description of the technical, linguistic, and legal framework of the program is available online at: <<http://www.mpi.nl/DOBES>>.

The Volkswagen Foundation hopes that this funding initiative will help to stem the irretrievable loss of endangered languages around the world. In view of the fact that some languages will rapidly become extinct within a mere one to two generations, systematic documentation would appear to be the task that most urgently needs to be tackled. Such documentation should be characterized by data orientation, multi-functionality, and general accessibility.

The program is intended not only to establish high standards of documentation, but to encourage the development and testing of new methods of research, and of the processing and archiving of linguistic and cultural data. The program has a strong interdisciplinary orientation: it not only supports interdisciplinary data collection, it also intends to create opportunities for subsequent multidisciplinary and interdisciplinary utilization of the data gathered.

The MPI for Psycholinguistics in Nijmegen (NL) will house the data archive, including audio and video recordings, photos, and various texts and annotations.

The program started with a one-year initial phase, with eight documentation projects and one digital multimedia archive project working out the logistical, technical, linguistic and legal framework of an archive of endangered languages, recognizing that a common electronic archive requires linguistic and technical standardization and that the documentation touches important ethical and legal questions. A detailed description of the standards, recommendations, constraints and contracts is available at the website noted above.

The eight initial-phase documentation projects included:

- Wichita* (Caddoan, USA)—Team: David S. Rood & Mirzayan Armik (Colorado)
- Kuikuro* (Cariban, Upper Xingu, central Brazil)—Team: Bruna Franchetto & Sven Grevald
- Trumai* (isolate, Upper Xingu, central Brazil)—Team: Stephen C. Levinson & Raquel Guirardello (MPI Nijmegen)
- Awetü* (Tupian, Upper Xingu, central Brazil)—Team: Hans-Heinrich Lieb & Sebastian Drude (Freie Universität Berlin)
- Ega* (Kwa family, Ivory Coast)—Team: Firmin Ahoua (U de Cocody, Abidjan), Bruce Connell (York U, Toronto) & Dafydd Gibbon (Bielefeld)
- Teop* (Austronesian Oceanic, Bougainville, Papua New Guinea)—Team: Ulrike Mosel, Ruth Saovana Spriggs, Marcia Schwartz & Jessica Reinig
- Salar* (Turkic) and *Monguor* (Mongol) (Qinghai, China)—Team: Lars Johanson (Mainz) & Arianne M. Dwyer
- Altai-Sayan Language & Ethnography Project* (Southern Siberia and northern Mongolia) -- Team: Bernard Comrie (MPI Leipzig), K. David Harrison (Yale), Gregory Anderson (Manchester), Brian Donohoe (Indiana), & Sven Grawunder (Halle).

Applications for projects in the main phase must be made within these guidelines:

- ° The degree of endangerment of the language which is to be documented must be demonstrated, along with the urgency of the need for its documentation and its comprehensive documentation capacity.
- ° The qualification of the project members for language documentation purposes should be specified. Project members should be qualified

academics, preferably from a variety of disciplines (e.g. ethnology and linguistics), with field research experience. If possible, they should possess knowledge of the relevant contact language. Projects that involve international academic collaboration, particularly including academics from the host country, will be especially welcomed.

° In addition, a willingness to process data in accordance with the three key terms of data orientation, multifunctionality and general accessibility is considered to be a prerequisite. Following the completion of the project, the project members will be granted the sole right of access to their data material for a period of up to three years for the purpose of achieving and presenting their own research results, e.g. in the form of a doctoral thesis.

° A willingness to accept the linguistic, technical and legal framework defined by the goals of a central digital archive for endangered languages.

° When an application is submitted, official research permission and the consent of the relevant speech community to the documentation of its language should have been obtained.

° The institutional prerequisites for the organizational implementation of the documentation project for which an application is submitted should be in place. Centralized archiving notwithstanding, responsibility for the general accessibility of the documentation and continued data maintenance will lie with the applicants.

° A willingness to attend conferences and to participate in training courses within the framework of the program will be assumed, provided that such meetings do not clash with field visits.

Further information about the application process can be obtained from the office of the Volkswagen Foundation in Hannover, Germany. Contact: Dr. Vera Szöllösi-Brenig, Volkswagen Stiftung Hannover, Kastanienallee 35, D-30519 Hannover, GERMANY (szelloesi@volkswagenstiftung.de; tel +49-511-8381-218; fax +49-511-8381-4218

For technical information please contact: Peter Wittenburg, Max-Planck Institute for Psycholinguistics, Nijmegen, THE NETHERLANDS (peter.wittenburg@mpi.nl).

Oklahoma Legislature supports Indian languages

In the hectic last 2 weeks of the session, a little-known resolution quietly made its way through both chambers of the Oklahoma Legislature. Senate Concurrent Resolution 37, authored by Senators Ted Fisher (Sapulpa) and Cal Hobson (Lexington), and by Representatives Opio Toure (Oklahoma City), Bill Nations (Norman), and Kenneth Corn (Howe) in the House, honoring and supporting Oklahoma Indian languages, was passed by the Senate on May 17 and the House on May 21, both unanimously.

The resolution is based on a draft titled "Oklahoma Indian Language Heritage Protection Act," written by Alice Anderton and Richard Grounds of the nonprofit Intertribal Wordpath Society, and was supported by individuals across Oklahoma who believe the dwindling of native languages in our state, and the concomitant loss of the cultural heritage that is expressed in them, constitutes a crisis that is worth averting.

Among the 39 tribes headquartered in Oklahoma are speakers of 25 languages, belonging to 9 distinct language families; many are unique to the state. Another 13 languages that used to be spoken by Oklahoma tribes have already died out within our borders; most of these are extinct on earth. The remaining languages are all considered by the Wordpath Society to be endangered. The criteria for deciding this include the actual number of speakers, the percentage of each tribe's members that still speak the traditional language, and above all the number of children who are being

raised with it as a first language. Only 3 native Oklahoma languages—Cherokee, Kickapoo, and Choctaw—are still being learned fluently by children as they grow up. More typical is the situation where only those in their 60s or 70s and older still speak the old language; in 15 cases there are fewer than 50 fully fluent speakers in a whole tribe.

In 1990, the U.S. Congress passed the Native American Language Act, stating the federal government's support for Native American languages, acknowledging their importance, and encouraging the teaching of native languages in schools. Sen. Fisher's resolution does essentially the same thing at the state level. In a series of "Whereas" clauses, the importance of Oklahoma's native languages to culture, tribal identity, and to the state as a whole is recited. In conclusion, the legislature resolves that it

... endorses and supports the policy of the United States government enunciated in the Native American Language Act of 1990 ... encourages the teaching and learning of Native American languages at all levels ... opposes artificial barriers to the instruction or learning of Native American languages ... encourages all education authorities to take all appropriate steps to promote and encourage the instruction of Native American languages ... [and] urges the superintendent of Public Instruction to take appropriate measures to foster respect for Native American languages.

Copies of the measure are available from the Intertribal Wordpath Society, 1506 Barkley St., Norman, OK 73071, telephone (405) 447-6103, or e-mail <ToWordpath@aol.com>.

Phillips Fund grants for 2002

The American Philosophical Society announces that Phillips Fund grants for Native North American Research in 2002 can now be applied for.

Applicants may be graduate students engaged in research on master's or doctorate dissertations, as well as holders of the doctorate. Grants are for research in Native North American linguistics, ethnohistory, and the history of studies of Native Americans, in the continental US and Canada. They are not intended for work in archaeology, ethnography, psycholinguistics, or pedagogy. They are ordinarily given for one year, and are for research only. They can cover travel, tapes, and informants' fees, but are not intended for general maintenance, the purchase of permanent equipment, study, travel to conferences and workshops, or for assistance with publication or translation.


The maximum award is \$3000. The next deadline for applications is March 1, 2002, with notification in May. Applicants may be residents of the United States, or American citizens resident abroad. Non-US nationals whose research can only be carried out in the United States are eligible. Grants are made to individuals; institutions are not eligible to apply.

Application forms can be downloaded from the APS website at: <<http://www.amphilsoc.org>>. (Click on "Grants" on the homepage.) Forms may also be requested by mail from: Committee on Research, American Philosophical Society, 104 South 5th Street, Philadelphia, PA 19106

When writing be sure to include indication of eligibility for the program; nature of the research (e.g. archival, laboratory, fieldwork, etc.); and proposed use of the funds (travel, purchase of microfilm, etc.) Foreign nationals must state the objects of their research that are available only in the United States.

Questions concerning the eligibility of a project, or the use of funds are accepted at 215/440-3429. The e-mail address for grants inquiries is <eroach@amphilsoc.org>.

Congress in Oslo on Missionary Linguistics in 2003

 *Otto Zwartjes writes:* Even Hovdhaugen and myself have the pleasure to announce that Oslo University will be organizing a *Congress on Missionary Linguistics* in 2003.


