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SSILA BUSINESS

2002 Elections

Ballots for the 2002 SSILA elections are being distributed with this issue of the *Newsletter*. Completed ballots must reach the SSILA mail box by December 31 in order to be counted. Members may also vote electronically (see the instructions on the paper ballot). Results will be announced at the Business Meeting in Atlanta.

Preliminary program of the Atlanta meeting

Ninety-six papers are scheduled for presentation at the 2002-03 annual winter meeting of SSILA in Atlanta, Georgia, January 2-5, 2003. The preliminary program is below. All sessions and meeting events will be held in the Atlanta Hilton, 255 Cortland St. NE, in conjunction with the annual meetings of the Linguistic Society of America, the American Dialect Society, the Society for Pidgin and Creole Linguistics, and the North American Association for the History of the Language Sciences (NAAHoLS). Hotel reservations may be made at the I.S.A. rates: \$69 single, \$79 double/twin, \$10 for each additional person (plus 14% tax). A reservation form and other information can be found at the I.S.A. website (www.lsadc.org). The Atlanta Hilton reservation desk can be reached by telephone at (877) 667-7210 or by fax at (404) 221-6301.

Thursday, January 2

1. *Complex Predicates in the Americas—Part I* (1:00-5:00 pm). Organized by **Scott DeLancey, Connie Dickinson & Roberto Zavala**. Papers: **Eva Schultze-Berndt**, "Towards a typology of complex predicates"; **Keren Rice**, "Athabaskan incorporated verbs"; **Scott DeLancey**, "Semantic patterns in bipartite stems in Klamath and Sahaptin"; **Connie Dickinson**, "The formation of complex predicates in Tsaliki (Colorado)"; **Anamaría Ospina Bozzi**, "Complex predicates in Yuhup Makú"; **Françoise Rose**, "'Serial verbs' and 'ex-gerunds' in Emerillon: a shift from marked subordination to serialization"; **Fernando Zúñiga**, "Complex predicates in the far south: Mapudungun and Kawésqar"; **Maura Velazquez-Castillo**, "Serial verb constructions in Guarani"; **Marcia Haag**, "Variations in Choctaw complex predicates"; **Jerrold Sadock & Anthony C. Woodbury**, "The limits of complex syntactic predicates in Inuit and Yupik languages"; and **Dagmar Jung**, "Preverbs and event specification in Apache."

2. *Syntax and Morphology* (2:00-5:00 pm). Papers: **José Beria**, "La formación de cláusulas relativas en Kari'ña"; **John P. Boyle**, "Possessed relative clauses in Hidatsa"; **Catherine Rudin**, "Phrasal conjunction in Omaha-Ponca"; **Mily Crevels**, "Verbal number in Itonama"; **Marie-Odile Junker**, "Acknowledging the Other: Obviation and external possession constructions in East Cree"; **Ryan Klint**, "Grammaticalization of body-part prefixes in Upper Necaxa Totonac"; **Richard A. Rhodes**, "Non-medial noun incorporation in Ojibwe"; and **Philip LeSourd**, "How to swear in Maliseet-Passamaquoddy."

3a. *Names and Nomenclature* (5:00-6:20 pm). Papers: **Heidi M. Altman**, "Eastern Cherokee fish names: A mirror of dramatic change"; **John P. Dyson**, "Kettles, metals and killing: A Spanish source for a Choctaw/Chickasaw war-title"; **Mary B. Moser**, "Anthropological and linguistic aspects of personal names in Seri culture"; and **Marie-Lucie Tarpent**, "The original name of the Skeena River: Internal and areal clues to its reconstruction."

3b. *Contact Phenomena* (6:30-7:30 pm). Papers: **Susan Kalt**, "Southern Quechua contributions to child Andean Spanish clitic interpretation"; **Harriet Klein & José Braunstein**, "Contacts and language intermixing among Chaco indigenous populations - 16th-19th centuries"; and **Esther Wood & Lisa Conathan**, "Repetitive reduplication in Yurok and Karuk: semantic effects of contact."

Friday, January 3

4. *Historical and Comparative Linguistics: Morphology and Syntax* (9:00 am-noon). Papers: **Robert L. Rankin**, "A diachronic perspective on active/stative alignment in Siouan"; **John Koontz**, "Dhegiha dative verbs"; **Ardis Eschenberg**, "The grammaticalization of *ama* in Omaha"; **Linda Cumberland**, "Reduplication in Assiniboine"; **Marlene Socorro Sánchez**, "Análisis comparativo de la cláusula relativa en dos lenguas arahuacas" (A comparative analysis of the relative clause in two Arawak languages); **Luis Oquendo**, "La anáfora en las lenguas caribes yukpa y yek'wana"; **Anna Berge**, "A comparative study of the participial in the Inuit and Yupik languages"; **Catherine A. Callaghan**, "Creepy ...*aj*, a Miwok sub-morphemic sequence"; and **Gregory D. S. Anderson**, "Inflectional type in auxiliary verb constructions in Native American languages."

5. *Lexicography for Indigenous America* (9:00 am-noon). Organized by **Alice Taff**. Papers: **William J. Frawley**, "What Amerindian lexicography can say about dictionary-making in general"; **Willem J. de Reuse**, "Lessons from the history of Western Apache lexicography"; **Joyce McDonough**, "Role of paradigm charts in word based dictionaries: learning from Young and Morgan"; **Kenneth C. Hill**, "Considerations in Hopi dictionary design"; **Deprece ShadowWalker & Mia Kalish**, "Language as brain candy"; **Mia Kalish & Deprece ShadowWalker**, "The history and politics of fonts: Building digital learning materials"; **Pamela Munro & Felipe H. Lopez**, "Can there be a Valley Zapotec orthography?"; **See-Young Cho**, "The frequency of phonemes, morphemes and words in Athabaskan text"; **Ivy Doak**, "The Coeur d'Alene dictionaries: Resources, writing systems, and regularization"; and **Alice Taff**, "4000 audio files: how to make a talking dictionary."

6. *Language Change in South American Indian Languages* (2:00-5:00 pm). Organized by **Verónica Grondona & Pilar Valenzuela**. Papers: **Spike Gildea & Desrey Fox**, "Reconstructing grammatical change in the Venezuelan branch of the Cariban family"; **Ana Suely A. C. Cabral**, "Grammatical changes in Tupi languages"; **Eduardo Rivail Ribeiro**, "Nominal applicatives in Macro-Jê and Tupf"; **Verónica Grondona & Lyle Campbell**, "Reconstructing Proto-Guaycuruan possession"; **Pilar Valenzuela**, "Participant orientation agreement in Panoan"; and **Daniel J. Hintz**, "The emergence of adverbial clauses in Qucchua."

7a. *Orthographic Issues* (2:00-3:00 pm). Papers: **Michal Brody**, "Language contact, word boundaries, and evolving orthography in Yucatec Maya"; **Wallace Chafe**, "Learning to spell"; and **MJ Hardman**, "Vowel dropping as a grammatical process: Implications for literacy materials."

7b. *Archival Issues and Project Reports* (3:00-5:00 pm). Papers: **Marianne Milligan**, "Leonard Bloomfield's Menominee fieldwork"; **Paul S. Frank & Gary F. Simons**, "Sáliba wordlists: A test case for best practices in archival documentation of an endangered language"; **Heidi Johnson**, "The Archive of the Indigenous Languages of Latin America"; **Martha J. Macri & Victor Golla**, "The J. P. Harrington Project: A progress report"; and **David S. Rood & Armik Mirzayan**, "Documenting a dying language: The Wichita videotape experiment."

#### Saturday, January 4

8. *Texts and Discourse* (9:00-11:40 am). Papers: **Craig Kopriss**, "Three Wyandot Paternosters"; **David Mora-Marin**, "A Pre-Ch'olan model for the standard language of Classic Lowland Mayan texts"; **Leanne Hinton & Herb Luthin**, "The Yahi quotative"; **Kristine Stenzel**, "Word-order variation in Wanano"; **William F. Weigel**, "Encoding of episode structure in Yokuts"; **Marianne Mithun**, "The referential status of pronominal affixes"; and **Rik van Gijn**, "Grammatical relations in Yurakaré."

9. *Dictionaries as Cultural Archives* (9:00 am-noon). Organized by **Danielle Cyr & Alexandre Sévigny**. Papers: **Danielle E. Cyr & Alexandre Sévigny**, "Electronic encyclopaedic dictionary of contemporary Migmaq: a case study"; **Bill Jancewicz, Marie-Odile Junker & Marguerite MacKenzie**, "The East Cree Lexicon: second edition for the digital world"; **William J. Poser**, "On the proper conception of dictionaries"; **Sean P. O'Neill**, "Principles of word-formation in Northwestern California: Hupa, Yurok & Karuk"; **Douglas Parks & Wallace Hooper**, "The Indiana University model for language documentation, archiving, and dissemination"; **Rand Valentine**, "Lexicography and the language learner: Ojibwe electronic lexicons"; and **Lucía A. Golluscio & Alejandra Vidal**, "Endangered languages, endangered peoples in Argentina: Mocovi, Tapiete, Vilela, and Wichi in their ethnographic context."

*Forum Discussion: Ethical and legal issues raised by the Internet dissemination of digital audiofiles of Native American languages* (12:15-1:45 pm). Moderated by **Leanne Hinton**.

10. *Complex Predicates in the Americas—Part II* (2:00-5:00 pm). Organized by **Scott DeLancey, Connie Dickinson & Roberto Zavala**. Papers: **Jürgen Bohnemeyer**, "Verb compounding in Yukatek Maya"; **Loretta O'Connor**, "Complex predicates of change in lowland Chontal"; **Pau Kroeber & Robert Moore**, "Particle verbs in Chinookan"; **Tim Thornes**, "Varieties of verb formation in Northern Paiute"; **Roberto Zavala**, "Motion verbs in complex predicate constructions in Olutec (Mixcan)"; **David Beck**, "Complex predicates in Upper Necaxa Totonac"; **Pamela Munro**, "The clausal status of Chickasaw 'want'"; and **Verónica Vázquez Soto**, "Complex predicate and complement clauses in Cora (Uto-Aztecan)."

11. *Phonology and Phonetics* (2:00-5:00 pm). Papers: **José Alvarez**, "Limits to moraic integrity in Kari'ña (Cariban)"; **Colleen M. Fitzgerald**, "Rhythmic control in Tohono O'odham"; **Stephen Marlett**, "Surface contrast without phonemic contrast: Theoretical and practical implications"; **Cecil Brown & Søren Wichmann**, "Proto-Mayan syllable nuclei"; **Patricia Shaw**, "Word-initial consonant clusters in Salish"; **Ives Goddard**, "Meskwaki intonation"; **Patrick Moore & Siri Tuttle**, "Kaska tone and intonation"; **Siri Tuttle**, "Ahtna stress and intonation in narrative context"; and **Heriberto Avelino**, "Tone processing and left hemisphere specialization: evidence from Yalálag Zapotec."

*SSILA Annual Business Meeting* (7:00-8:30 pm). Chair: **Leanne Hinton**.

#### Sunday, January 5

12a. *Historical and Comparative Linguistics: Phonology and Morphophonology* (9:00-9:40 am). Papers: **Jeff Good, Mary Paster & Teresa McFarland**, "Reconstructing Achumawi and Atsugewi: Proto-Palaihnihan revisited"; and **John E. McLaughlin**, "Numic final segments or morpheme classes: The importance of parts of speech."

12b. *Semantics* (9:40-11:00 am). Papers: **Katharina Haude**, "Positional demonstratives in Movima"; **Linda Jordan, Beverly Leach, Laura Anderson & Toby Hughes**, "Departures ~ incompletions ~ smallness: Polysemy, homonymy and metaphorical extension in Cherokee"; **Candace Maher**, "Conceptualization and categorization: Jicarilla Apache classificatory verb stems"; and **Yukihiko Yumitani**, "Verbs of position in Jemez Towa."

## EDITORIAL NOTES

*"Even all my thoughts ran in Indian"*

The circumstances in which European settlers encountered indigenous North American communities—ranging from casual trade to genocidal displacement—were rarely stable enough to encourage more than a few whites to become fluent speakers of Indian languages. Especially uncommon were instances of white children raised in such close contact with Indian people that they acquired native competence in an Indian language. But it did happen from time to time. One of the most notable instances was Jonathan Edwards the Younger (1745-1801), who became a near-native speaker of Mahican, the Delaware dialect of the upper Hudson River valley. Evolution Press has recently reprinted his *Observations on the Language of the Muhhekaneew Indians* (1788) (see "Recent Publications" below).

Edwards bore the name of his father, Jonathan Edwards, D.D., who was one of the great religious leaders of colonial America, a theologian whose works were read and debated throughout the

Christian world. The elder Edwards could also be a firebrand of a preacher, and he blazed forth with redoubled fervor during the Great Enlightenment of the late 1740s. But even in Puritan New England revivalistic religion had its limits. When, in a fit of righteousness, he banned all “hypocrites and unbelievers” from his church in Northampton his aggrieved congregation banned Edwards himself from the pulpit and sent him packing.

After the dust settled Edwards took refuge in Stockbridge, in the Berkshires, where he spent six years (1751-57) as a missionary to the Mahicans, devoting much of his time to writing. While he struggled with the concept of Free Will and penned some of the most famous works in American theology, his wife and children had to get on with their daily lives in a community that was almost entirely Algonquian-speaking. Young Jonathan was just the right age for acquiring quick fluency, a fact that his father (who found preaching in Mahican a daunting task) interpreted as a sign from God that the boy was destined for a missionary life.

