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SSILA BUSINESS

Results of the 2002 elections

A total of 142 ballots were received by the announced deadline of December 30, 2002. Seven of these were cast by e-mail. Elected were:

- Vice President (2003) and President-Elect for 2004:* **David S. Rood**
- Member of the Executive Committee (2003-05):* **Douglas R. Parks**
- Secretary-Treasurer (2003):* **Victor Golla**
- Member of the Nominating Committee (2003-05):* **Monica Macaulay**

First Ken Hale Prize awarded to Emory Sekaquaptewa

SSILA's first annual Ken Hale Prize, recognizing outstanding community language work and a deep commitment to the documentation, preservation and reclamation of indigenous languages in the Americas, was presented at the Annual Meeting in Atlanta to **Emory Sekaquaptewa**, Research Anthropologist with the Bureau of Applied Research at the University of Arizona, member of the Hopi Tribe, and a Hopi Tribal Judge, for combining excellence in contributions to linguistics with excellence in community service in support of the development of the Hopi language. The citation reads:

Emory Sekaquaptewa has been continuously involved with the Hopi language on a number of different levels. He is highly regarded for his contributions to the Hopi language in the areas of historical preservation, law, medicine, the arts, education, and for his ability to inspire others to re-incorporate the language into these arenas. As a principal contributor to the *Hopi Dictionary* (1997), he helped to produce what Ken Hale termed "among the very best dictionaries in the world, in any language" and "probably the most important contribution [to Uto-Aztecan linguistics and language scholarship] since the Nahuatl documents of the 16th century." He is the primary consultant to the Hopilavayi (Hopi Language) Project, a consultant for bilingual and educational materials for the Hotevilla Bacava Community Schools, and a teacher of Hopi in a number of contexts, including AILDI. He has a lifetime of dedication to the most salient aspects of language preservation — documentation, language teaching, translation, specialized terminology, language and culture, and teaching about language and culture at a major university.

The members of the 2002 Hale Prize Committee were **Sara Trechter** (chair), **Randolph Graczyk**, and **Nora England**. Judge Sekaquaptewa requested that the monetary award (\$500 go to the Hopi Foundation.

Minutes of the Annual Business Meeting

The winter 2002-03 Annual Business Meeting of the Society was held in the Fayette-Newton Room of the Hilton Atlanta, on Saturday, January 4, 2003. The meeting was called to order at 7 pm by the President, **Leanne Hinton**.

President Hinton announced the results of the 2002 elections [see above]. Hinton also announced that **Paul Kroeber** had agreed to an additional year on the Haas Book Award Committee, and that **Aaron Broadwell** had agreed to join the Haas Book Award Committee as a new member. Hinton thanked **Tony Woodbury** and **Sally Thomason**, stepping down from the Haas Book Award Committee, for their service. Hinton announced that **Akira Yamamoto** as the senior member of the Executive Committee will chair the Ken Hale Prize Committee; **Sarah Trechter**, this year's chair, will continue as a member for an additional year.

The second order of business was the presentation of the **Ken Hale Prize**. President Hinton introduced **Caleb Hale**, Ken Hale's son, who delivered brief remarks on behalf of himself and his family, thanking SSILA for honoring his father with the Ken Hale Prize. President Hinton announced that the first Ken Hale Prize was awarded to **Emory Sekaquaptewa**, member of the Hopi Tribe, and a Hopi Tribal Judge. President Hinton read a letter (one among many submitted) from members of the Hopi Tribe that addressed Sekaquaptewa's record of service.

Since Judge Sekaquaptewa could not be present, **Kenneth C. Hill** accepted for him the prize of a plaque and a check for \$500 (written at his request to the Hopi Foundation) and read brief remarks in Hopi and English that Judge Sekaquaptewa had prepared, thanking SSILA for the recognition of his work.

President Hinton reported that the **Mary R. Haas Award Committee**, chaired by Jane Hill, decided not to make an award this year.

President Hinton then read the Secretary's report, submitted by **Victor Golla**, who could not attend. SSILA now has 901 members, up 25 from last year, and sends electronic Bulletins to 1500 e-mail addresses. The *Newsletter* is becoming more journal-like, with a new etymology column especially welcomed by members. The web site has moved to SUNY-Buffalo, and the webmaster, **Ardis Eschenberg**, was thanked with applause by those present.

President Hinton reviewed the Treasurer's report, also submitted by Victor Golla. A negative highlight of the report was the enormous audiovisual fee from the San Francisco meetings. Another new feature of the financial report was a fee for credit card payment of dues; dues were raised \$1 per member, to \$16, to offset this successful innovation.

President Hinton recommended that SSILA follow LSA policy, which is to put all presentations requiring LDS projection in a single room on a single day, and to accept requests for this equipment only when justified. Presenters should be encouraged to use handouts and transparencies, with audiotape for sound materials, unless PowerPoint or similar software is absolutely necessary for the material (as with some phonetics work).

The reports were unanimously accepted.

President Hinton led a discussion of future relationships between SSILA, LSA, and the AAA (American Anthropological Association). Based on a decision of the Executive Committee and a member survey, SSILA moved its meetings from AAA to LSA this year, breaking a pattern of rotation between the two meetings, because AAA would impose a \$500 fee for a room for SSILA's business meeting.

It was noted that the matter was discussed at the AAA meetings in November, especially with the Society for Linguistic Anthropology (SLA), which hopes to continue a relationship with SSILA and had offered to guarantee SSILA two sessions in the annual meeting. Hinton noted that a growing majority of SSILA members are LSA members, but there are still many AAA members in SSILA, including graduate students. However, AAA is difficult to deal with due to its size, which makes SSILA a low priority for its administrators. President Hinton, speaking for the SSILA Executive Committee, asked the members present to vote between two choices: (1) To continue to meet every year at LSA but to set up a smaller set of panels (without a business meeting) at AAA, annually if possible; and (2) to return to the alternating meetings. The 2003-04 meeting would have to be with the LSA in Boston since there is probably not time to begin discussions with AAA for their November 2003 meeting in Chicago, but rotation would begin again thereafter. **Monica Macaulay** observed that she believed that SSILA had voted not to meet in Illinois in any case until the University of Illinois retires its Chief Illiniwek mascot.

There was discussion. **David Rood** pointed out that two SSILA meetings might make the SSILA sessions at each meeting slightly fewer, permitting members to take better advantage of both LSA and AAA sessions outside SSILA itself. **Keren Rice** argued that the LSA meetings were especially enriching because of the opportunity for input from non-SSILA linguists who attend our sessions. Intellectual shifts in the last decade in both the LSA and the AAA were noted by **Jane Hill**, which had made LSA more appropriate, and AAA perhaps less appropriate, as a venue for SSILA meetings. After extensive discussion the question was called by **Sara Trechter**. The majority present voted in favor of the first alternative, and instructed the Executive Committee to continue working with the AAA and the SLA to develop appropriate structures for SSILA participation in those meetings.

As part of the discussion, **Eric Hamp** suggested that organizing two sets of sessions annually would require a formal Program Committee, to relieve the Secretary-Treasurer. The establishment of such a committee was moved and seconded. A majority present voted in favor. President Hinton stated that the Executive Committee would work on developing an appropriate structure, especially a way of relieving the Secretary-Treasurer of sole responsibility for negotiating with our host societies.

In New Business, **Paul Kroeber**, speaking for **Doug Parks** who was not present, reported on the status of American Indian linguistics manuscripts at the University of Nebraska Press. In the Haas Award series, Costa's grammar of Miami is now published and on exhibit. Miller's Caddo verb morphology manuscript should be out within 6 months. Manuscripts by Graczyk on Crow and R. Valentine on Ojibway are in final revision. In the series *Studies in the Anthropology of North American Indians*, Quintero's Osage grammar and Broadwell's Choctaw grammar, as well as LeSourd's edition of Teeter's Malecite texts, will appear in 2003. Hardy and Scancarelli's edited volume on the languages of the Southeast is also soon to appear.

Keren Rice reported from IJAL. The first 2 issues for 2003 are in press, mostly including manuscripts processed by David Rood, the outgoing editor. Rice has received a dozen new papers for IJAL and invited new submissions. She reported that several people had come to office hours she held and that she planned to continue to hold office hours at the LSA meetings. **Harriet Klein**, who continues as book review editor, was introduced.

Finally, President Hinton introduced **Pamela Munro** and passed the gavel to her as the incoming President of SSILA for 2003.

The Business meeting adjourned at 8:30 pm. All present were invited to attend a reception across the hall sponsored by the University of Chicago Press in honor of **David Rood**, outgoing editor of IJAL.

—Respectfully submitted, Jane H. Hill

Contributions during 2002

During the calendar year 2002 the Society received contributions totaling \$1,940. Of this amount, \$614.50 was donated specifically to the Ken Hale Prize Fund and \$127 to the Wick R. Miller Travel Fund. The donors are acknowledged below. Many thanks to each generous contributor!

\$100 or more:

Ives Goddard, Jane H. Hill, M. Dale Kinkade, Jane Simpson (in memory of Ken Hale), Karl V. Teeter, Gordon Whittaker, and Akira Yamamoto.

\$50-\$99:

William H. Jacobsen, Jr., Dagmar Jung, Monica Macaulay, T. Dale Nicklas, Tom & Doris Payne, and Ofelia Zepeda.

\$20-\$49:

David Aberle, Richard Bauman, Megan Crowhurst, Zane Dougherty, John A. Dunn, Sebastian Drude, Geoffrey Gamble, Catherine Josserand, Frances Karttunen, John Koontz, Arnold Krupat, Mary S. Linn, Marlys McClaran, Carolyn McKay, Sally McLendon, Lynette Melnar, Karin Michelson, Victoria Patterson, Leslie Saxon, Patricia Shaw, Arthur P. Sorensen, Marie-Lucie Tarpent, Larry & Terry Thompson (in memory of Carl & Flo Voegelín), Takeo Tsukada, and Hein van der Voort.

Under \$20:

Shanley Allen, Mark Aronoff, Garland Bills, Paul Chapin, Jean Charney, Anthony Donovan, Hartwell Francis, Lynn Gordon, Wilfried Hartl, Brian Joseph, Pat Kwachka, D. Terrence Langendoen, Robert Laughlin, Marianne Mithun, Alicia M. Moretti, Becky Moser, Carolyn Quintero, Karen Sue Rolph, David S. Tappan, Sara Trechter, Elly van Gelderen, María Eugenia Villalón, Suzanne Wash, Hanni Woodbury, and Lisa Woodward.

Thanks also to the following, whose donations were received in November and December 2001: Anna Berge, Catherine Callaghan, A. Scott Colmes, Irving Glick, Phil Hahn, Harriet Klein, Judith Maxwell, Tracey McHenry, Lawrence Morgan, Keren Rice, Nathaniel B. Riley, Joseph Salmons, Ray & Dee Stegeman, Frank Trechsel, Philip D. Young, and Robert W. Young.

EDITORIAL NOTES

*Mahican not Delaware: An Apology**Textbooks*

Among the newly published books announced in this issue of the *SSILA Newsletter* is Drusilla Gould & Christopher Loether's *An Introduction to the Shoshoni Language: Dammen Daigwape* (Utah, 2002). This well-designed primer joins a select company. Good learners' textbooks on American Indian languages, accessible to a wide audience, are rare. I thought I would draw up a list for this column, but all I could come up with were three old standbys—Wolfart and Carroll's *Meet Cree* (Nebraska, 1981), Holmes and Smith's *Beginning Cherokee* (2nd edition, Oklahoma, 1992), and the latest version of Irvy Goossens' introductory Navajo text, *Diné Bizaad* (Salina Bookshelf, 1995)—and two recent gems, Albert White Hat Sr.'s *Reading and Writing the Lakota Language/Lakota Iyapi Un Wowapi Nahan Yawapi* (Utah, 1998) and Marcia Haag & Henry Willis' *Choctaw Language and Culture: Chahta Anumpa* (Oklahoma, 2001). The late Alan Wilson's Jicarilla Apache tapes, available commercially from Audio Forum, probably could be added (the accompanying documentation amounts to a textbook). But what else?

Could readers help me to compile a longer list?

By "textbook" I mean a graded set of lessons for the non-linguist who is serious about learning the language. And I mean "book." Tapes can be useful supplements to written materials, but by themselves don't add up to a textbook. CD's also tend to be more illustrative than pedagogical, although a hypertext primer, generously garnished with audiofiles, is certainly conceivable. (Brenda Farnell's *Wiyuta: Assiniboine Storytelling with Signs*, published by Texas in 1995, has these attributes, but it is scholarly documentation, not a learning tool.) And, of course, web-based presentations of the same nature would also qualify. Whatever the medium, the student must be presented with more than just a collection of words and phrases to learn by rote. A good textbook needs a substantial grammatical component. But it also needs to avoid being top-heavy with linguistic analysis: reference grammars have their place, but they are not textbooks. The key is to have lessons focused on specific grammatical topics, clearly illustrated with lots of discourse-based examples, and lots of exercises.

I would also insist on a professional layout and a good typeface (this applies to CD's and websites just as much as to hardcopy) and easy commercial availability (i.e., a listing on Amazon.com). The intended audience, in other words, must be, at least in part, the world beyond the local community. The education programs and governmental agencies that develop materials for use in tribal language revitalization efforts sometimes create very sophisticated pedagogical materials, but if only an insider can track them down they are not textbooks in my sense here.

I'll be very interested in seeing your suggestions (write me at the address on the masthead, or e-mail golla@ssila.org), and will report back in April. Although my own focus is on North American languages, nominations for books on Central and South American languages, including those in Spanish and Portuguese, are very welcome.