After the discovery of the New World the Europeans began to establish their hegemony in a new continent. European expansion, colonization and christianization of a large number and variety of Amerindian tribes was accompanied by the study and recording of the native languages of the Americas. In the same period, Christian missionary activities escalated in Asia, especially the Far East, and in Russia, and a little later in Africa. In the early 19th century, the Pacific became a new “America” for missionary linguistics. This Congress aims to outline the state of research done in the field. The subjects are to some extent limited in time (focusing primarily on the period 1492-1850) but not in space. This conference aims particularly at inter-relating grammars written in different languages (Latin, Spanish, Portuguese, English, French, Dutch, etc.), by missionaries of different orders (Dominicans, Franciscans, Jesuits, etc.), and in different continents. We wish to “globalize” the discipline, crossing national and linguistic frontiers in order to create new views and to open new horizons.

For more details see: <<http://www.hf.uio.no/kri/mlc>>.

THE PLACENAME DEPARTMENT

Koyukon Placenames

William Bright

 It is a lexicographic peculiarity that many dictionaries exclude large categories of proper names, including toponyms and ethnonyms. Thus the *Oxford English Dictionary* lists “chinook” as a type of wind and a type of salmon, and it says that they are derived from **Chinook**, the name of a tribe; but it offers no definition or etymology of the tribal name as such. Similarly the OED lists “Mexican” as an adjective, derived from the placename **Mexico**, but it gives no entry and no etymology for the placename itself. The *Random House Dictionary* lists many placenames and ethnic names, but it omits etymologies for both.

When we look at dictionaries of American Indian languages, we find that the larger ones often list placenames, complete with etymologies. A recent publication which meets our hopes in this regard is the *Koyukon Athabaskan Dictionary* by Jules Jetté and Eliza Jones (hereafter J&J), edited by James Kari (Fairbanks: Alaska Native Language Center, University of Alaska, 2000). Koyukon is a language of northwestern Alaska which was studied by the Jesuit missionary linguist Jules Jetté from 1898 to about 1922; his lexical files have been expanded and prepared for publication by Eliza Jones, a native speaker of the language. The work of J&J has been edited by James Kari in a style comparable to that of his *Ahtna Athabaskan Dictionary* (Fairbanks, 1990) and other works, making it easy to use these compilations in conjunction with one another. A “practical” orthography is employed, with full phonetic explanation; e.g., *gg* is the uvular stop [G], and *e* is shwa [ə]. Many years in preparation, the work offers everything that one could ask for in terms of figures, tables, historical back-

ground, linguistic appendices, indexes, bibliographies, and of course maps—including one of prominent Koyukon placenames.

Weighing in at 94 pages for the front matter, plus 1118 pages for the main text, J&J’s book is clearly a major contribution both to American Indian lexicography in general and to the study of Athabaskan languages. One hopes that it will be reviewed in appropriate detail elsewhere; in this note, I will comment only on the treatment of placenames.

James Kari has published abundantly elsewhere on questions of Athabaskan toponymy in Alaska, and this volume adds further to his work. As he has pointed out, many Athabaskan names are very circumstantially descriptive. Examples are *Delbegge Ts’oolneek Denh* (p. 94), lit. ‘place where someone grabbed a ptarmigan’, the name of a lake on the Koyukuk River; and *Ts’aateyhdenaadekk’onh Denh* (364), lit. ‘where fire on a hill burned out toward the river’, the name of Huslia village. It can be noted that the placename **Huslia**, as used in English, is apparently from Koyukon *Hutye-kk’etne* ‘Huslia River’—a term of less transparent etymology.

A number of the Koyukon placenames listed by J&J have entered English usage, and are thus of some wider interest to residents and travelers in Alaska. For instance, **Kaltag** is from *Gaał Doh*, lit. ‘king-salmon preceding’; **Nowitna** is from *Nogheet No’*, meaning ‘frog river’; **Tolovana** is from *Tolbaa No’*, lit. ‘pale-water river’. The name **Denali**, now becoming familiar for the mountain formerly called Mount McKinley, is from *Deenaalee* ‘the tall one’.

J&J also let us know that some English placenames in the area are not in fact from Koyukon, but from neighboring Athabaskan languages. **Kantishna** is from Upper Kuskokwim *Hintes No’*, containing *no’* ‘stream’ but otherwise not clearly analyzable. **Iditarod** is from Holikachuk *Hudenhod*, for which no etymology is given. The most famous placename of the area, that of the **Yukon River**, corresponds to Koyukon *Yookkene*, but it may originally stem from some other Athabaskan language. In short, this volume is an important step toward fuller knowledge of the great variety of Native placenames which we find on the map of Alaska.

[Comments? Questions? Contact: william.bright@colorado.edu]

ETYMOLOGICAL NOTES

Prospectus

Beginning with the next issue (October 2001) I plan to inaugurate a new section of the *Newsletter* devoted to short notes on the etymology of words in—or borrowed from—American Indian languages. Contributions for the first column are solicited. They should be no longer than two or three paragraphs, but should include all the structural and philological details necessary to demonstrate the etymology being put forward. Place names are excluded (this is Bill Bright’s territory in the preceding section), but otherwise any word in any American Indian language, or any word of American Indian origin in English or other metropolitan languages, is fair game. The ideal contribution will reveal unexpected cultural or historical connections, but good, original scholarship will be the sine qua non. Contributions for the next issue should reach me by September 15. — VG

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 Bob Hsu, Marc Okrand, and Cheryl Seidner.]

Inuit-language film acclaimed at Cannes

- The May 28th issue of the Canadian newsmagazine *Maclean's* reports that the sleeper hit of the Cannes International Film Festival this spring was *Atanarjuat* ("The Fast Runner"), the first Inuit-language feature film ever made. Directed by the 43-year old Inuit filmmaker, **Zacharias Kunuk**, it is based on the legend of two brothers in a community divided by an evil spirit; when one of them wins a girl away from the leader's son a bitter feud erupts. The story is told in a series of scenes that depict an alien, semi-mythical world (interiors of igloos with cathedral ceilings, hunters wearing slit sunglasses of antler bone that would not look out of place in a Japanese sci-fi flick) and moves at a slow pace—over 3 hours—to convey a sense of expanded time and space. According to the co-producer and cinematographer, **Norm Cohn**, "we didn't intend it to be that long, but this is a culture that does not talk much; people are very attuned to watching." What dialogue there is, is all in Inuktitut, with subtitles. Cohn and Kunuk (originally a successful soapstone carver) are members of a collective in the Nunavut community of Igloodik that runs Igloodik Isuma Productions, Canada's first Inuit-owned film and TV production company. *Atanarjuat* was made with the help of the National Film Board of Canada, and the collective is now planning its next movie—an epic about shamans and Christian missionaries.

Code talkers praised, honored, and filmed

If there is anyone in the United States who has not yet heard the story of the Navajo code talkers, it certainly isn't the media's fault.

- On Memorial Day the major networks and newspapers devoted considerable space to President Bush's salute to the code talkers at Chaplin Fighter Aircraft Museum near Phoenix. Bush praised all Arizona veterans for their sacrifices, but singled out the World War II Navajo Marine raider battalions and parachute units who transmitted telephone and radio messages in the "uncrackable code" of the Navajo language. (According to one newspaper report, the military believed that its "syntax, tonal qualities and dialects" would render it unintelligible to anyone who was not already a Navajo speaker, and they were right.) Bush applauded the bravery of the young Navajo men, many of them still teenagers, whose unique contribution to the war effort in the Pacific saved the lives of many American servicemen.
- Bush's Memorial Day speech, however, was just the prelude to a much grander—and even more widely reported—recognition on June 18, when medals were presented to the survivors of the code talker units in a ceremony in the Capitol Rotunda in Washington. The first 29 Navajo Marines who developed the original code in

1942 received gold medals, while silver medals went to the nearly 400 other code talkers who served subsequently. Efforts were made to find as many as possible of the Navajo veterans or their close kin. Leading the search was the family of the well-known Navajo artist, Carl Gorman—one of the original 29—who set up a "Code Talker Locator" website with the help of New Mexico Senator Jeff Bingaman. (Information on this search, and on nearly everything else related to the code talkers, can be found at the very impressive site maintained by the son of another code talker, Harrison Lapahie, <www.lapahie.com/NavajoCodeTalker.cfm>).

- The biggest media event of all, however, is yet to come. As we noted on a previous occasion, there is a Hollywood blockbuster film on the code talkers in production, *Wind Talkers*, directed by "action" filmmaker John Woo. The film is scheduled for general release in November, and features big-name stars like Nicolas Cage and Christian Slater. (Advance publicity can be found at <www.mgm.com/windtalkers/>.) All of the code talkers in the film are played by Indian actors, some of them well known, like Adam Beech, others recruited through open casting. One of the latter, Roger Willie, was interviewed in the June 27 issue of *Indian Country Today*. A 37-year old Navajo veteran fluent in his language, Willie plays Charlie Whitehorse, an older Navajo Marine with a background of traditional and cultural knowledge ("basically, he's a medicine man"). He says he's really hoping the film will give the moviegoing public "a perspective of how important our language is." Beech (who is Cree) plays one of the younger code talkers, and the film focuses on his sometimes tense relationship with the Marine "bodyguards" who are under secret orders to kill him rather than let him be captured.

