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CONTENTS

SSILA Business 1
 Correspondence 3
 Obituaries 5
 News and Announcements 7
 The Placename Department (W. Bright) 9
 Etymological Notes: *Camas* 10
 Media Watch 11
 News from Regional Groups 12
 Recent Publications 14
 In Current Periodicals 16
 Recent Dissertations and Theses 17
 New Members/New Addresses 18
 Regional Networks 19

Friday, January 4

Phonology: Prosody and Words (9:00-12:00). Chair: **Siri Tuttle**. Papers: **Colleen M. Fitzgerald**, "Prosodic Variation as Constraint Re-ranking: Evidence from Tohono O'odham"; **Matthew Gordon**, "An acoustic investigation of stress in Hupa"; **Leanne Hinton & Herb Luthin**, "Stress and Syllable Weight in Yahi"; **Lev Michael**, "Sonority-Driven Stress in Nanti (Arawak)"; **Marcia Haag & Durbin Feeling**, "Interactions of Meter and Tone in Cherokee Nouns and Clitics"; **Eugene Buckley**, "Alsea metathesis and syllable structure"; **Cathlin M. Davis**, "Metathesis and Epenthesis in Sierra Miwok: Building Syllable Structure"; **Juliette Blevins**, "Prosodic Words in Yurok"; and **John Stonham**, "On the nature of the prosodic word in Nuuchahnulth."

Rethinking Older Analyses and Exploiting Older Sources (9:00-11:00). Chair: **Jack Martin**. Papers: **Anna Berge**, "Poul Egede Wasn't Really Fluent in Greenlandic..."; **William F. Weigel**, "The Interaction of Theory and Description: The Yokuts Canon"; **Wallace Chafe**, "A 17th Century Seneca Dictionary"; **Mary L. Clayton**, "Evidence for a Nahuatl-speaking author in an early trilingual manuscript dictionary"; **Yolanda Lastra & Martha C. Muntzel**, "Colonial Toponyms from Guanajuato, Mexico"; and **Natalie Operstein**, "Spanish loans and the fortis/lenis contrast in early Zapotec."

Syntactic Morphology and Morphological Syntax (10:00-12:00). Chair: **Kathryn Klar**. Papers: **Ives Goddard**, "Post-Syntactic Stem Derivation in Fox"; **Marianne Mithun**, "The Polysynthetic Riddle" [Mohawk]; **David S. Rood**, "Wichita Syntax?"; **Paul D. Kroeber**, "Position of subordinating and extraction morphology in Comox"; **Masiel Matera**, "Preposition Incorporation in Wayunaiki (Arawak)"; and **Raimundo Medina**, "The Locality of Verb Movement in Kari'ña (Cariban)."

Historical Linguistics and Sociolinguistics (2:00-5:00). Chair: **Sarah G. Thomason**. Papers: **John A. Dunn**, "Coast and Southern Tsimshian lexical items with significant phonological relationships to PIE roots"; **Catherine A. Callaghan**, "Proto Sierra Miwok Case System"; **Sidney da S. Facundes**, "Arawak Internal Relationships in Southwestern Amazon"; **Marie-Lucie Tarpent**, "Alsea Words for Women: Cultural Implications of their Linguistic Forms"; **Amy Miller**, "Innovations in Yuma Personal Prefixation"; **Eleanor Blain**, "Future Marking in Cree"; **Candace Maher**, "Mother-in-law Language in the Jicarilla Apache Community"; **Bill Poser**, "Dakelh (Carrier) Babytalk"; and **Yukihiro Yumitani**, "Spanish Loanwords in Jemez Towa."

Special session: Denominal Verbs in the Languages of the Americas (2:00-5:00). Chairs: **Donna B. Gerdts & Stephen Marlett**. Papers: **Jason D. Haugen**, "Denominal Verbs in Yaqui"; **Kenneth C. Hill**, "Denominal Verbs in Hopi"; **Willem de Reuse**, "Denominal verbs in Navajo and Western Apache"; **Jerrold M. Sadock**, "A Survey of Denominal Verbs in Eskimo-Aleut"; **Stephen Marlett**, "Denominal verbs in Seri"; **Donna B. Gerdts & Thomas E. Hukari**, "Halkomelem Denominal Verbs"; **Toshihide Nakayama**, "Denominal verbs in Nuuchahnulth"; and **Jürgen Bohnemeyer**, "Activity nouns, unaccusativity, and argument marking in Yukatekan." General discussion: **Donna Gerdts & Stephen Marlett**.

Our colleague Ken Hale, Vice President and President Elect of SSILA, died peacefully at his home on October 8 after a long and painful struggle with cancer. Ken's life and career will be celebrated in a special memorial at the San Francisco meeting in January.

SSILA BUSINESS

2001 Elections

Mail ballots for the 2001 elections are being distributed with this issue of the *Newsletter*. Completed ballots must reach the SSILA mail box by December 31 in order to be counted. Members may also vote electronically (see the instructions on the ballot). Results will be announced at the Annual Business Meeting, in San Francisco, Saturday, January 5.

Preliminary program of Annual Meeting

Ninety-one papers are scheduled for presentation at the annual winter meeting of the Society, which will be held in San Francisco, January 4-6, 2002, jointly with the Annual Meeting of the Linguistic Society of America. All sessions will be held at the Hyatt Regency San Francisco,

Saturday, January 5

Discourse (9:00-12:00). Chair: **Monica Macaulay**. Papers: **George Aaron Broadwell**, "Preverbal positions and discourse functions in Zapotec"; **David Mora-Marin**, "The Preferred Argument Structure of Classic Lowland Mayan Texts"; **Lachlan Duncan**, "Constituent Word Ordering in Ch'orti' Discourse"; **Jeffrey Rasch**, "Subject vs. topic in expressions of cognition and emotion in Yaitépec Chatino"; **Jean Mulder & Christina Eira**, "Evidentiality and Verbal Art in Tsimshian (Sm'algyax)"; **Gary Holton**, "Clause-combining in Tanacross Athabaskan"; **Akiyo Maruyama**, "Navajo 'áko: A Discourse Marker"; **Petronila S. Tavares**, "The organization of discourse information in Wayana historical narratives"; and **Armik Mirzayan**, "Information Structure in Lakhota Narratives."

Special session: Organizing American Indian Linguistics: A Session in Commemoration of the 20th Anniversary of the Founding of SSILA (9:00-12:00). Introduction: **Victor Golla**. Papers: **Melissa Axelrod, Jule Gómez de García & Jordan Lachler**, "Developing a New Mexico Native Languages Center"; **Juliette Blevins & Andrew Garrett**, "Fieldwork and the Archives: The Yurok Language Project at Berkeley"; **Victor Golla**, "Organizing the Transcription of American Indian Languages"; **Kathryn A. Klar**, "'A Serviceable System for Writing Indian Languages': Correspondence between Harrington and Sapir, 1910-1912"; and **John D. Nichols**, "Where Did You Put My Language? Problems in North American Linguistic Bibliography." The final segment will be reserved for reports on new projects and discussion.

SSILA Annual Business Meeting (12:15-1:00)

Classification and Lexical Semantics (2:00-4:20). Chair: **Randolph Graczyk**. Papers: **Elena Benedicto**, "The Verbal Classifier System (VCS) of Mayangna"; **Laura Buszard-Welcher**, "The Semantics of Yana Classificatory Verb Stems"; **Connie Dickinson**, "Predicate classification in Tsafiki"; **Sean P. O'Neill**, "Classificatory Semantics in Northwestern California"; **Jack Martin**, "Classifying location in Creek"; **Mercedes Q. Hinkson**, "The Semantics and Productivity of the Lexical Suffix *wil in Ucwalmícwets (Lower Lilloet)"; and **Luis Oquendo**, "Realis or irrealis in the Japerria language/mind."

Grammatical Categories and Grammaticalization (2:00-4:20). Chair: **Robert L. Rankin**. Papers: **Philip LeSourd**, "Second-Position Particles in Maliseet-Passamaquoddy"; **Tim Montler**, "Categories in Straits Salishan"; **Catherine Rudin**, "Functional Heads, Directionality, and the Identity of Omaha-Ponca Constituents"; **Tim Thornes**, "Northern Paiute Postpositions"; **Mary S. Linn**, "Lexical Affixation in Euchee (Yuchi): A Missing Link"; **Carolyn J. MacKay & Frank R. Trechsel**, "Reciprocal /laa-/ in Totonacan"; and **Sara Trechter**, "The Value of -pi" [Siouan].

Phonetics (4:30-5:10). Chair: **Joyce McDonough**. Papers: **John H. Esling, Barry F. Carlson & Jimmy G. Harris**, "A Laryngoscopic Phonetic Study of Nootka and Salish Glottal Stop, Glottalized Resonants, and Pharyngeals"; and **Ian Maddieson & Pilar M. Valenzuela**, "Phonetic aspects of Shipibo."

Special session: Papers from the Snake-Jaguar Project: the Project for the Documentation of the Languages of Meso-America (2:00-5:00). Chair: **Rosemary Beam de Azcona**. Introduction: **Terry Kaufman & John Justeson**. Papers: **Rosemary Beam de Azcona**, "A chain shift in Coatlán Zapotec"; **Giulia R. M. Oliverio**, "Verb stem alternations in Guichicovi Mixe"; **Susan Smythe**, "The Loss of Uvular Stops in Huchuetla Tepehua"; **Thomas C. Smith Stark**, "The use of theoretically possible roots as an elicitation technique: the case of Chichicapan Zapotec"; **Richard A. Rhodes**, "Spanish in Sayula Popoluca"; **Roberto Zavala**, "Depictive Secondary Predicates in Olutec (Mixean)"; **Troi Carleton & Michelle Moosally**, "Lo7o as an instrumental, comitative, or conjunctive morpheme in Zenzontepec Chatino"; and **Craig Hilts**, "'This', 'That', and 'Yonder' on Vowels in Atepec Zapotec."

Sunday, January 6

Transitivity (9:00-10:20). Chair: **Sara Trechter**. Papers: **José Álvarez**, "Split intransitivity and serial verbs in Baniwa of Guainía"; **David Beck**, "Person-hierarchies and the origin of asymmetries in Totonac verbal paradigms"; **Lisa Conathan**, "Inverses in Northern California"; and **Anna Hyun-Joo Do & Shanley Allen**, "Antipassive Constructions in Inuktitut."

Negation and Other Syntactic Processes (10:40-12:20). Chair: **Jane H. Hill**. Papers: **Ivy Doak**, "Coeur d' Alene Negative Constructions"; **Jane H. Hill**, "Cupéño Negative Sentences"; **Marlene Socorro & José Álvarez**, "Análisis comparativo de la construcción negativa en baniwa y lenguas arahuacas cercanas" (A comparative analysis of the negative construction in Baniwa and closely related Arawakan languages); **John Enrico**, "Internally-headed Relative Clauses and Generalized Quantifiers" [Haida]; and **Ana Sánchez**, "Strategies of relativization in Yukpa (Cariban)."

Language Preservation & Revitalization (10:00-12:00). Chair: **Akira Yamamoto**. Papers: **Dennis Holt**, "Poetry in Pech and the Aesthetic Dimension of Language-Loss"; **Chip Gerfen & Kelley Vance**, "ka'u o — An Orthography and Picture Dictionary for Coatzacoapan Mixtec"; **Jule Gómez de García, Melissa Axelrod & Jordan Lachler**, "The roles of literacy and collaboration in documenting Native American languages: A report from the Jicarilla Apache Dictionary Project"; **Alice Taff & Donna Miller MacAlpine**, "Producing the Deg Xinag (Ingalik Athabaskan Dene) Learners' Dictionary"; **Alice Taff & Beth Dementi Leonard**, "A model for adult learners of indigenous languages" [Deg Xinag Athabaskan]; and **Brent Galloway**, "Language Preservation and Revival: Passing the Torches For Upriver Halkomelem."

Many SSILA members will also be interested in the LSA Symposium on *Basic Tools for Linguistic Documentation*, organized by the Committee on Endangered Languages & Their Preservation, which will be held on Friday, January 4, 9:00-11:00 am. Presentations will include: **Sarah G. Thomason**, "Field techniques for eliciting lexical data"; **Pamela Munro**, "Basic morphosyntactic description: Where to start and what to ask next"; **Ian Maddieson**, "Basic outline for a phonetic and phonological description"; **Michael C. Cahill**, "Text collection: One task, many benefits"; and **Steven Bird**, "Digital resources for language description."

Additional grammar available from Mouton

A title in the Mouton Grammar Library was inadvertently omitted from the SSILA/Mouton discount brochure that was enclosed with the July *Newsletter*. The book is: Mark Donohue, *A Grammar of Tukang Besi* (1999), and is available to SSILA members for US \$50. It is no. 20 in the Mouton Grammar Library series—Frajzyngier's *A Grammar of Hdi* is actually no. 23, not no. 20 as stated in the brochure. A revised brochure, with this title included, is being sent to members with this issue of the *Newsletter*.

I have now been thirty years availing myself of every possible opportunity of procuring Indian vocabularies to the same set of words: my opportunities were probably better than will ever occur again to any person having the same desire.

—Thomas Jefferson, 1809

CORRESPONDENCE

Stephen Laurent and Abenaki

July 19, 2001

I can add a few words to your obituary of Stephen Laurent. I knew Steve for decades, at first only indirectly through Gordon Day, but more personally after I returned to my earlier work on Abenaki.

The youngest son of Chief Joseph Laurent by his second wife, Steve maintained a lifelong interest in the pioneer grammar published in 1884 by his father, which Gordon Day re-elicited from Steve as one of his first Abenaki field projects in the early 1950s. This interaction with Gordon, like George Hunt's with Boas or Alec Thomas's with Sapir, was what I mostly heard about. Gordon tended to comment more on Steve's intellect and humanity than on his fluency as a speaker, which evolved through his adult years and was influenced by his extensive reading. Nonetheless, as I found when visiting Steve myself, he did have a core native command to build on. (He also enjoyed dusting off his fluent educated French from his seminary days at Nicolet in Quebec.) When it is finally published, Gordon's elucidation of Chief Joseph Laurent's truly masterful little book, with Steve's marginalia, will give Steve Laurent the recognition he deserves as a scholar devoted to the language he first spoke.

