



April 2002

Published quarterly by the Society for the Study of the Indigenous Languages of the Americas, Inc. Editor: Victor Golla, Native American Studies, Humboldt State University, Arcata, California 95521 (e-mail: golla@ssila.org; web: www.ssila.org). ISSN 1046-4476. Copyright © 2002, SSILA. Printed by Bug Press, Arcata, CA.

Volume 21, Number 1

CONTENTS

SSILA Business 1
 Editorial Notes: *Athab(p)ask(c)an* 2
 Correspondence 4
 Obituaries 5
 News and Announcements 6
 The Placename Department (W. Bright) 9
 Etymological Notes: *Southwestern flora* 10
 Notes & Comment: *Eero Vihman's Northern Pomo* 10
 Media Watch 12
 News from Regional Groups 13
 Recent Publications 14
 In Current Periodicals 16
 Recent Dissertations and Theses 17
 New Members/New Addresses 18
 Regional Networks 19

SSILA BUSINESS

Next winter's meeting to be in Atlanta, not New Orleans

The SSILA Executive Committee announced in late January that it had voted to cancel plans for SSILA to meet with the American Anthropological Association in New Orleans in November. Instead, the Society will hold its next annual meeting with the Linguistic Society of America in Atlanta, Georgia, in early January 2003. A call for session proposals is enclosed with this issue of the *Newsletter*.

This move was prompted by concern that the steep rise in AAA membership dues and meeting registration fees would greatly diminish attendance. Although sometimes waived in special circumstances, membership in the AAA is generally required of participants in all AAA meeting sessions, including sessions sponsored by SSILA, and relatively few members of SSILA are currently members of the AAA.

The possibility of renewing our meeting arrangements with the AAA will be on the agenda of the Atlanta meeting. The Executive Committee will also be in contact with the AAA and with the Society for Linguistic Anthropology to explore alternative structures for an SSILA/AAA meeting that might reduce some of the costs.

The Ken Hale Prize

SSILA announces the establishment of the *Ken Hale Prize*. This annual prize will recognize outstanding community language work and commitment to the documentation, preservation or reclamation of indigenous languages of the Americas. The recipient may be a native speaker, a community-based linguist, an academic specialist, a group or an organization.

The selection committee is now accepting nominations for the Ken Hale Prize for 2002. Nominations for the award may be made by anyone, and should include a letter of nomination stating the current position and affiliation (tribal, organizational, or academic) of the nominee or nominated group, background, and a summation of the nominee's contributions to specific language communities. The nominator should also submit a brief portfolio of supporting materials such as curricula vitae, a description of completed or on-going activities of the nominee or group, and letters from those who are most familiar with the work of the nominee (c.g. language program staff, community people, academic associates), or any other material that would support the nomination. We discourage the submission of manuscript-length work. No academic affiliation is required for the nominees.

The deadline for receipt of the nomination is September 15, 2002. The nomination packet should be sent to the chair of the Committee: Sara Trechter, Linguistics Program/English Department, California State University, Chico, CA 95929-0830. Inquiries should be directed to Dr. Trechter, preferably by email at <strechter@csuchico.edu>.

The decision of the 2002 selection committee will be announced at the next annual meeting of SSILA. In addition to Sara Trechter the members of the selection committee include Randolph Graczyk (St. Charles Mission, Pryor, Montana) and Nora England (University of Texas at Austin).

Premiums offered for contributions to the Hale Prize Fund

The Society welcomes contributions in any amount to the Hale Prize Fund, to support the Ken Hale Prize and related activities. A copy of the original edition of Ephraim Squier & E. H. Davis, *Ancient Monuments of the Mississippi Valley* (Smithsonian Contributions to Knowledge, 1848) has been donated to the Society to help support this and other work, and is offered as a premium for the first contribution of \$250 or more. Squier & Davis's monograph is the first detailed description (with numerous famous and beautiful etchings) of the extensive earthwork "mounds" of the Ohio River Valley and adjacent areas. The volume is in "fair" condition, with somewhat tattered covers and slight water damage to a few pages, but is complete and in the original binding.

Another volume in the same series is offered as a premium for the first contribution of \$100 or more. This publication (Smithsonian Contributions to Knowledge 22) contains five papers: Joseph Jones, "Explorations of the Aboriginal Remains of Tennessee"; Charles Rau, "The Archaeological Collection of the United States National Museum" and "The Palenque Tablet in the United States National Museum"; S. Habel, "The Sculptures of Santa Lucia Cosumalwhuapa in Guatemala, With an Account of Travels in Central America and on the Western Coast of South America"; and W. H. Dall, "On the Remains of Later Pre-Historic Man obtained from Caves in the Cothiuna Archipelago, Alaska Territory." It lacks a

cover and like the other volumes is slightly water damaged, but it is otherwise intact. Both volumes were donated to SSILA by Frances Karttunen, to whom we are enormously grateful.

Credit card payment

Arrangements have now been made to allow SSILA to accept credit card (VISA/Mastercard) payment of dues and contributions. Members residing outside the US and Canada are particularly urged to take advantage of this service. Since the costs associated with accepting credit card payments are relatively high for a small organization such as ours (\$25 minimum fee per month), there will be a small increase in dues (\$1, effective 2003.

EDITORIAL NOTES

Athab(p)asc(k)an

An article in the first issue (December 2001) of the *ANLC Messenger*, the newsletter of the Alaska Native Language Center (see “News from Regional Groups”), notes that in 1997 the Tanana Chiefs Conference (the political voice of the central Alaskan tribes) formally declared “Athabaskan” to be the correct spelling of their language and ethnic group, and requested others to follow this usage. In respect for the Tanana Chiefs, ANLC has now adopted “Athabaskan” as its “preferred spelling,” although it will “continue to respect authors’ individual preferences.” In one of the first implementations of the new policy, this summer’s family-wide linguistic conference (to be hosted by ANLC in Fairbanks) will be designated the *Athabaskan Languages Conference*.

So begins another chapter in the long and tangled story of “Athab(p)asc(k)an.”

Athabaskan, as we all know, is the name of the widespread family of languages spoken in interior Alaska, western Canada, the non-Pueblo Southwest, and several enclaves along the Coast Range of Oregon and northern California. It is also generally recognized that this name is not derived from an Athabaskan word, but comes from Algonquian; that the application of the term to the Athabaskan languages is problematical; and that people can’t seem to make up their minds how to spell it.

The ultimate source of “Athabaskan” is the Woods Cree verb *aθap-ask-aa-w*, ‘there are plants distributed in a net-like pattern’, referring to the shallow, reed-clogged end of a lake.¹ Stative verbs of this sort are widely used as a toponyms in Algonquian languages, and constructions similar to *aθapaskaaw* are attested in other Cree dialects and in Ojibwe. (Thus Severn Ojibwe *kaa-ahsabaanakaak* ‘Kasabonika Lake, Ontario’, based on the verb *ahsap-aanak-aa* ‘(there is) a lake with many small islands’, with initial *ahsap- < *aʔlap-*, medial *-aanak-* ‘island’, and the verb final *-aa*.) Woods Cree *aθapaskaaw* was apparently the name of the swampy west-

ern end of the large lake in northern Alberta and Saskatchewan now known as Lake Athabasca. However, it first appears in the historical record—as “Athapuscow”, in the 18th century diary of Samuel Hearne—as a name for a Cree band (Goddard 1981). During the Fur Trade subgroups of Crees were usually referred to by the name of the lake from which they came, and in the late 18th and early 19th centuries an “Athapasca” group was frequently associated with Lake Athabasca and the Athabasca River, in the northern part of Woods Cree territory (Pentland 1981:269).

The blame for attaching this Algonquian toponym-turned-ethnonym to the Athabaskan family must be borne by the ghost of Albert Gallatin, who in compiling his “Synopsis of Indian Tribes” (1836) appears to have confused the Cree “Athapasca” who lived to the south of Lake Athabasca with the Chipewyan and the Mackenzie Valley Athabaskans to the north and west. The term, which even Gallatin acknowledged to be an “arbitrary denomination,” was immediately unpopular among missionaries to Athabaskan-speaking groups in Canada and Alaska. Father Émile Petitot never used it, preferring to call Athabaskan “la langue Dènè-Dindjié,” a binomial based on the two principal variants of the term for ‘human being’ in Canadian Athabaskan languages. Father A. G. Morice, who worked with the Carriers of British Columbia and was a descriptive and comparative linguist of no mean ability, always referred to the people and their languages as “Déné.” The same term spelled “Tinné” or “Tinneh” was the designation most frequently used by Anglophone missionaries and explorers. The infelicitous “Athabaskan” might well have been discarded had not Major Powell, following the strict rule of priority used in biological taxonomy, adhered to Gallatin’s term in his 1891 classification and map. A new generation of scholars, not knowing the facts on the ground, readily accepted Powell’s and Gallatin’s authority, and by the first decade of 20th century “Athabaskan” had become standard. As for native groups themselves, they have split on the matter along modern national lines. In English-speaking contexts Canadian Athabaskans almost universally refer to themselves and their languages as “Dene” (usually pronounced as a homophone of the personal name “Denny”), while most Alaskan Athabaskans have long since accepted “Athabaskan” (or “Athabaskan”) as their intertribal ethnic and linguistic self-designation.²

If the question of the appropriateness of the label “Athabaskan” for the language family was more or less laid to rest by Powell (at least for linguists and anthropologists), the spelling of the name remains a matter of lively debate both inside and outside the scholarly community. The four most obvious variants—“Athapascan”, “Athabaskan”, “Athapaskan”, and “Athabaskan”—have all been widely used.³ Powell (again following the rule of priority) adopted Gallatin’s “Athapascan”, although the variant with “b” for “p” (as in Lake Athabasca and the Athabasca River) was probably more common in the late 19th century. Powell’s authority as

1 The initial (i.e., root) is the Woods Cree reflex of Proto-Algonquian **aʔlap-* ‘full of holes, perforated, reticulated’. The medial (i.e., secondary root) reflects PA **-ašk-* ‘plant’, while *-aa* is a verb final suffix, to which Cree adds *-w* to mark the inanimate intransitive independent (main clause) singular. (These and other Algonquian details have been provided by John Nichols, although the Editor is responsible for any errors or misinterpretations.)

2 A general intertribal term for Athabaskan speaker is not in common use among the Apachans or the California and Oregon Athabaskans, where linguistic and cultural connections to other Athabaskans are of lesser social importance than in the north (if recognized at all). In the Southwest “Diné” has become synonymous with “Navajo,” and Apaches do not use the term for self-reference in English.

3 For other spellings, mostly from the early period, see the synonymy for the Athabaska subgroup of Woods Cree in HNAI 6 (Pentland 1981:269). Note also J. P. Harrington’s characteristically idiosyncratic “Athapaskawan” (1940).

ured that “Athapaskan” became standard for government publications and a good deal of scholarly writing up to about 1930. “Athabaskan” also continued to be used, however, most notably by A. L. Kroeber, whose example was followed in most University of California publications through the 1950s (cf. Baumhoff 1958). Edward Sapir also used “Athabaskan” in his earliest published work on the family (Sapir 1913), but by 1915 he was striking out into new orthographic territory by writing “Athabaskan” with “k” for “c”.⁴ Sapir’s b-k spelling was picked up by many of his students and colleagues (along with other modernisms like “Navaho” and “Algonkin/Algonkian”) and was quite common in the 1920s. In the 1930s, however, Cornelius Osgood began using “Athapaskan”, a conscious blend of the Powellian and Sapirian spellings, and convinced his mentor Sapir to adopt this usage.⁵ By the end of the 1930s nearly all linguists and anthropologists directly involved in Athabaskan research had gone over to the p-k spelling, the principal holdout being Kroeber’s “Athabaskan”. By the 1960s “Athapaskan” had become the scholarly standard in Canada and in most of the United States, and was formally adopted by *IJAL* and several other journals, as well as by the editors of the Smithsonian’s *Handbook*. In Alaska, however, Sapir’s older “Athabaskan” was adopted by the Alaska Native Language Center, a decision that was largely motivated by strong native preference for the b-spelling.⁶ Since a considerable amount of Athabaskan research in recent decades has come from Alaska, “Athabaskan” is showing up in print with increasing frequency and may now be as common as “Athapaskan.”

As readers of the *SSILA Newsletter* will have noted, I have followed the ANLC practice, tacitly signaling my personal intellectual links to Mike Krauss and his Alaskan colleagues. The Tanana Chiefs’ resolution, and ANLC’s decision to go along with it, now requires a re-thinking of the *Newsletter*’s position. I will stick with “Athabaskan” for the time being, but I’ll keep my eyes (and mind) open.⁷ It will be very interesting to see what spelling policy the incoming editor of *IJAL*, the Athab(p)asc(k)anist Keren Rice, adopts when she starts wielding her blue pencil next year. Meanwhile, your comments are welcome.

—VG

4 Sapir appears to have switched from “c” to “k” in the spring of 1913. In a letter to Robert Lowie dated March 22, 1913 (carbon copy preserved in the correspondence archives of the Canadian Museum of Civilization), he notes Goddard’s “descriptive Athabaskan sketches.” But in a letter to Kroeber dated May 30, 1913 he writes “I have been occupying myself of late with Athabaskan” (Golla 1984:104). Osgood reports that he once asked his mentor about this switch, and the latter “simply smiled his luxurious smile and replied that as a linguist he reacted against writing the symbol c for the sound more commonly indicated by k” (Osgood 1975:13). It may be relevant that in early 1913 Sapir was appointed to a committee to construct a standard phonetic orthography for American Indian languages (Boas et al 1916).

5 Osgood called the p-k spelling “a compromise between tradition and teacher” (1975:13). Sapir’s last published paper with b-k appeared in 1932, the first with p-k in 1935.

6 In its use as an autonym in Alaska, the word is always pronounced with voiced [b]. For more on the reasons for ANLC’s adoption of “Athabaskan” see Krauss (1987).