Cherokee in the museum and on the stage

Cherokee has been getting some public exposure as well.

- According to a press release from the Cherokee Nation a new bilingual "Trail of Tears" exhibit opened on May 12 at the Cherokee Museum in Tahlequah, Oklahoma. The exhibit depicts the roundup of the Cherokee from their homes in the Southeast, their incarceration in camps under military guard, their removal along the Trail of Tears, and the beginning of the rebuilding of the Cherokee Nation in Indian Territory. All titles and explanatory texts are in both English and Cherokee, and all audiovisual programs are in both languages. A Cherokee language audio tour of the exhibits is under development.
- Meanwhile, according to an Oklahoma City *Oklahoman* article of April 27, a new version of the Trail of Tears pageant will be performed in Tahlequah this summer that gives greater prominence to traditional Cherokee culture and language. The previous version was suspended four years ago, due to dwindling interest and protests from some that the script was demeaning. ("The Cherokees never really cared for the old script," one source said. "They never did like to see their people dancing on stage carrying baskets on their heads.") The new version, written by playwright Joe Sears, famous for his "Greater Tuna" trilogy, blends accurate history with music, dance routines and comedy. An especially significant change is that the cast, which in the past has been mostly white, is now 95 percent Indian. Sears is especially pleased with

the 40-voice Cherokee choir that will sing "Amazing Grace" and "Orphan Child" in Cherokee. The new production opens in the Tsa La Gi Amphitheater in Tahlequah on July 7.

Monitoring the trends

• The May-June issue of the magazine distributed by the **Worldwatch Institute**, a private organization that "monitors global trends" (www.worldwatch.org), featured an article by staff researcher Payal Sampat on the impending crisis in linguistic diversity. The article got a mention on CNN, and a synopsis was carried by the Associated Press on June 19, where, for some reason, the distress of linguists was highlighted (in the Seattle Post-Intelligencer the headline was "Extinction of Native Tongues Concerns Linguists Worldwide.") One reason for the rapid decline, according to Sampat's article, is that half of all languages are spoken by fewer than 2,500 people each, and according to UNESCO languages need at least 100,000 speakers to pass from generation to generation. The outlook for Udihe, Eyak and Arikapu—spoken in Siberia, Alaska and the Amazon, respectively—was characterized as particularly bleak. About 100 people speak Udihe, six speak Arikapu, and Eyak is down to Marie Smith, from Prince William Sound in Alaska. But it's not entirely clear what Sampat meant by writing, "It's becoming a struggle, too, to find many who can say 'thank you' in Navajo." Maybe it's just that Navajo speakers (belonging as they do to one of the few North American Indian language communities to have more than 100,000 members) find little to be thankful for in being consigned to the same "vanishing" category as Eyak and Arikapu.

More linguistic creativity

• SSILA member **Marc Okrand**, already famous for inventing "Klingon" for the Star Trek films, now has a new screen credit as the creator of "Atlantean" for the Disney cartoon adventure *Atlantis: The Lost Empire*, which opened in the US on June 15. Unlike Klingon, a gruff lingo that Marc deliberately designed to violate as many typological universals as he could think of ("they're aliens, right?"), Atlantean is modeled on the most widely-spoken human language families, from Indo-European to Sino-Tibetan, and is as well-behaved as you could ever want a language to be. (Examples of Atlantean vocabulary: *tig* 'yes', *kwam* 'no', *supak* 'hello'.) Atlantean has 25 (euphonious) phonemes, and, since Atlantis was a literate civilization, an elegantly curvilinear writing system to write them in, to be read boustrophedon. (Marc says the orthography was dreamed up by an artist at the Disney Studios, but he *will* take credit for the boustrophedon.)

The animators may also have borrowed a few of Marc's features for the face of **Milo Thatch**, the cartoon's hero. (A linguist who toils in a basement at the Smithsonian Institution, Thatch finds the key to locating the legendary undersea continent when he translates a text written in Atlantean). As Marc told a reporter for *USA Today*, "When I first met animator John Pomeroy, he said, 'I hope it doesn't bother you, but I'm going to be drawing sketches when I talk to you. You're the only linguist I've ever met, so I don't know what they look like.'"

By coincidence, Marc was himself a postdoctoral fellow at the Smithsonian for a year in the late 1970s, working in the National Anthropological Archives (not exactly in the basement, but close enough). But his attention in those days was focused on J. P. Harrington's Costanoan notes, not on Atlantean.

NEWS FROM REGIONAL GROUPS

Athabaskan

• The *Yinka Dene Language Institute* web site has moved to www.cnc.bc.ca/yinkadene/tydindex.htm. YDLI is devoted to the preservation and promotion of Dene (Athabaskan) language and culture in British Columbia. The YDLI website has extensive information on the Dakelh (Carrier) language, as well as facts and figures about the other Native languages in BC. Send queries to **Bill Poser** at wposerpg@home.com.

• **Gary Holton's** UC Santa Barbara dissertation, *The Phonology and Morphology of the Tanacross Athabaskan Language* (August 2000, 353 pp.) is accessible online in pdf format. The URL is: www.faculty.uaf.edu/ffgmh1/holton.pdf. Tanacross, an endangered language with only 60 remaining speakers, is typical of the Athabaskan family in its typological characteristics. Holton's treatment is modern but informal, and in addition to thorough coverage of phonology and morphology it includes a discussion of the Tanacross Practical Orthography; paradigms for the Conjugation-Mode-Subject-Classifier prefix complex; an analyzed text (in interlinear format, with morphemic and phrase-level glosses); and a selected vocabulary.

Siouan-Caddoan

• The 21st *Siouan and Caddoan Languages Conference* was held on June 15-16, 2001, at the University of Chicago, co-hosted by the Chicago Linguistic Society (CLS) and the Native American Student Association (NASA). For further information contact John P. Boyle, Department of Linguistics, 1010 East 59th Street, Chicago, IL. 60637 (jpboyle@midway.uchicago.edu).

Algonquian

• Reminder: The 33rd *Algonquian Conference* will be held at UC-Berkeley this year, Oct. 25-28, 2001. Abstracts are due September 1. A full announcement can be found in the April *Newsletter* or in the on-line *Bulletin* #136. For further information contact: Richard Rhodes (rrhodes@cogsci.berkeley.edu) or Laura Welcher (lbwelch@well.com), or write: Algonquian Conference, Dept. of Linguistics, University of California, Berkeley, CA 94720-2650.

Uto-Aztecan

• The 2001 *Friends of Uto-Aztecan Working Conference/Taller de los amigos de las lenguas Yutoaztecas* met in Santa Barbara, California, July 8-9, at the Santa Barbara Museum of Natural History. The organizers were Karen Dakin, Mercedes Montes de Oca and Verónica Vázquez (Seminario de Lenguas Indígenas, Instituto de Investigaciones Filológicas, UNAM), with thanks to Victor Golla and Marianne Mithun. In charge of local arrangements, and hosts for the meeting, were John R. Johnson and Linda M. Agren of the SBNMH.

Papers presented included: **Tezozomoc**, "Narrative Gestures, Geographical Maps, and Mental Maps in Copalillo Guerrero"; **Zarina Estrada Fernández**, "Diccionario yaqui-español: A Lexicographic Project"; **Verónica Vázquez**, "Cora Clause Structure"; Jane H. Hill, "Discontinuous Constituents in Cupeño"; **Dirk Elzinga**, "Shoshoni Accusatives"; **John E. McLaughlin**, "Unraveling Numic Aspect"; **Lilian Guerrero**, "Foot Structure in S. Tepehuan"; **Rosa H. Yáñez**, "Paradigmas léxicos en el *Vocabulario en castellano-mexicano* de Gerónimo Cortés y Zedefío"; **Ana Aurora Medina Murillo**, "Diccionario derivacional del guarijío: problemas metodológicos"; **Mercedes Montes de Oca**, "Luiseño Couplets, A Naming Strategy"; **Willem J. de Reuse**, "Comanche 'Coffee'"; **John Johnson & Pamela Munro**, "Tataviam/Uto-Aztecan Comparisons"; **Brian Stubbs**, "Additional Cognate Sets"; **Karen Dakin**, "Which Uto-Aztecan Branch is the Most Conservative?"; **Alexis Manaster Ramer** (presented by **Brian Stubbs**), "Alexis Manaster Ramer's Model of Uto-Aztecan Phonology"; and **David Tuggy**, "How To Borrow from Spanish in Tetelcingo Nahuatl."

The meeting also featured a presentation of the volume, *Uto-Aztecan Structural, Temporal, and Geographic Perspectives, Papers in Memory of Wick R. Miller by the Friends of Uto-Aztecan*, by the editors, Catherine Fowler, John E. McLaughlin, Jane H. Hill, and Zarina Estrada.

