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SSILA BUSINESS

Annual Meeting reminder

Members are reminded that abstracts for the 2005-06 annual winter meeting (Albuquerque, New Mexico, January 5-8) are due at the SSILA office on **September 1, 2005**. The Call for Papers and other information can be found at the SSILA website (www.ssila.org).

Nominations for the Ken Hale Prize

The Ken Hale Prize is presented annually by SSILA in recognition of outstanding community language work and a deep commitment to the documentation, maintenance, promotion, and revitalization of indigenous languages in the Americas. The Prize (which carries a \$500 stipend) honors those who strive to link the academic and community spheres in the spirit of Ken Hale, and recipients can range from native speakers and community-based linguists to academic specialists, and may include groups or organizations. No academic affiliation is necessary.

Nominations for the award may be made by anyone, and should include a letter of nomination stating the current position and affiliation, if ap-

propriate, of the nominee or nominated group (tribal, organizational, or academic), and a summary of the nominee's background and contributions to specific language communities. The nominator should also submit a brief portfolio of supporting materials, such as the nominee's curriculum vitae, a description of completed or on-going activities of the nominee, letters from those who are most familiar with the work of the nominee (e.g. language program staff, community people, academic associates), and any other material that would support the nomination. Submission of manuscript-length work is discouraged.

The 2005 Ken Hale Prize will be announced at the Albuquerque meeting in January 2006. The members of this year's selection committee are Pamela Bunte (chair), Nora England, Michael Krauss, and Roberto Zavala Maldonado.

The nomination packet should be sent to the chair, Pamela Bunte, Dept. of Anthropology, CSU Long Beach, Long Beach, CA 90840. The deadline for receipt of nominations is **September 30**.

Nominations will be kept active for two subsequent years for prize consideration and nominators are invited to update their nomination packets if so desired. Inquiries can be e-mailed to Dr. Bunte at <pbunte@csulb.edu>.

The Mary R. Haas Award

The Haas Award is presented, usually annually, to a junior scholar for an unpublished manuscript (often, but not necessarily, the author's dissertation) that makes a significant contribution to our knowledge of the indigenous languages of the Western Hemisphere. Manuscripts must be of monograph length and reflect substantial empirical research. Typically, these are descriptive and issue-oriented grammars or historical and typological studies, but there are no restrictions on subject-matter other than a requirement that the primary focus be on one or more indigenous American languages.

The award carries no stipend, but the selected manuscript is eligible for publication in the University of Nebraska Press series, *Studies in the Indigenous Languages of the Americas*, which is reserved specifically for the recipients of the Mary R. Haas Award. The series is published in association with the American Indian Studies Research Institute at Indiana University, and is edited by Douglas Parks.

To submit a manuscript for the Haas Award, send one hard copy of the manuscript, together with 5 copies on CD, to Pamela Munro, Chair, Haas Award Committee, Department of Linguistics, UCLA, Box 951543, Los Angeles, CA 90095-1543.

The CD copies should preferably be in .pdf format (to minimize difficulties in displaying special fonts). If that is a problem, or no special fonts are used, Word or .rtf documents are also acceptable. If you submit non-.pdf files, please include a copy of all the non-standard fonts used on the disks. Submissions should be received by Professor Munro no later than **September 15**. All questions should be directed to her (munro@ucla.edu).

In addition to Professor Munro, the members of the 2005 Haas Award committee are Andrew Garrett, Sérgio Meira, Douglas R. Parks, and David S. Road.

EDITORIAL NOTES

I received three letters responding to the issues I raised about the IPA and the “Americanist” phonetic alphabet in April’s column, two cheering me on, one giving me a raspberry (see “Correspondence” below). Several of the points that John Fought makes in the third of these letters deserve a considered reply, which I will try to get around to in the next issue.

Meanwhile, let me correct and expand on some historical facts that I got a bit garbled last time. I identified Richard Lepsius, the mid-19th century German scholar who first proposed using *š* and *č* as standard phonetic symbols, as a phonetician. He may have been that, but I have been reminded that his real *métier* was Egyptian archaeology. C. W. Ceram’s *Gods, Graves and Scholars*—a book I devoured as a boy and which nearly turned me into an Indiana Jones—devotes most of a chapter to Lepsius. He led the famous Prussian expedition that first excavated the Valley of the Kings in 1843-45 and built the collection of the Egyptian Museum in Berlin. His interest in standardizing phonetic transcription arose out of his Egyptological work.

Also, while I knew that Lepsius had taken his symbols *š* and *č* for the palatal fricative and affricate from the Czech alphabet, I did not realize that this systematic and elegant orthography was the invention of Jan Hus, Rector of the University of Prague in the early 15th century. Hus was burned at the stake by the Council of Constance in 1415 for his heretical reformist views and, not surprisingly, is revered by Czechs to this day as a martyr for intellectual freedom. But Czechs also have every reason to be proud of the near-phonemic writing system he bequeathed to them. Centuries before Saussure, Hus saw that the most efficient way to write any language—certainly one which, like Czech in the 15th century, had no established orthographic tradition—was to represent each distinctive sound with a unique character. To do this with the Latin alphabet he devised a system of diacritics, most notably the caron or *haček*, to construct the additional symbols needed: *ň* for a palatal nasal, *ř* for the distinctive Czech postalveolar trill (e.g. *Dvořák*), as well as the more familiar *č*, *š*, and *ž*.

Thus Lepsius not only borrowed some specific symbols from Czech, he recognized and generalized the analytic principle that underlies Hus’s orthography, and thereby, one might well argue, cleared the way to 20th century structuralism.

As you have noticed, Bill Bright is taking a break from the Placename Department. He’ll be back. Meanwhile, anyone with a placename or two they would like to write a few paragraphs about is more than welcome to fill the temporary gap.

—VG

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice. . . .

— THE MISSIONARY HERALD (Boston), February 1826, p. 47

CORRESPONDENCE

Hyphens in First Nations’ names

July 4, 2005

I would like to initiate a dialogue about the use of hyphens in representing words from First Nations/Native American languages, especially names for bands, nations, places, and so on. An example is the name *Nuu-chah-nulth* for the group of languages on Vancouver Island (formerly: Nootka). I believe this is the official form of the name adopted by the nations themselves.

I suspect that many linguists react to such spellings as I do, with a resonance from seeing motels and such with names such as *Mi-Nee-Ha-Ha*. To a linguist such representations seem to have connotations that suggest that the languages in question, or invoked, are different in kind from “our” real and serious languages. Such ideas recall the situations so well described by Bloomfield in his paper on “secondary and tertiary” responses to language. So I will be strongly tempted to write *Nuuchahnulth*, etc., against the official norm.

A similar problem comes up in designing or advising on practical orthographies. Many native speakers of languages with long words want to write words as sequences of stems, roots, and affixes. The trouble here is that often there are several allomorphs of the affixes and hosts, so that you have to know the entire word-grammar to be able to know how to pronounce a sequence of morphemes making up a word. (The same holds often for clitics, which may have several shapes.)

It would be nice to have the discussion of these questions carried out not just among professional linguists.

—Emmon Bach

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Work in phonological typology

July 7, 2005

In 1938 the Russian ethnographer and archeologist Aleksei P. Okladnikov published an article on the prehistory of Siberian tribes, in which he put forward a theory that Neolithic tribes of Siberia crossed the Bering ice or land bridge to North America. Okladnikov also believed that the settlement of the North America had at least two waves in the Paleolithic times. Since that time linguists have tried to find similarities between the languages of Siberia and of America.

My plan is to compare the sound chains of the languages of Siberia with the sound chains of American Indian languages. Unfortunately, it has been difficult for me to find any data on the frequency of occurrence of the speech sounds in the languages of America. There were no publications on the frequencies of occurrence of speech sounds in the aboriginal Siberian languages, either, before in 1973 I started the project of counting these frequencies. Then in 1986 the late Dr. William Cowan kindly sent me a copy of Rhodes’ *Eastern Ojibwa-Chippewa-Ottawa Dictionary* to enable me to start the investigation of the frequency of occurrence of speech sounds in Ojibwa. To date, my colleagues and I have computed frequencies for several Amerindian languages, among them Cree, Ojibwa, Totonac, etc. We now have data on the frequency of occurrence of speech sound chains of some 30 Amerindian languages. We are trying to compare this data to the other languages of Siberia and the rest of the world. The total number of the computed languages is 176. We are now seeking the cooperation of American linguists who would like to do computations on further languages of the Americas to obtain the frequency of

occurrence of speech sounds. We would also be grateful to those colleagues who could advise us on where to publish an article on the typological closeness (distances) of Amerindian languages.

