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SSILA BUSINESS

Results of the 2001 elections

A total of 121 ballots were received by the announced deadline of December 31, 2001. Seven of these were cast by e-mail, the remainder in standard paper format. Elected were:

- President for 2002 (replacing Ken Hale):* **Leanne Hinton**
- Vice President (2002) and President-Elect for 2003:* **Pamela Munro**
- Member of the Executive Committee (2002-04):* **Roberto Zavala**
- Secretary-Treasurer (2002):* **Victor Golla**
- Member of the Nominations Committee (2002-04):* **John O'Meara**

Minutes of the annual business meeting

The 21st annual business meeting of the Society was called to order by the President, **Jane Hill**, at 12:15 pm, Saturday, January 5, 2002, in the Pacific D/E rooms of the Hyatt Regency Hotel, Embarcadero Center, San Francisco. Approximately 70 members were in attendance.

After asking the Secretary-Treasurer to read the results of the 2001 elections [see above], President Hill announced the institution of the **Ken Hale Prize**, the first of which will be awarded at the next meeting of the

Society. The Prize (which will be formally announced during the next month) will be awarded to a native speaker, community-based linguist, or group, for outstanding achievements that combine linguistic documentation with community involvement. Nominations for the 2002 Hale Prize will be reviewed by a 3-person committee appointed by the Executive Committee, chaired by **Sara Trechter**.

The President then announced (on behalf of **Sally Thomason** and other members of the selection committee) that **Roberto Zavala** had been awarded the 2001 **Mary R. Haas Award** for his University of Oregon dissertation, "Inversion and Other Topics in the Grammar of Olutec (Mixean)" [for details see the announcement below]. The runner-up was **Heidi A. Johnson** for her University of Texas dissertation, "A Grammar of San Miguel Chimalapa Zoque."

The President announced that **Eric Hamp**, an influential figure in American Indian linguistics for many decades and one of the founders of SSILA, has been made an Honorary Life Member, the first scholar residing in North America to be accorded this honor.

The Secretary-Treasurer then distributed and briefly commented on the Society's annual financial statement (below).

ANNUAL FINANCIAL STATEMENT: 2001	
(As of 2001 the SSILA fiscal year is the same as the calendar year.)	
TREASURY BALANCE, January 1, 2001	3,419.65
INCOME	
Current membership dues	8,412.80
Dues in arrears or retroactive to previous year(s)	1,027.00
Institutional subscriptions to <i>SSILA Newsletter</i>	419.00
Unrestricted contributions	1,268.00
Contributions to the Wick R. Miller Travel Fund	315.50
Sales of <i>Membership Directory</i>	570.50
Other income	65.00
Total current income	12,077.80
Dues collected in advance	2,692.00
Total 2001 income	14,769.80
EXPENSES	
Printing (including typesetting):	
<i>SSILA Newsletter</i> , 4 issues/year	6,292.90
<i>SSILA Membership Directory</i>	288.90
Miscellaneous	452.90
Total Printing	7,034.70
Postage for <i>Newsletter & Membership Directory</i>	4,448.84
Other postage	314.15
Other expenses:	
Corporation expenses (filing fees)	20.00
Envelopes and stationery; other office supplies	423.91
Computer services (web hosting; webmaster's fees)	630.00
Bank account fees (Bank of America)	42.00
Rental of P.O. Box 555, Arcata, CA 95518	38.00
Total other expenses	5,916.90
Total 2001 expenses	12,951.60
Annual surplus/(deficit)	1,818.20
TREASURY BALANCE, December 31, 2001	5,237.85

The Secretary-Treasurer then delivered a brief secretarial report, touching on membership (which is slowly rising), publications, and the SSILA website. It is hoped that the recurring problems with the latter—most annoyingly the lack of search capacity for the databases—will be solved by a move to a new server at SUNY Buffalo, which is imminent.

The President then called for announcements or new business.

• **Paul Kroeber** read a short statement on behalf of **Douglas Parks**, who was unable to be at the meeting, summarizing the current status of the new University of Nebraska Press series, *Studies in the Indigenous Languages of North America*, which has been established for winners of the Mary R. Haas Award. *The Miami-Illinois Language*, by David Costa, and *Caddo Verb Morphology*, by Lynette McInar, are in production and are planned for 2002 publication. One other Haas Award manuscript has been accepted and is undergoing revision, and two are currently undergoing review. Six other books dealing with American Indian languages are in production for the Nebraska series that Parks edits with Raymond DeMallie, *Studies in the Anthropology of North American Indians*. These include studies of Choctaw, Haida, Koasati, Lakota, and Osage, as well as a collection of papers, *The Native Languages of the Southeastern United States*, edited by Janine Scancarelli and Heather K. Hardy.

◦ **Doug Holton** called the meeting's attention to the newly established ANLC Research Fund [see "News and Announcements" below].

◦ **Marianne Mithun** noted that the strong financial support offered by the graduate program in linguistics at UC Santa Barbara has now been even further enhanced, and urged prospective students to investigate the program. Details can be found at the departmental website (linguistics.ucsb.edu).

No further business being before the meeting, President Hill turned the gavel over to the incoming President, **Leanne Hinton**, who then chaired a short memorial for **Ken Hale**. In addition to her own remarks, Ives Goddard, Karl Teeter, and Elena Benedicto made brief speeches.

The meeting was adjourned by President Hinton at 1:15 pm.

The Mary R. Haas Award

As noted in the minutes of the Business Meeting, the 2001 Mary R. Haas Award was presented to **Roberto Zavala** for his dissertation, *Inversion and Other Topics in the Grammar of Olutec (Mixean)*. Submitted to the University of Oregon in 2000, this 955-page work examines a range of grammatical topics well chosen to give a view of Olutec clause structure and morphosyntax that is both broad and impressively deep. Throughout, analyses are solidly argued for, and the relevance of the descriptive data of Olutec to general linguistics and typology is clearly brought out, without the descriptive facts of the language being obscured.

The runner-up for the Haas Award was **Heidi A. Johnson's** dissertation, *A Grammar of San Miguel Chimalapa Zoque* (University of Texas 2000, 424 pp.). The selection committee found it to be an outstanding grammatical description, very impressive throughout. The coverage is thorough; there is good reference to relevant theoretical literature; and it is very well written, well organized, clear, and sensible.

Ten manuscripts were submitted to the 2001 selection committee, which was chaired by Sally G. Thomason and also included Paul Kroeber, Douglas Parks, Karl Teeter, and Anthony C. Woodbury.

The Mary R. Haas Award is presented annually to a junior scholar for an unpublished manuscript that makes a significant substantive contribution to our knowledge of native American languages. Although the Award carries no financial stipend, the winning manuscript is eligible for publication under SSILA's auspices in the University of Nebraska Press series *Studies in the Indigenous Languages of the Americas*.

To be considered for the 2002 Haas Award, five full copies of the manuscript should be submitted, accompanied by a short letter indicating whether the work is a dissertation or was prepared under other circumstances. These should be sent to the chair of the 2002 selection committee: Jane H. Hill, Dept. of Anthropology, Univ. of Arizona, Tucson, AZ 85721. Inquiries should be directed to Prof. Hill, preferably by e-mail at jhill@u.arizona.edu.

Contributions in 2001

During the 2001 fiscal year the Society received contributions totaling \$1957.50. Of this amount \$367.50 was specifically donated to the Wick R. Miller Travel Fund, and the remainder unrestricted. The donors are acknowledged below. Many thanks to each!

\$100 or more: Emmon Bach, Nicholas P. Barnes, Geoffrey Gamble, Ives Goddard, William H. Jacobsen, Jr., Dale Kinkade, and Keren Rice.

\$50-\$99: Judith Aissen, Juliette Blevins, John Dunn, Michael K. Foster, Dorothea Kaschube, Monica Macaulay, Akira Yamamoto, Philip D. Young, and Ofelia Zepeda.

\$20-\$49: David Aberle, George Aaron Broadwell, Michael Darnell, Scott DeLancey, Louanna Furbee, Colette Grinevald, Nicholas Hopkins & Kathryn Josserand, Dagmar Jung, Terrence Kaufman, Herbert Landar, Judith Maxwell, Gunther Michelson, Johanna Nichols, Julia Richards, Jane Rosenthal, Michael Silverstein, Arthur P. Sorensen, and Sally Thomason.

Under \$20: Shanley Allen, Richard Bauman, Jean Charney, Donna P. Day, Wolf Dietrich, Zane Dougherty, Brenda Farnell, Ana Fernández Garay, Hartwell Francis, Brent Galloway, Raffaele Girlando, Irving Glick, Gale Goodwin Gomez, Laura Graham, Bernhard Hurch, Harriet E. M. Klein, Patricia Kwachka, Toby C. S. Langen, D. Terrence Langendoen, Tracey McHenry, Denny Moore, Eric Nicholson, John O'Meara, Tom & Doris Payne, Elissa Pelton, Bruce Rigsby, Karen-Sue Rolph-Morales, Ray & Dee Stegeman, Wes Taukchiray, Allan Taylor, Lisa P. Valentine, Elly van Gelderen María Eugenia Villalón, Willard Walker, Hanni Woodbury, and Robert W. Young.

EDITORIAL NOTES

Hale, Wurm, and Mezzofanti

October was a sad month for linguists, especially for those of us who work with endangered languages. We lost both Ken Hale and Stephen Wurm, two of the most selflessly dedicated scholars in our field. The two were similar in many ways, including personal style—low keyed, unassuming men who cared far more for the success of their students and the survival of the languages they studied than trumping their colleagues with the latest theoretical card. They also shared a deep interest in Australian languages. But the most intriguing thing that they had in common was that they were both prodigiously gifted polyglots.

The ability to acquire new languages easily and rapidly in adult life is rare, and undoubtedly determined by some very specific genes. Although the number of natural polyglots in any human population is small, it appears to be fairly constant across races, cultures, and epochs. The trait can be accompanied by other highly focused mental skills or disorders, such as photographic memory or repetitive-compulsive behavior, but it need not be. For most polyglots, the astounding ability to absorb linguistic structures is

the only thing that sets them apart. But given the centrality of language in human life, polyglots seldom go unrecognized and, as with musical prodigies, their gifts are seldom wasted. Interestingly, however, relatively few polyglots have found their way to successful careers as research linguists.

It is easy to think of some reasons why this might be so. Linguistics, unlike music, is not a performing art. Virtuosity is not an entrance requirement to the field, and may even be considered a liability: the clutter of specific linguistic facts might get in the way of insightful grammatical analysis. The more languages one knows thoroughly, the more difficult it may be to see the underlying patterns. Perhaps the very psychology of polyglot cognition—the subconscious ease with which one acquires languages and shifts from one to another—may be deeply incompatible with comparative and analytic thought.

But, as Hale and Wurm attest, there are spectacular exceptions. When true polyglots become linguistic scholars, the fusion of talent and analysis can produce incredibly rich results. Ken Hale's unique studies of the secret Australian initiate languages Tjilwiri (from Walbiri) and Damin (from Lardil) almost certainly could not have been carried out by a fieldworker who was not a natural polyglot, nor could the phonological, grammatical and semantic structures on whose formal manipulation these codes depend have been analyzed by someone who was not virtually a native speaker himself.

Among notable polyglot linguists of the past were Pico della Mirandola, William Jones, and Richard Francis Burton. In our own time, in addition to Hale and Wurm, we have had Paul Garvin, Robert Austerlitz, and Eric Hamp. Americanists can also lay claim to J. P. Harrington, whose savant-like talents as a fieldworker were the stuff of legend, and to the intrepid Jeremiah Curtin, who learned to speak every Indian language that John Wesley Powell asked him to collect a vocabulary of.

Perhaps the most renowned polyglot linguistic scholar of all time was Giuseppe Cardinal Mezzofanti (1774-1849), whose name still echoes in intellectual folklore as the man who could converse without accent in "sixty languages and Bolognese." Several indigenous American languages were in that repertoire, and the circumstances under which he learned them are worth recounting.

Mezzofanti was without doubt an extraordinarily gifted multilingual.* The child of an illiterate carpenter in Bologna, his ability to assimilate and generalize linguistic data was discovered when, as a very young child working alongside his father, he began repeating the Latin and Greek words and phrases that drifted out of the open window of a nearby school. By the time he took his first vows as a seminarian he was fluent in at least a dozen languages, including Hebrew, Arabic and Coptic, and on his ordination in 1797, at the age of 23, he was appointed Professor of Oriental Languages at the University of Bologna. In 1831 he became head of the Vatican Library, and in 1838 was made a Cardinal with wide responsibilities for the training of missionaries.

Mezzofanti's first acquaintance with New World languages was through some Jesuit ex-missionaries he met in Bologna. He learned Quechua and Nahuatl from them, and years later was able to strike up colloquial and pragmatically correct conversations with Peruvian and Mexican visitors to Rome. Such impromptu conversations were Mezzofanti's forte. He delighted in switching rapidly from one language to another as he walked down the corridors of the Propaganda Fide, the Papal academy in Rome, greeting and conversing with each student in his own language. And when a student occasionally arrived in Rome speaking a language the Cardinal did not yet know, he would set about learning it:

He began by making his pupils recite the Lord's Prayer, until he picked up first the general meaning, and afterwards the particular sounds, and what might be called the rhythm of the language. The next step was to ascertain and to classify the particles, both affixes and suffixes; to distinguish verbs from nouns, and substantives from adjectives; to discover the principal inflexions of both. Having once mastered the preliminaries, his power of generalising seemed rather to be an instinct than an exercise of the reasoning faculty. With him the knowledge of words led, almost without an effort, to the power of speaking (Russell 1858:356-7).

He acquired the Ottawa dialect of Ojibwe in this manner around 1835, and at various other times learned (according to Russell's comprehensive list) Algonquin, Delaware, "Californian", and "Chilian" [= Mapudungun?], as well as the creole of Curaçao.