RECENT PUBLICATIONS

#10714)

10/4

The Green Book of Language Revitalization in Practice. Edited by Leanne Hinton & Ken Hale. Academic Press, 2001. 450 pp. \$39.95 (paper)/\$99.95 (hardback). [H. & H. intend their unusual title as a response to the UNESCO *Red Book on Endangered Languages*. If the *Red Book* sounds the alarm about the impending loss of thousands of small languages, the *Green Book* shows that there are things that people can do—and are doing right now—to avert this tragedy. The *Green Book* is for "everyone who wants it to be no longer necessary for their language to be listed in the *Red Book*." It's about what works.

Contents include: I. *Introduction*: Leanne Hinton, "Language Revitalization: An Overview"; Anna Ash, Jessie Little Doe Fermino, & Ken Hale, "Diversity in Local Language Maintenance and Restoration: A Reason for Optimism." — II. *Language Policy*: Leanne Hinton, "Federal Language Policy and Indigenous Languages in the United States"; Robert D. Arnold, "...To Help Assure the Survival and Continuing Vitality of Native American Languages'." — III. *Language Planning*: Leanne Hinton, "Language Planning"; Christine P. Sims, "Native Language Planning: A Pilot Process in the Acoma Pueblo Community"; Regis Pecos & Rebecca Blum-Martinez, "The Key to Cultural Survival: Language Planning and Revitalization in the Pueblo of Cochiti"; Paul R. Platero, "Navajo Head Start Language Study." — IV. *Maintenance and Revitalization of National Indigenous Languages*: Leanne Hinton, "Introduction to Revitalization of National Indigenous Languages"; Gerald Morgan, "Welsh: A European Case of Language Maintenance"; Jeanette King, "Te Kōhanga Reo: Māori Language Revitalization"; Sam L. No'eu Warner, "The Movement to Revitalize Hawaiian Language and Culture"; William H. Wilson & Kauano'e Kamanā, "'Mai Loko Mai O Ka 'I'ini: Proceeding from a Dream': The 'Aha Pūnana Leo Connection in Hawaiian Language Revitalization." — V. *Immersion*: Leanne Hinton, "Teaching Methods"; Terry Supahan & Sarah E. Supahan, "Teaching Well, Learning Quickly: Communication-Based Language Instruction"; Marie Arviso & Wayne Holm, "Tséhootsooídi Olta'gi Diné Bizaad Bshoo'aah: A Navajo Immersion Program at Fort Defiance, Arizona"; Leanne Hinton, "The Master-

Apprentice Language Learning Program"; Ken Hale, "Linguistic Aspects of Language Teaching and Learning in Immersion Courses."

VI. *Literacy*: Leanne Hinton, "New Writing Systems"; Pamela Bunte & Robert Franklin, "Language Revitalization in the San Juan Paiute Community and the Role of a Paiute Constitution." — VII. *Media and Technology*: Leanne Hinton, "Audio-Visual Documentation"; Ken Hale, "Strict Locality in Local Language Media: An Australian Example"; Stephen Greymorning, "Reflections on the Arapaho Language Project, or When Bambi Spoke Arapaho and Other Tales of Arapaho Revitalization Efforts"; Colleen Cotter, "Continuity and Vitality: Expanding Domains through Irish-Language Radio"; Paul V. Kroskrity & Jennifer F. Reynolds, "On Using Multimedia in Language Renewal: Observations from Making the CD-ROM Taitaduhan"; Laura Buszard-Welcher, "Can the Web Help Save My Language?" — VIII. *Training*: Leanne Hinton, "Training People to Teach Their Language"; Alana Johns & Irene Mazurkewich, "The Role of the University in the Training of Native Language Teachers: Labrador"; Teresa L. McCarty, Lucille J. Watahomigie, Akira Y. Yamamoto, & Ofelia Zepeda, "Indigenous Educators as Change Agents: Case Studies of Two Language Institutes"; Clay Slate, "Promoting Advanced Navajo Language Scholarship." — IX. *Sleeping Languages*: Leanne Hinton, "Sleeping Languages: Can They Be Awakened?"; "The Use of Linguistic Archives in Language Revitalization: The Native California Language Restoration Workshop"; and Linda Yamane, "New Life for a Lost Language."

A number of the contributions are reprinted (many of Hinton's essays originally appeared in the magazine *News from Native California*), and some of the contributors are familiar names to those who keep up with the endangered language literature. But, old or new, this is a useful, and at times refreshing, collection. Among the high points are Hale's astute commentaries on immersion programs and the use of mass media to preserve (rather than overwhelm) local languages; Clay Slate's exploration of the tensions between indigenous and non-indigenous audiences in creating an intellectual forum for Navajo linguistic scholarship at the highest level; and the back-to-back chapters by Sam Warner and Bill Wilson on Hawaiian revitalization, an object-lesson in how feuding over "control" can subvert even the most successful of language programs. The concluding section on "sleeping languages" (languages with no surviving first-language speakers) is a timely exploration of the links between archival research—clearly the future of our field—and revitalization.

— Order from: Academic Press, 6277 Sea Harbor Drive, Orlando, FL 32887 (1-800-321-5068; ap@acad.com). The paperback version will not be available until November.]

Lectures on Endangered Languages: 2. From Kyoto Conference 2000. Edited by Osamu Sakiyama. Publication Series C-002, Endangered Languages of the Pacific Rim, 2001. 344 pp. No price indicated. [The proceedings of the International Conference on Endangered Languages held in Kyoto, Japan, in November 2000.

Contents include: Osahito Miyaoka, "Endangered Languages: The Crumbling of the Ecosystem of Language and Culture"; Michael Krauss, "Mass Language Extinction and Documentation: The Race Against Time" (with comments by Megumi Kurebito); Barbara F. Grimes, "Global Language Viability" (with comments by Darrell Tryon and Sueyoshi Toba); Willem F. H. Adelaar, "Descriptive Linguistics and the Standardization of Newly Described Languages" (with comments by Kazuto Matsumura); Cecilia Odé, "Prosody in the Description of Endangered Languages"; Matthias Brenzinger, "Language Endangerment through Marginalization and Globalization" (with comments by Shigeki Kaji); George Aaron Broadwell, "Look for the Stick: Some Remarks on Globalization and Language Endangerment"; Stephen A. Wurm, "Language Endangerment and Death—

Ways and Methods for Maintaining and Reinvigorating Endangered Languages" (with comments by Midori Osumi); Oscar E. Aguilera F., "Revitalization of Fuegian Languages (with a comment on Wurm's paper)"; David Bradley, "Language Attitudes: The Key Factor in Language Maintenance" (with comments by Toshihide Nakayama and Takumi Ikeda); Victor Golla, "What Does it Mean for a Language to Survive? Some Thoughts on the (Not-So-Simple) Future of Small Languages" (with comments by Honoré Watanabe); and Colette Grinevald, "Beyond the Brink: What Legacy Can Be Left in Spite of All (with comments on Golla's paper)."

Yukio Uemura, "Endangered Languages in Japan, and Related Linguistic Problems" (with comments by Zendo Uwano); Michael Krauss, "Linguistic Arrogance and Endangered Languages: Japanese and Ryukyuan Comments to Urema's Paper"; Bernard Comrie, "General Comments: Documenting and/or Preserving Endangered Languages"; Nelson Aguilera A., "Revitalization of Kawéskar and Yaghan in Magallanes (Chile): Governmental Actions Towards the Rescue of two Endangered Fuegian Languages"; José Tonko P., "Bilingual Intercultural Education in Chile: An Unfinished Project"; A. E. Kibrik, "Alutor: Endangerment, State of Documentation, and Typological Importance"; Tapani Salminen, "Fighting for the Future of Forest Nenets"; Nicholas Ostler, "Rumours of a Dragon"; Tasaku Tsunoda, "Role and Ethics of Researchers and Method of Documentation"; Terrence Kaufman, "Two Highly Effective Models for Large-scale Documentation of Endangered Languages"; Colette Grinevald, "Encounters at the Brink: Linguistic Fieldwork among Speakers of Endangered Languages"; Marie-Claude Mattei Muller, "Endangered Indigenous Languages of Venezuela, New Governmental Policy and Projects of Revitalisation: The Particular Case of Two Carib Languages, Mapoyo and Yawarana"; Akira Y. Yamamoto, "Listen to the Voices of the Indigenous Peoples"; and Osamu Sakiyama, "Epilogue."

— For copies, contact: Osahito Miyaoka, Project Director, ELPR, Faculty of Informatics, Osaka Gakuin University, Kishibe-minami 2-chome, Suita, Osaka 564-8511, Japan (elpr@utc.osaka-gu.ac.jp).]