—Yuri Tambovtsev
Novosibirsk, Russia
(yutamb@hotmail.com)

ALT’s “Grammar Watch”

May 13, 2005

The Association for Linguistic Typology (ALT) has been publishing lists of recent grammars and other useful typological studies in their newsletter since 2000. This information has now been brought together on a webpage (www.lancs.ac.uk/fss/organisations/alt/grammarwatch.pdf).

The list covers 49 pages. Pages 22 to 27 list the grammars of Amerindian languages, both North and South, with publication information. Not all SSILA members may be aware of this, and may profit from this useful initiative.

If you know of a 21st century grammar that is missing, you can send a note to the coordinator of the “grammar watch,” Frans Plank (frans.plank@uni-konstanz.de). Reviews of grammars, written from a typological perspective, are also welcome for the journal *Linguistic Typology*, of which Frans Plank is the editor. Contact him if you are interested.

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

Bravo!

May 26, 2005

Bravo for your wonderful diatribe on [tʃ] in the latest SSILA newsletter! I’m in thorough agreement regarding the misrepresentation of affricates by the IPA. They really need to rethink this and provide a marker specifying an occlusive onset of a fricative. On the opposite side of the question, I found recently that the IPA has a symbol for a lateral release, so we’re no longer expected to represent laterally released stops as though they were affricates (in Nahuatl the *tl* sound has no more friction in its release than does plain *t*).

Regarding *y* and *j*: I think if we are to respect the Trubetskoian and Prague School roots of the Americanist transcriptional tradition we shouldn’t reject the use of *j* for the palatal glide. It liberates the letter *y* for the “other” vowel, although this need not be the high front rounded vowel. Slavists use *y* for the high back unrounded vowel, and their tradition equally well or even more so has its roots in Praguean linguistics. A number of Californianists already use *j* and *y* in those values, as did I in my Serrano field notes.

—Kenneth C. Hill
Tucson, Arizona
(kennethchill@yahoo.com)

Concur

May 19, 2005

I concur with your critique of the IPA [“Editorial Notes,” April 2005]. In my review of Daniels & Bright’s *The World’s Writing Systems* (1996), which appeared in *Anthropological Linguistics* 39:299-324 (1997), I made a clear statement of the superiority of the standard alphabet-based nota-

tions (such as the Americanist system) over IPA. While conceding that IPA can be appropriate for *meta*-discussions of phonetics, I argued that it was *not* appropriate for reading running text because it produces less easily gestalt-readable forms of words, and reading is about words and sentences and meanings, not fragmented sounds.

IPA mis-analyzes affricates (exactly your point) and conveys false hypotheses in large numbers of instances. Furthermore, its use widens a completely unnecessary split between a linguistic elite and ordinary people, in more ways than people imagine. The insistence on close phonetic or “phonemic” writing systems among other things forces splits between dialects of a language, where a morphophonemic writing might have allowed them to retain unity. This is a very serious policy issue and can be an attack on indigenous communities by unnecessarily fragmenting them. (Although not a perfect example, various Quechua languages or dialects were one place I became conscious of the problem, decades ago.)

—Lloyd Anderson
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Au contraire

May 20, 2005

Your editorial note on affricates deserves a response. Setting aside the slightly off-key nostalgia, I believe you’re wholly or partly wrong on every substantive claim you make in it about affricates, American English phonology, and American structuralism.

Like you, I learned my phonology in the 50’s and 60’s, in my case at Wisconsin and Yale between 1958 and 1967. But I saw English /tʃ/ and /j/ less as a solution justified by the data than as a matter of habit at best. There’s no unequivocal joy for affricatophiles in Chao’s “nonuniqueness” paper nor in Twadell’s “defining the phoneme.”

Addressing your points more specifically:

1. The *Language Files* exercise simply teaches a different lesson each way. If I were still teaching introductory phonology, I’d put up both data sets and both solutions and discuss the implications of each. Absent a firm prior belief in the affricate option as the only correct solution, there is no reason for dissatisfaction with the exercise. Of course, most workbook problems stack the deck with “data” leading in the desired direction. It’s useful to get the students to guess what that direction is.
2. Whether [tʃ] is phonetically accurate depends on your articulation, and mine. It’s correct for mine: both segments are apico-alveolar. The release happens to be right-lateral as well, but let’s not split hairs. I’m guessing, like everybody else in the absence of any real survey of the details of popular American pronunciation, but I’d bet that some kind of [tʃ] is heard more often than some kind of [cʃ].
3. What is your warrant for claiming that IPA was “generally ignored in both America and Europe” until after WWII? I have no such inkling, but if there’s evidence, I’d like to know about it.
4. Lastly, or better, firstly, what does it really mean for phonetic clusters to “function as single phonological segments”? Is there something more here than restating the phonotactics to indulge a prior belief in affricates? Something other than having one set of consonant co-occurrence possibilities versus another? I well remember all the talk about junctures and the search for minimal pairs with *catch it* and *heat sheets*. It was inconclusive, a matter of personal preference, just like the two solutions to the exercise you quoted.

—John G. Fought
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OBITUARY

Wayne P. Suttles (1918-2005)

Wayne Prescott Suttles, leading expert on Northwest Coast anthropology and linguistics, passed away quietly on the morning of May 9, 2005, at the age of 87. He had been suffering from pancreatic cancer for the last year. He is survived by his wife Shirley, seven children, nine grandchildren, and one great-grandchild, plus a foster daughter with children and grandchildren.

Born April 24, 1918, in Seattle, Washington, Wayne grew up in a rural area north of Woodinville, where his parents, Bill and Bess Suttles, had a dairy. He graduated from Bothell High School in 1937. His interest in anthropology developed while he was still in high school and “was promoted, I think, not only by an interest in people but by a love of the natural environment and a wish to see it as its Native people saw it”(Suttles p.c.). His interests took him to the University of Washington, where he completed his BA in 1941, majoring in Anthropology and Far Eastern Studies. He attended the U. S. Navy Japanese Language School in Berkeley, California, and Boulder, Colorado, 1941-1942, and served as a language officer in the Pacific 1942-1945. His duties took him to Okinawa, where he helped start a newspaper. He would later return to Okinawa to study ethnography and culture change in 1953-54. He also did research on the acculturation of Okinawan immigrants in Alberta in the summer of 1956. After the war, he returned to UW, where he was the first student to earn a Ph.D. in Anthropology. His professors included Viola Garfield, Erna Gunther, and Melville Jacobs, all students of Franz Boas, and also William W. Elmendorf and Verne Ray. His 1951 dissertation (published as Suttles 1974) is the fullest account we have of Native fishing, hunting, and gathering practices in the Northwest Coast region. A revised version of this work, the last project Wayne worked on, is being completed posthumously.

Wayne taught anthropology at the University of British Columbia from 1952 to 1963, becoming an Associate Professor in 1958. He taught in the Department of Sociology and Anthropology at the University of Nevada, Reno, from 1963 to 1966, promoted to full professor in 1965. He moved to the Anthropology Department at Portland State University in 1966, served as department chair from 1970 to 1972, and became professor emeritus upon retirement in 1985. Wayne and Shirley moved to San Juan Island in 1991, where he continued an active schedule of research, writing, and consulting. Although Wayne never taught at a department with a Ph.D. program, he taught and advised a number of students who went on to get doctoral degrees at other institutions. These include Bonnie McCay (Human Ecology, Rutgers), Donald Mitchell (Anthropology, University of Victoria), Gordon Inglis (Anthropology, Memorial University, Newfoundland), and Robert T. Boyd (Northwest Anthropological Associates, Portland). His work as teacher and mentor was not limited to his students. Always generous with his time, data, and expertise, he aided and influenced many fellow scholars. One of his most important service contributions was as editor of the Northwest Coast volume of the *Handbook of North American Indians* (Suttles 1990a); he also wrote or co-wrote many of the articles (1990b-g). He served for many years

on the board of the Jacobs Research Fund. He also testified as an expert witness in several legal cases relating to Native rights in both Washington State and British Columbia, the most important of which was *R. v. Sparrow*, a landmark case establishing Native fishing rights across Canada. He often got phone calls or visits from Native people asking questions relating to their ancestral heritage, which he was always pleased to answer.

Wayne was the most important scholar of Northwest Coast ethnography in the second half of the twentieth century. His publications on the Coast Salish, especially his interpretation of the relationship between culture and environment and the nature of the social network, have had a significant influence on both ethnographic and archeological work in the region. His interpretation of Coast Salish art has also had some influence. Twelve of his articles published between 1951 and 1983 plus four more not previously published appeared as *Coast Salish Essays* (Suttles 1987a), which was compiled and edited with the assistance of Ralph Maud. What made his work special was the in-depth fieldwork with elders from several Salish groups: Straits from 1946 to 1952, Northern Puget Sound from 1947 to 1952, Halkomelem from 1952 to 1971, and Sliammon/Comox in 1961. He says: “in classes with Jacobs I learned to hear, produce, and write the sounds of the Native languages of the region and came to feel that linguistic work ought to accompany ethnographic work” (Suttles 1987a: xii). His field notes are full of accurately transcribed Native names and technical terms. In 1957, while teaching at UBC, he began linguistic fieldwork in earnest, working with Musqueam elders James Point and Christine and Andrew Charles. At the time little work had been done on Salish languages. He said: “It has been a source of great satisfaction to learn how the language works, to collect texts in the language, and to pursue the Boasian goal of exploring the culture through it” (Suttles 1987a: xiii-xiv).