I have been called to account for writing in my October column that the Mahican that Jonathan Edwards Jr. learned as a boy was a "Delaware dialect" (*SSILA Newsletter* 21:3, p. 2). Carl Masthay (editor of Schmick's *Mahican Dictionary*) and Ray Whritenour have rightly challenged this hasty characterization, which reveals the superficiality of my knowledge of Eastern Algonquian dialectology. In the classification that most of us now accept as standard, published in Volume 17 of the *Handbook of North American Indians* and reflected on the accompanying map, Ives Goddard indeed identifies a subgroup of Eastern Algonquian that he calls "Delawaran" and that includes Mahican, Munsee Delaware, and Unami Delaware, apparently as coordinate branches. Since I had always understood that Munsee and Unami were mutually intelligible dialects of "Delaware" (a.k.a. Lenape) I was naturally led to conclude that Mahican was merely a third dialect in this complex and was "Delaware" in all but name. I was wrong.

The actual classificatory situation of Mahican is more complex, and not completely understood. If I had bothered to look a bit further in the *Handbook* I would have come across the following elucidating paragraph in Goddard's article on "Eastern Algonquian Languages" in Volume 15 (p. 75):

Mahican, Munsee, and Unami share the change of PA *hk to h This must have been an old change....Thus, these three languages may descend from an intermediate protolanguage that did not split up until sometime after the Proto-Eastern Algonquian period. But the futility of explaining the history of Eastern Algonquian solely in terms of such sharp family-tree branchings is well demonstrated by the case of Mahican, which shares innovations with the languages to the east ... as well as having affinities to its neighbors on the west.

And if I had gone on to consult Ted Brassler's excellent article on Mahican culture and ethnohistory in the same volume, I would have discovered that the dialect mixing that seems to have set the language apart from Munsee and Unami continued—and probably accelerated—in the colonial period. As early as the 1640s the Mahicans, prospering from the Hudson Valley fur trade, had begun to incorporate neighboring Algonquian tribes, and a few decades later Mahican territory received a major influx of New England Indians fleeing white expansion. After 1740, a substantial part of the now quite mixed Mahican population resettled in the mission community at Stockbridge, a linguistic hodge-podge in its own right. When the Edwards family was resident there in the 1750s Mahican was the lingua franca, but it was spoken natively by only a minority of the population. The language that young Jonathan Edwards acquired in his tender years may, centuries before, have been part of the Delawaran dialect complex (Brassler suggests a connection to the Wappinger dialect of Munsee), but there is little doubt that by his time it was a quite separate language, the heterogeneous product of a tangled linguistic history.

—VG

From every language, therefore, we can infer backwards to the national character. Even the languages of rude and uncultured peoples bear these traces within them.

—WILHELM VON HUMBOLDT
Über die Verschiedenheit des Menschlichen Sprachbaues (1836)

CORRESPONDENCE

"No Child Left Behind" vs. Native American languages

October 28, 2002

Under the rubric "No Child Left Behind," the U.S. federal government is establishing a system of standardized testing of children at various "benchmark" points, including the third grade (8-year olds, basically). Schools with performance below a certain level are subject to draconian interventions, including loss of federal funds, closing down, or being put under entirely nonlocal control.

NCLB requirements for comprehensive testing create a huge barrier to the spreading phenomenon of Native American language nests and immersion schools. The human and financial resources simply do not exist to create testing materials in Native American languages that properly meet NCLB guidelines. (The State of Hawai'i's Department of Education is giving up on the idea of full Hawaiian testing in its Hawaiian medium schools, and even Puerto Rico is challenged to produce in Spanish a complete set of high quality tests to meet NCLB standards for its Spanish medium school system.)

Testing Native American language immersion children in English, especially in the elementary grades before students have extensive academic exposure to English, would be a disaster since school and state funding is tied to children's success on these tests. In fact, early English medium test results would likely be inversely proportional to success, since the most successful international models for language revitalization include late and carefully designed introduction of the national language (i.e., English for the U.S.) In these models high fluency in the endangered language is developed first and achievement in the national language becomes evident only in the later grades after academic achievement through the indigenous language and cultural base are solidified.

Among the other provisions of NCLB detrimental to Native American languages are teacher credential requirements that will eliminate large numbers of Native American language teachers and teachers aides. These individuals work in bilingual education, Native American language as second language programs, and immersion programs, and are typically the most fluent speakers.

Faculty in our Hawaiian language college here at the University of Hawai'i, Hilo, have worked with Dr. William Demmert (Tlingit) of Western Washington University to draft a resolution for the National Indian Education Association. The Oklahoma Native Languages Association has also recently passed a resolution calling for the removal of barriers in NCLB.

Other groups are also developing resolutions and sending them in to us. The resolutions will be forwarded to Senator Daniel Inouye (D-Hawai'i), chairman of the Senate Indian Affairs Committee. Having introduced the 1990 Native American Languages Act of 1990, Senator Inouye is especially sensitive to Native American language concerns. For further assistance to a group on developing a resolution, or other information, contact me.

—Bill Wilson
University of Hawai'i at Hilo
(pila_w@leoki.uhh.hawaii.edu)

Text data sought for pronoun study

November 5, 2002

A recent paper by Bickel ("Referential density in discourse and syntactic typology," ms, University of Leipzig, 2002) on Sino-Tibetan languages suggests a pattern of noun/pronoun use that is influenced by case. Mickey

Noonan and I would like to examine this hypothesis in other languages. Currently, we have several texts from several languages, but would like to expand our database. If anyone would be willing to share well-glossed texts, (i.e., morpheme for morpheme), preferably Pear Stories or Frog Stories (à la Dan Slobin) in the languages of California, the Southwest, South America, and other areas, please let me know. (We already have data on Salish languages, but would be interested in Pear/Frog stories in these languages.) Thanks in advance

—Mike Darnell
(darnellmanda@earthlink.net)

Who was Victor Riste?

December 1, 2002

I've encountered the name Victor Riste twice now in recent months. One place is on WorldCat, where he's listed as one of the authors of six reel-to-reel tapes of dances and songs deposited by John Gillespie in the Indiana Archives of Traditional Music. The second place is in Mary Haas's Creek field notes from the 1930s that include a few re-elicited texts "from Riste."

I've checked standard biographical indexes, periodical indexes, etc., but can find no mention of who Victor Riste was, or whether he left additional items. Can any reader of the *SSILA Newsletter* help?

—Jack Martin
College of William & Mary
(jbmart@wm.edu)

OBITUARY

James R. Glenn (1933-2002)

Jim Glenn, former senior archivist in the National Anthropological Archives, Smithsonian Institution, passed away on October 13, 2002 following complications from surgery. He was 68 years old and lived in Savannah, Georgia with his wife, Susan (Libby) Glenn, both of whom retired from the Smithsonian in 1996.

When Jim arrived at the Smithsonian in 1972, the National Anthropological Archives held a poorly arranged and undescribed collection of historical manuscripts, photographs, maps and linguistic materials that had been gathering in the Department of Anthropology and the Bureau of American Ethnology since the mid 19th century. For more than 24 years, Jim worked tirelessly to provide physical and intellectual control over the collection, supervising the first systematic inventory of the collections, contributing standardized collection records to the institution's first electronic catalog, contributing to the publication of a four-volume *Catalog to Manuscripts in the National Anthropological Archives* (Boston: G.K. Hall, 1975), and eventually publishing the archive's first comprehensive *Guide to the Collections* (Smithsonian Institution, 1992; revised 1996).

At the same time, Jim helped to broaden and strengthen the archive's core collection focus. The Smithsonian's main repository for historical manuscripts concerning Native American cultures and American colonial possessions soon grew to include, with Jim's help, a world-class collection of contemporary ethnographic materials relating to the world's peoples, fieldnotes and associated

materials created by non-Smithsonian anthropologists conducting research throughout the world, the records of anthropological organizations, and cultural materials of interest to anthropologists. Often, these included eclectic but nevertheless valuable manuscripts and photographs created by amateur ethnographers, such as newly returned Peace Corps volunteers and missionaries documenting little-known languages. Finally, Jim is remembered for initiating a host of outreach efforts with professional anthropological organizations such as the American Anthropological Association, the American Ethnological Society, and the Society for American Archaeology.

James Richard Glenn was born in Waurika, Oklahoma on December 3, 1933. A graduate of the University of Tulsa (B.A. 1955), his first job was as the assistant principal double bassist in the Tulsa Philharmonic Orchestra. Seeking steadier work, he joined the Army (1959-1961), and afterwards returned to Oklahoma to complete his master's degree at Tulsa in 1962. He spent the next two years teaching English and history for the Ministry of Education in Kampala, Uganda. When he returned to the States, he taught history at Southeastern Missouri State University.

In 1969, Jim began what was essentially a third career as an archivist, working first at the National Archives and Records Administration's Office of Presidential Libraries, and later in NARA's Natural Resources branch, where he was responsible for reference and project work on records from the Department of Interior, the Smithsonian Institution, and the WPA. In December 1972, Jim joined the staff of the NAA, where he would ultimately serve as senior archivist and, from 1986 to 1989, its acting director.

In addition to writing comprehensive collections finding aids and guides, Jim published articles about the Smithsonian's early collections in *Anthropological Linguistics*, *History of Photography* and *Visual Anthropology* and contributed to the *Biographic Dictionary of American Naturalists*, *Dictionary of Anthropologists*, and *History of Physical Anthropology*. He also mounted two photographic exhibits at the National Museum of Natural History: *Woman at Work* (1980) and *Historical Japanese Photographs* (1980). He taught archives administration and management of photographic collections at The Catholic University of America (the first such course offered in the country), which brought a steady stream of interns through the archives. He was a faculty member at the Modern Archives Institute and consulted for the Brookings Institution, the United Mine Workers of America, and Resources for the Future.

Those who knew Jim recall his readiness to help researchers, a terrific recipe for curry that he translated from a Swahili cookbook, and his penchant for dancing Swan Lake whenever the archives staff needed a good laugh.

Jim is survived by his wife, Libby Glenn, formerly of the Smithsonian Institution Archives, and four children. Memorial contributions in Jim's name can be made to the Backus Children's Hospital, c/o Memorial Health Trust, P.O. Box 23089, Savannah, Georgia 31403.

— Robert Leopold

SSILA members will probably remember Jim Glenn best as the Smithsonian's custodian of John P. Harrington's linguistic and

ethnographic papers. During Jim's years at the NAA, cataloguing and facilitating access to Harrington's massive collection was always high on the agenda. Elaine Mills, aided by a succession of postdoctoral fellows, did much of the archival work, but Jim oversaw the project and played a central role in organizing the microfilming that has made the bulk of Harrington's materials widely available. After the microfilm was completed Jim turned his attention to cataloging the hundreds of aluminum disc recordings in the Harrington collection—a conservator's nightmare, but a potential treasure trove (see his paper on "The Sound Recordings of John P. Harrington: A Report on their Disposition and State of Preservation" in *Anthropological Linguistics* 33:357-66, 1991). During the early 1990s Jim obtained funding that allowed the NAA to transfer the entire disc collection to tape, a project he saw to completion a few months before his retirement. Thanks to Jim, recordings of fluent speakers of such long-silent languages as Takelma, Salinan, and Juaneño are now readily available.

Jim attended the first J. P. Harrington Working Conference in Santa Barbara in 1993, and together with Mary Elizabeth Ruwell he organized a second meeting of the group the following year in Washington. It gave him great satisfaction to see the uses to which the Harrington materials came to be put, not least their value to Native Americans striving to recover the language and traditions of their people.

If truth be told, much as he took pride in his professional work with the Harrington collection Jim was never a big fan of Harrington the man, whose pretensions and eccentricities did not sit well with a Southern country boy. His heroes were the gritty field anthropologists of the BAE's salad days—figures like Henshaw, Mooney, and even Major Powell himself, Yankee officer that he was. Jim knew their manuscripts, their correspondence, and many of the details of their lives, as if they were personal friends. Like all great archivists, he became something of an archive himself and relished the anecdotal history of the field. His wry humor will be missed by all who knew him.

—VG

NEWS & ANNOUNCEMENTS

UBC Press promotes First Nations Languages series

The University of British Columbia Press, after some delay, is now moving ahead with a *First Nations Languages* series, edited by Patricia A. Shaw. The series will make available grammars, dictionaries, text collections, and Native-language oral histories of indigenous North American languages. The first book in the series appeared in 1997—Jan van Eijk's *The Lillooet Language*, a grammar of an Interior Salish language. The second book, currently in production and scheduled to appear in the fall of 2003, will be Wayne Suttles' *Musqueam: A Reference Grammar of hən'q'əmin'əm' Salish*, a study of a Coast Salish language, accompanied by five texts. Several other books are in preparation.

Submissions to the series are most welcome. Scholarship which contributes to the documentation and analysis of all North American aboriginal languages will be considered. Given the extremely critical linguistic situation in British Columbia, a particular focus on those languages indigenous to BC is especially welcome. Thirty-one languages, over half of the original First Nations languages of Canada, were indigenous to BC. Of these, six are already extinct, and most others are fluently spoken only by an increasingly small number of elders. The UBC Press Series on First Nations Languages was initiated in recognition of the vital importance of these languages and of the cultural traditions they represent.

For further information about the First Nations Languages series, contact Patricia A. Shaw, Director, First Nations Languages Program, Department of Linguistics, Buchanan E270 - 1866 Main Mall, UBC, Vancouver, B.C. V6T 1Z1, Canada (shawpa@interchange.ubc.ca). More information about UBC Press books can be found at the UBC Press website (www.ubcpress.ca).

Peter Austin appointed to Rausing Chair at SOAS

Peter K. Austin, a well-known specialist in Australian languages, has left the University of Melbourne to take up the Marit Rausing Chair in Field Linguistics and Directorship of the Endangered Languages Academic Program (ELAP) at the School of Oriental and African Studies, University of London.