7 However, I must admit that “Athabaskan” strikes me as deliberately archaic, like “Dacotah” for “Dakota.” Although you almost always find c for /k/ before a low or back vowel in Indian-derived placenames and ethnonyms that came into

REFERENCES

- Baumhoff, Martin A. 1958. *California Athabaskan Groups*. University of California, Anthropological Records 16(5):157-238.
- Boas, Franz, E. Sapir, P. E. Goddard, and A. L. Kroeber. 1916. Phonetic Transcription of Indian Languages: Report of Committee of American Anthropological Association. *Smithsonian Miscellaneous Collections* 66(6).
- Gallatin, Albert. 1836. A Synopsis of the Indian Tribes Within the United States East of the Rocky Mountains, and in the British and Russian Possessions in North America. Pp. 1-422 in *Archaeologia Americana: Transactions and Collections of the American Antiquarian Society* 2. Cambridge.
- Goddard, Ives. 1981. Synonymy [of Athapaskan and its synonyms]. P. 168 in *Handbook of North American Indians, vol. 6, Subarctic*, ed. by June Helm. Washington: Smithsonian Institution.
- Golla, Victor, ed. 1984. *The Sapir-Kroeber Correspondence: Letters Between Edward Sapir and A. L. Kroeber, 1905-1925*. Report 6, Survey of California and Other Indian Languages. Berkeley: Department of Linguistics, University of California.
- Harrington, John P. 1940. Southern Peripheral Athapaskan Origins, Divisions, and Migrations. *Smithsonian Miscellaneous Collections* 100: 503-32.
- Krauss, Michael E. 1987. The name Athabaskan. In *Faces, Voices & Dreams: A celebration of the centennial of the Sheldon Jackson Museum, Sitka, Alaska, 1888-1988*, ed. by Peter L. Corey, pp. 105-08. Sitka, Alaska: Division of Alaska State Museums and the Friends of the Alaska State Museum.
- Osgood, Cornelius. 1975. Athapaskan? Pp. 12-16 in *Proceedings: Northern Athapaskan Conference, 1971*, ed. by A. McFadyen Clark, vol. 1. Ottawa: Canada, National Museum of Man, Mercury Series, Ethnology Service Paper 27.
- Pentland, David H. 1981. Synonymy [of Western Woods Cree]. Pp. 267-70 in *Handbook of North American Indians, vol. 6, Subarctic*, ed. by June Helm. Washington: Smithsonian Institution.
- Sapir, Edward. 1914. *Notes on Chasta Costa Phonology and Morphology*. University of Pennsylvania, Anthropological Publications 2(2):271-340.
- _____. 1915. The Na-Dene Languages: A Preliminary Report. *American Anthropologist* 17:534-58.
- _____. 1932. Two Navaho Puns. *Language* 8:217-18.
- _____. 1935. Review of A. G. Morice, *The Carrier Language*. *American Anthropologist* 37:500-501.

He who studies only one Indian language and learns its manifold curious grammatic devices, its wealth of words, its capacity of expression, is speedily convinced of its superiority to all other Indian tongues, and not infrequently to all languages by whomsoever spoken.

— JOHN WESLEY POWELL

Indian Linguistic Families North of Mexico, 1891

use before the early 19th century (“Pocono”, “Chicago”, “Canada”, “Cayuga”), in names adopted after the 1840s k is more frequent (“Nebraska”, “Kansas”, “Yukon”, “Spokane”). Mike Krauss (p.c.) notes that this leads to a geographical expectation — c in the East, k in the West: “‘Connecticut’ looks right for the East, but spellings start changing to k in the Midwest, and certainly west of the Mississippi k is the norm.” And the Athabaskans are definitely Westerners.

CORRESPONDENCE

Some final notes on ethnonym plurals

February 9, 2002

I've had a quick look through my citation-file, and I find that zero-plurals occur only occasionally until they're institutionalized in the 20th century (cf. Hodge *Handbook* 1907-10; Swanton 1952; *HNAI* 1978-). Gallatin (1836) uses few. Horatio Hale (1846) uses roughly equal numbers of *s*- and zero-plurals. I find them scattered through the 18th century: *Cahokia who dwell..* (1722), *a number of Blackfoot..* (1796, but also *Blackfeet*), *the Katahba..* (1797). "Blackfoot" is a special (and especially confusing) case, because of the existence of "Blackfoot", "Blackfoots", "Blackfeet", and "Blackfeets".

Some forms ending in */i/* might have been given without *-s* in the plural because the */i/* was taken (unconsciously) as the Latin masculine plural ending.

The zero-plural might have arisen in part because of the frequency of attributive constructions of the sort "the XYZ Indians/natives/nations," e.g., a zero-plural Bungee (or even Ottawa) might have been extracted from "the Bungee and Ottawa Indians."

—Alan H. Hartley
Duluth, Minnesota
(ahartley@d.umn.edu)

February 14, 2002

From p.37 of "Captains of Industry" by Matthew Jarpe ("a biochemist living in Massachusetts"), in *Asimov's Science Fiction*, March 2002 (pp. 34-42): "If they had a snowball, they found some Inuits to live there."

—Doug Hitch
Whitehorse, Yukon
(dhitch@yknet.yk.ca)

More on Mezzofanti

February 11, 2002

I read your Editorial Note about polyglots ("Hale, Wurm, and Mezzofanti", *SSILA Newsletter* 20.4, January 2002) with interest. There is another source on Mezzofanti that can be consulted by linguists interested in Mezzofanti's work on Amerindian languages. It's a short article by Laura Laurencich-Minelli ("Cardinal Giuseppe Mezzofanti, Scholar of American Languages: His Studies and Manuscripts") that appeared in the *European Review of Native American Studies* 4(2):27-30 (1990). For those who may not know it, *ERNAS* is a European scholarly journal devoted to Amerindian issues. The editor is Christian Feest (Institut für Historische Ethnologie, J. W. Goethe Universität, Liebigstrasse 41, D-60323 Frankfurt am Main, Germany; e-mail: C.Feest@em.uni-frankfurt.de).

—Peter Bakker
Aarhus University, Denmark
(linpb@hum.au.dk)

The last conversation in Miami

February 18, 2002

In the "Media Watch" section of October 2001 *SSILA Newsletter* you quote from a *Cleveland Plain Dealer* article on Miami-Illinois which states that "the last native speaker died in the late 1950s." That is not quite accurate. The last two speakers of Miami were Chief Clarence Godfroy (Ka-pah-pwah) and Ross Bundy (Wap-shing), who died in September

1962 and January 1963 respectively. A locally-produced publication—E. Wendell Lamb & Lawrence W. Schultz, *Indian Lore* (Light and Life Press, Winona Lake, Indiana, 1964)—gives some more detail on these two men, and reports on the last conversation held in the Miami language. Lamb describes the occasion:

I often took Chief Clarence Godfroy to visit his cousin, Ross Bundy [at his house in Marion, Indiana]. Our last visit was in August, 1962. At that time Ross greeted his friend with "Ai-ya-ai-ya, nic-kah, Ka-pah-pwah?" (How are you Clarence, my friend?)

To this Godfroy replied, "Ta-pa-pe-on, wy-nic." (Very well, thank you.)

For nearly an hour their conversation, sometimes in Indian and sometimes in English, drifted to tom-toms, pow-wows, rain dances, Indian trails and other early memories....

As we slowly walked away, little did I realize that I had heard and witnessed the last conversation in the Miami Indian language in the state of Indiana—undoubtedly forever (Lamb and Schultz 1964:114-15).

I write this in the full realization of the revival of spoken Miami today in the household of tribal member Daryl Baldwin.

—Wes Taukchiray
Maxton, North Carolina

Consider Field Methods

February 25, 2002

This is to let readers of the *SSILA Newsletter* know about a journal that I edit, called *Field Methods*. It's a quarterly, published by Sage. It was previously called CAM, the *Cultural Anthropology Methods* journal, but now is for a broad audience across the social sciences. For more information, including a complete list of the contents of back issues, please go to our web site at <www.acadimage.com/Field_Methods/> and click on FM Index. You'll also find a list of the board of editors at the site. I think you'll see from that list how broadly we've defined the idea of field methods.

FM is indexed by Psycinfo, Psyclit, and Psychological Abstracts, and is also now available online to members of institutions that subscribe. I hope *SSILA* members will consider FM as an outlet for scholarly writing about research methods. We publish articles on the real how-to of sampling, data collection, data analysis (including visualization methods), and data presentation. Whatever the epistemological and ideological differences that divide us, the methods we use for collecting and analyzing data belong to all of us.

—H. Russell Bernard
University of Florida
(ufruss@ufl.edu)

A memory of Ken Hale

November 15, 2001

Ken Hale's first day at MIT was my last. I first met him in the Linguistics Department office on that August day in 1967 as he was checking in to join the faculty, and I was checking out as a grad student. Even then his fame had preceded him, and I sensed the importance of his arrival and the new perspective he would bring to the MIT department. Through many wonderful and valuable interactions with Ken over the years, I've always remembered that moment with great clarity.

—Paul G. Chapin
Arlington, Virginia

OBITUARIES

Mary LeCron Foster (1914-2001)

Mary LeCron (Mickie) Foster, the wife of the distinguished anthropologist George M. Foster and an accomplished anthropological linguist in her own right, died on December 14, 2001, at the age of 87.

Born in Iowa in 1914, Mickie met her future husband in 1934 at Northwestern University, where they were both undergraduate students of Melville J. Herskovits. They married in 1938, by which time George was working on his doctorate at Berkeley under Kroeber and Lowie and beginning his long career as a social anthropologist. The newlyweds spent a year in Europe, principally Vienna and Paris, and were in Vienna during the *Anschluss*, when Hitler took over Austria. A letter home describing their experiences, published in the *Des Moines Register & Tribune* in April 1938, was Mickie's first publication.

In 1941 the Fosters conducted fieldwork among the Sierra Popoluca of Vera Cruz, and Mickie's first venture into linguistics was a broad descriptive account of the phonology, morphology, and syntax of Popoluca (1948). Co-authored with her husband but largely her work, one reviewer found it unexpectedly sophisticated for an ethnologist—"not the usual amateurish offering linguists so often get."* In the ensuing decades Mickie became increasingly fascinated by the languages of the communities in which she and her husband worked, particularly the Tarascan of Tzintzuntzan, Michoacán, and in 1960 she decided to acquire professional training and pursue a full-time career as a linguist. She enrolled that year in the graduate program in Linguistics at Berkeley (an exact contemporary of mine), where she studied with Mary Haas and her colleagues. She received her Ph.D. in 1965, at the age of 51, with a dissertation on Tarascan grammar. A remarkable work (published in 1969), it explored functional and semantic aspects of Tarascan structure decades before a paradigm existed for such work, relying on an *ad hoc* model that fused the Glossematic theory of the Danish linguist Louis Hjelmslev with the componential analyses of Lounsbury, Conklin and Frake. A condensed and theoretically sharpened version was published as a contribution to Mary Haas's *festschrift* (1971).

Although late in flowering, Mickie's independent academic career was diverse and productive. She taught at CSU Hayward from 1966 to 1975, published widely, and was an enthusiastic participant in conferences. Always inclined to look at languages and cultures from theoretical and comparative perspectives, Mickie's career soon veered away from Americanist work to a more general concern with semantic and symbolic structures—particularly the role of metaphor in communication—and with the possibility of reconstructing the communicative system of early hominids. Most of her published writings after the early 1970s were on these topics, or were concerned with the other great commitment of her later life, understanding the roots of war and advocating enduring peace among nations.

A generous donor, Mickie Foster's name is honored at two great libraries. In 1997 the UC Berkeley Library renamed its Anthropology branch the George and Mary Foster Anthropology Library. And in 2001 she and her husband endowed the Mary and George Foster Fund at the Northwestern University Library to support the acquisition of rare and out-of-print books for the Africana collection, in recognition of their teacher Melville Herskovits.

Mickie is survived by her husband George, by their son Jeremy, and by their daughter, the psycholinguist Melissa Bowerman, as well as by five granddaughters and two great-grandsons.

—Victor Golla

PUBLICATIONS OF MARY LeCRON FOSTER ON AMERICAN INDIAN LANGUAGES

- 1948 (with George M. Foster). *Sierra Popoluca Speech*. Institute of Social Anthropology, Publication 8. Washington: Smithsonian Institution.
- 1966. Review of Joseph E. Grimes, Huichol Syntax. *IJAL* 32: 290-291.
- 1968. Componential Analysis of Grammar: The Tarascan Verb. *IJAL* 34:259-268.
- 1969. *The Tarascan Language*. University of California Publications in Linguistics 56. Berkeley & Los Angeles: University of California Press.
- 1971. Tarascan. Pp. 77-111 in Jesse Sawyer (ed.), *Studies in American Indian Languages*. University of California Publications in Linguistics 65. Berkeley & Los Angeles: University of California Press.
- 1989. Toward Interpretation of Ancient Tarascan Terminology. Pp. 149-160 in Yolotl Gonzalez, coordinadora, *Homenaje a Isabel Kelly*. Mexico, D.F.: Instituto Nacional de Antropología e Historia

Roswith Hartmann (1933-2001)

En noviembre del 2001 falleció inesperadamente, a la edad de 68 años, nuestra colega Roswith Hartmann, emérita profesora de Antropología Cultural y Estudios Andinos de la Universidad de Bonn (Alemania).

Roswith Hartmann estudió Antropología y Americanística en la Universidad de Bonn y obtuvo su grado de doctorado con una tesis sobre los mercados en el Antigua Perú (1968). Aparte de este trabajo de carácter etnohistórico su interés se centró en la cultura actual y en la lengua quechua de los pueblos andinas. Ya en 1964/65 participó en un proyecto de investigación antropológica del entonces Seminar für Völkerkunde de la misma universidad en la sierra del Ecuador donde pudo llevar a cabo estudios de carácter etnográfico-lingüístico.

En su labor docente en el Instituto de Antropología Cultural de la Universidad de Bonn se dedicó durante más de treinta años a la enseñanza del quechua, tanto de Ayacucho como el de la sierra ecuatoriana, en la tradición iniciada yo por el profesor Hermann Trimborn en los años treinta. Otra actividad importante en el marco del Instituto fue su función como curadora de la colección etnográfico-lingüística.