Wayne’s greatest contribution to Salish linguistics was his 600-page *Musqueam Reference Grammar* (Suttles 2004a). This is probably the most thorough and interesting grammar of a Salish language to date, and certainly the most accessible. Wayne eschewed current linguistic theory in favor of a traditional grammar model, but one adapted by his years of experience analyzing the language. Not only is his finely-tuned sense of the structural patterns of Halkomelem fully voiced in this work, but the examples are rich in authenticity and cultural interest.

During Wayne’s lifetime, colonization and urbanization took a huge toll on the Northwest languages and cultures that he loved so much. His careful research leaves an important record for future generations of scholars and Native Americans that otherwise would have been lost forever. He leaves behind a vast network of family, friends, and colleagues who loved and respected him.

—Donna B. Gerdtz

SELECTED PUBLICATIONS OF WAYNE SUTTLES ON NORTHWEST LANGUAGES AND CULTURES

1954. Post-Contact Culture Change among the Lummi Indians. *British Columbia Historical Quarterly* 18:29-101.

1955. Katzie Ethnographic Notes. *Anthropology in British Columbia Memoirs* 2:1-31. (Reissued 1973.)
1960. (with William W. Elmendorf) Pattern and Change in Halkomelem Salish Dialects. *Anthropological Linguistics* 2:1-32.
1963. (with William W. Elmendorf) Linguistic Evidence for Salish Prehistory. Pp. 41-52 in *Proceedings of the 1962 Annual Spring Meeting of the American Ethnological Society*, eds. Viola E. Garfield and Wallace L. Chafe. Seattle, Washington.
1974. The Economic Life of the Coast Salish of Haro and Rosario Straits. Pp. 41-570 in *American Indian Ethnohistory: Coast Salish Indians I*. New York: Garland.
1979. The Mouth of Heaven and the Kwakiutl Tongue: A Comment on Walens on Goldman. *American Anthropologist* 81:96-8.
1982. The Halkomelem Sxwayxwey. *American Indian Art Magazine* 8.1:56-65.
1985. (with Cameron Suttles) *Native Languages of the Northwest Coast* [map]. Portland: Western Imprints (Oregon Historical Society).
- 1987a. *Coast Salish Essays*. Vancouver: Talonbooks; Seattle: University of Washington.
- 1987b. Cultural Diversity within the Coast Salish Continuum. Pp. 233-49 in *Ethnicity and Culture*, eds. Reginald Auger et al. Calgary: Archaeological Association, University of Calgary.
- 1987c. Four Anthropological-Linguistic Notes and Queries. *ICSNL* 22:185-92.
- 1990a. Editor, *Handbook of North American Indians (HNAI)* Volume 7: Northwest Coast. Washington, D. C.: Smithsonian Institution.
- 1990b. Central Coast Salish. Pp. 265-87 in *HNAI* 7.
- 1990c. Environment. Pp. 16-29 in *HNAI* 7.
- 1990d. History of Research: Early Sources. Pp. 70-72 in *HNAI* 7.
- 1990e. Introduction. Pp. 1-15 in *HNAI* 7.
- 1990f. (with Aldona Jonaitis) History of Research in Ethnology. Pp. 73-89 in *HNAI* 7.
- 1990g. (with Barbara Lane) Southern Coast Salish. Pp. 297-314 in *HNAI* 7.
- 1991a. The Shed-Roof House. Pp. 212-22 in *A Time of Gathering: Native Heritage in Washington State*, ed. Robin K. Wright. Thomas Burke Memorial Washington State Museum Monograph 7. Seattle: University of Washington Press.
- 1991b. Streams of Property, Armor of Wealth: The Traditional Kwakiutl Potlatch. Pp. 71-133 in *Chiefly Feasts: The Enduring Kwakiutl Potlatch*, ed. Aldona Jonaitis. Seattle: University of Washington Press.
- 1994a. Native American Architecture on Puget Sound. Pp. 1-5 in *Shaping Seattle Architecture: A Historical Guide to the Architects*, ed. Jeffrey Karl Ochsner. Seattle: University of Washington Press.
- 1994b. The Northwest Coast in World Ethnography. Pp. 43-8 in *Malaspina-92: Jornadas Internacionales Madrid-Cádiz-La Coruña 17-25 Septiembre de 1992*, eds. Mercedes Palau Baquero and Antonio Orozco Acuavivía. Cádiz: Real Academia Hispano-Americana.
1996. Linguistic Evidence for Burrard Inlet as Former Halkomelem Territory. *ICSNL* 31:283-96.
1998. The Ethnographic Significance of the Fort Langley Journals. Pp. 163-210 in *The Fort Langley Journals, 1827-1830*, ed. Morag MacLachlan. Vancouver: UBC Press.
2001. Some Questions about Northern Straits. *ICSNL* 36:291-310.
- 2004a. *Musqueam Reference Grammar*. Vancouver: UBC Press.
- 2004b. (with Mercedes Q. Hinkson) Culturally Motivated Semantic Changes in Lexical Suffixes: Some Halkomelem Examples. Pp. 211-23 in *Studies in Salish Linguistics in Honor of M. Dale Kinkade*, eds. Donna B. Gerdtz and Lisa Matthewson. University of Montana Occasional Papers in Linguistics No. 17. Missoula, Montana.

NEWS & ANNOUNCEMENTS

CELCNA-1

The first *Conference on the Endangered Languages and Cultures of Native America* (CELCNA-1) was held at the University of Utah on April 8-10, 2005 dedicated to discussion of the documentation and revitalization of endangered American Indian languages. CELCNA-1 was co-sponsored by the Smithsonian Institution and Utah's recently established Center for American Indian Languages (CAIL). A gala inaugural ceremony was held for CAIL on Thursday evening, April 7, immediately before the opening of the conference.

The invited keynote speaker was **Leanne Hinton** (UC Berkeley). Other presentations included:

Heidi M. Altman & Martha J. Macri, "Variations in Written Cherokee: A challenge to language revitalization"; **Mary Antonia Andronis**, "Language Revitalization and Language Shift in Quichua-Speaking Ecuador"; **Anthony Aristar**, "E-MELD School of Best Practices"; **Heriberto Avelino & Fernando Nava**, "A Mexican Model of Language Documentation and Preservation"; **Heriberto Avelino**, "The Phonetic Structures of Endangered Mexican Languages"; **Dawn Bates & Deryle Lonsdale**, "Deploying Lushootseed Lexical Resources"; **Elena Benedicto**, "The Languages of Nicaragua: Doing all the right things but still..."; **Anna Berge**, "Mood Marking and Aleut Narrative Structure: The need for discourse analyses"; **Shanon T. Bischoff**, "Coeur d'Alene Particles and the Left Periphery"; **John P. Boyle**, "Challenges of Language Preservation and Revitalization in a Multilingual Environment"; **Laura Buszard-Welcher & Lameen Souag**, "Building Virtual Speech Communities for Endangered Languages: The EMELD Query Room"; **Lyle Campbell**, "Chulupí Documentation and Revitalization: 'Lost and Found in an Endangered Language'"; **Gene Deal**, "A Preliminary Re-Analysis of Shoshoni Final Features"; **Marianna Di Paolo & Julia James**, "Methods for the Preservation and Dissemination of the Gosiute/Shoshoni Materials in the Wick R. Miller Collection"; **Helen Dry**, "The Digital Dark Age"; **Christina M. Esposito**, "Phonation and Tone in Santa Ana del Valle Zapotec"; **Theodore B. Fernald**, "Navajo Language Pedagogy and Generative Grammar"; **Colleen M. Fitzgerald**, "Documenting the Documentation: the Case of O'odham"; **Naomi Fox & Marie Klopfenstein**, "The Role of the Linguist: A case study in reconciling research and community needs"; **Norbert Francis**, "Language Attrition and Rapid Language Shift: How an aspect of subtractive child bilingual development is related to a sociolinguistic phenomenon"; **Brent Galloway**, "Linguistic Resurrection of the Nooksack Language"; **Anna Gerasimova & Anna Berge**, "The Role of the =ku Form in the Verbal Inflection System of Aleut"; **Ives Goddard**, "Linguistic Changes in 20th-century Meskwaki"; and **Tania Granadillo**, "Documentation Efforts in Kurripako-Baniwa: Challenges and difficulties."