The "Californian" was Luiseño, which Mezzofanti learned from Pablo Tac and another Indian boy from the Franciscan mission at San Luis Rey. They had been brought to Rome by old Padre Peyri in the mid-1830s after the secularization of the Mission, and were destined for the priesthood. The Cardinal made a quick job of gaining conversational fluency in their Uto-Aztecan language. Russell writes:

I have been assured by the Rev. James Doyle, who was a student at the Propaganda at this time, and who had frequent opportunities of witnessing Mezzofanti's conversation with these youths, that his success was complete, at least so far as could be judged from external appearance—from his fluency, his facility of speech, and all the other outward indications of familiarity (357).

When Mezzofanti learned to speak a new language, he would also make a conscious effort to analyze it systematically in a comparative framework. He seldom committed this analysis to writing (it sufficed to store it in his enormous memory) but he seems to have derived pleasure from teaching his informants the grammar of their own language. He did that here:

One evening about this time, Dr. Wiseman, meeting Mezzofanti in the Piazza di Spagna, inquired where he was going. "To the Propaganda," he replied; "I have to give a lesson there." "In what language?" asked Dr. Wiseman. "In Californian," said Mezzofanti. "I am teaching it to the Californian youths whom we have there." "Californian!" exclaimed his friend, "From whom can you possibly have learned that out-of-the-way tongue?" "From themselves," replied Mezzofanti: "and now I am teaching it to them grammatically" (355).

We fortunately know the details of what Mezzofanti taught his Luiseño pupils. While Pablo Tac's companion, Agapito Amamix, died after a few months, Tac himself lived on for several years before he too "eventually sunk under the effects of the Roman climate." Preserved among Mezzofanti's papers are several manu-

* My information here comes from *The Life of Cardinal Mezzofanti*, by C. W. Russell, D.D., President of St. Patrick's College, Maynooth. Published in 1858, and expanded from an 1855 article in the *Edinburgh Review*, this remarkably interesting book is apparently the only biography of Mezzofanti in English.

scripts in Tac's hand, including a grammatical sketch and a short lexicon of Luiseño (Tagliavini 1926, 1930). These have been known for many years, and have been commented on by specialists (Kroeber & Grace 1960:221-37; Chung 1974). Although it is tempting to view them as a unique indigenous documentation of a California Indian language, it would probably be more accurate to credit them to Mezzofanti's analytic insight, as assimilated by Tac.

Sandra Chung found that the Mezzofanti/Tac description of Luiseño "corresponds reasonably well with what we know from the later descriptions" (1974:297) and can serve as a baseline for studies of historical change in the language. This is a remarkable accomplishment for an Italian prelate and a Luiseño teenager in 1840. We cannot help being reminded of Ken Hale and his insightful collaborative studies—products of a complex feedback between the competence of a native speaker and the uncannily intimate understanding of another's language that is given only to the true polyglot.

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CORRESPONDENCE

Miami and Mohegan redivivi

November 7, 2001

Thank you for the piece in "Media Watch" ("Resurrecting Miami and Mohegan", *SSILA Newsletter* 20.3, p. 12). I'm glad you didn't hew too closely to the *Hartford Courant* article, since it misquoted both Beth Macdonald and me fairly badly, and was loaded with mistakes. The only correction I would make to what you reported is that my thesis was at least half based on late 19th/early 20th century Miami and Peoria records, not just on early missionary sources.

I visited Daryl Baldwin in Indiana last week, and stayed with him and his family. It felt distinctly surreal to be speaking Miami to his 4-year-old daughter. When I wrote my dissertation on Miami-Illinois I never expected to actually *speak* it to anyone.

—David Costa
El Cerrito, California

An 18th century perspective on ethnonym plurals

November 12, 2001

With regard to the discussion of zero-plural ethnonyms, it may be of interest that on page 2 of his *History of the American Indians* (1775) James Adair writes "I observed the Shawano to be much fairer than the Chikkasah," and appends this footnote: "S is not a note of plurality with the Indians; when I mention therefore either their national, or proper names, that common error is avoided, which writers ignorant of their language constantly commit."

—Alan Hartley
Duluth, Minnesota

[In checking this very interesting citation, I noticed that earlier on the same page Adair himself appears to make "the common error" when he refers to "the Creeks" and "the Choktahs." But, indeed, for most of the book he appears to use only zero-plurals with Indian ethnonyms. Thus (p. 319): "a hunting camp of only seventeen Chikkasah...who were attacked by above sixty Choktah" and "the...town of the Muskohge...settled by the Chikkasah and Nahchec." I wonder how far back zero-plural ethnonyms go in the history of English? Did they arise in 18th century frontier America? Could Adair's statement that he is following the usage in "their language" refer to an English-based trading jargon? — VG]

Les innouques?

November 21, 2001

Louis-Jacques Dorais reports [letter to the editor, *SSILA Newsletter* 20.3, Oct. 2001] that "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'."

But presumably these letters were in French, not Inuit. When words pass from one language to another, they are usually integrated phonologically and morphologically into the receiving language. The fact that Inuit *inuit* is a plural form and that Inuit has no gender is a fact of Inuit, which should have no bearing on the treatment of any non-Inuit reflexes of the word.

In any event, French *inuit* is apparently a borrowing from English. Had French speakers borrowed the term directly from Inuit, it would have been spelled *innouïte*, with a double *n* to ensure the pronunciation /in/, with *ou* to ensure the pronunciation /u/, with a dieresis over the *i* to ensure the pronunciation of *oui* as /ui/, and with a final *e* to ensure the pronunciation of the *t* as /t/.

Perhaps both English and French should start over and borrow Inuit *inuk* for use as the singular form (to be respelled *Inook* in English and *innouque* in French), and for the plural, English could have either *Inooks* or *Inooit* and French either *innouques* or *innouïte*. The forms with *-s* would be fully integrated morphologically into English and French, and their un-Inuitness would be irrelevant.

—David L. Gold
Oakland Gardens, New York

Literature and endangered languages

November 14, 2001

I am interested in information about the use of creative-writing workshops, poetry festivals, literary contests, and any other kind of literature-oriented events and activities in connection with attempts to revitalize endangered languages or to reverse language-shift.

—Dennis Holt
45 Augur Street, Hamden, CT 06517
(dionisio77@yahoo.com)

Indigenous language policy in Russia and elsewhere

November 29, 2001

A year ago I did some research in the area of Siberian indigenous languages and the history of policies towards them in Russia — with a bit of comparative perspective on Canada, Australia, and the USA — which I compiled in a policy-research paper of sorts that is now in the process of publication. The text is posted on the web at <www.owl.net.rice.edu/~andreif/project.html> (follow the link on top to “Policy Paper”). Suggestions and opinions would be very welcome and thoroughly appreciated.

—Andrei Filtchenko

Dept. of Linguistics, Rice University
& Tomsk State Pedagogical University

Re: C. C. Uhlenbeck

November 30, 2001

I am writing an article about the work of the Dutch linguist C. C. Uhlenbeck, with a focus on his work on Blackfoot and its importance for the development of his ideas about the relationship between language, thought and culture (he called it “ethno-psychology”). The impetus for looking at his personal career in linguistics is the recent discovery of diaries kept and photographs taken by his wife during a fieldwork period in Montana in 1911. The diaries are in the process of being published in an English translation. I have a fairly good bibliography of Uhlenbeck’s own publications and reviews of his work (which I am willing to share with anyone interested) and will be visiting the archive that holds his papers in The Netherlands. What I am looking for is a better idea of the significance (if any) of his work at present. How widely is his work still used and how is it evaluated? I can of course see who cites him, but I would like to have some more personal opinions of the value of his linguistic work, both the general “speculative” work and the descriptive work (grammars, vocabularies, etc.). Any comments will be gratefully received and will of course be acknowledged in my publication.

—Inge Genee

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(inge.genee@uleth.ca)

Accuracy in media

January 7, 2002

I would like to correct two statements I made in my review of (*John Carpenter’s*) *Ghosts of Mars* in the October 2001 *Newsletter*.

First, as the director’s commentary (recorded in August 2001) in the recently released DVD edition of the film reveals, some of the vocalizations of at least one of the film’s “Martian” characters, namely the “Martian” leader portrayed by actor Richard Cetrone, were intended to convey the impression of words in a foreign language, not just “animal-like howls.” Unfortunately, however, these vocalizations, which were improvised on the set by the actor, do not convey any clear such impression, mainly because of their phonetically indistinct, oversimple, and comparatively unvariegated character. Obviously, this in itself reveals certain erroneous and invidious assumptions about the nature of the languages of more traditional cultures.

Second, I was in error in stating that “[a]s the credits acknowledge, the extras playing these ‘Martians’ were largely drawn from the populace of the Zia pueblo.” I had carelessly misconstrued the portion of the credits in question. In fact, of the film’s 200-plus extras, somewhere around a fifth may have been Native American, with Zia residents constituting only a portion of that. (My thanks to Teresa Neptune of Rainbow Cast-

ing in Albuquerque and Chris Bustard of Central Casting in Los Angeles for their help with these estimates.) I apologize to the people of Zia for misrepresenting the extent of their on-screen participation in the film.

— M. Paul Shore

Arlington, Virginia
(mpaulshore@hotmail.com)

Algonquian & Iroquoian readers

January 8, 2002

I am hoping to gather enough good material for both an *Algonquian Reader* and an *Iroquoian Reader* (including Cherokee), along the lines of my *Coming to Light: Contemporary Translations of the Native Literatures of Native America* (Random House, 1996) and my *Voices from Four Directions: Contemporary Translations of the Native Literatures of North America* (forthcoming, University of Nebraska Press). I am looking primarily for new translations and retranslations of stories, songs, oratory, and so on. The final deadline will be about a year from now, but proposals should be sent as soon as possible, and not later than Spring 2002. Please contact me with questions, ideas, leads and, above all, proposals.

—Brian Swann

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Cooper Square, NY, NY 10003
(swann@cooper.edu)

OBITUARIES

Kenneth L. Hale (1934-2001)

Ken Hale died at home in Lexington, Massachusetts on October 8, 2001.

Ken worked on languages all over the world. But SSILA folk, of course, knew him as an Americanist, a career he began in 1948 when, as a teenager, he learned Hopi and Towa. From the late 1950s Ken published major work in every branch of our field. He made foundational contributions to the comparative historical linguistics of Uto-Aztecan, Kiowa-Tanoan, and Misumalpan. He published basic descriptive work, always oriented toward fundamental theoretical problems, on dozens of Native American languages, especially Navajo, Hopi, Tohono O’odham, and Ulwa of Nicaragua. He made major theoretical contributions in semantics, phonology and syntax that were continually fresh over the 40 years of his career; for many years Ken was the “universal” in “universal grammar.”

In recent years he was a leader in alerting the world to the problem of language endangerment. In addition to major publications on this issue, he made immense practical contributions, in encouraging work on endangered languages by students everywhere, in developing pedagogical materials, and, especially, in training, working with, and encouraging native-speaker and community-based linguists both inside and outside the academic world. Those he mentored and worked with include Florentino P. Ajpacajá Tum, Albert Alvarez, Hazel Dean-John, Jessie Little Doe Fermino, Lolmay Pedro García

Matzar, Salome Gutiérrez, Lorraine Honie, Abanel Lacayo Blanco, Laverne Masayeva Jeanne, Alyse Neundorf, Valentín Peralta, Waykan Benito Pérez, Ellavina Tsoie Perkins, Paul Platero, Pakal Rodríguez Guaján, Enrique Sam Colop, Irene Silentman, Mary Helen Taptoe, Gregorio Tum, Lucille Watahomigie, Josie White Eagle, Mary Willic, and Ofelia Zepeda. In the 1980s he participated in a distinguished effort to build community-based language development programs for endangered languages in Nicaragua. The many short courses and workshops he gave around the world included courses for native-speaker linguists in Guatemala in 1988 and 1994. The Maestría in Linguistics at the Universidad de Sonora in Hermosillo, an important new program specializing in Native American languages in Mexico, owed much to Ken's tireless volunteer teaching.

Ken's unflinching and extraordinary generosity as friend and colleague to all who crossed his path in the Americanist world was one of the foundations of our sense of scholarly community.

— Jane H. Hill

[The texts of other obituaries of Ken Hale, and various other tributes, have been posted by David Nash on a special page at his website at Australian National University. The web address is <www.anu.edu.au/linguistics/nash/aust/hale.html>.]

PUBLICATIONS OF KEN HALE ON AMERICAN INDIAN LANGUAGES AND LINGUISTICS, AND ON LANGUAGE ENDANGERMENT

- 1956 *The Distribution of Class II Prefixes in Navajo*. M.A. Thesis, Indiana University.
- 1958 Internal Diversity in Uto-Aztecan: I. *IJAL* 24:101-107.
- 1959a *A Papago Grammar*. Ph.D. Dissertation, Indiana University.
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Patricia Locke (1928-2001)

Pat Locke died in Phoenix, Arizona, on October 20, 2001, at the age of 73. Of both Hunkpapa Lakota and White Earth Chippewa heritage and a longtime resident of the Standing Rock Sioux Reservation, Locke devoted her energies for many years to nationwide efforts to preserve American Indian languages and to work in support of tribal education. She co-founded the Native American Language Issues Institute (NALI), later the International Native Languages Institute. In 1991 she was granted a prestigious MacArthur Fellowship for her work.

Daniel Socolow, MacArthur Fellows program director, said in a statement: "Pat Locke personified the spirit of our program by carrying out her work in education with creativity, skill and dignity. As an outstanding leader and passionate advocate, she performed the invaluable service of deepening our understanding and appreciation of American Indian culture."