Su trabajo de enseñanza siempre estuvo acompañado por su investigación, mayormente en el campo etnográfico y lingüístico,

* Harry Hoijer, *Journal of American Folklore* 62(no.245): 336-337 (1949).

para lo que viajaba regularmente al Ecuador. Entre sus publicaciones se encuentran estudios especializados sobre textos quichuas del Ecuador y algunos aspectos de la cultura andina (como los juegos de velorio), trabajos con referencia al quechua de la época colonial y su situación en los Andes coloniales, comentarios críticos a las ediciones de los textos de Huarochirí así como también artículos presentando una mirada de conjunto sobre la situación de la investigación en torno a las lenguas andinas.*

Con el fallecimiento de Roswith Hartmann la Americanística en Alemania y en el Ecuador pierde una investigadora comprometida.

—Sabine Dedenbach-Salazar
(from *Correo de Lingüística Andina*)

NEWS & ANNOUNCEMENTS

Languages of the Americas Workshop in Alberta

The 7th annual *Workshop on Structure and Constituency in the Languages of the Americas* was held at the University of Alberta, Edmonton, on the weekend of March 22-24.

Invited plenary speakers were **Cecil Brown** (Northern Illinois U), "How Mesoamerica Became a Linguistic Area"; **Paul Kroeber** (Indiana U), "Pre-verbal Positions in Tillamook and its Neighbors"; **Ronald W. Langacker** (UC San Diego), "Unity and Diversity in Possessive Constructions"; **Leslie Saxon** (U of Victoria), "Athapaskan Clause Structure and the Positions of Subjects and Objects"; and **Sarah Grey Thomason** (U of Michigan), "Prominence Marking in Verbal Arguments in Salish and Algonquian." The invited student speaker was **Kiel Christianson** (Michigan State U), "The Age-related Decrease of Inverse Usage in Odawa: Externally or Internally Driven?" A Roundtable Discussion on Native Language Education featured **Ofelia Zepeda** (U of Arizona) speaking on the American Indian Language Development Institute.

Other papers presented included: **Heriberto Avelino** (UCLA), "Diversity and Unit of Languages in the Border of Linguistic Areas: Evidence from Pamean Number Systems"; **Elena Benedicto** (Purdue U), "Verbal Classifier Systems: The Exceptional Case of Mayangna Auxiliaries"; **Eleanor Blain** (Brandon U) & **Rose-Marie Déchaine** (UBC), "Evidential Marking across the Cree Dialect Continuum"; **Lisa Conathan** (UC Berkeley), "Pragmatic Convergence: Inverse Marking in Northern California Languages"; **Sybille De Pury** (CELIA), "The Arawak Morphology of Garifuna (Black Carib) Loanwords"; **Rose-Marie Déchaine & Martina Wiltschko** (UBC), "The Position of Negation and its Consequences"; **Donna Gerdtz** (SFU) & **Thomas Hukari** (U of Victoria), "The Morphosyntax of Halkomelem Denominal Verbs"; **Suzanne Gessner** (UBC), "Variation in Dakelh [Carrier] Causative Formation"; **David Golumbia**, "Some Origins and Consequences of Linguistic Complexity in the Americas"; **Anthony P. Grant** (Bradford, UK), "Differentiation in Patterns of the Effects of Language Contact on the Central American Atlantic Coast: Garifuna and Miskitu"; **Sharon Hargus**, (U of Washington), "Allophonic Lowering of Schwa in Athabaskan Stems: Evidence

from Witsuwit'en and Sekani"; **Mercedes Q. Hinkson** (NWC), "Salish Lexical Suffixes: Four Principles of Semantic Extension"; **Gary Holton** (ANLC), "Complex Tone as an Areal Feature in Eastern Alaska Athabaskan"; **Alana Johns** (U of Toronto), "Noun Incorporation in Inuktitut and Little-v"; **Eun-Sook Kim** (UBC), "Faithfulness and Markedness in Southern Wakashan Glottalization"; and **Sahyang Kim** (UCLA), "The Extension of Pima Reflexive Morphemes."

Robert Kirchner & Eleni Varelas (U of Alberta), "A Cue-based Approach to the Phonotactics of Upper Necaxa Totonac"; **Ryan Klint** (U of Alberta), "Developing an Acoustic Diagnostic of Contrastive Laryngealization in Upper Necaxa Totonac"; **J. William Lewis** (U of Victoria), "The Development of Sahaptin Segments in Contact with Chinookan and Salishan"; **P. J. Moore** (UBC), "Influence of Non-Athabaskan Languages on Personal Names, Kinship Terms, and Directionals in Athabaskan Languages"; **Eduardo Rivail Ribeiro** (U of Chicago), "Relational Prefixes and the 'Macro-Jê hypothesis'"; **Sally Rice & Valerie Wood** (U of Alberta), "Variation in Language Decay: Some Dialectal Differences in Dene Sunhine (Chipewyan)"; **Thomas Schöneborn** (U Konstanz), "Differences between Adjectival Forms in Eskimo Dialects"; **Pat Shaw** (UBC), "On the Edge: Obstruent Clusters in Salish"; **Cory R.C. Sheedy** (U of Calgary), "Underspecification and Contrast in Tsuut'ina [Sarsi] Tonal Phonology"; **Jochen Trommer** (U Osnabrück), "Menomini Direction Marking as Agreement"; **Jan van Eijk** (SIFC), "On the Origin of the Inclusive vs. Exclusive in Shuswap"; **Andrea Wilhelm** (U Calgary), "Situation Type and Viewpoint Aspect in Dene Sunhine (Chipewyan)"; **Martina Wiltschko** (UBC), "Agreement Morphemes as Determiners: Re-analyzing the Polysynthetic Properties of Mohawk"; **Rachel Wojdak** (UBC), "Variable Fixed Segmentism in Nuu-Chah-Nulth Reduplication"; and **Florence Woo** (UC Santa Cruz), "Clause-initial Quantifiers in Nuu-chah-nulth: Topical Predicates or Raised Modifiers?"

The conference webpage can be accessed at <www.arts.ualberta.ca/~linguist/WSCLA.htm>. The Workshop Proceedings will be published by the UBC *Working Papers in Linguistics*. For further information, contact <WSCLA7@ualberta.ca>.

Survey of California Indian Languages to celebrate 50 years

A 50th Anniversary Celebration of the *Survey of California and Other Indian Languages* will be held June 8-9, 2002, at the University of California, Berkeley. The Director of the Survey, **Leanne Hinton**, writes:

The Survey was founded in 1952, a few months prior to the official establishment of the Department of Linguistics at the University of California, Berkeley. Over the years, the Survey has supported the work of scores of students and researchers, hosted numerous Native Americans coming to research their languages, and developed valuable archives of fieldnotes and sound recordings. We are having a celebratory conference this year, and would like to invite all people working on California Indian languages or their nearby relatives, and also people who have been connected with the Survey of California and Other Indian Languages in any way, to come and celebrate with us.

(This conference is an expansion of the Hokan-Penutian Workshop usually held at this time. All Hokanists and Penutianists are invited to come and present papers as usual!)

If you work on California Indian languages or their nearby relatives, or if you have been connected with the Survey of California and Other Indian Languages in some way while working on any Native American language, please come and give a paper, or just come and celebrate. Any topic on American Indian languages, theoretical, descriptive or applied, is welcome, as are papers about the fieldwork experience, and commentaries

* Para una relación más detallada de sus trabajos véase R. Hartmann, "La tradición quechua en la Universidad de Bonn — una retrospectiva" en *50 Años de Estudios Americanistas en la Universidad de Bonn: Nuevas contribuciones a la arqueología, etnohistoria, etnolingüística y etnografía de las Américas*, ed. S. Dedenbach-Salazar Sáenz et al., pp. 17-39 (Estudios Americanistas de Bonn, BAS 30). Verlag Anton Saurwein, Markt Schwaben, 1998.

on the history of the Survey or experiences related to it. Please send your paper title and brief abstract to me at <hinton@socrates.berkeley.edu>.

The first session of the 50th Anniversary Conference will overlap with the 5th biennial *Breath of Life Workshop* for California Indians whose languages have no speakers, which will be taking place the week preceding the conference. The first session of the Conference will be presentations of the projects developed by participants in the *Breath of Life Workshop*. If any of you who have worked on languages that might be represented at the *Breath of Life Workshop* might like to come earlier than Saturday and meet with the participants, you would be very welcome to do so.

Please e-mail Leanne Hinton (hinton@socrates.berkeley.edu) or call (510) 643-7621 if you are planning to attend, or if you have any questions. Housing and other information will be available later. A fee of \$35 will be charged to help with food and other expenses.

FAMSI grants

SSILA members with research interests in Mexico and Central America should be aware of the grant program sponsored by the *Foundation for the Advancement of Mesoamerican Studies, Inc.* (FAMSI).

The Foundation was created in 1993 to foster increased understanding of ancient Mesoamerican cultures, and it aims to assist and promote qualified scholars who might otherwise be unable to undertake or complete their programs of research and synthesis. Projects are supported in the disciplines of anthropology, archaeology, art history, epigraphy, ethnography, ethnohistory, and linguistics, as well as in related fields. Grants are made on an annual basis.

In 2001 three FAMSI grants were made to SSILA members for projects in Mesoamerican linguistics (Terence Kaufman, Kathryn Josserand, and Carolyn MacKay). Additional information concerning these and other funded projects is available on the FAMSI website at <www.famsi.org/grant/2002fund.htm>.

For further information about the grant program and other FAMSI activities (including its research and conference facilities) please visit the FAMSI website (www.famsi.org) or contact: Jessica Crank, FAMSI, 268 S. Suncoast Blvd., Crystal River, FL 34429-5498 (352/795-5990; jessica@famsi.org).

Open Language Archives

Steven Bird (U of Pennsylvania) and **Gary Simons** (SIL) have distributed the following invitation to participate in the *Open Language Archives Community*:

On January 4, 2002, a new worldwide web archive system called the Open Language Archives Community (OLAC) was launched at the annual conference of the Linguistic Society of America. The system permits students, educators and scholars to locate information about the world's 7,000 languages and a variety of linguistic resources including text collections, recordings, and linguistic analyses. Also included are pointers to new linguistic technologies, such as automatic speech recognition, machine translation, and information retrieval on the web.

OLAC is an international partnership of institutions and individuals who are creating a worldwide virtual library of language resources. Language resources include dictionaries and thesauri, text collections, transcribed

audio and video recordings, linguistic field notes, as well as computer software for creating, searching and publishing these materials. Language resources are created and used in the development of language technologies, such as automatic speech recognition, machine translation, and information retrieval on the web. Language resources are also created and used in language teaching, in the linguistic sciences, and in documenting thousands of endangered languages.

In the past, scholars have used proprietary software (such as Microsoft Word) for creating dictionaries and other resources. Today, much of the information on endangered languages is stored in binary files which are outdated and unreadable in less than a decade, and a major result of the scholarship is "encrypted linguistic heritage." OLAC is responding to this difficult problem with a new process for identifying international best practices for long-term digital language preservation.

Recently, OLAC has undergone rapid growth, and today boasts a network of archives containing over 18,000 resources in five countries. The diversity of the archives is striking. Institutions such as the *American Philosophical Society* in Philadelphia and the *Alaska Native Language Center* have over a century of historical documents and sound recordings for American Indian languages. The *Comparative Bantu Online Dictionary* at Berkeley has dictionaries for hundreds of languages from sub-Saharan Africa. The *Ethnologue Database* of the Summer Institute of Linguistics contains basic information for over 7,000 living and recently extinct languages. The *Linguistic Data Consortium* at the University of Pennsylvania has resources for the development of speech recognition, machine translation, and information retrieval systems. All of these resources can be searched using the OLAC gateway, hosted at <http://saussure.linguistlist.org/olac/>.

OLAC now seeks to expand its coverage to include language resource archives of all kinds and sizes. OLAC provides three convenient methods for individuals and archives to document their resources so that they appear in the cross-archive search system. Existing archives with large catalogues can export the necessary information in a simple XML format, while keeping all their data in the original database. At the other end of the spectrum, individuals can disseminate the resources they create by simply filling in web forms on the OLAC site. Resources are classified by such properties as subject language, linguistic type, and data format. Software resources are also included, and classified according to the same properties, as well as operating system.

OLAC is supported by the National Science Foundation, and is a member of the Open Archives Initiative (supported by the Digital Library Federation and the Coalition for Networked Information).

For further information please see <www.language-archives.org>, join the low-volume OLAC-General mailing list to receive occasional announcements, or contact Steven Bird and Gary Simons, the OLAC coordinators at <sb@ldc.upenn.edu> and <Gary_Simons@sil.org>.

Thematic session on American Indian languages at ICHL 2003

The *XVIth International Conference on Historical Linguistics* will be held at the University of Copenhagen, August 11-15, 2003. (For overall information see <www.hum.ku.dk/romansk/Forskning/forskningsprojekter.htm>.) In addition to the general program, thematic sections are being organized. Among these is a section on *North American & Siberian Languages*, organized by **Michael Fortescue** (mf@cphling.dk) and **Una Canger** (una@hum.ku.dk).

This section will be concerned with diachronic aspects of the native languages of North and Central America plus those of Arctic/Sub-Arctic

Eurasia. Particular emphasis will be laid on problems of diachronic semantics. Anyone engaged in lexical reconstruction of languages for which historical documentation of any great time depth is limited knows how useful the mapping out of common directions of semantic change — beyond the known pathways of grammaticalization — would be for their endeavors, but they look around in vain for a general theoretical framework or for comparable data that is not biased towards the culturally-specific arena of the better-known European languages. Somewhere in the extensive territory between universal pathways of core grammaticalization processes and the unpredictable idiosyncrasies of culturally specific semantic change there must surely be common tendencies that manifest themselves again and again. Knowledge of these would help the researcher facing concrete problems of reconstruction to distinguish between more and less likely directions of change. It is hoped that papers presenting the results of diachronic investigations from the language areas covered by this session will contribute to throwing light on this general problem. The invited plenary speaker will be **Scott DeLancey**.