Verónica Grondona, "'It is for my grandchildren; I want them to hear it one day'—Language Endangerment, Documentation and Maintenance in the Chaco region of Argentina"; **Rachel Harb-Hayes & MaryAnn Christison**, "Language Revitalization in Practice Course"; **Johannes Helmbrecht**, "The Documentation of the Hocank (Winnebago) Language: What linguists can do for the preservation of the Hocank language"; **Dennis Holt**, "On the Theory and Practice of Poetry as a Language-Sustaining Force"; **Sonia Lenk**, "Examining the Psychological Milieu to Determine the Ethnolinguistic Vitality of the Quichua Language and Predict Language Maintenance or Shift"; **Simon D. Levy & Karenne Wood**, "Reviving the Language of the Monacan Nation: Challenges and Goals"; **Ruth Lewis & Tim Thornes**, "*Neme Apichaade Semenna* (People Speaking together): A Speaker-Oriented Preservation Effort among Northern Paiute

Communities”; **Mauricio Mixco**, “WRMC Shoshoni-Gosiute Access and Documentation: Catalyst for Language Preservation and Revitalization”; **Steve Moran**, “Demonstration of FIELD, CharWrite, OntoElan, and perhaps OntoGloss, new online annotation facility”; **Natalie Operstein**, “A Lexicostatistical Classification of Zapotec”; **Gabriela Pérez Báez**, “Language Planning for San Lucas Quiavini Zapotec”; **Alice Saunsoci & Ardis Eschenberg**, “Documentation as Revitalization” [Omaha language]; **Natascha Sontag**, “Map of the Inuit Language in NWT and Nunavut Inuit Communities”; **Kimberly Aragón Stewart**, “Language Revitalization Efforts in Isolated Communities: A Dena’ina example”; **Jimena Terraza**, “Nominal Possessive Constructions in Wichi”; **Jess Evan Tauber**, “Yahgan Documentation: A Progress Report”; **Tim Thornes**, “Now that’s REAL Paiute!: Language Adaptation in a Northern Paiute Community”; **Pilar M. Valenzuela**, “Panoan: Endangered Peoples/Endangered Languages of Western Amazonia”; and **Glenn Wasicuna & Paula Manor**, “Beyond Oppression: Revitalizing the Dakota Language.”

News from the National Anthropological Archives

[From the NAA’s online newsletter (www.nmnh.si.edu/naa/whatsnew.htm).]

• *New Endangered Languages Program Collaboration*

The National Anthropological Archives and the University of Utah’s Center for American Indian Languages (www.hum.utah.edu/cail) recently reached an agreement to collaborate on publications, pedagogical initiatives, student internships, archiving original fieldwork materials on endangered languages and joint sponsorship of conferences on endangered American Indian languages. “The National Museum of Natural History is pleased to collaborate with CAIL on a program that will advance linguistic scholarship and contribute to the work of Native communities involved in language revitalization efforts,” notes **Hans Sues**, associate director for research and collections at the Institution’s National Museum of Natural History. CAIL director **Lyle Campbell** notes that the partnership with the Smithsonian will further expand CAIL’s important work in the preservation of endangered American Indian languages.

• *Staff News*

Robert Leopold (voom.si.edu) has been appointed Director of the National Anthropological Archives and Human Studies Film Archives. Leopold came to the Smithsonian on a fellowship in 1988 to complete a doctoral dissertation on ritual collaboration among the Loma of Liberia and subsequently worked as a museum specialist in African ethnology, archivist, and information manager.

Margaret Mauldin receives doctorate

On May 15, 2005, Margaret McKane Mauldin was awarded the degree of Doctor of Humane Letters from the College of William and Mary in Virginia. The degree recognized Mauldin’s many contributions to documenting the Creek language, including a dictionary (*A Dictionary of Creek/Muskogee*, Univ. of Nebraska Press, 2000), traditional folklore (*Totkv Mocvse / New Fire*, Univ. of Oklahoma Press, 2004), and hymns (*Vkvsamet Yvhikeyvres / Believing Let Us Sing*, 1994).

Mauldin has taught Creek for ten years at the University of Oklahoma and has served as a board member of Indigenous Language Institute and Intertribal Wordpath Society. She has also taught at the Oklahoma Native American Language Development Institute and served as an adviser to the Smithsonian’s National Museum of the American Indian.

In her acceptance speech, Mauldin described her entrance into language preservation: “I kept wondering why ‘they’ weren’t doing anything about [language loss], and then I thought, ‘Why am I not doing anything about it?’” Her enthusiasm for Creek has spread to her sister Juanita McGirt, who has collaborated on several translation projects, and to her daughter Gloria McCarty, who teaches with Mauldin in Norman. Mauldin and McGirt are currently at work translating a large collection of folktales and oral history gathered by Mary Haas in the 1930’s.

Mauldin is the daughter of the late Lucy McKane, one of the last monolingual speakers of Creek. She lives on her grandmother’s allotment in Okemah.

Cherokee Revitalization Symposium

A 2-day *Language Revitalization Symposium* took place May 26-27 at Harrah’s Cherokee Casino Hotel in Cherokee, North Carolina.

Speakers included: **Harry Oosahwee**, language project supervisor for the Cherokee Nation of Oklahoma; **Akira Yamamoto**, University of Kansas, currently a consultant for the Cherokee Nation of Oklahoma; **Bo Taylor**, archivist at the Museum of the Cherokee Indian; **Myrtle Driver**, a fluent speaker of Cherokee and culture traditionalist; **Tom Belt**, a fluent speaker of Cherokee who serves as elder-in-residence for Native American students at Western Carolina University; **Heidi Altman**, Georgia Southern University, a consultant to Tsalagi Aniwoni; and **Margaret Bender**, Wake Forest University, consultant to the Eastern Band’s Culture and Language Program. Symposium attendees also heard from a number of Cherokee elders, who voiced their strong emotions concerning the revitalization of their first language.

The symposium was co-sponsored by the Eastern Band’s Culture and Language Program, Tsalagi Aniwoni (the Cherokee language advisory committee), and Western Carolina University’s Cherokee Studies Program, with funding from the Cherokee Preservation Foundation’s Sequoyah Initiative.

UNESCO database for reports on language preservation work

UNESCO’s Endangered Languages Program has recently launched a database project, the *Register of Good Practices in Language Preservation*. The purpose of this Register is to collect reports on both ongoing and past projects concerning any kind of language preservation. These reports can be from speaker communities, governmental and non-governmental organizations, related experts, etc. The goal is to provide a free online practice-based source of information as an aid and encouragement for future language preservation projects.

PURPOSE:

The purpose of this Register is to identify and collect reports concerning efforts in language preservation, as a means to facilitate the dissemination of Good Practice knowledge, expertise and experience in this area, and thus to encourage future application and adaptation worldwide. To this end, we ask speaker communities, governmental and non-governmental organizations, and related experts to share their good experiences in the preservation, revitalization and promotion of endangered languages with a wider public, via our Good Practices database. Registry in this database is also meant to ensure the visibility, recognition, and accessibility of the projects entered (the UNESCO portal recording over 10 million hits on average every month).

SUBMISSIONS:

We solicit the submission of case reports on any form of community-based projects concerning language preservation - e.g. reports on local/regional projects in education, revitalization, standardization, community development, awareness raising, capacity building, documentation, use of new technologies, etc. (Note: These can be projects that do not focus on language exclusively but include language as one aspect among their concerns.)

For submission, please use the form and the guidelines available on the Register website of the UNESCO Endangered Languages Program: <www.unesco.org/culture/indangeredlanguages/goodpractices>.

Submissions will be reviewed by UNESCO experts prior to web publication to ensure consistency.

Your participation is greatly appreciated as it helps establish a valuable service of knowledge transfer in language preservation, for future efforts and projects worldwide that safeguard language diversity as an important aspect of our living heritage.

For further information about this project please contact Barbara Soukup or other members of the Endangered Languages Program Team at: Intangible Heritage Section, UNESCO, 1 rue Miollis, F-75015 Paris, France (fax: +33.1.45.68.57.52; e-mail: ling.diversity@unesco.org).

Language Policies and Multilingualism in Spain & America

An international colloquium on *Regulation of societal multilingualism in linguistic policies: Language in relation to nation, identity and power in Spain, Hispanoamerica and the United States*, was held in Berlin, June 2-4, at the Ibero-Amerikanisches Institut P.K. (Sala Simón Bolívar).

The aim of this colloquium was to analyze, from an interdisciplinary point of view (linguistics, education sciences, anthropology, sociology), discourses of linguistic policies in multilingual settings, their relations to specific interests and concrete political measures, and their consequences for the real situation of languages — in Spain (with a focus on Catalonia) and in Hispanic America, as well as in the United States. Within a broader perspective of the social sciences, special attention was paid to the concepts of “identity” and “nation”, to the problems of language ideologies, and to the “political” dimension of linguistic policies.