Locke taught for more than four decades, at all levels from elementary school to university. She wrote a regular column for the *Lakota Times* called "Unlocking Education" and served as president of the National Indian Education Association. A strong advocate of tribally controlled education, she helped start several tribal colleges and developed educational curricula on reservations across the country. In 1979, Locke was appointed co-chairwoman of the Department of the Interior's task force on Indian education policy, and in 1982 she represented the United States in education discussions at the World Assembly of First Nations in Saskatchewan.

Locke is survived by her daughter, Winona Flying Earth, and her son, Kevin Locke, who works to preserve native Lakota music, as well as by five grandchildren and six great-grandchildren.

—Based on an obituary in the *Los Angeles Times*

Stephen A. Wurm (1922-2001)

Stephen Wurm, Emeritus Professor of Linguistics at the Australian National University, died in Canberra on October 24, 2001, at the age of 79. Born in Budapest into a cultivated family of substantial means, he was raised in Austria and took his doctorate at the Orientalisches Institut in Vienna in 1944 with a dissertation on Turkic. After six years as a lecturer in Altaic linguistics at the University of Vienna, and two years in London, Wurm emigrated to Australia in 1954 to take up a research fellowship in Oceanic linguistics with Arthur Capell in Sydney. In 1957 he joined the Research School of Pacific and Asian Studies at ANU, where for the next 30 years he carried out an extensive program of research on Australian and Papuan languages and became one of the prime movers in Australian linguistics.

In addition to publishing numerous articles and monographs on the languages of Australia and New Guinea, Wurm developed a strong interest in linguistic mapping and edited the *Language Atlas of the Pacific Area* (1981-83), the *Language Atlas of China* (1987), the *Atlas of World Languages in Danger of Disappearing* (1996), and the *Atlas of Languages of Intercultural Communication in the Pacific, Asia and the Americas* (1996). He was also a major figure in the international scholarly community. He served for many years on UNESCO's International Permanent Committee of Linguists, including several years as its Chair, and in this capacity he worked tirelessly to mobilize resources for the worldwide documentation and preservation of endangered languages.

A genial man, Wurm was renowned as a polyglot as well as a research scientist. He is said to have had native control of a dozen languages, and conversational fluency in several dozen others.

—VG

NEWS & ANNOUNCEMENTS

Keren Rice to be new editor of IJAL

The University of Chicago Press announced in late November the appointment of Keren Rice, of the University of Toronto, as the next editor of the *International Journal of American Linguistics*. Her five-year term will begin with the 2003 volume of the journal, and she will take up work in the summer of 2002. In the next few months the Press will announce details of the transition from David Rood, who has served as editor of *IJAL* for over 20 years.

Rice will be only the fifth editor the journal has had since its founding by Franz Boas in 1917. During its first decade *IJAL* was jointly edited by Boas and Pliny Earle Goddard. After the latter died in 1928 Boas edited it alone until his own death in 1942. The journal was revived in 1944 under the editorship of Carl Voegelin, and David Rood took over from Voegelin in 1981.

Under Boas, *IJAL* appeared at irregular intervals, whenever a subsidy could be arranged. From 1944 to 1973 it was published by Indiana University. Since 1974 it has been published by the University of Chicago Press.

Editorial changes at *Diachronica*

On January 1, 2002, Brian Joseph will step down as executive editor of *Diachronica* to become editor of *Language*. Joe Salmons (University of Wisconsin) will replace Joseph as executive editor, while Martha Ratliff (Wayne State University) will replace Salmons as review editor. Joseph will remain a member of the journal's editorial team, along with Sheila Embleton and Konrad Koerner.

Manuscripts and editorial correspondence should now be sent to: Joseph Salmons, Max Kade Institute, Univ. of Wisconsin, 901 University Bay Dr., Madison, WI 53706 (jsalmons@facstaff.wisc.edu). Books for review and review correspondence should go to: Martha Ratliff, 802 S. Seventh St., Ann Arbor, MI 48103 (martha_ratliff@wayne.edu).

UNESCO lists two indigenous American languages as masterpieces of oral heritage

In 1972 the United Nations adopted the World Heritage Convention, which directed UNESCO to designate a list of World Heritage Sites of natural or cultural significance. This mandate has now been expanded to include a list of outstanding "Masterpieces of Oral and Intangible Heritage to Humanity." An international jury chaired by Spanish writer Juan Goytisolo has recently chosen the first 19 "cultural spaces or forms of expression" for inclusion on the oral and intangible heritage list. All are under threat.

Two of the designated masterpieces will be of special interest to Americanist linguists: "Garifuna language, dance and music", and the "oral heritage and the cultural manifestations of the Zápara people". The Garifunas are descendents of African slaves from the island of St. Vincent who settled in Belize in the 17th century, bringing with them a dialect of Island Carib. Their language is now being replaced by Creole English and Spanish. The Záparas live in the Amazonian lowlands of Ecuador and Peru; only five fluent speakers of their traditional language (part of the small Zaparoan family) are reported to survive, most having switched to Quichua.

Also included in the list are: the oral heritage of Gelede (Benin); the Oruro Carnival (Bolivia); Kunqu Opera (China); the music of transverse trumpets of the Tagbana community (Ivory Coast); the cultural space of the Brotherhood of the Holy Spirit of the Congos of Villa Mella (Dominican Republic); Georgian polyphonic singing; the cultural space of 'Sosso-Bala' in Niagassola (Guinea); Kuttiyattam Sanskrit theatre (India); Sicilian puppet theatre; Nôgaku theatre (Japan); Cross crafting and its symbolism in Lithuania; the cultural space of Djamaa el-Fna Square (Morocco); Hudhud chants of the Ifugao (Philippines); Royal ancestral rite and ritual music in Jungmyo shrine (Korea); the cultural space and oral culture of Semeiske (Russia); the mystery play of Elche (Spain); and the cultural space of the Boysun district (Uzbekistan).

A further list of Oral and Intangible Heritage masterpieces will be announced in May 2003.

Alaska Native Language Center Research Fund

For many years the Alaska Native Language Center has supported field work and language revitalization efforts by persons working in collaboration with the Center. An ANLC Research Fund has

now been established to formalize this process in a program designed to support applied research in Alaska Native languages.

Scope. Supported projects must have a direct and lasting impact on Native language documentation and/or revitalization in Alaska. Examples may include, but are not limited to, the following: dictionary projects; text collection and transcription; curriculum and materials development; language planning workshops; audio and video documentation. Grant funds are intended to cover expenses such as travel, supplies, and consultant fees, but not living expenses, equipment, or salary for the applicant.

Eligibility. Anyone capable of carrying out language research which falls within the scope outlined above may apply for an award. Awards are made to individuals, though applicants may specify a collaborator who will assist and/or consult in carrying out the work. Collaboration with ANLC faculty is highly encouraged.

Amount and Duration of Award. Award amounts are small, typically less than \$2000. Since the award program is supported primarily by ANLC book sales, we are unable to determine the total number of awards in advance. ANLC encourages applicants to use ANLC Research Fund support to leverage other sources of grant funding.

Requirements. Award recipients agree to provide ANLC with a research report (including documentation of expenses) and copies of recordings, transcriptions and materials produced during the award period. For projects involving publication, recipients are encouraged to work with ANLC Press.

A completed application must be submitted, together with three letters of reference, by April 1, 2002. Awards will be announced by June 1. Applicants are encouraged to discuss their proposal in advance with ANLC faculty and staff members. Applications can be downloaded at <www.uaf.edu/anlc/fund.html>.

Endangered Language Fund awards 10 grants in 2001, requests proposals for 2002

The Endangered Language Fund recently announced the grants it has awarded in 2001. Thanks to the generosity of donors, ELF was able to fund ten of the sixty proposals that it received this year. Two projects were funded specifically for work in Oklahoma, thanks to a grant from the Kerr Foundation. Seven of the ten awards were made for work on indigenous American languages:

Kenny Holbrook (Capitola, CA): *Instruction in Northeastern Maidu*. [Only a few speakers of Maidu survive, and one of the best hopes of continuing the language is for young language learners to apprentice themselves to those speakers. The teacher/speaker in this case will be the linguist William Shipley (UC Santa Cruz), who learned Maidu from Holbrook's grandmother in the 1950s.]

Paula L. Meyer (Claremont and San Diego State): *Baja California Tiipay Comparative Dictionary*. [Although Baja California Tiipay is closely related to the Tiipay (Diegueño) spoken in the US, it is considered a separate language by its speakers. There has so far been no extensive description or dictionary work, and only a handful of elderly people still speak the language. The present project will focus on a dictionary.]

Justin T. Neely (Citizen Potawatomi Nation): *Potawatomi Language Preservation and Apprenticeship Program*. [Neely will apprentice himself to two elders fluent in the language on the Potawatomi reservation in Shawnee, Oklahoma. His efforts will be recorded and used as a basis for language instruction material.]

Mildred Quaempts (Confederated Tribes of the Umatilla Indian Reservation): *Umatilla Immersion Camp*. [Umatilla is spoken fluently by fewer

than 60 people. Quaempts, a fluent second-language learner, will conduct an immersion program for sixteen tribal members of various ages. Several elders will be available for a five-day, intensive language experience. Much of the interaction will be recorded.]

Kristine Stenzel (U of Colorado): *The Wanano Project*. [Stenzel will help produce bilingual education material for Wanano, a Tucano language of Brazil. She will also record conversational data. This little-studied language has many unusual linguistic features, such as the simultaneous interaction of two noun categorization systems, the coding of up to five evidential categories, and a possibly unique tonal system.]

Mary D. Stewart (Stó:lō Nation): *Preservation and Revitalization of the Upriver Halq'eméylem Dialect*. [Upriver Halq'eméylem (Halkomelem) is a Salishan language of the Central Coast branch. Only five elders still fluently speak the language. This project will create interactive language resources designed to bring young children into contact with the language through the family unit. Audio tapes will be created, and there will be instruction booklets.]

Joyce Twins (Cheyenne and Arapaho Tribes of Oklahoma): *Cheyenne Pedagogical Materials*. [The Oklahoma Cheyenne have undertaken an ambitious language program that uses telecoursing to put the language into four high schools. The present project will help provide teaching materials, especially sound recordings of fluent speakers. Twins will work with Marcia Haag (U of Oklahoma) and Laura Gibbs (Talking Leaves consortium).]

The Endangered Language Fund is now accepting proposals for grants for language maintenance and linguistic field work in 2002.

The work most likely to be funded is that which serves both the native community and the field of linguistics. Work which has immediate applicability to one group and more distant application to the other will also be considered. Publishing subventions are a low priority, although they will be considered. The language involved must be in danger of disappearing within a generation or two. Endangerment is a continuum, and the location on the continuum is one factor in funding decisions.

Eligible expenses include consultant fees, tapes, films, travel, etc. Grants are normally for one year periods, though extensions may be applied for. Grants in this round are expected to be less than \$4,000 in size, and to average about \$2,000.

There is no application form. The specific information that should be included in the letter of application is described in detail at the ELF website (www.ling.yale.edu/~elf). It can also be obtained by mail from: ELF, Dept. of Linguistics, Yale University, P. O. Box 20823, New Haven, CT 06520-8236 (tel: 203-432-2450, fax: 203-432-4087; elf@haskins.yale.edu).

Applications must be received by April 22, 2002. Decisions will be delivered by the end of May.

ELF grants are made possible by the generosity of the members of the Fund. See the ELF website at <www.ling.yale.edu/~elf> for information on joining.

Foundation for Endangered Languages accepting funding proposals

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

A form that defines the content of appropriate proposals is accessible at the Foundation's website (www.ogmios.org). Copies may also be ob•

tained from Blair A. Rudes, Dept. of English, Univ. of North Carolina at Charlotte, 9201 University City Blvd, Charlotte, NC 28223-0001 (BARudes@email.uncc.edu). All proposals must be submitted in this form, to ensure comparability.

The deadline for proposals to be considered in the current round will be January 31, 2002. By that date, proposals and supporting testimonials must reach Blair A. Rudes, at the address specified in the form. The FEL Committee will announce its decision before the 31st of March 2002.

The Foundation's funds are limited and it is not anticipated that any award will be greater than US \$1,000. Smaller proposals stand a better chance of funding. Where possible, work undertaken within endangered language communities themselves will be preferred.

The Foundation for Endangered Languages (FEL), which is headquartered in the UK, is a separate entity from the Endangered Language Fund (ELF) (www.ling.yale.edu/~elf). It is perfectly possible (and has occurred in the past) that the same project can be partially funded by both FEL and ELF.

23rd AILDI at Tucson in June

The 23rd annual *American Indian Language Development Institute* will be held at the University of Arizona, Tucson, from June 3 to 28, 2002. Hosted by the U of A's Department of Language, Reading and Culture and the American Indian Studies Program, the course offerings and other activities at the 2002 AILDI will emphasize language immersion principles and strategies and community-based program development.

AILDI participants enroll for 6 graduate or undergraduate credit hours. Course topics include: Native American Language Immersion; Linguistics for Native American Communities; Applied Linguistics; Language Planning; Bilingual Curriculum Development; Foundations of Indigenous Bilingual Education; Conducting Community Based Language Research; Language and Culture; American Indian Literature; and Creative Writing in Native American Communities.

Tuition is \$756. Additional costs include \$150 for books and supplies, and \$400-700 for housing (residence halls and apartments with cooking and family facilities). Financial assistance is available but limited.

To obtain a registration and financial aid application, contact: Sheila Nicholas, AILDI, Univ. of Arizona, Dept. of Language, Reading & Culture, College of Education, Room 517, Box 210069, Tucson, AZ 85721-0069 (aildi@u.arizona.edu; w3.arizona.edu/~aisp/AILDI2002.html).

J. P. Harrington database project at UC Davis

A project to create a digital database from the microfilmed field notes of John Peabody Harrington is now under way at UC Davis, supported by a grant from the National Science Foundation.