Scholars interested in presenting a paper in this section are invited to contact the organizers (Fortescue and Canger) for further information. The deadline for submission of abstracts is March 1, 2003.

Two other ICHL sections are being organized by SSILA members, although not with Americanist themes: *Deliberate Linguistic Changes: When, How, and How Often?* (organized by **Sally Thomason**, thomason@umich.edu), and *The Diachrony of Writing* (organized by **Søren Wichmann**, wichmann@correom.uson.mx).

Bringhurst gives 2002 Belcourt Lecture

The 2002 Belcourt Lecture, an annual event sponsored by the Linguistics Department of the University of Manitoba in association with St. Paul's College, was delivered on March 1 by the distinguished Canadian poet, typographer, and translator Robert Bringhurst. He spoke on "The Prosody of Meaning: Literary Form in Native North America." For further information on the Belcourt Lecture, including how to obtain the printed version, contact the Dept. of Linguistics, Univ. of Manitoba, Winnipeg, Manitoba R3T 2N2 Canada (204-474-9300).

News from Hawai'i

SSILA member **Bill Wilson**, who heads the Hawaiian revitalization efforts at the University of Hawai'i at Hilo, reports on some recent developments:

—'Ka Haka 'Ula O Ke'elikolani College at the University of Hawai'i at Hilo has had its teacher licensing program, *Kahuawaiola*, fully approved by the State of Hawai'i Department of Education. The *Kahuawaiola* program is taught entirely through Hawaiian and its graduates must pass a Hawaiian fluency test in addition to the national English PRAXIS examinations. Graduates of *Kahuawaiola* receive three licenses. One license qualifies them to teach K-12 Hawaiian immersion in any subject area. Another license qualifies them to teach at the elementary level in English medium schools where the state has a requirement that basic Hawaiian language and culture be taught to all students. The third license is to teach Hawaiian language and Hawaiian studies at the high school level.

—The Ford Foundation has provided funds to 'Aha Punana Leo (the Hawaiian immersion school) and Ka Haka 'Ula O Ke'elikolani College

to allow them to better host the American Indian, Alaska Native and other indigenous visitors who come to Hilo to see our Hawaiian revitalization programs. Those interested in further details should contact Niniau Kawaihae at <niniau_k@leoki.uhh.hawaii.edu>.

—The results are in of the initial evaluation of early reading achievement of students at Ke Kula Ni'ihau O Kekaha, a laboratory school under local community control where Hawaiian is the medium of instruction and English taught as a second language. The children are from Ni'ihau, the last fully Hawaiian-speaking community. In general, the results show extremely high scores on all subtests, including a perfect score for all students in the Sound Symbol Correspondence Subtest. The evaluators also noted good progress in the nationally developed HOTS (Higher Order Thinking Skills) assessment and in the WSS (Work Sampling Standard) developmental checklist.

For further information contact Bill Wilson at <pila_w@leoki.uhh.hawaii.edu>.

UPCOMING GENERAL MEETINGS

- *WAIL 2002* (UC Santa Barbara, April 26-28)

The 2002 *Workshop on American Indigenous Languages* (WAIL 2002) will be held on April 26-28 at the University of California, Santa Barbara. For the program and further information visit the WAIL website at <orgs.sa.ucsb.edu/nailsg/>.

- *9th Stabilizing Indigenous Languages Symposium* (Bozeman, Montana, June 9-11)

The ninth annual Stabilizing Indigenous Languages Symposium will be held at the Montana State University Conference Center in Bozeman, Montana on June 9-11, 2002. The symposium is sponsored by the Montana Association of Bilingual Education, Montana State University-Bozeman, Montana Office of Public Instruction, and an ANA grant administered by RJS & Associates. For more information about the symposiums, a registration form, and workshop proposal form, visit the Teaching Indigenous Languages web site at <jan.ucc.nau.edu/~jar/TIL.html>.

- *FEL VI: Endangered Lgs and their Literatures* (Antigua, Guatemala, August 8-10)

The 6th international conference of the Foundation for Endangered Languages (FEL) will be held in Antigua, Guatemala, 8-10 August 2002. The theme will be "Endangered Languages and their Literatures: Building a Past for the Future."

FEL VI will explore such questions as: How can endangered language communities establish a stronger sense of their past? How does the power of language preserve and propagate aspects of cultural tradition and stimulate new departures in keeping with the old? What are the pedagogical and linguistic issues involved in emerging EL literary production? How does the use of creative-writing workshops, poetry-festivals and literary contests impact language revitalization? How do oral literatures and their transmission across generations help revitalize endangered languages or to reverse language-shift?

The abstracts deadline has passed. For further information about the meeting contact R. McKenna Brown, Virginia Commonwealth Univ., International Studies Program, Box 843080, Richmond, VA 23284-3080 USA (mbrown@saturn.vcu.edu).

• *Linguistic Diversity and Language Theories* (Boulder, May 14-17, 2003)

An International Symposium on Linguistic Diversity and Language Theories will be held in Boulder, Colorado, May 14-17, 2003. The purpose of the Symposium is to identify hitherto unstated or understated fundamental issues in linguistic theories taking into the account the rich variation of forms and functions observed in the languages of the world. The symposium will examine the goals of both theories of language structure and theories of language evolution. One of the expected outcomes of the symposium will be a new set of questions to be addressed by language theories. For information about the symposium see <www.colorado.edu/linguistics/symposium/> or contact David Rood at <rood@spot.colorado.edu>.

THE PLACENAME DEPARTMENT

*The Frozen Logger: Michigan, Michillimackinac,
Mackinac, Mackinaw*

William Bright

One of the best known US placenames derived from an American Indian language is **Michigan**, applied in particular to a state and to one of the Great Lakes. But this is only one of a family of etymologically related names, concerning which some confusion occurs regarding spelling, pronunciation, and derivation. In what follows, I'm especially indebted to John Nichols and Ives Goddard.

To begin with, the English name is borrowed from French, as is reflected in the pronunciation with [ʃ]. A fuller form of the etymological name, however, is reflected in **Michigamme** (Marquette Co.) [miʃigámi]. This may be from an old Ojibwa (Algonquian) name **meshi-gami* 'big lake'; cf. modern *michaa* 'big', *-gami* 'lake'. (But compare also modern Ojibwa *gichi-gami* 'sea; one of the Great Lakes' — this was also historically 'big lake'.) The placename Michigan has also been transferred to AZ (Apache Co.), NY (Steuben Co.), and VT (Rutland Co.) Probably related names, derived through other Algonquian languages, include **Michigamaw** (Saskatchewan) and **Michikamau** (Labrador; information from Virgil Vogel, *Indian Names in Michigan*, 1986). The placename **Mitchie** (IL, Monroe Co.), may be an abbreviation of a similar form.

The name Michigan is also subject to the American penchant for combining pieces of placenames into new coinages, especially along state borders. Thus we find a **Michiana** (MI, Berrien Co.) on the boundary of Indiana, and a **Michillinda** (Muskegon Co.) close to both Illinois and Indiana.

Another placename containing the element meaning 'big', in an extended form meaning 'many', is **Michilimackinac** (MI, Emmet Co.); the pronunciations [miʃilimækinæk] and [miʃilimækinɔ:] both occur, the latter perhaps from French influence. This reflects Ojibwa *mishiin-* 'many' and *mikinak* 'snapping turtle'.

Probably as an abbreviation of Michilimackinac, the placename **Mackinac** has become well-known as the name of a county in Michigan, pronounced as both [mækinæk] and [mækinɔ:]. The alternative spelling **Mackinaw** also occurs in Michigan (Cheboygan

Co.) and in other states, e.g. IL (Tazewell Co.); but some of these placenames may be borrowed directly from Algonquian words for 'turtle', rather than from the Michigan name. In MT (Glacier Co.), **Mackinaw Bay** may refer to the "mackinaw trout", a fish named after the MI site. Possibly related placenames include **Mekanac** (WI, Oneida Co.), **Meckinock** (ND, Grand Forks Co.), **Mickinock** (MN, Roseau Co.), and **Mokena** (IL, Will Co.)

Finally, from the Michigan placename we also get the common noun *mackinaw*, meaning 'a type of warm, double-breasted coat, typically worn by loggers in the North Woods'. Old folksong fans will recall the song of the frozen logger, as described by his girlfriend:

"He kissed me when we parted
so hard it broke my jaw;
I couldn't speak to tell him
he forgot his *mackinaw*."

More on Chicorico

David L. Gold*

Willem J. de Reuse and William Bright say ("The Placename Department", *SSILA Newsletter* 20.4, January 2002, pp. 11-12) that the place name *Chicorico* could be Spanish for 'rich child' (though they do not warm to that possibility).

If so, the form *Chicorico* could not have been chosen by someone who knew how to spell Spanish correctly, for the equivalent of 'rich child' when written as one word would be **Chicorrico*. That is,

1. word-initially, Spanish has /r/ and never */r/.
2. word-initial /r/ is represented in Spanish by *r*, never by * *rr*.
3. intervocalic /r/ is represented in Spanish by *rr*.
4. consequently, when, as a result of compounding, word-initial /r/ becomes intervocalic, the letter *r* must be doubled in Spanish, as in *Costa Rica* 'Costa Rica' → *costarricense* 'Costa Rican', *¡hazme reír!* 'make me laugh' (a free collocation) → *hazmerreír* 'laughingstock' (a noun), and *Puerto Rico* 'Puerto Rico' → *puertorriqueño* 'Puerto Rican'.

William Bright tells me: "Early Spanish spelling in what is now the American Southwest, like semiliterate Spanish in general, often breaks the rules about the use of *r* and *rr*. Thus, *Monterey*, in California, is not just an Anglo spelling of *Monterrey*, for *r*, as well as *rr*, is found in early Spanish records. Also, a possible Spanish place name **Chico rico* could have accidentally been respelled *Chicorico* in either Spanish or English" (letter, 23 February 2002). I agree. Monterey, California, was named for the Count of Monte Rey and the two words could easily have come to be written as one, without doubling of the *r*.

Questions? Contact <william.bright@colorado.edu>

ETYMOLOGICAL NOTES

Southwestern flora: Tepary, Jojoba, Guayule

William Bright

The distinctive plants of the Sonoran Desert — which includes part of Arizona — include several whose English names are derived from Native languages. In some cases, the etymologies have been considered obscure, but I'll try to shed some light on them here. For (ethno-)botanical information, see Gary Nabhan, *The Desert Smells Like Rain* (1982) and other books; for linguistic data, I'm indebted to Zarina Estrada, Ofelia Zepeda, and Jane Hill.

A native bean of the American Southwest, *Phaseolus acutifolius latifolius* — an important article of diet for the Piman and Yuman peoples — has the English name of **tepary** [tépari] **bean**. The etymology of this item of American vocabulary is not well established. The *OED* lists it as “etymology unknown,” but as earliest attestation it gives a quote from 1912 which says that the term is “from the Papago” (now known by their autonym *Tohono O'odham* ‘desert people’). This language belongs to the Sonoran branch of Uto-Aztecan. The Merriam-Webster *New International Dictionary* (3rd edn., 1993), labels *tepary* as “origin unknown.” The *Random House Dictionary of the English Language* (1987), which is generally very useful for American Indian etymologies, labels it “Amer.; orig. uncert.” However, Mitford Mathews, *A Dictionary of Americanisms* (Chicago, 1951), gives some useful attestations, one in Spanish and two in English.

First, in Spanish, Padre Luis Velarde's *Relación de Pimería Alta* (1716, publ. 1926) wrote: “The other fruits of this Pima country are corn, small beans called *tepari*, and other seeds.” In Spanish manuscripts of the 18th century, accent was not always written consistently, so we cannot be sure which syllable of *tepari* was accented. (Note that the word “Pima”, as used in Arizona and Sonora, refers to several closely related Sonoran language varieties and peoples.)

In English, George F. Freeman, *Southwestern Beans and Teparies* (Tucson, 1912), wrote: “The name *tepary* or *tepari* [no accent] originated from the Papago word ‘stäte päve’, ‘stäte’ meaning ‘wild’ and ‘päve’ having reference to the kind of plant ...” Carl Lumholtz, *New Trails in Mexico* (New York, 1912), referred to “tépari beans”, with the accent specifically written.

Going beyond the Mathews *Dictionary*, and back in Spanish, Horacio Sobarzo, *Vocabulario Sonorense* (Hermosillo, 1966) gives *tépari* for a type of bean — from Ópata, another Sonoran language. He gives the native word as *tepa* ‘bean’ plus an ending *-ri* ‘genitive’. The *Arte y vocabulario de la lengua ... eudeva*, a 17th century work edited by Campbell Pennington (México, 1981), gives a similar word from the closely related Eudeve language: *tépar* ‘a kind of bean’, genitive *tépare*, accusative *tépari*.

However, the O'odham word for ‘tepary bean’ is *bawi*. The form ‘stäte päve’, given by Freeman in 1912, may consist of *s-tada* ‘spread out flat’, referring to the plant's habit of growth, plus *bawi*. It seems clear that the Sonoran languages have more than one word

for *Phaseolus acutifolius*, and that two of them are *tepar* and *bawi*. Spanish *tépari* and English *tepary* are probably from the first of these.

The **jojoba** [hohó:bə] **nut**, *Simmondsia chinensis*, is the source of a valuable oil used as a lubricant and in cosmetics. English dictionaries agree that it is from Mexican Spanish, but they do not go much further. Here an etymology is easy to find in Sonoran languages; note Yaqui *hohoovam* (F. S. Molina et al., *Hippocrene Standard Dictionary, Yoeme-English ...*, 1999), as well as O'odham *hohowai*. It's probably impossible to determine which Sonoran language is the source of the Spanish and English words.