The keynote address was given by **Klaus Zimmermann** (U Bremen), “Política lingüística e identidad: una visión constructivista.” Other presentations included:

I Language and nation: **Dirk Geeraerts** (U Leuven), “The logic of language models: rationalist and romantic ideologies and their avatars”; **Franz Lebsanft** (U Bochum), “Lengua, nación y nacionalidades: España ante la ‘Carta Europea de las Lenguas Regionales o Minoritarias’”; **Johannes Kabatek** (U Tübingen), “Nuevos rumbos de las políticas lingüísticas en la España de Zapatero”; **Carsten Sinner & Katharina Wieland** (Humboldt-U Berlin), “El catalán hablado y problemas de la normalización de la lengua catalana: avances y obstáculos en la normalización”; **Kirsten Süsselbeck** (U Marburg/L.), “La relación entre ‘lengua’, ‘nación’ e ‘identidad nacional’ en el discurso de la normalización lingüística de Cataluña”; **Haralambos Symeonidis** (U Münster), “La actitud de los hablantes bilingües guaraní-castellano en la zona guaraníca del territorio argentino hacia la política lingüística de la Argentina”; **Clare Mar-Molinero** (U of Southampton), “Globalisation and the spread of Spanish: from Spain to the US”; **Silke Jansen** (U Erlangen-Nürnberg), “La ‘defensa’ del español en América Latina: normas y legislaciones acerca del uso de la lengua.”

II Language and identity: **Christopher Hutton** (U of Hong Kong), “The definition of the relation between language and identity in language policies discourses: an ideology?”; **Harald Weydt** (Europa-U Viadrina Frankfurt/Oder), “Ethnic Identity and Language”; **Gordon Whittaker** (U Göttingen), “Language and Identity — An introduction to anthropological approaches”; **Uta von Gleich** (HAZEMS, U Hamburg), “Lengua e identidad en programas educativos — experiencias peruanas y bolivianas”; **Rosaleen Howard** (U Liverpool), “Language ideologies, identities and the discourse of interculturality in the Andes”; **Wolf Lustig** (U Mainz), “Coyunturas del guaraní paraguayo como símbolo de identidad nacional”; **Benjamín Tejerina** (U del País Vasco, Leioa, Bizkaia & Instituto Universitario Europeo, San Domenico di Fiesole), “Política e identidad en los procesos de cambio lingüístico en el País Vasco”; **Eva Gugenberger** (U Bremen), “Identidades híbridas: el caso del gallego”; **Emili Boix-Fuster** (CUSC, U de Barcelona), “Acerca de las ideologías lingüísticas en la configuración del estado español”; **Kathryn A. Woolard** (UC San Diego), “Language and Identity Choice in Catalonia: The Interplay of Ideologies of Linguistic Authenticity and Anonymity”; **María Jesús Vitón de Antonio** (U Madrid), “Balance crítico y perspectivas de la Educación Bilingüe en Guatemala”; **Xavier Albó S.J.** (Centro de Investigación y Promoción del Campesinado, La Paz), “Educación bilingüe en Bolivia.”

III Language ideologies: Panel discussion on language ideologies: Maintenance and support of languages — linguistic goals beyond ideological and (ethno-)political criteria? **Xavier Albó, Rosaleen Howard, Christopher Hutton, Johannes Kabatek, Clare Mar-Molinero, Klaus Zimmermann**; moderator: **Ulrike Mühlischlegel** (IAPK Berlin).

ELDP Grants

The *Endangered Languages Documentation Program* is a component of the Hans Rausing Endangered Languages Project, administered by the School of Oriental and African Studies at the University of London. It offers up to one million pounds in grants each year for the documentation of endangered languages in any location around the world. There are two main types of grants:

1. Large grants - major documentation projects and post-doctoral fellowships. Closing date 5th August 2005.
2. Small grants - pilot projects, Ph.D. studentships, and fieldtrips. Closing date 9th January 2006.

For further information and application forms visit the HRELP website (www.hrelp.org/grants/).

Phillips Fund and other APS grants

The American Philosophical Society announces the availability of *Phillips Fund Grants for Native American Research* for 2006.

Phillips Fund grants are small and are designed to support research in Native American linguistics and ethnohistory, focusing on the continental United States and Canada. They are given for a maximum of one year from date of award to cover travel, tapes, and informants’ fees. Applicants typically are graduate students pursuing either a masters or a doctoral degree; post-doctoral applicants are also eligible. Awards range from \$1,000 to \$3,000. The application deadline is March 1, 2006; notification in May 2006.

The APS is adding the *Lewis and Clark Fund for Exploration and Field Research* to its list of programs. The Lewis and Clark Fund for Exploration and Field Research offers grants, primarily designed for young scholars, to support the cost of travel and equipment in field research.

In addition, in collaboration with the British Academy the APS is now offering an exchange post-doctoral fellowship for up to three months' research in the archives and libraries of London during 2006. Those interested in applying for this program should use the Franklin application form, specifying the British Academy Fellowship, and apply by Oct. 1.

Information and forms for these and all of the Society's programs can be downloaded from the APS website (<http://www.amphilsoc.org>). Click on the "Fellowships and Research Grants" tab at the top of the homepage. Electronic transmission of the completed form is encouraged. Completed forms and letters of support must be attached to an e-mail and sent to <LMusumeci@amphilsoc.org>. Attached documents must be compatible with Microsoft Word for Windows software. Their system does not always receive mac, jpeg, tiff, rtf, and dat files.

Questions concerning the Phillips Fund or other APS grant programs should be directed to Linda Musumeci, Research Administrator, by e-mail at <LMusumeci@amphilsoc.org> or by telephone at 215-440-3429.

Summer Institutes

• *Shoshoni Language Summer Institute* (Pocatello, July 18-August 12)

This summer, Idaho State University in Pocatello will again offer a *Shoshoni Language Summer Institute*—a four week intensive Shoshoni language course—from July 18 through August 12. Students can take it for college credits (equivalent to a year of language or 8 credit hours). Last year we took the students to two sundances, numerous sweats, the annual Sho-Ban Powwow, plus a tour of the Fort Hall Reservation including the old Fort Hall site and the Oregon trail. An informational brochure is available at the Shoshoni Online Dictionary website (www.shoshonidictionary.com) and at the Shoshoni Language Homepage (www.isu.edu/~loetchri). Direct inquiries to Chris Loether (loetchri@isu.edu).

• *CILLDI 2005* (Edmonton, July 25-August 12)

The 6th annual *Canadian Indigenous Languages and Literacy Development Institute* (CILLDI) will be held at the University of Alberta, Edmonton, Alberta, Canada from July 25th through August 12th, 2005. It is sponsored by the Faculties of Education, Arts and Extensions, and the School of Native Studies. Undergraduate and graduate students interested in learning an Indigenous language (this year Blackfoot will be taught) or gain expertise in the areas of linguistics, language and literacy acquisition, curriculum development and second language instruction are invited to join us. Students can choose a maximum of six credits from the course offerings. Tuition fees (in Canadian dollars) are: Undergraduate - \$576.37 (3 credits), \$1,030.06 (6 credits); Graduate - \$625.36 (3 credits), \$1,250.72 (6 credits). For course information contact the CILLDI office at 780-492-4188 or Dr. Heather Blair at <heather.blair@ualberta.ca>. The CILLDI office can be reached by e-mail at <daghida@ualberta.ca>, or visit our website on the Faculty of Education website (www.uofaweb.ualberta.ca/~cilldi).

• *UW Breath of Life 2005* (Seattle, September 12-16)

The *UW Breath of Life 2005*, the Pacific Northwest Native Languages Archives Workshop, will be held at the University of Washington, in Seattle, on September 12-16. It is designed primarily to acquaint individuals working on indigenous language revitalization with UW's archival resources. Mornings will be devoted to a basic overview of linguistics. During the afternoons, with assistance from linguists, participants will explore the material on their language that is stored in University of Washington archives; and prepare an individual or small group project. There

is no fee for the workshop. Participation is limited to the first 30 registrants. For more information or to pre-register, e-mail Dr. Alice Taff at <taff@u.washington.edu>, or write to her at: Dept. of Linguistics, University of Washington, Box 354340, Seattle, WA 98195-4340 (tel: 907-523-1930). Or visit the workshop website (depts.washington.edu/lingweb/events/bol.html).