The younger Edwards described the circumstances of this unusual childhood in the preface to his *Observations*:

When I was but six years of age my father removed with his family to Stockbridge, which at that time was inhabited by Indians almost solely; as there were in the town but twelve families of whites or Anglo-Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly associated with them; their boys were my daily school-mates and play-fellows. Out of my father’s house I seldom heard any language spoken, beside the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian which I did not know in English; even all my thoughts ran in Indian; and though the true pronunciation is extremely difficult to all but themselves, they acknowledged, that I had acquired it perfectly; which as they said, never had been acquired before by any Anglo-American. On account of this acquisition, as well as on account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have in good measure retained to this day.

When I was in my tenth year, my father sent me among the six nations, with a design that I should learn their language, and thus become qualified to be a missionary among them. But on account of the war with France, which then existed, I continued among them but about six months. Therefore the knowledge which I acquired of that language was but imperfect; and at this time I retain so little of it, that I will not hazard any particular critical remarks on it. I may observe however, that though the words of the two languages are totally different, yet their structure is in some respects analogous, particularly in the use of prefixes and suffixes.

The family escaped their Stockbridge exile in 1757, when Edwards was invited to accept the presidency of Princeton, although, sadly, he died not long afterwards. The younger Edwards took up his father’s work and went on to a distinguished career of his own as a theologian, scholar, and president of Union College.

Despite his father’s hopes, however, he never put his early linguistic attainments to use in missionary work. Like others of his generation—Thomas Jefferson was his almost exact contemporary—the younger Edwards saw Indian languages less as instruments for some social end than as objects of intellectual curiosity and

speculation. His 1788 *Observations*, published by the Connecticut Society of Arts and Sciences, were intended for such a “philosophical” audience. It is a book, Edwards tells the reader, “...in which the Extent of that language in North-America is shewn; its genius is grammatically traced; some of its peculiarities, and some instances of analogy between that and the Hebrew are pointed out.” The book was well received and earned Edwards considerable praise. It was reprinted several times and John Pickering, who admired the work greatly, published an annotated edition in 1823. Evolution Press has reprinted the original edition of 1788.

## CORRESPONDENCE

### Terms for “rock art”?

September 26, 2002

In addition to my ongoing research on Hopi language and culture I have been investigating for many years rock art imagery (petroglyphs and pictographs) in the American Southwest. In this context I am looking for Native American terms that refer to this phenomenon. For example, in Hopi the concept of “rock art” is captured by the term *tapamveni*, literally “hammered mark” or “pounded sign.” I would greatly appreciate it if SSILA members familiar with indigenous terms for “rock art, petroglyphs, or pictographs” would e-mail me the respective terms in phonemic transcription and literal meaning. While I’m especially interested in the languages of the greater American Southwest, terms from languages outside of this area are also welcome.

—Ekkehart Malotki

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### Sna Jtz’ibajom seeks support for translations

August 21, 2002

I have recently returned from San Cristobal de Las Casas, Chiapas, Mexico, where I work with a group of Maya writers and actors by the name of Sna Jtz’ibajom (“The House of the Writer”). With the guidance of Dr. Robert Laughlin of the Smithsonian they helped compile the *Great Dictionary of the Tsotsil Language*, published in 1983. Since then this group of Tsotsiles and Tzeltals has transcribed and created a growing collection of their peoples’ oral stories and legends. The communities concerned in this work are Zinacantan and San Juan Chamula (Tsotsil speaking), and Tenejapa, (Tzeltal). They have had a good portion of this literature published bilingually (Tsotsil/Tzeltal and Spanish) with funding from the National Indigenist Institute in Mexico and the Rockefeller Foundation. They have also been able to publish their literacy program manuals, which they use to teach Tzeltal and Tsotsil to men, women and children.

Sna Jtz’ibajom is now seeking help in the translation of these works from Spanish into English, for future publication here in the States. Since the majority of Sna’s funding comes from the States, they are strongly hoping to have their stories disseminated to an English-speaking audience.

## NEWS & ANNOUNCEMENTS

In general, furthermore, there has been far more interest and concern among North Americans and Europeans about Maya culture than there is in Mexico and Central America itself.

Sna Jtz'ibajom's members are also actors, traveling with their itinerant drama troupe to hamlets throughout the highlands of Chiapas. Their plays deal both with their stories and with the modern social and ecological issues that confront Maya people. In recent years the use of video, radio and photography has further helped to disseminate their traditions and history of ancestral culture.

Right now, unfortunately, Sna's Literacy Program is on hold due to lack of funding. Anyone interested in helping, or with suggestions about this project, can contact me by phone (505/989-5374) or by e-mail (tgoosh@hotmail.com). More information about Sna can be found on-line ([www.mnh.si.edu/anthro/maya](http://www.mnh.si.edu/anthro/maya)).

—Teague Channing  
Santa Fe, New Mexico  
(tgoosh@hotmail.com)

### Vocabulary of Jewish interest

August 5, 2002

I was intrigued by David L. Gold's query in the July 2002 *SSILA Newsletter*, asking for vocabulary items of Jewish interest in the native languages of the western hemisphere.

My experience is mainly with folklore, and it seems to me that Native American Jewish material is scant or lacking except in New Mexico, Mexico, and Guatemala—where folk-bible tales, evidently derived from old Spanish sources, persistently make “Jews” the persecutors of Christ, especially stories about the flight of Christ as he attempts to elude “Jews” who would capture and crucify him. References are available for Tepeccano, Laguna, Yaqui, Huichol, Nahuatl of Puebla, Tepehua, Mazatec, Kanjobal, Ixil, Quiché, Tzotzil of Chamula, Tzotzil of Zinacantán, and Yucatec Maya. Also “Jews” (but more often “Moors”) are represented in Mexican Indian folk dances as enemies of Christians.

The Spanish word for Jew, *judío* (plural *judíos*), has been imported changed or unchanged into various Indian languages. In Tzotzil it is *hurio* (Robert Laughlin, *Dictionary*), plural *hurašetik* (Victoria Bricker, *Ritual Humor*, 149). Classical Nahuatl has the plural *judiosme* (*Codex Chimalpopoca*, side 59, line 3); modern Nahuatl of Puebla has *judíos* as malevolent wind spirits (Alan Sandstrom, *Corn is Our Blood*, 252). Morris Siegel (*Journal of American Folklore* 56 [1943]:121n) writes: “Pei Vinaj, ‘Ancient Men,’ literally. Today it is generally translated as ‘the Jews.’” Siegel's materials are Kanjobal.

Stith Thompson's motif index to world folk literature contains quite a few references under “Golem,” “Jew,” “Jews,” “Moses,” “Rabbi,” “Synagogues” (probably none from American Indian sources). Johannes Wilbert and Karin Simoneau's massive index to South American Indian folk literature (based on Thompson) has no entry for “Jew” or any related word.

Sidelights. A short article on Indian-Jewish relations is in the Marshall Cavendish *Encyclopedia of North American Indians* (6:745-6). Mario Vargas Llosa's novel *El hablador*, published in English as *The Storyteller*, is about a Jew from Lima who disappears into the forests of eastern Peru and becomes the tribal storyteller of the Machiguenga.

—John Bierhorst  
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### Oklahoma Museum Appoints Curator of Native American Languages

Mary Linn has been selected to serve as the first Curator of Native American languages in the Sam Noble Oklahoma Museum of Natural History at the University of Oklahoma. She will also serve as assistant professor in the university's Anthropology department. Linn, whose research has focused primarily on Euchee (Yuchi), spoken in eastern Oklahoma, will work with native communities across the state to develop language programs, in addition to accumulating tapes and video resources for the museum's collection. She hopes to create an active linguistic anthropology program on the Oklahoma campus in which the museum will take a proactive role.

### WSCLA 8: “Languages in Contact”

The 8th *Workshop on Structure and Constituency in the Languages of the Americas* (WSCLA) will be held at Brandon University, Brandon, Manitoba, Canada, March 7-9, 2003. The main goal of this well-attended Canadian workshop is to bring together linguists doing theoretical work on the indigenous languages of North, Central, and South America. Papers in all core areas of linguistics (phonetics, phonology, morphology, syntax, semantics) within any theoretical framework will be considered, but the organizers especially invite papers which address the theme of “Languages in Contact.” The organizers write:

While the bulk of theoretical work in linguistics has by and large relied on the notion that languages are stable, uniform synchronic systems that are consistent and self-contained across communities of speakers, linguists working on the languages of the Americas—the majority of which are unwritten and have no normative or “standard” form—have often been confronted with a startling degree of variation within what speakers consider to be a single language. Conversely, languages which have been in contact for generations often borrow heavily from one another in extreme cases creating a new language based on parts of two or more founding languages.

Manitoba provides at least two examples of contact languages: Ojji-Cree and Michif. Ojji-Cree is spoken in N.E. Manitoba (Island Lake) spanning the border into Northern Ontario (Severn River). This area forms a boundary between two related but distinct indigenous languages, Cree and Ojibwe, and the status of the resulting language mixture has long been debated. Michif is a mixture of Cree and French spoken in communities scattered throughout an area which spans North Dakota, Manitoba, Saskatchewan, and Alberta.

Invited presentations will include: **John D. Nichols** (U of Minnesota), “Anihshiniimowin (Severn Ojibwe): Is it Ojji-Cree?”; **Peter Bakker** (Aarhus U, Denmark), “Three languages in one word: English verbs in Michif”; and **Nicole Rosen** (U of Toronto; invited student speaker), “A Phonology of Michif.”

Following the tradition of this workshop, we dedicate the final day to linking between our research and work being done on language preservation and revitalization. This year, we have invited a presentation on the status of one of our local indigenous languages, Dakota (Sioux), by an experienced language teacher, **Doris Pratt**, of Brandon University. Her talk will be followed by a roundtable discussion on this topic by all workshop participants.

Abstracts should be e-mailed to: <Wscia8@brandonu.ca>. They may also be sent by snail mail to: Languages of the Americas Workshop, Dept. of Modern and Classical Languages, Brandon University, 270 - 18th Street, Brandon, MB R7A 6A9, Canada. The deadline for abstracts to be received is Friday, January 11, 2003. The program will be announced in mid-February.

### American Linguistic Prehistory at Arcling II

The 2nd *Conference on the Archaeology and Linguistics of Australia* was held in Canberra on October 1-4, 2002. Several specialists on American linguistic prehistory participated.

The first Arcling conference, which was held in Darwin in 1991, resulted in the publication of *Archaeology and Linguistics: Aboriginal Australia in Global Perspective*, edited by Patrick McConnell and Nicholas Evans. Arcling II brought together archaeologists, linguists, and others to record the progress made in the last decade and to map out challenges for the future. The conference is being sponsored by the National Museum of Australia and the Australian Institute of Aboriginal and Torres Strait Islander Studies, and was organized by Patrick McConnell.

Many of the presentations were methodological and theoretical in nature, and several of the papers drew on examples from North America. A session on "Language spread among Hunter-gatherers" included papers by **Robert L. Bettinger**, **Jane Hill**, **Jack Ives**, and **James Kari**—the last two focusing on the Athabaskan expansion. Other sessions dealt with "Methods and models in interdisciplinary prehistory"; "Perspectives from genetics and biological anthropology"; "Hunter-gatherers: spreads in the interior"; "Coasts, islands and the peopling of the Sahul periphery"; "Artifacts: Technology and terminology"; and "Stories, places and names: Indigenous landscapes and views of the past."

The full program of the conference, and the complete texts of all papers, can be found at the conference website ([cric.anu.edu.au/arcling2/](http://cric.anu.edu.au/arcling2/)).

### Research Funding from the American Philosophical Society

#### • *Phillips Fund Grants*

The APS annually offers Phillips Fund grants for research in Native American linguistics, ethnohistory, and the history of studies of Native Americans, in the continental USA and Canada. Grants are not for work in archaeology, ethnography, psycholinguistics, or pedagogy. They are given for one year, and are for travel, tapes, and informants' fees, not for general maintenance or the purchase of permanent equipment. The maximum award is \$3000. Applicants may be graduate students engaged in research on master's or doctoral dissertations; postdoctoral applicants are also eligible. Applicants may be residents of the United States, or American citizens resident abroad. Foreign nationals whose research can only be carried out in the United States are eligible. Grants are made to individuals; institutions are not eligible to apply. Application deadline: March 1, 2003 (notification in May). Application forms are at the APS website ([www.amphilsoc.org](http://www.amphilsoc.org)). For information contact Eleanor Roach ([eroach@amphilsoc.org](mailto:eroach@amphilsoc.org)).

#### • *Research Fellowships at the APS Library*

The APS is now accepting applications for short residential fellowships for research during 2003-04.

The Society's Library, located near Independence Hall in Philadelphia, is a leading international center for research in the history of American science and technology and its European roots, as well as early American history and culture. The Library has significant holdings in linguistics, anthropology and Native American languages, including the papers of Franz Boas, Frank Speck, Elsie Clews Parsons, and others. The Native American manuscripts equal about twenty per cent of the total manuscript collections in the Library. Approximately 350 tribes and languages are represented, some in great depth. Items date from the sixteenth century to the present, with the greatest concentration from the periods 1780-1840 and 1890 to the present. While the primary emphasis of these collections is linguistic, supporting and independent materials constitute no mean portion of the whole.