Finally, the **guayule** [gwayú:li] **bush** (*Parthenium argentatum*) yields a sap similar to latex; during World War II, it was proposed as a source of commercial rubber. Although this is a desert shrub, the word is clearly from Nahuatl, containing *olli* ‘rubber’. However, it is not clear whether it is from *cuauh-olli* [kwaw-ólli], with *cuauh-*, *cuauhi(tl)* ‘tree, wood, stick’, or from *huauh-olli* [waw-ólli], with *huauh(tli)* ‘amaranth, pigweed’. Either Nahuatl [kw-] or [w-] regularly gives rise to Spanish *gu-* before vowels, also spelled *hu-*; this is pronounced [g], [ɣ], or something in between — as in New Mexico Spanish *Guayuma* ‘the state of Wyoming’, borrowed in turn from the Delaware (Algonquian) language of Pennsylvania.

CORRECTION

There was an error in footnote 3 to Alan Hartley's Etymological Note on “Sacagawea” in the January 2002 *Newsletter*. It should have read: “Her son, nicknamed Pomp by Clark, was born at Fort Mandan in February, 1805, and returned safely to the Missouri with his mother in 1806.”

NOTES & COMMENT

Survey of California and Other Indian Languages receives Eero Vihman's Northern Pomo materials

Laura Buszard-Welcher & Leanne Hinton
University of California, Berkeley

Last year, the Survey of California and Other Indian Languages at UC Berkeley received six boxes of materials on Northern Pomo from the estate of Eero Vihman. Vihman was a student of Mary Haas in the Department of Linguistics at Berkeley during the 1960s, and he conducted fieldwork on Northern Pomo during the summers of 1966 and 1967 as part of his graduate work.

Below, we present some biographical information on Eero Vihman and the Northern Pomo speakers who worked extensively with him, Edna Guerrero and Annie Lake. This is followed by a brief

description of the collection, which is now cataloged and available to researchers. The full catalog can be searched at <http://linguistics.berkeley.edu/Survey/>.

*Vihman's linguistic career**

Eero Vihman was born in Tartu, Estonia on December 19, 1927. He left Estonia in 1944, but did not arrive in the United States until 1952. After a period studying chemical engineering at night school in New Jersey, he served two years in the U.S. Army in Panama, then took up his studies again at the University of California, Berkeley. After again interrupting his studies for a short period to work as a technician for Shell Laboratories, Vihman returned to Berkeley to major in linguistics.

He began work toward a Ph.D. immediately after completing his B.A., in 1964. Many of his term papers were concerned with analyses of Estonian, for which no grammar was available at the time. However, he elected to undertake fieldwork in Northern Pomo for his doctorate, under the supervision of Mary Haas and with financial support from the Survey of California Indian Languages. Unfortunately, despite a warm and productive relationship with his two informants and many years of painstaking study of his field data, Vihman never felt sufficiently satisfied with his work to present it for his degree. His paper, "Northern Pomo Numerals: A Quadriquinary Vigesimal System," in *Studies in American Indian languages: description and theory*, Leanne Hinton & Pamela Munro, eds. (UC Press, 1998), is the only published outcome of that research.

Vihman returned to Estonia in 1997, where he died on December 18, 2000.

Northern Pomo speakers

Edna Guerrero and Annie Lake were the primary Northern Pomo speakers who worked with Vihman. Their speech is recorded in over 10 hours of audiotape. Both spoke Northern Pomo as their first language and learned English in school. As a child, Edna Guerrero lived at Sherwood Valley and Noyo Harbor with her grandmother, Susie Pete Campbell. She later moved to Potter Valley, where her mother was from, and lived there most of her adult life. Annie Lake lived most of her life in Redwood Valley. At the time of the recordings, they were 59 and 80 years of age, respectively.

Both speakers worked with other linguists both before and after Vihman, among them Catherine O'Connor and Abraham Halpern. They also passed their language on to their families and communities: Annie Lake's family visited her and made recordings, and Edna Guerrero worked with her grand niece Iris Martinez to develop Northern Pomo language materials.

Both women were esteemed for their cultural and linguistic knowledge. Edna Guerrero held "good luck" dinners and other community events where she encouraged the tribe to continue its traditions. Annie Lake was a well-known basket maker. Both were skillful storytellers.

Highlights of the collection

The collection includes Eero Vihman's original field notes and recordings, preparatory materials for a dictionary, notes for a grammar (as well as the draft of several chapters), teaching materials from community language classes, and a large body of texts.

Audio recordings:

There are five 7" reel-to-reel tapes, as well as five additional 5" tapes containing vocabulary and texts spoken by Edna Guerrero and Annie Lake. The textual material is particularly rich, and includes many stories as well as dialogues. The tapes are archived as *LA 25* at the Berkeley Language Center (www.mip.berkeley.edu/blc/la/index.html).

Field notebooks:

There are 26 numbered/labeled field notebooks. The first 18 notebooks contain transcriptions of the audio recordings (to which they are indexed), and primarily include vocabulary and texts. Notebooks 19-22 contain re-transcriptions of the texts in the previous notebooks. These appear to be in nearly publishable condition, as Vihman seems to have edited the entire set, providing glosses and facing page translations. Notebooks 23-26 contain transcriptions of the dialogues between Edna Guerrero and Annie Lake.

File slips:

There are eight boxes of file slips. Three boxes comprise the main set of dictionary materials, the first two containing alphabetized Northern Pomo file slips with English glosses, and the third English slips that serve as an index to the Northern Pomo boxes. The fourth and fifth boxes contain a set of alphabetized morphemes. The sixth contains only affixes. The seventh box contains sets of vocabulary: kinship terms, place names, personal names, and words borrowed from Spanish. The eighth box contains vocabulary from published sources.

Grammatical notes:

Vihman's grammatical notes cover a broad range of topics in Northern Pomo grammar. The main contents are listed below. An asterisk (*) indicates that a typed draft exists in addition to handwritten notes.

- I. Introduction* (includes several hand-drawn maps)
- II. Parts of speech
 - A. Pronouns* (personal, demonstrative)
 - B. Adjectives*
 - C. Prepositions and postpositions*
- III. Grammatical Categories
 - A. Gender*
- IV. Phonetics and phonology* (includes a study of pitch accent with phonetic measurements)
- V. Morphology
 - A. Nominal
 1. Derivation
 2. The "essive" suffix
 3. Possession
 4. Non-verbal suffixes in position classes, including relational, locative, directional and adverbial suffixes (instrumental and manner functions)*

*This information has been provided by Marilyn Vihman.

B. Verbal

1. Verbal morphology in general

- a. Roots
- b. Derivation
- c. Prefixes (incl. object* and instrumental* prefixes)
- d. Suffixes (including a chart of position classes)
- e. Reduplication*

C. Adjectival (plural)

V. Syntax

- A. Conjunctions
- B. Switch-reference
- C. Interrogatives

VI. Vocabulary

- A. General ("A Short California Word List" and "A Topical Northern Pomo Word List,"* which contains colors, parts of the body, animals, reptiles, fish, birds, insects, trees, mushrooms, types of clover, directions and time)
- B. Kinship
- C. Place names
- D. Botanical terms
- E. Numerals*
- F. Interjections

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 **Joan Berman** and **Steven Bird**.]

Languages die. So what?

• Linguists worried about the rapid loss of indigenous languages often take for granted that all reasonable people agree with them. A good cure for this insularity is to read **John J. Miller's** essay "Languages die: the United Nations is upset about this," which appeared on the editorial page of *The Wall Street Journal* on Friday, March 8, 2002. Miller, a hard-right pundit on the staff of the *National Review*, takes the position that, far from being a catastrophe — as UNESCO has recently characterized it — the death of small languages "is arguably worth celebrating." If it means that obstacles to communication are collapsing then "surely this is a good thing."

Miller rejects the "multiculturalism" implicit in most preservationist arguments and comes down firmly on the side of global development and homogenization. As the human population grows and communication technology becomes more efficient, the number of languages will steadily drop, Miller argues, and attempts to forestall this process are misguided and quixotic. An active campaign to preserve diversity could easily turn into a kind of "forced

dissimilation," where the personal interests of speakers are subordinated to some greater good, such as Nettle and Romaine's notion of "biolinguistic diversity." In the end, Miller urges linguists to "learn as much as they can about 'dying' languages before they vanish completely," but to steer clear of social engineering.

Not surprisingly, many in our scholarly community reacted strongly to this article, and the Endangered Languages List buzzed with messages for weeks. The discussion there ranged widely (an off-hand remark of Miller's that "most people would rather eat a Big Mac than a fistful of beetle larvae" generated considerable speculation about the relative merits of these two sources of protein), but **Hartmut Haberland's** posting got to the heart of the matter:

Obviously Miller suffers from monolingual myopia and he lacks a proper understanding what bi- and multilingualism really is about; a not uncommon phenomenon in the part of the world he comes from. But when he says, "This [preservationist] outlook gives short shrift to the interests and choices of people in tiny languages groups," he raises an interesting issue: what comes first, the languages or the speakers?Maybe some of us consider this heresy, but the asking of unpleasant questions is a good thing. Ideally we shouldn't be dependent on people like Miller to ask [them] for us.

Film notes

• **Zacharias Kunuk's** Inuit-language film *Atanarjuat* ("The Fast Runner"), which we noted here last July, has become a run-away success. After capturing the "Camera d'Or" (the prize for the Best First Feature Film) at the Cannes festival, it went on to be the hit of the Toronto Film Festival and to collect six Genie awards (Canada's Oscars). As for Oscar himself, alas, although the film was the official Canadian selection for Best Foreign Film, it failed to win a nomination.

• A film biography of the 19th century Oblate priest, **Émile Petitot**, was shown the Canadian cable channel "VisionTV" on March 22. In the 1860s Petitot was one of the first whites to live and work among northern Canadian peoples, and his publications include the first authoritative dictionaries of the Dene and Inuit languages. The story of this extraordinarily versatile man — Roman Catholic priest, scientist, linguist, artist and missionary — was produced for VisionTV by Tom Shandel and David Balcon. For further details visit the VisionTV website (www.visiontv.ca).

Endangered languages on NPR

• On Friday, March 8, National Public Radio's "Science Friday" program (the Friday edition of "Talk of the Nation", hosted by NPR's Science Reporter, **Ira Flatow**) included a discussion of endangered languages, touching on such questions as "How is a culture shaped by its language?" and "Does it really matter if we all speak the same language one day?" The panel of experts included **Larry Kaplan** (Director of the Alaska Native Language Center), **Jerry Edmondson** (Univ. of Texas at Arlington), and **Steven Bird** (Linguistic Data Consortium, Univ. of Pennsylvania). If you missed it, no problem. The audio file of the hour-long segment can be found in the "Talk of the Nation" program archive at www.npr.org/programs/scifri/.

“Squaw” again

• According to a story in the Minneapolis *Star-Tribune* of February 13, 2002, a committee of the Wisconsin Legislature has unanimously endorsed a bill to prohibit the use of “squaw” in place names. If it is passed and signed into law, Wisconsin would be the fourth state to adopt such a measure (the others are Maine, Minnesota, Montana and Oregon; Idaho rejected a proposed ban on “squaw” names last year). Sen. Robert Jauch, the bill’s author, told the Senate Committee on Universities, Housing and Government Operations: “No one can claim that there is anything positive about the word ‘squaw’. It is a word that connotes disrespect and insult.”

There are at least 40 place names in Wisconsin containing the word, according to Jauch, and some counties and local governments are already taking steps to eliminate it. Sawyer County recently renamed five bodies of water that had “squaw” in their names. Municipalities in Bayfield County have also joined with the National Park Service to change “Squaw Bay” near the Apostle Islands to “Mawikwe Bay”, the Ojibwe term for ‘weeping woman’. (The renamers apparently didn’t realize that *-(i)kwe(w)* is the Ojibwe cognate of Southeastern New England *squaw*.)

Learning from the last fluent linguist

• The Winter 2001/02 issue of *News from Native California* features an essay on “Learning Maidu” (pp.18-19) by **Kenny Holbrook**, a 23-year old Atsugewi/Mountain Maidu man who is currently a student in Santa Cruz. Like many other young Native California people Holbrook is concerned about the loss of the traditional language of his people, and he is making an effort to learn as much of it as he can from a fluent elder. The twist here is that the elder is **William Shipley**, the linguist (and former SSILA President) who carried out fieldwork on Maidu in the mid-1950s, working with Holbrook’s great-aunt, Maym Gallagher. Holbrook has become Bill’s “apprentice” and spends countless hours at Bill’s Santa Cruz house learning the words and the grammar of his ancestral language. “Bill is like a grandfather to me,” Holbrook writes. “Having a teacher who is a longtime friend of my family makes a huge difference.” Holbrook’s future plans are still taking shape, but he is giving serious thought to studying linguistics. “I am very captivated by the work that ethnolinguists do.”

Another recruit

• **John McWhorter**, a linguist at UC Berkeley, has been on the publicity circuit this winter, promoting his new book, *The Power of Babel: A Natural History of Language* (Times Books, 2002). In this general and popularizing introduction to what he calls “the riotous diversity” of the world’s languages McWhorter makes numerous references to American Indian languages, whose study has a long tradition at Berkeley. (He is particularly taken with Algonquian languages, and notes such things as the sound shifts that produce Cheyenne *’aa* from Proto Algonquian **peponwi*, and the recent revival of Miami-Illinois from the dead.) But the appeal of Americanist linguistics to McWhorter is not just as a source of exotic ephemera. In an interview printed in the February 2002

issue of *California Monthly*, the UCB alumni magazine, he says: “We have a project here at Berkeley, supervised by Professor Leanne Hinton, dedicated to preserving as many of the Native American languages of California as possible. I feel a kind of responsibility to try to help to write a grammar of a language of this kind, so that when the last speakers die, there will be some comprehensive record of that language. I am going to work on a language called Tubatulabal.” — Welcome aboard, John!