UPCOMING GENERAL MEETINGS

• *17th ICHL* (Madison, July 31-August 5)

The 17th *International Conference on Historical Linguistics* will be held July 31 to August 5, 2005 in the Pyle Center on the University of Wisconsin campus in Madison, overlooking Lake Mendota. A number of papers on American Indian languages are scheduled, including a full session on "Grammaticalization in the Americas" and a session on "Genetic Relations" that is largely devoted to the languages of the Americas. For the conference program and additional details (including on travel, lodging and registration), visit the conference website (csumc.wisc.edu/news_files/ICHL.htm) or contact **Joseph Salmons** (jsalmons@wisc.edu).

• *ICHoLS-10* (Urbana-Champaign, Sept. 1-5)

The 10th *International Conference on the History of the Language Sciences* will take place at the University of Illinois at Urbana-Champaign, Sept. 1-5, 2005. This conference takes place every three years, and this is the first time it has been held in the US since 1993. The history of descriptions of indigenous languages of the Americas has always been an important part of this conference, and this year there will be special sessions on "missionary linguistics", organized by **Otto Zwartjes** (otto.zwartjes@kri.uio.no). For further information contact: **Douglas Kibbee**, Dept. of French, Univ. of Illinois, 707 S. Mathews Ave., Urbana IL 61801 (dkibbee@uiuc.edu).

• *Linguistic Association of the Southwest* (Lubbock, October 7-9)

The 2005 LASSO conference will be held at Texas Tech University, in Lubbock, Texas, October 7-9. Native American languages will be prominently featured. The keynote speaker will be **Lyle Campbell**. Among the special events will be: (1) a workshop on digital archiving, with **Heidi Johnson**, **Gary Simons** and **Helen Aristar-Dry**; (2) a workshop on the use of ultrasound, by **Diana Archangeli** and **Jeff Mielke**; (3) A panel on administrators in linguistics with **Randall Gess** and **Mary Jane Hurst** and a few others; (4) a special session on expressing location in Zapotec, organized by **Brook Lillehaugen** and **Aaron Sonnenschein** (if you are interested in this, contact them at their e-mails (aaron_sonnenschein@yahoo.com or sheriver@ucla.edu). For information contact Colleen Fitzgerald, Dept. of English, Texas Tech University (lasso2005@yahoo.com).

• *CILLA II* (Austin, October 27-29)

The second *Conference on Indigenous Languages of Latin America* will be held October 27-29, 2005, at the University of Texas at Austin. Keynote Speakers will include: **Judith Aissen** (UC Santa Cruz), **Jon Landaburu** (CNRS, CELIA), **Sergio Meira** (Leiden), and **Valentín Peralta** (UNAM). The deadline for receipt of abstracts was May 2, 2005. Registration fee (at meeting, no credit cards): \$20 students; \$40 non-students; registration scholarships available for indigenous scholars. For further information, contact: CILLA, LLILAS, University of Texas at Austin, 1 University Station D0800, Austin, TX 78712-0331 (nengland@mail.utexas.edu) or visit the CILLA website (www.utexas.edu/cola/llilas/centers/cilla/index.html).

• **SSILA Annual Winter Meeting** (Albuquerque, January 5-8, 2006)

The 2005-06 annual winter meeting of SSILA will be held jointly with the Linguistic Society of America at the Hyatt Regency in Albuquerque, NM, Jan. 5-8, 2006. Abstracts are due on September 1. Members interested in organizing special topical sessions should contact the chair of the 2005 Program Committee, Lyle Campbell (lyle.campbell@linguistics.utah.edu). Abstracts and questions should be sent to the SSILA office (ssila@ssila.org).

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 **André Cramblit** and **Rudy Troike**.]

Michael Krauss Featured in *New Yorker* Article

Michael Krauss, Professor emeritus of Linguistics at the University of Alaska and the founding director of the Alaska Native Language Center, is profiled in a feature article in the June 6, 2005 issue of *The New Yorker*. The article, “Last Words,” by Elizabeth Kolbert, focuses on Krauss’s documentation of Eyak. It is extraordinarily well written, and the Eyak forms that Kolbert cites are transcribed with punctilious accuracy.

“Each language is a unique repository of facts and knowledge about the world that we can ill afford to lose,” Krauss tells Kolbert. “Every language is a treasury of human experience. Eyak doesn’t give a damn about tenses. But it sure does give a damn about other things, much more than I do.”

Words the Eskimos *don’t* have

From Nicholas D. Kristof’s column on the Op-Ed page of the *New York Times*, Sunday, July 3: “I’ve been torn about what to do about global warming. But the evidence is growing that climate change is a real threat: I was bowled over when I visited the Arctic and talked to Eskimos who described sea ice disappearing, permafrost melting and visits by robins, for which they have no word in the local language.”

Get a Phraselator® for your language program (and casino staff)

SSILA recently received a postcard from **Thornton Media, Inc.**, which identifies itself as “the sole authorized distributor of the Phraselator® to Indian Country.” The Phraselator, you may recall, is the hand-held translator originally developed by the U.S. Department of Defense in 2001 to help troops in Afghanistan communicate with the indigenous population. The user would speak (or type, or select from a touch-screen) an English word or phrase (“Throw down your weapon!” “Come out with your hands up!”)

and out of the speaker would pop the pre-recorded equivalent in colloquial Farsi or Pashto. The recognized vocabulary, stored on changeable modules, can be quite large and can theoretically include any two pairs of languages.

The Phraselator is now being commercially developed for non-military purposes by the supplier, VoxTec (www.phraselator.com). It is still largely aimed at organizations where “issuing instructions” and “streamlining communication” in lesser-known languages are prime considerations—disaster relief, humanitarian aid, border control, etc. Thornton Media, Inc., however, thinks that it has spotted a potential market in Indian communities concerned with the retention and revitalization of their languages (“Record over 30,000 phrases in YOUR language! Trigger words, songs and stories. Attach an audio speaker to teach a whole classroom.”) But it also notes the Phraselator’s possible applications for tribal police, and especially for “casino staff,” who can “relay important information to foreign-speaking customers in THEIR language.”

Thornton Media can be reached at 818-406-3555 (www.ndntv.com).

Polynesian words in Southern California languages?

Recent work by archaeologist **Terry Jones** (Cal Poly San Luis Obispo) and our SSILA colleague **Kathryn Klar** (UC Berkeley) literally made the headlines in the *San Francisco Chronicle* on Monday, June 20. A front page story by science writer Keay Davidson (“Did ancient Polynesians visit California?”) described their hypothesis (to be published in *American Antiquity* later this year) that the sewn-plank canoes used aboriginally by the Chumash and Gabrielino were modeled on boats hauled up on California beaches by visitors from Hawaii or Tahiti around 600 AD.

The most intriguing evidence is linguistic. The Chumash word for the plank canoe is *tomolo’o*, while the Hawaiian word for the kind of log that would have been used in building their ocean-going crafts is *kumulaa’au*, which (since *t* and *k* do not contrast in Eastern Polynesian) could easily have been **tumulaa’au* in the speech of the hypothetical visitors to California. This startling resemblance is bolstered by several other possible borrowings in Chumash and Gabrielino, all dealing with plank-canoe technology or the high-prestige social groups who built and owned them.

Davidson devotes several paragraphs to the negotiations between Jones and Klar and the editors of two journals, *American Antiquity* and *Current Anthropology*, during the peer review process. It “gives the public a chance to glimpse the behind-the-scenes processes by which scientists promote a controversial scientific idea.”

Nuuchahnulth dictionary receives wide attention in the UK

John Stonham’s comprehensive new dictionary of Nuuchahnulth (Nootka)—noted in the “Recent Publications” section below—caught the attention of the British press, intrigued apparently by the novelty of a major work on a Native North American language being produced by a don (albeit a Canadian expat) at the University of Newcastle-on-Tyne. Stories appeared in several newspapers, as well as on the BBC. Here is part of the version that was posted on the BBC website on May 26, under the title

“Bid to save a nearly-lost language” (news.bbc.co.uk/2/hi/americas/4583455.stm):

The Nuuchahnulth language has incredibly long and complex words. It is spoken by only a handful of people but, after 5,000 years, a rare native American language is to get its own dictionary.

Some 300 people, descendants of a Native American people in west Canada, still speak Nuuchahnulth. But almost no young people in the community on Vancouver Island know the ancient language.

The professor behind the dictionary project hopes the text will help the language survive by aiding teachers.

The dictionary, which has 7,500 entries, is the fruit of 15 years of research into the language. It is based on both work with current speakers and notes from linguist Edward Sapir, taken almost a century ago.

“Less than 10% of the traditional population now speaks the Nuuchahnulth language,” Dr John Stonham of Newcastle University told the BBC News website. He said linguists found the language fascinating because of its complexity. “Entire sentences can be built up into a single word,” Dr Stonham said. “But there are also some concepts that can be encapsulated in a single syllable. A single sound describes the state of remaining in seclusion when the husband goes out to hunt, for example.”

Dr Stonham hopes providing a dictionary of words will encourage teachers to use the language in the classroom and that older people too will be spurred into passing their language on to the next generation.