— Roy A. Wright
Marlboro College, Marlboro, Vermont

July 9, 2001

Here is some information regarding the microfilm of the Aubery ms. that Stephen Laurent edited and published (*SSILA Newsletter*, July 2001), as well as some other information that might be of general interest.

The microfilm was never published as such.—Forty or more years ago Victor Hanzeli and Gordon Day obtained microfilms of a great many early French linguistic manuscripts of Algonquian and Iroquoian languages, which were made by Raymond Denault, who has now been succeeded in business by his son, Louis-Charles Denault, of the Canadian Microfilming Company Ltd. (Société Canadienne du Microfilm Inc.=Socami), 464, rue St.-Jean, Montréal, Quebec H2Y 2S1, Canada (514-288-5404; info@socami.qc.ca). This firm can provide microfilms of the Aubery ms(s). and many others, but they do not have comprehensive information on the exact contents of the films. Hanzeli deposited a set of films for the mss. he used in his dissertation (Indiana 1961) and book (*Missionary Linguistics in New France*, 1969) in the University of Washington Library, and these are available on interlibrary loan (if you know what to ask for; see their on-line catalogue). There are also films from this set at the American Philosophical Society in Philadelphia and in the Gordon Day Collection, Rauner Library, Dartmouth College (Special Collections: 603-646-0538). The Dartmouth collection also contains many tapes of Western Abenaki recorded by Day, including some made by Stephen Laurent. (A good project for someone.)

As far as I know there is no complete listing of the films, let alone a complete calendar of their contents. Hanzeli's (1961:235-240, 1969:125-128) list of the manuscripts has many of them, but I believe there are others that have been microfilmed that Hanzeli did not list. Some Socami films must be obtained through the repositories that hold the manuscripts, for example the tremendously important Old Ottawa dictionary completed in 1748 by Pierre Luc DuJaunay at McGill (contact Richard Virr, 514-398-4708, virr@library.mcgill.ca).

—Ives Goddard
Smithsonian Institution
Washington, DC

More on plurals of ethnonyms

July 29, 2001

Your note, "What's in a Plural?" [*SSILA Newsletter* 20.2] is provocative. I agree with your general point. However, consider also English ethnonyms that end in *-ese*: "the Chinese and the Japanese are Asian peoples", "six Chinese and four Japanese were present". Forms like *Chineses and *Japaneses are impossible. A European example is "Portuguese".

Then there are names that end in *-ish* as in "the English had a large colonial empire" (but not *two English); cf. also "the Irish". I suppose that, historically, we have the same ending in "the French had a large colonial empire" (but not *two French) and "the Welsh live in Wales" (but not *two Welsh). Of course we can also say "Englishmen, Frenchmen, Welshmen", but that raises gender problems. Other ethnonymic adjectives in *-ish* that come to mind are apparently not used as plural nouns because independent nouns exist, e.g. *Danish/Dane, Swedish/Swede, Finnish/Finn, Scottish/Scot, Turkish/Turk, Spanish/Spaniard, Polish/Pole*. Of course "Amish" has no corresponding noun, but presumably they're "tribal".

Also relevant is "the Swiss have four national languages", never *Swisses. This makes me think that the environment of sibilants and affricates conditions the zero form of the adjective suffix — the same environment that conditions the [ɪz] allomorph of the regular noun plural suffix. But it's kind of a weak generalization.

—William Bright
Boulder, Colorado

July 31, 2001

I was interested to read the exchanges in the July *SSILA Newsletter* about pluralizing ethnonyms. As an old Alaska hand, of course, I resist "Inuits", but I use "Ahtnas" (although not "Gwich'ins"—I suppose because no Gwich'in people do).

During the past three years I have been the copyeditor on two partially overlapping encyclopedias of Mesoamerican archeology and anthropology, one published by Garland and the other by Oxford. I brought up the question of plurals in *-s* with the project editors, who had never thought about it. My argument was much along the lines of yours: *-s* plurals refer to people perceived as individuals, and unmarked plurals to the society as a whole. It was eventually decided to make this point an "author's choice." I noticed, however, that authors who consistently preferred the *-s* plural were also characterized by an active pro-Native American stance in their choices of topics and the slant of their discussions.

—Jane McGary
Estacada, Oregon

August 3, 2001

I think you are wrong about "Basque" not being used as a collective plural. I did a Boolean search in AltaVista with "Basque have" or "Basque are" and got 175 pages. Some are invalid, like "articles on Basque are" but others are relevant. Here are three:

"The Basque are serious about their independence."

"The Basque have lived in this area for thousands of years, yct their past remains a mystery."

"The Basque are not Spaniards, they are a unique people with their own language and culture, that the Spaniards under the Franco regime tried to exterminate."

—Doug Hitch
Yukon Native Language Centre
Whitehorse, Yukon

August 7, 2001

I was interested to see your thoughts on ethnonym plurals. I faced the same problem in the early and mid-90s when working on my book on the Powhatans. Here's how I finally put it in the introduction there:

Throughout this work I use the term "Powhatan" only as an adjective or as a singular noun referring to the specific person Powhatan, and use "Powhatans" to refer to members of the group in plural. Traditionally, historians refer to Native Americans in plural form using an English-language plural, generally ending in -s (i.e., one Powhatan, but several Powhatans), and anthropologists use the same form for singular and plural (i.e., one Powhatan, many Powhatan, or even the Powhatan, referring to the whole group). Problems can be noted for both plurals: an -s plural has no meaning in the native languages, and many ethnonyms are already plural forms to start with; but using the singular form promotes confusion, and perhaps seems to reify the group into an invariant monolithic entity (i.e., the Powhatan grew corn). There is particular capacity for confusion in the Powhatan situation, where "Powhatan" is a specific individual name as well as the group reference, and I have chosen to consistently use the -s plural form to minimize possible confusion.

In a somewhat different case, I have reluctantly settled on using *manitus* as the plural of *manitu* rather than *manitoac* (italicizing "manitu" but not the "s"). Since I'm writing in English and trying to convey an idea that's already alien to most readers to start with I feel that using the familiar plural rather than explaining the Algonquian plural is a help. This is, of course, specific to the context, and I have at times used *manitoac* with an explanation.

I agree that few non-speakers actually are aware of the native analyses of plurals, and are using the "zero plural" form in English. I also agree with your analysis of this as an aspect of differential power. I think that anthropologists' usage may be based on a perception that historians are "insensitive" in applying the English plural to Native groups (I've heard such comments spoken)—basically a flawed claim of greater authority. Although I resisted such bluntness in the book, that's the real argument.

—Fred Gleach
Cornell University, Ithaca, NY

Another view of the Colonial Gaze

August 4, 2001

In your latest "Editorial Notes", you mentioned a Postmodernist Colonial Gaze when speaking about the subtle semantic difference in English between ethnonyms written with a final s in the plural, and those without. I understand your point of view and can appreciate it, although in my opinion, this Colonial Gaze can be interpreted in different ways.

In the French language, the question of submitting or not the word "Inuit" to the rules of French grammar arose in 1993-94, when Quebec's *Office de la langue française*, the province's authority on language usage, decreed that from then on, "Inuit" should take a final s in the plural, and final e in the feminine (up to then, they had considered it as a grammatically invariable word). The Quebec Inuit felt quite ill at ease when they started receiving official letters and literature from the provincial government loaded with "Inuits", "Inuite" and "Inuites." They considered that the fact of submitting a word from their language (where -it already marks the plural, and which has no grammatical genders) to the rules of a foreign tongue was a typical instance of colonialism and subtle racism.

During the final plenary session of the 9th Inuit Studies Conference (Iqaluit, Nunavut, June 1994), whose participants included Inuit and non-Inuit scholars and cultural activists from several countries, a unanimous motion was passed condemning the orthographical proposals of the *Office*

de la langue française. Here again, the central argument was that these propositions stemmed from a colonialist point of view.

So, the nature of what a Colonial Gaze really is may be different if you belong to a (formerly?) colonized minority. For, seemingly, most Inuit, a majority of which speak English (or, in some cases, French) as their second or, increasingly, first language, it is the use of final s that is colonialist, not its omission.

This is why our journal, *Études Inuit Studies*, has always kept on considering "Inuit" as an invariable word, whether in English or in French.

—Louis-Jacques Dorais
Editor, *Études Inuit Studies*
Université Laval, Québec, Canada

An earlier Inuit-language film

August 2, 2001

In "Media Watch" in the July 2001 *SSILA Newsletter* the film "Atanarjuat" is called "the first Inuit-language feature film ever made." This is not correct. Two years ago at the Greenlandic Film Festival in Aarhus I saw "Qaamargup Uummataa" (in Danish "Lysets Hjerte", in English "Heart of Life"), directed by Hans A. Lyngé and Jacob Grønlykke. This film is set in present day Greenland and is, except for a few brief dialogues, completely in Greenlandic. The script, in a bilingual Greenlandic-Danish edition, was published in Nuuk in 1997, and is still available (Atuakiorfik, Postboks 840, 3900 Nuuk, Greenland; tel: +299-32-2122; fax: +299-32-2500). Color photographs are included. The film is definitely worth seeing.

—Peter Bakker
Aarhus University, Aarhus, Denmark

Sunshowers

August 18, 2001

Having published three articles on designations for the co-occurrence of rain and sunshine in the world's languages and folk belief about that meteorological phenomenon (*American Speech* 56:159-160; *Leuvense Bijdragen* 73:33-38; and *Neophilologus* 85:445-456), I am now preparing a fourth one on the subject, for which I would appreciate (and will gladly acknowledge) the help of readers of the *SSILA Newsletter*.

If you know of any such designations (Quechua has four, listed in the third article) or folk beliefs, please send me the name of the language, the place where the language is spoken, the designation, and the place where you heard the designation (for folk beliefs: the name of the people, their area of residence, the place where you heard the belief, and the provenience of the person from whom you heard it).

—David L. Gold
67-07 215 St.
Oakland Gardens, NY 11364-2523

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice. Young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing.

—*The Missionary Herald*, 1826

OBITUARIES

William G. Cowan (1929-2001)

Dr. William G. Cowan died on June 13, 2001, at his residence in Smith Falls, Ontario. Retired since 1994, he had moved from Ottawa to Smith Falls, where he was enjoying the slower pace and relative freedom that comes with retirement.

Born in 1929 in St. Petersburg, Florida, Bill received his B.A. in English Literature from the University of California at Berkeley in 1951. Since the Korean War was going on at the time, he spent the next three years in the army, among other things learning Arabic in the Army Language School, a language he continued to study and teach throughout his life. After his discharge and a year of study in Salamanca, Spain, a happy confluence of events brought him to Cornell, where he earned a Ph.D. in Linguistics in 1960. Because of his knowledge of Arabic, he was recruited by the Foreign Service Institute, working for the better part of the next four years in the Middle East as a supervisor overseeing the teaching of Arabic to American Foreign Service officers, primarily in Beirut, but often elsewhere as well. His first full-time academic appointment was at Brown University, where he taught from 1964-1971. With some misgivings, but concerned by the political situation in America, Bill left Brown and settled in Canada, teaching at Carleton University in Ottawa from 1971 until his retirement in 1994.

Bill began his study of Algonquian languages in the mid 60s, and his first article (on Narragansett) appeared in 1969. This was soon followed by numerous other articles and reviews dealing with a wide range of languages in this family, including, among others, the aforementioned Narragansett, Natick, Massachusetts, Pequot, Delaware, Cree, and Montagnais. Many of these publications reveal his very real talent for historical analysis, and he sometimes also did what can be considered to be philological work of a very high quality. And, contrary to what one might think, Bill was not averse to doing fieldwork himself. He appeared to enjoy rolling up his sleeves, working with native consultants, and dealing with the sometimes rather messy data thus gathered. Ample evidence of this can be seen in one of his frequently cited articles, "The Generation Gap in Montagnais Dialectology" (*Papers of the 7th Algonquian Conference*, 1976, pp. 323-338).

But, above and beyond all of these not inconsiderable accomplishments, one achievement for which Bill will surely be long remembered is the fact that he was the editor of the *Papers of the Algonquian Conference* from 1975 until 1994, from the Sixth Algonquian Conference through the Twenty-Fifth Algonquian Conference, a span of some twenty years! This position not only placed him at the center of developments in Algonquian studies, it also meant that he was, in a very real sense, the guiding spirit of the annual Algonquian Conference. Without his influence, doggedness, and plain hard work, this Conference would surely never have survived to become the important exchange of ideas it is today, and for that we all owe him a debt of gratitude. Those of us who attended the Conference regularly always knew where Bill would be: up towards the front, perhaps off a little to one side. With his shock of whitish hair, he was easy to locate, even for newcomers. An obvious presence, one might say. And he would usually stay

from the very first paper all the way to the very last paper, amazingly attentive throughout, a perfect example of thoroughgoing professionalism to all.

Bill was also an inveterate book collector, and he would often indulge this passion by frequenting the antique bookstores of whatever city the Conference was held in. Not surprisingly, over the years, he had amassed a very respectable collection, most of which he gave to the University of Manitoba at Winnipeg when that institution awarded him an honorary doctorate in 1994.

On a more personal note, this recitation of events and details only hints at the Bill Cowan I knew, the man with the pertinent comments and probing questions, who sometimes showed just a trace of impatience at what he considered fuzzy language or ill-formulated abstractions, who had a disarmingly straightforward manner of speaking, with unfailing politeness and an infectious laugh. I remember Bill from my graduate school days at Brown, where he taught me historical linguistics in a dense, data-laden course that I liked so much I wanted more. The second course was my introduction to Algonquian linguistics and the one in which Hong Bae Lee and I prepared, under Bill's direction, the very first Proto-Algonquian dictionary. One of my fondest memories of Brown is sitting on the steps of Marston Hall with Hong Bae and Bill, late one spring afternoon, basking in the sunshine and relishing the wonderful feeling that we had just mailed off about a dozen or so copies of this dictionary to various linguists around the country... Later, it was because of Bill's encouragement that I became involved with the annual Algonquian Conference, and I remember his warmth and generosity, when he invited me, then a young professor, to stay with him and his family during one of the Conferences held in Ottawa. This same generosity was evident when he and some of his students at Carleton University helped me put together some of the materials for the edition of the Proto-Algonquian dictionary that was subsequently published by the National Museums of Canada. I also remember Bill as a talented teacher and a helpful colleague: one summer, I taught Introduction to Linguistics for Bill at Carleton University, in the process learning from him many valuable lessons about the teaching of Linguistics that are with me to this day. Finally, I remember the Algonquian Conference held last October in Montréal. For perhaps the very first time in all the years we had been going to the Conference, Bill was the chair of the session in which I presented my paper and was the one who introduced me. At the time, I thought it was a very nice touch. It is now a very special memory. I shall miss his presence, his comments, and his questions; I shall miss his laughter; I shall miss him.