A Karuk Olympian

• A good deal of attention was paid this winter to **Naomi Lang**, a talented skater who (with her Russian partner, Peter Tchernyshev) finished 11th overall and first for the United States in the ice dancing competition at the Salt Lake City Olympics. Lang, whose father is a Karuk from northwestern California (although she herself lives with her non-Indian mother in Michigan), is the first Native American to have competed in the Winter Olympics. Naomi’s cousin, **Julian Lang**, a Karuk language scholar and a prominent figure in the revival of his traditional language and culture, is justifiably proud of his celebrity relative. Although she goes by Naomi these days, she was actually given a Karuk name at birth, *Maheetan*, “morning star” (from *mah’ūmihach* ‘early in the morning’, the diminutive of *mah’iit* ‘morning’).

NEWS FROM REGIONAL GROUPS

Athabaskan

• The Alaska Native Language Center has inaugurated a newsletter, the *ANLC Messenger*, the first issue of which appeared in December 2001. It will be published intermittently, and will be posted at the ANLC website (www.uaf.edu/anlc) as well as distributed in hard copy. For further information contact ANLC, Box 757680, Fairbanks, AK 99775-7680 (fyandlp@uaf.edu).

• **Jordan Lachler** (lachler@unm.edu), manager of the Athabaskan discussion list (ATHLANG), has announced that the list has a new mailing address. Messages for the list should now be sent to <ATHLANG-L@unm.edu>. Jordan has carried over everyone’s subscription from the old list address to the new one. If you would like to resubscribe from a new e-mail address, send a message to <listserv@maillist.unm.edu>, leaving the Subject field blank. In the body of message type (with no other text): “subscribe ATHLANG-L [Firstname Lastname].”

• **Philip G. Howard** writes: “Along with Andy Norwegian, a specialist in South Slavey, I have completed the editing of our revision of our *Dictionary of the Verbs of South Slavey*, under the auspices of Andy’s office—Dehcho Divisional Education Council, Fort Simpson, NT, C0E 0N0. The first edition of this dictionary was published in 1990 by the Government of the Northwest Territories, Dept. of Culture & Communications, Yellowknife, NT, and listed 4,000 verbs with inflections. The revision will list 5,000 verbs in three sections: under stems, under first letter, and in English to Slavey.” Phil can be contacted for further information at RR1, Box 2, Kaministiquia, Ontario P0T 1X0.

Salish

• The 37th *International Conference on Salish & Neighboring Languages* will be hosted by Western Washington University and Northwest Indian College and will take place at the Western Washington University campus in Bellingham, Washington on August 14-16. Papers on all aspects of the study, preservation, and teaching of Salish and neighboring languages are welcome.

Papers for the ICSNL should be submitted by Friday, June 14, 2002, and will be printed and distributed prior to the conference by the University of British Columbia Working Papers in Linguistics, as was done last year. A style sheet will be available online soon at <<http://www.arts.ubc.ca>>. Contact the editors at <sunyoh@interchange.ubc.ca> for latest information. Papers should be submitted to: The editors: ICSNL 37-2002, UBCWPL, c/o Dept. of Linguistics, UBC, E-270 1866 Main Mall, Vancouver, BC V6T 1Z1, CANADA. Information on ordering the preprints will follow in a separate announcement.

WWU's office of Institutes and Conferences will be coordinating this year's conference, and on-campus accommodations will be provided. Registration information will follow, and will be posted online at <<http://www.wvu.edu/~denham/icsnl37>>.

If you plan to attend the conference, submit a paper, or order preprints, or if you would like further information, please e-mail Kristin Denham (kristin.denham@wwu.edu) or Mercedes Hinkson (mhinkson@nwic.edu) at your earliest convenience.

South America

• The 13th International Congress of ALFAL (Asociación de Lingüística y Filología de América Latina), which met in Costa Rica in mid-February, featured a symposium on the *Historiography of Latin American Linguistics*, organized by **Cristina Altman** (U São Paulo). Many of the presentations dealt with indigenous languages. These included: **Rebeca B. Villanueva** (México), "El Instituto de Verano en México: paradojas, resultados, realidades"; **Wulf Österreicher** (Munich), "De la lingüística misionera a la lingüística histórico-comparativa o el nacimiento de una ciencia"; **Roland Schmidt-Riese** (Munich), "Acumulación del saber y cambio de episteme en las tradiciones gramaticales amerindias de la temprana edad moderna"; **Cristina Altman**, "Da lingüística missionária à lingüística geral ou, uma pequena 'provocação' a Österreicher"; **Klaus Zimmermann** (Bremen), "Historia de la elaboración de un alfabeto para la lengua otomí (México)"; **Otto Zwartjes** (Oslo), "Los 'romances' en la gramática de la lengua mapuche de Luis de Valdivia (1606)"; **Erani Stutz** (São Paulo), "História natural & fazer lexicográfico: aspectos de historiografia lingüística brasileira"; and **Marta Luján** (Texas), "A estrutura de frase nominal: implicações para a teoria de gramática." For further information contact: Cristina Altman, Av. Mascote 1475, 04363-001 São Paulo-SP, Brazil (altman@netcomp.com.br; altman@usp.br).

• O 2º Macro-Jê (*Encontro de Pesquisadores de Línguas Jê e Macro-Jê*) acontecerá na UNICAMP, Campinas, São Paulo, Brasil (no Instituto de Estudos da Linguagem), de 9 a 11 de maio próximo. Coordenação: Prof. Dr. Wilmar da Rocha D'Angelis (Depto de Lingüística, IEL, UNICAMP). Esse encontro dá continuidade ao 1º Línguas Jê, realizado na UEL, Universidade de Londrina, em fevereiro de 2001.

Um dos objetivos desses encontros é colocar em comum as pesquisas em andamento, de modo que todo pesquisador pode inscrever comunicações que dêem conta do estado de seu trabalho ou de suas atuais preocupações e interesses. Além disso, visando integrar pesquisas, construir parcerias, favorecer estudos comparativos e permitir que um pesquisador possa aproveitar, no estudo de uma língua, abordagens ou descobertas realizadas por outros pesquisadores em outras línguas do mesmo tronco, foram planejadas também algumas mesas redondas e sessões de comunicações coordenadas.

O Encontro é aberto a qualquer pesquisador, lingüista ou não, podendo inscrever-se para apresentação de comunicações apenas trabalhos que versem sobre línguas indígenas ou temas considerados intimamente correlatos (na área de antropologia, por exemplo). Para assistir ao encontro, a inscrição poderá ser feita até no próprio dia da abertura do evento. No entanto, para apresentação de trabalhos a inscrição será recebida até dia 5 de abril impreterivelmente.

Contato: <macroje@iel.unicamp.br> (Secretaria/inscrições); <dangelis@obelix.unicamp.br> (Coordenador). Todas as informações e a programação você encontra na nossa página na rede, no endereço <www.unicamp.br/iel/macroje/index.htm>.

Mayan

• The 2002 *Texas Maya Meetings* took place from Thursday, March 7 through Saturday, March 16, at the University of Texas, Austin. The theme was "Palenque and Its Neighbors."

Presentations at the Texas Symposium, March 7-8, were: **Ricardo Armijo**, "Excavaciones en Comalcalco, Tabasco, Mexico: 1998-2001"; **Michael Carrasco**, "Art and Divinity: the Ritual and Stylistic Development of the Incensarios of Palenque"; **Avexnim Cojtí**, "Mayan Archaeology and the Political and Cultural Identity of Contemporary Maya in Guatemala"; **Stanley Guenter**, "Tajom Uk'ab' Tuun and the New Wooden Box of Tabasco"; **Stephen Houston**, "In the Land of the Turtle Lords: Four Years of Research at Piedras Negras, Guatemala"; **Alfonso Morales**, "Unearthing the Past: Recent Research at Palenque"; **Merle Greene Robertson**, "Recalling Palenque through the Years"; Juan Yadeun, "La Estructura Piramidal en Tonina"; and **Mark Van Stone**, "A Prodigious Chiscling — Scribes and Inscriptions in Eighth-Century Palenque."

The *Linda Schele Forum on Maya Hieroglyphic Writing*, March 9-10, was presented by **Nikolai Grube** and **Simon Martin**, co-authors of *The Chronicle of Maya Kings and Queens*.

The week of March 11-16 was devoted to the Long Workshops — hands-on practice for beginners, advanced scholars and interested persons. An staff of knowledgeable instructors guided beginners and advanced students through workshops in Maya hieroglyphic writing, Mixtec and Maya Codices, iconography and writing on Maya Vases, and other topics.

The 2003 Texas Maya Meetings will be held March 6-15 and will have the theme, "Chichen Itza and its Neighbors." For further information contact Peter Keeler at Maya Meetings, Box 3500, Austin, TX 78464-3500 (512/471-MAYA (6292), mayameet@ccwf.cc.utexas.edu), or visit the Maya Meetings website: <<http://www.mayavase.com/mayameet.html>>.

RECENT PUBLICATIONS

Being in Being: The Collected Works of Skaay of the Qquuna Qiighawaay. Edited and translated by Robert Bringhurst. University of Nebraska Press, 2002. 397 pp. \$37.95. [This is the third and final volume in B.'s project to provide a reader's (rather than a linguist's or ethnographer's) edition of the traditional Haida narratives collected by John Swanton in 1900.

In the first volume, *A Story as Sharp as a Knife* (1999), B. surveyed Swanton's corpus and located it in the context of 19th century Haida culture and narrative traditions. The second volume, *Nine Visits to the Mythworld: Ghandl of the Qayahll Llaanas* (2000), was devoted to the narratives recited by one of the most important of Swanton's Haida consultants, Ghandl. In this volume B. presents nine narratives from Ghandl's older colleague, Skaay (Robert McKay).

The first five texts form a cycle of stories connected with Skaay's matrilineal village, Qquuna (near modern Skidegate). This is followed by a shorter cycle of three Trickster stories that B. entitles "Raven Traveling." The volume concludes with a brief account of the history of his lineage, the Qquuna Qiighawaaya.

B. arranges his translations in stanzas and lines. Although he takes his inspiration from Dell Hymes, his point seems less to represent the underlying discourse structure of the original Haida than to summon up the image of formal European poetry. B. is aware of the differences between Euro-American high art and the social and cultural rootedness of an oral tradition, and supplements his translations with notes on miscellaneous ethnographic, geographic, and natural historical details. But his primary goal in this series is to portray the individual artistic accomplishments of Ghandl and Skaay in a way that will catch the attention—and inspire the admiration—of the lay reader.

Since the appearance of *A Story as Sharp as a Knife* B. has come in for a good deal of criticism by Haida specialists, particularly the linguist John Enrico, and critiques have appeared on the pages of *IJAL* as well as in this *Newsletter*. For all of his linguistic gaffes and ethnographic misapprehensions, however, B.'s project seems to this reader to represent an honest effort at cross-cultural interpretation that largely succeeds in its own terms.

— Order from: University of Nebraska Press (www.nebraskapress.unl.edu). A Canadian edition is published by Douglas & McIntyre (www.douglas-mcintyre.com.)

Gateways: Exploring the Legacy of the Jesup North Pacific Expedition, 1897-1902. Edited by Igor Krupnik & William W. Fitzhugh. Contributions to Circumpolar Anthropology 1. Arctic Studies Center, National Museum of Natural History, Smithsonian Institution, 2001. 335 pp. No price indicated. [Conceived by Boas and lavishly funded by the President of the American Museum of Natural History, the Jesup "expedition" was actually a series of research and collecting trips carried out over several years.

The aim was to gather evidence for interhemispheric cultural contacts. Boas himself concentrated on the Northwest Coast, where he continued much the same research agenda he had already established, although relying more heavily on collaborators like James Teit and George Hunt. The more ambitious part of the effort took place on the Russian side of the Bering Strait, where Berthold Laufer, Waldemar Jochelson, and Waldemar Bogoras conducted pioneering surveys of the indigenous peoples of eastern Siberia. The papers in this comprehensive volume provide a detailed and well-contextualized portrait of this major research project. Berman's survey of the unpublished manuscripts from the Boas-Hunt collaboration will be of special interest to linguists.

Contents include: William W. Fitzhugh & Igor Krupnik, "Introduction"; Franz Boas, "The Results of the Jesup Expedition" [1908]; and Igor Krupnik, "In Memory of Douglas Cole, 1938-1997". — *The Expedition*: Douglas Cole, "The Greatest Thing Undertaken by Any Museum? Franz Boas, Morris Jesup, and the North Pacific Expedition"; and Nikolai Vakhtin, "Franz Boas and the Shaping of the Jesup Expedition Siberian Research, 1895-1900." — *The Collectors*: Michael Harkin, "(Dis)pleasures of the Text: Boasian Ethnology on the Central Northwest Coast"; Barbara Mathé & Thomas R. Miller, "Kwazi'nik's Eyes: Vision and Symbol in Boasian Representation"; Brian Thom, "Harlan I. Smith's Jesup Fieldwork on the Northwest Coast"; and Judith Berman, "Unpublished Materials of Franz Boas and George Hunt: A Record of 45 Years of Collaboration." — *The Resources*: Sergei Kan, "The 'Russian Bastian' and Boas: Why Shternberg's 'The Social Organization of the Gilyak' Never Appeared among the Jesup Expedition Publications"; Steven Ousley & Richard

Jantz, "500 Year Old Questions, 100 Year Old Data, Brand New Computers: Biological Data from the Jesup North Pacific Expedition"; Richard Keeling, "Voices from Siberia: Ethnomusicology of the Jesup Expedition"; Igor Krupnik, "A Jesup Bibliography: Tracking the Published and Archival Legacy of the Jesup Expedition"; and Paula Willey, "Photographic Records of the Jesup Expedition: A Review of the AMNH Photo Collection."

— Order from: Arctic Studies Center, Dept. of Anthropology, NMNH, Smithsonian Institution, Washington, DC 20013-7012 (202/357-2682; www.mnh.si.edu/arctic.)

Indigenous Languages Across the Community. Edited by Barbara Burnaby & Jon Reyhner. 278 pp. \$15. [Papers from the Seventh Annual Stabilizing Indigenous Languages Conference, held in May 2000 in Toronto, Canada.