This new position will involve setting up an M.A. and Ph.D. in Language Documentation and Description and is part of a major new Endangered Languages Program being established at SOAS with support from the Lisbet Rausing Charitable Trust. In addition to ELAP there is an Endangered Languages Documentation Program (ELDP) administered by SOAS that will be distributing £15 million of research grant funding over the next 10 years, and an Endangered Languages Archive. Several new positions will be advertised at SOAS in coming months: a lectureship in Language Documentation, an Archivist, and two post-doctoral fellowships. Several Ph.D. scholarships will also be available.

Austin (who has been a member of SSILA since 1993) last year received a Humboldt Prize for international leadership in research and has been at the University of Frankfurt in recent months. He joined SOAS full-time at the beginning of January, where he can be contacted via e-mail at <pa2@soas.ac.uk>.

Former SSILA President Bill Jacobsen honored with Nevada award

William H. Jacobsen, Jr., a distinguished Americanist linguist and SSILA's President in 1992, was presented with a *Nevada Humanities Award* at a ceremony in Reno on November 6, 2002. Bill, who taught at the University of Nevada from 1965 to 1994, was honored for nearly half a century of scholarly and practical work on American Indian languages, in particular Washo, which he began studying as a graduate student in 1955. His was one of three awards made this year by the Nevada Humanities Committee, which in 2002 honored contributions to the scholarly understanding of the Native peoples of Nevada. The other recipients were the Crum family, from Duck Valley Reservation (**Beverly, Earl, and Steven J. Crum**), who were recognized for their work in preserving the Shoshoni language and cultural tradition, and anthropologist **Warren L. d'Azevedo**, editor of the Great Basin volume of the *Handbook of North American Indians*. Anthropol-

logical linguist **Catherine J. Fowler** (also a longtime SSILA member) received a Nevada Humanities Award in 1998.

Endangered Language Fund makes 2002 awards, announces 2003 competition

The Endangered Language Fund has announced its awards for 2002. Of the twelve proposals that were funded, ten are focused on North and South American languages. These include:

- **Valerio Luciani Ascencio**, "Preservation of the Kwaki Language." [L. is the youngest fluent speaker of Kwaki, an Aymaran language of Peru. His ELF grant will allow for the purchase of supplies and for the printing of materials for the Kwaki classes he teaches in the village of Cachuy.]
- **Thomas McIlwraith, Regina Louie, Angela Dennis & Sally Harvard**, "Talking to the Animals: Tahltan-language Animal Stories and Forms of Address." [Tahltan is a critically endangered Athabaskan language spoken by fewer than 100 people in NW British Columbia. The texts collected in this project will be made available on a CD-ROM.]
- **Maximilian Viatori**, "A Practical Zapara Phonology and Morphology." [Zapara, a member of the small and highly distinct Zaparoan language family, is spoken in Pastaza Province, Ecuador, by only three elderly people. V.'s materials will be used both for scholarly and pedagogical purposes.]
- **Rosalind Williams**, "Creation of a Secwepemc Wordlist 2002." [W. will expand and refine the lexical materials available for the Splatins dialect of Secwepemc (Shuswap), an Interior Salishan language of British Columbia. There are 16 remaining fluent native speakers, and four nearly fluent learners, of whom W. is one.]
- **Chris Beier & Lev Michael**, "Iquito Language Documentation Project." [B. & M. will work with members of the Iquito-speaking community of San Antonio in lowland Peru to implement a language revitalization program. Documentation of Iquito will proceed simultaneously with training of the speakers themselves as linguists.]
- **Gessiane Lobato Picanço**, "Documentation of Kuruaya, a Moribund Language of Brazil." [Kuruaya, a Mundurucu language of the Tupi stock, has only five elderly speakers. L. will document the language, and the audio and video recordings obtained will be made available to the Kuruaya people, local institutions, and other linguists.]
- **Nicolai Vakhtin**, "Siberian Yupik Eskimo Conversation Book." [The lifting of the Iron Curtain has allowed Siberian and Alaskan Yupiks to visit one another freely for the first time in half a century. Yupik is the lingua franca of these encounters, and Siberian Yupiks, many of whom do not know the language well, are in need of practical "Berlitz"-like materials, which V. will prepare based on his 30 years of work on the language.]
- **Pamela Bunte**, "Using San Juan Southern Paiute Narratives in a Language Revitalization Program." [Recent language loss has spurred the San Juan Paiute tribe to set up a revitalization program that will include short immersion camps. B. plans to record traditional narratives on videotape for use in these immersion camps, and to provide a lasting legacy for the community.]
- **Connie Dickinson**, "Tsafiki Dictionary Project." [While Tsafiki (Colorado), spoken by about 2000 people in Ecuador, is not in imminent danger, the speech community is under tremendous pressure from Spanish. D. will contribute to a dictionary that is expected to play a significant role in the fight to maintain Tsafiki.]
- **Susan Doty**, "Muskogee Creek Language Traditional Song Preservation." [D. will visit Creek Indian churches in Oklahoma to record traditional hymns sung in Creek. As Creek congregations dwindle and become iso-

lated from one another, this formerly strong song tradition is weakening. D. plans to make her recordings widely available, in an effort to share and preserve the tradition.]

The two grants awarded for projects involving other languages were: **Naomi Nagy**, "Preserving Faetar in the School" [a Franco-provençal dialect spoken in Italy], and **Doug Marmion**, "Wutung Language Maintenance and Literacy Development" [a Sko language of coastal Papua-New Guinea].

The Endangered Language Fund is now accepting proposals for language maintenance and linguistic field work in 2003-04.

The work most likely to be funded is that which serves both the native community and the field of linguistics. Work which has immediate applicability to one group and more distant application to the other will also be considered. Publishing subventions are a low priority, although they will be considered. Proposals can originate in any country. The language involved must be in danger of disappearing within one or two generations.

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

There is no application form. The information that must be submitted can be obtained by writing The Endangered Language Fund, Dept. of Linguistics, Yale University, P. O. Box 208366, New Haven, CT 06520-8366 (elf@haskins.yale.edu), or by visiting the ELF website (www.ling.yale.edu/~elf). Applications must be received by April 21, 2003. Decisions will be delivered by the end of May.

FEL grant competition for 2003

The *Foundation for Endangered Languages* (FEL) is now accepting proposals for projects that will support, enable or assist the documentation, protection or promotion of one or more endangered languages. A form that defines the content of appropriate proposals is accessible at the Foundation's website (www.ogmios.org). It may also be obtained from: Blair A. Rudes, Dept. of English, Univ. of North Carolina at Charlotte, 9201 University City Blvd., Charlotte, NC 28223-0001 (BARudes@email.uncc.edu). All proposals must be submitted in this form to ensure comparability.

The deadline for receipt of proposals for the current round will be January 31, 2003. The review committee will announce its decision before March 31. The Foundation's funds are extremely limited and it is not anticipated that any award will be greater than US \$1000. Smaller proposals stand a better chance of funding. Where possible, work undertaken within endangered language communities themselves will be preferred.

The Foundation for Endangered Languages (FEL) is separate from the Endangered Language Fund (ELF) (www.haskins.yale.edu). It is possible (and has occurred in the past) that the same project can be partially funded by both FEL and ELF.

FEL awarded 10 grants in its most recent round, two of which were for work with American Indian languages: **Suzanne Cook** (Canada), \$800 for collection of audio/video recordings of Lacandón Maya in Mexico; and **Eun-Sook Kim** (Canada), \$500 for research on the grammar and phonology of Nuu-chah-nulth (Nootka) in British Columbia.

Delaware Tribe receives three-year language preservation grant

The Delaware Tribe, of Bartlesville, Oklahoma, has announced that the *Lenape Language Project* has received a three-year language preservation grant from the National Science Foundation. With NSF support, SSILA members **Jim Rementer**, who directs the project, and **Bruce Pearson**, the principal linguistics consultant, will review and convert to digital format some 1000 hours of tape-recorded material in Delaware (Lenape) dating back to the mid-20th century. Tribal members **Janifer Brown** and **Nicky Kay Michael** are also working on the language project.

Although Delaware has been studied in the past and belongs to the widely studied Algonquian family, little information about the structure of the language is available in a form that is readily usable by contemporary English speaking members of the tribe or the general public. The project will result in the digitized preservation of the old analog recordings, many now growing brittle, and will lead to permanent storage of the material in a format that will bring together phonetic renditions of words and phrases, sound files of the words and phrases pronounced by the last generation of native speakers, and in many cases, pictures of cultural items being named. A reference CD that will teach some of the language basics will also be produced and made available to Delaware Tribal members as well as the general public.

Delaware was once spoken in New Jersey, eastern Pennsylvania, northern Delaware, and southeastern New York. It remained in use in Oklahoma through the 20th century and survived in the memory of 98-year-old Ceremonial Chief, Edward Leonard Thompson, until the last day of August 2002, when he passed away. Some middle-aged tribal members have a partial command of the language as do a few scholars who have studied the language. In 1992 Lenape language classes were begun through the Tribe's Culture Preservation Committee, taught by the late Lucy Parks Blalock, one of the last fluent speakers.

For more information about the Lenape Language Program contact James Rementer at (918) 336-5272, Ext. 503.

24th AILDI at U of Arizona

The 24th annual American Indian Language Development Institute will be held at the University of Arizona, Tucson, from June 9 to July 2, 2003, hosted by the Dept. of Language, Reading and Culture in the College of Education, and co-sponsored by the American Indian Studies Programs.

Courses and workshops will focus on this year's theme, *Creating New Voices for Our Native Languages*, and will emphasize ways of creating new generations of speakers and writers of Native American languages. AILDI offers six graduate or undergraduate credit hours through four-week intensive courses in a variety of topics. Tuition is \$837. Additional costs include \$75 to \$100 in fees and \$150 for books and supplies. Information on the availability and cost of campus residence hall accommodations and off-campus apartments will be forthcoming.

For further information contact: Sheilah Nicholas, AILDI, Univ. of Arizona, Dept. of Language, Reading & Culture, College of Education 517, Box 210068, Tucson, AZ 85721-0069 (aildi@u.arizona.edu). The temporary AILDI website is at w3.arizona.edu/~aisp/AILDI2003.html. A new website is coming soon.

Scholarships for speakers of indigenous Latin American languages

The Center for Indigenous Languages of Latin America at the University of Texas at Austin announces the availability of two scholarships to begin in August 2003 for one year of intensive English at UT Austin for speakers of Latin American indigenous languages, preparatory to applying for admission to study graduate linguistics or linguistic anthropology at UT. The scholarships are only for English; scholarships to continue in an academic program must be sought elsewhere. The successful candidates will be speakers of indigenous Latin American languages who have completed a licenciatura degree and who intend to contribute to the vitality of their languages. The deadline for receipt of applications is March 15, 2003. Complete information and application forms in Spanish may be found on the Center's website (www.utexas.edu/cola/llilas/centers/cilla/index.html). Questions may be addressed to Nora England <nengland@mail.utexas.edu>.

UPCOMING GENERAL MEETINGS

- *Symposium on Amerindian Linguistics* (Mérida, Yucatán, February 24-28)

An *International Symposium on Amerindian Linguistics* will be held in Mérida, Yucatán, February 24-28, 2003, sponsored by the Instituto de Investigaciones Antropológicas, UNAM, the Presidencia Municipal of Mérida, and the Universidad Autónoma de Yucatán. The theme of the symposium will be "Las Lenguas Amerindias ante el Nuevo Milenio." Contact: Dr. Ramón Arzapalo Marín, Insto. de Investigaciones Antropológicas, UNAM, Del. Coyoacán, CP 04510 México, D.F. (arzapalo@servidor.unam.mx).

- *WSCLA 8: "Languages in Contact"* (Brandon, Manitoba, March 7-9)

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 workshop is to bring together linguists doing theoretical work on the indigenous languages of North, Central, and South America. The theme of this year's conference is "Languages in Contact" and focuses attention on internal variation and language mixing. Invited speakers will be John D. Nichols and Peter Bakker. The deadline for abstracts was January 11. Contact: WSCLA, Dept. of Modern and Classical Lgs, Brandon U, Brandon, MB R7A 6A9, Canada (Wsla8@brandonu.ca).

- *6th WAIL* (UC Santa Barbara, April 25-27)

The Linguistics department, UC Santa Barbara, will host its sixth annual *Workshop on American Indigenous Languages* (WAIL), April 25-27. WAIL, which is organized by UCSB graduate students, provides a forum for the discussion of theoretical and descriptive linguistic studies of indigenous languages of the Americas. The deadline for receipt of abstracts was January 15. Contact: <wail@linguistics.ucsb.edu> or check out the WAIL website (orgs.sa.ucsb.edu/nailsg/).

- *Stabilizing Indigenous Languages* (Ho-Chunk Nation, June 24-28)

The 10th annual *Stabilizing Indigenous Languages Conference* will be held at the Ho-Chunk Nation's Convention Center in Baraboo, Wisconsin, June 24-28. The conference will be sponsored by the Ho-Chunk Nation Education Department and its HoCak Wazija Haci Language Division. To be put on an e-mail list to receive updates on this conference send your e-mail address to Jon Reyhner (Jon.Reyhner@nau.edu).

- *ICAES Symposium on linguistic diversity* (Florence, July 5-7)

A symposium on *Language Dynamics and Linguistic Diversity in Anthropological Perspective* will be held in Florence, Italy, July 5-7, as part of the 15th International Congress of Anthropological and Ethnological Sciences. The goal of the symposium is to consider how the contemporary global processes of cultural and environmental disruption represent also a threat to linguistic diversity. The abstract deadline was December 20, 2002. Contact: Prof. Anita Sujoldzic or Dr. Vesna Muhvic-Dimanovski, Inst. of Anthropology, Faculty of Philosophy, U of Zagreb, Amruseva 8, 10000 Zagreb, Croatia (caa@inantro.hr).