The fellowships are intended to encourage research in the Library's collections by scholars who reside beyond a 75-mile radius of Philadelphia. The fellowships are open to both U.S. citizens and foreign nationals who are holders of the Ph.D. or the equivalent, Ph.D. candidates who have passed their preliminary exams, and independent scholars. Applicants in any relevant field of scholarship may apply. The stipend is \$2,000 per month, and the term of the fellowship is a minimum of one month and a maximum of three, taken between June 1, 2003 and May 31, 2004. Fellows are expected to be in residence for four consecutive weeks during the period of their award. Funding for the fellowship comes from the Andrew W. Mellon Foundation, the Isaac Comly Martindale Fund, the Philips Fund, the John C. Slater Library Research Fund, and other generous gifts by individual donors.

There is no special application form and this notice provides all the essential information needed to apply. Applicants should submit the following: (1) cover sheet stating a) name, b) title of project, c) expected period of residence, d) institutional affiliation, e) mailing address, f) telephone numbers, and e-mail if available, and g) social security number; (2) a letter (not to exceed three single-spaced pages) which briefly describes the project and how it relates to existing scholarship, states the specific relevance of the American Philosophical Society's collections to the project, and indicates expected results of the research (such as publications); (3) a c.v. or résumé; and (4) one letter of reference (doctoral candidates must use their dissertation advisor). Guides to the collections are available on the Society's website ([www.amphilsoc.org](http://www.amphilsoc.org)). Applicants are strongly encouraged to consult the Library staff by mail or phone regarding the collections.

Address applications or inquiries to: Library Resident Research Fellowships, American Philosophical Society Library, 105 South Fifth Street, Philadelphia, PA 19106-3386. Telephone: (215) 440-3400. Applications must be received by March 1, 2003. Notice of awards will be mailed after May 1, 2003.

### News from Hawai'i

Recent news of Hawaiian language revitalization, from Bill Wilson in Hilo:

- Apple Macintosh has agreed to include Hawaiian language fonts in one of its new computer models. Keola Donaghy here at our Hawaiian language college worked with them to develop this capacity. The special

## THE PLACENAME DEPARTMENT

### Denver street names

William Bright

Hawaiian capabilities include a macron (kahakō) over the five standard vowels and a single open quote (‘okina) used for the glottal stop. All Polynesian languages have long vowels and most use a macron to distinguish them from short vowels. Many Polynesian languages have the glottal stop although in only a few languages, such as Rapanui (Easter Island) and Tongan, does the glottal stop reflect the original Proto-Polynesian glottal stop. Hawaiian, Tahitian and Samoan have a glottal stop reflecting Proto-Polynesian \*k. Other Polynesian languages reflect \*f/s, \*r/l, and \*ng (velar nasal) as glottal stop. The macron is also useful for writing Romanized Japanese and Latin and it and the macron may be useful in writing other indigenous languages studied by SSILA members. Information can be found at the Ka Haka ‘Ula O Ke‘elikōlani College web site ([www.olelo.hawaii.edu/dual/resources/apple08242002.html](http://www.olelo.hawaii.edu/dual/resources/apple08242002.html)).

• Another recent development is the establishment of the bilingual English/Hawaiian journal *Ka Ho‘oilina* (‘The Legacy’). *Ka Ho‘oilina* is currently focusing on reprinting selections from the large body of written Hawaiian from the nineteenth and early twentieth centuries. Perhaps a quarter-million pages of such Hawaiian language materials exist giving Hawaiian one of the largest bodies of such literature in an indigenous language in existence. This journal is a joint project of Alu Like, Inc., the Kamehameha Schools Press, and the University of Hawai‘i Press and includes on its editorial committee individuals from most of the state and private institutions involved in Hawaiian language teaching. The editor is Dr. Kalena Silva, director of Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo. *Ka Ho‘oilina* is presented in a four column format. The first column is in the original orthography including misprints. The second column is in modern Hawaiian orthography including corrections of misprints. The third column is a translation into English. The fourth column includes textual notes first in Hawaiian and then in English.

Topics covered in the first volume of *Ka Ho‘oilina* are agricultural lore, the Hawaiian Kingdom’s constitutions of 1839 and 1840, selections from the first newspapers in 1834 and the turbulent year 1892, the story of Chief Kahahana written in 1867, student materials on human anatomy from the College of Hawai‘i at Iahaina Luna written in 1838, and the legislation that established the Honolulu Fire Department, said to be the oldest organized fire department now in the United States. *Ka Ho‘oilina* is accessible through Kualono, the Hawaiian language website maintained by Ka Haka ‘Ula O Ke‘elikōlani ([hooilina.olelo.hawaii.edu/](http://hooilina.olelo.hawaii.edu/)).

• Using Title III funds, Ka Haka ‘Ula O Ke‘elikōlani College is pioneering an on-line Hawaiian language course aimed at the large Hawaiian population outside Hawai‘i. Plans are to send the course to universities outside Hawai‘i with large enrollments of Hawaiian and other Hawai‘i students. Talks are currently underway with the University of Washington to run the first such joint course there. Such outreach beyond Hawai‘i is being coordinated with the College’s Hawaiian Studies B.A. and Hawaiian medium teacher education certificate offered statewide using educational television. Information on outreach through the computerized course can be also found at the Kualono site at [olelo.hawaii.edu](mailto:olelo.hawaii.edu).

• People often ask why we spell *Hawaiian* as we do, without an ‘okina, while we spell *Hawai‘i* with an ‘okina. These spellings reflect local English usage. Here in Hawai‘i, “Hawaiian” (pronounced [həwáyən]) means a person of Polynesian ethnicity native to Hawai‘i (pronounced [həwáyʔi]). “Native Hawaiian” is beginning to be used, but is rarely heard in ordinary conversation. If someone said “Hawai‘ian” [həwáyʔi-ən] it would be taken to mean either someone from the island of Hawai‘i, or someone from the State of Hawai‘i, although for the latter we usually say “people from Hawai‘i” or “Hawai‘i residents.”

For further information, Bill Wilson can be reached at Mahele Hawai‘i, Univ. of Hawai‘i at Hilo, 200 W. Kawili, Hilo, HI 96720, or by e-mail at [pila\\_w@leoki.uhh.hawaii.edu](mailto:pila_w@leoki.uhh.hawaii.edu).

Most regional dictionaries of placenames do not attempt to cover the names of roads or of city streets (which might be called *odonyms*); they are too numerous, and the sources are even more obscure than other toponyms. But of course American Indian names have been applied very widely to streets and roads in the US and Canada. Among US cities, Denver is perhaps unusual in having a set of street names referring to American Indian tribes—which are, furthermore, alphabetically arranged, running from **Acoma** on the south to **Zuni** on the north. The regular grid is centered in the old downtown area, but nowadays has extensions into remote suburbs. In some cases, city planners evidently had trouble finding a tribal name beginning with a given letter; then they seem to have drawn words from Spanish or from more obscure sources. The following is a list, with etymologies where available (for further information, readers should consult Phil Goodstein, *Denver Streets*, 1994, and the Smithsonian’s *Handbook of North American Indians*).

**Acoma:** A Keresan pueblo of New Mexico. The local pronunciation is [əkó:mə], rather than the [ə́kómə] heard elsewhere. The term is from Spanish *Ácoma*, from the autonym *áak’úume* ‘a person from Acoma’, containing *áak’u* ‘Acoma pueblo’.

**Bannock:** A Numic (Uto-Aztecan) group of Idaho, forming part of the Northern Paiute. The name is derived from Northern Paiute *pannakwaít*, the term used to distinguish the Bannock from their Shoshone neighbors. However, the English form seems to have been assimilated to the word *bannock*, meaning a type of pancake.

**Cherokee:** An Iroquoian tribe of the southeastern US. The native term is *tsalagi* — which, as has been pointed out before in this column, does not “mean” anything, but is simply the Cherokee word for ‘Cherokee’.

**Delaware:** An Algonquian tribe, originally living on the central Atlantic coast. The name of the British nobleman Lord De la Warr was first applied as a placename to the Delaware River, and later to the Indian group.

**Elati:** The term refers to a branch of the Cherokee tribe, the *eladi tsalagi* or ‘lower Cherokee’. The local pronunciation is [ələ́ri], with an intervocalic flap.

**Fox:** An Algonquian tribe, now living in Iowa. The term is a translation of French *Renards*, which in turn may translate an Iroquoian word meaning ‘red-fox people’. The name of the Fox tribe for themselves is /meškwahki:-haki/ ‘red-earths’, and they are now often called **Meskwaki**.

**Galapago:** Here the city fathers suddenly ran out of Indian names, and they used Spanish *galápago* ‘turtle’, which is of European origin. Perhaps they were thinking of the **Galapagos Islands**, off the coast of South America.

**Inca:** The term refers to the ancient empire of the Andean region, dominated by speakers of **Quechua**.

**Jason:** A “ringer,” so to speak. It is said that the city authorities considered such names as **Jemez** and **Jicarilla**, but decided that the correspondence between spelling and pronunciation would be too difficult.

**Kalamath:** A variation of **Klamath**, a tribe of south central Oregon. From Upper Chinookan /kʷamaʃ/, the name applied to the Klamath people, lit. ‘they of the river’.

**Lipan:** A division of the Apache (Athabaskan) people, now living in Oklahoma. The name was earlier written in Spanish as *Ipandes*, of obscure origin.

**Mariposa:** Spanish for ‘butterfly’. However, the name was given in California to the region of **Mariposa County**, and was sometimes applied to the Yokuts Indians who lived there.

**Navajo:** An Athabaskan tribe of the southwestern US. The English term is from Spanish *Navajó*, used in the 17th century for the area of northwestern New Mexico. The source is probably Tewa (Tanoan) /navahu:/ ‘large planted fields’, from /nava/ ‘field’ plus /hu:/ ‘valley’.

**Osage:** A Siouan tribe of the Great Plains, now centered in Oklahoma. The term is adapted, through French *Osage* [ozaʒ] from the native term /waʒáʒc/, referring to native clan groups.

**Pecos:** A one-time pueblo of New Mexico; the name is derived through Spanish from Santo Domingo (Keresan) [p’æyok’ona].

**Quivas:** The plural of **Quiva**, the name of a Cariban tribe of Venezuela.

**Raritan:** The name refers to a river in northern New Jersey, and to the group of Delaware Indians who lived near it.

**Seneca:** An Iroquoian tribe of northern New York state; the term was earlier written as <Sinnekens, Senakees> etc. It has been proposed that Seneca is from a Mahican (Algonquian) word meaning ‘people of the place of the stone’. The spelling and pronunciation of the word was probably influenced by the name of the ancient Roman writer Seneca. In some neighborhoods of Denver, Seneca is replaced as a street name by **Shoshone**, referring to a Numic (Uto-Aztecan) tribe of Utah, Idaho, and Wyoming; the etymology of this name is unclear.

**Tejon:** From Spanish *tejón* ‘badger’. This perhaps was inspired by the name of **Fort Tejon** in Kern County, California; in the 19th century, it was not only a fort, manned in order to control local Indians, but also was the site of an Indian reservation.

**Umatilla:** The name of a Sahaptin band, living in Washington and Oregon; from the Sahaptin village name /ímatilam/ ‘lots of rocks, rocky bottom’.

**Vallejo:** Perhaps commemorating General Mariano Vallejo, a prominent figure in California during the period of transfer from Mexican to US rule; he was known as a friend of the local Indians. The city of **Vallejo**, California, is named for him.

**Wyandot:** An Iroquoian tribe, associated in historic times with the state of Ohio. Their self-designation was *wę́dat*, perhaps a shortening of a longer form corresponding to Mohawk (Iroquoian) *skawǫ́:nat* ‘one language’ or *tsha'tekawǫ́:nat* ‘the same language’.

**Yuma:** A tribe of the Yuman language family, on the Colorado River boundary between California and Arizona. The name is from Piman (Uto-Aztecan) *yu'mí*, the ethnonym which the Piman peoples applied to the Yuma.

**Zuni:** A pueblo of western New Mexico. Through Spanish *Zuñi*, from a Keresan name like Acoma /s̄:ni/ [s̄:ñi] ‘Zuni Pueblo’; but the Denver pronunciation is [zú:nai].

Have other cities attempted to name streets alphabetically after Indian tribes? How have they dealt with difficult letters like “E”, “G” and “J”? For questions and discussion of placename issues, contact <william.bright@colorado.cdu>.

## ETYMOLOGICAL NOTES

*Yankee: a name with a problematic origin*

Carl Masthay\*

The term “Yankee” has been variously explained as a French surname, a Dutch epithet, an English nickname, and (most interesting to us) as a borrowing from or via an American Indian language. Both New England Algonquian and Cherokee origins have been suggested.

1. The *Oxford English Dictionary* calls the following etymology the one “most used,” while Algonquianists believe it to be the correct one: 1822 Heckewelder (1876, p. 77): North American Indians’ form of *English*, producing *Yengees* (Massachusetts *Yengeese*) and then *Yankees*. Compare New England Indian form *Engismon* (1675, Saltonstall). Farther west (1878, Baraga) Cree *Akayâssiw* [E(n)g(e)lis(h)], producing Ojibwa *Jâganash*, or *Zhaaganaash*.

2. The *OED* says the following is the “most plausible” etymology, and Dutchmen readily promote it: Dutch *Janke* (/yahnk-kuh/), meaning ‘little (dumb) Jan’ (/yahnl; for John), a derisive term by the Dutch (1838) and English for New Englanders. Attested by: 1683 *Yankey* Dutch, 1684 *Captain Yankey* as surnames, 1687 a *pirate Yanky*, 1697 a Negro *Yankee*.