Even Lakota is in trouble

In an AP story that appeared in mid-April (“Young American Indians strive to maintain traditional culture”), reporter Brad Perriello spoke to **Emanuel Red Bear**, who teaches Lakota on the Cheyenne River Reservation in South Dakota, about the difficulties facing cultural preservationists, even in the heart of Indian Country. The problem everyone talks about, of course, is the loss of traditional knowledge as elders pass away. (Or sometimes even before they pass away. One of the elders that Red Bear works most closely with is in the early stages of Alzheimer’s disease and is beginning to lose his repertoire of traditional songs.)

But keeping younger Indians interested in the ways of their people is sometimes an even bigger challenge. “Many just don’t care to learn the ways of their ancestors,” Red Bear told the reporter. The problem is the allure of contemporary American culture. “Gangs, television, alcohol and drugs — everything’s right here,” he said. Although the Cheyenne River tribe passed an ordinance in 1993 requiring that Lakota language and culture be taught in reservation classrooms, Red Bear said it was a struggle to capture students’ interest.

Another problem is the difference in dialect between tribes. The Rosebud, Pine Ridge, Standing Rock and Cheyenne River tribes, he said, “all have different ways of referring to things.” On top of this, specific endings indicate the gender of the speaker. “It’s nearly impossible to reach a consensus on what needs to be taught,” he told Perriello. “We’re standing in one place spinning our wheels, arguing about who’s right and who’s wrong, and in the meantime we’re losing our language.”

But Red Bear was not entirely pessimistic. In remoter parts of the reservation, away from towns such as Eagle Butte, there are still

families that speak Lakota at home, he said. Encouraging them to keep that up will help preserve the Lakota way. “We still have a chance if we get the ones that live in those outlying districts.”

Mixtec out of place in Tennessee

Rudy Troike has passed along a recent posting from “Facing South: Blogging for a Progressive South” (<http://southernstudies.org/facingsouth/2005/04/mother-tongue.asp>). Posted by Gary Ashwill under the title “Mother Tongue” it reads in part:

A Mexican woman in Lebanon, Tennessee, could lose custody of her 11-year-old daughter permanently because she (the mother) doesn’t speak English. According to the AP, county juvenile court judge Barry Tatum warned Felipa Berrera, who speaks Mixtec, a Mexican indigenous language, that if she doesn’t learn English, “she’s running the risk of losing any connection — legally, morally and physically — with her daughter forever.” He had originally ordered Berrera to appear in court yesterday to be quizzed by him, only in English, on her job and family life, but postponed it at the last minute, pending an appeal.

This case highlights problems faced by speakers of indigenous American languages in smaller Southern communities. If you speak Spanish only, you’re in bad enough shape some places; but if you don’t even speak Spanish, you can find yourself in real trouble.

Just look at U.S. press coverage, which seems quite baffled by her language, Mixtec. It’s referred to several times as a “dialect,” reporters appearing to vaguely suppose it a dialect of Spanish. In fact, Mixtec (a.k.a. Mixteco) is a language with more than 400,000 speakers, mostly in Oaxaca, the source of many migrant workers in the U.S.

NEWS FROM REGIONAL GROUPS

Athabaskan

- The 2005 *Dene Languages Conference* that was held at the University of Victoria on June 6-7 included the following presentations: **Allison Benner** (U Victoria), “The Slave Particle *gha*: A case of grammaticalization”; **Nicholas Welch** (U Victoria), “Roles of Auxiliary Verbs in Kaska and their Interaction with the Aspectual and Modal Systems”; **Patrick J. Moore** (UBC), “Language Shift and Conceptual Systems: The case of Kaska directionals”; **Alessandro Jaker** (Stanford), “Number is a Parasitic Feature: Split subject agreement in northern Athabaskan”; **Sharon Hargus** (U Washington), “Deg Xinag Third Person Pronouns and Pronominal Prefixes”; **Sally Rice** (U Alberta), “Dene Verb Stem Polysemies”; **Hishinlai’ (Kathy Sikorski)** (U Alaska Fairbanks), “An Indigenous Classroom: Assisting and provoking language performance”; **Lynda Holland**, “A Traveler in the Land of Little Sticks: Using place to promote language”; **Marie-Lucie Tarpent** (Mount St Vincent U), “Some Areal Footnotes to Boas’ Tsetsaut Vocabulary”; **Siri G. Tuttle** (U Alaska Fairbanks), “Phonology and Phonetics in Ahtna Syllable Codas”; **Aliki Marinakis & Leslie Saxon** (U Victoria), “History of a History: Perspectives on Petitot’s transcription”; **Linda Smith** (U Victoria), TBA; **Julia Miller** (U Washington), “Tonal Variation in Beaver (Athabaskan): The sociolinguistics of ‘language’, ‘dialect’, and band affiliation”; and **Sharon Hargus** (U Washington), “Stress in Polysyllabic Morphemes: Sekani and Deg Xinag.”

Salish & Northwest

• The *40th International Conference on Salish and Neighbouring Languages* will be held in Vancouver, British Columbia, August 10-12, 2005, hosted by the Musqueam Indian Band, in collaboration with the University of British Columbia First Nations Languages Program, and the UBC Department of Linguistics. The conference will take place on the Musqueam Indian Reserve.

Linguists and community language program advocates are invited to present on any aspect of the study, preservation, and teaching of Salish and neighboring languages. Papers for the ICSNL 40 pre-print volume, which will be compiled and distributed prior to the conference by the UBC Working Papers in Linguistics (www.linguistics.ubc.ca/UBCWPL/). Community language presentations will be scheduled on the first day of the conference, Wednesday, August 10.

For further information e-mail Victor Guerin (vguerin@musqueam.bc.ca) or Rosalind Campbell (rcampbell@musqueam.bc.ca), or write: Musqueam Language and Culture Program, Musqueam Indian Band, 6735 Salish Drive, Vancouver, BC V6N 4C4, Canada. (Tel: 604-263-3261 Fax: 604-263-4212 Toll free: 1-866-282-3261.) Additional information about the conference, including the ICSNL 40 Registration form, accommodation, maps, etc., is posted on the FNLG website (fnlg.arts.ubc.ca).

Algonquian

• The *37th Algonquian Conference* will be held at the Canadian Museum of Civilization in Ottawa, October 21-23, 2005, co-hosted by the CMC and Carleton University. Papers are invited on any scholarly topic in the field of Algonquian studies, including (but not limited to) anthropology, archaeology, art, biography, education, ethnography, folklore, geography, history, language, linguistics, literature, music, politics, and religion. Papers may be delivered in English or French. Speakers will be allowed a maximum of 20 minutes for presentation and 10 minutes for discussion. Presentations will begin on Friday morning, October 21, and will end on Sunday, October 23 at noon.

This year the organizers would particularly like to encourage submissions on the theme of *Oral Tradition and Interdisciplinarity*, exploring for example how Algonquian oral traditions have been both fostered and inhibited by Western disciplinary traditions in academia, government and museums. Also planned is a round table on *Algonquian Electronic Dictionaries* where lexicographers currently involved in making dictionaries for Algonquian languages will be invited to give short reports on their work in progress. Organized sessions on other specific topics are encouraged. Interested parties should contact the conference organizers at the address below as soon as possible.

The deadline for paper submissions is **September 9**. Potential contributors should submit an anonymous abstract (no more than one page in length, including title and references), preferably by e-mail. All submissions should include (in the body of the e-mail message or on a separate sheet) the paper title, name, address, affiliation, telephone and fax number, and the e-mail address of each presenter. Any equipment needed for the presentation should be indicated.

E-mail (preferred) to mojunker@ccs.carleton.ca, or mail to: Organizing Committee, 37th Algonquian Conference, School of Linguistics and Applied Language Studies, Carleton University, 1125 Colonel By Drive, Ottawa, Ontario K1S 5B6, CANADA (fax: 613-520-6641).

A banquet will take place on Friday evening, October 21, and will be included in the registration fee (\$50 CDN/\$40 US regular, \$30 CDN/\$20 US students, if paid before September 15, \$10 higher thereafter). A registration form and information about the conference venue and accommodations will be found at the Algonquian Conference website (www.umanitoba.ca/algonquian).

California

• The *20th California Indian Conference & Gathering* will be held on October 7-9, 2005, at Humboldt State University, in Arcata, on the homeland of the Wiyot people and near the homelands of the Yurok, Tolowa, Hupa, and Karuk peoples. All topics focusing on California Indians are welcome. Anyone interested in giving a paper, presentation, or organizing a session or panel, should send an abstract of 150 words to the CIC planning committee, c/o **Adrienne Colegrove Raymond**, Student Academic Services Outreach, Humboldt State University, Arcata, CA 95521 (abc1@humboldt.edu). Check out the conference website (www.humboldt.edu/~cic/papers.htm).