- *ICA-51 Symposia* (Santiago, Chile, July 14-18)

The following symposia are being organized as part of the 51st International Congress of Americanists, in Santiago, Chile, July 14-18, 2003 (www.uchile.cl/vaa/americanista/):

—*Languages, Cultures, Ideologies and Identities in the Andes*. The convenor of the symposium is Serafín M. Coronel-Molina; co-convenors are Linda Grabner-Coronel and César Itier. The primary focus is on the interface between cultures, languages and ideologies of the Andean region, long known as a nexus of cultures and languages bound up in a colonizing context. The proposal deadline was December 30, 2002. For further information contact Serafín M. Coronel-Molina, 95 South Dr., Amherst, NY 14226 (scoronel@adelphia.net), or see the symposium website (www2.canisius.edu/~grabnerl/).

—*Witotoan Cultures and Languages*. In the linguistic section, nominal classification will be the major focus. However, the organizers explicitly also invite papers on related topics in two directions: (1) Any other linguistic phenomenon in Witotoan languages, and (2) Nominal classification in neighboring languages (or language groups). For further details about the symposium e-mail Frank Seifart (Frank.Seifart@mpi.nl).

- *Role and Reference Grammar* (São Paulo State U, Brazil, July 14-20)

The 2003 *International Course and Conference on Role and Reference Grammar* will be held at São Paulo State University at São José do Rio Preto, Brazil, July 14-20. A four-day international course will be followed by a three-day international conference. There will also be a workshop on Amazonian languages headed by Daniel Everett on July 18-20 as part of the conference. The title is "Autochthonous languages in Brazil and syntactic theory: functional and formal considerations." Contact Everett (Dan.Everett@man.ac.uk) for more details. A web page is under construction. Anyone interested in receiving further information should send a message to <RRG2003@ibilce.unesp.br>.

THE PLACENAME DEPARTMENT

Edited by William Bright

North American Nahuatl

A substantial number of US placenames are derived from Native American languages not of North America, but of Latin America; most of them are borrowed in their Spanish spellings. Some of these are transfer names, like **Lima** (OH, Allen Co.), from the Peruvian city (Quechua *rimac*). Some others are names of animals or plants, e.g. **Mahogany Creek** (NV, Humboldt Co.), referring to the bush called *mountain mahogany*; the term comes from Taino (Arawakan, West Indies).

By far the largest number of such Latin American borrowings are from the Nahuatl (Aztec) language. (The Spanish-based transcriptions given here follow Frances Karttunen, *An Analytical Dictionary of Nahuatl*, Austin, TX, 1983.) As indicated above, some are transfers from the names of places in Mexico. Examples include **Acapulco** (SC, Lexington Co.), from Na. *ācapōlco* ‘place of large reeds’, with *aca(-tl)* ‘reed’, *-pōl* ‘large’, *-co* ‘place’; and **Tasco** (KS, Sheridan Co.), from Sp. *Tasco*, Na. *tlachco* ‘ball-court place’, with *tlach(-tli)* ‘ball court’. The placename **Mexico** itself, which occurs in several parts of the US (e.g. ME, Oxford Co.; WI, Forest Co.), is from Sp. *México*, Na. *mēxihco* — the name of the ancient Aztec capital, of unclear etymology.

A subclass of transfer names are those referring to sites of battles during the US invasion of Mexico in the 1840s. Examples are **Churubusco** (IN, Whitley Co.), from a Sp. corruption of Na. *huītzilōpōchco* ‘place of the god Huitzilopochtli’, with *huītzil(lin)* ‘hummingbird’, *ōpōchtli* ‘left-hand side’; and **Jalapa** (IN, Grant Co.), from Na. *xālāpan* ‘sand-water place’, with *xāl(-li)* ‘sand’ and *ā(-tl)* ‘water’. The pronunciation of such terms in the US is typically based on English spelling conventions, e.g. [č̣eryubásko, ʃələpə].

Some other terms in the US refer to features of pre-Columbian Nahuatl culture, which began to attract North American attention in the 19th century. Examples are **Aztec** (NM, San Juan Co.), from Sp. *azteca*, Na. *aztecah* ‘Aztec people’, of uncertain etymology; and **Montezuma** (AZ, Yavapai Co.), from Sp. *Moctezuma*, Na. *motēcuzōma*, meaning something like ‘angry lord’, with *tēuc(-tli)* ‘lord’ and *zōma* ‘be angry’. The word Montezuma has occasionally been interpreted by English speakers as “Mount Zuma”, giving rise to such placenames as **Zuma Beach** (CA, Los Angeles Co.)

A large category of names is derived from Nahuatl terms for flora, fauna, and artifacts which are typical of Mexico and of the western US. Often these contain the Sp. suffix *-al, -ar* ‘place’, as in **El Tular** (TX, Cameron Co.), meaning ‘the cat-tail place’, from Sp. *tule* ‘cat-tail reed’, Na. *tōlin*; a related placename is **Tulare County** (CA). Examples of other derivations from plant names are **Chilicote Canyon** (TX, Presidio Co.), from Na. *chilicayotl* ‘a type of squash’; **Mescal** (AZ, Cochise Co.), from Na. *mexcalli*, referring to the maguey or agave plant; and **Sacate** (CA, Santa Barbara Co.), from Sp. *zacate* ‘grass, hay’, Na. *zacatl*.

US placenames based on Nahuatl names of animals include **Chinati** (TX, Presidio Co.), from Sp. *chinate*, Na. *tzanatl* ‘blackbird’; **Taquache Creek** (TX, Zapata Co.), from Sp. *tlacuache* ‘possum’, Na. *tlacuātzin*; and **Papalote Creek** (TX, Refugio Co.), from Na. *pāpālōtl* ‘butterfly’.

Finally, some placenames refer to artifacts characteristic of both ancient and modern Mexico. Examples are **Comal County** (TX), from Sp. *comal* ‘griddle’, Na. *comālli*; **Metate** (CA, San Diego Co.), from Na. *metlatl* ‘grinding slab’; and **Lake Temescal** (CA, Alameda Co.), from Na. *temaxcalli* ‘sweathouse’.

Incidentally, I’d like to use this space to announce that my manuscript with the working title *Native American Placenames of the United States* (NAPUS) has been completed after five years, and

is in the hands of the publisher. However, since the Devil finds work for idle hands, I’m undertaking a new project, signaled by the present column on Nahuatl: an etymological dictionary of the place names of Mexico which are derived from Indian languages. A large proportion of these, but by no means all, are from Nahuatl. The working title of this new project is *Topónimos Indígenas de México* (TIM). I’m looking forward to collaborating with Dr. Yolanda Lastra of the Universidad Nacional de México and Dr. Ignacio Guzmán Betancourt of the Museo Nacional, and I hope to receive input from other Mexican and North American scholars as well. If you would like to participate, let me hear from you!

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

ETYMOLOGICAL NOTES

Wyandot

Among the Denver street names of American Indian origin that Bill Bright mentioned in “The Placename Department” for October was *Wyandot*, the name of “an Iroquoian tribe, associated in historic times with the state of Ohio.” Bill briefly repeated the etymology given by Ives Goddard in Volume 15 (Northeast) of the *Handbook of North American Indians*, page 405, which Ives attributes to Floyd Lounsbury:

...the standard English name...Wyandot...was an adaptation of the Huron and Wyandot self-designation *wə:ˀdat*, written *Sendat* by Potier (8 = ou), which is probably an elliptical shortening of some longer form corresponding to Mohawk *skawé:nat* ‘one language’ or *tsha?te-kawé:mat* ‘the same language (word, speech)’.

There is more to be said about the origin of this ethnonym, however, and two Iroquoianists, **Blair Rudes** and **Craig Kopris**, have sent us extended commentaries and alternative etymologies. (Both pieces have been shortened for reasons of space; interested readers should contact the authors for the full versions.)

Etymology of “Wyandot”

Blair Rudes*

In the late 1640s, the Five Nations Iroquois conducted a series of raids against neighboring Iroquoian-speaking tribes to the west across the Niagara River. The Five Nations were the victors, and the survivors from the defeated tribes fled and regrouped in refugee communities. The survivors included individuals from the Huron Confederacy and from the neighboring Tobacco (Petun, Tionnontati) League and Neutral Confederacy. The contemporary Wyandot people descend from these refugee communities.

There is general agreement that the name Wyandot derives from the name that the four member nations of the Huron Confederacy

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used as their self-designation, which seventeenth century French missionaries to New France recorded as <d'8endat>. However, the etymology of the name has long been controversial.

The persistence of the debate over the etymology is rooted in the ambiguity of the early French transcription of the name. The initial portion of <d'8endat> is clearly a reflex of the Proto-Lake Iroquoian determiner **ne*. In Huron (and Wyandot), **n* was partially to fully denasalized before an oral vowel or resonant and written <d> or <nd> by seventeenth century missionaries. It is also fairly certain that the last portion of the word represents a reflex of the Proto-Northern Iroquoian verb root **-t-* 'stand', preceded by a joiner vowel *a* that is expected following a noun root ending in a consonant. The portion of the word that is ambiguous is the sequence <-8end->.

Huron inherited two noun roots from Proto-Lake Iroquoian, either of which could be reflected in the word transcribed <d'8endat>: **-hwehn-* 'island' and *-wɛn-* 'language, speech, voice'. The missionaries did not typically distinguish between Huron **skawɛnát* 'single language' and **skahwèhnát* 'lone island' in their spelling. An argument in favor of 'single language' can be based on the term used by the Hurons to refer to their Iroquoian-speaking neighbors, the Neutrals, <Atiouandaronks> (and variants) 'peoples of slightly different language'. On the other hand, a derivation from 'lone island' finds support in comments in the *Jesuit Relations*. None of the evidence provided by the early missionary sources, however, is sufficient to determine which of these roots is actually reflected in the Huron self-designation.

The documented pronunciation of the name by Wyandots in the 19th and 20th centuries does not fully clarify the situation, and raises its own problems. The many attested variations in word accent and vowel length all reflect the phonemic form *ne wà:nát*, and while it is clear that this is somehow related to Huron <d'8endat>, the second vowel (*a*) does not correspond directly to the vowel of either of the likely Huron forms. One would expect to see Wyandot **[dè wedát]* or the like if the name derived from **skahwèhnát* 'lone island', or **[dè mɛdát]* or the like if the name derived from **skawɛnát* 'single speech'.

One plausible explanation for the discrepant vowel of Wyandot *ne wà:nát* is that it results from contamination of earlier **ne wè:nát* or **ne wɛnát* by another word in the language. Two good candidates for such contamination come to mind. The first is *yanà:taǰ?* 'village', in a phrase such as *ne yanà:taǰ? ne wà:nát* 'the Wyandot village'. The second is *wanà:rɛ?* 'they dwell', seen in *ne wanà:rɛ? ne wà:nát* 'where the Wyandots live'.

If contamination is in fact the cause of the discrepancy between the vowels of Huron <d'8endat> and Wyandot *ne wà:nát*, an argument could be made on phonetic grounds that it more likely that the pre-contaminated form in Wyandot was **[dè wedát]*, containing the reflex of **-hwehn-* 'island', than **[dè mɛdát]*, containing the reflex of **-wɛn-* 'language, speech', since only the quality of the vowel is affected in the former, while the quality of both the consonant and the vowel is affected in the latter.

Evidence from Northern Iroquoian languages other than Huron and Wyandot provides further support for deriving <d'8endat> from a construction with the root **-hwehn-* 'island'. For exam-

ple, in Old Mohawk as recorded in the seventeenth century by the Jesuit cleric Rev. James Bruyas, the name for the Hurons is given as <Hati8endogerha> 'Les Hurons (quia in insula habitabant)'. Similarly, the Cayuga name for the Hurons is *ohwehnagehó:nǰ?*, lit. 'people on (the) island'. It is also worth noting the use of the noun root meaning 'island' to create political terminology, including names of polities, in other Northern Iroquoian languages, e.g. Tuscarora *kahwené:tih* 'congress, legislature', lit. 'it makes country (island)', *ha?kɛ:ne? yuhwè:nu?* 'America', lit. 'the island here'. Presumably, this usage is based on the metaphoric usage of 'island' for 'world' in the Iroquois Cosmology.

In summary, while a derivation of the name Wyandot from 'single language' is supported by the admittedly appealing parallelism of the construction with the Huron name for the neighboring Neutral Confederacy, the weight of the evidence available at present would appear to favor derivation of the name from 'lone island'.

Further Notes on the Name "Wyandot"

Craig Kopris*

Although the Wyandots were indeed "associated in historic times with the state of Ohio," there are several other areas significant in Wyandot history. Their original home was Ontario, where the Wyandot Band of Anderton is still located, and from which the majority fled in the late 1600s. Wyandots then spent time in Michigan and Wisconsin before moving to Ohio. To my knowledge there are no organized groups of Wyandots in any of those states. After Ohio came Kansas, home of the Wyandot Nation of Kansas, and finally Oklahoma, home of the Wyandotte Tribe of Oklahoma. Relatives, the *Nation Huron-Wendat*, still live in Lorette, Québec.

The Wyandot language is often referred to as a dialect of Huron, or even as modern Huron. The similarity between the Huron ethnonym that Bright cites as *wɛdat* and "Wyandot" is obvious. However, from my own dissertation research, I believe that the Wyandot language is actually a sister to Huron, rather than a descendant, and that it is untenable to hold that the Wyandots' name for themselves is descended from the Hurons' name for themselves.