3. Although the Massachusetts word *Yengeese* appears to be a borrowing of *English*, it may have been reinforced by or mixed with Cherokee (1789) *eankke* ‘slave, coward’. This form is not attested in modern Cherokee, but the *OED* cites it on p. 2355 (= 692) from “Thomas Anburey, a British officer who served under Burgoyne in the War of Independence, in his *Travels* II.50.” The name was applied to the inhabitants of New England by the people of Virginia when they refused to aid them in the war against the Cherokees. After the battle of Bunker Hill, the people of New England, having established a reputation for bravery, accepted the name *Yankees*.

4. Cherokee (from Louis De Vorse’s edition of William Girard de Brahm’s *Report of the General Survey in the Southern District of North America*, 1750s) *ulienki* ‘prisoner, captive, slave’. Compare modern Cherokee *atsiyvgyiv*, *ayvgi* [*v* is a nasalized shwa], from J. T. Alexander: *A Dictionary of the Cherokee Indian Language*, [Sperry, Oklahoma,] 1971, p. 26.

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5. 1713 farmer Jonathan Hastings of Cambridge, Massachusetts: 'excellent'.

6. Compare French surnames *Yancey*, *Yancy* 'an Englishman'.

7. Prof. Harold Bender, Merriam-Webster *New International*, second edition, wrote: "Originally 'Yankee' was Jan Kaas [John Cheese], a disparaging nickname for a Hollander. . . . 'Yankee' was used generally in the Colonies to apply to any northerner who was disliked. . . ." [Source: letter by Howard Sawicke, Rochester, Michigan; *Mensa Bulletin*, April 1997, pp. 6-7.]

### More on Numic playing cards

John Koontz writes:

In regard to John McLaughlin's note on "Colorado River Numic Playing Cards" in *SSIIA Newsletter* 21.2:8, isn't the Spanish word for cards *naipes*? *Passar naipes* would explain the *-napi* part of *pási'napi*.

John McLaughlin replies:

I'm not a Spanish expert, but it's my understanding that *pasar*, while literally meaning in Standard Spanish 'to pass', etc., had a specific meaning of 'to deal cards' in the Southwest, thus, the borrowing into Southern Ute as *paasi*, which is the verb meaning 'to shuffle cards' extended to 'play cards'. (We might ask ourselves what the real meaning in common usage is between 'play cards', 'deal cards', and 'shuffle cards'. During my time on active duty in the Army, these three were often used interchangeably. Especially common was the phrase, "Let's go deal some X," where X was virtually any word appropriate to card playing, gambling, etc., even metaphorically—"Let's go deal some easy money," for example—because the meaning of "cards" had transferred to the term "deal" without the use of the word.)

We find *paasi* in compounds such as *paasigani*, play-cards + house, 'gambling place'. The *-napo* is a derivational suffix whose cognates are common throughout Numic that makes a verb into an instrumental nominal. It can be seen in such forms as *patagavv'vnapo*, type + NOM, 'typewriter'; *paatoti'napo*, smooth out + NOM, 'iron (for clothes)'; and *karonapo*, sit + NOM, 'chair.' In the Kaibab Southern Paiute dialect described by Sapir, the suffix is *-nompo* and yields forms such as *yoginompo*, swallow (vb) + NOM, 'throat'; *karonompo*, sit + NOM, 'saddle'; and *tayummugwinompo*, foot + poke + NOM, 'spur'. While a derivation along the lines of *pasar naipes* (Sp) > \**paasi naipes* (SUt) > *paasinapo* (by folk etymology) cannot be categorically ruled out, it seems to me that the "naipes" step is unnecessary. A speaker of Southern Ute who wanted to make a noun out of the verb *paasi* to indicate the cards used in playing cards, would automatically choose *-napo* as the appropriate derivational suffix—"They're the card-playing things."

Imperfect as is our knowledge of the tongues spoken in America, it suffices to discover the following remarkable fact....[T]here will be found probably twenty in America, for one in Asia, of those radical languages, so called because, if they were ever the same, they have lost all resemblance to one another.

—THOMAS JEFFERSON  
Notes on the State of Virginia, 1787, Query XI

## 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 Nicholas Ostler, Wes Taukchiray, and Paul Shore.]

### Endangered languages in *Scientific American* . . .

• The August, 2002, issue of *Scientific American* had a (mostly) splendid article on language endangerment ("Saving Languages" by W. Wayt Gibbs, pp. 79-85). A chorus of expert voices is heard, starting with Mike Krauss and his admonition that "linguistics [may] go down in history as the only science that presided obliviously over the disappearance of 90 percent of the very field to which it is dedicated." Other colleagues of ours who are quoted or mentioned include Ken Hale, Jim Matisoff, Luisa Maffi, Sally Thomason, Doug Whalen, Leanne Hinton, Gary Simons, Nick Ostler, Steven Bird, Joe Grimes, Ofelia Zepeda, Akira Yamamoto, Patrick McConvell, and Hans-Jürgen Sasse. Jon Reyhner's Teaching Indigenous Language website is noted, as is the *Ethnologue*, the Endangered Language Fund, the Foundation for Endangered Languages, and the Open Language Archives Community. Due attention is paid to the significant research initiatives being sponsored by the Volkswagen Foundation in Germany and the Rausing Charitable Fund in the UK.

Unfortunately, *Scientific American*—which a few years back, you will recall, was the uncritical cheerleader for Greenberg's and Ruhlen's brand of comparative linguistics—interrupts the otherwise sober discussion with a full-page sidebar on the cultish "Rosetta Project." Funded by the San Francisco based Long Now Foundation, over 600 volunteer researchers (most recruited through a website) are compiling samples of all the world's languages that will be etched microscopically on three-inch nickel disks designed to survive for untold generations. The director of the project, Jim Mason, is quoted as saying that "scientists at the Santa Fe Institute are keen to use the database to refine a picture of language evolution and human migration."

### . . . and on the BBC

A 3-part documentary on endangered languages ("Lost for Words") has been produced for BBC Radio 4. The first installment was broadcast Wednesday, September 25, and according to *The Guardian* it "reports on the death of linguistic diversity currently taking place at a shocking rate across the globe....Gavin Esler visits places where languages are under threat, hearing dialects from Australia, Ireland, Africa and Hawaii and tries to find out what can be done to turn the tide." Audio files of the series can be found at the Radio 4 website ([www.bbc.co.uk/radio4/](http://www.bbc.co.uk/radio4/)).

### Oregon language revival

• Two Oregon newspapers have recently given prominent coverage to the language revival efforts being made by the Lower Rogue



River Athabaskans (often referred to as "Tututni"). Although the tribe's culture was devastated by forced removal to the Siletz and Grand Ronde reservations near Portland in the mid-19th century, a few elders still retain some knowledge of the traditional language, and one of them, **Gilbert Towner**, is seeking ways to pass Tututni on to young people. In 2001 Towner was a participant in the Northwest Indian Language Institute at the University of Oregon. This past summer Towner spent two weeks near Agness on the Rogue River sharing Tututni with about a dozen learners at a workshop organized by **Jerry Hall**, a science teacher at Lane Community College in Eugene, and facilitated by **John Medicine Horse Kelly** and **Wendy Campbell** from Carleton University in Ottawa, who specialize in developing intensive language programs. A feature story about the workshop appeared in the *Portland Oregonian* on Sunday, September 1 ("Elder helps save tribal language years after it was lost," by Wendy Owen). A longer story appeared in the *Eugene Register-Guard* on Sunday, October 6 ("Finding the Words," by Karen McCowan). The *Register-Guard* article includes extensive background information on the Athabaskans of southwestern Oregon, and notes that Towner and his students are making use of a lexicon compiled by your Editor, who worked with a Tututni speaker in the 1960s.

**For Better or For Worse**

- Canadian artist **Lynn Johnston**, whose syndicated comic strip, *For Better or For Worse*, is read and loved in millions of North American households, slyly and tellingly dealt with Native language endangment in her strip for September 25 (reprinted below courtesy of Lynn Johnston Productions, Inc.).

**NEWS FROM REGIONAL GROUPS**

**Eskimo**

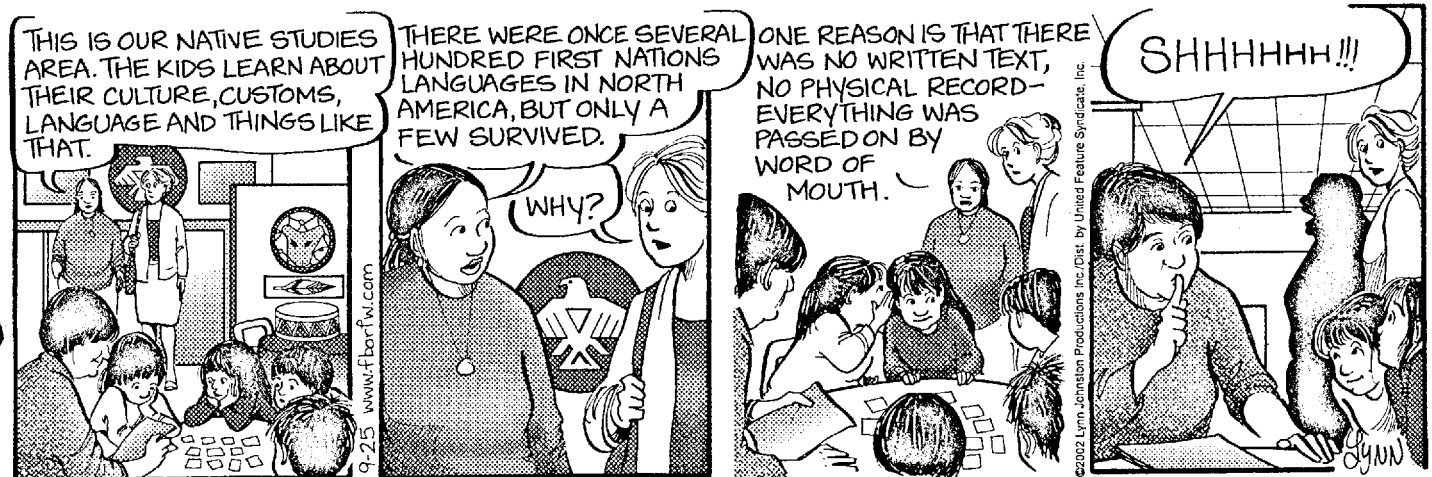
- The 13th *Inuit Studies Conference* was held in Anchorage, Alaska, on the University of Alaska Anchorage campus, August 1-3, 2002. The organizer was Gordon Pullar, University of Alaska Fairbanks (g.pullar@uaf.edu). There were a number of linguistic sessions. Papers of interest to linguists and language specialists included:

- **Alana Johns** (U of Toronto), "Rigolet Inuttut: On the Brink"; **Tadataka Nagai** (U of Alaska Fairbanks), "tuni/runi Forms in Inupiaq"; **Karen Langgaard** (U of Greenland), "Inderivation in West Greenlandic in a Diachronic Perspective"; **Elke Nowak** (Technische U, Berlin), "Evidence for Time, Time for Evidence"; **Anna Berge** (U of Alaska Fairbanks), "A Comparative Study of the Participial in the Inuit and Yupik Languages"; **Lawrence Kaplan & Anna Berge** (U of Alaska Fairbanks), "Divine Inspiration: Inventing Religious Terminology Across the Arctic"; **Michèle Therrien** (Institut National des Langues et Civilisations Orientales, Paris), "How Lexical Features in Inuktitut Can Inform Us on the Experience of Remembering"; **Murielle Nagy** (U Laval), "First Memories in Inuvialuit Narratives"; **Louis-Jacques Dorais** (U Laval), "Discourse and Identity in the Baffin Region: Conclusions and Reflections"; **Chase Hensel** (U of Alaska Fairbanks), "'If I Could Speak in Yup'ik Without Fear, I Could Not Do My Job': Alaska's 'Official English' Law Declared Unconstitutional"; **Michael P.J. Kennedy** (U of Saskatchewan), "Voice of Inuit: Orature/Literature Taught Within English Departments at Canada's English Language Universities"; **Jack Cain** (Multilingual E-data Solutions, Toronto), "Asuilaak: An Inuktitut Living Dictionary"; **Carl C. Pujol Olsen** (Language Commission of Greenland), "The Commission's Report on Language Use in Greenland"; and **Elsie Mather** (Bethel, Alaska), "Naming System of the Yup'ik Eskimos in the Yukon Kuskokwim Area."

- The 14th Inuit Studies Conference will be held August 11-14, 2004, at the Arctic Institute of North America, University of Calgary, Calgary, Alberta, Canada. The organizer will be the Institute's Executive Director, Karla Jessen Williamson (wkjessen@ucalgary.ca).

**Northwest**

- The 37th *International Conference on Salish and Neighboring Languages* took place at Western Washington University in Bellingham on August 14-16, 2002, organized by **Kristin Denham**. Presentations included: **M. Dale Kinkade**, "Salish numerals in Old Nitinaht"; **Winnie Yu & John Stonham**, "The nature of Nuuchahnulth classifiers"; **Donna Gerdtz, Mercedes Q. Hinkson & Thomas Hukari**, "Numeral classifiers in Halkomelem"; **Patricia A. Shaw, Susan J. Blake & Jill Campbell**, "Numerals and lexical suffixes in Hunq'um?i?num? [Downriver Halkomelem]"; **Sarah Thomason**, "On Montana Salish /h/"; **Jan P. van Eijk**, "A case of spurious metathesis in Lillooet"; **Sharon Hargus & Virginia Beavert**, "Sahaptin stress"; **Adam Werle**, "The Southern Wakashan one-foot word"; **Henry B. Zenk & Tony A. Johnson**, "Chinuk Wawa Translations by Joe Peter, 1941: Glimpses of a 'Chinuk Man' in action"; **Henry Davis**, "An early St'at'imcets text (practical orthography version)"; **Toby Langen**, "Owl and Frog, Raven and Crow: Endangered Species? Thoughts on the transmission and protection of stories"; and **Jan P. van Eijk**, "On compiling a Salish bibliography."