Harrington (1884-1961) was a legendary figure in the history of American Indian linguistics. A Californian who was raised in Santa Barbara and graduated from Stanford, he early along developed a passion for the documentation of Native languages. From 1915 through his retirement 40 years later Harrington was a fieldworker for the Bureau of American Ethnology, devoting nearly every waking hour to the gathering of huge quantities of highly accurate linguistic data. Four decades after his death his fieldnotes—most of which are in the Smithsonian's National Anthro-

pological Archives—are still being catalogued. A microfilm project begun in the 1970s has made Harrington's data accessible to a much wider audience, but it remains awkward to work with and nearly impossible to search. Digitizing and coding the corpus will greatly facilitate research.

The initial phase of the project will focus on the 375,000 pages of notes that Harrington collected on Native California languages. In addition to keying in the data on each page of the notes, the data is being coded for easy searching, and a positive photocopy is being made for reference. The current goal is to digitize 60 reels of microfilm each year.

The project is being supervised by Martha Macri and Victor Golla through the UC Davis Native American Language Center. Lisa Woodward is the project director and research associates include Sheri Tatsch, Helen McCarthy and Georgie Waugh. An important aspect of the work is the participation of research assistants and volunteers from Native communities throughout California.

For further information contact the Harrington Project, Native American Language Center, Dept. of Native American Studies, UC Davis, Davis, CA 95616 (mjmacri@ucdavis.edu).

UPCOMING MEETINGS OF GENERAL INTEREST

- **Languages of the Americas Workshop** (Edmonton, March 22-24)

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. 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 the theme is "Convergence and Divergence: Language Variation within and across Language Families." Invited speakers will include **Sally Thomason** ("Prominence Marking in Verbal Arguments in Salish and Algonquian"), **Leslie Saxon** ("Athapaskan Clause Structure and the Positions of Subjects and Objects"), **Cecil Brown** ("How Mesoamerica Became a Linguistic Area"), and **Paul Kroeber** ("Pre-verbal Positions in Tillamook and its Neighbors"). The invited student speaker will be **Kiel Christianson**, Michigan State U ("Stress, Pitch Accent, and Language Variation: Ojibwa vs. Odawa"). The final day of the workshop will be dedicated to linking research to work being done on language preservation and revitalization, and the invited speaker will be **Ofelia Zepeda** ("The American Indian Language Development Institute (AILDI)").

The deadline for abstracts has passed. For further information contact: Languages of the Americas Workshop, Dept. of Linguistics, Univ. of Alberta, 4-32 Assiniboia Hall, Edmonton, AB T6E 2G7, Canada (wscsla7@ualberta.ca). The program will be announced in February.

- **Workshop on American Indigenous Languages** (Santa Barbara, April 26-28)

The 5th annual *Workshop on American Indigenous Languages* (WAIL) will be held at UC Santa Barbara on April 26-28. WAIL provides a forum for the discussion of theoretical and descriptive linguistic studies of indigenous languages of the Americas. The keynote speaker will be **Spike Gildea** (U of Oregon).

The deadline for receipt of abstracts was January 18. For further information contact the conference coordinator at wail@linguistics.ucsb.edu or (805) 893-3776, or check out the WAIL website at orgs.sa.ucsb.edu/nailsg/. Information about hotel accommodations is posted on the web.

THE PLACENAME DEPARTMENT

Chicorica, NM: 'Little cup', 'spotted bird', 'rich child'?

Willem J. de Reuse & William Bright

One of the most complex and bizarre etymological problems in the study of US placenames is that presented by the name **Chicorica** [ʔikərɪ:kə] in Colfax County, northeastern New Mexico. When we consider the derivations that have been suggested for this name, we are concerned with possible sources in Comanche, Apachean, Spanish, and English. In addition, we deal with linguistic processes that include not only the adaptation of the sounds and morphology of one language to those of another, but also phonetic assimilation and folk-etymology. In fact, this toponym raises a whole series of theoretical and methodological problems that are typical of the field of etymology as a whole.

The recorded history of Chicorica is presented in *New Mexico Place Names*, by T. M. Pearce (Albuquerque, 1965) and in *The Place Names of New Mexico*, by Robert Julyan (Albuquerque, 1998). In brief, the history of the name — also spelled Chicarica and Chicorico — goes back to 1883, when it was said to come from Comanche <choco> 'spotted' and <rico> 'bird', perhaps referring to the wild turkey. However, it has not proved possible to identify these elements in Comanche, where 'spotted' is *naboo-*, 'bird' is *huutsúu*, and 'turkey' is *kuyu'nii* (Robinson & Armagost, *Comanche Dictionary*, Dallas, 1990; thanks too to John McLaughlin). At one time it was also suggested that Chicorica was from Comanche *kokorá'a* 'chicken', but this seems to be a phonetic stretch.

So we raise this question: What other Indians were in northeastern New Mexico in the mid-19th century? One answer is: the Apachean branch of the Athabaskans, specifically the Jicarilla Apache.

A possible Apachean connection of the placename Chicorica is through Spanish *jicarilla*, a diminutive of *jicara* [χɪkara] 'gourd cup', earlier *xicara*, from Nahuatl *xicalli* [ʃi:káli]. This is an element that occurs widely in placenames of the southwestern US. The name of the Jicarilla Apache was first attested as *apaches de la xicarilla* in 1700; and according to a Spanish source from 1805, it came from the name of a hill or peak called *Cerro de la Xicarilla* 'peak of the little gourd' (HNAI 10:459). Another possible diminutive from the same stem is *xicarita*, *jicarita*, which might have been folk-etymologized by English speakers as Chicorica. It is possible, then, that both the name of the Jicarilla Apaches and the placename Chicorica might be derived from the same placename *Cerro de la Xicarilla* or *Xicarita*. Note that the Chicorica area was the geographical center of mid-19th century Jicarilla territory (although the present Jicarilla reservation is in north-central New Mexico).

However, a different Apachean connection is possible. In Navajo (one of the Apachean languages) it is possible to create a morphologically correct form **tsídii ʔikizhígú* 'spotted bird' from *tsídii* 'bird' and *ʔikizhígú* 'that which is spotted'. Such a form could have been contracted by Spanish into *[ʔitiríki], then perhaps *[ʔikiríki] by assimilation, and finally *Chicorico* 'child-rich' by folk etymology.

• Stabilizing Indigenous Languages (Bozeman, June 9-11)

The 9th annual *Stabilizing Indigenous Languages Symposium* will be held at Montana State University in Bozeman, Montana, on June 9-11. Information will be posted on the Teaching Indigenous Languages website (<http://jan.ucc.nau.edu/~jar/TIL.html>) as soon as it is available.

• IV Jornadas de Lingüística Aborigen (Buenos Aires, June 12-14)

El Instituto de Lingüística de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires convoca a las *IV Jornadas de Lingüística Aborigen*, que se llevarán a cabo en Buenos Aires (Argentina) los días 12, 13 y 14 de junio de 2002.

Las áreas que se abordaran en las distintas comisiones son: Fonología y Sintaxis; Semántica y Lexicografía; Pragmática y Análisis del discurso; Sociolingüística y lenguas en contacto; Lengua y educación; Lengua, cultura e identidad.

Los resúmenes de las ponencias — 200 palabras como máximo — se recibirán hasta el 15 de mayo de 2002 en las direcciones electrónicas: <ivjornadas@s6.coopenet.com.ar> o <cmessine@mail.retina.ar>, o a la dirección postal: IV Jornadas de Lingüística Aborigen, Instituto de Lingüística, Facultad de Filosofía y Letras (UBA), 25 de Mayo 221, 1er piso, 1002 Buenos Aires, Argentina.

Las ponencias tendrán una extensión máxima de 10 páginas a doble espacio. El formato estará en Word for Windows (6.0 s/ superior), en letra tipo Times New Roman tamaño 12, y contendrá los siguientes datos: título de la ponencia en mayúscula, centrado, autor(es) en minúscula, institución y correo electrónico. Para su eventual publicación se requerirá la presentación de la ponencia en soporte papel y electrónico al comienzo de las jornadas.

Informes e inscripción: Instituto de Lingüística (ver dirección postal más arriba); tel: 54-11-4343-1196 / -4342-5922 / -4334-7512; fax: 54-11-4343-2733; <ivjornadas@s6.coopenet.com.ar>.

• VII Encuentro Internacional de Lingüística en el Noroeste (Hermosillo, November 13-15)

La Licenciatura en Lingüística y la Maestría en Lingüística de la Universidad de Sonora, invitan a especialistas nacionales y extranjeros interesados en las diferentes áreas de la Lingüística al *VII Encuentro Internacional de Lingüística en el Noroeste (in memoriam Kenneth L. Hale)*, evento académico que se realizará los días 13, 14 y 15 de noviembre del 2002, en la ciudad de Hermosillo, Sonora, México.

Los interesados deberán enviar el resumen de su participación en el formato que aparece en <www.uson.mx/convocatorias/VIIencuentro>, antes del 31 de mayo del 2002 a esta dirección de correo electrónico: <encuentro@guaymas.uson.mx>, o bien a la siguiente dirección postal: VII Encuentro Internacional de Lingüística en el Noroeste, Depto. de Letras y Lingüística, Universidad de Sonora, Juan María de Salvatierra # 33, Fraccionamiento Los Arcos, 83250 Hermosillo, Sonora, México.

Una selección arbitrada de ponencias será publicada en la *Memoria del VII Encuentro Internacional de Lingüística en el Noroeste*.

Para cualquier información favor de comunicarse a <zarina@fisica.uson.mx> o al fax (662) 592102.

Whenever one Indian failed me, I sent for another and, while waiting, I kept my nerves steady by reading Persian.

—Jeremiah Curtin (1835-1906), *Memoirs*, 367

The problem with this etymology is that no such Apachean form is attested, either in Navajo or elsewhere. Most of the languages have words for ‘turkey’ that mean basically ‘one that pecks’: Navajo *tazhii*; Western Apache *tazhii*, *tazhii*; Jicarilla *kajee*; Lipan *kajii*; Plains Apache *kach’ji*. Chiricahua has the related *taazhe* ‘chicken’, *dziłátaazhe* ‘turkey’ (‘mountain chicken’); Mescalero has *tajee* ‘chicken’, *keedich’ishí* ‘turkey’ (‘rough feet’).

The Spanish word *chico* ‘small’ does, to be sure, have another meaning in New Mexico: It refers to a plant, the ‘chico bush’ or ‘rabbit-thorn’ (Rubén Cobos, *A Dictionary of New Mexico Spanish*, Santa Fe, 1983). So the placename Chicorico could, conceivably, mean ‘rich rabbit-thorn’. (The name of the plant is not reported from the Spanish of Old Mexico.)

This begins to be fun when we realize that our alternative etymologies for Chicorica are not mutually exclusive. It is possible that the place originally had an Apachean name of the type **tsidii* *ikižigii* ‘spotted bird’, and that this was folk-etymologized by Spanish speakers as *chico rico* or *chica rica*. It is also possible that Spanish *Xicarilla*, *-ita*, *Jicarilla*, *-ita*, whether referring to a gourd cup or to an Apachean tribe, was folk-etymologized by Apachean speakers as ‘spotted bird’.

In fact, there is still another aspect to the story. In the early 20th century, the name Chicorico was further changed by Anglo-American miners to **Sugarite** [ʃogərɪ:t] — apparently a folk-etymology from *sugar* plus *-ite* ‘mineral’ (as in *calcite* etc.), so that Sugarite suggests a mineral from which sugar is derived. The similarity to Spanish *jicarita* ‘little gourd cup’ may be accidental, or it may result from renewed influence of Spanish. Note, however, that the [ʃ] of early Spanish *xicarita* [ʃikarita] had long been replaced by [χ] in New Mexico by the time that Sugarite was named.

At present the official names of Chicorica Canyon and Sugarite Canyon State Park refer to the same location. Curious travelers on Interstate 25 between Denver and Santa Fe can take a well-marked turnoff near the town of Raton, and within minutes they will stand in Chicorica/Sugarite: a many-layered conundrum of American placename etymology.

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

ETYMOLOGICAL NOTES

Sacagawea

Alan H. Hartley*

The 2,000 submissions I’ve made to the *OED* from my reading of Gary Moulton’s recent edition of the *Journals of the Lewis & Clark Expedition* include many of etymological interest,¹ but personal

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1 See, for instance, my earlier article on “Camas” in this column (*Newsletter* 20:3, October 2001).

and geographic names are not represented. The *OED* (with a few exceptions, such as ethnonyms) excludes all but eponymous names, so I ask leave here to stray from the straight path with a note on one of the salient personal names in the journals, that of the expedition’s teenage interpreter.

Sacagawea came to the captains’ notice as the bilingual wife of Toussaint Charbonneau, a Canadian trader. In 1804, she was living with her husband among the Hidatsa,² by whom she had been captured in a raid on the Shoshones a few years earlier. Her command of Shoshone and Hidatsa and her husband’s of Hidatsa and French formed part of a chain of interpretation that Lewis & Clark knew would be indispensable to their crossing of the Rockies, both in path-finding and in the acquisition of horses. During their winter’s stay on the upper Missouri—and in spite of Sacagawea’s pregnancy—the captains hired her and her husband for the push to the Pacific.³

Despite various attempts to analyze her name in Shoshone terms, we do not know Sacagawea’s Shoshone name: having lived the previous several years among the Hidatsa, she was known to her captors, her husband and her employers only by her Hidatsa name.⁴ Nowhere in the journals is her name written with the *-j-* that came to prevail in later years: it is almost always written (with numerous variant forms) as *Sah-cah-gah-wea*, consistent with the Hidatsa compound meaning ‘bird-woman’. Most writers, relying ultimately on Lewis’ analysis, have espoused that etymology, but without very firm linguistic conviction. In the same passage,⁵ however, Lewis unwittingly gives a clue that goes a long way toward confirming it.