Jesuit missionaries in New France recorded the Hurons' ethnonym as *8endat*, where 8 (actually *o* with a superscript *u*) was used to indicate *ou* in the French orthography (i.e. generally [w] before vowels and [u] elsewhere). The rest of the term is problematic, however. The *8endat* language had both prenasalized stops, usually transcribed as *nd*, and nasal vowels, written in the French manner as *Vn*. Hence, *8endat*, or *wendat*, is ambiguous between *wɛdat* and *wɛdat*. Furthermore, we know that *en* was used by the Jesuits for two phonetically different nasalized vowels, the Mohawk [ɛ̃], in analogy to *encore*, and the Onondaga [ɛ̃], in analogy to *bien*. Thus *8endat* had three possible phonetic interpretations, [wɛdat], [wɛdat], and [wɛdat].

Those who recorded the Wyandot ethnonym, by contrast, were usually English speakers, and Barbeau, whose field work was in 1911-12, had a knowledge of phonetics. The various transcrip-

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tions of the term all point to [wa^hdat]. If Wyandot is indeed modern Huron, how do we get from [we^hdat], [wɛ^hdat], or [w^hdat] to [wa^hdat]?

Two points about Wyandot phonology need to be noted. One is that /w/ regularly nasalizes to [m] before nasal vowels. The second is that the Wyandot reflex of /ɛ/ is [ɛ̃], not [ɛ]. The nasalization of /w/ means that *[wɛ^hdat] and *[w^hdat] could not exist in Wyandot; they would become [mɛ^hdat] and [m^hdat], respectively. No researcher that I am aware of ever recorded the Wyandots referring to themselves as *Mendats* or *Mundats* or some such. The [ɛ̃] quality of Wyandot /ɛ/ also precludes *[w^hdat].

The remaining possibility, Huron [we^hdat], also turns out to be an invalid source for the Wyandot term. The expected reflex would be [we^hdat], not [wa^hdat].

If the Huron ethnonym isn't the source of the Wyandot ethnonym, what is? One possibility was suggested by Marius Barbeau. In his notes he always glossed [wa^hdat] as 'villagers', basing it on the root ^hdat- 'town, village, camp', with wa- to be interpreted as the third person neuter/feminine singular pronominal prefix. The problem with this analysis, however, is that the noun root ^hdat- needs to be incorporated, but there is no verb here.

Yet more on Numic playing cards

Is Colo. Riv. Numic *páasi* 'shuffle [cards]' from Yiddish?

David L. Gold*

John McLaughlin notes in the July 2002 issue of the *Newsletter* (p. 8) that Colorado River Numic has the concrete noun *páasi'napi* 'playing cards', which, he says, derives from the Colorado Numic verb *páasi* 'shuffle [cards]', which, he writes further, reflects Spanish *pasar*.

John Koontz suggests in the October 2002 issue (p. 8) that the Spanish plural concrete noun *naipes* 'playing cards' could be the etymon of *-napi*. If for the sake of argument we consider that suggestion to be right, we would go on to assume that either word-final /s/ is not phonotactic in Colorado River Numic or, if it is, that the etymon is the singular form of that Spanish word, *naipe*. Dr. McLaughlin, however, rejects this proposal, and tells us that *napi* comes from *-napo*, "a derivational suffix whose cognates are common throughout Numic," that is, from a native element.

Dr. McLaughlin also says "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 *páasi*, which is the verb meaning 'to shuffle cards' extended to 'play cards'."

No Spanish dictionary at hand gives 'deal' as a meaning of *pasar*, though that meaning is possible in light of Spanish *pasar dinero* 'count over money' (thus, in dealing cards, the dealer is in a sense counting them over) and in light of Spanish *pasar* 'pass', as in "Please pass me the salt" (thus, in dealing cards, one is passing them to the players). It would be good to know the basis for Dr. McLaughlin's understanding.

Here are other possibilities for *páasi*:

1. Might speakers of Colorado River Numic have misunderstood the Spanish cardplayers' term *paso* 'I pass' by thinking it meant 'shuffle'?

2. Or might they have misunderstood English *pass* as in "I pass"?

3. Might the Spanish verb *barajar los naipes* 'shuffle the cards' have become the Colorado River Numic noun *páasi'napi* 'playing cards'? Whereas in today's Spanish the third consonant of *barajar* is /x/, in older Spanish it was /ʃ/. It is not impossible that /baraʒar/ could become *páasi* in this way:

- A. /b/ > /p/.
- B. omission of /r/.
- C. /ʒ/ > */ʃ/ > /s/.
- D. addition of /i^h/ to break up the consonant cluster */sn/.
- E. non-retention of *los*.

4. Dr. Koontz has called my attention to *Mountain Wolf Woman: Sister of Crashing Thunder: The Autobiography of a Winnebago Woman* (edited by Nancy Oestreich Lurie with a forward by Ruth Underhill, published in 1961 by the University of Michigan Press and republished as a paperback by Ann Arbor Paperback in 1966), where a peddler is mentioned on pages 14-15. The editor says on page 117 that he was a Jew (wondering how she knew, I wrote her and she responded that it was "common knowledge"). Although we are not told whether he was a Yiddish-speaker, he probably was; in the 19th century most Jewish peddlers in the United States were. Consequently, we may assume the possible exposure of at least some First Peoples in this country to at least some Yiddish before the 20th century. If so, we may entertain the further possibility of a Yiddish origin for *páasi* (peddlers would presumably have sold playing cards and might also have taught the buyers how to play). Yiddish has *pashn* 'shuffle[cards]' (= stem *pash-* + infinitive ending *-n*), which occurs in finite forms that could easily have become Colorado River Numic *páasi*: *pash* (= first-person singular present tense) and *pash!* (one of the imperative forms). And since /n/ of the infinitive is syllabic (thus, less audible than non-syllabic /n/), even the infinitive could have been borrowed.

Here is another avenue to explore. I do not know where the stem of Yiddish *pashn* comes from. If somebody could trace its etymology, we might, serendipitously, come upon some word in another language (English? French? Spanish?) that would be an appropriate immediate etymon for Colorado River Numic *páasi*.

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 Peter Bakker and Karen Dakin.]

Moore profiled in Science

One of our SSILA colleagues in Brazil, **Denny Moore**, was the subject of a laudatory profile in *Science* (11 October 2002, pp. 353-5), by Bill Hinchberger, a São Paulo-based writer. The article puts emphasis on Moore's long-term commitment to his "field"—the Amazon—which he has seldom left since beginning his dissertation work on Gavião in 1975. Now, as director of the Amazonian linguistics center at the Museu Goeldi in Belém, he is committed to a massive rescue project, videotaping 10 hours of standardized linguistic data on every native language in Brazil. Hinchberger accompanied him on a bus trip through Rondônia, going from village to village to tape and consult with students and

colleagues like **Ana Vilacy Galucio**, and marveled at his energy and dedication. Nearing 60, Moore shows no signs of wanting to retreat into academia. Instead, he trains Brazilian linguistic students to carry out first-rate fieldwork, and then sends them off to get degrees at graduate schools in the United States. Moore is a linguist in the Boasian mould, and like Boas he will probably be most honored for his legacy. As **Michael Silverstein** told Hinchberger, "the depth of this project will set it apart when seen 25 years from now."

Second series on aboriginal Canadian languages aired on APTN

North Americans lucky enough to have access to the Aboriginal Peoples Television Network (APTN) via cable or direct-disk satellite have been enjoying a new 13-part series on the indigenous languages of Canada. *Finding Our Talk*, produced by Native-owned Mushkeg Media Inc., received much acclaim in Canada for its first season, in 2001. The second season continues to document the efforts made by Aboriginal communities, groups and individuals in both Canada and the United States to preserve and promote their Native languages and cultures. Episodes began airing in November and will continue into the new year. Each episode is shown in English, French, and Cree versions. For titles and content descriptions visit the Mushkeg Media website (www.mushkeg.ca). Videotapes of the first series were available for purchase after the initial broadcast, and one can hope that this will also be the case with the second series. If you're interested you might want to inquire at mushkeg@videotron.ca.

Los pies negros

A major Mexico City paper, *La Jornada*, ran a long story on December 28 on **Darrell Kipp**'s Piegan Institute and its role in the revitalization of Blackfoot. Written by Reed Lindsay, it makes many of the points North American readers are used to seeing in newspaper accounts of tribally-based language projects, but the Spanish-language medium gives them an interestingly different resonance ("El idioma forma parte de mí", dijo Chelle LaFramboise, de 11 años"). The piece is also more thorough and goes deeper into the history and circumstances of Blackfoot decline and revival than we've learned to expect from daily journalism in the USA. We are even told, in a succinct but thorough paragraph, what the etymology of *Piegan* is, what the various dialects of Blackfoot are locally called, and where they are spoken. *Bravo*. (The full text of the article is on-line at www.jornada.unam.mx/2002/dic02/021228/index.html).

NEWS FROM REGIONAL GROUPS

Athabaskan

• The 2003 *Athabaskan Languages Conference* will be held at Humboldt State University, Arcata, California, June 5-7, hosted by the Athabaskan language communities of California and Oregon in collaboration with the HSU Center for Indian Community Development. Papers and pre-

sentations on any aspect of Athabaskan linguistics and language education are welcome. A thematic session on "Adaptation and Change in Athabaskan Languages" will focus on such topics as historical documentation of language change in Athabaskan communities; assimilation of loanwords into Athabaskan languages; development of new vocabulary for modern life; attitudes toward "traditional" vs. "new" language usage in Athabaskan language education; and dictionaries and language standardization.

A call for papers will be issued in January and posted at the Athabaskan Conference website (<http://www.uaf.edu/anlc/alc>). Meanwhile, inquiries are welcome at vkgl@humboldt.edu.

Siouan-Caddoan

• 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, East Lansing. Papers concerning any topic in Siouan and Caddoan languages and linguistics are welcome. Abstracts should be no longer than 250 words and can be submitted in hard copy or e-mail form. Abstracts must be received by July 3, 2003. Address for hard copies: John P. Boyle, Dept. of Linguistics, Univ. of Chicago, 1010 East 59th St., Chicago, IL 60613. Address for e-mail copies (MSWord and PDF versions preferred): jpboyle@midway.uchicago.edu. Website: wings.buffalo.edu/linguistics/ssila/SACCweb/SACC.htm.

RECENT PUBLICATIONS

Nishnaabemwin Reference Grammar. J. Randolph Valentine. Univ. of Toronto Press, 2002. 1080 pp. \$40 (paper)/\$125 (cloth). [A full descriptive grammar of the Ojibwe dialect complex that is probably better known under the names Ottawa (Odawa) and Eastern Ojibwe.

A 25-page introduction outlining the scope of the grammar and giving an overview of dialectal variation is followed by survey chapters on phonology and orthography, parts of speech, and noun inflection. Four chapters cover the basic patterns of Algonquian verb inflection (Animate Intransitive, Inanimate Intransitive, Transitive Animate, and Transitive Inanimate). Then follow two long chapters on derivation of verbs (the polysynthetic core of Algonquian structure) and a chapter on the derivation of nouns and adverbs. Syntactic, semantic, and discourse structures (inextricably intertwined in Algonquian, in V.'s view) are covered in chapters on nominals and pronominals (including a discussion of obviation); verbs and their semantic roles, with a special chapter on verbs of being and becoming; location and manner; time and circumstance (including negation); quantity and degree; and syntax and communicative functions.

The last of these chapters, in particular, is richly textured and draws on V.'s intimate knowledge of Nishnaabemwin as a living language. (The most vigorously surviving variety is the Odawa of Manitoulin Island, where perhaps half of the population of over 3000 has some fluency in the language.) This comprehensive treatment of Nishnaabemwin grammar joins Bloomfield and Hockett's *Eastern Ojibwa* (1957) and Rhodes' *Eastern Ojibwa-Chippewa-Ottawa Dictionary* (1985) to make this one of the best known Algonquian languages.

— Order from: Univ. of Toronto Press, Univ. of Toronto Press, 5201 Dufferin Street, North York, Ontario, Canada (www.utpress.utoronto.ca). At last report it was available at discount through Chapters/Indigo (www.chapters.indigo.ca.)

The Miami-Illinois Language. David J. Costa. Studies in the Native Languages of the Americas, Univ. of Nebraska Press, 2003. 566 pp. \$75. [A reworking of C.'s UC Berkeley dissertation—which won the SSILA Book Award (now the Mary R. Haas Award) in 1995—this is a thorough synchronic and diachronic study of the phonology and morphology of the Algonquian language originally spoken in what is now Indiana and Illinois.]

Miami-Illinois has been extinct since the 1960s—although being revived through the heroic efforts of Darryl Baldwin and his family—and C. primarily relies on the extensive documentary record, from 17th century French missionary records to 20th century field notes. He shows that the historical development of the phonology is similar to that of Ojibwa-Potawatomi and Fox-Kickapoo, though the language shows a more advanced merger of consonant clusters than is observed in those languages. Miami-Illinois noun morphology is quite similar to that of Fox-Kickapoo, although Miami-Illinois consistently distinguishes the obviative singular suffix from the inanimate plural, differently from virtually every other Algonquian language. Basic verb inflection shows as many similarities to Ojibwa as to Fox-Kickapoo.

— Order from: Univ. of Nebraska Press (www.nebraskapress.unl.edu.)

Papers of the 30th Algonquian Conference. Edited by David H. Pentland. Univ. of Manitoba, 1999 [appeared November 2002]. 428 pp. \$48. [Proceedings of the 1998 Algonquian Conference, held in Boston and organized by Karl V. Teeter.]