Bill is survived by his wife, Sally, a daughter, Laura, and four sons, Joel, Andrew, Daniel, and Robert. Condolences and reminiscences can be e-mailed to Laura at <lauracowan@sprint.ca>.

—George F. Aubin

BIBLIOGRAPHY

William Cowan's full bibliography, together with an autobiographical essay, "Passing through Time: My Career from Arabic to Algonquian," will be found in the current issue of *Historiographia Linguistica* (28.1/2, 2001), pp. 229-248. — Ed.

Eduardo Pérez Vail (B'aayil)

Oxlajuuj Keej Maya' Ajtz'iib' (OKMA) with great sadness wishes to inform of the death of Eduardo Pérez Vail (B'aayil) on August 22 in an automobile accident. B'aayil was a linguist from the Mam community (from Cajolá, Quetzaltenango) who worked in OKMA beginning in 1994 and was the author or co-author of *Tixoolil Qyool Mam: Gramática Mam* (1997), *Gramática Pedagógica Mam* (1999), and *Tx'ixpub'ente tiib' qyool: Variación dialectal en Mam* (2000), as well as numerous articles and conference papers. B'aayil was a coordinator of OKMA and also gave classes in linguistics at the Universidad Rafael Landívar. He is survived by his wife, Magdalena Pérez Conguache, two daughters, his parents and several brothers and sisters. OKMA and Mayan linguistics will sorely miss his acumen, his enthusiasm, and his numerous contributions to his own language and to Mayan languages and linguistics in general.

—Nora England

The two obituaries below are long overdue. Let's just say that these two people died in bad years for me in a long run of bad years that are just now over. Also, I did not know of Don Lucho's death until 1998, for the same reasons these notices are so delayed. Both of these persons were, in their lifetimes, important to the study of the indigenous languages of the Americas, though their names are not likely to be found in bibliographies. I think it important to us and to them to acknowledge their contributions.

—M. J. Hardman

Irene Iturrizaga Dionisio (ca. 1888-1990)

I first met Doña Irene in the late 1950s. My anthropology professor at San Marcos in Lima had asked me for an alphabet in which to write his ethnographic materials from Tupe. I had begun work with Dr. Bautista, a native speaker of the language spoken in Tupe, who also had a Point Four grant for study in the United States and needed English. I wanted more practice with the language, so I asked to visit his mother.

With the address carefully written on a piece of paper and a proper bunch of flowers in my hand, I knocked on the door. A little girl answered. I asked to speak with "Mrs. Bautista." She looked at me strangely and said that no one by that name lived there. Discouraged I went and sat on a bench in the safety island that graced most major streets of Lima in those days, and studied my instructions. I could find no error, so I tried again, explaining that I wished to speak to the mother of Dr. Bautista who worked in the laboratory of the National Institute of Animal Biology. "Oh!", said the little girl, "Irene Iturrizaga!" And I heard a loud voice boom from inside the house.

It is difficult to recapture for the youth of today the impact of that first encounter for a young woman of the 1950s. Naming patterns have shifted so radically that the shock of finding a woman with her own name, and the personality to go with it, is hard for today's young women to imagine. That afternoon opened up for me a world of possibility hitherto unimagined.

I did practice my Jaqaru with her—and it was she who told me that the name of the language was Jaqaru—not the name it was then

called in Spanish. She became one of my informants and recorded many texts for me. She became later my mother-in-law and then grandmother for my children.

Throughout she taught me what a non-sexist view of the world might be—not one in which sexism is removed or overcome, but one in which a hierarchy of the sexes is not even imaginable. She taught me this as she taught me her language, as she told me her stories, as she told me of her life, as she described to me her lands and crops and animals. She never did understand what the sexism of the city culture had done to her daughters. That structure was one that simply made no sense to her, nor could she believe that anyone anywhere thought like that. I was in some ways a slow learner, but she was a patient teacher, and gradually I came to know what it meant to have a sense of full personhood.

I have acknowledged my debt to her in the most recent Jaqaru grammar (Languages of the World/Materials 183. München: Lincom Europa, 2000), but there is much more.

During one very lean time when I wished to go to Bolivia to see how, and if, Aymara were related to Jaqaru (unknown at the time, and I had just established that Jaqaru and Quechua belonged to different families) she took from her small savings and gave to me what she had to support that work. From that trip I discovered that Aymara was a sister language to Jaqaru and thus established the Jaqi family of languages.

Later, when I began my explorations of the sister language Kawki she went with me, took care of me and my baby and introduced me to her friends and acquaintances among the people of Cachuy. She also helped me with the recordings, which led to the recognition of Kawki as a different language from Jaqaru.

Still later, while I was teaching in Bolivia, she came to live with me and her grandson for a time, and again helped me in the development of Aymara studies. She loved to talk with the Aymara vendors nearby and compare language notes—what they could understand together, what was different.

Her strong voice was a joy to hear—it made my voice, loud by US standards, seem small. Her quick grasp of situations and people taught me much about how to observe. Her memory for financial transactions left me astonished.

She learned Spanish in her 40s when she moved down from the mountains to provide educational opportunity for her children. Her Spanish gave me many insights into Jaqaru. She never learned to read or write—but her children did—a source of great pride for her.

My name appears in the bibliographies, but a lot of who I am today I owe to Mamá Irene.

—M. J. H.

Luis Alberto de la Rocha (1922-1992)

I first met Prof. de la Rocha—Lucho—through his wife, Dora Justiniano de la Rocha, a student in the first class of INEL in 1965.

1 INEL—Instituto Nacional de Estudios Lingüísticos—was founded by myself and Dra. Julia Elena Fortún. Through INEL linguistics was introduced to Bolivia for academic and secular purposes. Previously, all linguistic work in the country had been in the hands of the Summer Institute of Linguistics.

He came to a number of my lectures and audited some of the course work. As a teacher of French and a speaker of Quechua, there was an obvious confluence of interests. He rapidly became an active part of the ongoing activities of the group of graduates, and as such became a founder the secretary of SOBOL (Sociedad Boliviana de Lingüística), organized by the graduates of INEL in 1973.

His love for his native language, Quechua, persisted throughout his life. As early as 1955, while a student in Paris, he translated some French poems into Quechua.

After his introduction of linguistics with INEL he took a certificate in linguistics in Paris and returned to foment Quechua studies in Bolivia. From 1968-1973 he was the director and editor of *Killa*, the first monthly newspaper in Quechua. In 1986 he founded and was first president of the Academia Boliviana de la Lengua Quechua.²

He gave a number of papers in various congresses as well as writing articles for newspapers on Quechua phonology and verbal suffixes, as well as some interesting work involving Quechua etymologies in French and non-Quechua etymologies in Quechua in addition to studying the role of Quechua in Bolivia literature.

Today Quechua studies are flourishing in Bolivia; Prof. de la Rocha was a pioneer in these efforts.

In his last years he dedicated himself to his Centro Social-Cultural Hogar Tiawanaku, making knowledge about the site accessible to all, including school children.

A vibrant energetic man, it is hard to imagine him gone. His energy was contagious and his work remains behind him in his students and in the many people he inspired to respect and to study the native languages of Bolivia.

—M. J. H.

NEWS & ANNOUNCEMENTS

LSA funding available for EL-related travel, publication

The Linguistic Society of America's *Committee on Endangered Languages and their Preservation* invites applications for small awards to assist with the costs of transportation to a professional meeting or fieldwork site (not necessarily in the USA) in connection with work on an endangered language (EL), or the cost of publishing a work documenting an EL (for example, a dictionary).

These awards are intended for: (1) Members of EL communities engaged in linguistic work, language maintenance, and/or language planning; (2) graduate students working to document an EL; and (3) EL scholars not based in the US, Canada, Europe, Australia, or New Zealand, and who have restricted access to funds for travel and publishing. Sums will be awarded in the range of \$100-\$400 (US), with exact amounts to be decided by the Committee on a case-by-case basis.

² These remained unpublished until his family brought out a posthumous edition in 1996. The little book begins with a poem in Spanish (from 1954) in homage to his mother and dedicated to his son and ends with a poem in Spanish to him from his son. The bilingual book—French/Quechua—includes works of a number of well known French writers, including Victor Hugo.

Those interested should apply in the form of a detailed (1 to 2 page) letter to the Chair of the Committee, describing the event or project for which support is requested. Requests should be accompanied by the applicant's CV, or a written description of the applicant's language-based work and relevant community service activities, as appropriate. Applications may be submitted at any time, but at least two months of lead time should be allowed between sending applications and the date for which funding is needed (especially in the case of applications submitted by terrestrial mail).

Send applications to: Megan J. Crowhurst, Chair, CELP, Univ. of Texas at Austin, Dept. of Linguistics, Calhoun 501, Austin, TX 78712-1196. Applications may be sent by e-mail to <mcrowhurst@mail.utexas.edu>.

Stabilizing Indigenous Languages meeting in Flagstaff

The 8th annual *Stabilizing Indigenous Languages Symposium*, "Merging Tradition and Technology to Revitalize Indigenous Languages," was held at Northern Arizona University in Flagstaff, Arizona, on June 14-16, 2001, with about 400 indigenous language educators and activists in attendance.

There were sixty sessions, ranging from "Choctaw Internet Courses in Oklahoma" to "Planning a Summer Language Immersion Camp." Plenary sessions featured **Oscar Kawagley** of the University of Alaska speaking on "A Yupiaq Worldview: A Pathway to Ecology and Spirit"; readings by Navajo poets **Luci Tapahonso** and **Laura Tohe**; and a talk by language activist **Gary Owens** on "Curriculum Development and Language Learning: Breathing Outside the Box." A selection of the conference papers is scheduled for publication in the spring of 2002.

The 2002 conference is planned for Bozeman, Montana, with the date still to be determined. Updated information will be posted on the Teaching Indigenous Languages website (<http://jan.ucc.nau.edu/~jar/TIL.html>) as soon as it is available.

LASSO 2001

The 30th annual meeting of the *Linguistic Association of the Southwest* (LASSO) took place in Albuquerque, New Mexico, September 28-30, 2001. One of the two plenary speakers was SSILA member **Pam Munro**, whose topic was "Hierarchical Pronouns." The program otherwise included over 90 papers, of which the following 13 dealt with American Indian languages:

Natalie Operstein, "Zapotecan Personal Pronouns"; **Kristine Stenzel**, "Aspect and Modality in Wanano Evidentials"; **Mary Ruth Wise**, "From Verb Roots to Directionals to Tense-Aspect Suffixes in Arawakan Languages: A Case of Structural Change"; **Martha Islas**, Reanalysis of Mayan Demonstratives"; **Jill Brody**, "How to Tell Where we/you/they Are: Positional-Directional Use in Tojolab'al Conversation"; **Geraldo Augustino Lorenzino**, "Spanish-Quechua Contact in Santiago del Estero: The Case of Santiagueño"; **Ana María Escobar**, "The Writing of Pachacuti: Bilingual Spanish or Andean Spanish?"; **Hartwell Francis**, "Story Schema and Linguistic Encoding in a Mixtec Tale"; **Armik Mirzayan**, "Information Structure in Lakota Narratives"; **Jordan Lachler**, "Classificatory Verbs in Laguna Keres"; **Jule Gómez de García**, "How to Write Our Language: Negotiating an Orthography for Jicarilla Apache"; **Jordan Lachler & Jule Gómez de García**, "Incorporation in Jicarilla Apache"; and **Dylan Herrick**, "A Role for Anchor-Right: Stress in Cupeño."

The next LASSO meeting will take place in Los Angeles, October 4-6, 2002, hosted by CSU-LA. For further information about the organization contact the Executive Director, Mary Jane Hurst (Dept. of English, Texas Tech University, Lubbock, TX 79409; maryjane.hurst@ttu.edu).

2002 Languages of the Americas Workshop

The seventh annual *Workshop on Structure and Constituency in the Languages of the Americas* (WSCLA-7) will take place at the University of Alberta, Edmonton, March 22-24, 2002. Although the main goal of the annual WSCLA meeting is to bring together linguists doing theoretical work on the indigenous languages of North, Central, and South America in such core areas as phonetics, phonology, morphology, syntax, semantics, this year papers will be especially welcome on the theme of "Convergence and Divergence: Language Variation within and across Language Families."

The meeting organizer, **David Beck**, explains the importance of this year's theme:

While the bulk of theoretical work in linguistics has by and large relied on the convenient fiction that languages are stable, uniform synchronic systems that are consistent and self-contained across communities of speakers, linguists working on the languages of the Americas—the majority of which are unwritten and have no normative or "standard" form—have often been confronted with a startling degree of variation within what speakers consider to be a single language. Conversely, researchers working in well-established linguistic areas or Sprachbünde such as the Northwest Coast have found that what are patently different and genetically unrelated languages share a tremendous number of phonological and grammatical features.

From the point of view of the theoretical linguist, both types of variation represent challenges to the view of a language as a discrete and homogeneous grammatical system and raise a number of important questions. To what extent and over what parameters can linguistic systems vary and remain mutually intelligible—hence qualifying as dialects of a single language? If languages can, as amply illustrated by the languages of the Americas, borrow a wide range of phonological and grammatical features from other languages, what are the restrictions on this type of borrowing and how might these restrictions be related to the grammatical and typological properties of source and donor languages? And how do borrowed or innovative features created by dialectal variation interact with pre-existing features of the language, and what can this tell us about the nature of human language as a whole?