On May 20, 1805, he writes “a handsome river of about fifty yards in width discharged itself into the shell river...this stream we called the Sâh-câ-gar me-âh or bird woman’s River, after our interpreter the Snake woman.” My first inclination, given the preponderance of forms in *w*, was to dismiss the *m* as a mistake, but Moulton says in a note that the syllable might also be read with a capital “M”, and Lewis writes “Sahcargameah” on May 16, 1806. The fact that Lewis occasionally clearly intended to write *m* gave me pause to recall a bit of Hidatsa phonology I owe to Wesley Jones. In answer to my question why the Hidatsa ethnonym usually written *Awahawi* sometimes also occurs as *Amahami*, he explained that *m* appears after a pause (word-initially in very careful speech, and in syllabification), while *w* is found in normal (rapid) speech. It seems clear that Lewis in this case recorded the name as it was *ve-ry care-ful-ly* pronounced for him.

The alternation of *m* and *w* is characteristic of Hidatsa, and both variants are consistent with the spellings in the journals and with

2 The Hidatsa are called Menetarré (and variants) in the journals. These Minitari of the Missouri are not to be confused with the Arapahoan (Algonquian)-speaking Minitari of the Prairies, or Apsinai. Both peoples were also called Gros Ventre, but that’s for another time.

3 Her son, nicknamed Pompey by Clark, was born on the way and returned safely to the Missouri with his mother in 1806.

4 This argument, as well as that against a Shoshone etymology of the name, are made by Irving Anderson in an article published in 1975 in *We Proceeded On*, now online at <http://www.lewisandclark.org/pages/sactext.htm>

5 G. E. Moulton (ed.), *The Journals of the Lewis & Clark Expedition* vol. 4 (1987, Univ. Nebraska Press) 171.

the meaning traditionally assigned to the name.⁶ Randy Graczyk, another of the helpful Siouanist community, completes the picture with an accurate transcription of the Hidatsa name,⁷ *tsaka'aka wi'a* (or *mi'a*) 'bird-woman', a close match for the name as recorded in the journals.

[Readers are invited to submit short etymological notes that might be of interest to the readership. These notes can deal with words in specific American Indian languages, with English words borrowed from American Indian languages, or with a mixture of both.]

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 **Bill Jacobsen** and **Paul Shore**.]

Still more on code talkers. . .

• In addition to the much-hyped John Woo film *Windtalkers*, starring Nicolas Cage and Adam Beach (now postponed until June), those interested in the famous Navajo code talkers of World War II should also be aware of a book and an upcoming TV documentary. The book, *Winds of Freedom*, by Margaret T. Bixler, is available from Two Bytes Publishing, Box 633, Stratford, CT 06615 (1-888-588-7171). The TV film, *True Whispers*, is currently being produced by Valerie Red-Horse and Gale Anne Hurd for showing later this year on PBS. (Of Cherokee and Sioux heritage, Red-Horse is an up-and-coming actress and director, and was the model for the Pocahontas action figure.)

• Meanwhile, lest the Navajos totally steal the show, Hidden Path Productions, an Indian-owned film company in Oklahoma, has produced a 42-minute video on the use of a Comanche code by the U.S. Army in Europe during World War II. It features the story of Charles Chibitty, the last surviving Comanche code talker. For information, contact Eric Noble, Hidden Path Productions, Box 248, Mannford, OK 74044 (807/788-PATH).

. . . and on "squaw"

• The glossy but usually well-edited magazine *Native Peoples* got tangled up with the regrettable s-word recently. A reader wrote ("Letters", September/October 2001) to express her shock that the magazine had run an advertisement in its July/August issue for a bronze sculpture titled "Squaw in Canoe." "The artist should have just titled it 'Whore in Canoe'!" the outraged correspondent wrote. In reply, the editors apologized for "letting this one slip by us"

and explained to readers who might still be in the dark that the word "in some Native languages refers to the female sexual organ and was later applied to Indian women in general....It should not be found in our magazine." Fortunately for scholarship (and Algonquian studies) our own **Karl Teeter** is an eagle-eyed reader of *Native Peoples*, and shot off the following response (printed in "Letters", November/December 2001):

"It is a pity you have been taken in by the myth that 'squaw' 'in some Native languages' refers to the female sexual organ. In real life it derives from the most common Algonquian word for 'woman.' A number of scholarly papers with long lists of evidence have been published by Ives Goddard, Curator of Anthropology at the Smithsonian Institution. In Fox, Sauk and Kickapoo the word is *iskwéewa*, meaning plainly and simply 'woman.' In Malisect and Passamaquoddy the word for a young woman, similarly, is *pilskwéhsis*. Squaw is a perfectly good, genuine Native word."

Minnesota revitalization efforts

• The October 10 issue of *City Pages*, the Minneapolis-St. Paul "alternative weekly," featured a long and well-researched article on language endangerment by **Leyla Kokmen**, titled "What's Lost When a Language Dies? Only Our Grandchildren Will Know." Although Kokmen gives some space to reflecting on the loss of her own Turkish and Japanese heritages in the American melting pot (her father's family—the Kökmens—were from Istanbul, her mother from Tokyo), more than half of her article is devoted to language-maintenance efforts for Indian languages in the Twin Cities area. She reports on a visit to **Neil McKay's** Santee-Sisseton Dakota classroom at the University of Minnesota. She discusses revitalization of Minnesota Ojibwe with **Gordon Regguinti**, from Lecch Lake, and to other people at the Grotto Foundation in St. Paul, which has set aside \$5.6 million to fund programs to preserve native languages and cultures. She also talks to several native students about their experiences with relearning their traditional languages. The quotations are perceptive and sometimes unexpected. "A grassroots effort can only go so far," Regguinti tells Kokmen. "Hopefully a groundswell occurs that keeps it moving forward. But it's way beyond me, man."

In passing, Kokmen comments, accurately and intelligently, on Sapir and Whorf; cites the *Ethnologue* and Nettle & Romaine's book, *Vanishing Voices*; and quotes from a phone conversation with Luisa Maffi of Terralingua. (Kokmen also phoned your Editor, but he apparently said nothing memorable.)

This is a splendid article that stands head and shoulders above the usual journalism on language endangerment, and we are grateful to Paul Shore for sending us a copy.

Washo's shining light

• The *Reno Gazette-Journal* has been running a series of profiles of "Northern Nevada's Shining Lights." In its edition of Monday, December 24, the light that shone was SSILA's **William H. Jacobsen Jr.**, whom the *Gazette-Journal* honored for a lifetime of work on Washo, the language of the nearby Washoe tribe. Jacobsen began his career as a Washo specialist in the 1950s, as a graduate

6 The -r- is Lewis' way of indicating the broad quality of the preceding -a-.

7 Graczyk even provides the Crow cognate, *daka'akbia*.

student at Berkeley. Nearly half a century later he remains deeply committed to the preservation of the language, and collaborates with Washoe tribal members in designing teaching materials. But he is realistic about the prospects. "It's hopeless," he told the reporter. "Languages are dying like flies all over the place." **Laura Fillmore**, former director of the tribe's language program, is more sanguine. "I taught 50 students based on Jacobsen's work," she said. "My hope is now that when these children come of age, they will be teachers."

Rune forgers confess

• The *Minneapolis Star Tribune* reported in a story on November 7 that two former graduate students at the University of Minnesota have confessed to carving the "Viking runes" on a stone that turned up early last year near Kensington, Minnesota, and that was almost immediately dubbed the "Second Kensington Stone."

The original Kensington Stone, with a long runic inscription incised on it, came to public attention in 1898 when a farmer reported that he had found it wrapped in the roots of a tree on his property. It was soon touted as proof that Norsemen had found their way to central Minnesota in medieval times, the runes having purportedly been left by survivors of a Norse ship that had been wrecked on the shores of James Bay in 1363. Most experts now believe the farmer (who was of Swedish origin) carved the runes himself, although a small minority still regard it as a genuine Precolumbian artifact.

The controversy was rekindled when the second stone, with an inscription similar to the first, was discovered last spring. But now **Kari Ellen Gade** and **Jana Schulman** have admitted that the new runestone was their handiwork. "We came forward when we saw that people were being asked to make financial contributions to have the rock tested," Gade said. "We didn't feel it would be right to carry this further." According to Gade and Schulman, they and three other students in a 1985 seminar on runic inscriptions carved the rock to cast doubt on the validity of the original Kensington Stone. It was intended more as "a scientific study" than a hoax, they said. Gade is now chair of the Department of German at Indiana University, and Schulman is associate professor of English at Southeastern Louisiana University. They sent a letter to the Minnesota Historical Society at the end of October outlining their role. The other three members of the group refused to let their names be used.

NEWS FROM REGIONAL GROUPS

Athabaskan

• The 2002 *Athabaskan Languages Conference* will be held on the campus of the University of Alaska Fairbanks, June 16-18. The theme of this year's conference is "Beyond Revitalization: Toward a sustainable future for Athabaskan languages." The conference will also include a workshop on Athabaskan lexicography.

Abstracts are invited for 20-minute presentations on all areas of Athabaskan linguistics, language teaching, language policy, and language revitaliza-

tion. Presentations that address the conference theme and/or workshop are especially encouraged.

Participants wishing to submit a group of papers focusing on a particular area of interest are encouraged to submit a proposal for a special session. Abstracts for session proposals should be submitted by the session organizer. In addition to describing the goals of the session, abstracts should identify the number of participants, time required, and format of presentation.

Abstracts and session proposals should be e-mailed to <fyanlc@uaf.edu>, faxed to (907) 474-6586, or mailed to: ALC 2002, Alaska Native Language Center, Box 757680, Fairbanks, AK 99775-7680. Please specify whether the abstract is intended for the conference or the lexicography workshop. The deadline for the receipt of session proposals is February 15, and March 15 for receipt of abstracts for presentations.

More information is available at the conference website (www.uaf.edu/anic/alc) or by contacting Gary Holton at <gary.holton@uaf.edu>.

RECENT PUBLICATIONS

Handbook of North American Indians. Vol. 13: Plains. Edited by Raymond J. DeMallie. Smithsonian Institution, 2001. 1376 pp. (two parts). \$101. [This long-awaited volume is the twelfth to appear in this landmark series, and nearly completes the *Handbook's* areal coverage of the continent—only Volume 14 *Southeast* remains to be published, along with several introductory and topical volumes, a biographical dictionary, and a comprehensive index.

At the heart of the volume are 35 articles on individual Plains tribes (five devoted specifically to the Sioux). There are also substantial sections on prehistory and history, a section of nine articles on special topics, and an introduction and seven general articles. Four of these are on Plains languages:

Ives Goddard's "The Languages of the Plains: Introduction" provides an overview of the linguistic diversity of the area (skillfully illustrated by comparative lexical data), with general comments on the Plains languages other than Algonquian, Caddoan, and Siouan, i.e. Sarcee, Lipan, Plains Apache, Comanche, Kiowa, and Tonkawa. Each of the three major Plains families is treated in a separate article: Ives Goddard, "The Algonquian Languages of the Plains" (primarily a discussion of Blackfoot, Cheyenne, and the Arapahoan languages, but also with sections on Plains Cree, Mitchif, and Saulteaux); Douglas R. Parks, "Caddoan Languages"; and Douglas R. Parks & Robert L. Rankin, "Siouan Languages." Each article summarizes the history and documentation of the individual languages of the group, surveys the current state of thinking regarding internal and external relationships, and provides timely information on language survival and (where relevant) revival efforts. The Caddoan and Siouan articles also contain sections on comparative phonology, major structural characteristics of the family, and borrowings, and are extremely useful summaries of information on the respective families. Parks & Rankin's Siouan article in particular fills a major gap in American Indian linguistics, even if it provides details only on the Plains subgroups (the "Ohio Valley" languages—Ofo, Biloxi, and Tutelo—along with Catawba, will presumably be treated in the Southeast volume).

One other article will be of special interest to linguists, Raymond J. DeMallie & Douglas R. Parks, "Tribal Traditions and Records." This is a rich

compendium of hard-to-come-by information on the important oral literary genres of the Plains—origin stories, migration stories, and “counts”—as well as on two non-oral genres, traditional pictographs and 19th & 20th century native-language literacy.

The *Handbook* project is beginning to show its age. Several of the contributors to the current volume are deceased, and three of the articles (by Lehmer, Opler, and Wedel) were first drafted nearly 30 years ago. But DeMallie (the second editor; he took over from William W. Bittle in 1983) has done a splendid job of ensuring that recent research is taken into account, and all of the language articles are thoroughly up-to-date.

— Order from: U. S. Government Printing Office (bookstore.gpo.gov). Price includes regular domestic postage; international customers add 25%.]

Native American Oral Traditions: Collaboration and Interpretation. Edited by Larry Evers & Barre Toelken. Foreword by John Miles Foley. Utah State University Press, 2001. 264 pp. \$19.95 (paper)/\$39.95 (cloth). [Originally published (except for Foley’s Foreword) in 1998 as a special issue of *Oral Tradition*, the essays in this collection report—and reflect—on work (for the most part the translation and analysis of narrative texts) that involves collaboration between an insider who is personally connected to the relevant tribal tradition and an outsider who is not.

In Marya Moses & Toby C. S. Langen (“Reading Martha Lamont’s Crow Story Today”), Langen frames the work, makes the translation from Lushootseed, and transcribes (and further comments on) Moses’s tape-recorded comments. In Elsie P. Mather & Phyllis Murrow (“There Are No More Words to the Story”), Mather, a native speaker, transcribes the Yupik narrative, while both she and Murrow work out the translation and contribute to the commentary. In Felipe S. Molina & Larry Evers (“‘Like this it stays in your hands’: Collaboration and Ethnopoetics”), Molina’s community-based expertise in the Yaqui deer song tradition is balanced by Evers’ skills as a translator.