Since 1994, the Stabilizing Indigenous Languages Conferences have provided a unique opportunity for scholars working with the endangered indigenous languages of the world, particularly those of North America, to meet and share knowledge and experiences with community-based practitioners. Together they have created a forum in which Indigenous people involved with work on their own languages feel comfortable about coming together with academics to discuss issues common to them both. The conferences were established at Northern Arizona University and carried on through the voluntary efforts of academics and universities that have hosted the meetings.

The 27 papers in this volume describe efforts in Canada, the United States of America, New Zealand, Zimbabwe, Mexico, Russia, and the Caribbean. They are divided into six sections: Broad perspectives and policy, language and whole community development, educational advances, languages and literacy development, the media, and the meeting of Inuit and Yupik participants. The papers discuss issues such as bilingual education, adult education, literacy, teacher training, orthography and dictionary development, the role of religion and culture, and language planning and advocacy strategies.

—Order from Teaching Indigenous Languages, Box 5774, Northern Arizona University, Flagstaff, AZ 86011 5774 (Jon.Reyhner@nau.edu).

BRIEFER MENTION

Toward a Canadian Languages Act: Rejuvenating the Official Languages Act. H. Raymond Samuels II. Agora Cosmopolitan, 2001. 110 pp. (Can) \$29. [A lecturer in Canadian constitutional law at the University of Toronto proposes an amendment to the Canadian Official Languages Act that would make Native languages equal in legal status to English and French. — Order from: Native Canadian Publishing Consortium (1-888-377-2222; agoracosmopolite@on.aibn.com; www.anzwers.org/tradcf/featuredbook/ntv.html.)]

Language Shift among the Navajos: Identity Politics and Cultural Continuity. Deborah House. Univ. of Arizona Press, 2002. 180 pp. \$35. [Drawing on more than 10 years of fieldwork, H. explores the multiple and conflicting attitudes that characterize the language ideology of contemporary Navajos: on the one hand, a strong desire to maintain their language as a cultural symbol, and on the other a widespread practical shift to English at an increasingly rapid rate. — Order from: Univ. of Arizona Press (www.uapress.arizona.edu.)]

Sonora Yaqui Language Structures. John M. Dedrick & Eugene H. Casad. Univ. of Arizona Press, 1999. 440 pp. \$49.95. [A descriptive grammar, covering phonology, word classes, verb structure, and complex sentences. It includes sections on quantifiers and adverbial and deictic particles that are often inadequately treated in such reference grammars. There are also sections on auxiliary verbs and information on voice, aspect, and other inflectional categories. — Order from: Univ. of Arizona Press (www.uapress.arizona.edu).]

Guaman Poma: Writing and Resistance in Colonial Peru. Second edition. Rolena Adorno. Institute of Latin American Studies, Univ. of Texas Press, 2000. 256 pp. \$19.95 (paperback). [Felipe Guaman Poma de Ayala (1532-1614), a native Andean, wrote his *Nueva corónica y buen gobierno* in the late 16th century to inform Philip III about the evils of colonialism. A. examines Guaman Poma's verbal and visual relationship to his two cultures and argues that his work signals the emergence of a uniquely Latin American voice. In a long introduction to this new edition (the first edition appeared in 1986) A. assesses recent scholarship and offers a new interpretation of his life and work. — Order from: Univ. of Texas Press (www.utexas.edu/utpress/).]

Handbook of American Indian Languages. Parts I and II [1911, 1922]. Edited by Franz Boas. Thoemmes Press, 2002. 4 volumes. £295/\$445 (sold as a set only). [A straight facsimile reprinting of the first two volumes of the *Handbook*, with no further editorial material. The publisher has divided the texts into 4 volumes (Part I in volumes 1 & 2, and Part 2 in volumes 3 & 4). Thoemmes is considering reprinting the extremely rare Part III (originally published in Germany by J. J. Augustin in 1933), but unfortunately it is not part of the current offering. — Order from: Sales and Marketing, Thoemmes Press, 11 Great George Street, Bristol BS1 5RR, UK (sales@thoemmes.com; www.thoemmes.com/american/boas.htm).]

Handy's Vocabulary of Miami [1856]. Charles N. Handy. American Language Reprint Series, Volume 24. Evolution Publishing, 2001. 37 pp. \$26. [Collected by an Indian agent, this vocabulary of about 300 words drawn from a questionnaire prepared by Henry Rowe Schoolcraft and was subsequently published in his *Synopsis of Indian Tribes* (1851-1857). It was most likely recorded at the Miami reservation in east-central Kansas along the Osage River. — Order from: Evolution Publishing, 10 Canal St. #231, Bristol, PA 19007 (EvolPub@aol.com; www.evolpub.com/ALR/ALRbooks.html).]

Newsletter readers with an interest in music might like to know that a very handy little booklet is back in print: **A Manual for Documentation, Fieldwork and Preservation for Ethnomusicologists**, 2nd edition, edited by Janet Topp Fargion (Society for Ethnomusicology, 2001, 91pp., \$12). For contents and ordering information see www.indiana.edu/~ethmusic/pubs/pubs.html.

Geralda Angenot de Lima's doctoral thesis (Univ. of Leiden), **Descriptio phonologique, grammaticale et lexicale du Moré, langue amazonienne de Bolivie et du Brésil** (2 volumes, 956 pp.) is available from Editora da Universidade Federal de Rondônia (EDUFRO), Porto Velho, Brazil, for R\$ 40. E-mail: editora@unir.br or Jean-Pierre Angenot angenot@osite.com.br.

Sixty-five numbered copies, and 26 lettered copies, of William Shipley's bilingual edition of the **Maidu Creation Myth**, illustrated with woodcut images by Daniel O. Stolpe and printed by Peter Koch Printers, are being offered to collectors for \$1,250. For details visit www.nativeimagesgallery.com.

IN CURRENT PERIODICALS

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

103.4 (December 2001):

Jane H. Hill, "Proto-Uto-Aztecan: A Community of Cultivators in Central Mexico?" (913-934) [Most authorities believe that speakers of the Uto-Aztecan protolanguage were foragers who lived about 5,000 BP in the American Southwest and adjacent northern Mexico. H. believes that new lexical evidence, particularly from Hopi, supports the alternative hypothesis that the Proto-Uto-Aztecan were Mesoamerican maize farmers who expanded northward perhaps as late as 3,000 BP.]

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

43.2 (Summer 2001) [appeared February 2002]:

Ian Maddieson, Caroline L. Smith & Nicola Bessell, "Aspects of the Phonetics of Tlingit" (135-176) [A general survey of the consonant, vowel, and tone systems of Tlingit, with special attention to the manners of production of the stop consonants. Ejective fricatives are shown to be true ejectives.]

Jan P. van Eijk, "Who Is *Sánuʔqaz*? A Salish Quest" (177-197) [Van E. examines the etymological and cultural connections of the gigantic two-headed supernatural serpents that are recognized in several Interior and Coast Salish traditions. No treatise on Salish cosmology can be complete without an account of such beings.]

María E. Placencia, "Inequality in Address Behavior at Public Institutions in La Paz, Bolivia" (198-217) [The "otherness" of marginalized indigenous people is systematically marked in service encounters in public institutions in La Paz.]

Anthropos [Editions St-Paul, PO Box 176, Pérolles 42, CH-1705 Fribourg, Switzerland]

97.1 (2002):

Fabiola Jara, "The Meaning of Nominal Animal Categories among the Caribs of the Guianas" (117-126) [Among the Carib-speaking groups of Surinam the fauna is classified mainly in terms of heuristic devices that refer to ecological relationships and animal social behavior.]

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

67.2 (April 2001) [appeared January 2002]:

Steve Parker, "On the Phonemic Status of [h] in Tiriyo" (105-118) [Meira has analyzed the glottal fricative in Tiriyo (Cariban of Brazil and Surinam) as a phonemically distinctive segment. P. thinks it better to consider it a neutralized allophone of all the obstruents, with which it is in complementary distribution.]

Sérgio Meira, "Linguistic Theory and Linguistic Description: The Case of Tiriyo [h]" (119-135) [M. defends his analysis from Parker's critique (preceding article). M. argues that his cognitive and functional premises provide a more satisfactory basis for language description than Parker's formal approach.]

Riena Kondo, "Guahibo Stress: Both Trochaic and Iambic" (136-166) [Guahibo (or Sikuani, of Colombia) can be described as having two stress patterns, trochaic (on odd-numbered syllables) and iambic (on even-numbered syllables). The first is the default pattern, the second is lexically marked.]

Bruce Ingham, "Nominal and Verbal Status in Lakota: A Lexicographical Study" (167-192) [Three types of noun-like stems can be

distinguished in Lakhota: fully nominal, nominal with aspects of verbal syntax, and transitional verbal-to-nominal. Stems in the last class are formed from the plain stem of the active verb and typically refer to occupations ('teacher', 'merchant').]

Ferdinand de Haan, "The Place of Inference within the Evidential System" (193-219) [De H. proposes an evidential category of INFERENCE that indicates the marked statement is made by the speaker based on a deduction from facts, not on direct observation. Among the languages examined are Kashaya Pomo, Tuyuca (Eastern Tucanoan), Hualapai, Patwin, and Takelma.]

67.3 (July 2001) [appeared February 2002]:

Deborah James, Sandra Clarke & Marguerite MacKenzie, "The Encoding of Information Source in Algonquian: Evidentials in Cree/Montagnais/Naskapi" (229-263) [The contrasts in evidentiality that are grammaticalized in the eastern varieties of Cree/Montagnais/Naskapi provide further confirmation for several patterns and historical processes which have been proposed in the literature on evidentials.]

Andrew Garrett, "Reduplication and Infixation in Yurok: Morphology, Semantics, and Diachrony" (264-312) [Two Yurok formations mark meanings that fall in the general area of habituality, iterativity, and repetition: "intensive" infixation and "repetitive" reduplication. Both formations have Algonquian cognates and are inherited from Algic.]

Catherine A. Callaghan, "More Evidence for Yok-Utian: A Reanalysis of the Dixon and Kroeber Sets" (313-345) [When reanalyzed in the light of better data, the material published by Dixon and Kroeber (1919) to support their original Penutian hypothesis yields 27 new resemblant sets—and two new sound correspondences—between Yokuts and Utian. The evidence for linking Wintuan and Maiduan to the relationship remains weak.]

Howard Berman, "Notes on Comparative Penutian" (346-349) [Sahaptian-Molala 'be'; Plateau Penutian 'instrumental'; borrowed terms for 'cut, chop, break'; Klamath-Molala-Miwok 'give'; a new Yok-Utian correspondence; and Yokuts-Sierra Miwok '1st sg. possessive', 'possessor', 'habitative', and 'adjunctive'.]

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

150 (2001):

(*Small Languages and Small Language Communities* 34)

Alice Taff, "Using the Telephone as a Community Language Center" (159-172) [The structure and content of a University of Alaska-Fairbanks distance delivery class in Deg Xinag (Ingalik Athabaskan) that relies on multi-party telephone connections.]

152 (2001):

(*Small Languages and Small Language Communities* 36)

José Antonio Flores Farfán, "Culture and Language Revitalization, Maintenance, and Development in Mexico: the Nahua Alto Balsas Communities" (185-197) [A report on a research and intervention project in the Nahua-speaking communities of the Balsas river in Guerrero, where a thriving crafts industry and political mobilization against the building of a dam have created a unique setting for the survival of Nahua.]

Language [LSA, 1325 18th St NW, suite 211, Washington, DC 20036-6501]

77.4 (December 2001):

William Croft, "Joseph Harold Greenberg" (815-830) [Obituary of "one of the most original and influential linguists of the twentieth century," whose final project was to compile a complete genetic classification of the world's languages.]

Studies in Language [John Benjamins NA, 821 Bethlehem Pike, Philadelphia, PA 19118]

25.2 (2001):

Ashlee C. Bailey, "On the Non-Existence of Blue-Yellow and Red-Green Color Terms" (185-216) [Despite evolutionary models that deny the possibility of their existence, blue-yellow and red-green color terms have been reported in a few languages. A close investigation of the data fails to substantiate any of these claims. Among the cases B. considers is a term in "Michópdo", a Maiduan language of the Chico area of Northern California, attested by A. S. Gatschet.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 62 (5-8), November 2001 to February 2002, and *Masters Abstracts International* (MAI), volume 39(6)-40(1), December 2001 to February 2002.