Invited speakers will include **Sally Thomason**, **Leslie Saxon**, **Cecil Brown**, and **Paul Kroeber**. The invited student speaker will be **Kiel Christianson** (Michigan State U). The final day of the workshop will be dedicated to linking research to work being done on language preservation and revitalization. This year the focus will be on incorporating linguistic knowledge into Native language curriculum, and the invited speaker will be **Ofelia Zepeda**.

For further information on the Workshop, or for details on how to submit an abstract, send an e-mail to <wscla7@ualberta.ca> or write to: Languages of the Americas Workshop, Dept. of Linguistics, Univ. of Alberta, 4-32 Assiniboia Hall, Edmonton, AB T6E 2G7, Canada. The deadline for receipt of abstracts is Friday, January 11, 2002. The program will be announced in mid-February.

Archival recordings of Cherokee now available to researchers

An archival set of four compact disk recordings of spoken Cherokee with a detailed 20-page index of the CD contents has been deposited with the Oklahoma Historical Society (Oklahoma City), the Western History Library, University of Oklahoma, and with the Cherokee Nation Cultural Center, Tahlequah, Oklahoma.

The CDs contain a total of about 900 minutes of digitized .wav files from original recordings made by William Pulte and Durbin Feeling between July 1971 and August 1973. The main speaker in these recordings was Durbin Feeling of Tahlequah, Oklahoma. Other speakers included Robert Bushyhead, Agnes Cowen, Pauline Glass, Sam Hair, Tom Handle, Willy Jumper, Nancy Letford, Dennis Springwater, and Lizzie Whitekiller.

The contents of the CDs include: Paradigm of tenses and aspects; examples of discourse markers; Wh-questions, yes-no questions and answers; time expressions and tenses; commands and requests; relative clauses; singular versus plural nouns; nouns of two or three syllables in different frames; verb suffixes and classes; measures and counting; stories told in Cherokee; and conversations.

The CDs were created in the Phonetics Laboratory of the Department of Linguistics at Ohio State University with support from NSF.

California Indian Language Center grants

The California Indian Language Center will be awarding several grants of up to \$1,500 each to assist in salvage work on indigenous American languages. No grants will be made for language revival or for archival research—grants will be awarded solely for field expenses and the recording of new data. Faculty members are not eligible. Applicants may be linguistics students or members of the public, so long as they present evidence of some skill in, or knowledge of, the unusual sounds of the languages they propose to work with. More favored are proposals for salvage work among languages close to extinction and languages which are less well documented. Queries and applications may be sent at any time to: CILC Grants, 99 Purdue Avenue, Kensington, CA 94708.

SLA establishes Sapir Book Prize

The Society for Linguistic Anthropology has announced the establishment of the *Edward Sapir Book Prize of the Society for Linguistic Anthropology*, to be awarded in alternate years to a book that makes the most significant contribution to our understanding of language in society, or the ways in which language mediates historical or contemporary sociocultural processes. The SLA invites books with conceptual and theoretical focus, as well as ethnographic and descriptive works. Single-authored or multi-authored books—but not edited collections—published within the last three years are eligible. A substantive letter of nomination and published reviews, if available, should be sent to Susan Gal, Dept. of Anthropology, 1126 East 59th St., Chicago, IL 60637 before Dec 31, 2001. A committee designated by the president of the SLA will evaluate all submissions, request the books from the publishers, and choose prize winners. Winners will be announced and prizes awarded at the Business Meeting of the SLA during the annual meeting of the AAA.

New initiatives

• NSF recently awarded a \$2 million grant to support the development of an endangered languages database and a central information server that will allow users to access digitized linguistic data remotely by computer. The goals of the *Electronic Metastructure for Endangered Languages Data* (E-MELD) project, directed by **Anthony Aristar** at Wayne State University, are to collect data on endangered languages and to devise a Web-based protocol so that new and existing data will be accessible to researchers and native speakers everywhere. Researchers on the E-MELD project will start with 10 distinct endangered languages to design a system that will be versatile, useful and extensible. E-MELD is modeled on the Internet, where standard communications protocols allow users to access information housed on a variety of very different operating systems, including UNIX, Windows-NT, and VMS. The first version of E-MELD is expected to appear online this fall at the Linguist List website (<http://www.linguistlist.org>).

• **Nora England** has joined the Department of Linguistics at the University of Texas at Austin, where she will be helping to establish a new *Center for the Indigenous Languages of Latin America* (CILLA). The principal concern of CILLA will be aiding the maintenance of Latin American indigenous languages through the training of native speakers in linguistics and related disciplines. Also at Texas, the *Archive of the Indigenous Languages of Latin America* (AILLA), directed by **Anthony Woodbury** and **Joel Sherzer**, has recently received funding from both the National Science Foundation and the National Endowment of Humanities that enables the continuing development of this interactive web resource. The AILLA website is now operational (<http://www.ailla.org>) and **Heidi Johnson** has been hired as project manager. People who have materials that they might like to contribute to the archive are invited to contact.

THE PLACENAME DEPARTMENT

Sacs, Sauks, and other ways out

William Bright

As speakers of English conquered and colonized North America, loanwords from the Native American languages began to enter English; and the Algonquian languages, spread geographically from the Maritime Provinces of Canada to the Rocky Mountains, provided one of the most important sources. Many of these loanwords came also to be used as placenames. From the earliest period of contact, words like **tomahawk**, **moccasin**, and **raccoon** were borrowed from the Algonquian languages of the Central Atlantic Coast, as well as **powwow**, **skunk**, and **moose** from the New England languages; and all these are used as placenames in various parts of the US. In the same period, English also began to borrow Algonquian toponyms; examples from the Central Atlantic Coast include **Chesapeake**, **Potomac**, and **Roanoke** (all of unclear etymology), while those from New England include such familiar placenames as **Connecticut** 'long stream' and **Massachusetts** 'big hill'. As European explorers entered the Midwest, placenames from the Central Algonquian languages were acquired, sometimes through the medium of French, sometimes directly into English; examples include **Chicago** 'skunk place', **Mississippi** 'big river', and **Wabash** 'it shines white'.

As placenames began to enter English from both Eastern and Central branches of the Algonquian family, it sometimes happened that related words entered English, in different phonological shapes, from more than one source. One case where this happened is in the family of words derived from Algonquian */sa:k-/ — which, as Ives Goddard says, conveys the meaning 'emergent', variously expressed as 'out', 'to come/go out', and 'outlet of a stream into a lake'. (This last sense is sometimes also conveyed by English 'inlet', depending on whether one's viewpoint is that of the stream or that of the lake.) The example used in my title is the familiar ethnonym **Sac** or **Sauk**, referring to an Algonquian group of the Midwest, and also used as a toponym. In the following material, I use **boldface** for English placenames in their traditional spelling, [brackets] for English pronunciation (sometimes omitted for lack of information), *italics* for Native elements in practical orthography, /slashes/ for phonemic writing, and <angle brackets> for English-based or otherwise ambiguous spellings. Bibliographical references are omitted here, but will be supplied on request. Many thanks (and no blame) to the late Bill Cowan and to Ives Goddard.

Osakis (Minnesota, Douglas Co.) is from Ojibwa /osa:ki:/ 'people of the outlet'; it contains a prefix /o-/ marking ethnic groups, the stem /sa:ki:/ 'mouth of a river', and either Algonquian /-s/ 'diminutive' or French -s 'plural'. **Ozaukee County** (Wisconsin) [ozóki] probably represents the same stem. These terms may refer to the **Sauk** tribe, who supposedly came from the outlet of the **Saginaw River** in Michigan (see below), or it may refer to Indians from some other 'outlet'. The name has also been transferred to Kansas with the spelling **Ozawkie**.

Sac [sæk] or **Sauk** [sɔk] refers to a Central Algonquian people, associated linguistically and culturally with the Fox (Meskwaki); the English term is from French *Saki*, an abbreviation of an Algonquian name such as Ojibwa /osa:ki:/ 'people of the outlet'. The Sauk equivalent is /asa:ki:wə/, with the ethnic prefix /a-/. The 'outlet' referred to here is probably that of the **Saginaw River** in Wisconsin (see below). As placenames, **Sac** occurs in Oklahoma, and **Sauk** in Iowa; both also occur as transfer names in other states. However, **Sauk** in Washington state (Skagit Co.) is from the name of a Lushootseed (Salishan) group; the native term is /sáʔkʷbixʷ/, probably folk-etymologized in English pronunciation to resemble the name of the Algonquian Sauk (thanks to Dale Kinkade).

Saco (Maine, York Co.) [sɔko] is probably from Eastern Abenaki [sákoŋki] 'land where the river comes out', with an element [-ohki] meaning 'land'.

Sagadahoc (New Hampshire, Coös Co.) may be related to Western Abenaki *zawakwitegw* 'river that throws out wood', from *zawaka* 'to throw out' and *-tegw* 'river'. The name has also been transferred to Montana. Incidentally, **Sag Harbor** (New York, Suffolk Co.), has a different source; it is an abbreviation of the placename **Sagaponack**, from a New England Algonquian word for a kind of edible root or tuber.

Saganing (Michigan, Arenac Co.) may be from Ojibwa (Algonquian) /sa:ki:/ 'mouth of a river', /sa:ki:ŋ/ 'at the mouth'. Perhaps also related is Ojibwa /sa:ka'ikan/ 'inland lake', from which comes **Sagaigan Creek** (Michigan, Gogebic Co.)

Saginaw River (Michigan) [sægiŋɔ:] is from Ojibwa /sa:ki:na:ŋ/ 'in the Sauk country', referring to /osa:ki:/ 'Sauk, people of the outlet', as above. The placename has been transferred to other states as far away as Alaska.

Saucon (Pennsylvania, Northampton Co.) [sɔkən] was earlier written <Sakunk>, and may be from a Delaware word meaning 'mouth of a stream'; cf. Unami Delaware <sakuwit> 'stream mouth', Munsee Delaware *saak-* 'out'. The name has been transferred to Washington state.

Saugage Lake (Michigan, Kent Co.) is perhaps from Ojibwa <sâgaki> ‘it comes out of the ground’; this is reminiscent of Saco, above.

Saugatuck (Connecticut, Fairfield Co.) [sɔːgətʌk] is from Southern New England Algonquian <saukituck>, perhaps containing <saui> ‘outlet’ and <-tuck> ‘tidal stream’. The placename occurs as a transfer in Michigan. A related name is **Saugatucket Pond** (Rhode Island, Washington Co.), with the addition of <-et> ‘locative’.

Saugus (Massachusetts, Essex Co.) [sɔːgʊs] is perhaps from SNE <saui> ‘outlet’ plus <-s> ‘diminutive’. The name occurs as a transfer in California.

It’s probable that more light can be shed on some of these etymologies, and that additional names derived from Algonquian */sa:k-/ ‘out’ can be found on the US map. Readers who have information are requested to contact me: william.bright@colorado.edu.

ETYMOLOGICAL NOTES

[With this issue of the *Newsletter* we inaugurate an Etymologies column, which will appear occasionally as submissions warrant. Readers are invited to submit short etymological notes that might be of interest to the readership. These notes can deal either with words in specific American Indian languages, with English words borrowed from American Indian languages, or with a mixture of both. — Ed.]

Camas

Alan H. Hartley*

The etymology usually given for the English word *camas* (also *quamash*), rooted firmly in reference books since the mid 19th century, is due for an overhaul.¹ It is wrong in its fundamental assertions, namely, that the English comes from Chinook Jargon (CJ) *kamas* and that the CJ form derives from a Nootka word referring to some sort of fruit (with its implied sweetness): the maritime Nootkan etymology should yield to the inland Sahaptian.

John Jewitt, armorer of the merchant ship *Boston*, lived as a slave among the Nootkas of Vancouver Island from 1803 to 1805, subsisting on the local diet—mostly fish, shellfish and marine mammals—and becoming reasonably competent in Nootka language and ethnobiology. Though *camas*-root was not then produced by the Nootka, Jewitt notes that it was imported by them from their fellow Nootkan-speakers to the south, the *Kla-iz-zarts* (Classets, now Makahs), who called it *quawnoose*. He gives no Nootka word for *camas* but does cite *cha-mass* ‘fruit’ and its derivative *cha-mas-sish* ‘sweet’. Ethnologists knew of the importance of *camas* in Northwest Coast maritime commerce and of the presence of Nootkan vocabulary in CJ, and so adopted *cha-mass* as the etymon of English *camas*, the semantic connection being the sweet taste of fruit and of the baked *camas*-root. Once a Nootkan

origin was accepted, it seemed to follow that the word must have found its way into English through CJ, as had *high muckamuck* and *tyee*. Unaware of the Sahaptian evidence—*com-mas* appeared in print in Patrick Gass’ *Journal* in 1807—the philologists had no workable alternative to Nootka *cha-mass*. But the first record of English *camas*, as remarked by Gary Moulton in his notes to the *Journals of the Lewis & Clark Expedition*, is clearly in a Nez Perce (NP) context.

On September 20, 1805, Capt. William Clark identifies the etymon: “they [the Pierced Noses] gave us a Small piece of Buffalow meat, Some dried Salmon berries & roots..Some round and much like an onion which they call quamash”—and then introduces the word into English: “Emence quantity of the quawmash or *Pas-shi-co* root gathered and in piles about the plains”. (The influence of Shoshoni interpreters, including Sacagawea, is reflected in the frequent collocation in the journals of the NP word with the Shoshoni word for *camas*, *pa:siko:*, literally ‘water sego-lily’, so called presumably from its often moist habitat.) One couldn’t ask from Clark’s fickle and linguistically untutored spelling a better transcription of Nez Perce *qém’es*.² Several points argue for a Sahaptian origin and against a Nootkan.

1. Columbia River Sahaptian, a sister-language to NP in the Sahaptian family, has a cognate form, *χmaš* ‘*camas*’ (from Eugene Hunn’s fascinating ethnography *Nchí-Wána*), which shows predictable correspondences between its consonants and those of the NP word, demonstrating a common Sahaptian heritage and making unlikely a recent borrowing from the lower Columbia River. And there is the striking analogy provided by a pair of Sahaptian words for another staple food-root, *couse* (*cowse*, *cowish*): NP *qá:ws* and Sahaptian *χaws*. (Again, NP is the source of the English word, whose earliest occurrence is in Lewis and Clark.)