Nora Marks Dauenhauer & Richard L. Dauenhauer (“Tracking ‘Yuwaan Gagéets’: A Russian Fairy Tale in Tlingit Oral Tradition”) are married to each other. Nora is Tlingit, but she is also an anthropologist and a poet, while her non-native husband Richard is a folklorist with degrees in Russian and comparative literature. Ofelia Zepeda & Jane Hill (as all SSILA members surely know) are both distinguished linguists, and the work they discuss here (“Collaborative Sociolinguistic Research among the Tohono O’odham”), while it crucially depended on Zepeda’s access to her own community, reflects a complex interweaving of research paradigms. With George B. Wasson & Barre Toelken (“Coyote and the Strawberries: Cultural Drama and Intercultural Collaboration”) the twist is that the Coquelle Coos text analyzed is Wasson’s own telling (in English) of a story in his family’s tradition. Finally, Darryl Babe Wilson & Susan Brandenstein Park (“‘Wu-ches-erik (Loon Woman) and Ori-aswe (Wildcat)’”) turn the tables on the expected relationship, with Wilson, the insider to Atsugewi tradition, setting the academic agenda. Park, who collected the text in the 1930s but gave up anthropology soon afterwards, serves as the contextualizing informant.

—Order from: Utah State Univ. Press, 7800 Old Main Hill, Logan, Utah 84322 (www.usu.edu/usupress).]

Papers in Honor of Ken Hale. Edited by Andrew Carnie, Eloise Jelinek & MaryAnn Wille. MIT Working Papers on Endangered and Less Familiar Languages 1, 2000. \$25. [The first volume in what is intended to be a new MIT Working Papers series, this

collection also serves as a festschrift for Ken Hale, focusing on work on the languages of the Southwest. Most of the papers (all from former students and colleagues of Ken’s) were originally presented at a special session of the 18th West Coast Conference on Formal Linguistics (WECOL 18) that was held in Tucson in April 1999.

Contents include: Jane Hill, “Tribute to Ken Hale”; Ofelia Zepeda, “Tohono O’odham Ha’icu Ha-cegitodag”; Lynn Nichols, “Rethinking Switch Reference”; Margaret Speas, “Person and Point of View in Navajo Verbs”; MaryAnn Wille, “Individual and Stage Level Prediction and the Navajo Classificatory Verbs”; Eloise Jelinek, “Dative and Argument Hierarchies”; Carlota S. Smith, “The Navajo Prolongative and Lexical Structure”; Leslie Saxon, “Head-Internal Relative Clauses in Dogrib (Athapaskan)”; Keren Rice, “Another Look at the Athapaskan *y-/b-* Pronouns: Evidence from Slave for *b-* as a Case Marker”; Judith Aissen, “*Yi* and *Bi*: Proximate and Obviative in Navajo”; Leonard Faltz, “Some Notes on Derivational Relationships Among Navajo Verbs”; Theodore B. Fernald, Ellavina Tsosie Perkins & Paul R. Platero, “Navajo Conditional Interpretations”; Joyce M. McDonough, “Incorporating Onsets in Navajo: the *d*-Effect”; Jane H. Hill, “The Features ROUND and LABIAL in Tohono O’odham”; and Kenneth L. Hale, “Comments on Papers.”

— Order from: MITWPL, Dept. of Linguistics, E39-245 MIT, 77 Massachusetts Ave., Cambridge, MA 02139 (web.mit.edu/mitwpl).]

Kansas Working Papers in Linguistics. Volume 25, 2000. Edited by John Kyle & Stacey Stowers. Linguistics Graduate Student Association, University of Kansas, 2001. 152 pp. \$12. [Part II (pp. 111-152) constitutes *Studies in Native American Languages XI* and contains three papers: Augusto Lorenzino, “The Mixed Origins of Santiagueño Qucchua Syntax”; Marcus Maia, “Wh-type Constructions in Karajá”; and Scott Berthiaume, “Nasalization in Northern Pame.” — Order from: Univ. of Kansas, Dept. of Linguistics—KWPL, 1541 Lilac Lane, Blake Hall 427, Lawrence, KS 66044-3177 (lgsa@raven.cc.ukans.edu; www.linguistics.ku.edu). Price includes Book Rate postage.]

Die Numeralklassifikation im klassischen Aztekischen. Thomas Stolz. LINCOM EUROPA, 2001. 133 pp. \$35. [The first in-depth description of numeral classification in Classical Nahuatl.]

The analysis is based mainly on texts originally produced in the 16th century during the decades following the Spanish conquest in 1521. In addition to providing an outline of the synchrony of numeral classification as attested in the early years of Classical Nahuatl, S. also explores potential scenarios of the pre-colonial genesis of the system under scrutiny. In a separate chapter, the further development of Nahuatl numeral classification from about the year 1600 until modern times is sketched. The reasons for the eventual dissolution of the erstwhile system of numeral classification and its transformation into something functionally rather different in some of the present-day varieties of Nahuatl are discussed in some detail. A number of typological issues are addressed in order to check whether or not the case of Classical Nahuatl fits into the general picture of numeral classification. The final chapter presents an outline of an agenda for future follow-up studies on the same topic.

— Order from: LINCOM EUROPA, Freibadstr. 3, D-81543 München, Germany (lincom.europa@t-online.de; www.lincom-europa.com).]

Gramática do Kamaiurá: Língua Tupi-Guarani do Alto Xingu. Lucy Seki. Editora da Unicamp, 2000. 482 pp. \$20. [Kamaiurá is a Tupi-Guarani language spoken in an indigenous community of about 300 people on the headwaters of the Xingu river in the State of Mato Grosso, Brazil.]

This long-awaited grammar, which is in Portuguese, is the product of S.'s many years of fieldwork in the Xingu region, beginning in 1968. As a descriptive grammar it intends to provide a representative picture of the entire language. It contains an introduction, an extensive morphosyntactic section, a section on the principles of the morphological organization of the language, a section on semantic fields and the lexicon, a phonological chapter, and several appendices that include texts with morphemic and free translations, a word list, and a list of affixes.

—The book can be purchased in Brazil for 40 Real from Unicamp (www.editora.unicamp.br). From outside of Brazil one has to contact the bookstore Livraria Pontes, Rua Dr. Quirino 1223, Centro, CEP 13015-081, Campinas, SP, Brazil (tel: +55-19-3236.0943), fax: +55-19-3236.9801, www.livrariapontes.com.br). The best way to do this is to send an e-mail to the proprietor, José Pontes, at jpontes@lxxa.com.br. The price is US \$20 US + US \$10 postage. They accept no credit cards; one has to transfer the amount to the account of José R. Pontes (#8691600327) at the J. P. Morgan Chase bank, 270 Park Ave., PO Box 86, New York, NY.]

Nahuatl textbooks from Stanford

Nahuatl as Written: Lessons in Older Written Nahuatl, with Copious Examples and Texts. James Lockhart. Stanford Univ. Press, 2001. 264 pp. \$29.95 (paper)/\$45 (cloth). [Based on Lockhart's many years of teaching the language, and designed to be used either in classes or by students working alone.]

Grammar of the Mexican Language, With an Explanation of its Adverbs [1645]. Horacio Carochi, S.J. Translated and edited with commentary by James Lockhart. Stanford Univ. Press, 2001. 544 pp. \$65. [A new edition, with Carochi's original Spanish and Lockhart's English translation on facing pages.]

—Order from Stanford Univ. Press (<http://www.sup.org>).

Land Occupancy by the Amerindians of the Canadian Northwest in the 19th Century, as Reported by Émile Petitot: Toponymic Inventory, Data Analyses, Legal Implications. Edited by Donat Savoie. Occasional Publication No. 49, Canadian Circumpolar Institute, 2001. 262 pp. \$75 (Can or US). [Translation of *L'Occupation territoriale chez les Amérindiens du nord-ouest canadien au XIXe siècle, selon Émile Petitot*, a report prepared for the Northern Social Research Division, Department of Indian and Northern Affairs, Government of Canada, 1980.]

This unusual volume is a collaborative work by the editor, Donat Savoie, a Petitot specialist and a senior land claims negotiator with the Canadian Department of Indian and Northern Affairs; the late Rachele Castonguay, a researcher with DINA; Geoffrey S. Lester, a legal specialist; and cartographers from the Department of Geography, Université Laval. Their talents are focused on one aspect of the prodigious scholarship of Émile Petitot, an Oblate priest who spent twenty years in the second half of the nineteenth century as a missionary in the Mackenzie area and published widely on the Athabaskan languages and peoples of the region. Petitot's linguistic works include his monumental trilingual dictionary of "Dènè-

Dinjié" (Chipewyan, Hare, and Gwich'in [Loucheux]), and a book of legends notable for its interlinear glossing and for its curious bias towards stories with biblical parallels. The present book is a collation of the numerous placenames that Petitot collected during his travels.

Savoie opens the book with a short chapter sketching the life and work of Petitot, with references to recent events commemorating Petitot, including a recently-released film. The core of the book (chapter III) is a compilation by Rachele Castonguay of 1,534 placenames noted by Petitot, presented together with 14 maps peppered with reference numbers showing the locations of the places named. In preparing the inventory, Castonguay consulted not only Petitot's substantial publications but also his personal and professional letters and reports to his religious superiors. Reproductions of five of Petitot's own maps in the original size are included with the book. For each placename cited Castonguay gives her source(s) in Petitot's works, offering many wonderful extracts from his writings. The following is typical: "When the night's chill air had crusted the snow's surface and thus firmed up the paths, we set out again and crossed the lake **Ki-go-t'ié** (*lac aux Lièvres blancs*) to which I gave the name of Mr. Hardisty, the officer in charge of the Mackenzie River district" (item 689, *lac Hardisty*, now officially *Hislop Lake*). Each entry also lists variants on the names used by Petitot and others, geographic coordinates and map references, and translations of names cited from Native languages. Some of the entries run to a half-page or more. (The maps provide the only type of index to the place names, which are listed in alphabetical order according to one of the names used by Petitot.)

Castonguay prepared two analyses based on her inventory, with results presented in map form in chapter II: the first is a study of the linguistic origins of the Native placenames, relying on Petitot's identification of language groups, and the second is an analysis of land use and occupancy as detailed in Petitot's descriptions of places. (A technical problem unfortunately arises when the two maps key Gwich'in information to a shade of gray indistinguishable from white, which is therefore largely lost to readers.)

The significance of these studies is highlighted in the final chapter written by Geoffrey S. Lester, on the uses in law of placenames and historical documentation of the type Petitot provided. Although the chapter is somewhat out of date, having been written for the original French-language edition (1980), Lester provides an exceptionally broad-based and thought-provoking evaluation of the legal implications of placenames to land claims discussions, and he makes a strong case for the utility and usability of such information.

Whatever the modern legal importance of Petitot's scholarship, Petitot's textured descriptions are invaluable for historical and geographical studies, and invite analyses that go beyond Castonguay's. One can anticipate the book being used in research leading to the establishment of parks and protected areas. It gives a snapshot of Chipewyan, Dogrib, Slave, Gwich'in, and Siglit (and some Cree) toponymy from over 125 years ago—very old cultural objects even at that time. For linguists, it makes a very fine appendix to Petitot's more linguistically focused works, and offers some novel etymologies. (Reviewed by Leslie Saxon.)

—To order, contact: Canadian Circumpolar Institute, Univ. of Alberta, 8625-112 Street, Room 312 (Campus Tower), Edmonton, Alberta, Canada T6G 0H1 [attention Cindy Mason]; tel: 780-492-4512; fax: 780-492-1153.]

New reprints from Evolution Publishing

Evolution Publishing has announced three new titles in its *American Language Reprint Series*, dedicated to the publication of obscure Native American linguistic records.

Cummings' Vocabulary of Shawnee [1851]. Richard W. Cummings. American Language Reprint Series, Volume 21. 2001. 47 pp. \$28. [A vocabulary of about 320 words of Shawnee drawn from a questionnaire prepared by Henry Schoolcraft and subsequently published in his *Indian Tribes* (1851-1857). It was originally collected by U.S. Indian agent Richard W. Cummings, most likely from the Shawnees of Kansas.]

A Vocabulary of Seneca. Taken from Gallatin's "Synopsis of the Indian Tribes" [1836]. Anonymous. American Language Reprint Series, Volume 22. 2001. 75 pp. \$28. [A list of over 400 words of the Seneca language compiled by an anonymous collector in the War Department in the late 1820s, with an additional 89 Seneca words derived from a manuscript of J. Parish collected prior to 1820. Both of these were originally published in Gallatin's *Synopsis of the Indian Tribes* in 1836.]

The Tutelo Language [1883]. Horatio Hale. American Language Reprint Series, Volume 23. 2001. 107 pp. \$36. [The most significant treatment of the language(s) spoken by the Siouan tribes of Virginia. Originally published in 1883, it includes a substantial 279 word vocabulary, as well as numerous grammatical tables with explanations, mostly gathered from an elderly Tutelo called Nikonha. This edition includes all the Tutelo grammatical material printed by Hale, and organizes the vocabulary into an English-Tutelo and a new Tutelo-English section.]

— Order from: Evolution Publishing, 10 Canal St. #231, Bristol, PA 19007 (EvolPub@aol.com; www.evolpub.com/ALR/ALRbooks.html).

Tony Hillerman's Navajoland: Hideouts, Haunts, and Havens in the Joe Leaphorn and Jim Chee Mysteries. Laurance D. Linford. Foreword by Tony Hillerman. University of New Mexico Press, 2001. 272 pp. \$19.95 (paper). [In 2000 L., an archaeologist who has worked for the Navajo Nation, published *Navajo Places: History, Legend, Landscape*, a well-researched compendium of Navajo toponymy [see *SSILA Newsletter* 19.1, April 2000].