English-Lakota Dictionary. Bruce Ingham. Curzon Press, 2001. 285 pp. £45. [I. is an Arabic specialist for whom Lakota is an avocation, but this is a professional job. The 12,000 entries are provided with abundant examples, especially for syntactic words whose usage cannot be captured purely by giving an English equivalent. Special sections deal with Lakota phonetics, earlier writing systems, spelling conventions, grammar and word classes, the history of the Lakota language and people (with maps), a section on personal and place names and a reference section.— Available at present only in the UK edition from Curzon Press Ltd, 51a George Street, Richmond, Surrey TW9 1HJ, UK (www.curzonpress.co.uk). It can also be ordered through Amazon.co.uk.]

Quiégolani Zapotec Syntax: A Principles and Parameters Account. Cheryl A. Black. Publications in Linguistics 136, SIL International & Univ. of Texas at Arlington, 2000. 349 pp. \$29. [A revision of B.'s 1994 UC Santa Cruz dissertation, her goal is to provide "a coherent, explanatory analysis for many of the facets of the syntax" of QZ, one of the smaller Zapotecan languages of Oaxaca.

Although B. couches her analysis in the Government & Binding/Principles & Parameters framework ("with some appeal to...the Minimalist Program"), she considerably provides a substantial informal sketch of

Zapotec morphology and syntax (about a quarter of the volume) for generalists and comparativists. In the theoretical sections she covers: clause structure and A-bar dependencies (focus and topic constructions; questions and relative clauses; constructions involving negation; interaction between various A-bar constructions); and phase structure and constituent constructions (verb phrases and non-verbal predicates; nominal phrases; special number-marking constructions). In an appendix she gives a parametric account of question formations.

— Order from: International Academic Bookstore, SIL International, 7500 W Camp Wisdom Rd, Dallas, TX 75236 (972/708-7404; academic_books@sil.org.)]

Studies in Native American Languages X. Edited by John Kyle. Kansas Working Papers in Linguistics 24, number 2. Linguistics Graduate Student Association, University of Kansas, 1999. 113 pp. \$9. [The 10th volume of Americanist papers to appear in the KWPL series since the early 1980s (the 9th volume appeared in 1997 as KWPL 22, number 2). The present volume (which appeared in 2001 despite the formal publication date) includes 7 papers, from both newcomers and established scholars:

Traci S. Curl, "The Lakhota Definite Articles and Topic Marking"; John P. Boyle, "Switch-Reference and the Identification of Small Pro in Hidatsa"; Marcia Haag, "Cherokee Clitics: The Word Boundary Problem"; Cynthia Walker, "Paragraph-Level Switch-Reference Markers in Chickasaw Conversation"; Monica Macaulay, "Ojítlán Chinantec Phonology and Morphology"; Eun-Sook Kim, "Glottalization in Nuu-chah-nulth in Optimality Theory"; and Søren Wichmann, "On the Relationship Between Mixe-Zoquean and Uto-Aztecan."

— Order from: LGSA, Dept. of Linguistics, University of Kansas, Lawrence, KS 66045-2140 (lgsa@raven.cc.ukans.edu). Checks or money orders should be made out to "LGSA". Price includes postage to US and Canada; elsewhere add \$3 per copy. Many previous numbers of KWPL are in stock, including the volumes on Native American languages; contact LGSA for details.]

Languages of the North Pacific Rim.

Latest volumes in a continuing series, begun in 1994.

Volume 6. Edited by Osahito Miyaoka & Fubito Endo. Publication A2-001, ELPR Project, Osaka Gakuin Univ., 2001. 170 pp. No price indicated. [Eight papers, all in English, three of which are on North American languages: Osahito Miyaoka, "Preliminaries to a Grammar of Central Alaskan Yupik"; Hirofumi Hori, "Classifiers in Skidegate Haida"; and Honoré Watanabe, "Lexical Suffixes and Two Intransitive Suffixes in Sliammon Salish."]

Volume 7. Edited by Toshiro Tsumagari. Publication A2-002, ELPR Project, Osaka Gakuin Univ., 2001. 254 pp. No price indicated. [Fifteen papers, all in Japanese with short abstracts in English. North American (and Siberian Yupik) languages are represented by Japanese-language versions of the papers by Hori and Watanabe in volume 6, and three further papers: Fumiko Sasama, "On the Aspectual Reduplication in Coast Tsimshian"; Kayo Nagai, "On Argument-Modifying Diminutives and Augmentatives in Central Siberian Yupik"; and Minoru Oshima, "A Preliminary Report on Aleut Text Analysis."]

— For copies, contact: Osahito Miyaoka, Project Director, ELPR, Faculty of Informatics, Osaka Gakuin University, Kishibe-minami 2-chome, Suita, Osaka 564-8511, Japan (elpr@utc.osaka-gu.ac.jp).

Critical Studies in the History of Anthropology.

This new series from Nebraska is being inaugurated by two works that will be of interest to many Americanist linguists.

The Shaping of American Ethnography: The Wilkes Exploring Expedition, 1838-1842. Barry Alan Joyce. Univ. of Nebraska Press, 2001. 196 pp. \$40 (hardback). [Over the course of four years the Wilkes Expedition made stops on the east and west coasts of South America; visited Australia, New Zealand, Samoa, and Tahiti; discovered the Antarctic land mass; and explored the Fiji Islands, Tonga, the Hawaiian Islands, and the Pacific Coast of North America. J. considers how the scientific staff of the expedition (including Horatio Hale, the foremost field linguist of his generation) filtered their observations of the indigenous peoples they encountered through the lens of their peculiar constructions of "savagery" and thereby (or so he argues) helped construct the ideological foundations for American expansion and imperialism. Introductions by Stephen O. Murray and Regna Darnell.]

Invisible Genealogies: A History of Americanist Anthropology. Regna Darnell. Univ. of Nebraska Press, 2001. 396 pp. \$24.95 (paper)/\$55 (hardback). [D. attempts to reconnect postmodern anthropology with its uncomfortably colonialist and nonreflexive past by offering a vision of the development of anthropology in North America that emphasizes continuity rather than discontinuity from legendary founder Franz Boas to the present. She identifies the "Boasian" assumptions and practices that persisted, sometimes in modified form, through A. L. Kroeber, Ruth Benedict, Edward Sapir, Elsie Clews Parsons, Paul Radin, Benjamin Lee Whorf, and A. Irving Hallowell, and influenced the work of recent scholars like Claude Lévi-Strauss and Clifford Geertz.]

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

BRIEFER MENTION

Wirā ya, Peamasa ya wererituri: Diccionario Bilingüe de 898 Palabras, Desano-Español. Tulio Alemán M., Reinaldo López H., & Marion Miller. Instituto Lingüístico de Verano, Colombia, 2001. 133 pp. \$5.50. [A Desano-Spanish dictionary following the SIL model. In addition to the primary dictionary there is a complete Spanish-Desano index, and a 15-page grammatical sketch of this Eastern Tucanoan language of the Vaupés. — Order from: ILV, Apartado Aéreo 100602, Santafé de Bogotá, DC, Colombia. Shipping and handling extra.]

How to Keep Your Language Alive: A Commonsense Approach to One-on-One Language Learning. Leanne Hinton. Heyday Books, 2001. 192 pp. \$15.95. [The creator of the "master-apprentice" approach to producing new speakers of endangered languages lays out the procedure with simplicity and directness. A how-to manual with exercises. — Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709 (www.heydaybooks.com).]

At War with Diversity: U.S. Language Policy in an Age of Anxiety. James Crawford. Multilingual Matters, 2000. 143 pp. \$15.95 (paper)/\$49.95 (cloth). [A collection of recent essays by one of the most astute observers of language politics in the US. Included are: "Anatomy of the English Only Movement"; "Boom to Bust: Official English in the 1990s"; "Endangered Native American Languages: What is to be done, and why?"; "Seven Hypotheses on Language Loss"; "The Political Paradox of Bilingual Education"; and "The Proposition 227 Campaign: A Post Mortem." — Order from: Multilingual Matters, 2250 Military Rd, Tonowanda, NY 14150 (www.multilingual-matters.com).]

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IN CURRENT PERIODICALS

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

26.1 (2001):

Philip LeSourd, "Procedure for Proposing a Marriage at St. Francis: A Brief Western Abenaki Text" (3-5) [A phonemicized and analyzed version of a brief text originally published by Speck in 1914. The text is of ethnographic interest.]

Canadian Journal of Native Studies [Brandon U, Brandon, Manitoba R7A 6A9, Canada]

20.1 (2000):

Stephen Greymorning, "Culture and Language: The Political Realities to Keep Trickster at Bay" (181-196) [Language must come to play a role in maintaining Indigenous peoples' distinct cultural identity as a *force de résistance* against continuing political subjugation.]

Cultural Survival Quarterly [Cultural Survival, 215 Prospect St, Cambridge, MA 02139]

25.2 (Summer 2001):

Special issue: *Endangered Languages, Endangered Lives*. Guest edited by Eileen Moore Quinn.