2. The Nootkan etymology requires an abrupt semantic shift from ‘berry’ to ‘*camas*’ (through ‘sweet’). Why should CJ have adopted for ‘*camas*’ the Nootka word for a fruit when Nootka had its own word—or one borrowed from Makah—for ‘*camas*’? (Doug Deur cites Hesquiaht Nootka *kwanus*, identical to Jewitt’s *Kla-iz-zart quawnoose*.)

3. Clark’s earliest record is from the interior and is a closer match phonetically and semantically than the putative Nootkan etymon. Also suggesting an inland origin is the common CJ variant *lakamas*, which contains the prefixed French definite article common in Jargon words introduced from the east by French-speaking traders, and absent (mostly?) from words of maritime Indian origin. The several francophone members of the Lewis and Clark expedition were the first of hundreds to migrate west over the Rockies in the early 19th century. Chinook Jargon was at that time just beginning to expand up the lower Columbia River and was by the 1830s still largely unknown to speakers of Sahaptian and Nez Perce: missionaries’ sermons in CJ had to be interpreted into Sahaptian, and sign-language had to serve where interpreters weren’t available. The Jargon couldn’t have functioned as the intermediary for the introduction of a Nootka word into Sahaptian.

4. The Nez Percés had no need of a Nootkan word for *camas*: their own country has been considered by native people to the west as the source of the best *camas*, and they doubtless had long had their own word for it. The blue-flowered plant of the lily family, whose starchy root was dug and pit-baked in late summer, was a staple throughout the Pacific Northwest. It

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1 Thanks to Mike Cleven, Doug Deur, Sarah Thomason, Henry Zenk and other members of the active online Chinook Jargon community for their comments.

2 The alternation *s ~ š* may reflect a difference in NP dialects, as pointed out to me by Haruo Aoki, for whose patient help and magnificent *Nez Perce Dictionary* I thank him. Note the dialectically inclusive Linnæan name *Camassia quamash*!

was introduced to areas outside its natural range, especially in coastal prairies maintained by intentional burning, and was an important commodity in coastal trade, but it probably originated in the interior. Pointing even further north and east are the cognate Yakima Sahaptin and NP names for their Salishan neighbors, meaning literally 'camas people'. And Lewis and Clark note that the camas of the coast and the Columbia valley had smaller roots and grew in smaller quantities than that of the "high rich flats and valleys within the rocky mountains".

In sum, the word *camas* was first borrowed into English and French from Nez Perce in 1805 and was probably introduced through English and French into the flourishing Chinook Jargon of the Northwest Coast and its hinterland.

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: **Dave Costa, Winifred Lehmann, Carl Masthay, and M. Paul Shore.**]

Ethnobotanical politics

- The *Texas Observer*, the feisty Austin biweekly that prides itself on being an uncompromising (and sometimes lonely) voice of liberalism in the Heartland, devoted several pages to one of our own in its issue of June 22, 2001. In a feature article headlined "The Professor and the Plants" editor Barbara Belejack introduced readers to the controversy that has been swirling around **Brent Berlin's** most recent ethnobotanical research project in Chiapas. "ICBG Maya", funded by the National Institutes of Health in collaboration with NSF and the US Department of Agriculture, is one of several International Cooperative Biodiversity Group projects that NIH sponsors around the world. All are designed to combine conservation and economic development with a search for new pharmaceuticals ("bioprospecting"), and all involve commercial partners, in ICBG Maya's case Molecular Nature Limited, a Welsh company. Since its inception two years ago, the 2.5 million dollar project has encountered vocal opposition from a coalition of Mexican indigenous healers, the Council of Indigenous Traditional Midwives and Healers of Chiapas (Compitch)—a group that has the support of the Zapatistas. In recent months the confrontation has become increasingly polarized, with accusations of lies and spies, and of cultural and scientific ignorance. And now, following the election of pro-development President Vicente Fox, ICBG Maya has been drawn into the larger Mexican battle over indigenous rights and development.

Berlin complained to the *Observer* that he and his colleagues (his wife, Elois Ann, is co-director) were victims of a campaign of misinformation that unfairly paints them as proxies for rapacious transnational corporations. A hardened veteran of anthropological politics, Berlin (who is now at the University of Georgia) grumbled, "I feel like I'm back at Berkeley again, smelling tear gas." But he hopes for some kind of compromise. People must be realistic about development. "Capitalism is not going to go away."

Martian Indians

- SSILA member **M. Paul Shore** has been going to the movies, and he files this report:

A subtly invidious portrayal of indigenous American speech arrived on American movie screens on August 24 with the opening of (*John Carpenter's*) *Ghosts of Mars*, a film cowritten, directed, and coproduced by John Carpenter of Halloween fame. The film, which could perhaps be described as one of modest ambitions and no more than modest artistic success, is a science fiction allegory of the racial power struggles of the United States in the second half of the 19th century. The story takes place on a newly human-colonized Mars of the future, where a mysterious contagion in the form of a red miasma has been released from an ancient underground structure built by an extinct intelligent species. The contagion brings about a process of transformation in the humans it touches, taking over their minds and bodies and impelling them to frenzied violence, such as a Wild-West-style attack on a train. In the words of the heroine, a struggle for "dominion" over the planet has begun. The transformed colonists paint and scarify themselves and piece together wild, vaguely American-Indian-like costumes, eventually coming to be referred to by the untransformed colonists simply as "Martians". (As the credits acknowledge, the extras playing these "Martians" were largely drawn from the populace of the Zia pueblo, and much of the film was shot in the Zia area.)

What is disturbing about the film from a linguistic point of view is that the process of transformation into "Martians" appears to include losing the ability to talk: the "Martians" are shown expressing themselves only by means of various animal-like howls. This is highlighted when one of the police officers, having judged the heroine to be untransformed on the grounds that she is still speaking, remarks that he hasn't yet seen any "Martians" who can speak English. The film therefore equates American-Indian-ness with a radically reduced ability to communicate verbally.

As such, it reminds us once again how much work there is to be done to educate the lay public about the nature of indigenous American language.

Code Talkers film delayed by 9/11 attacks

- Reuters carried a story on October 1 announcing that, as a result of the New York/Washington attacks, MGM will hold back John Woo's big budget Navajo Code Talkers film *Windtalkers* until next summer. The movie, which had been set to open on November 9 and was expected to be a major entry for the Thanksgiving holiday season, will now be released on June 14, 2002. A studio source told Reuters that with only six weeks until the movie's debut, MGM would be spending millions of dollars on advertising and promotion when, possibly, TV coverage of a U.S. retaliatory strike could nullify the ads and take audiences away from theaters. "It seemed to us to be not worth the risk because of the uncertainty," said the source, who asked to remain anonymous. The source said the film had been playing very well in front of test audiences, and MGM did not want to jeopardize what it felt was a good film in what might be a down market.

Reuters noted that several movies have already been delayed by other studios—Arnold Schwarzenegger's *Collateral Damage*, and the Tim Allen comedy *Big Trouble* to name two—because of content that seemed insensitive to the somber national mood. But according to the film's producer, Terence Chang, the delay of *Windtalkers* had nothing to do with its subject matter. "It's a very patriotic film," he said. "It's more the feeling that it's not a good time for any movie."

Resurrecting Miami and Mohegan

Two news stories appeared over the summer publicizing efforts in both the Midwest and in New England to resuscitate extinct Algonquian languages.

- In its edition of June 4, 2001, the *Cleveland Plain Dealer* ran a long and well-researched article on the revitalization of Miami-Illinois ("A New Generation Gives Voice to a Native Tongue," by reporter Bill Sloat). Although the last native speaker died in the late 1950s, Miami-Illinois is currently being revived by Miami descendants in Oklahoma, where a language camp was held this summer, and in Ohio, where Miami University recently inaugurated the Myaamia Project for Language Revitalization. These projects rely heavily on archival material that has been located by **David Costa**, whose 1994 UC Berkeley dissertation was a grammar of Miami-Illinois based primarily on early missionary sources. **Daryl Baldwin**, a tribal member who also has an M.A. in linguistics from the University of Montana, has been hired to run the campus project, which will focus on building an archive and promoting studies of the language. Baldwin, who grew up in a Toledo suburb, is also devoting himself to language revival at the personal level. His family speaks nothing but Miami at home, and his four children are becoming bilingual. But resurrecting a language from documents, some of them centuries old, is no breeze. As Baldwin put it, "When I started this whole thing, I had the goal of being fluent. Now I think if I happen to gain a degree of flucncy, that will be great." He thinks of it as "a scientific research experiment" to see how far the reconstitution of a Miami-Illinois speech community can be carried.

- A story in the *Hartford Courant* for July 29, 2001 ("Mohegans Rebuilding Language", by staff writer William Weir) described similar revitalization efforts that are being made in Connecticut for Mohegan-Pequot. The task is much harder than with Miami-Illinois, since the documentation of the language—extinct since early in the 20th century—is much sparser. It is again **David Costa** who is pulling the archival records together, working with Big Head Interactive, a California company that is helping the tribe construct a language curriculum. In addition to pooling the lexical and grammatical material recoverable from 17th and 18th century vocabularies, and from the diary kept in Mohegan by the last speaker, Fidelia Fielding (who died in 1908), Costa is also extrapolating from the attestation of other Southern New England Algonquian languages, such as Narragansett and Wampanoag. The tribe, which has a small reservation in Uncasville, Connecticut, hopes to have the basic restoration research completed by this fall. The curricular materials they hope to develop will include films and CD-ROMs, and lessons aimed at children in day-care facilities. **Shane Long**, the tribe's cultural outreach director, says the key to restoration is getting children interested, and is encouraged by his 9-year old daughter's aptitude. "But it's tough for me," he said. "The language is so completely different from what I know."

NEWS FROM REGIONAL GROUPS

Algonquian

- John Nichols has moved from Manitoba to Minnesota, and his newsletter, *Algonquian & Iroquoian Linguistics*, has moved with him. To correspond with John, or to inquire about the newsletter, the address is now: Dept. of American Indian Studies, University of Minnesota, 2 Scott Hall, 72 Pleasant St. S.E., Minneapolis, MN 55455 (jdn@tc.umn.edu). However, the Memoir Series of *Algonquian & Iroquoian Linguistics* will continue to be published in Manitoba, as will the Algonquian Conference

Papers. Inquiries about publications in these series should be directed to Arden Ogg, c/o Linguistics, University of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca).

- The 33rd *Algonquian Conference* will be held on the campus of UC Berkeley, October 25-28. The announced program was as follows:

Thursday, Oct. 25

- Special Session on Algonquian Migrations: **J. Peter Denny**, "Reviewing Evidence for Various Algonquian Migrations"; **Beth Schultz**, "The Proto-Algonquian Homeland: A Preliminary Analysis of Prehistoric mtDNA Genetic Diversity in the Prehistoric Great Lakes"; **Ripan S. Malhi**, "Population Prehistory in Northwest North America as Evidenced by Ancient and Modern mtDNA: Implications for a Proto-Algonquian Homeland"; **Richard A. Rhodes**, "Some Implications of Number Words for the Prehistoric Locations of Algonquian Speaking Groups"; and **Alicia Colson**, "Riddles, Paradoxes, and Pandora's Box."

- Evening Session: **Robert Brightman**, "The Newest Bon Sauvage: Algonquian Hunter-Gatherers as Ecological Noble Savages"; **Toby Morantz**, "Reading East James Bay Cree Oral Tradition: History as Structure and Event"; and **Regna Darnell**, "Les Québécois et les Autochtones dans le Débat sur l'Identité Canadienne."

Friday, Oct. 26

- Morning Session A: **Patrick Davidson**, "Atempatic Reduplication in Ojibwa"; **Juliette Blevins**, "Yurok Syllable Weight"; **Juliette Blevins & Andrew Garrett**, "Two Problems in Yurok Historical Phonology and Morphology"; **Phil Branigan & Marguerite MacKenzie**, "Word Order Variation At the Left Periphery in Innu-Aimun"; **Phil LeSourd**, "Discontinuous Noun Phrases in Malisec-Passamaquoddy"; and **Jane Bannister**, "Adverbial hierarchies in Innu-aimun."

- Morning Session B: **Lawrence T. Martin**, "Ojibwe and Menominee Veterans of World War II—An Oral History"; **Theresa Schenck**, "'That Our Words May Last forever': William W. Warren and the Ojibwe of Lake Superior and the Mississippi"; **Lisa Philips Valentine & Allan K. McDougall**, "A Separation Agreement Fifty Years in the Making: Kettle Point and Stoney Point (Aux Saubles) Versus Sarnia"; and **Michael M. Pomedli**, "Ojibwa Owls: Giving a Hoot or Giving a Scare?"

- Afternoon Session A: **Charlotte Reinholtz**, "On the Characterization of the Cree Question Particle"; **Amy Dahlstrom**, "On the Morphological Status of Algonquian Prefixes"; **David Costa**, "Preverb Usage in Shawnee Narratives"; **James L. Fidelholtz**, "Borrowings in Mi'kmaq From English and French Through (Several) Centuries"; and **Anne-Marie Baraby, Anne Bellefleur-Tetaut, Louise Canapi, Caroline Gabriel & Marie-Paule Mark**, "The Use of Incorporation of Body Part Medials in Today's Innu Language."

- Afternoon Session B: **Kenneth M. Morrison**, "Intellectual Ethnocentrism and the Misinterpretation of Algonquian Religious Life"; **Jeffrey P. Blick**, "The Quiyoughcohanock Ossuary Ritual and the Feast of the Dead"; and **Morgan Baillargeon**, "Plains Cree Beliefs Pertaining to the Afterlife and the Families Responsibility to Feed the Dead".

Saturday, Oct. 27

- Morning Session A: **Elizabeth Guerrier**, "The Symbolic Capital of Mi'kmaq Treaties Across Dissonant Discourses"; **Harald Prins**, "On the Problem of Interpreting Anglo-Wabanaki Diplomatic History: Native Rights & the Dummer Treaty (1725)"; **Adrian Tanner**, "The Influence of Scholarly Representations of Land Tenure on Aboriginal Rights"; **Joan Lovisek**, "Transmission Difficulties: The Use and Abuse of Oral History in Aboriginal Claims"; and **Eric Angel**, "Algonquian and British Views of Territory in Pre-Confederation Treaty Negotiations."