Blake, Susan J. Ph.D., Univ. of British Columbia, 2001. *On the Distribution and Representation of Schwa in Sliammon (Salish): Descriptive and Theoretical Perspectives*. 441 pp. [A phonological study of the distribution and representation of schwa in a Central Coast Salish language, based on field data collected between 1988 and 2000. B. hypothesizes that schwa is featureless, and that it acquires its surface realization via coloration from adjacent consonants and vowels. The prosodic structure of the language also suggests that schwa is weightless. B. also considers schwa-zero alternations and proposes that schwa epenthesis satisfies the Proper Headedness constraint as well as the ban on stem-initial consonant clusters. There is also evidence that Sliammon has a number of strategies which conspire to avoid schwa in stressed open syllables. Appendices list Consonant Contrasts, Roots, Lexical Suffixes, and Affixes/Clitics. DAI 62(8):2739-A.] [#AAT NQ61065]

Hirose, Tomio. Ph.D., Univ. of British Columbia, 2001. *Origins of Predicates: Evidence from Plains Cree*. 236 pp. [H. makes two major claims about predicates in natural languages: (1) they are defined in terms of three properties: argument-taking ability, temporality, and conceptual content; and (2) they are not lexical primitives, but syntactic constructs such that the three defining properties of a predicate "meet" one another only in the syntax. Data drawn from Plains Cree play a central role in justifying H.'s view of predicates. By identifying the morphological complexity of this language's "verbal complexes"—word-like morphological units that are semantically equivalent to propositions—with syntactic complexity, H. claims that morphemes internal to Plains Cree verbal complexes should be interpreted as lexical items that enter into the syntax. This analysis provides many insights into the morphosemantic and morphosyntactic properties of Plains Cree. DAI 62(8): 2742-A.] [#AAT NQ61108]

Howe, Darin M. Ph.D., Univ. of British Columbia, 2001. *Oowekyala Segmental Phonology*. 196 pp. [An analysis of the sound pattern of Oowekyala, a nearly extinct Wakashan language of British Columbia, set in Optimality Theory. The discussion focuses on three dimensions of Oowekyala phonology: intrasegmental, intersegmental, and correspondence-related. The segment-internal (paradigmatic) phonology results from the interaction between lexical faithfulness and context-free markedness constraints. Intersegmental (syntagmatic) patterns result from the interaction between lexical faithfulness and context-sensitive markedness constraints. H. argues that exceptional phonological patterns that cannot be explained through the interaction between input-output faithfulness constraints and markedness constraints reflect various correspondence relations. DAI 62(8): 2742-A.] [#AAT NQ61111]

Kenny, Mary B. M.Sc.F., Lakehead Univ., 2000. *Ojibway Plant Taxonomy at Lac Seul First Nation, Ontario, Canada*. 101 pp. [A preliminary collection of plant taxonomic information in the Oji-Cree dialect of the Lac Seul community of northwestern Ontario. Four fluent elders were presented with plant material for identification. Five others also contributed information. Analysis of the taxonomic system followed B. Berlin, with some exceptions. MAI 40(1): 99.] [#AAT MQ60853]

Kopris, Craig A. Ph.D., SUNY Buffalo, 2001. *A Grammar and Dictionary of Wyandot*. 524 pp. [A descriptive study of Wyandot, a Northern Iroquoian language extinct since the 1960s, based on texts collected by Marius Barbeau. Although extensive, Barbeau's data present several problems, including an inconsistent orthography and inconsistent word boundaries. While the discussion is primarily synchronic in nature, the features distinguishing Wyandot from other Iroquoian languages, such as anteprenominal prefixes, are clarified. Evidence is also given indicating that Wyandot is not the continuation of Wendat (Huron), but rather of a sister language, probably Tionontati (Pctun, Tobacco). Appendices show sample pages of the source data, two fully interlinearized texts, and a morpheme-level Wyandot-English root list with an English-Wyandot index. DAI 62(8): 2743-A.] [#AAT 3021910]

Linn, Mary S. Ph.D., Univ. of Kansas, 2001. *A Grammar of Euchee*. 547 pp. [The first comprehensive grammar of Euchee (Yuchi), a language isolate of the Southeast. The presentation is designed to be accessible to linguists of any theoretical persuasion, as well as to interested members of the Euchee Tribe. Phonology, morphology and syntax are described and two texts are included. Euchee is basically polysynthetic, but many affixes (largely suffixes) are actually independent particles which cliticize to their host in unstressed contexts. Word order is SOV and the syntax is head-marking. Euchee is a stative-active language and pronominal agreement reflects the semantic role of the core participants. State verbs require a patient pronominal as their sole participant. Event verbs require actor pronominal prefixes as their sole participant, and an actor and patient pronominal for two-place verbs. Adding participants or reducing the number of participants is shown by valence prefixes on the verb. DAI 62(6): 2092-A.] [#AAT 3018513]

Meek, Barbra A. Ph.D., Univ. of Arizona, 2001. *Kaska Language Socialization, Acquisition and Shift*. 256 pp. [This dissertation shows how different contexts, historical, environmental, interactional, relate to the acquisition of Kaska, a Northern Athabaskan language spoken in the Yukon Territory. In particular, it shows how the shift from Kaska as a language of everyday communication to one associated with authority and respect constrains children's Kaska production. A combination of linguistic and ethnographic methods reveal that language choice is related to a speaker's age and social position. Older interlocutors may choose to speak Kaska while younger interlocutors typically choose English, and speaking Kaska is related to the concept of respect. While children are exposed to an adult Kaska grammar, they predominantly speak English. This pattern is not just the result of past assimilationist practices; it is part of Kaska language socialization. DAI 62(8): 2798-A.] [#AAT 3023484]

Wash, Suzanne M. Ph.D., UC Santa Barbara, 2001. *Adverbial Clauses in Barbareño Chumash Narrative Discourse*. 569 pp. [W. explores the semantic relations, morphosyntactic structure, and discourse functions of adverbial clauses in Barbareño Chumash from a functionally-oriented approach. Almost all of the data come from narratives recorded in the 1950s by J. P. Harrington from Mary Yec, the last speaker of the language. Part I is a detailed grammatical sketch. Part II analyzes the semantic and morphosyntactic characteristics of thirteen structurally-distinguishable adverbial clause types. Part III compares the initial and final tokens of these clause types. Part IV focuses on the differences in discourse functions between initial and final clauses that code purposive, conditional, temporal and semantically neutral relations. These differences

are found crosslinguistically, and reflect the general cognitive processes involved in the production and comprehension of discourse. DAI 62(6): 2095-A.] [#AAT 3016418]

Wasson, George B., Jr. Ph.D., Univ. of Oregon, 2001. *Growing up Indian: An Emic Perspective*. 397 pp. [A description of the past and present experiences of the Coquelle people of SW Oregon and their close neighbors, in relation to their shared cultures, languages, and spiritual practices, in particular as manifested in W.'s own family. W. explores Native responses to living primarily in a non-Indian world following the nearly total loss of aboriginal Coquelle culture and tribal identity through disease, warfare, extermination, and cultural genocide. He draws on the Southwest Oregon Research Project (SWORP) archives housed in Special Collections of the UO Knight Library, along with works of Harrington, Chase, Waterman, Frachtenberg, Jacobs, and others. Additional sources include some personal papers of W.'s father as well as W.'s own experience in navigating both Native American and White worlds in the 20th century. DAI 62(6): 2156-A.] [#AAT 3018401]

[Most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased, in either microfilm or paper format, from UMI-Bell & Howell, 300 N. Zeeb Rd. Ann Arbor, MI, USA 48106-1346. The UMI order number is the number given at the end of the entry. Microfilm copies are \$37 each, unbound shrink-wrapped paper copies \$32, and bound paper copies (soft cover) \$41. PDF web downloads are available for \$25.50. Prices are in US dollars and include shipping. Orders can be placed at UMI's express ordering website (www.lib.umi.com/dxweb/). Orders and inquiries from the US or Canada can also be made by phone at 1-800-521-0600, ext. 3042, or by e-mail at <core_service@umi.com>. From elsewhere call +734-761-4700, ext. 3042, or e-mail <international_service@umi.com>.]

NEW MEMBERS/NEW ADDRESS

New Members (January 1 to March 31, 2002)

Emkow, Carola — Research Centre for Linguistic Typology, La Trobe University, Bundoora, Victoria 3086, AUSTRALIA (c.emkow@latrobe.edu.au)

Flink, C. L. Waylon — 3932 SE Woodstock Blvd., Portland, OR 97202 (flink@reed.edu)

Granadillo, Tania Y. — 3805 N. Nash Creek Ct., Tucson, AZ 85745 (taniag@u.arizona.edu)

Heinze, Ivonne — 3 Stouffer Place #6, Lawrence, KS 66044 (balcazar@falcon.cc.ukans.edu)

Limbacher, William L. — 3101 Clifton Ave., Cincinnati, OH 45220 (liquata@hotmail.com)

Montgomery-Anderson, Brad — 1640 4th St., Boulder, CO 80302-5809 (brad.anderson@colorado.edu)

Patrick, Donna — Dept. of Applied Language Studies, Brock Univ., St. Catharines, ON L2S 3A1, CANADA (dpatrik@spartan.ac.brocku.ca)

Shenk, Petra Scott — 246 Ravenscroft Dr., Goleta, CA 93117 (pschenk@umail.ucsb.edu)

Tatsch, Sheri — Native American Language Center, Dept. of Native American Studies, UC Davis, Davis, CA 95616 (sjtatsch@ucdavis.edu)

Thoman, Richard — P. O. Box 72404, Fairbanks, AK 99707 (rthomanjr@yahoo.com)

van Gijn, Rik — Algemene Taalwetenschap, Katholieke Universiteit Nijmegen, Postbus 9103, 6500 HD Nijmegen, THE NETHERLANDS (r.v.gijn@let.kun.nl)

Woodward, Lisa — 1705 Lehigh Dr., Davis, CA 95616 (lwoodward@ucdavis.edu)

Changes of Address (after January 1, 2002)

- Barragan, Luis M.** — 4281 N. River Grove Circle #219, Tucson, AZ 85719 (barragan@dakotacom.net)
- Bauer, Brigitte L. M.** — P.O. Box 127, 6590 AC Gennep, THE NETHERLANDS (blm.bauer@mail.utexas.edu)
- de Souza, Sueli Maria** — R A-4, Q 5, LT 1/24, Ap.204-N, Solar dos Alpes, 74310-050 Goiânia-GO, BRAZIL (desouza@cultura.com.br)
- Domínguez, Rocío** — 3238 Juliet St., Apt. #1, Pittsburgh, PA 15213 (rocio@andrew.cmu.edu)
- Erbaugh, Mary S.** — 5045 Nectar Way, Eugene, OR 97405 (erbaugh@transit212.com)
- Everson Gunn Teoranta** — EGT, 27 Paírc an Fhéithlinn, Baile an Bhóthair, Ath Cliath, IRELAND (mgunn@egt.ie)
- Faber, Alice** — 232 Anns Farm Road, Hamden, CT 06518 (faber@haskins.yale.edu)
- Gunlogson, Christine** — Linguistics Dept., UCLA, 3125 Campbell Hall, Los Angeles, CA 90095-1543 (gunlog@humnet.ucla.edu)
- Johnson, Heidi** — 2701-B Mulford Cove, Sustin, TX 78741 (hjohnson@mail.utexas.edu)
- McIlwraith, Thomas** — 6319 Yew St., Vancouver, BC V6M 3Z3, CANADA (tadm@telus.net)
- Michelet, Stephanie** — 1424 Wake Forest Dr. #258, Davis, CA 95616 (smichelet@worldnet.att.net)
- Moll, Laura A.** — 100 Round Table Court, Athens, GA 80606-1235 (mollmoll@u.arizona.edu)
- Ng, Eve** — Dept. of Linguistics, CL 2816, Univ. of Pittsburgh, Pittsburgh, PA 15260 (eveng+pitt.edu)
- O'Connor, Loretta** — MPI - L&C Group, PB 310, NL-6500 AH Nijmegen, THE NETHERLANDS (loretta.oconnor@mpi.nl)
- Robertson, David D.** — 3915 W. Randolph Rd., #25, Spokane, WA 99224 (ddr11@columbia.edu)
- Rosso, Donald J.** — 2730 Hampton Parkway #A1, Evanston, IL 60201 (djrosso@midway.uchicago.edu)
- Watters, James K.** — 16255 N. Silverthorn, Catalina, AZ 85739 (jim_watters@sil.org)
- Zúñiga, Fernando** — Seminarstrasse 103, 8057 Zürich, SWITZERLAND (fernando.zuniga@gmx.net)

REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

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

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

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

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

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

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Next meeting: June 16-18, 2002, ANLC, U of Alaska, Fairbanks. Contact: ANLC, Box 757680, Fairbanks, AK 99775-7680 (fyanlp@uaf.edu).

ANLC Publications. Teaching and research publications on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. 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: etudes.inuit.studies@fss.ulaval.ca).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 2002 meeting (the 34th) will be at Queens U, Kingston, Ontario. Contact: Charlotte Reinholz (cr19@qsilver.queensu.ca).

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). [See *News from Regional Groups*.]

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 will form part of the 50th anniversary celebration of the Survey of California Indian Languages, June 8-9, 2002, at UC Berkeley. Contact: Leanne Hinton, D of Linguistics, UC Berkeley (hinton@socrates.berkeley.edu). [See *News and Announcements*.]

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.

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Most recent meeting: Nov. 29-Dec 1, 2000. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. Next meeting: Mexico City, June 27-28, 2002. Contact: José Luis Moctezuma (jmoctezuma.dl.cnan@inah.gob.mx) or 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, Cuidad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Cuidad Universitaria, 04510 México, DF, MEXICO.

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.

Texas Maya Meetings. Annual series of meetings and workshops in Austin, Texas, for Mayan glyph researchers at all levels (also on Mixtec writing). Next meeting: March 6-15, 2003, with the theme "Chichen Itza and its Neighbors." Contact: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (512/471-6292; mayameet@ccwf.cc.utexas.edu; 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.uftrj.br) and Lucía Golluscio (lag@filo.uba.ar).

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA); circulates newsletter. Contact: Ana Suelly A. C. Cabral (asacc@amazon.com.br). Also a website at <www.gti.locaweb.com.br>.

Encontro de Pesquisadores de Línguas Jê e Macro-Jê. Meets at irregular intervals. Next meeting: UNICAMP, São Paulo, Brazil, May 9-11, 2002. Contact: Prof. Dr. Wilmar da Rocha D'Angelis, D de Lingüística, IEL, UNICAMP (dangelis@obelix.unicamp.br). Conference website: <www.unicamp.br/iel/macrojê/index.htm>. [See *News from Regional Groups*.]

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 (CECLA). 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: CECLA, 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, usually in the Spring. For information: Mary H. Preuss, President, LAILA/ALILA, Pennsylvania State U, McKeesport, PA 15132-7698.

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

International Congress of Americanists. Meets every 3 years. Most meetings have several sessions on linguistic topics, usually focusing on C and S American languages. The 51st ICA will take place in Santiago, Chile, in July, 2003. Contact: Milka Castro Lucic (mcastro@uchile.cl).

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

Ibero-Amerikanisches Institut. German non-university institution with an important library on all matters referring to Latin America. Publishes various monograph series and a journal, *Indiana*, devoted to the indigenous languages and cultures of the Americas, and sponsors some non-fieldwork research activities. Contact: Ibero-Amerikanisches Institut PK, Potsdamer Strasse 37, D-10785 Berlin, GERMANY (<http://www.iai.spk-berlin.de/>).

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

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

SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2002 are \$15 (US) or \$25 (Canadian). Dues may be paid in advance for 2003 and 2004 at the 2002 rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website at <www.ssila.org>.