**Henry Davis**, "Categorial restrictions on modification in St'at'imcets"; **Eloise Jelinek & Richard A. Demers**, "A note on 'psych' nouns in Lummi"; **Wayne Suttles**, "A note on Musqueam"; **Paul D. Kroeber**, "Morphological interactions of 'clitics' in two Salish languages"; **Martina Wiltschko**, "Some remarks on reflexives in Upriver Halkomelem"; **Bill Lewis**, "Two kinds of reduplication in Central Kalpuya"; **Eun-Sook Kim & Rachel Wojdak**, "A survey of Nuu-chah-nulth reduplication"; **Yumiko Nakamura**, "Possessor raising and coreference in Shuswap"; **Paul Barthmaier**, "Transitivity and lexical suffixes in Okanagan"; **Lisa Matthewson**, "Tense in St'at'imcets and in Universal Grammar"; **Dawn Bates**, "Narrative functions of past tense marking in a Lushootsed text"; **John Dunn**, "Tsimshian iterative-aorist ablaut"; **David Beck**, "Tsimshian from a Central Northwest areal perspective"; and **Deryle Lonsdale**, "A Categorial Grammar fragment for Lushootsed."

Language Program presentations included: *Northwest Indian College* (Sharon Kinley, Tom Sampson & Earl Claxton); *Nooksack Language Preservation Program* (Catalina Renteria & Marcus Goodson); *First People's Language Committee* (Suzi Wright); *Musqueam-UBC FNLC Program* (Susan J. Blake); *Swinomish Language Program* (Carmen Shone); *Hul'qumi'num' language revitalization* (Suzanne Urbanczyk, Joanne Charlie, Brian Thom & Edna Thomas); *Kwakwaka'wakw Centre for Language Culture in Community* (Guy P. Buchholtzer); and *Teaching from song* (Andie D. Palmer & Vi Hilbert).

## Algonquian

• The 34th *Algonquian Conference* took place at Queen's University, Kingston, Ontario, October 24-27, 2002, organized by **Charlotte Reinholtz**. Among the papers given, the following were of particular linguistic interest:

**Alan Corbiere**, "Exploring Historical Ojibwe Literacy"; **Inge Genee**, "A Dutch Linguist on the Prairies: C. C. Uhlenbeck's Work on Blackfoot"; **Carolyn Podruchny**, "Peopling George-Antoine Belcourt's Unpublished 19th-Century French-Ojibwe Dictionary: Surveying Terms of Ethnic and Group Identity"; **Howard Webkamigad**, "Anishnaabemowin (the Anishnaabe language) in the New Millennium"; **James L. Fidelholtz**, "Contraction in Mi'kmaq Verbs and its Orthographical Implications"; **Phil Branigan & Marguerite MacKenzie**, "Interpreting Demonstrative Positions in Innu-aimûn"; **Richard Rhodes**, "Obviation, Inversion and Topic Rank Revisited"; **Jeff Muehlbauer**, "Adjuncts of AI Verbs in Menominee"; **Amy Dahlstrom**, "Owls and Cannibals Revisited: Traces of Windigo Features in Meskwaki Texts"; **George Aubin**, "The Algonquin-French Manuscript ASSM 104 (1661): Further Comments"; **Conor Quinn**, "Variation in Penobscot"; **Ives Goddard**, "Heckewelder's Possibly Mascouten Vocabulary of 1792"; **David H. Pentland**, "The Missinipi Dialect of Cree"; **Monica Macaulay**, "Negation in Menominee"; **Clare Cook**, "A Look at Preverbs in Menominee"; **Stephanie Inglis**, "The Deferential Evidential in Mi'kmaq"; **H. C. Wolfart**, "The Grammatical Prominence of Small Groups"; **Marguerite MacKenzie**, "The *Grammaire montaignaise* of Fr. J. B. de la Brosse, S. J."; **Robert Papen**, "Michif: A Question of Gender"; **Benjamin Bruening**, "In Defense of Raising"; **Alana Johns**, "Some Issues Concerning Algonquian Questions"; **Marie-Odile Junker & Marguerite MacKenzie**, "Demonstratives in East Cree"; **Philip LeSourd**, "Maliseet-Passamaquoddy Comitatives: Affixes with Overlapping Reference"; **Lisa Conathan & Tess Wood**, "Repetitive Reduplication in Yurok and Karuk: Semantic Effects of Contact"; **Bonnie Swierzbis**, "Stress in Border Lakes Ojibwe"; **Susana Bejar**, "An Asymmetry in Nishnaabemwin Pronominal Number Agreement"; **Jochen Trommer**, "Third-Person Marking in Menominee"; **Julie Brittain**, "A Minimal Verb Stem Template for Algonquian"; **Jan van Eijk**, "A Translation of 'Nieuwe Woorden in het Blackfoot' y C. C. Uhlenbeck"; **Barbara Burnaby**, "Update on Aboriginal Language Education in Canada"; and **John S. Long**, "The Northern Native Languages Project, 1979-82."

For further information visit the Algonquian Languages website ([www.umanitoba.ca/algonquian](http://www.umanitoba.ca/algonquian)).

## Siouan-Caddoan

• The 22nd *Siouan and Caddoan Languages Conference* took place on May 31-June 1, 2002, at Black Hills State University, Spearfish, South Dakota. Presentations included: **John P. Boyle** (U of Chicago), "A Formal Grammar of Hidatsa Relative Clauses"; **Linda Cumberland** (Indiana U), "Class of Assiniboine Verbs of Modality Requiring *-pi*" and "Sound Symbolism and Semantic Reference in Assiniboine Verbs of Coming and Going"; **Thaddeus C. Grimm** (Wichita State), "The *x*-Phoneme in Siouan Languages and Its Relationship to Other Siouan Fricatives"; **Bruce Ingham** (SOAS, U of London) "*k'u* in Lakota: Topic Marker or Definite Article"; **John E. Koontz** (U of Colorado), "Mississippi Valley Siouan"; **Mary C. Marino** (U of Saskatchewan), "The Sacred Red Road of the Isanti Dakota Sioux: Issues of Returning a Dakota Document to Its Community"; **Carolyn Quintero** (Texas State), "Positional /Configurational Considerations in Osage"; **Robert L. Rankin** (U of Kansas), "An Ofo Grammar Sketch"; and **Catherine Rudin** (Wayne State), "Conjunction ... or Not?"

• The 23rd annual Siouan and Caddoan Languages Conference will be held in conjunction with the 2003 LSA Institute on August 8-10, 2003 at Michigan State University in East Lansing. Contact John Boyle, 5312 S. Dorchester Ave. #2, Chicago, IL 60615 ([j Boyle@midway.uchicago.edu](mailto:j Boyle@midway.uchicago.edu)).

## Mayan

• The First Annual *Tulane Maya Symposium and Workshop* will be held on the weekend of November 1-3, 2002, at Tulane University, New Orleans, Louisiana. The theme will be "Archaeology, Astronomy, and Texts from the Northern Maya Lowlands," and the Symposium will focus on current excavations and decipherments from the Yucatan Peninsula.

The Symposium will open on the evening of Friday, November 1st with a keynote address by **Merle Greene Robertson** ("Thirty Years Rubbing Yucatan"). Saturday will feature a series of lectures on topics ranging from astronomy in the Maya codices to new discoveries at Mayapan. The presentations will include: **Anthony Andrews, E. Wyllys Andrews V & Fernando Robles Castellanos**, "The Elimination of the Northern Maya Early Postclassic Period"; **Crorey Lawton, David S. Anderson & Tony Andrews**, "Survey of the Northwest Coast of the Yucatan Peninsula"; **Traci Arden & David Hixson**, "The Unusual Sculptures of Telantunich, Yucatan: Portals and the Concept of Masculinity in Ancient Maya Thought"; **Victoria R. Bricker & Harvey M. Bricker**, "Astronomical Orientations in Architecture from the Northern Lowlands"; **Anthony Aveni**, "Astronomy Among the Ancient Maya"; **Clifford T. Brown**, "New Views at Mayapan"; and **Gabrielle Vail & Christine Hernandez**, "Ritual Texts in the Maya Madrid Codex and Cognate Almanaacs from the Central Mexican Borgia Codices."

The program for Sunday will include a selection of half-day workshops, offered both for beginners and for those who have some background in working with Maya texts and the calendar. For more information, including registration fees and accommodations, please visit the Symposium website ([stonecenter.tulane.edu/html/Maya02.htm](http://stonecenter.tulane.edu/html/Maya02.htm)).

## Brazil

• The first international meeting of the *Brazilian Working Group on Indigenous Languages* (GTIL) was held at the University of Pará in October 2001. As a consequence both of the world crisis and of the institutional crisis at Brazilian universities, several researchers who had announced papers could not attend the meeting. Attendees were especially saddened by the news of the death of **Ken Hale**, who had been invited to deliver a

keynote address. Nevertheless 74 papers were read, 7 panels were presented, and a workshop on new technologies for fieldwork was offered. There were 9 sessions on morphology and syntax, one on phonology, 5 on historical linguistics, one on lexicography, one on endangered languages, one on linguistics and education, and a roundtable on the ethics of research with human beings.

**Yonne de Freitas Leite** (CNPq) was honored as the first Brazilian woman to become a researcher on Indian languages with her studies on the Tapirapé language and more recently on Araweté, as well as for her contribution to the training of other researchers and to the development of the linguistic profession. Leite delivered the first speech of the meeting in the opening session. The other keynote speakers were **Lucy Seki** (UNICAMP), **Eric Hamp** (U of Chicago), **George N. Clements** (Sorbonne III), **Lyle Campbell** (U of Canterbury, New Zealand), and **Aryon Dall’Igna Rodrigues** (U of Brasília).

In the final session of the meeting, the organization of a Brazilian association of researchers on indigenous languages was proposed by Yonne Leite, who remarked that there is now a considerable number of linguists united by the same aim of promoting the scientific knowledge of such languages. All the participants applauded this proposal. Yonne Leite and Aryon Rodrigues with the support of GTLI will prepare the constitution of the new society.

The Proceedings of the meeting (*Linguas Indígenas Brasileiras: Fonologia, Gramática e História*, edited by Ana Suelly A. C. Cabral & Aryon Dall’Igna Rodrigues) have been published in two volumes by the Federal University of Pará Press, 2002. They are dedicated to the memory of the great linguist and humanist Ken Hale. To order in Brazil please call (61)3072177 (Laboratory of Indigenous Languages, University of Brasília). To order outside Brazil please e-mail the editors at <aryon@unb.br> or <asacc@amazon.com.br>.

• GTLI had its most recent regular meeting in Gramado, Rio Grande do Sul, June, 24-28, 2002, and elected as its new coordinator **Wilmar da Rocha D’Angelis** (Depto de Lingüística, Universidade Estadual de Campinas, <dangelis@unicamp.br>). The new vice-coordinator **Ana Suelly Arruda Câmara Cabral** (Laboratório de Língua Indígenas e Departamento de Lingüística da Universidade de Brasília <asacc@amazon.com.br> or <asacc@unb.br>).

## RECENT PUBLICATIONS

**Making Dictionaries: Preserving Indigenous Languages of the Americas.** Edited by William Frawley, Kenneth C. Hill & Pamela Munro. University of California Press, 2002. 449 pp. \$34.95 (paper). [A collection of “lexicographic war stories,” told around the academic campfire by 21 scholars, most of whom have dedicated major parts of their careers to compiling dictionaries of American Indian languages. The editors (two, Hill and Munro, are veteran Americanists and dictionary makers, while the third, Frawley, is a theoretician and generalist) are to be heartily thanked for this eminently readable and useful volume.

The contributions, as the editors suggest, largely deal in different ways and in varying proportions with ten quite diverse issues: the question of what constitutes an appropriate entry; lexical and lexicographic theory; native language literacy; orthography and other graphic considerations; the role of the community; the variety of dictionaries; the inclusion of

etymologies and other historical information; the influence of data processing technology; lexicographic traditions (or their absence) for particular languages or areas; and the ways in which the practicalities of dictionary-making eventually overwhelm all neat rules and models. The volume is divided into four thematic sections:

I. *Form and Meaning in the Dictionary.* Ken Hale & Danilo Salamanca, “Theoretical and Universal Implications of Certain Verbal Entries in Dictionaries of the Misumalpan Languages”; William Pulte & Durbin Feeling, “Morphology in Cherokee Lexicography: *The Cherokee-English Dictionary*”; Joseph E. Grimes, “Lexical Functions as a Heuristic for Huichol”; Pamela Munro, “Entries for Verbs in American Indian Language Dictionaries”; and Richard A. Rhodes, “Multiple Assertions, Grammatical Constructions, Lexical Pragmatics, and the *Eastern Ojibwa-Chippewa-Ottawa Dictionary*.”

II. *Role of the Dictionary in Indigenous Communities.* Keren Rice & Leslie Saxon, “Issues of Standardization and Community in Aboriginal Language Lexicography”; Leanne Hinton & William F. Weigel, “A Dictionary for Whom? Tensions between Academic and Nonacademic Functions of Bilingual Dictionaries”; and Paul V. Kroskrity, “Language Renewal and the Technologies of Literacy and Postliteracy: Reflections from Western Mono.”