- Morning Session B: **Laurel-Anne Hasler**, "Obviation in the Innu-Aimun Story 'Ubpush MbK Umbtshashkuku"; **Marianne Milligan & Monica Macaulay**, "Narrative Structure of a Menominee Text"; **Laura Buszard-Welcher**, "Potawatomi Adversative Particles"; **Ives Goddard**,

“Grammatical Gender in Algonquian”; and **Conor McDonough Quinn**, “Penobscot Central Endings as Abstract Finals.”

—Afternoon Session A: **Rhonda Telford**, “A Much Reduced Homeland”; **Victor Lytwyn**, “Sweet Harvest, Bitter Promise: Maple Sugar and Treaty Rights to Forest Products North of Lake Huron”; and **Allan K. McDougall & Lisa Philips Valentine**, “Murky Law: What Is a Reserve, Given the Stoney Point Court Cases?”

—Afternoon Session B: **Andrew Cowell**, “The Arapaho Conjunct Order”; **David H. Pentland**, “The Ojibwa Language in Early 19th-Century Southern Ontario”; and **George Aubin**, “The Grammatical Comments in ASSM Manuscript #103 (1669/1699).”

—Plenary Session: **Thomas Vennum, Jr.**, “War Whoops, Hisses, and Animal Cries: Extra-Musical Sounds in Traditional Ojibwe Song Performance”; **Michael McCafferty**, “Shedding New Light on the Late Prehistoric Homeland of the Miami-Illinois Peoples”; and **Charles A. Bishop**, “The Historic Ojibwa Migration: It Did Happen.”

Sunday, Oct. 28

—Plenary Session: **Marcellino Berardo**, “The Animacy Hierarchy and the Shawnee Verb”; **Esther J. Wood**, “The Semantics of Pluractionality in Yurok”; **Margaret Cote**, “The Semantic and Morphological Structure of Saukteaux Conditional Sentences and Relative Clauses”; **Lucy Thomason**, “Participles of Time in Meskwaki”; and **H.C. Wolfart**, “Social and Syntactic Asymmetries.”

For information contact Rich Rhodes (rrhodes@cogsci.berkeley.edu) or Laura Buszard-Welcher (lbwelch@uclink.berkeley.edu).

Athabaskan

• The Proceedings of the 2001 *Athabaskan Languages Conference* (held at UCLA in May) are now available from the Alaska Native Language Center. Papers include:

Lillian Morris, “Yebegh hiniç ghiyedie”; **Marie Skidmore**, “Listen to the elders, include the leaders”; **Kathy R. Sikorski**, “Strategies used in acquiring an Athabaskan language”; **Patrick Marlow**, “Why do we emphasize grammar? Grammatical analysis, language teaching, and teacher training”; **Bernard Spolsky**, “Prospects for the survival of the Navajo language: a reconsideration”; **Barbara A. Meek & Leda Jules**, “Kaska classificatory verbs: A preliminary analysis”; **Willem J. de Reuse**, “Prototypes and fuzziness in the system and usage of Apachean classificatory verb stems”; **Gary Holton & Irene Arnold**, “Orthographic representation of the Tanacross occluded nasal”; **Sharon Hargus**, “Vowel classes in Ft. Ware Sekani”; **Andrea Wilhelm**, “Why place and manner pattern differently in the Slavey D-effect”; **Melissa A. Epstein & Peter Ladefoged**, “Phonation types in Amerindian languages”; and **Matthew Gordon**, “Linguistic aspects of voice quality with special reference to Athabaskan”.

Cost is \$10 plus shipping. Order from ANLC, University of Alaska, P. O. Box 757680, Fairbanks, AK 99775-7680 (tel: 907/474-7874; fax: 907/474-6586; e-mail: fyanlp@uaf.edu).

Salish

• The 36th *International Conference on Salish and Neighboring Languages* met in Chilliwack, British Columbia, August 8-10, 2001. The organizers were Martina Wiltschko (U of Vienna & UBC) and members of the Stó:lō Nation. Presentations included:

Anna Arregui & Lisa Matthewson, “A Cross-linguistic Perspective on the Expression of Manner”; **Leora Bar-el**, “Plurality in Skwxwú7mesh [Squamish], a Look at Reduplication”; **Dawn Bates & Thom Hess**, “Tense or Aspect? A Prefix of Future Time in Lushootseed”; **Strang**

Burton, Henry Davis, Peter Jacobs, Linda Tamburri Watt & Martina Wiltschko, “A Boy, a Dog, and a Frog”; **Henry Davis**, “On Negation in Salish”; **Kristin Denham**, “Focus in Lushootseed”; **Brent Galloway**, “Integrated Cognitive Semantics Applied to Halkomelem”; **Donna B. Gerds & Thomas E. Hukari**, “Argument Linking and Passives in Halkomelem”; **Carrie Gillon**, “Negative Generic Sentences in Skwxwú7-mesh [Squamish] Salish”; **Sharon Hargus & Virginia Beavert**, “Yakima Sahaptin Aspiration”; **Mercedes Quesney Hinkson**, “The Semantics of the Lexical Suffix *wil”; **Eun-Sook Kim**, “Glottalization in Southern Wakashan: a Comparative Study”; **M. Dale Kinkade**, “Proto-Salish Irrealis”; **Sharon R. Kinley**, “Northern Straits: A Native Perspective”; **Deryle Lonsdale**, “A Two-level Implementation for Lushootseed Morphology”; **Anthony Mattina**, “Okanagan Sentence Types: A Preliminary Working Paper”; **Timothy Montler**, “Auxiliaries and Other Grammatical Categories in Klallam”; **Sunyoung Oh**, “Postglottalization in Secwepemetsin [Shuswap]”; **Grazyna Rowicka**, “Morphological Structure and Stem Vocalism in Upper Chehalis”; **Naomi Sawai**, “Coreference in Nuu-chah-nulth [Nootka/Nitinah]”; **Scott Shank**, “And-fronting and the Copula in Upper Chehalis”; **Patricia A. Shaw**, “Morphological and Prosodic Domains in Hən'q'əmin'əm [Downriver Halkomelem]”; **Patricia A. Shaw, Susan J. Blake & Jill Campbell**, “Lexical Suffixes in the Numerical System in Hən'q'əmin'əm [Downriver Halkomelem]”; **Wayne Suttles**, “Some Questions About Northern Straits”; **Suzanne Urbanczyk**, “A Bit about Ablaut in Upriver Halkomelem”; **Jill Maria Wagner**, “Coeur d'Alene/Snchisu'umshitsn Language Revitalization Efforts in a Public High School in Past and Present Context”; **Linda T. Watt**, “Prosody and Focus in Skwxwú7mesh [Squamish]”; **Martina Wiltschko**, “Passives in Halkomelem and Squamish Salish”; and **Florence Woo**, “Quantifiers in Nuu-chah-nulth [Nootka/Nitinah].”

Preprints for the conference were published as Volume 6 (July 2001) of *University of British Columbia Working Papers in Linguistics*, edited by Leora Bar-el, Linda Tamburri Watt & Ian Wilson. Items starred (*) above were not included in these preprints. (For availability contact: UBCWPL, Dept. of Linguistics, UBC, Vancouver, BC V6T 1Z1, Canada; e-mail: <wmartina@interchange.ubc.ca>.)

The meeting also featured presentations by a language panel representing several B.C. First Nations communities; an update on the Upper Lillooet language program; a presentation by Brent Galloway entitled “Passing the Torch: Community Work to Keep Halkomelem Alive and Well”; a presentation by Strang Burton and Eunice Ned on Stó:lō Shxwéli (Upriver Halkomelem) multimedia language material; and a presentation by Strang Burton on an interactive B.C. language map. [Report prepared by Dale Kinkade.]

• The 37th *International Conference on Salish and Neighboring Languages* will be held at Northwest Indian College, Lummi Reservation, Marietta, Washington, on August 7-9, 2002. For further information contact Mercedes Hinkson (mcrecedes@az.com).

Siouan-Caddoan

• The 21st annual Siouan and Caddoan Languages Conference was held at Ida Noyes Hall, University of Chicago, June 15-16, 2001.

Papers included: **John P. Boyle**, “Cliticization verses Inflection: Another look at the Hidatsa Mood Markers”; **Randolph Graczyk**, “The Crow and Hidatsa Lexicons: A Comparison”; **Hartwell Francis & Armik Mirzayan**, “Chiwere Word Classes”; **Paul Kroeber**, “Morphological ordering in Lakota Adverbials”; **Robert Rankin**, “On Dakotan Syllable-Final and Cluster Phonology”; **Blair A. Rudes**, “The Historical Significance of John Buck’s ‘Tutelo’ Vocabulary”; **Wendy Branwell**, “A Wierzbickan Treatment of Human Emotion Words in the Dhegiha Languages: Some

Preliminary Considerations”; **Kathleen Shea, Alice J. Anderton, Henry A. Lieb & Parrish Williams**, “‘Ponca Culture in Our Own Words’: A Progress Report”; **Ardis Eschenberg**, “Omaha Article Mismatches”; **John Koontz**, “Omaha-Ponca Verbs of Motion”; **Andreas Mühldorfer**, “Wichita System of Reference”; **David S. Rood**, “The Wichita Dictionary Project”; and **John P. Boyle**, “The Siouan Languages Bibliography.”

The meeting concluded with a short business session and a barbecue party. For further information contact: John P. Boyle, D of Linguistics, 1010 East 59th St, Chicago, IL 60637 (jpb Boyle@midway.uchicago.edu).

RECENT PUBLICATIONS

Collected Works of Edward Sapir. Volume 14: Northwest California Linguistics. Edited by Victor Golla & Sean O’Neill. Mouton de Gruyter, 2001. 1120 pp. DM456 (approx. \$228). [The most recent volume in the CWES series, and the first to include substantial previously unpublished work of Sapir’s.

Sapir devoted the summer of 1927 to fieldwork in northwest California, accompanied by his student, Fang-Kuci Li. His aim was to obtain a full and accurate record of Hupa, an Athabaskan language crucial to the understanding of the comparative linguistics of the family, as well as data on other Athabaskan and non-Athabaskan languages of the area. Until now, the only important publication to result from this trip was Li’s short monograph on Mattole (1930). In the present volume Sapir’s own extensive materials on Hupa—77 texts and a full grammatical and lexical file—are made available at last, edited and annotated by Golla and integrated with the latter’s own data on the language. In addition, the volume contains Sapir’s materials on Yurok and Chimariko, both edited by Howard Berman, and an appendix with various reports and correspondence regarding the trip.

Most of the volume (pp. 19-1011) is devoted to Sapir & Golla’s *Hupa Texts, with Notes and Lexicon*. The work is divided into four sections: the texts themselves, with interlinear and free translations and textual notes; linguistic notes to the texts; an analytic lexicon (a list of elements—stems and themes—accompanied by a compact sketch of verbal and nominal morphology); and an ethnographic lexicon, consisting of a 1000-item general glossary and special sections on kinship terminology and place-names (with maps). The work is a hybrid of Sapir’s Boasian documentation and Golla’s structuralist analysis; in addition, Sean O’Neill (Golla’s graduate student) provided considerable assistance with the formatting of the material. Inevitably, this is not the book Sapir would have written in the 1930s, but Sapir is certainly the senior collaborator.

In comparison to the Hupa, the Yurok and Chimariko materials are minor contributions, although the three Yurok texts that Sapir obtained from Mary Marshall, a Hupa-Yurok bilingual, will certainly be of interest to specialists. The Chimariko notes are entirely lexical, but are a welcome addition to the small amount of published material on this unique Hokan language. Berman’s editing of both corpora is meticulous and elucidating.

—Order from: Mouton de Gruyter, 200 Saw Mill River Road, Hawthorne, NY, 10532 (www.degruyter.de.)

Choctaw Language and Culture: Chahta Anumpa. Marcia Haag & Henry Willis. University of Oklahoma Press, 2001. 378 pp. \$29.95 (paperback). [H. (a linguist) and W. (a fluent native speaker of Choctaw) have been team-teaching Choctaw courses at

the University of Oklahoma since 1992, and this book is partly based on classroom materials they have developed over many semesters.

The first of the two major sections of the book (“*Chahta Amumpa*, The Choctaw Language”, pp. 3-237) is a pedagogical grammar, “modeled after classic foreign-language textbooks...for the high-school or adult classroom student.” Despite this modest goal, it is a thorough and elucidating presentation, probably the best general introduction to Muskogean structure that exists. The 24 short chapters cover basic phonology, syntax, and verbal morphology, each chapter organized as a lesson: a conversation or story illustrating some of the structures discussed is followed by a grammatical exposition, a vocabulary, a few paragraphs on relevant semantics and pragmatics, and a short set of exercises.

The second section (“*Kaniohmichi-hosh Okchayat Il-asha*, The Way We Live”, pp. 241-321) is a collection of short (3-4 page) original essays on various topics by anthropologists, linguists, historians, and other students of the Choctaws and other Southeastern groups. These include: Timothy R. Pauketat, “The Ancient Ones” [Mississippian archaeology and the origin of the Choctaws]; Pamela Innes, “The Life Cycle from Birth to Death”; Morris Foster, “Choctaw Social Organization”; Charles Hudson, “Daily Life in the Southeastern Forest”; Cameron B. Wesson, “The Origins of Maize”; David H. Dye, “Southeastern Iconography”; Cameron B. Wesson, “Choctaw Houses and Public Buildings”; Cameron B. Wesson, “European Contact and Trade”; Marcia Haag, “A History of the Choctaw Language”; Duane Champagne, “The Choctaw People Resist the Treaty at Dancing Rabbit Creek”; James Carson, “The Choctaw Trail of Tears”; James Carson, “Life in Mississippi after Removal”; William B. Lees & Heather N. Atherton, “Urban and Rural: New Life in the West”; Valerie Long Lambert, “Choctaws in Oklahoma: Government”; Clara Sue Kidwell, “Choctaw Schools”; Clara Sue Kidwell, “Choctaws and Missionaries”; Daniel Littlefield, Jr., “Choctaw Newspapers”; and Valerie Long Lambert, “Contemporary Ritual Life.”

The book concludes with a glossary of technical (linguistic) terms, and Choctaw-English and English-Choctaw glossaries.