Eileen Moore Quinn, "Can this Language be Saved?" (9-12)

Lindsay Whaley, "The Growing Shadow of Oroqen Language and Culture" (13-15)

Jessie Little Doe Fermino, "You are a Dead People" (16-17)

Patrick McConnell, "Looking for the Two-Way Street" (18-21)

Jon Reyhner, "Cultural Survival vs. Forced Assimilation" (22-25)

Ole Henrik Magga & Tove Skutnabb-Kangas, "The Saami Languages: the present and the future" (26-31)

Jonathan David Bobaljik, "Language Shift on the Kamchatka Peninsula" (32-33)

Deidre d'Entremont, "By Any Means Necessary? Tourism, economics and the preservation of language" (34-35)

Joan Smith/Kocamahhul, "For Reasons Out of Our Hands: a community identifies the causes of language shift" (36-39)

Anna Saroli, "Can Quechua Survive?" (40-43)

Daniel Nettle & Suzanne Romaine, "The Last Survivors" (44-46)

Gilvan Müller de Oliveira, "Endangered Languages in Town: the urbanization of indigenous languages in the Brazilian Amazon" (47-51)

André M. Kapanga, "Recreating a Language: a socio-historical approach to the study of Shaba Swahili" (52-55)

Lucia Clark, "On the Brink—Griko: A language of resistance and celebration" (56)

Marion BlueArm, "Maintaining Lakota" (57-58)

[Copies are available for \$5 + \$2.50 shipping. Contact: Sofia Flynn, Publications, 215 Prospect Street, Cambridge, MA 02139 (tel: 617/441-5406; fax: 617/441-5417; e-mail: sflynn@cs.org).]

In Eskimo...we find one word, *aput*, expressing snow on the ground; another one, *qana*, falling snow; a third one, *piqsirpoq*, drifting snow; and a fourth one, *qimuqsuq*, a snowdrift.

—Franz Boas, *Handbook of American Indian Languages*, 1911

Current Anthropology [U of Chicago Press, Journals Division, PO Box 37005, Chicago, IL 60637]

42.1 (February 2001):

Frank Salomon, "How an Andean 'Writing Without Words' Works" (1-27) [Signs carved on the staffs of minor political office in the Central Peruvian village of Tupicocha employ a graphic code with 3 graphemes, arranged in simple syntactic constructions. S. argues that this coding system functions as a "parallel language" for political authority, although not as a direct representation of speech. Noting obvious similarities to the Andean *kipu*, S. calls for a more inclusive "ethnography of inscription" that goes beyond "writing proper".]

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

66.4 (October 2000) [appeared June 2001]:

Elsa Gomez-Imbert & Michael Kenstowicz, "Barasana Tone and Accent" (419-463) [In Barasana (an Eastern Tukanoan language of the Colombian Vaupés) the F0 profile of the word is simultaneously determined by autosegmental tonal and metrical accent principles. In addition, accent is essentially a property of the morpheme in Barasana.]

Monica Macaulay, "Obviative Marking in Ergative Contexts: The Case of Karuk 'iin'" (464-498) [Karuk constructions marked by the postposition 'iin' do not display all of the typical characteristics of obviation, nor all those of ergativity, but show significant features of both. Essentially, they signal unexpected or unusual "staging"—the relative prominence of characters in discourse.]

Henry Davis, "Remarks on Proto-Salish Subject Inflection" (499-520) [In a number of languages from both major branches of Salish there is clear evidence for two simultaneously occupied subject positions in transitive clauses, one a suffix and the other a clitic. This pattern—seen most clearly in Thompson—can be reconstructed to Proto-Salish.]

Cecil H. Brown & Heather K. Hardy, "What is Houma?" (521-548) [Materials collected by Swanton in 1907 from "an old Houma woman" in Louisiana are best interpreted as the only attestation of a third Western Muskogean language, distinct from both Choctaw and Chickasaw.]

J. Diego Quesada, "The Grammaticalization of Specificity (and Beyond) in Boruca" (549-562) [In Boruca, a Chibchan language of Costa Rica, the demonstrative clitic *ki* has undergone further grammaticalization to become a marker for SPECIFICITY.]

Willard Walker, "The Comanche Code Talkers of World War II" (563-564) [A interview with one of 14 Comanche code talkers who served in Europe during WW II provides further historical details on the use of Indian languages by the US armed forces.]

Jeff Leer, Review Essay on Robert Bringham, *A Story as Sharp as a Knife: The Classic Haida Mythtellers and Their World* (565-578) [L. puts the controversy surrounding Bringham's translations of Haida oral literature in linguistic and cultural perspective.]

International Journal of the Sociology of Language [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10523]

144 (2000):

Small Languages and Small Language Communities 32

Naomi Nagy, "What I Didn't Know about Working in an Endangered Language Community" (143-160) [N. examines the problems related to the inherent conflict between future-oriented scientific research and past-oriented language preservation, with special reference to her own fieldwork in an Italian village.]

Journal of Linguistic Anthropology [AAA, 4350 North Fairfax Dr, Suite 640, Arlington, VA 22203]

10.1 (June 2000) [appeared April 2001]:

Stephen C. Levinson, "Yéfi Dnye and the Theory of Basic Color Terms" (3-55) [A number of languages, of which Yéfi Dnye (Rossel Island, Papua New Guinea) is one, have only an incipient, "emergent" color terminology. This undermines the claim—central to the theory of basic color terms—that all languages treat color as a unitary domain which is exhaustively named.]

Journal of Linguistics [Cambridge U Press, 40 West 20th St, New York, NY 10011]

36.4 (2000):

R. M. W. Dixon, "Categories of the Noun Phrase in Jarawara" (487-510) [In a language of the Arawá family of southern Amazonia there are apparently conflicting criteria concerning what is the head of the NP. Analysis reveals that the possessor, which determines gender, is the unequivocal head.]

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

30.1 (March 2001):

Donna M. Bonner, "Garifuna Children's Language Shame: Ethnic Stereotypes, National Affiliation, and Transnational Immigration as Factors in Language Choice in Southern Belize" (81-96) [In Dongriga, a multiethnic town in Southern Belize, ethnic and national stereotypes affect language choice in multilingual contexts. In particular, young Garifuna (Carib) speakers feel the need to define themselves as "authentic Belizeans" by speaking English when immigrant Spanish speakers are present.]

Lingua [Elsevier Science, PO Box 945, New York, NY 10159]

111 (2001):

Lynn Nichols, "The Syntactic Basis of Referential Hierarchy Phenomena: Clues from Languages With and Without Morphological Case" (515-537) [Languages with and without morphological case turn out to adopt rather different strategies for dealing with the demands that referential hierarchies place on their clause structure. An investigation of Kashmiri (with case) and Northern Tiwa (without case) gives clues as to what factors influence the morphosyntactic manifestation of hierarchy phenomena.]

Linguistics [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10523]

38.4 (2000):

T. A. Hall, "Syllabically Controlled Coalescence and Deletion in Zoque: An Optimality-theoretic Approach" (711-738) [Consonant coalescence (e.g. /yp/ → [p']) and consonant deletion in Zoque function as repair strategies necessary to convert underlying forms into well formed surface representations.]

38.5 (2000):

Pieter Muysken, "Semantic Transparency in Lowland Ecuadorian Quechua Morphosyntax" (973-988) [M. evaluates the properties of a possibly pidginized variety of Quechua in the light of Seuren's hypothesis that creoles, as a result of their special history, have semantically transparent structures characterized by uniformity, universality, and simplicity.]

Linguistic Typology [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10523]

4.2 (2000):

David Beck, "The Syntax, Semantics, and Typology of Adjectives in Upper Necaxa Totonac" (213-250) [Languages of the Totonacan family have been claimed to either lack adjectives or to have only a restricted, closed class of adjectival forms expressing property concepts. An investigation of the syntactic behavior of property-concept words in Upper Necaxa Totonac reveals that they are clearly differentiable from nouns.]

Phonology [Cambridge U Press, 40 West 20th St, New York, NY 10011]

17.1 (2000):

Alan C. L. Yu, "Stress Assignment in Tohono O'odham" (117-135) [The stress patterns of Tohono O'odham words present a case of Non-Derived Environment Blocking. Secondary stress is assigned to all odd-numbered syllables in derived words but is blocked on word-final odd-numbered syllables in underived words. Y. argues that these facts can be accounted for in terms of "co-phonologies".]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 61 (8) through 61 (9), February-March 2001; *Masters Abstracts International* (MAI), volume 39 (1), February 2001; and some earlier sources.