III. *Technology and Dictionary Design.* Una Canger, “An Interactive Dictionary and Text Corpus for Sixteenth- and Seventeenth-Century Nahuatl”; Jonathan D. Amith, “What’s in a Word? The *Whys* and *What Fors* of a Nahuatl Dictionary”; and David S. Rood & John E. Koontz, “The Comparative Siouan Dictionary Project.”

IV. *Specific Projects and Personal Accounts.* Haruo Aoki, “Writing a Nez Perce Dictionary”; Kenneth C. Hill, “On Publishing the *Hopi Dictionary*”; Catherine A. Callaghan, “Writing a User-Friendly Dictionary”; William Bright, “The NAPUS (Native American Placenames of the United States) Project: Principles and Problems”; and Mary L. Clayton & R. Joe Campbell, “Alonso de Molina as Lexicographer.”

— Order from: University of California Press, Berkeley, CA 94720 (www.ucpress.edu.)

**Anthropology, History, and American Indians: Essays in Honor of William Curtis Sturtevant.** Edited by William L. Merrill & Ives Goddard. Smithsonian Contributions to Anthropology 44. Smithsonian Institution Press, 2002. 357 pp. Free upon request. [A Festschrift for William Sturtevant, the general editor of the *Handbook of North American Indians* and one of the world’s leading scholars of the cultures, languages, and histories of the indigenous peoples of the New World.

This impressive volume of papers is divided into six sections: Essays on Sturtevant’s life and career, and a compilation of his writings; papers on the history of anthropological and historical research related to Native Americans; studies of the transformations of Native American cultures and communities since European contact; papers on the history of museum and archival research; studies arising out of museum and archival research; and essays exploring the complex interconnections between the cultural and natural worlds. There are 32 papers in total.

Contributions which will be of special interest to linguists include: Kathleen Bragdon, “The Interstices of Literacy: Books and Writings and Their Use in Native American Southern New England”; Elizabeth Tooker, “Classifying North American Indian Languages before 1850”; Ira Jacknis, “The Creation of Anthropological Archives: A California Case Study”; Ives Goddard, “The Linguistic Writings of Alfred Kiyana on Fox (Meskwaki)”; and Dell Hymes, “Coyote, Acorns, Salmon, and Quartz: Verse Analysis of a Karok Myth.”

Publications in the Smithsonian Contributions series are federally funded and cannot be sold. They are distributed free of charge to many research libraries and institutions throughout the world, and to interested individuals who write to the Press to request a copy. Once the Press's stock has been exhausted through such requests, the publication is effectively out of print. If you would like to receive a copy, write to: Diane Tyler, Smithsonian Institution Press, P.O. Box 37012, Victor Building, Suite 4300, MRC 950, Washington DC 20013-7012. Individuals may request only one book, and no requests from commercial dealers will be honored.]

**How to Keep Your Language Alive: A Commonsense Approach to One-on-One Language Learning.** Leanne Hinton, with Matt Vera and Nancy Steele. Heyday Books, 2002. 123 pp. \$15.95 (paper). [A how-to manual for—and an explication of the philosophy behind—the “Master-Apprentice” method of heritage language preservation that has become so popular in California.

Immersion schooling is the method of choice for reversing language loss, but for many tribes in California and elsewhere in North America it is difficult or impossible to implement because the traditional speech community is moribund. The Master-Apprentice approach is based on the theory that adults can create the psychological equivalent of a language immersion experience through a close, structured companionship with a single (often elderly) fluent speaker. This resonates with the traditional closeness between grandparents and children in American Indian society and offers an “Indian” alternative to the classroom.

To sustain a meaningful language apprenticeship, however, requires considerable self-discipline and organization. Much of what H. offers in this engagingly written book is advice on how to create routines and interactional structures to keep the language-learning process going in a one-on-one situation. The successful apprentice, she suggests, sooner or later becomes his or her own master, a language-creating individual who weaves a personal linguistic tapestry from whatever raw materials exist, including the technical linguistic literature.

— Order from: Heyday Books, P. O. Box 9145, Berkeley, CA 94709 ([www.heydaybooks.com](http://www.heydaybooks.com)).]

**Signs of Cherokee Culture: Sequoyah's Syllabary in Eastern Cherokee Life.** Margaret Bender. Univ. of North Carolina Press, 2002. 187 pp. \$49.95 (cloth)/\$19.95 (paper). [An ethnography of Eastern Cherokee literacy, based on B.'s extensive research in the North Carolina Cherokee community.

B. began her fieldwork with the intention of studying the patterns of use and symbolic associations of Sequoyah's syllabary and identifying the Cherokee “ideology of literacy.” What she found, however, was that there is no one ideology that governs the writing of Cherokee but a range of specific ideologies, pertaining not only to the syllabary but to a variety of styles of writing and printing the language. Following an introductory chapter covering the historical and social contexts of Cherokee language use and literacy, B. devotes chapters to the syllabary's received history and interpretation; orthographic choice in Cherokee language education; the syllabary as code; and metalinguistic characterizations of the syllabary. She concludes with a survey of the commodification of the syllabary in the context of the tourist industry that economically dominates modern Eastern Cherokee life.

— Order from: University of North Carolina Press ([www.uncpress.unc.edu](http://www.uncpress.unc.edu)).]

**Proceedings of the Meeting of the Hokan-Penutian Workshop, June 17-18, 2000, University of California at Berkeley.** Edited by Laura Buszard-Welcher. Survey of California and Other Indian Languages, Report 11. 125 pp. \$18. [Papers include: Juliette Blevins, “Notes on Sources of Yurok Glottalized Consonants”; Catherine Callaghan, “Problems of Writing a Historical Grammar”; Victor Golla, “The History of the Term ‘Penutian’”; Anthony Grant, “Fabric, Pattern, Shift and Diffusion: What Change in Oregon Penutian Languages Can Tell Historical Linguists”; Margaret Langdon, “The Story of Johnny Bear: A European Tale in ‘Tipay Kumeyaay’”; Lynn Nichols, “Two Zuni Passives”; Marie-Lucie Tarpent, “Tsimshianic l-Initial Plurals: Relics of an Ancient Penutian Pattern”; Esther Wood & Leanne Hinton, “A Report on George Grekoff's Collection of Chimariko (and Other) Materials”; and Leanne Hinton, “The Proceedings of the Hokan-Penutian Workshops: A History and Indices.” — Price includes tax and shipping (an additional shipping fee will be charged for international mailing). To order, mail a check or money order payable to “U.C. Regents” to: Survey of California and Other Indian Languages, Dept. of Linguistics, UC Berkeley, CA 94720-2650.]

**Papers of the Thirty-Third Algonquian Conference.** Edited by H. C. Wolfart. Linguistics Dept., Univ. of Manitoba, 2002. 432 pp. \$48 (Can.) [A selection of papers from the meeting held in Berkeley, California, October 2001. The volume is dedicated to the memory of the founding editor of the Algonquian Conference *Papers*, William Cowan, who died in 2001.

Papers include: Anne-Marie Baraby, Anne Bellefleur-Tetaut, Louise Canapé, Caroline Gabriel & Marie-Paule Mark, “Incorporation of Body-Part Medials in the Contemporary Innu (Montagnais) Language”; Charles A. Bishop, “Northern Ojibwa Emergence: The Migration”; Phil Branagan & Marguerite MacKenzie, “Word Order Variation at the Left Periphery in Innu-aimûn”; David J. Costa, “Preverb Usage in Shawnee Narratives”; Andrew Cowell & Alonzo Moss, Sr., “The Conjunct Order in Arapaho: Forms and Functions”; Regna Damell, “The Québécois and the Amérindiens in the Debate on Canadian Identity”; Ives Goddard, “Grammatical Gender in Algonquian”; Laurel Anne Hasler, “Sustained and Shifting Obviation in a Sheshatshiu Innu-aimûn Story”; Joan Lovisek, “Transmission Difficulties: The Use and Abuse of Oral History in Aboriginal Claims”; Allan K. McDougall & Lisa Phillips Valentine, “Murky Law: What is a Reserve Given the Stoney Point Cases?”; Marianne Milligan & Monica Macaulay, “Narrative Structure of a Menominee Text”; David H. Pentland, “Miss Freeman's List of ‘Indian Words’ and the Ojibwa Language in 19th-Century Southern Ontario”; Harald E.L. Prins, “The Crooked Path of Drummer's Treaty: Anglo-Wabanaki Diplomacy and the Quest for Aboriginal Rights”; Charlotte Reinholtz, “On the Characterization of the Cree Question Particle”; Lisa Phillips Valentine & Allan K. McDougall, “A Separation Agreement Forty Years in the Making”; and Thomas Vennum, “War Whoops, Hisses, and Animal Cries: Extra-Musical Sounds in Traditional Ojibwe Song Performance.”

— Order from: Arden Ogg, Papers of the Algonquian Conference, Linguistics Dept., Univ. of Manitoba, Winnipeg, Manitoba R3T 5V5, Canada (204/474-9300; [ACogg@cc.umanitoba.ca](mailto:ACogg@cc.umanitoba.ca); [www.umanitoba.ca/algonquian](http://www.umanitoba.ca/algonquian)).]

**Kaskaskia Illinois-to-French Dictionary.** Edited by Carl Masthay. 2002. 757 pp., \$30. [For about 300 years this major document in an Algonquian language that is now identified as “Kaskaskia Illi

nois” has remained unpublished. It was first found in the early 1800s in St. Louis and was acquired by J. Hammond Trumbull, who attempted to transcribe it. Its 580 pages are densely packed and difficult to read, with many cramped words and interlinear additions and overwritten deletions. The language of translation is French with a heavy sprinkling of obscure words. The manuscript is now preserved in the Watkinson Library of Trinity College in Hartford, where it is attributed to Father Jacques Gravier, although handwriting evidence points to three other more likely compilers—Marest, Tartarin, or Pinet. M. has edited the entire work for easy readability and provided translations for all the obscure words or phrases. An extensive index provides access to all the words in the original. — Order from the author at: 838 Larkin Ave., St. Louis, MO 63141-7758 (cmasthay@juno.com). Individual price \$30 + \$5 shipping (+ \$1.98 Missouri tax); library price \$60 + \$5 shipping (+ \$3.96 tax).]

**Terminología agraria andina: nombres quechumaras de la papa.**

Enrique Ballón Aguirre & Rodolfo Cerrón-Palomino, in collaboration with Emilio Chambi Apaza and Edgard Quispe Chambi. Centro Internacional de la Papa (Lima), Centro de Estudios Regionales Andinos Bartolomé de Las Casas (Cuzco), 2002. \$20.

Reviewed by Serafin Coronel-Molina

This tome is a unique addition to the field of ethnolinguistics. In it, the authors have attempted not only to identify and describe the terminology related to potatoes in the Andean region of southern Peru, but also to examine the semiotic relationships among the terms as used within and between the three dominant language groups of the region: Quechua, Aymara and Andean Spanish. That is, they seek to know not only the terms that are used, but *how* they are used in the daily lives of the speakers, and how the language contact situation among the three languages has affected not only the morphophonology of the words, but also their semantic and semiotic usage as well. To date, as the authors note, there are few if any such works as this, which differs qualitatively from both a botanical taxonomy and a traditional dictionary.

The book is divided into four major chapters, each with its respective subdivisions. It begins with a chapter on sociolinguistic and diachronic aspects of the word “papa” (potato) over the course of history in both pre- and post-conquest times. The chapter focuses first on a diachronic study of the word in Quechua and Aymara cultures during the time of the Incas, and through the colonial period to the present day. Then the authors perform a similar diachronic analysis on the word “papa” in the Spanish language.

Chapter two focuses on synchronic aspects of the terminology, tracing the lexico-semantic contexture of the words “patata” (from Spanish) and “papa” (from Quechua and Aymara). Chapter three outlines what the authors call the Quechumara terminography of the variations on the word “papa.” True to their claim, however, that this book is more than a simple taxonomy or dictionary, the authors place more emphasis on their analyses than on the word lists found in chapter 3. By far the bulk of the text is devoted to the authors’ diachronic and semantic/semiotic studies of the development and current usages of terminology related to potatoes. In sum, it is a valuable contribution to the fields of historical linguistics, sociolinguistics, Andean linguistic studies and semiotics.

[—Order from: Centro Bartolomé de Las Casas, Limacpampa Grande 565, Apartado 477, Cuzco, Peru (tel: 51-84-234073; fax: 51-84-245656; cbcimpta@apu.cbc.org.pe; www.cbc.org.pe/dfdoedt/).]

**Testimonios de los últimos ranques: Textos originales con traducción y notas lingüístico-etnográficas.** Ana Fernandez Garay. Instituto de Lingüística, Facultad de Filosofía y Letras, Universidad de Buenos Aires, 2002. 520 pp. with accompanying CD. Price not indicated. [Thirty-seven original texts in the Ranquel (Argentine pampas) dialect of Mapuche.

Although the Mapuche (Mapudungun) spoken in Chile has been studied extensively from the 17th century onward, Fernandez’ work on Ranquel is the first important documentation of the endangered Argentine dialect. An introduction provides an outline of the history of the Ranquel people, together with a brief description of Ranquel phonology and grammar. The texts are of varying length and illustrate several genres, including conversations, anecdotes, and extended narratives. The texts are presented phrase by phrase in interlinear format: orthographic annotation of the phrase, segmentation, element-by-element glosses, and free translation. Original recordings of 22 of the texts are included on the accompanying CD.

—To order a copy please e-mail: <pablojeifetz@ciudad.com.ar>.]