Order from: Univ. of Oklahoma Press (www.ou.edu/oupres).]

Ken Hale: A Life in Language. Edited by Michael Kenstowicz. Current Studies in Linguistics Number 36, MIT Press, 2001. 480 pp. \$30 (paperback)/\$75 (hardcover). [The essays in this collection celebrate Ken Hale’s lifelong study of underdocumented languages and their implications for universal grammar.

Contents include: Samuel Jay Keyser, “Appreciation”; Noam Chomsky, “Derivation by Phase”; Michel DeGraff, “Morphology in Creole genesis: Linguistics and ideology”; Kai von Stechow, “Counterfactuals in a dynamic context”; Morris Halle, “Infixation versus Onset Metathesis in Tagalog, Chamorro, and Toba Batak”; James Harris, “Spanish negative in: Morphology, phonology, semantics”; Sabine Iatridou, Elena Anagnostopoulou & Roumyana Izvorski, “Observations about the form and meaning of the Perfect”; Michael Kenstowicz & Hyang-Sook Sohn, “Accentual adaptation in North Kyungsang Korean”; Samuel Jay Keyser & Kenneth N. Stevens, “Enhancement revisited”; Shigeru Miyagawa, “The EPP, scrambling, and wh-in-situ”; Wayne O’Neil, “Grammar games: Unscrambling Skaldic syntax”; David Pesetsky & Ester Torrego, “T-to-C movement: Causes and consequences”; and Cheryl Zoll, “Segmental phonology in Yawelmani.” The volume concludes with a full bibliography of Ken Hale’s publications, 1958-2000, compiled by Marilyn Goodrich.

— Order from: The MIT Press, Cambridge, MA 02142 (mitpress.mit.edu.)

Linguistic Fieldwork. Edited by Paul Newman & Martha Ratliff. Cambridge University Press, 2001. 360 pp. \$24.95 (paperback)/\$69.95 (hardback). [A timely and provocative collection of original essays on the practice of linguistic fieldwork and language documentation. Topics focused on include the attitude of the linguist, the structure and content of the work session, the varied roles of native speakers, and the practical and personal challenges of doing research in an unfamiliar environment.]

Following an introduction by the editors the contents include: Larry M. Hyman, "Fieldwork as a state of mind"; Marianne Mithun, "Who shapes the record: the speaker and the linguist"; Gerrit J. Dimmendaal, "Places and people: field sites and informants"; Ken Hale, "Ulwa (Southern Sumu): the beginnings of a language research project"; David Gil, "Escaping Eurocentrism: fieldwork as a process of unlearning"; Nancy C. Dorian, "Surprises in Sutherland: linguistic variability amidst social uniformity"; Shobhana L. Chelliah, "The role of text collection and elicitation in linguistic fieldwork"; Daniel L. Everett, "Monolingual field research"; Fiona McLaughlin & Thierno Seydou Sall, "The give and take of fieldwork: noun classes and other concerns in Fatick, Senegal"; Ian Maddieson, "Phonetic fieldwork"; Keren Rice, "Learning as one goes"; and Nicholas Evans, "The last speaker is dead—long live the last speaker!"

— Order from: Cambridge University Press, 40 West 20th St., New York, NY 10011-4211 (www.cup.org.)]

Ranquel-Español/Español-Ranquel: Diccionario de una variedad mapuche de La Pampa (Argentina). Ana Fernández Garay. CNWS Publications, Indigenous Languages of Latin America 2. University of Leiden, 2001. 202 pp. Hfl. 45 (US \$18).

Ranquel-Español/Español-Ranquel es el inventario léxico de una variedad de la lengua mapuche hablada en la provincia de La Pampa, Argentina. Este dialecto se halla actualmente en proceso de extinción, razón por la cual la elaboración del texto fue realizada con cierta urgencia con el objeto de que el pueblo ranquel que hoy trata de recuperar su lengua, pueda contar con materiales apropiados para tal fin.

El Diccionario consta de cuatro partes: Introducción, Diccionario Ranquel-Español, Índice Español-Ranquel y Bibliografía. En la Introducción se presenta la comunidad indígena ranquel, las teorías sobre el origen de esta etnia y su situación actual. Asimismo, se describen aspectos de la fonología y de la sintaxis de la variedad hablada por este grupo, a fin de ayudar al lector a una mejor comprensión del diccionario.

La parte más importante del libro es el Diccionario Ranquel-Español, que reúne todos los términos que se han podido documentar en el estado actual de la lengua. Los materiales lingüísticos utilizados para la elaboración del diccionario provienen de enunciados orales recogidos personalmente por la autora in situ con la colaboración de distintos consultantes ranqueles.

Un aspecto destacable es que este Diccionario es no sólo lingüístico sino también etnográfico. Debido a la situación en que se encuentran la lengua y la cultura ranquel, se pensó que este inventario debía informar a los usuarios sobre los términos culturales específicos de esta etnia. Para ello se recurrió a los datos aportados no sólo por los mismos informantes, sino también a fuentes escritas.

Por último, es necesario señalar que, si bien este Diccionario no es el primer intento de compilación de la variedad ranquel, es, sin duda, el primer registro realizado dentro de los marcos provistos por la lingüística moderna.

—Order from: Research School CNWS, Universiteit Leiden, Nonnensteeg 1-3, PO Box 9515, 2300 RA, Leiden, The Netherlands (cnws@let.leidenuniv.nl; www.leidenuniv.nl/interfac/cnws/

pub), or contact the publication secretary Jeannette Jansen at <J.Jansen@let.leidenuniv.nl>. When ordering, give your name and address and identify the book as "ILLA 2". The book will be sent with an invoice, with postage added. Payment by VISA is accepted.]

A Grammar of Jamul Tiipay. Amy Miller. Mouton Grammar Library 23, Mouton de Gruyter, 2001. 379 pp. DM 216,-. (Available to SSILA members at the discount price of \$50.) [A full grammar of the Jamul variety of Tiipay, the southernmost of the three subdivisions of Diegueño, the Yuman language of the San Diego area of Southern California.]

Chapters include: Introduction; Phonology (phonemes, loan words, morphophonemics, lenition, lengthening); Lexical structure (composition of verb and noun stems, kinship terms); Derivation; Inflection; Clause structure; Relative clauses and nominalized complement clauses; Clause combining; Auxiliary constructions; and Sample texts and notes on discourse. In an Appendix M. discusses some differences between Jamul Tiipay and the other well-described Diegueño variety, Mesa Grande 'Ipay, concluding that "for the practical purposes of writing a grammar" they must be treated as separate languages.

—SSILA members should order this book through the SSILA/Mouton de Gruyter discount offer, using the order form distributed annually to the membership.]

Hualapai Reference Grammar (Revised and Expanded Edition). Lucille J. Watahomigie, Jorigine Bender, Philbert Watahomigie, Sr., & Akira Y. Yamamoto, with Elnor Mapatis, Malinda Powskey, & Josie Steele. Publication Series A2-003, Endangered Languages of the Pacific Rim, 2001. 617 pp. Free on request. [The first edition of this splendid practical grammar was published in 1982 by the UCLA American Indian Studies Center, the product of one of the earliest—and still one of the most successful—collaborations between linguists and community language activists in the United States.]

This thoroughly revised edition, like the original, is designed to speak to several different audiences: (1) the Hualapai people, approximately half of whom are still speakers of their traditional language; (2) teachers preparing materials for language instruction at several different levels; (3) Hualapai students who are seriously studying the language at the intermediate and advanced level; (4) linguists, both Yumanists and others; and (5) the intellectually curious general public. All are well served.

The 23 chapters are grouped into seven parts: 1. Introduction (the status of Native American languages; the development of the Hualapai writing system; the Hualapai alphabet). 2. Constructing a Sentence. 3. Elements of the Sentence: Noun Phrases. 4. Elements of the Sentence: Verb Phrases. 5. Mood, Different Ways of Expressing the Speaker's Attitude. 6. Expanding Sentences (conjoining and subordination). 7. Beyond Sentences, Useful Expressions and Examples of Connected Texts (including a text on the Hualapai calendar, and 18 poems and short stories written by Hualapai students and teachers). The Appendix contains a Hualapai-English vocabulary with an English-Hualapai index. A comprehensive index allows the serious student and linguist to locate specific information easily and quickly.

The publication of this edition has been subsidized by the Endangered Languages of the Pacific Rim Project, under a grant from the Government of Japan, and copies are available at no cost other than

a small charge for postage and handling. To obtain a copy, write to: Akira Yamamoto, Univ. of Kansas, Dept. of Anthropology, Fraser Hall 622, 1415 Jayhawk Blvd., Lawrence, KS 66045-7556, enclosing a check or money order for \$5 made payable to him.]

Proceedings of WSCLA 5 (The Workshop on Structure and Constituency in Languages of the Americas). Edited by S. Gessner, S. Oh & K. Shiobara. University of British Columbia Working Papers in Linguistics 5, 2001. 126 pp. \$20 (Canadian)/\$16 (US). [Papers from the 2000 meeting of this annual Canadian conference, designed to bring together linguists doing theoretical work on the indigenous languages of the Americas.

Papers include: Leora Bar-El & Linda Tamburri Watt, "Word internal constituency in Skwxwu7mesh (Squamish Salish)"; David Beck, "Conventionality and lexical classes"; Sonya Bird, "What is a word? Evidence from a computational approach to Navajo verbal morphology"; Phil Branigan & Marguerite MacKenzie, "How much syntax can you fit into a word? Late insertion and verbal agreement in Innu-aimun"; George Aaron Broadwell, "On the phonological conditioning of clitic placement in Zapotec"; Benjamin Bruening & Andrea Rackowski, "Configurationality and object shift in Algonquian"; Norvin Richards, "Some notes on Conjunct and Independent Orders in Wampanoag"; Grazyna Rowicka, "Epenthesis and prosodic (in)visibility in Mohawk and Upper Chehalis"; and Jan van Eijk, "Word, clitic and sentence in Lillooet."

— Order from: UBCWPL, c/o Dept. of Linguistics, UBC, Buchanan E-270, 1866 Main Mall, Vancouver, BC V6T 1Z1, Canada (e-mail: Linguistics-UBCWPL@arts.ubc.ca). Postage & handling extra.]

BRIEFER MENTION

The Syntax of Verb Initial Languages. Edited by Andrew Carnie & Eithne Guilfoyle. Oxford University Press, 2000. 256 pp. \$45 (hardback)/\$24.95 (paper). [An assortment of essays from various theoretical perspectives, with data from a wide range of languages. Four of the papers address American Indian languages: Felicia Lee, "VP Remnant Movement and VSO in Quiavini Zapotec"; Judith Aissen, "Prosodic Conditions on Anaphora and Clitics in Jakaltek"; Seth Minkoff, "Animacy Hierarchies and Sentence Processing" [comparing Mam (Mayan) with English]; and Eloise Jelinek, "Predicate Raising in Lummi, Straits Salish." — Order from Oxford Univ. Press (www.oup-usa.org).]

Grammatical Relations in Change. Edited by Jan Terje Faarlund. Studies in Language Companion Series 56, John Benjamins Publishing, 2001. \$100/Hfl 220. [Eleven papers focusing on the diachronic aspects of the coding of grammatical relations in various European and non-European languages. The scope of the volume goes beyond case marking and word order, and the phenomena are approached from several theoretical perspectives. There are two papers on American languages: Eskimo (Alana Johns), and Popolocan (Annette Veerman-Leichsenring). Other languages dealt with include Old English, Mainland Scandinavian, Icelandic, German and other Germanic languages, Latin, French and other Romance languages, and Northeast Caucasian. — Order from 1-800-562-5666 or visit (www.benjamins.com/).]

Non-canonical Marking of Subjects and Objects. Edited by Alexandra Y. Aikhenvald, R.M.W. Dixon & Masayuki Onishi. John Benjamins Publishing, Typological Studies in Language 46, 2001. \$114/Hfl 250 (cloth), \$49.95/Hfl 110 (paper). [In most languages every subject is

marked in the same way, and also every object. But there are languages in which a small set of verbs mark their subjects or their objects in an unusual way, typically verbs referring to physiological states or events, inner feelings, perception and cognition. Two of the eight case-studies focus on American Indian languages: Gabriella Hermon, "Non-canonically marked A/S in Imbabura Quechua"; and Alexandra Y. Aikhenvald, "Verb types, non-canonically marked arguments and grammatical relations: A Tariana perspective." Others studies include: European languages (Martin Haspelmath); Icelandic (Avery D. Andrews); Bengali (Masayuki Onishi); Amele (John Roberts); Finnish (Kristina Sands & Lyle Campbell); and Japanese (Masayoshi Shibatani). — Order from 1-800-562-5666 or visit (www.benjamins.com/).]

A Stó:lō-Coast Salish Historical Atlas. Edited by Keith Thor Carlson. Univ. of Washington Press & Stó:lō Heritage Trust, 2001. 192 pp., 86 color maps. \$50. [A comprehensive overview of the physical and social history of the traditional territory of the Stó:lō Nation on the Lower Fraser River of southwestern British Columbia, as well as adjacent Coast Salish regions in northwest Washington State and Metropolitan Vancouver. The full-color maps, most of them double-page spreads, are enhanced by archival photographs and explanatory text. The atlas is organized in three sections that deal with themes derived from Stó:lō history, cosmology, and the physical landscape of their homeland. Linguists will be interested in the extensive compilation of native toponymy. — Order from Univ. of Washington Press (www.washington.edu/uwpress).]

Marianne Mithun's definitive **The Languages of Native North America** (Cambridge University Press, 1999), which was originally published only in an expensive hardback edition, is now available in paperback for the more affordable price of \$29.95.

Although the **Handbook of North American Indians, Vol. 13: Plains**, edited by Raymond J. DeMallie, was published this summer by the Smithsonian Institution Press, there has been a delay in distribution and the *Newsletter* has yet to receive its copy. We hope to have a full notice of the language sections of this long-awaited volume in the next issue.