Berardo, Marcellino A. Ph.D., Univ. of Kansas, 2000. *Animacy and Shawnee Verbal Inflection*. 158 pp. [Scalar or hierarchical animacy is asymmetrical behavior among nominals based on inherent degree of animacy—first and second person information affecting the grammar in different ways than third person information. Many grammatical phenomena have been shown to be sensitive to scalar animacy, including ergativity and case marking more generally. B. investigates person, number and gender in verbal inflection in the Algonquian language Shawnee from a scalar animacy perspective. He posits the Animacy Principle (AnimPr) and Animacy Requirement of the AnimPr to assure that PNG information is specified and hierarchically organized based on degree of animacy. DAI 61(9):3536-A.] [#AAT 9988909]

Boutwell, Richard L. M.A., Univ. of Texas at Arlington, 2000. *Functional Universals of Tense-Aspect-Modality Morphology in SOV Languages*. 196 pp. [B. investigates the tense-aspect-modality morphology of four SOV languages with special attention given to the identification of iconic properties. The languages are Comanche, Japanese, Tamil and Turkish. The study reveals that more complex notions are expressed by longer forms and more simple notions by shorter forms, and forms that are more relevant to the verb are shown to occur closer to the verb stem. MAI 39(1):37.] [#AAT 1400925]

Johnson, Heidi A. Ph.D., Univ. of Texas at Austin, 2000. *A Grammar of San Miguel Chimalapa Zoque*. 424 pp. [A comprehensive description, in a Role and Reference Grammar framework, of a moribund variety of Zoque spoken a small town in southern Oaxaca. Zoque, an ergative, agglutinating, polysynthetic language, is head-marking, with core NPs not case-marked. The bulk of the dissertation is concerned with the description of verbal morphology (pronominal markers; causative and applicative

affixes; valency reducing affixes; positional affixes referring to the resultant shape and state of the undergoer argument; productive noun incorporation and verb stem compounding). The dissertation also serves as documentation for a dictionary of Zoque that is accessible as a searchable on-line database at <www.albany.edu/anthro/maludp/>. DAI 61(8):3145.] [#AAT 9983249]

Neal, Beverly E. Ph.D., Ohio State Univ., 2000. *Indian Identity within the Indian Community in Northeast Oklahoma*. 202 pp. [The long association of eight tribes in Ottawa County, Oklahoma, complicates the question of identity. The Quapaw are indigenous to the area; the Miami, Ottawa, Seneca-Cayuga, Wyandotte, Peoria, and Shawnee are all from the Great Lakes region; and the Modoc were removed from California/Oregon in the late 1800s. These nations do not occupy reservation lands and traditional cultures are fragmented. None of the tribes has maintained their native language to any great extent, although revitalization efforts are under way. Long association and intermarriage has led to identity being generalized into an overarching concept of "Indian". DAI 61(8):3232-A.] [#AAT 9982950]

Pretola, John P. Ph.D., Univ. of Massachusetts, Amherst, 2000. *North-eastern Ceramic Diversity: An Optical Mineralogy Approach*. 189 pp. [Attempts to understand the meaning of prehistoric "Iroquoian" ceramic traits in eastern New York and southern New England using the typological method have been confounded by their great variability. Using the technique of ceramic petrography (combining optical mineralogy with macroscopic examination) P. finds it possible to distinguish two culturally and linguistically distinct northeastern peoples in the Terminal Woodland period. However, the traditional view that there was unilateral diffusion and trade from central New York does not explain the ceramic diversity in the area. The evidence points to an open and fluid system that allowed association and mixture of people and ideas. DAI 61(2):661-A.] [#AAT 9960781]

[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 at UMI's website: <http://www.umi.com/hp/Support/DServices.>]

Presently I found out (by Gods wise providence) a pregnant witted young man, who had been a servant in an English house, who pretty well understood our language. Him I made my interpreter. By his help I translated the Commandments, the Lords Prayer, and many Texts of Scripture. I diligently marked the difference of their Grammar from ours: When I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still and look for Miracles: Up, and be doing, and the Lord will be with thee.

— John Eliot, *The Indian Grammar Begun*, 1666

NEW MEMBERS/NEW ADDRESSES

New Members (April 1 to June 30, 2001)

- Fernández Garay**, Ana V. — Perú 1098 (4to. "G"), 1068 Buenos Aires, ARGENTINA (anafg@ciudad.com.ar)
Galvis, Renée — 245 Havana St., Commerce Township, MI 48382 (forrenee@iname.com)
Haugen, Jason — Dept. of Linguistics, Univ. of Arizona, Tucson, AZ 85721 (jhaugen@u.arizona.edu)
Rose, Françoise — Laboratoire Dynamique du Langage, ISH, 14 avenue Berthelot, 69393 Lyon Cedex 07, FRANCE (francoise.rose@etu.univ-lyon2.fr)

Changes of Address (after April 1, 2001)

- Chamoreau**, Claudine — 67, avenue de la République, 91600 Savigny sur Orge, FRANCE (claudine@vjf.cnrs.fr)
Corbiere, Mary Anne — Box 790, Lively, Ontario P3Y 1M7, CANADA (mcorbier@nickel.laurentian.ca)
Culley, M. Eleanor — 106 B Stratford Ct., Charlottesville, VA 22903 (mcc6u@virginia.edu)
Galucio, Ana Vilacy — Conj Cordeiro de Farias - AL 12 casa 175 - Tapana, Belém, Pará 66830-000 BRAZIL (agalucio@hotmail.com)
Gamble, Geoffrey — President's Office, Montana State University, 211 Montana Hall, Bozeman, MT 59717-2420 (ggamble@montana.edu)
Gomez, Gale Goodwin — 38 Arbor Dr., Providence, RI 02908 (galemail@aol.com)
Iutzi-Mitchell, Roy D. — 3800 Kiowa Dr., Juneau, AK 99801 (royiutzimitchell@hotmail.com)
Landaburu, Jon — 83 Faubourg St Antoine, 75011 Paris, FRANCE (jlandabu@vjf.cnrs.fr)
Tuttle, Siri G. — 3426 12th Avenue West, Seattle, WA 98119 (stuttle@ucla.edu)
Wilson, Peter J. — 382 Second Ave., Ottawa, Ontario K1S 2J4, CANADA (peterwilson@home.com)

REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for 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. 2001 dates: June 4-29. Contact: AILDI, U of Arizona, D of Language, Readings & Culture, College of Education Room 517, Box 210069, Tucson, AZ 85721-0069 (520/621-1068; aildi@u.arizona.edu).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 8th meeting took place at N Arizona U, Flagstaff, June 14-16, 2001. Contact: Jon Reyhner, Center for Excellence in Education, Box 5774, NAU, Flagstaff, AZ 86011-5774 (jon.reyhner@nau.edu; http://jan.ucc.nau.edu/~jar/TIL.html).

Indigenous Language Institute (formerly IPOLA). Coordinating organization for efforts to revitalize Native American languages. Sponsors workshops; other plans developing. Contact: ILI, 560 Montezuma Ave #201-A, Santa Fe, NM 87501 (ili@indigenous-language.org; http://www.indigenous-language.org).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Most recent meeting: UCLA, May 18-20, 2001. Contact: Siri Tuttle, UCLA D of Linguistics, 3125 Campbell Hall, Box 951543, Los Angeles, CA 90095-1543 (stuttle@ucla.edu).

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (http://www.uaf.edu/anlc/).

Inuit Studies Conference. The 13th conference will be held in Anchorage, Alaska, August 1-3, 2002. Contact: Gordon Pullar, D of Alaska Native and Rural Development, College of Rural Alaska, 2221 E Northern Lights Blvd # 213, Anchorage, AK 99508 (anglpl@uaa.alaska.edu).

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: U Laval, 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).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. Next meeting (the 33rd): UC Berkeley, Oct. 25-28, 2001. Contact: Rich Rhodes (rrhodes@cogsci.berkeley.edu) or Laura Welcher (lbwelch@well.com), or write: Algonquian Conf, D of Linguistics, U of California, Berkeley, CA 94720-2650.

Papers of the Algonquian Conference. Current issue: vol. 31 (Prophetstown, 1999), \$44. 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; http://www.umanitoba.ca/algonquian).

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, American Indian Studies, U of Minnesota, Minneapolis, MN 55455 (jdn@tc.umn.edu).

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 at the beginning of November 2001 at Dalhousie U in Halifax, Nova Scotia. Contact: Raymond Mopoho (rmopoho@is.dal.ca)

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. 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). Pre-prints of papers will be issued as a volume of the UBC Working Papers in Linguistics.

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Most recent meeting: Rancho Cucamonga, CA, Oct. 2000.

Hokan-Penutian Workshop. Linguistics, sometimes with papers on pre-history and ethnography. 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 (heyday@heydaybooks.com).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Most recent meeting: June 2001 in Chicago, cohosted by CLS. Contact: John P. Boyle, D of Linguistics, 1010 E 59th St., U of Chicago, Chicago, IL 60637 (jpboyle@midway.uchicago.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. Most recent meeting: Nov. 29-Dec 1, 2000. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Next meeting: Santa Barbara Museum of Natural History, Santa Barbara, CA, July 8-9. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx). [See "News from Regional Groups."]

Estudios de Cultura Náhuatl. Journal. Nahuatl archaeology, anthropology, literature, history, and poems and essays in Nahuatl by contemporary writers. Editor: Miguel León-Portilla. Contact: Instituto de Investigaciones Históricas, Ciudad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Ciudad Universitaria, 04510 México, DF, MEXICO.

Tlaloacan. Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx).