**Bibliografia das Línguas Macro-Jê.** Compiled by Wilmar da Rocha D’Angelis, Carla Maria Cunha & Aryon Dall’Igna Rodrigues, Depto. de Lingüística, Instituto de Estudos da Linguagem, UNICAMP, 2002. 102 pp. No price indicated. [An exhaustive bibliography of published work—descriptive, comparative, pedagogical, and some ethnographic—on the 40 or more languages, all of them indigenous to Brazil, that are considered by Rodrigues and his co-workers to belong to the Macro-Jê stock. The 767 entries are indexed by language. This is one of the projects initiated by the Encontro de Pesquisadores de Línguas Jê e Macro-Jê, which first met in London in 2001. — Inquire about availability from: IEL, UNICAMP, Setor de Publicações, Cid. Universitária “Zeferino Vaz”, C.P. 6045, 13084-971 Campinas, SP, Brazil (spublic@iel.unicamp.br; www.unicamp.br/iel).]

BRIEFER MENTION

**New from Evolution Publishing**

**Observations on the Mahican Language.** Jonathan Edwards [1788]. American Language Reprints 25, 2002. 47 pp. \$28. [While not a complete grammatical treatment of Mahican, Edwards’ essay is one of the most interesting linguistic records from the 1700s [see “Editorial Notes”]. This edition reprints the original book in full, and also features separate bi-directional Mahican-English and English-Mahican indexes for the approximately 150 Mahican words cited.]

**Minor Vocabularies of Tutelo and Saponi.** Edward Sapir & Leo Frachtenberg [1913]. American Language Reprints 26, 2002. 61 pp. \$28. [Attestations of the Virginia Siouan languages in two vocabularies of about 50 words each, collected by Edward Sapir and Leo Frachtenberg, both published in 1913. Also included are seven translated Saponi placenames collected by William Byrd on the Virginia-North Carolina border in 1728, and two words of Moneton or Tomahitan obtained by Abraham Wood in southern West Virginia in 1674.]

**The Complete American Language Reprints Series, First Edition.** Compiled by Claudio R. Salvucci. 2002. CD-Rom. \$260. [By the end of 2003, the American Language Reprints series will reach 40 volumes. The

amount of primary source material still available ensures that the series will continue to grow each year, potentially reaching hundreds of volumes. In order to make this data more accessible and affordable to researchers, Evolution Publishing is issuing the complete series on a CD-Rom, with printable texts in PDF format. The first edition features volumes 1 through 26. Each subsequent annual edition of the CD-Rom will include all new volumes in the series published during the prior year in addition to all previously published volumes. Special pricing is available for repeat customers.]

— Order from: Evolution Publishing, 10 Canal St #231, Bristol, PA 19007 (215/781-8600; info@evolpub.com; www.evolpub.com).]

### New from SIL-Colombia

*Diccionario Bilingüe: Koreguaje-Español, Español-Koreguaje.* Dorothy M. Cook & Frances L. Gralow. 2001. 203 pp. \$5. [A thorough practical dictionary, in typical SIL style, of the Western Tucanoan language spoken along the Rio Ortegua and the Rio Caquetá in the Departments of Caquetá and Putumayo. Koreguaje is closely related to Siona, although not mutually intelligible with it. A 17-page sketch of Koreguaje grammar (by Gralow) precedes the dictionary.]

*Carapana-Español Diccionario de 1000 Palabras.* Ronald G. Metzger. 2000. 157 pp. \$6. [A practical dictionary of Carapana, an Eastern Tucanoan language of the Vaupés region of southeastern Colombia. Basic grammatical information is provided in a 9-page preface and two appendices, and there are several pages of illustrations of local fauna and flora.]

— Order from: Fundación para el Desarrollo de los Pueblos Marginados, AA 85801, Bogotá, DC, Colombia (pubco\_cob@sil.org). Shipping and handling are extra.

### New from LINCOM EUROPA

Five new titles have been announced in LINCOM EUROPA's series of Studies in Native American Linguistics. As always with this publisher, it is not clear from their catalogue which volumes are already published and which are forthcoming.

*De noms et des verbes en tupi-guarani: état de la question.* Edited by F. Queixalós. Studies in Native American Linguistics 37. 280 pp. \$67.90. [Papers from a conference held in French Guyana in 2000. Contains: Wolf Dietrich, "Categorias lexicais nas línguas tupi-guaranis"; Lucy Seki, "Classes de palavras e categorias sintático-funcionais em Kamaurá"; Márcia Dámaso Vicira, "As sentenças possessivas em Mbyá-Guarani: evidência para a distinção nome e verbo"; Yonne Leite, "O estatuto dos sintagmas nominais de sujeito e objeto em Tapirapé"; Aryon Dall'Igna Rodrigues, "Sobre a natureza do caso argumentativo"; F. Queixalós, "Le suffixe référentiel en émérillon"; Ana Suely Arruda Câmara Cabral, "Observações sobre a história do morfema -a da família Tupí-Guaraní"; and Luciana R. Storto, "Duas Classes de Verbos Intransitivos em Karitiana (família Arikém, tronco Tupi)."]

*Língua matis (pano): aspectos descritivos da morfosintaxe.* Rogério Ferreira. Studies in Native American Linguistics 38. 200 pp. \$58.30. [Matis is a Panoan language of the Amazon. Topics covered include phonology, word classes, constituent order, and ergativity.]

*A Tri-Lingual Dictionary of Emberá-Spanish-English.* Solomon Sara. Studies in Native American Linguistics 38. 400 pp. \$72.10. [Emberá is a Chocoan language of Panama and Colombia. This dictionary is based on data from a speaker residing in the US.]

*Língua matis (pano): uma análise fonológica.* Vitória Regina Spanghero Ferreira. Studies in Native American Linguistics 39. 170 pp. \$58.30. [Covers phonemes, syllable structure, phonological processes, and stress patterns.]

*Die Numeralklassifikation im klassischen Aztekischen.* Thomas Stolz. Studies in Native American Linguistics 40. 120 pp. \$37.10. ["Diese Studie liefert die erste ausführliche Beschreibung der klassisch-aztekischen Numeralklassifikation und schließt auf diese Weise eine empirische Lücke, die sowohl in der Alt-Amerikanistik als auch in der Typologie und Universalienforschung zu konstatieren war."]

*Anthology of Menominee Sayings (Texts and Grammar).* Timothy Guile. Studies in Native American Linguistics 41. 500 pp. \$89.10. [450 short pieces of Menominee oral tradition, collected in the 1980s, with English translations and explanatory linguistic and cultural notes.]

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

A collection of papers on *Language Endangerment and Language Maintenance*, edited by David Bradley & Maya Bradley, was published earlier this year by Routledge-Curzon. We will give this interesting volume a more extensive review in a future issue, noting here the one contribution that is specifically focused on an American language: Tonya Stebbins, "Working Together to Strengthen Sm'algyax (Tsimshian Nation, British Columbia, Canada)."

*The Legacy of Zellig Harris: Language and Information into the 21st Century* (John Benjamins, 2002) is a 2-volume collection of papers that address issues and follow lines of research pioneered by one of the 20th century's most innovative linguistic theoreticians. Among the papers in Volume 1: Philosophy of Science, Syntax and Semantics (edited by Bruce E. Nevin) is a paper by Daythal Kendall applying operator grammar to the literary analysis of Sapit's Takelma texts.

Søren Wichmann has recently published two papers on Mayan linguistics in somewhat out-of-the-way places:


—Alfonso Lacadena & Søren Wichmann, "The Distribution of Lowland Maya Languages in the Classic Period" (pp. 275-314 in *La organización social entre los mayas*. Memoria de la Tercera Mesa Redonda de Palenque. Vol. II. Edited by V. Tiesler, R. Cobos and M. Green Robertson. Instituto Nacional de Antropología e Historia y Universidad Autónoma de Yucatán, 2002). [Dialectal isoglosses separating early Eastern and Western Ch'olan as attested in hieroglyphic inscriptions.]

—Søren Wichmann, "Hieroglyphic Evidence for the Historical Configuration of Eastern Ch'olan / Pruebas jeroglíficas para la configuración histórica del ch'olan oriental" (pp. 1-35 in *Research Reports on Ancient Maya Writing* 51. Washington, DC: Center for Maya Research, 2002). [W. argues that Ch'orti' cannot have descended directly from Ch'olti', since Ch'orti' shares certain innovations with Hieroglyphic Ch'olan to the exclusion of Ch'olti'.]

Boas didn't give a damn about my private morals as long as my phonetics were right .... It was a joy to work for the Old Man

—JAIME DE ANGULO, Letter to Ezra Pound, 1950

## IN CURRENT PERIODICALS

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

27.2 (2002):

Andrew Cowell, "A Note of Clarification on the Arapaho TA Verb" (17) [The paradigms Salzmann published for Arapaho Transitive Animate verbs are incomplete and in one case an erroneous form is listed.]

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

104.2 (June 2002):

*Special Centennial Issue*

Charles L. Briggs, "Linguistic Magic Bullets in the Making of a Modernist Anthropology" (481-98) [The privileged place that Boas gave to the unconscious formal patterns of language in his model of anthropological research has had the unfortunate effect of reifying 19th century language ideologies in anthropological thinking. Recent work in linguistic anthropology questions Boas' key assumptions.]

Ira Jacknis, "The First Boasian: Alfred Kroeber and Franz Boas, 1896-1905" (520-32) [The professional and personal relationship between Kroeber and his mentor, and the shaping of a distinctive "Boasian" research paradigm in California. Kroeber's linguistic work is touched on.]

Michael Silverstein, "Joseph Harold Greenberg (1915-2001)" [S. praises Greenberg's kindness, loyalty, and his "expansive and imaginative vision of language, culture, and humanity," while noting that his classificatory work "increasingly diverged from the preponderant scientific trends in the discipline of linguistics."]

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

43.4 (Winter 2001):


Alexandra Y. Aikhenvald, "Language Awareness and Correct Speech among the Tariana of Northwest Amazonia" (411-30) [Although multilingualism involving Tariana and several varieties of East Tucano is institutionalized in the region, there is a strong constraint against using loans from Tucano or Tucano-like sounds when speaking Tariana. Constructions calqued from Tucano are also identified as "incorrect" Tariana.]

J. Randolph Valentinc, "Being and Becoming in Ojibwe" (431-70) [Morphological and syntactic constructions used in Ojibwe to express identity, equation, existence, possession, location, and focus.]

**International Journal of the Sociology of Language** [Mouton de Gruyter, 200 Saw Mill River Rd, Hawthorne, NY 10523 (www.deGruyter.de)]

153 (2002):

*(Small Languages and Small Language Communities 37)*

 N. Louanna Furbee & Lori A. Stanley, "A Collaborative Model for Preparing Indigenous Curators of a Heritage Language" (113-28) [Linguists play an important role in language revitalization by lending various types of support to the primary stakeholders. F. & S. describe a variant of the "master-apprentice" model they have used with Chiwere Siouan, in which speakers or semi-speakers take on the role of "curator"—i.e., archivist, researcher, learner, and teacher.]

**Journal of Linguistic Anthropology** [Society for Linguistic Anthropology, 4350 North Fairfax Dr., Suite 640, Arlington, VA 22203]

12.1 (June 2002):

Pamela Bunte, "Verbal Artistry in Southern Paiute Narratives: Reduplication as a Stylistic Process" (3-33) [Traditional storytellers in the San Juan and Kaibab communities use reduplication of nouns and verbs both to mark narrative structure and for specific referential meanings—a creative and multi-indexical process.]

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

38.1 (March 2002)

Alexandra Y. Aikhenvald, Review of Lyle Campbell, *American Indian Languages: The Historical Linguistics of Native America* (137-42) [A severely critical review, focusing on the South American sections of Campbell's book.]

**Natural Language & Linguistic Theory** [Kluwer Academic Publishers, PO Box 358, Accord Station, Hingham, MA 02018]

20.1 (February 2002):

Martina Wiltschko, "The Syntax of Pronouns: Evidence from Halkomelem Salish" (157-95) [Independent pronouns are morphologically complex in Halkomelem, containing a syntactically active determiner. W. treats them as full DPs with an elliptical NP.]

**Studies in Language** [John Benjamins NA, Box 27519, Philadelphia, PA 19118]

25.3 (2001):

Matthew Gordon, "A Typology of Contour Tone Restrictions" (423-62) [A survey of contour tones in 105 languages—including 26 American languages representing 10 phyla—indicates an implicational hierarchy of tone-bearing ability. Long Vs are most likely to carry contour tones, followed by syllables with short V + sonorant, then syllables with short V + obstruent, and finally open syllables with short V.]

## RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 63 (1-3), July-September 2002, and *Masters Abstracts International* (MAI), volume 40(4-5), August-October 2002.

**Amador**, Tomas Gonzales Xocotl. M.A., Univ. of Arizona, 2001. *A Nahuatl Method of Compound Word Structure: Addition and Multiplier Junctures*. 71 pp. [An analysis of the Nahuatl representation of mathematical structures in ideographic-image compounds, showing the relationship of text, speech and literal ideographic writing. MAI 40(4):847.] [# AAT 1407824]

**Bruening**, Benjamin T. Ph.D., MIT, 2001. *Syntax at the Edge: Cross-clausal Phenomena and the Syntax of Passamaquoddy*. [B. examines a variety of cross-clausal dependencies through detailed study of one lan-



guage, Passamaquoddy (Algonquian). His study focuses on three phenomena: successive cyclic wh-movement, wh-scope marking, and raising to object. In exploring these issues B. adopts and argues for a recent approach to cyclicity, the *phase* and *Agree* theory of Chomsky (1998, 1999). Data from Japanese are brought in to show the cross-linguistic generality of the principles adduced. *DAI-A* 63(2):577.] [Not available from UMI. Copies can be obtained from MIT Libraries, Rm. 14-0551, Cambridge, MA 02139-4307 (tel: 617-253-5668; Fax: 617-253-1690).]