IN CURRENT PERIODICALS

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

42.4 (Winter 2000):

Philip S. LeSourd, "The Passamaquoddy 'Witchcraft Tales' of Newell S. Francis" (441-498) [L. provides retranscriptions and analyses of six brief texts in Passamaquoddy, originally recorded on wax cylinders in 1899 by J. Dyneley Prince and published by him the following year. L. also retranscribes Penobscot translations of three of the texts that were collected by Prince on the same occasion.]

Esther Herrera Z., "Amuzgo and Zapotec: Two More Cases of Laryngeally Complex Languages" (545-563) [H. extends Silverman's treatment of the "ballistic" syllables of Otomanguean languages to Xochistlahuaca Amuzgo and Juchitán Zapotec. Instrumental analysis of these laryngeally complex languages indicates that tone and nonmodal phonation frequently take place sequentially, and that the ballistic distinction is better understood in terms of the feature [spread glottis].]

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

67.1 (January 2001) [appeared October 2001]

Menno Krocker, "A Descriptive Grammar of Nambikuara" (1-87) [Sketch of the syntax and morphology, and surface phonology, of an Amazonian genetic isolate. K. has worked among the Nambikuara for nearly 40 years and speaks the language fluently, and his description is authoritative. Originally intended for publication in the now-defunct *Journal of Amazonian Languages*.]

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

20.1 (June 2001):

Yolanda Lastra, "Degrees of Bilingualism in Otomí Communities" (15-28) [Otomí-Spanish bilinguals range from those who are practically monolingual in Otomí to those who are practically monolingual in Spanish. L. shows how features in the Spanish of bilinguals can be explained by Otomí structure, and how their Otomí shows Spanish lexical borrowings and grammatical influence.]

Terry Malone, "Canonically Long and Geminate Vowels in Chimila (Chibchan)" (71-117) [The possibility of a language having both geminate multisyllabic vowels and canonically long monosyllabic vowels is supposed to be ruled out by the Obligatory Contour Principle. However, both kinds of bimoraic vowels have been analyzed in Mayo (Uto-Aztecan), and M. now makes the same claim for Chimila (Chibchan of northern Colombia), citing a wide range of supporting evidence.]

Thematic Supplement to 20.1 (bound in same issue):

Studies in Languages in Contact: Indigenous Languages in the Americas
Anna María Escobar, "Semantic and Pragmatic Functions of the Spanish Diminutive in Spanish in Contact with Quechua" (134-149) [In addition to the functions the Spanish diminutive has in other varieties of the language, in the variety spoken by Quechua-Spanish bilinguals it has taken on innovative pragmatic functions related to modesty and deferential politeness.]

Shaw N. Gynan, "Paraguyan Language Policy and the Future of Guaraní" (151-165) [Although the social and demographic dimensions of Guaraní-Spanish bilingualism in Paraguay appear to ensure the vitality of Guaraní well into the 21st century, literacy in Guaraní is limited mainly to urban areas and many speakers live in economic zones of exclusion.]

Carol A. Klee, "Historical Perspectives on Spanish-Quechua Language Contact in Peru" (167-181) [The assimilationist politics of the colonial and Republican eras have resulted in a decrease in the number of Quechua speakers in Peru. However, the spread of Andean Spanish in recent decades reflects the creation of a distinct new culture that is neither creole nor indigenous.]

Liliana Paredes, "The Proficiency Continuum in Quechua-Spanish Bilingual Speakers: An Analysis of the Verbal Clitic System" (183-195) [Contact between Quechua and Spanish is expressed in the existence of more than one clitic system across an oral proficiency continuum in Peruvian Spanish. Clitic use in these different systems is constrained by various factors.]

Fettes, Mark T. Ph.D., Univ. of Toronto, 2000. *The Linguistic Ecology of Education*. 352 pp. [F. explores the implications of linguistic diversity for schooling by developing and applying a "critical-realist" theory of language based on ecological psychology. Policies which exclude vernacular languages from schools not only confer unequal privileges but reinforce tendencies for dynamic sublimation (where individuals see themselves and others in collective terms) and dynamic reduction (where individuals lose awareness of historical, social and ecological context). In order to limit such potentially dangerous effects, schools need to cultivate a critical awareness of place, in which cultural and linguistic diversity are treated as carefully and systematically as natural diversity. DAI 61(11):4239-A.] [#AAT NQ53878]

Gustafson, Holly S. M.A., Univ. of Manitoba, 2000. *A Grammar of the Nipmuck Language*. 153 pp. [A grammatical sketch of Loup A, a long-extinct Eastern Algonquian language, based on the notes of the 18th century missionary Jean-Claude Mathevet as edited and annotated by Gordon Day in 1975. The sketch includes a chapter on phonetics and phonology from a decidedly historical point of view, as well as brief sections on syntax and derivation, but G.'s main purpose is to account for all inflected forms found in the notes. She agrees with Day that the language of Mathevet's notes is best attributed to the Nipmuck-Pocumtucks of central Massachusetts. MAI 39(2):348.] [#AAT MQ53163]

Labrecque, Dominique. M.A., Université Laval, 2000. *Étude sur l'acquisition des flexions verbales transitives animées en montagnais*. 116 pp. [L'objectif principal de ce travail est de rendre compte des connaissances qu'ont les enfants montagnais âgés de 5 à 7 ans des flexions verbales transitives animées, avec recours au modèle de la Grammaire Universelle de Chomsky. Le corpus provient de celui beaucoup plus vaste rassemblé par Daviault (1996) pour son étude de l'acquisition du montagnais. MAI 39(03): 664.] [#AAT MQ53960]

Palmer, Gus, Jr. Ph.D., Univ. of Oklahoma, 2001. *Ceremony in Miniature: Kiowa Oral Storytelling and Narrative Event*. 264 pp. [When Kiowas tell stories they invoke a cultural and tribal framework. Like any cultural group, Kiowas recontextualize in stories ideas and themes from earlier contexts that symbolically reproduce and reinforce their way of life. Using an ethnographic approach and fundamental anthropological linguistic theories, P. allows the consultants to speak their minds freely and move about as they might in every day life. He clarifies the process by which Kiowas tell stories and raises pertinent questions regarding oral storytelling. DAI 61(11):4444-A.] [#AAT 9994073]

Svelmoe, William L., Ph.D., Univ. of Notre Dame, 2001. *A New Vision for Missions: William Cameron Townsend in Guatemala and Mexico, 1917-1945*. 658 pp. [A study of the earlier part of the missionary career of the founder of the Summer Institute of Linguistics (SIL) and the Wycliffe Bible Translators (WBT). At a time when most missionaries in the area insisted that converts learn Spanish, or even English, Townsend argued that the first and most vital step any missionary could take was to live intimately in Indian communities and learn their language. This approach led him to adopt to a radically nonsectarian methodology out of step with his primarily fundamentalist supporters. Today the WBT missionary bears little resemblance to the fundamentalist faith missionary of the first part of this century. DAI 62(1):286-A.] [#AAT 3001478]

Swift, Mary D. Ph.D., Univ. of Texas at Austin, 2000. *The Development of Temporal Reference in Inuktitut Child Language*. 347 pp. [Inuktitut is a polysynthetic language whose temporal system has a number of features which have not been a focus of acquisition research to date. Primary among these is its future-nonfuture opposition (part of a more general realis-irrealis opposition), which contrasts with the pervasive past-nonpast opposition characteristic of the languages typically studied. Inuktitut also has a rich morphological system for the expression of degrees of

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volumes 61 (10-12) & 62 (1), April-July 2001, and *Masters Abstracts International* (MAI), volume 39 (2-3), April-June 2001.

temporal remoteness, another feature on which there is little acquisition research. S. provides a detailed description of formal and functional aspects of these mechanisms of temporal reference in the speech of 8 Arctic Quebec Inuit children between one and three-and-a-half years of age acquiring Inuktitut as a first language. Although some previously reported distributional patterns in the acquisition of tense-aspect marking are given further support by the Inuktitut data, it is clear that Inuit children first develop competence with future time marking rather than past time marking, in striking contrast with findings reported in the acquisition literature to date. DAI 61(11):4366-A.] [# AAT 9992920]

Tavarez, David Eduardo. Ph.D., Univ. of Chicago, 2000. *Invisible Wars: Idolatry Extermination Projects and Native Responses in Nahua and Zapotec Communities, 1536-1728.* 537 pp. [T. analyzes the responses of Nahua and Zapotec ritual specialists to the various attempts that were made by ecclesiastical and civil authorities during the Colonial period to eradicate native ritual practices they regarded as idolatrous or superstitious. Data from archival sources in Mexico, Europe and the U.S. throw light on ecclesiastical policies and native reactions during several institutional cycles, from the "apostolic inquisition" of 1527-1571 to a final period of institutional consolidation (1660-1728). T. also addresses the emergence of a network of Nahua and Zapotec literate ritual specialists and of a clandestine indigenous literature. He translates and discusses several ritual and devotional texts in Classical Nahuatl and Nexitzo Zapotec. DAI 61(10):4143-A.] [Not available from UMI]

Tveskov, Mark A. Ph.D., Univ. of Oregon, 2000. *The Coos and Coquille: A Northwest Coast Historical Anthropology.* 537 pp. [T. uses oral traditions, historical documents, and archaeological data to reconstruct the culture of the Coos and Coquille of southwest Oregon prior to their encounter with Euro-Americans, and to explore the consequences of that encounter. The Coos-Coquille adapted to the exigencies of their new circumstances but also relied on ancient cultural practices such as estuarine fishing and exogamous marriage to ensure their survival into the 20th century. DAI 61(12):4831-A.] [# AAT 9998021]

Yáñez del Pozo, José. Ph.D., Catholic Univ. of America, 2000. *Yanantin: The Dialogic Andean Philosophy of the Huarochiri Manuscript.* 220 pp. [Although the anonymous Huarochiri manuscript, the only known Andean colonial text written in Quechua, is a testimony to Andean thought and philosophy, it has not received the attention it deserves from literature scholars. Y. sees the manuscript as an expression of a coherent philosophical system, but also as a palimpsest of various discourses where the collective voice and the secondary voices are heard without losing their own originality. In this sense, the manuscript can serve as a foundational text for all Andean people, an ancient record of the principle of relationality and a synthesis of Andean dialogic capacity. (Text in Spanish.) DAI 61(11):4405-A.] [# AAT 9995621]

Zavala, Roberto. Ph.D., Univ. of Oregon, 2000. *Inversion and Other Topics in the Grammar of Olutec (Mixean).* 978 pp. [A study of four morphosyntactic topics in Olutec, a Mixean language spoken in the state of Veracruz, Mexico: (1) Ergativity and inversion (Olutec exhibits an ergative system that typological studies on ergativity have not considered, as well as an inverse vs. direct alternation for both transitive and intransitive clauses). (2) Nuclear serial verbs (the source of several of the inflectional morphemes that appear in the Olutec verb and that make the language highly polysynthetic). (3) Noun-incorporation (in addition to themes and locations, Olutec incorporates agents, a pattern is almost unknown cross-linguistically). (4) Applicatives (Olutec has six applicative morphemes that allow the coding of thematically peripheral participants as pragmatically salient arguments). Z. also offers a grammatical overview of the major typological features of the language (word order and word order type) and its major construction types. DAI 61(12): 4754-A.] [# AAT 9998052]

Zavala, Virginia. Ph.D., Georgetown Univ., 2001. *To Walk with Sight and Defend Ourselves: Literacy and Schooling in the Peruvian Andes.* 295 pp. [Z. discusses the impact of literacy in Umaca, a rural community in the Peruvian Andes, based on seven months of ethnographic fieldwork. Relying on an interdisciplinary critical approach, she analyzes literacy beliefs and language practices in three community domains: the bilingual school, the Evangelical church and the home. Both the school and the church have reinforced a Spanish literacy constructed within a Discourse of power and threat that marginalizes Quechua oral discourses by conceiving them as inferior to Spanish literacy. The Discourse surrounding literacy informs the actions peasants take and the perspectives they have in relation to the written word. Literacy neither fulfills their expressive needs nor contributes to information exchange within the community. They conceive Quechua literacy as nonsensical. DAI 61(12): 4754-A.] [# AAT 9999339]

[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>.]

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REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

Studies in American Indian Literatures (SAIL). Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

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. Proceedings available for \$5 from ANLC, U of Alaska, Box 757680, Fairbanks, AK 99775-7680 (fyanlp@uaf.edu). [See *News from Regional Groups*.]

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. More than 100 titles in print. Contact: Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680 (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 (418/656-2353; fax: 418/656-3023; ctudes.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. [See *News from Regional Groups*.]

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@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, Malisect, Gaelic, Acadic 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) was held in Chilliwack, BC. [See *News from Regional Groups*.] The 2002 meeting will be held at Northwest Indian College, Lummi Reservation, Maricetta, Washington, on August 7-9. Contact Mercedes Hinkson (mercedes@az.com).

CALIFORNIA/OREGON

California Indian Conference. Interdisciplinary. Most recent meeting: CSU Sacramento, Oct. 11-12, 2001.

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory 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: D of Linguistics, U of Oregon, Eugene, OR 97403. Order other volumes from: D 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 15-16, 2001 at the U of Chicago. [See *News from Regional Groups*.]

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. Most recent meeting: Santa Barbara, CA, July, 2001. Contact: Karen Dakin, Instituto de Invest Filológicas, UNAM, 04510 Mexico, DF (dakin@servidor.unam.mx).

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

Kiowa-Tanoan and Keresan Conference. Linguistics. Meets occasionally. Contact: Laurel Watkins, Dept of Anthropology, Colorado College, Colorado Springs, CO 80903 (lwatkins@cc.colorado.edu).

Tlalocan. Journal, specializing in texts in Mexican languages. Contact: Karen Dakin, Instituto de Investigaciones Filológicas, UNAM, 04510 Mexico, DF (dakin@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 Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL). Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: J Diego Quesada (dqesada@chass.utoronto.ca), Marília Facó Soares (marilia@acd.uftrj.br), and Lucía Golluscio (lag@filo.uba.ar).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Ana Suelly A. C. Cabral (asacc@amazon.com.br; <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 85801, Santafé de Bogotá, Colombia (pubco_cob@sil.org).

GENERAL LATIN AMERICA

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

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 activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY (<http://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 (e-mail: academic_bookstore@sil.org, or <http://www.sil.org>). See also SIL-Mexico and SIL-Colombia.

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

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