This new book packages a selection of the same material for a wider audience: the fans of Tony Hillerman's series of police thrillers set on the Navajo Reservation, from *The Blessing Way* (1970) to *Hunting Badger* (1999). While some Hillerman devotees will only want to locate the Navajo Police Headquarters in Shiprock or the FBI Office in Gallup — and L. provides detailed information on these and similar installations (complete with photographs) — the book is largely devoted the numerous traditional Navajo places that Lieutenant Leaphorn and Officer Chee drive to, stake out, find bodies in, or otherwise do constabulary duty around. In addition to concise data on culture, history, and topography, Navajo names and their analysis are provided wherever relevant. Readers can learn the correct pronunciation of Teec Nos Pos, the etymology of Dinnehots, or the authentic Navajo name of Two Grey Hills. All of the 350 or so places listed and discussed are cross-referenced to the novels by chapter, character, and incident, and at the end there is an index of placenames by Hillerman title.

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

Grave Undertakings: An Archaeology of Roger Williams and the Narragansett Indians. Patricia E. Rubertone, Smithsonian Institution Press, 2001. 288 pp. \$37.95. [A description of Narragansett society in the early Colonial period, together with a "critical reading" of Roger Williams life and the myths surround-

ing him, including an exploration of the limitations of *A Key Into the Language of America* (1643). Using archaeological evidence from a 17th century Narragansett burial ground R. shows how material objects, including many European goods, were imprinted with Native meanings. — Order from: SI Press, Box 960, Herndon, VA 20172-0960 (www.sipress.si.edu.)]

Itelmen Language and Culture. Michael Dürr, Erich Kasten & Klavdiya Khaloimova. Ethnographic Library on CD 3, Waxmann Verlag, 2001. Compact disc. DM 49. [Itelmen (also known as Kamchadal), spoken in Kamchatka, is seriously endangered. This trilingual (Itelmen, Russian, English) CD is the outgrowth of a collaborative project to preserve the Itelmen language and traditional culture, and is intended to serve both scholarly and pedagogical purposes.

It is based on an illustrated Southern Itelmen school text (vocabulary and phrases arranged by topic) supplemented by selected Northern Itelmen vocabulary, a few texts, and a word list of the local dialect of Russian. Audio files accompany all of the linguistic data, and visual materials on traditional culture (photographs and video clips) are also included.

Other available titles in the Ethnographic Library on CD series include *Spirit of the North: Shamanistic Traditions of Kamchatka in Dance and Music* (Erich Kasten & Michael Dürr, 1999) and *Children's Drawings from Siberia and the North Pacific Rim* (Erich Kasten & Michael Dürr, 2000). CDs of Maya texts and songs from Guatemala, and of Ayacucho Quechua storytelling, will appear in 2002.

— Order from: Waxmann Verlag GmbH, Postfach 8603, D-48046 Münster, Germany, or Box 1318, New York, NY 10028 (order@waxmann.com; www.waxmann.com.)]

Recent publications of the ELPR Project

Languages of the South Pacific Rim. Volume 1. Edited by Norio Shibata & Toru Shionoya. Publication A1-001, Endangered Languages of the Pacific Rim (ELPR), Osaka Gakuin Univ., 2001. 275 pp. No price indicated. [Six general papers on the languages of Australia and the Pacific, and two papers on Central American languages. The latter are: Yoshio Yasugi, "Endangerment in Mayan Languages" (191-200); and Benjamín Pérez González, "Los usos de la lengua chontal" (201-211). The volume also contains a section of brief reports of research activities being carried out with support from the ELPR Project, including "Studies of Survival Strategies for the Mayan Languages," by Yoshio Yasugi (274-275).]

Comparative Basic Vocabulary of the Chukchee-Kamchatkan Language Family: I. Edited by Megumi Kurebito. Publication A2-011, Endangered Languages of the Pacific Rim (ELPR), Osaka Gakuin Univ., 2001. 259 pp. No price indicated. [1000 basic lexical items in Chukchee, Koryak, Alutor, and both the Northern and Southern dialects of Itelmen, collected in the field by Japanese linguists. The data are presented twice, first with English glosses and an IPA phonemic transcription, then with Russian glosses and a Cyrillic phonemic transcription. The introduction is in both English and Russian, and there is a comprehensive index of the Chukchee-Kamchatkan forms (in IPA).]

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

Endangered Languages and the Media. Edited by Chris Moseley, Nicholas Ostler & Hassan Ouzzate. 131 pp. £15/\$25. [Proceedings of the 5th Conference of the Foundation for Endangered Languages (FEL), held in Agadir, Morocco, October 2001. Papers dealing with American Indian languages are indicated by an asterisk (*).

Chris Moseley, Nicholas Ostler & Hassan Ouzzate, "Prospect: Endangered Languages and the Media"; George Jones, "The state and the global marketplace in the provision of minority media services" (Keynote Address); Paul Lewis, "Local language media: What does it take?"; Lachman Khubchandani, "Power of the media for the good of small languages: An Indian experience of enriching diversity"; Samira El Atia & Douglas Kibbee, "Language Protection & Cultural Policy in France"; Brigitta Busch, "The virtual village square: Media in minority languages in the process of media diversification and globalisation: An example from Southern Carinthia (Austria)"; Jilali Saib, "Maintenance & promotion of Berber: The role of the electronic media"; *Thomas Sawallis, "Language in the Media Environment of the Florida Seminole"; *Elcna Benedicto, Ely Frank, Pulinario Sebastian, Simon Avelino, "Indigenous Presence in the Nicaraguan Media: The Mayangna"; Mohamed Ouakrim, "Promoting the maintenance of endangered languages through the Internet: The case of Tamazight"; Erica McClure, "The role of language in the construction of ethnic identity on the Internet: The case of Assyrian activists in Diaspora"; and Onno Falkena, "Frisian all over the world: The unique experience of one year."

Tapani Salminen, "Television news bulletins in Forest Nenets"; Joe Pfaffe & Susan Schulman, "Nyae Nyae Revisited — the 'Village Schools Project' in Northern Namibia"; Annatjie Louw, "Is language shift to English imminent amongst young Afrikaans-speakers in Rehoboth Gebiet?"; Helene E. Hagan, "Funding an 'ethnic diversity' public access television program in the USA"; *José Flores Farfan, "The use of different media in reversing language shift: Nahua Illustrations"; Mark L. Chamberlin & Heno Saro, "Geographic Center for Interactive Interdisciplinary Information"; Bernard Hervieux, "The new vibrations of the traditional 'teueikan'"; Asunción Martínez Arbelaiz, "Basque in the media"; *Julia Lonergan & Patricia Small, "Tarahumara ritual spectacle in Noriahuachi: Visual metaphor experienced through mass media"; *Aurolyn Luykx, "Across the Andean Airwaves: Satellite radio broadcasting in Quechua"; Abdallah El Mountassir, "Le sort de la langue berbère à travers la déformation et la transformation du nom propre *berbère*"; and Helena Drysdale, "Silenced or liberated: Endangered languages in the European Union."

Copies are available for £15 or \$25 US, with an additional £3/\$5 postage for non-members of FEL. For air-mail add £7.50/\$12.50. Checks or money orders should be made payable to "Foundation for Endangered Languages" (in pounds sterling), or to "Nicholas Ostler" (in \$US). Payment can also be made by credit card (Visa, MasterCard, EuroCard). Send orders to: Nicholas Ostler, Foundation for Endangered Languages, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England (nostler@chibcha.demon.co.uk).

BRIEFER MENTION

Berthold Riese has privately printed an edition of Wilhelm von Humboldt's *Mexikanische Grammatik*, a study of Nahuatl from a comparative and typological perspective, based on the colonial sources available to Humboldt in the 1820s and 30s [Manfred Ringmacher's 1994 edition of the same manuscript, with an extensive introduction and commentary, was noted in *SSILA Newsletter* 15.1, April 1996]. Copies of this 110-page publication are available from Prof. Riese for \$10 US or 10 Euros, preferably in cash. Available for the same price are copies of the most recent version

of *Einführung in die Indianersprachen*, a book of readings in American Indian linguistics and philology that Prof. Riese has prepared for his students at Bonn. Write: Prof. Dr. Berthold Riese, Institut für Altamerikanistik & Ethnologie, Universität Bonn, Römerstrasse 164, D-53117 Bonn, Germany.

The most recent issue of the Mexican journal *FUNCION* (nos. 19-20, 2001) is devoted to **Gramática Didáctica del Huichol I: Estructura fonológica y sistema de escritura**, by José Luis Iturriz Leza (Haikiri), Xitakame (Julio) Ramírez de la Cruz & Iritemai (Gabriel) Pacheco Salvador (322 pp.). The issue is available for US \$30 plus \$5 shipping and handling from: *FUNCION*, A.P. 1-1379, 44101 Guadalajara, Jalisco, Mexico (fax: (33) 36.16.80.62; lindigen@udgscrv.cencar.udg.mx). Inquire about how to make payment by bank transfer.

Columbia University Press is publishing a series of *Guides to American Indian History and Culture*. Each of the seven regional volumes will provide a cultural and historical overview of the region; short descriptive articles on people, places and events; a chronology; and a survey of resources (museums, archives, primary and secondary print sources, web sources, and tribal contact information). Two volumes have appeared to date: **The Columbia Guide to American Indians of the Southeast**, by Theda Perdue & Michael D. Green (320 pp., \$45), and **The Columbia Guide to American Indians of the Northeast**, by Kathleen J. Bragdon (352 pp., \$45). For further information visit the CU Press website (www.columbia.edu/cu/cup).

Curzon (UK), meanwhile, has published **Yeniseian Peoples and Languages: A History of Yeniseian Studies with an Annotated Bibliography and a Source Guide**, by Edward J. Vajda (392 pp., £95). Greenberg believed that the isolated Yeniseian languages of central Siberia (Ket, and extinct Kot) were the most likely Siberian relatives of Na-Dene. V.'s work provides the English-speaking scholar with detailed information on these languages and their speakers that was previously available only in largely inaccessible Russian sources. Contact: Curzon Press Ltd., 15 The Quadrant, Richmond, Surrey TW9 1BP, England (publish@curzonpress.demon.co.uk).

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of American Indian Studies, U of Minnesota, Minneapolis, MN 55455]

26.2 (2001):

Paul Proulx, "Proto-Algonquian Demonstratives and the Size of PA Socio-Political Units" (15-19) [P. applies Denny's "Openness of Environment" hypothesis—the number of deictics in use in a language varies with the type of subsistence economy and the size of social units—to Proto-Algonquian. The reconstructed PA demonstrative system would best fit a society of foragers in a resource-rich environment. Its simplification in most daughter languages is consistent with increased reliance on agriculture, although the Algonquians of the Subarctic and Plains do not have the more elaborated systems predicted.]

26.3 (2001):

Paul Proulx, "Reconstructing Proto-Algonquian Society" (29-31) [Outline of a proposed book (and associated research project) tentatively titled: "Weather and Women in the Prehistoric Algonquian Societies of the Lower Great Lakes: A Lexical Reconstruction of the Main Effects of Climate Changes on Algonquian Subsistence Economies, Social Organizations, and Sexual Ideologies Since About 700 B.C."]

American Anthropologist [AAA, 4350 N. Fairfax Dr, Suite 640, Arlington, VA 22203]

103.2 (June 2001):

John H. Moore, "Evaluating Five Models of Human Colonization" (395-408) [When 5 patterns for human colonization of unoccupied regions were tested by the use of a new stochastic band simulation program, it was discovered that the "string of pearls" model was the most viable pattern. Applied to the Americas, this would predict coastal occupations with an early age, and occasional interior outposts.]

Herbert S. Lewis, "The Passion of Franz Boas" (447-467) [Boas was passionately and consistently concerned about human rights, freedom of speech, and the defeat of prejudice, and was as much a humanitarian in private as he was in public. Mention is made of his personal and professional relationship to Gatschet, Haeberlin, Goldenweiser, and in particular Ella Deloria.]

Thomas N. Headland, "Kenneth Lee Pike (1912-2000)" (505-509) [Extended obituary, surveying Pike's contributions to linguistics, anthropology, and religion.]

American Antiquity [SAA, 900 2nd St NE #12, Washington, DC 20002-3557]

65.2 (April 2000):

Lawrence Guy Straus, "Solutrean Settlement of North America? A Review of Reality" (219-226) [The Solutrean complex of southern France and the Iberian Peninsula is an impossible candidate for the "source" of either pre-Clovis or Clovis traditions in North America. The Solutrean ended at least 5,000 years before Clovis appeared, and there is no evidence that Solutrean people had the seafaring capacities which could have made a transatlantic crossing even conceivable. The peopling of the Americas, even if the result of several "migrations," was undoubtedly from Asia.]

Ronald J. Mason, "Archaeology and Native North American Oral Traditions" (239-266) [Archaeologists today are being urged to incorporate aboriginal oral traditions in reconstructing culture histories. Such challenges usually ignore or at least drastically underestimate the difficulties in doing so. Problems of incommensurability severely limit the fruitfulness and even desirability of making the attempt.]

Roger C. Echo-Hawk, "Ancient History in the New World: Integrating Oral Traditions and the Archaeological Record" (267-290) [Oral traditions provide a viable source of information about historical settings dating back far in time. NAGPRA lists oral traditions as a source of evidence that must be considered by museum and federal agency officials in making findings of cultural affiliation between ancient and modern Native American communities.]

66.3 (July 2001):

John H. Moore & Michael E. Moseley, "How Many Frogs Does It Take to Leap around the Americas? Comments on Anderson and Gillam" (526-529) [In modeling the Paleoindian colonization of the Americas, Anderson & Gillam [see *SSILA Newsletter* 19:1, April 2000, p. 17] employ size estimates for vanguard forager bands that are of dubious reproductive viability in light of human incest prohibitions and variable sex ratios at birth.]

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

42.3 (Spring 2001):

H. Paul Manning, "On Social Deixis" (54-100) [Although deixis is usually explored in microlevel spatial contexts, deictic indexing can also be found in broader social contexts. M. uses data from Georgian, Mixtec, Circassian and Welsh to argue that such "social deixis" indexes perduring transsituational relations.]