Contents: George F. Aubin, “Golden Lake Algonquin: A Look at Some Interesting Data”; Eleanor M. Blain, “Nēhiyawēwin Nominal Clauses”; Phil Brannigan & Marguerite MacKenzie, “A Double-Object Constraint in Innu-aimun”; Julie Brittain, “A Reanalysis of Transitive Animate Theme Signs as Object Agreement: Evidence from Western Naskapi”; Regna Darnell, “Narrative Authority in the Storytelling of Native American Grandmothers”; Matthew S. Dryer, “A Comparison of Preverbs in Kutenai and Algonquian”; James L. Fidelholtz, “Mi'kmaq Transitive Stems and Suppletion: The Division of Transitive Verbs into Transitive Animate and Transitive Inanimate”; David L. Ghere & Alvin H. Morrison, “Venoms for Vengeance: The History, Novels, and Movies Surrounding Three Interrelated ‘Massacres’ in the Northeast, 1755-59”; Holly Gustafson, “A Language on the Border: Identifying Nipmuck”; Joan M. Holmes, “Hidden Communities: Difficulties Encountered in Researching Non-Status Algonquin in the Ottawa Valley”; Victor Lytwyn, “‘God was Angry with Their Country’: The Smallpox Epidemic of 1782-83 among the Hudson Bay Lowland Cree”; Pauleena MacDougall, “‘I am glad to hear that you liked my little paper’: Letters Exchanged between Frank T. Siebert and Fannie Hardy Eckstorm, 1938-45”; and Teresa Melnychuk, “An Acoustic Examination of /s/ and /ʃ/ in Cree Diminutive Sound Symbolism”

Eve Ng, “Some Data from the Intonational Segmentation of Four Passamaquoddy Texts”; Cath Oberholtzer, “Cree *taapiskaakan*: Community Ties”; David H. Pentland, “The Morphology of the Algonquian Independent Order”; Michael M. Pomedli, “Treaties: Rights or Relationships?”; Richard J. Preston, “Packing It In: Summarizing and Archiving an Algonquianist’s Ethnographic Career”; Connor Quinn, “Some Unresolved Issues in the Penobscot Materials of Frank T. Siebert, Jr.”; Blair A. Rudes, “Holding Ground along the Housatonic: Paussett Land Loss and Population Decline from 1639 to 1899”; Nicholas N. Smith, “Father Aubrey’s Liturgical Linguistics: An Ethnohistorical View”; Ann Morrison Spinney, “Dance Songs and Questions of Intercultural Influence in Wabanaki Ceremonial Life”; Rodney Staab, “Settlements of the Missouri Shawnee, 1793-1825”; Rhonda Telford, “The Anishinabe Presentation of Their Fishing Rights to the Duke of Newcastle and the Prince of Wales”; Lisa Phillips Valentine & Allen McDougall, “Unveiling the Hegemon: Lib-

eral Democratic Imag(in)ing of Stoney Point (Ipperwash)”; Willard Walker, “The Role of Passamaquoddy Children’s Narratives in Cultural Transmission, Boredom Control, and the Maintenance of Ethnic Identity”; and D. H. Whalen, Bryan Gick & Philip S. LeSourd, “Intrinsic F0 in Passamaquoddy Vowels.”

Several of the papers were given in a special memorial session for Frank T. Siebert, who died in 1998.

— Order from: Papers of the Algonquian Conference, Linguistics Dept., Univ. of Manitoba, Winnipeg, Manitoba R3T 5V5 (www.umanitoba.ca/algonquian). The price, which includes postage, is in Canadian dollars to Canadian addresses and in US dollars elsewhere.]

An Introduction to the Shoshoni Language: Dammen Daigwape. Drusilla Gould & Christopher Loether. Univ. of Utah Press, 2002. 272 pp. \$24.95 (paper)/\$50 (cloth). Accompanying tapes \$20 (paperback and tapes \$39.95). [An introductory classroom textbook for Shoshoni, with basic information on the phonology and grammar of the language.]

While the book emphasizes the Northern Shoshoni of Fort Hall, and uses the distinctive Northern Shoshoni orthography, it also addresses the other dialects (Western Shoshoni, Eastern Shoshoni, and Gosiute). Developed for the Shoshoni Language Program at Idaho State University, Pocatello, it is primarily intended for college or high school-level courses. But it is also an accessible introduction for anyone interested in the language and contains useful background information about the Shoshoni people and the Fort Hall Reservation. Chapters are dialogue-based and also contain exercises for the student, and sections on language and culture that discuss such topics as gift giving, presentation of self, eye contact, and other non-verbal behavior. Cassette tapes are available separately.

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

Coquille Thompson, Athabaskan Witness: A Cultural Biography. Lionel Youst & William R. Seaburg. Univ. of Oklahoma Press, 2002. 322 pp. \$34.95. [Coquille Thompson, Sr. was born around 1849 in an Athabaskan village on the Coquille River in southwestern Oregon and died in 1946, an influential and respected elder on the Siletz Reservation.]

He thus belonged to the generation that provided most of the data on which our knowledge of aboriginal culture in this area rests. Beginning in 1884 with J. Owen Dorsey, Thompson (whose name was derived from his father’s appellation, “Chief Tom”) was the principal source of information on Upper Coquille culture and language for many of the field workers who passed through Siletz over the next 60 years. These included Mel Jacobs and his wife Bess, Philip Drucker, J. P. Harrington (and his assistant, Jack Marr), Homer Barnett, and Cora DuBois. How he missed being photographed by Curtis is a puzzle.

Y. & S.’s extraordinarily well researched biography of Thompson weaves together family traditions, ethnohistorical records, and ethnographic field notes to construct a vivid portrait of a man and his times. S., an expert on the history of anthropological and linguistic research in the Northwest, makes an especially valuable contribution by permitting us to see what ethnographic fieldwork in its Boasian heyday looked like from the viewpoint of the interviewee.

— Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069 (www.ou.edu/oupres.)

Four Creations: An Epic Story of the Chiapas Mayas. Edited and translated by Gary H. Gossen. Foreword by Miguel León-Portilla. Afterword by Jan Rus. Univ. of Oklahoma Press, 2002. 1134 pp. \$99.95. [Seventy-four historical narrative texts, collected by G. from Tzotzil storytellers in San Juan Chamula, Chiapas, between 1960 and 1985.

The narratives are organized according to the native system of reckoning, according to which four cyclical creations, destructions, and restorations lead to the present era, the Fourth Creation. Although some of the narratives are purely mythic in content, many of them relate events from ancient times with the goal of illuminating the present, and the last cycle of stories provide a traditional Tzotzil interpretation of some of the salient events of modern Mexican history. The final text in the collection, "An Account of the Protestant Prayer Makers Who Perished by Fire" tells of the inroads made by the Protestant evangelical movement.

The texts are presented with Tzotzil and a free English translation on facing pages, with the text divided into syntactic-semantic verse units that generally follow the dyadic stylistic conventions ("semantic couplets") of Tzotzil formal style. G. provides an overview of the linguistic and stylistic texture of the narratives in a masterly 15-page note on Translation Methods (xlv-lix). Annotations are largely confined to explaining the literary and cultural references in the texts.

This is anthropological linguistics at its scholarly best. But it is also a profoundly personal book, the purpose and scope of which have evolved as G. has grown more aware of the realities of life in Chamula. G. tells us that it was conceived nearly 40 years ago, at the start of his professional career, as a portrayal of a romanticized Other. (For an earlier interpretation of the material see G.'s *Chamulas in the World of the Sun: Time and Space in a Maya Oral Tradition* [1974]). The work that has finally emerged reflects G. "epiphany" that "they are as aware of us, of our culture's invasive presence in their world, as we are of them." If these "distant neighbors" sometimes sound like Zapatistas, it is because the underlying theme of their "traditional" life is cultural autonomy.

—Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069 (www.ou.edu/oupres).]

Representing Aztec Ritual: Performance, Text, and Image in the Work of Sahagún. Edited by Eloise Quiñones Keber. University Press of Colorado, 2002. 312 pp. \$45. [The ethnographic and linguistic work of the Franciscan missionary priest, Bernardino de Sahagún (1499-1590), the Father of Nahuatl Studies, mainly serves as a point of departure for most of the papers in this wide-ranging collection. Probably of greatest interest to non-specialist linguists and philologists are Q. K.'s introductory essay and H. B. Nicholson's compact but magisterial survey of the Sahaguntine corpus ("Fray Bernardino de Sahagún: A Spanish Missionary in New Spain, 1529-1590").

Other contributions include: Eduardo Matos Moctezuma, "Sahagún and the Ceremonial Precinct of Tenochtitlan: Ritual and Place"; H. B. Nicholson, "Representing the *Veintena* Ceremonies in the *Primeros Memoriales*"; Guilhem Olivier, "The Hidden King and the Broken Flutes: Mythical and Royal Dimensions of the Feast of Tezcatlipoca in Toxcatl"; Kay A. Read, "Death and the *Tlatoani*: The Land of Death, Rulership, and Ritual"; Doris Heyden, "Sand in Ritual and History"; David Carrasco, "The Sacrifice of Women in the *Florentine Codex*: The Hearts of Plants and Players in War Games"; Philip P. Arnold, "Paper Rituals and the Mexican Landscape"; Eloise Quiñones Keber, "Painting Divination in the *Florentine Codex*"; and David Carrasco, "Representing Aztec Ritual: A Commentary from the History of Religions."

— Order from: Univ. of Oklahoma Press, 4100 28th Ave. NW, Norman, OK 73069 (www.ou.edu/oupres).]

Atlas of the Languages of Suriname. Edited by Eithne B. Carlin & Jacques Arends. KITLV Press, Leiden & Ian Randle Publishers, Kingston, 2002. xxii + 345 pp. Euro 37.50. [A collection of papers surveying the history and salient features of the languages of Suriname. Although Dutch is the official language, nearly twenty other languages are spoken by Suriname's highly diverse indigenous and immigrant population. Contents include:

André Kramp, "Prologue: Vernacular languages and cultural dialogue." *I. Amerindian peoples and languages*: Eithne B. Carlin & Karin M. Boven, "The native population: Migrations and identities"; Eithne B. Carlin, "Patterns of language, patterns of thought: The Cariban languages"; and Marie-France Patte, "The Arawak language." *II. Creole languages*: Jacques Arends, "The history of the Surinamese creoles I: A sociohistorical survey"; Norval Smith, "The history of the Surinamese creoles II: Origin and differentiation"; Adrienne Bruyn, "The structure of the Surinamese creoles"; and Jacques Arends, "Young languages, old texts: Early documents in the Surinamese creoles." *III. Eurasian languages*: Christa de Kleine, "Surinamese Dutch"; Paul Brendan Tjon Sie Fat, "Kejia, a Chinese language in Suriname"; Theo Damsteegt, "Sarnami as an immigrant koiné"; and Clare Wolfowitz, "Javanese speech styles in Suriname."

A glossary of linguistic terms and a number of language maps are included. To order, e-mail KITLV Press (kitlvpress@kitlv.nl) or visit the KITLV website (www.kitlv.nl).]

Language Contact in Amazonia. Alexandra Y. Aikhenvald. Oxford University Press, 2003. 350 pp. \$74. [A study of the contact between the Arawak and Tucanoan languages spoken in the famously multilingual Vaupés river basin in northwest Amazonia, on the border between Colombia and Brazil. In the Vaupés, language is seen as a badge of identity, and language mixing is resisted for ideological reasons. But the languages do influence each other, and A. investigates which categories are likely to be borrowed. She also examines changes brought about by recent contact with European languages and culture, and the linguistic effects of language obsolescence. — Order from: Oxford Univ. Press (www.oup-usa.org/).]

Dicionário Tariana-Português e Português-Tariana. Alexandra Y. Aikhenvald. Boletim de Antropologia do Museu Paraense Emílio Goeldi. Vol. 17-1 (2001; copyright 2002). 433 pp. No price indicated. [Basic lexicon of a highly endangered North Arawak language spoken by about 100 people in the Upper Vaupés (Amazonas, Brazil).

The materials were collected by A. during fieldwork between 1991 and 2000. Part 1 contains approximately 3,000 lexical entries organized by semantic fields, with textual examples for each entry and each meaning. Part 2 is a Tariana-Portuguese alphabetical dictionary, and Part 3 a Portuguese-Tariana alphabetical dictionary. Parts 2 and 3 are cross-referenced to Part 1. Also included a short introduction to the Tariana language and a description of its pronunciation. A short bibliography contains a list of main publications on Tariana language and culture.

— For a copy contact: Museu Goeldi, Depto de Documentação e Informação (DOC), Caixa Postal 399, Av. Perimetral 1901, 66077-530 Belém, Pará, Brazil (mgdoc@museu-goeldi.br).]

Endangered Languages and their Literatures: Proceedings of the 6th Conference of the Foundation for Endangered Languages, Antigua, Guatemala. Edited by R. McKenna Brown.

Foundation for Endangered Languages (UK), 2002. 156 pp. £15 (\$25). [Proceedings of the FEL conference held in Guatemala, August 8-10, 2002.]

Contents include: Preface: R. McKenna Brown, "Endangered Languages and Their Literatures." *Strategies and Resources*: Joel Sherzer, "Key-note Address: AILLA: Archive of the Indigenous Languages of Latin America"; Monica Ward, "The Pedagogical and Linguistic Issues Involved in Production of EL Materials: A Case Study of Nawat"; and J. E. Lonergan, "A Tarahumara-English Computational Semantic Lexicon." *Orthographies*: Michal Brody, "To the Letter: A Microanalysis of Currently Contested Graphemes in the Maya of Yucatan"; and Pamela Innes, "I Can't Read That Way of Writing: Linguistic and Indigenous Systems Clash in the Apache Language Revitalization Movement." *Proverbs, Metaphor and Poetics*: Chiroke Asogwa, "Re-Kindling Interest in an Endangered Language: A Way Forward for Igbo"; Jule Gómez de García, Melissa Axelrod & Jordan Lachler, "If You Play With Fire': Literary Production in Jicarilla Apache"; and Jocelyn Ahlers, "Cognitive Metaphor in Language Revitalization." *Endangered Languages Literatures and Education*: Joseph Blythe & Frances Kofod, "Literatures for the Semi-Literate: Issues for Emerging Literacies in the Kimberly Region of North-Western Australia"; Norman Thomson & Jepkorir Chepyator-Thomson, "The Role of Educators as Biological, Cultural, and Language Exterminators: Teaching for Creativity, Measuring for Conformity."