**Lamb, Weldon W.** Ph.D., Tulane Univ., 2002. *The Maya Month Names*. 471 pp. [L.'s study is the most thorough treatment to date of Maya month names—in the number of individual calendars, standard names, variants and alternates; in the sum and detail of definitions, comparisons and correlates; and in the totals of sources and references. Close comparison of the meanings and forms yields lists of cognates, synonyms and homonyms that suggest an outline of the descent and diffusion of most the names. Throughout the Classic the names remain virtually unchanged, but across the long history that follows they develop into twelve traditions, comprising some 250 designations and 575 meanings. *DAI-A* 63(3):1091.] [# AAT 3046651]

**Logan, Harold J.** M.A., Univ. of Regina, 2001. *A Collection of Saulteaux Texts with Translation and Linguistic Analyses*. 178 pp. [Saulteaux (Plains Ojibwa) narratives from two Saskatchewan reserves, Cote and Muscowpetung, transcribed, translated and analyzed. Beyond the texts collected by the author, there are also texts from existing sources. Issues such as obviation, reduplication, topic and focus, and the phonemic status of the obstruent class are discussed. The descriptive model is the classical structuralism of Bloomfield's and Hockett's studies of Algonquian, but analytical models from current linguistic theories are used where these prove insightful. *MAI* 40(5):1117.] [# AAT MQ65766]

**McManus, Monica A.** Ph.D., Univ. of Illinois at Urbana-Champaign. *Constructing, Construing, and Communicating: Intercultural Communication in La Paz, Bolivia*. 423 pp. [M. examines the *audiencias* ('audiences') that are held by city government officials in La Paz to hear petitions, complaints, and questions brought forth by neighborhood representatives. In most of the *audiencias* observed, the representatives were bilingual speakers of Spanish and Aymara while the officials were monolingual Spanish speakers, two social networks that seldom overlap in other contexts. While M. initially hypothesized that the officials and representatives unconsciously used different discourse cues to signal social meaning, with resulting miscommunication, the situation appears to be more complex. The participants often seem to be aware of the differences in their discourse strategies and persist in these despite the miscommunication that ensues. *DAI-A* 63(2):645.] [# AAT 3044174]

**Morgan, Mindy J.** Ph.D., Indiana Univ., 2001. *Alternating Literacies: An Ethnohistorical Examination of Literacy Ideologies on the Fort Belknap Indian Reservation, Montana*. 258 pp. [Throughout the reservation period, the Assiniboine and Gros Ventre tribes who occupy the Fort Belknap Reservation of north-central Montana have adapted and used English literacy in a variety of ways. These practices have impacted the development of Native language literacy, and the recent development of writing systems for Gros Ventre and Nakota has created controversy. Drawing on fieldwork and archival research, M. examines how the Fort Belknap communities have approached literacy in the past, have incorporated it into their speech repertoires, and have used it to symbolize their relationship with the federal government. She investigates the processes by which literacy has become tied inextricably to English, and considers how this attachment is being redefined in the new speech environment. *DAI-A* 63(1):253.] [# AAT 3038539]

**Morley, Selma E.** Ph.D., UCLA, 2002. *Stylistic Variation and Group Self-identity: Evidence from the Rio Grande Pueblos*. 296 pp. [Anthro-

pologists define cultural groups based on several factors, especially linguistic variation. In contrast, since prehistory rarely affords the opportunity to learn how material variation corresponds with social boundaries, archaeologists generally employ arbitrary boundaries to define social groups. While this practice might be necessary, its consequence is to disregard those boundaries relevant to the indigenous peoples. M. argues that stylistic boundaries—such as the ceramic decorative styles of two prominent wares produced in the Northern Rio Grande region of the pueblo Southwest during the 15th and early 16th centuries—are likely to correspond to valid social boundaries. The ethnohistoric records available for this area allow us to extrapolate language boundaries into recent prehistory with some certainty about their location. *DAI-A* 63(3):1017.] [# AAT 3045576]

**Reyes-Garcia, Victoria E.** Ph.D., Univ. of Florida, 2001. *Indigenous People, Ethnobotanical Knowledge, and Market Economy: A Case Study of the Tsimané Amerindians in Lowland Bolivia*. 278 pp. [Building on cognitive studies of the distribution of knowledge among members of a culture, and economic studies of the loss of folk knowledge as communities gain exposure to the market, R.-G. examines the effects of a market economy on the distribution of ethnobotanical knowledge among the Tsimané of lowland Bolivia. Results of her research show that integration into the market exerts ambiguous effects on the distribution of individual knowledge of plants, although markets seem to erode community agreement on ethnobotanical knowledge. The finding of previous researchers that older individuals are more knowledgeable than younger ones is confirmed. But the results also show that, contrary to what has been reported before, men hold a higher general ethnobotanical knowledge than women, and fluency in the national language is not necessarily related to decrease in folk knowledge. *DAI-A* 63(1):254.] [# AAT 3039808]

**Wyllie, Cherra E.** Ph.D., Yale Univ., 2002. *Signs, Symbols, and Hieroglyphs of Ancient Veracruz: Classic to Postclassic Transition*. 385 pp. [After the fall of Classic cities ca. AD 700-1000 new conventions in hieroglyphic writing spread throughout Mesoamerica, reflecting a changing cultural paradigm. W. documents and analyzes hieroglyphic scripts in the Gulf Coast lowlands during the Classic-Postclassic transition, using a cognitive-structural analysis of signs, symbols, and hieroglyphs, and identifies the developmental trajectories in writing and symbolism. Diagnostic attributes surveyed include conventions used in personal names and calendric signs, toponyms, linear text, affixes, substitutions, orientation and directionality, as well as adjoining iconographic programs. By the Terminal Classic Period (AD 830-1000) the square cartouche-enclosed day sign, the most salient feature in the Mixe-Zoquean-derived script of southern Veracruz, appears from north-central Veracruz into the Maya lowlands as far south as El Salvador. W. argues that Veracruz long-distance merchants played a key role in spreading new technologies, symbolism, and religious practices, and in doing so reshaped the nature of Mesoamerican thought and culture. *DAI-A* 63(3):1019.] [# AAT 3046254]

[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/](http://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>.]

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### Change of address since July 1, 2002

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## REGIONAL NETWORKS

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

### GENERAL NORTH AMERICA

**Studies in American Indian Literatures (SAIL).** Quarterly journal focusing on North American Indian literature, both traditional and contemporary. Studies of oral texts are encouraged. Subscription by membership in the

Association for the Study of American Indian Literatures (ASAIL), an affiliate of the MLA. Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

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

**American Indian Language Development Institute (AILDI).** Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2002 dates: June 3-28. 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; info-center.ccit.arizona.edu/~aisp/AILDI2002.html).

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

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

#### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference.** Most recent meeting: June 16-18, 2002, U of Alaska, Fairbanks. Next meeting: late June, 2003, Humboldt State U, Arcata, CA. Contact: Victor Golla (golla@ssila.org) (conference website: www.uaf.edu/anlc/alc/).

**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.** Biennial. The 13th conference took place in Anchorage, Alaska, August 1-3, 2002 [see "News from Regional Groups"]. The 14th conference will be held August 11-14, 2004, at the U of Calgary. Contact: Karla Jessen Williamson (wkjessen@ucalgary.ca).

**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). Web: <www.fss.ulaval.ca/etudes-inuit-studies>.

#### ALGONQUIAN/IROQUOIAN

**Algonquian Conference.** Interdisciplinary. Meets annually during the last weekend in October. The 2002 meeting (the 34th) will be held on Oct. 24-27 at Queen's U, Kingston, Ontario (www.umanitoba.ca/algonquian). [See "News from Regional Groups."]

**Papers of the Algonquian Conference.** Current volume: vol. 33 (Berkeley, 2001), \$48 [see "Recent Publications"]. Some back volumes are also available (vol. 22-23, 25-29, 31-32). Contact Arden Ogg, Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca; 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 Linguistic 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, Montagnais/Naskapi, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica*. The 2002 meeting (Nov 8-10) will be held at Memorial U, St. John's, Newfoundland; its theme, Linguistic Approaches to Literacy, will focus particularly on the role of literacy in minority and endangered language contexts. Contact: <apla26@mun.ca>. Web: <www.unb.ca/apla-alpa> (click on "News").

#### NORTHWEST

**International Conference on Salish and Neighboring Languages.** Linguistics and allied topics. Meets annually in August. The 2002 meeting (the 37th) was held on August 14-16 at Western Washington U, Bellingham, WA (www.ac.wvu.edu/~denham/icsnl37.html). [See "News from Regional Groups."]

#### CALIFORNIA/OREGON

**California Indian Conference.** Interdisciplinary. Most recent meeting: Palomar College, San Marcos, CA, Oct. 10-12, 2002 (www.palomar.edu/cic17/).

**Hokan-Penutian Workshop.** Linguistics, sometimes with papers on prehistory and ethnography. Most recent meeting was at UC Berkeley, on the 50th anniversary of the Survey of California Indian Languages, June 8-9, 2002.

**Proceedings of the Hokan-Penutian Workshop.** Five volumes in print: 1988 (\$8), 1989 (\$6.50), 1994-95 (\$18), 1996 (\$18), 2000 (\$18). 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.** Meets annually in the summer. 2003 meeting: August 8-10, at Michigan State U in East Lansing during the Linguistic Institute. Contact John Boyle (jpb Boyle@midway.uchicago.edu). [See "News from Regional Groups."]

#### SOUTHWEST/MEXICO

**Encuentro de Lingüística en el Noroeste.** Biennial linguistics conference at the U of Sonora, Hermosillo, with strong emphasis on the indigenous languages of Mexico and Latin America. Next meeting: Nov. 13-15, 2002. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (zarina@fisica.uson.mx).

**Friends of Uto-Aztecan.** Linguistics. Meets annually in the summer. Most recent meeting: Mexico City, June 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, Ciudad de la Investigación en Humanidades, 3er Circuito Cultural Universitario, Ciudad Universitaria, 04510 México, DF, MEXICO.

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

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

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

#### MAYAN

**Mayan Linguistics Newsletter.** \$5/year to US (\$8 foreign air mail). Editor: Susan Knowles-Berry, 3909 NW 119th St., 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.mayavasc.com/mayameet.html).

**Tulane Maya Symposium and Workshop.** First meeting of planned annual series: November 1-3, 2002, at Tulane U, New Orleans, LA, focusing on current excavations and decipherments from the Yucatan Peninsula (stonecenter.tulane.edu/html/Maya02.htm). [See "News from Regional Groups."]

#### SOUTH AMERICA

**Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAL).** Consortium promoting areal-typological studies of the indigenous languages of Latin America. Coordinators: Marília Facó Soares (marilia@acd.ufrj.br) and Lucía Golluscio (lag@filo.uba.ar).

**GT Línguas Indígenas.** Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA) every 2 years. Most recent meeting: June 2002. Contact: Ana Suely Cabral (asacc@amazon.com.br). Also a website at <www.gtli.locaweb.com.br>. [See "News from Regional Groups"]

**Encontro de Pesquisadores de Línguas Jê e Macro-Jê.** Meets at irregular intervals. Most recent meeting: UNICAMP, São Paulo, Brazil, May 9-11, 2002. Contact: Prof. Dr. Wilmar da Rocha D'Angelis, D de Linguística, IEL, UNICAMP (dangelis@obelix.unicamp.br). Website: <www.unicamp.br/iel/macroje/index.htm>.

**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).

**Fundación Para el Desarrollo de los Pueblos Marginados.** Source for publications about Colombian languages, produced by members of SIL-International. Contact: FDP, Apartado Aéreo 85801, Santafé de Bogotá, Colombia (pubco\_cob@sil.org)

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

#### GENERAL LATIN AMERICA/WESTERN HEMISPHERE

**Latin American Indian Literatures Association/Asociación de Literaturas Indígenas Latinoamericanas (LAILA/ALILA).** Annual Symposium. The 2003 Symposium will be held in Buenos Aires, July 9-12. Contact: James Barnhart-Park, Muhlenberg College, Allentown, PA 18104 (jbarnhart@muhlenberg.edu).

**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 (www.uchile.cl/vaa/americanista).

**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 (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 www.sil.org). See also SIL-Mexico and SIL-Colombia.

#### ENDANGERED LANGUAGES WORLDWIDE

**Endangered Language Fund (ELF).** Small research grants awarded annually, other activities. Contact: D of Linguistics, Yale U, PO Box 208366, New Haven, CT 06520-8366 (elf@haskins.yale.edu; www.ling.yale.edu/~elf).

**Foundation for Endangered Languages (FEL).** UK based; awards small grants, organizes annual conference. Contact: Nicholas Ostler, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, UK (nostler@chibcha.demon.co.uk; www.ogmios.org).

**Linguistic Society of America—Committee on Endangered Languages and Their Preservation.** Chair: George Aaron Broadwell, D of Anthropology, SUNY-Albany, Albany, NY 12222 (g.broadwell@albany.edu).

**Terralingua.** Advocates linguistic diversity in the context of biodiversity. Office: 1630 Connecticut Ave. NW #300, Washington, DC 20009 (maffi@terralingua.org; www.terralingua.org).

**Endangered Languages Documentation Programme, School of Oriental and African Studies, University of London.** Academic program and research grants. Contact: Jacqueline Arrol-Barker, ELDP. SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, UK (j.arrolbarker@eldp.soas.ac.uk; www.eldp.soas.ac.uk).

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