Ethnohistory [Duke U Press, Box 90660, Durham, NC 27708]

48.1 (Fall 2001):

Jeffrey D. Anderson, "Northern Arapaho Conversion of a Christian Text" (689-712) [Retranslation of the Arapaho Our Father, with attention to multiple functions, meaning and uses, gives insight into the ways in which Arapaho Catholics "converted" this text and other forms to their own theory of ritual practice and fashioned a unique religious pluralism.]

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

10.2 (December 2000) [appeared September 2001]:

Brigitte M. French, "The Symbolic Capital of Social Identities: The Genre of Bargaining in an Urban Guatemalan Market" (155-189) [Although the historical subordination of Maya people in Guatemala continues to persist, the market is a site where social change in the relations between Mayas and Ladinos is discernible in the discursive body of bargaining speech.]

11.1 (June 2001):

Sara Trechter, "White between the Lines: Ethnic Positioning in Lakota Discourse" (22-35) [In Lakota conversations, evidentials are used to mark a trope of "whiteness" that is associated with rampant individualism. This is juxtaposed to the Lakota values of responsibility and community service.]

Language in Society [Cambridge U Press, 40 W 20th St, New York, NY 10011 (www.journals.cup.org)]

30.2 (June 2001):

Margaret Field, "Triadic Directives in Navajo Language Socialization" (249-263) [The aspects of a speech community's interaction that are most tacit may also be the most resistant to change. F. focuses on Navajo interactional routines involving caregivers and children.]

Lingua Americana: Revista de Lingüística [Instituto de Investigaciones Literarias y Lingüísticas, U del Zulia, AP 10667 (Bella Vista), Maracaibo, Venezuela]

Año IV, No. 7 (Diciembre 2000):

Luis Oquendo, "La Pragmática del code-switching: guajiro-español" (25-51) [Los mecanismos gramaticales de los code-switching producidos por los hablantes guajiros del "eje fronterizo" están dirigidos por aditamentos pragmáticos los cuales orientan la hendidura de la lengua matriz de ambas lenguas, guajiro y español.]

Iraima Georgina Palencia, "Las construcciones causativas en pemón (caribe)" (52-66) [En pemón encontramos, al contrario de lo que sucede en otras lenguas caribes, que la creación de un causativo morfológico mediante el sufijo cognado *-pa* muestra baja productividad. Se utilizan las construcciones causativas léxicas o sintácticas.]

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

5.1 (2001):

Area Survey: "Paleo-Siberian"

Frans Planck, "Editorial Note" (91-94) [This Survey takes the form of a set of reviews of 4 descriptive grammars from the recently launched series *Tunguso-Siberica* (Otto Harrassowitz). The Paleo-Siberian group is "curious" insofar as membership is gained by common linguistic isolation rather than by genetic relationship or the sharing of Sprachbund features.]

- Elena Maslova, Review of Hans-Rainer Kämpfe & Alexander P. Volodin, *Abriß der tschukuttschischen Grammatik auf der Basis der Schriftsprache* (1995) (94-98). [Chukchee.]
- _____, Review of Heinrich Werner, *Die ketische Sprache* (1997) and *Abriß der kottischen Grammatik* (1997) (98-105). [Yeniseian.]
- _____, Review of Stefan Georg & A. P. Volodin, *Die itelmenische Sprache: Grammatik und Texte* (1999) (105-110). [Itelmen/Kamchadal.]

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

39.5 (2001):

- Colleen M. Fitzgerald, "The Morpheme-to-Stress Principle in Tohono O'odham" (941-972) [In TO (Papago) final secondary stress is only permitted in words that are morphemically complex. This pattern is generated by a constraint that is satisfied when a morpheme is stressed at least once.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volumes 62 (2-4), and *Masters Abstracts International* (MAI), volume 39 (4-5), August-October 2001.

- Badlato**, Margaret P. Ph.D., Univ. of Texas at Austin, 2000. *Miskitu Discourse*. 247 pp. [A study of Miskitu discourse as it is used by native Miskitu speakers in speech communities in Mocoacán, Honduras and Port Arthur, Texas. The four texts (selections from a series of interviews) cover various topics including the history of the Miskitu people, ethnic pride, spirituality, herbal medicine, and the effects of contact with outside cultures. The speakers expressed their culture and identity by their use of lexical selection, discourse structure, style, verbal art, and rhythm, among other features. As a result of political events, Miskitus have emigrated to Belize, Managua, the Caribbean, and Texas, and the various communities differ in language use. DAI 62(2):547-A.] [# AAT 3004210]

- Cash Cash**, Phillip E. M.A., Univ. of Arizona, 2000. *Timnakni Timat (Writing from the Heart): Sahaptin Discourse and Text in the Speaker Writing of Xiluxin*. 205 pp. [C. examines a series of unpublished texts produced by a multilingual Sahaptin speaker and scholar from the Umatilla Indian Reservation of northeastern Oregon. C. finds that, when a Sahaptin speaker/writer transfers his or her internalized language to written form, Sahaptin discourse and world view play a key role in the outcome. MAI 39(4):993.] [# AAT 1403175]

- Charles**, George Paul (Kanaqlak). Ph.D., UC Santa Barbara, 2000. *Yuuyaraq (The Way of the Human Being): Yupiaq Voices in the Transmission of Religious and Cultural Knowledge*. 254 pp. [C. explores the worldview of a contemporary Yupiaq family, focusing on verbal art. The personal lens through which the family sees and expresses their culture defines *Yuuyaraq* (The Way of the Human Being), the central overarching guiding life principle of the Yupiaq. C. does not attempt to develop universals but to conduct micro-level inquiries in the transmission of religious and cultural knowledge that exist in one family, and he writes in the Yupiaq style of narration and remembering, a non-linear circular process. In sum, this dissertation is an attempt to reclaim indigenous knowledge and theory. DAI 62(3):963-A.] [# AAT 3007154]

- Corrales Ulloa**, Francisco. Ph.D., Univ. of Kansas, 2000. *An Evaluation of Long Term Cultural Change in Southern Central America: The Ceramic Record of the Diquís Archaeological Subregion, Southern Costa Rica*. 361 pp. [In Southern Central America, diffusionist models for the explanation of Pre-Columbian cultural change have been contested by evolutionist models, advocated by geneticists, linguists and archaeologists. The latter suggest that present indigenous groups have been in the area for thousands of years without major genetic or linguistic discontinuities, occupying much the same geographical regions that they inhabit today. A comparative evaluation of the ceramic record of the Diquís Archaeological Subregion, Southern Costa Rica, from around 1500 BC to the 16th century, provides the point of departure for assessing whether indigenous groups evolved without major outside intrusions throughout the Pre-Columbian occupation sequence. DAI 61(9):3627-A.] [# AAT 9988914]

- Erard**, Michael-Jean. Ph.D., Univ. of Texas at Austin, 2000. *Inscribing Language: Writing and Scientific Representation in American Linguistics*. 326 pp. [Although linguists assert that they study only speech and spoken language and exclude written language from the scope of their inquiry, a quick glance at publications, lectures, and classes demonstrates their reliance on graphic, textual representations of language, making clear that some forms of writing do "count" as language for disciplinary purposes. An analysis of such landmark texts as Saussure's *Course in General Linguistics*, Chomsky & Halle's *The Sound Pattern of English*, and Pike's *Phonemics* reveals how rhetorical contingencies shape disciplinary knowledge. DAI 62(2):549-A.] [# AAT 3004259]

- French**, Brigitte M. Ph.D., Univ. of Iowa, 2001. *Language Ideologies and Collective Identities in Post-conflict Guatemala*. 204 pp. [F. investigates the ways in which significations of Spanish and Mayan languages, particularly Kaqchikel, are mapped on to collectivities in modern Guatemala. She shows how various indexical relations (such as Spanish as an index of Guatemalan national identity, Spanish as an index of "the modern," Mayan languages as an index of Maya identity, Mayan languages as an index of "tradition") are ideologically created, re-created, and contested in Guatemalan public discourse. Part of her project is to examine the "regimentation" of language through scholarly representations of Mayan languages by various "experts," including North American missionaries/linguists, North American secular linguists, and Maya linguists. DAI 62(3):1103-A.] [# AAT 3009593]

- Galucio**, Ana Vilacy. Ph.D., Univ. of Chicago, 2001. *The Morphosyntax of Mekens*. 254 pp. [Mekens is one of the five surviving languages of the Tupari (Tupi) linguistic family, spoken in the state of Rondonia in the northwest of Brazil by approximately 25 people. This dissertation is the first major source of documentation and reference on Mekens. It also addresses several topics that are of considerable interest to theoretical and typological linguistic research, including a system of multiple verb phrases within the clause that is distinct from serial verb constructions; the reference tracking system that marks co-/disjoint reference between subjects, but is distinct from canonical switch-reference systems; and the distinction between subject and object verbal markers in terms of grammatical agreement versus anaphoric agreement. DAI 62(2): 550-A.] [# AAT 3006496]

- García**, María Elena. Ph.D., Brown Univ., 2000. *"To be Quechua is to Belong": Citizenship, Identity, and Intercultural Bilingual Education in Cuzco, Peru*. 273 pp. [Drawing on more than a year of ethnographic fieldwork in Cuzco, Peru, this study examines the clash between Peruvian activists and their initiatives at education reform, and the indigenous Quechua peoples for whom they claim to work and represent, who are strongly opposed to the implementation of bilingual education in their children's schools. Theoretically, this dissertation concentrates on the way indigenous ethnicity is currently being rethought by activists, state agents, and Quechuas themselves. DAI 62(2):651-A.] [# AAT 3006725]

Holton, Gary M. Ph.D., UC Santa Barbara, 2001. *The Phonology and Morphology of the Tanacross Athabaskan Language*. 353 pp. [A description, based primarily on first-hand field data, of Tanacross Athabaskan, an endangered language of eastern interior Alaska. Although typical of the Athabaskan family in its typological characteristics, Tanacross exhibits several properties which distinguish it from neighboring languages and invite further study. Tanacross is unique among the Alaska Athabaskan languages in having high tone as the reflex of Proto-Athabaskan constriction. In addition, more than any other tonal language in Alaska Tanacross has preserved segmental information lost via apocope through an elaborate system of compound tone. DAI 62(2):552-A.] [# AAT 3003564]

Pulla, Siomonn. M.A., Carleton Univ., 2000. *From Advocacy to Ethnology: Frank Speck and the Development of Early Anthropological Projects in Canada, 1911-1920*. 142 pp. [Various elements of Speck's work are examined, including his role as an ethnologist, museum collector and advocate of First Nations rights in Canada. The relationship between Speck's role as an advocate and his ethnographic and ethnological work suggests that the ideological and academic history of anthropological research and practices in Canada cannot be easily separated. MAI 39(5):1308.] [# AAT MQ57681]

Vidal, Alejandra Ph.D., Univ. of Oregon, 2001. *Pilagá Grammar*. 391 pp. [Pilagá (Guaykuruan family, Southern Guaykuruan branch) has approximately 4,000 speakers in the Gran Chaco of northeastern Argentina (Province of Formosa). This dissertation provides a description of Pilagá based on extensive field work. Two introductory chapters describe the Pilagá people and communities, and prior research. The following eight chapters constitute the linguistic analysis. One chapter is devoted to segmental and suprasegmental phonology, providing a basis for the morphological description of nouns and verbs. Three chapters cover verb morphology. The last four chapters are dedicated to syntactic issues. A number of diachronic hypotheses are added to the presentation of the topics; however, the synchronic approach to the language is always the primary goal. DAI 62(2):556-A.] [# AAT 3004006]

[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 (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).

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

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2001 dates: June 4-29. Contact: AILDI, U of Arizona, D of Language, Readings & Culture, College of Education Room 517, Box 210069, Tucson, AZ 85721-0069 (520/621-1068; aildi@u.arizona.edu).

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

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

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US (elsewhere) for individuals; \$25 Can/US for students; \$65 Can/US for institutions. Address: U Laval, Pavillon De-Koninck, Rm 0450, Ste-Foy (Quebec) G1K 7P4, Canada (tel: 418/656-2353; fax: 418/656-3023; e-mail: ctudes.inuit.studies@fss.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. Most recent meeting (the 33rd): UC Berkeley, Oct. 25-28, 2001.

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), \$15 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, Maliseet, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The most recent meeting was 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 2002 meeting will be held at Northwest Indian College, Lummi Reservation, Marietta, 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: Dept of Linguistics, U of Oregon, Eugene, OR 97403. Order other volumes from: Dept of Linguistics, UC Berkeley, CA 94720. Prices postpaid.

News From Native California. News magazine for and about California Indians. Carries articles and other features on anthropological and linguistic topics, among others. Four issues/year. \$19. Order from: Heyday Books, PO Box 9145, Berkeley, CA 94709 (heyday@heydaybooks.com).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Most recent meeting: June 15-16, 2001 at the U of Chicago. Contact: David Rood, 295 UCB, Boulder, CO 80309 (rood@colorado.edu).

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. 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 8-9, 2001. Contact: Karen Dakin, Instituto de Investigaciones 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, Ciudad 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: Marília Facó Soares (marilia@acd.ufrj.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). Also a website at 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).

Centro Colombiano de Estudios de Lenguas Aborígenes de Colombia (CCELA). Network of linguists engaged in descriptive and educational work with the indigenous languages and creoles of Colombia, with various publication series (descriptions, dictionaries, conference proceedings, sources). Contact: CCELA, A.A. 4976, Santafé de Bogotá, Colombia (ccela@uniandes.edu.co).

GENERAL LATIN AMERICA

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

Latin American Indian Literatures Journal. Texts and commentaries, other papers, on indigenous literatures. \$25/volume (2 issues) (\$35 to institutions). Editor: Mary H. Preuss, Pennsylvania State U, McKeesport, PA 15132-7698.

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The 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.

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