Strategies: Case Studies: Alexis López, "Using Storytelling in Schools to Preserve Endangered Languages"; Giovanna Micarelli & Hernán Gómez, "On the Steps of Memory: Theater Anthropology as an Instrument for Cultural and Linguistic Revitalization in Indigenous Communities of the Colombian Amazon"; and Mary Morgan & Deepa Gurung, "Languages Worth Writing: Endangered Languages of Nepal." *Oral Literatures: Collection*: V. Pérez Rivera (with I. Kungiler), "La experiencia de recopilar el conocimiento Kuna"; and David R. Margolin, Marcela Carmas, Suyapa Dilworth & Carmen Palacios, "The Symbolic Value of Oral Literature for the Revitalization of Tawahka." *Oral Literatures: Diffusion*: Andrew E. Liebermann & Jacinto de Paz Pérez, "The Blossoming of Our Ancestors' Words: Oral Tradition Collected and Published by Mayan Students"; and Nadine Grimm & Laura Martin, "Strategies for Promoting Endangered Language Literatures Outside Their Local Communities." *Mayan Literature*: Janferie Stone, "Maya Poetics: Renaissance in Continuity"; María Luz García, "Bajo la montaña: Women's Stories of la violencia"; and Christopher Hadfield, "A Tissue of Lies: History versus Myth in the Nature of Time."

— Order from: Nicholas Ostler, FEL, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England. Add £3 (\$5) for surface postage if not a member of FEL, £7.50 (\$12.50) for airmail.]

New from Evolution Publishing

Wood's Vocabulary of Massachusetts. William Wood [1634]. American Language Reprints, Volume 27, 2002. 50 pp. \$28. [The earliest substantial vocabulary of Massachusetts, taken by William Wood and published in his *New England's Prospect* in 1634. It represents the North Shore dialect of the language and contains over 250 words and phrases in the now-extinct language. Included are the numbers up to twenty, days of the week, months, and names of important people and places.]

Chew's Vocabulary of Tuscarora. William Chew & Gilbert Rockwood [1845]. American Language Reprints, Volume 28, 2002. 71 pp, \$30. [A 350 word vocabulary that was commissioned by Henry Schoolcraft and obtained by William Chew and Gilbert Rockwood in 1845 at the

Tuscarora Mission in New York State. This edition makes use of the two published versions, in Schoolcraft's *Report to the Secretary of State* (1846) and in his *Notes on the Iroquois* (1847). Also included is a 100 word vocabulary of Tuscarora prepared by Nicholas and James Cassick of the War Department, originally printed in Gallatin's *Synopsis of the Indian Tribes* (1836).]

— Order from Evolution Publishing, 10 Canal St. #231, Bristol, PA 19007 (215/781-8600; evolpub@aol.com), or visit their website (www.evolpub.com).

Language Endangerment and Language Maintenance: An Active Approach. Edited by David Bradley & Maya Bradley. Routledge-Curzon, 2002. 384 pp. \$85. [Perspectives on language obsolescence and language shift, informed by an understanding of the multitude of social factors at work. The speech communities discussed are a worldwide sample, including some in North and South America.]

Contents include: David Bradley, "Language Attitudes: the key factor in language maintenance"; Stephen A. Wurm, "Strategies for Language Maintenance and Revival"; Alexandra Y. Aikhenvald, "Traditional Multilingualism and Language Endangerment" [the Vaupés region of Brazil and Colombia]; Peter Mühlhäusler, "Why One Cannot Preserve Languages (but can preserve language ecologies)"; Anders Ahlqvist, "Irish and Finland Swedish"; Tonya Stebbins, "Working Together to Strengthen Sm'algayax (Tsimshian Nation, British Columbia, Canada)"; David Bradley & Maya Bradley, "Language Policy and Language Maintenance: Yi in China"; Stephen Morey, "Tai Languages of Assam, a progress report—Does anything remain of the Tai Ahom language?"; John Bowden, "The Impact of Malay on Taba: a type of incipient language death or incipient death of a language type?"; and Alexandra Y. Aikhenvald, "Language Obsolescence: Progress or Decay? The emergence of new grammatical categories in 'language death'" [Tariana, in the Vaupés region, and how it is affected by East Tucanoan languages in the process of language obsolescence].

Contents include: David Bradley, "Language Attitudes: the key factor in language maintenance"; Stephen A. Wurm, "Strategies for Language Maintenance and Revival"; Alexandra Y. Aikhenvald, "Traditional Multilingualism and Language Endangerment" [the Vaupés region of Brazil and Colombia]; Peter Mühlhäusler, "Why One Cannot Preserve Languages (but can preserve language ecologies)"; Anders Ahlqvist, "Irish and Finland Swedish"; Tonya Stebbins, "Working Together to Strengthen Sm'algayax (Tsimshian Nation, British Columbia, Canada)"; David Bradley & Maya Bradley, "Language Policy and Language Maintenance: Yi in China"; Stephen Morey, "Tai Languages of Assam, a progress report—Does anything remain of the Tai Ahom language?"; John Bowden, "The Impact of Malay on Taba: a type of incipient language death or incipient death of a language type?"; and Alexandra Y. Aikhenvald, "Language Obsolescence: Progress or Decay? The emergence of new grammatical categories in 'language death'" [Tariana, in the Vaupés region, and how it is affected by East Tucanoan languages in the process of language obsolescence].

Barry Blake, "Reclaiming Languages in Aboriginal Victoria"; Peter Mühlhäusler, "A Language Plan for Norfolk Island"; John Hajek, "Language Maintenance and Survival in East Timor: all change now? Winners and losers"; Kate Burridge, "Steel Tyres or Rubber Tyres—Maintenance or Loss: Pennsylvania German in the 'horse and buggy' communities of Ontario"; Christina Eira, "Language Maintenance at the Micro Level: Hmong ex-refugee communities"; Margaret Florey, "Community Initiatives towards Language Renewal among Moluccan Migrants in the Netherlands"; Aone van Engelenhoven, "Concealment, Maintenance, and Renaissance: language and ethnicity in the Moluccan community in the Netherlands"; Nicholas Thieberger, "Extinction in Whose Terms? Which parts of a language constitute a target for language maintenance programmes?"; Miriam Corris, Christopher Manning, Susan Poetsch & Jane Simpson, "Dictionaries and Endangered Languages"; and David Bradley & Maya Bradley, "Conclusion: Resources for Language Maintenance."

— Order from: Routledge (www.routledge.com).]

Languages are the pedigree of nations....If you find the same language in distant countries, you may be sure that the inhabitants of each have been the same people; that is to say, if you find the languages are a good deal the same; for a word here and there being the same, will not do.

— SAMUEL JOHNSON

Quoted in Boswell, *Journal of a Tour to the Hebrides*
18 September 1773

BRIEFLY NOTED

Language and Literacy Teaching for Indigenous Education: a Bilingual Approach. Norbert Francis & Jon Reyhner. *Multilingual Matters*, 2002. £24.95/\$39.95 (paper), £59.95/\$89.95 (cloth). [Based on extensive research and field work in communities in the United States and Mexico, the authors lay out a proposal for the inclusion of indigenous languages in the classroom, arguing that no language spoken today by children should, in principle, be excluded from the curriculum. They survey the situation of indigenous American languages and give a short history of the contact between American and European languages. This sets the stage for a discussion of the prospects for autonomous indigenous language policy and how communities themselves can begin to actively engage in language planning. They then turn to curriculum and materials and classroom strategies, and conclude by presenting a teaching model for realizing the potential of additive bilingualism — Order from: *Multilingual Matters*, 2250 Military Rd., Tonawanda, NY 14150 (www.multilingual-matters.com).]

Kansas Working Papers in Linguistics. Volume 26. Edited by Stacey Stowers & Nathan Poell. *Linguistics Graduate Student Association, University of Kansas*, 2002. 121 pp. No price indicated. [Contains Clifton Pye, "Mayan Morphosyntax" (1-18) and "Acquisition of Mayan Morphosyntax" (19-38). In the latter paper Pye, one of the few theoreticians to look seriously at acquisition of indigenous American languages, assesses predictions for the acquisition of Mayan inflection derived from various theoretical perspectives. He concludes that Demuth's metrical theory provides the best explanatory model for the observed behavior of children. — Order from: LGSa, Dept. of Linguistics, Univ. of Kansas, Lawrence, KS 66044 (raven.cc.ukans.edu/~lgsa/kwpl.html).]

A LOOK AHEAD. . .

Books that are still in the publication pipeline, but which should be ready for announcement soon:

Musqueam: A Reference Grammar of hən'q'əmin'əmə' Salish. Wayne Suttles. *First Nations Language Series*, University of British Columbia Press.

Athabaskan Prosody. Edited by Sharon Hargus & Keren Rice. John Benjamins.

The Navajo Sound System. Joyce McDonough. Kluwer Academic.

IN CURRENT PERIODICALS

Algonquian & Iroquoian Linguistics [D of American Indian Studies, U of Minnesota, 2 Scott Hall, 72 Pleasant St SE, Minneapolis, MN 55455]

27.2 (2002):

Philip LeSourd, "Western Abenaki Solution I: Allomorphs of the Conjunct Proximate Plural Suffix" (30-31) [An account of the data published in the last issue of *A&IL*.]

Zdenek Salzmann, "Arapaho Bibliographic Addenda III" (32-4) [Entries #974-1018 in S.'s cumulative bibliography of Arapaho studies, begun with his *The Arapaho Indians: A Research Guide and Bibliography* (1988).]

Annual Review of Anthropology [P O Box 10139, Palo Alto, CA 94303 (anthro.annualreviews.org)]

31 (2002):

Christine Beier, Lev Michael & Joel Sherzer, "Discourse Forms and Processes in Indigenous Lowland South America: An Areal-Typological Perspective" (121-45) [Noting that discourse forms and processes are shared by groups of distinct linguistic affiliations across a large region of lowland South America, B. et al hypothesize that discourse is the matrix for linguistic diffusion and propose a discourse-centered approach to language change and history. They also call for a careful archiving of recorded and written materials dealing with lowland South American discourse. (Text on-line at 10.1146/annurev.anthro.31.032902.105935).]

Anthropological Linguistics [Indiana U, Student Bldg 130, 701 E Kirkwood Ave, Bloomington, IN 47405-7100]

44.1 (Spring 2002):

Brenda Farnell, "Dynamic Embodiment in Assiniboine (Nakota) Storytelling" (37-64) [F. reexamines a segment of a storytelling performance presented in her 1995 book, *Do You See What I Mean?*, explicating more thoroughly the dynamic conception of "embodiment." The tradition of separating the "verbal" from the "nonverbal" has obscured their interdependence.]

Historiographia Linguistica [John Benjamins NA, 821 Bethlehem Pike, Philadelphia, PA 19118]

XXIX:1/2 (2002):

Otto Zwartjes, "The Description of the Indigenous Languages of Portuguese America by the Jesuits During the Colonial Period: The Impact of the Latin Grammar of Manuel Álvares" (19-70) [Three grammars written in Portuguese during the colonial period—Anchieta's and Figueira's grammars of Tupi (1595 and 1621) and Mamiani's grammar of Kiriri (1699)—all appear to have been based on Álvares' Latin grammar (1572). Z. explores the implications of the use of this model.]

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

68.2 (April 2002):

Mary D. Swift & Shanley E. M. Allen, "Verb Base Ellipsis in Inuktitut Conversational Discourse" (133-56) [In conversational interaction Inuktitut speakers frequently use verb structures lacking a core lexical component in order to strengthen discourse coherence. The robust use of such elliptical constructions contradicts the standard view of word formation in Eskimo-Aleut languages, raising questions about the interaction of social function and linguistic structure and about the nature of affixation in morphological theory.]

Nathan E. Waltz, "Innovations in Wanano (Eastern Tucanoan) When Compared to Piratapuyo" (157-215) [W. compares two closely related E Tucanoan languages and argues that the phonological innovations have mainly occurred in Wanano. It is less certain which language has innovated more in grammar.]

Raoul Zamponi, "Notes on Betoï Verb Morphology" (216-41) [Betoï-Jirara, an extinct isolate of the Venezuela-Colombia border region, is sufficiently well known from 18th century Jesuit sources to permit its grammar to be outlined. It has an active/stative verb system, and stative verbs with bipartite themes may contain as many as 3 distinct subject markers—an affixational hypertrophy possibly unparalleled in the world.]

Journal of Child Language [Cambridge U Press, 110 Midland Ave, Port Chester, NY 10573]

29.3 (August 2002):

Ellen H. Courtney & Muriel Saville-Troike, "Learning to Construct Verbs in Navajo and Quechua" (623-54) [During the acquisition of their morphologically rich languages, both Navajo and Quechua children isolate and produce bare verb roots, just as Crago and Allen have observed in Inuktitut-speaking children. This lends support to Pinker's premise that children are endowed with the innate notion of VERB ROOT.]

Journal of Linguistics [Cambridge U Press, 110 Midland Ave, Port Chester, NY 10573]

38.2 (2002):

Salikoko S. Mufwene, "Colonization, Globalization and the Plight of 'Weak' Languages" (375-95) [Extended review of Romaine & Nettle, *Vanishing Voices: The Extinction of the World's Languages* (2000). M. deplors the melodramatic rhetoric that pervades the "extinction" literature, which in his view fails to shed light on many important issues. "Language endangerment is a more wicked problem than has been acknowledged," he writes. "It sometimes boils down to a choice between saving speakers from their economic predicament and saving a language."]