SIL-Mexico. Research and support facility, with extensive publication series independent of SIL-International. Contact: SIL-Mexico, Box 8987, Catalina, AZ 85738--0987 (albert_bickford@sil.org; http://www.sil.org/mexico/).

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 (512/471-6292; mayameet@ccwf.cc.utexas.edu; http://www.mayavase.com/mayameet.html).

SOUTH AMERICA

Grupo Permanente de Estudio de las Lengüas Indígenas de las Áreas Lingüísticas de América Latina (ALAL). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (dquesada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.ufrj.br), and Lucía Golluscio (lag@filo.uba.ar).

GT Língüas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOL (the Brazilian MLA); circulates newsletter. Contact: Ana Suely A. C. Cabral (asacc@amazon.com.br). Also a website at <http://www.gtli.locaweb.com.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).

SIL-Colombia. Research and support facility, with extensive publication series independent of SIL-International. Contact: ILV, Apartado Aéreo 120308, Santafé de Bogotá, Colombia (pubco_cob@sil.org).

GENERAL LATIN AMERICA

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

Latin American Indian Literatures Journal. Texts and commentaries, other papers, on indigenous literatures. \$25/volume (2 issues). 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 51st ICA will take place in Santiago, Chile, in July, 2003. Contact: Milka Castro Lucic (mcastro@uchile.cl).

Centre d'Études des Langues Indigènes d'Amérique (CELIA)—Permanent working group on indigenous languages of Latin America of the Centre National de la Recherche Scientifique. Also an annual journal, *Amérindia*. Contact: CELIA - CNRS, 8 rue Guy Moquet, 94801 Villejuif, France (celia@vjf.cnrs.fr).

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. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, Germany (www.iai.spk-berlin.de/).

SIL International (formerly **Summer Institute of Linguistics**). Grammars, phonologies and other materials on numerous indigenous languages of the Americas. For a catalogue, write: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Rd., Dallas, TX 75236 (academic_bookstore@sil.org; http://www.sil.org). See also SIL-Mexico and SIL-Colombia.

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

Annual Meeting
January 3-6, 2002, San Francisco, California

General Information and Call for Papers

The 2001-02 Annual Meeting of the Society for the Study of the Indigenous Languages of the Americas (SSILA) will be held in conjunction with the 76th Annual Meeting of the Linguistic Society of America, from Thursday January 3 through Sunday January 6, 2002. In addition to SSILA, the LSA meeting will also incorporate the annual meetings of the American Dialect Society, the American Name Society, the North American Association for the History of the Language Sciences (NAAHoLS), and the Society for Pidgin and Creole Linguistics. SSILA registrants will be welcome to attend the sessions of any of these groups, and vice versa. A single registration fee will be collected by the LSA from all meeting participants (\$60 regular, \$25 student and unemployed); a preregistration form is enclosed with this *Newsletter*.

Location and Accommodations

The meeting will take place at the *Hyatt Regency San Francisco Hotel*, where a block of rooms has been reserved for meeting participants. SSILA members are entitled to the special meeting rates negotiated by the LSA (\$109 single/double, \$139 three persons, \$159 four persons). Reservations may be made by mail (Hyatt Regency San Francisco, 5 Embarcadero Center, San Francisco, CA 94111); by telephone (415/788-1234); or by fax (415/398-2567). Reservations are subject to availability if received after December 2, 2001.

Transportation

American Airlines and *Southwest Airlines* are the official carriers for the LSA Annual Meeting. For travel between December 31, 2001 and January 9, 2002, American offers 5%-10% off the lowest applicable fares (additional 5% off all applicable fares with 60-day advance purchase). Southwest offers 10% discounts off lowest applicable fares. To make reservations directly, call American at (800) 433-1790 and ask for File #26D1AC or Southwest at (800) 433-5368 and ask for File #R5261.

Stellar Access Inc. (SAI), the official travel agency for the LSA Annual Meeting, offers the lowest available fare on any carrier for travel 31 December 2001 - 9 January 2002. Call (800) 929-4242 (outside the U.S. and Canada, 619-232-4298); fax (619) 232-6497 (a \$10.00 transaction fee will be applied to all tickets purchased via phone services); or use their website (www.stellaraccess.com) and pay no transaction fee; in all cases, refer to Group #407.

SSILA members who are also LSA members may book their travel to the meeting on-line directly from the LSA website (www.lsadc.org).

Avis Rent a Car is the official car rental service for the LSA Annual Meeting. Rates start as low as \$34/day for economy models or \$145/week with unlimited free mileage. Call (800) 331-1600 and refer to AWD #J949023.

Paper and Session Proposals

Proposals for papers are invited from all members of SSILA in good standing (whose dues are paid through 2001). Proposals from non-members or from members in arrears will be reviewed only if accompanied by a membership application and/or 2001 dues (\$13).

Submissions must include an abstract of up to 250 words (150 or fewer will often suffice) for publication in the *LSA Meeting Handbook*. Submission by e-mail is encouraged, but if your abstract employs special fonts you should submit a hard copy of your abstract by mail. In addition to the abstract, proposals must include:

- NAME OF AUTHOR(S) (if joint authorship, indicate who will deliver the paper)
- AFFILIATION (for the Meeting Handbook)
- MAILING ADDRESS (in Fall 2001)
- TELEPHONE/FAX NUMBERS
- E-MAIL ADDRESS
- EXACT TITLE OF PAPER
- THREE KEY WORDS (identifying the subject of the paper)
- AUDIOVISUAL EQUIPMENT NEEDED (all meeting rooms will be equipped with microphones, an overhead projector, and a screen; one additional piece of equipment may be requested)

All proposals must reach SSILA no later than Friday **September 7, 2001**. Proposals for SSILA papers must not be sent to the LSA. SSILA organizes its sessions separately from LSA sessions. Mail (or e-mail) all materials to:

2001 Program Committee, SSILA
P.O. Box 555
Arcata, California 95518-0555, USA
ssila@ssila.org

Format and language

Papers are normally scheduled in 20-minute time slots (15 minutes for presentation, 5 minutes for discussion). Papers may be delivered in either English or Spanish.

Special sessions

This year's SSILA meeting will include two special sessions. Members who wish their papers considered for inclusion in one of these sessions should contact the organizer(s) noted below in addition to submitting a proposal to the SSILA Program Committee.

• **Denominal Verbs in the Languages of the Americas**, organized by **Donna Gerdt**s and **Steve Marlett**. In many languages, denominal verbs differ in interesting ways from lexical verbs, and denominal verb constructions show evidence of category mixing. Thus, the arguments of the N may carry over as clausal arguments of the V, or sometimes inflectional features of the N, such as plural and diminutive, are inherited by the V. The organizers invite descriptive and formal papers on the morphology, syntax, and semantics of denominal verbs. If you think you might want to contribute to this session, contact Donna Gerdt (gerdts@sfu.ca) or Steve Marlett (stephen_marlett@yahoo.com) by **August 15, 2001**.

• **Organizing American Indian Linguistics**, a session in commemoration of the 20th anniversary of the founding of SSILA. Papers are invited on topics dealing with the institutional or programmatic organization of research on American Indian languages. Topics may be historical (e.g., the Bureau of American Ethnology, or Boas's Committee on Native American Languages), may report on on-going projects and initiatives, or may discuss proposals for the future. If you think you might want to contribute to this session, contact **Victor Golla** (golla@ssila.org).

Participation guidelines

SSILA generally follows LSA guidelines regarding participation in the meeting: Any member may submit one paper proposal as sole author and a second as co-author, or two as co-author of each. In addition, he or she may also be the organizer of a symposium or workshop.

Presentation of a paper (or other participation) in an SSILA session has no effect on an individual's eligibility to present a paper in an LSA session, or in a session of another organization meeting jointly with the LSA. Submissions will be separately reviewed by the various program committees. However, to minimize overlap with the SSILA sessions, the LSA program committee usually recommends that Field Reports/Endangered Languages papers on American Indian languages be submitted to SSILA rather than the LSA.

Program Committee

All submissions will be reviewed, and other decisions made regarding the structure of the meeting, by the 2001 SSILA Program Committee, a subcommittee of the 2001 Executive Committee, chaired by President Jane H. Hill.

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

Sponsor of the Conference on American Indian Languages
(founded 1964 by C. F. Voegelin)

Executive Committee for 2001

Jane H. Hill (U of Arizona), President
Sarah G. Thomason (U of Michigan), Immediate Past President
Ken Hale (MIT), Vice President
Victor Golla (Humboldt State U & UC Davis), Secretary-Treasurer
Randolph Graczyk (St. Charles Mission & U of Chicago)
Sara Trechter (CSU Chico)
Akira Yamamoto (U of Kansas)

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John D. Nichols (U of Minnesota)
Scott DeLancey (U of Oregon)
Karen Dakin (UNAM)

SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2001 are \$13 (US) or \$21 (Canadian). Dues may be paid in advance for 2002 and 2003 at the same rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website at <http://www.ssila.org>.