Tlalocan: Revista de fuentes para el conocimiento de las culturas indígenas de México [Instituto de Investigaciones Filológicas, Seminario de Lenguas Indígenas, UNAM, 04510 México, DF]

XIII (2001) [appeared September 2002]:

Lenguas Mayenses

Barbara Edmonson, Cándido Hernández & Francisca Vidales, "Textos huastecos" (13-48) [Five annotated Huastec texts.]

Augusto Gebhardt Domínguez, "El origen de la creación según los ch'oles" (49-58) [A speaker of Ch'ol relates a mélange of traditional stories in Spanish.]

Kathryn Keller & Plácido Luciano Gerónimo, "Textos chontales" (59-118) [Two texts in Tabasco Chontal, with interlinear translation. The longer is a version of "Hansel and Gretel".]

Jill Brody, "Orientación de espacio y tiempo en la cultura tojolabal por medio de la conversación" (119-68) [Transcription of an informal conversation in Tojolabal, with interlinear analysis and an extended discussion of some discourse features.]

Gudrun Lenkersdorf, "Avisos a su Majestad, de la provincia de Chiapa, de fray Juan de los Reyes, guardián, Ciudad Real, a 14 de enero de 1579" (169-82) [A official memorial written by a Franciscan priest describing the situation in late 16th century Chiapas. He blames the Dominicans for most of the problems.]

Ulrich Köhler & Miguel López Comate, "La reforma agraria de Lázaro Cárdenas en los Altos de Chiapas: Un relato en tzotzil de San Pedro Chenalhó" (183-98) [Land reform in highland Chiapas during the 1930s, seen through Tzotzil eyes. Text and translation in parallel columns.]

Gary H. Gossen & Juan Méndez Tzotzek, "Text and Comment on the Moral Order: A Testimony from the Tzotzil of Chamula, Chiapas" (199-240) [A Tzotzil text expressing the local religious tradition of a community in Chiapas. Text and English translation on facing pages.]

Petul Hernández Guzmán, Introducción y notas por Luisa Maffi, "Carnaval en Tenejapa" (241-66) [Ethnographic description of the Carnival in a highland community in Chiapas, Tzotzil and Spanish on facing pages, with an introduction and explanatory notes by Maffi.]

Glenn Ayres, Benjamin N. Colby, Lore M. Colby & Xhas Ko'v, "El hombre que fue al inframundo porque se preocupó demasiado por la pobreza: Texto ixil de Nebaj" (267-312) [Text in Ixil, from the community of Nebaj in Guatemala. Ixil and Spanish on facing pages, with a brief introduction.]

Lenguas Mixe-zoques

Salomé Gutiérrez Morales & Søren Wichmann, "Hem e'igimat, 'La Chichimeca'" (315-34) [Transcription and close Spanish translation of a folktale in Sierra Popoluca, from southern Veracruz.]

Roberto Zavala, "Entre conejos, diablos y vendredores de caca: rasgos gramaticales del oluteco en tres de sus cuentos" (335-414) [Three stories in Olutec, a moribund language of Veracruz, with a morpheme-by-morpheme analysis and a sketch of the major grammatical and typological features of the language.]

Carlos Navarrete, "El opúsculo 'El mije y el zoque' de Bartolomé Mitre" (415-48) [An appreciation of the pioneering grammatical study of Mixe-Zoque published by the Argentine soldier, statesman and scholar Bartolomé Mitre in 1895. A complete reproduction of the 39-page work is appended.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 63 (4-6), October-December 2002, and *Masters Abstracts International* (MAI), volume 40(6), December 2002.

Davidson, Matthew. Ph.D., SUNY Buffalo, 2002. *Studies in Southern Wakashan (Nootkan) Grammar*. 471 pp. [A study of Southern Wakashan (Nootkan) grammar using data from two languages, Makah and the Tseshaht dialect of Nuuchahnulth (Nootka). The phonology, morphology, and syntax of each language are examined with emphasis on structurally important or typologically interesting features. The description of Makah is based mostly on field data collected in Neah Bay, Washington by the author. Nuuchahnulth data is drawn from Sapir and Swadesh's two published text collections on the language. D. argues that, although word classes are very weakly grammaticalized in Makah and Nuuchahnulth, distributional evidence is available for distinguishing nouns from verbs. Lists of lexical suffixes in Makah and Nuuchahnulth and selected Makah vocabulary are provided in two appendices. DAI-A 63(5):1812.] [AAT 3052503]

Davis, Cathlin M. Ph.D., Univ. of Wisconsin-Madison, 2002. *Case and Pronominal Suffixes in Sierra Miwok*. 114 pp. [D. investigates two apparently unique morphological phenomena in the inflectional suffixes of the Sierra Miwok languages. (1) Semantic case suffixes (ablative, allative, locative, and instrumental) are obligatorily followed by a second case morpheme, while a second case suffix is not always overtly present with grammatical case suffixes (nominative, accusative, temporal, vocative, and genitive). (2) Certain possessive suffixes surface before the case morpheme, though the other possessives occur after case. These seeming irregularities arise from the interaction of phonology and morphology in building syllable structure after morphological concatenation, which can be described by rules of metathesis, epenthesis, incorporation, and deletion. Differences among the Sierra Miwok languages are due to a difference in the order of application of these rules. DAI-A 63(4):1317.] [AAT 3049345]

Faller, Martina T. Ph.D., Stanford Univ., 2002. *Semantics and Pragmatics of Evidentials in Cuzco Quechua*. 286 pp. [F. explores the semantics and pragmatics of evidentiality through a detailed study of three evidential markers in Cuzco Quechua, the Direct *-mi*, the Conjectural *-chá* and

the Reportative *-si*. She adopt a narrow definition of evidentiality as the linguistic encoding of the speaker's grounds for making a speech act, which in the case of assertions corresponds with his or her source of information. One of the central cross-linguistic questions in the study of evidentiality is how it is related to epistemic modality. F. argues that the two concepts are distinct but overlapping, and shows that the evidential enclitics in Cuzco Quechua differ from typical epistemic modals. The Cuzco Quechua evidentials are analyzed as illocutionary modifiers which add to or modify the sincerity conditions of the act they apply to. DAI-A 63(4):1317.] [AAT 3048521]

Fitzsimmons, James L. Ph.D., Harvard Univ., 2002. *Death and the Maya: Language and Archaeology in Classic Maya Mortuary Ceremonialism*. 629 pp. [Since the path-breaking work of Proskouriakoff (1960), the hieroglyphs produced by the Classic Maya (250-850 AD) civilization have been recognized as a source of historical information, detailing dynastic succession, political history, and the lives and activities of the Maya rulers and their vassals. The present dissertation uses these developments to approach a widely described, yet poorly understood, aspect of royal ritual life: the rites performed for the Classic Maya dead. In addition to reviewing the art and iconography of death, this study seeks to establish ties between archaeologically observed burials, funerary architecture, and grave furniture and what was recorded by the Classic Maya scribes. DAI-A 63(4): 1419.] [AAT 3051160]

Osowski, Edward W. Ph.D. (History), Pennsylvania State Univ., 2002. *Saints of the Republic: Nahua Religious Obligations in Central Mexico, 1692-1810*. 428 pp. [The late colonial period was a time of rapid cultural change for Nahua communities in Mexico, especially after 1770 when writing in Nahuatl was rapidly abandoned. O. examines the ways that the Nahua elite in the regions of Chalco, Xochimilco, Tacuba, Malinalco, and Mexico City strove to maintain political legitimacy through acting as agents of local religion and communicating this role to the ecclesiastical and viceregal courts. This comparative ethnohistory integrates the colonial, institutional perspective on religion with the local, indigenous elite view. Sources include Nahuatl-language notarial documents, catechisms, and sermons, as well as Spanish-language histories and records. DAI-A 63(5):1963.] [AAT 3051720]

Perley, Bernard C. Ph.D., Harvard Univ., 2002. *Death by Suicide: Community Responses to Maliseet Language Death at Tobique First Nation, New Brunswick, Canada*. 283 pp. [Cross-cultural anthropological and linguistic studies in the last three decades have utilized "extinction" rhetoric to promote the revitalization of endangered languages worldwide. P.'s three years of field observations on Tobique First Nation, where many of the contributing factors in the endangerment of languages are dramatically replicated, have persuaded him that the community is experiencing language death as death by suicide. This challenges the prevailing discourse by focusing on community as active participants of language politics and not as helpless victims of hegemonic pressures. P.—who situates himself in the difficult middle ground of analyst and actor, being both a native and an anthropologist—concludes with a personal statement on the importance of exercising alternative vitalities for the present and future Maliseet language, culture and identity. DAI-A 63(4):1428.] [AAT 3051256]

Perreira, Hiapokeikikane Kichie. M.A., Univ. of Hawai'i at Hilo, 2002. *Ke kalailai mo'omeheu 'ana i 'Ka mo'olelo hiwahiwa o Kawelo, ka hiapa'i'ole a ka ikaika, ka mea nana i ho'oha'aha'a ke 'o'ole'a o Kauahoa, 'Ka U'i o Hanalei.* 'O ka mea nana ka la'au kaulana 'o Ku'ika'a, a nana ka wahine ho'olei 'ikoi 'o Kanewahineikiaoha'. 438 pp. [A modernized transcription and an annotated analysis of "Ka Mo'olelo Hiwahiwa o Kawelo," the ancient Hawaiian epic originally published in a Hawaiian language newspaper in 1909-1910. The modernized orthography aids in clarifying probable meanings of the epic's oftentimes esoteric language,

and the analysis examines how the unique construction of selected beliefs and practices marks them as distinctly Hawaiian. MAI 40(6):1361] [AAT 1409078]

Rasch, Jeffrey W. Ph.D., Rice Univ., 2002. *The Basic Morpho-syntax of Yaitepec Chatino*. 393 pp. [Yaitepec Chatino is an Otomanguean language of the Zapotecan family, spoken in the highlands of southeastern Oaxaca, Mexico, previously described in K. Pride's *Chatino Syntax* (1965). The language is notable for its large inventory of tones, which have both lexical and morphological functions. Also of interest are aspectual verbal prefixes, incorporation of nouns and prepositions and various compounding patterns, and the marking of human objects by the preposition *7in* 'to'. Description and analysis of these and other aspects of the Chatino language is based on data gathered through elicitation and recordings of oral texts. (A CD is included. DAI-A 63(5):1815.] [AAT 3049539]

Underriner, Janne L. Ph.D., Univ. of Oregon, 2002. *Intonation and Syntax in Klamath*. 280 pp. [Word order in Klamath, an endangered Penutian language of south central Oregon, on the surface appears free relative to grammatical relations. However, existing theories of configurationality ignore intonational contours, edge boundary tones, and pause length/breaks, and do not take into account the cognitive status of grammar as an on-line language-processing instrument. A pitch-tracking analysis of seven narrative and conversational texts recorded by M. A. R. Barker shows Klamath to have four intonational phrase patterns based on nuclear tone and edge boundary tones which are affected by pragmatics and phonological features. U. concludes with a discussion of the relationship between prosody, syntax and pragmatics, highlighting the role pragmatics plays in determining intonational and syntactic patterns/structures. DAI-A 63(6):2225.] [AAT 3055718]

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

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[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. Subscription by membership in the Association for the Study of American Indian Literatures (ASAIL). Contact: Robert M. Nelson, Box 112, U of Richmond, VA 23173 (rnelson@richmond.edu).

American Indian Language Development Institute (AILDI). Annual 4-week training institute (usually in June) at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2003 dates: June 9-July 2. [See "News and Announcements"]

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 10th meeting will be hosted by the Ho-Chunk Nation, Baraboo, Wisconsin, June 24-28. Contact: Jon Reyhner (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. Next meeting: June 5-7, Humboldt State U, Arcata, CA. Contact: Victor Golla (golla@ssila.org) (conference website: www.uaf.edu/anlc/alc/).

ANIC 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 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: ctudes.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) was held on Oct. 24-27 at Queen's U, Kingston, Ontario (www.umanitoba.ca/algonquian).

Papers of the Algonquian Conference. Current volume: vol. 33 (Berkeley, 2001), \$48. Some back volumes are also available (vol. 22-23, 25-32). Contact Arden Ogg, Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (www.umanitoba.ca/algonquian). [See "Recent Publications"].

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) was held at Memorial U, St. John's, Newfoundland. 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/icsn137.html).

CALIFORNIA/OREGON

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. Six volumes in print: 1988 (\$8), 1989 (\$6.50), 1994-95 (\$18), 1996 (\$18), 2000 (\$18), 2002 (\$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.

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 (jboyle@midway.uchicago.edu).

Intertribal Wordpath Society. A non-profit educational corporation founded in 1997 to promote the teaching, awareness, use, and status of Oklahoma Indian languages. Contact: Alice Anderton, Executive Director, 1506 Barkley St., Norman, OK 73071 (wordpath@yahoo.com; www.ahalenia.com/iws).

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, with strong emphasis on the indigenous languages of Mexico and Latin America. Most recent 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).

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. Next meeting: March 6-15, 2003, with the theme "Chichen Itza and its Neighbors." Contact: Peter Keeler, Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (512/471-6292; mayameet@ccwf.cc.utexas.edu; www.mayavase.com/mayameet.html).

Tulane Maya Symposium and Workshop. Annual meeting at Tulane U, New Orleans, LA (stonecenter.tulane.edu/html/Maya02.htm).

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 every 2 years. Most recent meeting: June 2002. Contact: Ana Suelly Cabral (asacc@amazon.com.br). Website: <www.gtli.locaweb.com.br>.

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 Lingüística, 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: FDPMP, 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. 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/ALLIA). 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).

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, July 14-18, 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 monographs and a journal, *Indiana*, 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).

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

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SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2003 are \$16 (US) or \$26 (Canadian). Dues may be paid in advance for 2004 and 2005 at the 2003 rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website (www.ssila.org).