Uto-Aztecan

• The 2005 meeting of the *Friends of Uto-Aztecan* (Taller de los Amigos de las Lenguas Yutoaztecas) took place in Taxco, June 29 to July 1, hosted by the Seminario de Lenguas Indígenas of the Instituto de Investigaciones Filológicas, UNAM, with the collaboration of the Coordinación Nacional de Antropología, INAH. The conference organizers were **Karen Dakin** and **Mercedes Montes de Oca**.

Presentations included: **Maribel Alvarado**, "El número verbal en tarahumara como mecanismo derivativo"; **Jonathan Amith**, "El uso de la tecnología informática en la documentación, revitalización y educación de las lenguas indígenas"; **Luis Barragán & Antonio Reyes Valdez**, "La estrella de la mañana en la lengua y cultura Tepimana"; **Ken Beesley**, "An 1860 English-Hopi Vocabulary Written in the Deseret Alphabet"; **Gabriela Caballero**, "El desarrollo de la truncación en la familia Tepimana"; **Mario Castillo**, "Tejiendo palabras en mexicano"; **Almanza Celsa**, "Composición e incorporación en el *Tratado de hechicerías y sortilegios* de Olmos"; **Karen Dakin**, "Gente, raíces, y asentamientos: posibles relaciones históricas yutoaztecas"; **Sybille de Pury**, "La concordancia entre el Diccionario de Cortes y Zedeño y los diccionarios del náhuatl clásico"; **Richard Dorfsman**, "Trucos de los traicioneros y truhanes: cómo los testamentos, títulos y anales hablan de la traición"; and **Rolando Félix**, "Estructura Argumental en yaqui y warihío."

Guillermo Garrido, "Convergencia lingüística entre el mejicano de Huauchinango y las lenguas vecinas"; **Angelica Guerra**, "Un edicto en náhuatl promulgado por el Emperador Maximiliano, 1856"; **Lilián Guerrero**, "Construcciones completivas en textos yaquis"; **Alfonso Hernández**, "*Nikan Tlachco ihkon tikchiwaske in adjetivos*" [Aquí en Tlachco, así formamos los adjetivos]; **Rocío Hernández**, "La presencia de las entidades anímicas en algunas palabras nahuas referentes a las ideas de pecado y redención, en un documento colonial temprano"; **Carmen Herrera**, "Descripción y narratividad en los Anales de Tlatelolco"; **Jane Hill**, "Maize", "Green" and "Grass" in Mesoamerica"; **Ken Hill**, "Serrano Completives and Imperatives"; **Ana Daniela Leyva**, "La temporalidad en tres relatos rálámuli"; **Pilar Máynez**, "La configuración del significado de *Huitzilopochtli* en la obra de Bernardino de Sahagún"; **Mariana Mercenario**, "Axa entre el tiempo real y el discurso"; **Carmen Mina**, "Una propuesta de estructuras de movimiento en el náhuatl de Santa Ana Tlacotenco"; **Mauricio Mixco**, "Wick R. Miller Collection, Shoshoni-Gosiute Access & Documentation: Catalyst for Regional Language Preservation & Revitalization"; and **José Luis Moctezuma**, "Apellidos, apodos y nombres en yaqui y mayo."

Rosío Molina Landeros, "Los Vocabularios y/o las explicaciones de los vocablos en cuatro Artes jesuitas del Noroeste (s.XVII-XVIII)"; **Mercedes Montes de Oca**, "El paralelismo en manuscritos coloniales: una estrategia de organización discursiva"; **Francisco Palemón**, "Entre el mantenimiento y el desplazamiento del náhuatl: actitudes ambivalentes de una generación de estudiantes de Acatlán, municipio de Chilapa, Guerrero"; **Manuel Peregrina & Zarina Estrada**, "Alternancias morfosintácticas del náhuatl de la Huasteca"; **José Rico**, "Elacxoyatl o aczoyatl, aspectos históricos

y biológicos”; **Thomas C. Smith Stark & Jonathan D. Amith**, “Una nueva traducción de las metáforas de Olmos”; **Marc Thouvenot**, “CEN: programa informático que permite un acceso simple a los aspectos morfológicos y lexicológicos del náhuatl clásico alfabético y pictográfico”; **David Tuggy**, “Neutralizaciones fonológicas en el mōsiehuali desde el punto de vista de la Gramática cognoscitiva”; **Tom Willett**, “Lexicalización en los verbos del tepahuán del sureste”; **Brígida Von Mentz**, “Las 6 novias (ymecahua) del tlatoani de Huitzillan, las 5 mujeres (yzihuahuan) de martin molotecatl tecuhtli y la esposa (teoyoticaomonactli) de mateo tlacatecatl”; and **Rosa Yáñez**, “La descripción del náhuatl de la periferia occidental: Las ‘artes’ coloniales.”

Mayan

- The first *Tojolabal Symposium* will be held September 21-24, 2005, in Comitán, Chiapas. The organizers include **Gemma van der Haar** (Gemma.vanderHaar@let.uu.nl) from Utrecht and CIESAS, **Bertha Rivera Lona** (brivera@cisc.org.mx) from CISC, **José Luis Escalona Victoria** (joseluisescalona@prodigy.net.mx) from CIESAS, **María Trinidad Pulido** from the museum in Comitán, and **Claudia Alfonso Valenzuela** and **Victor Hugo Hernández**, both from the Culturalia in Comitán. The academic program is being arranged by Escalona, Rivera and van der Haar. Contact the organizers for more information.

RECENT PUBLICATIONS

Nuuchahnulth (Nootka) Morphosyntax. Toshihide Nakayama. University of California Publications in Linguistics 134, 2002. 183 pp. \$24.95. [A descriptive treatment of aspects of word- and sentence-formation in Nuuchahnulth (formerly known as Nootka) on the west coast of Vancouver Island. Topics cover include polysynthetic word formation, word classes, and cause structure. The morphosyntactic regularities are examined in the context of general structural characteristics of the language in an attempt to contribute an internally and typologically accurate understanding of Nuuchahnulth morphosyntactic structures. — Order from UC Press (www.ucpress.edu).]

A Concise Dictionary of the Nuuchahnulth Language of Vancouver Island. Compiled and edited by John Stonham. Edwin Mellen Press, 2005. 564 pp. \$139.95 / £84.95. [The first published dictionary of Nuuchahnulth (Nootka).

Based primarily on the Tsishaath variety of the Port Alberni area, and supplemented by material from several other dialects, the main body of the dictionary consists of a collection of over 7,000 basic Nuuchahnulth lexical items. Headwords are accompanied by English equivalents, illustrative examples of usage, identifications of parts of speech, and additional information, including dialectal variation, usage, and various grammatical details such as noun classifiers, irregular plurals, and bound forms. This is followed by an English-Nuuchahnulth glossary with 7,500 entries, an appendix with grammatical paradigms, and a second appendix with an index of placenames.

— Order from: The Edwin Mellen Press (www.mellenpress.com).]

Myaamia Neehi Peewaalia Kaloosioni Mahsinaakani: A Miami-Peoria Dictionary. Daryl Baldwin & David J. Costa. Miami Nation, 2005. 188 pp. \$10 (paper)/\$18 (cloth). [A full dictionary of this Central Algonquian language, based on all extant sources. Part I is Miami-Peoria to English, and Part II is an English-to-Miami-Peoria finder list. Introductory material includes a preface, a key to the entries, and a guide to pronunciation. — Order from: Miami Nation Trading Post, P.O. Box 1326, Miami, OK 74355 (tel: 918-541-1310. e-mail: mdavis@miamination.com). With tax added (it is being sold from Trust land, so Tribal tax applies) the softbound edition sells for \$10.86 before freight. Since shipping costs will vary, people will have to phone or e-mail for a quote. The hardbound edition is \$19.55 with tax.]

Making Indigenous Citizens: Identities, Education, and Multicultural Development in Peru. María Elena García. Stanford University Press, 2005. 232 pp. \$19.95 (paper)/\$50 (cloth). (ISBN 0804750157 paper ISBN 0804750149 cloth). [G.’s concern is the nature of “indigenous citizenship” and the varying representations of indigenous identity in modern Peru.

Set against conventional views of Peru as a place where indigenous mobilization has been absent, G. examines the complex, contentious politics between intercultural activists, local Andean indigenous community members, state officials, non-governmental organizations, and transnationally-educated indigenous intellectuals. She examines the paradoxes and possibilities of Quechua community protests against intercultural bilingual education, official multicultural policies implemented by state and non-state actors, and the training of “authentic” indigenous leaders far from their home communities. Focusing on important local sites of transnational connections, especially in the highland communities of Cuzco, and on an international academic institute for the study of intercultural bilingual education, she shows how contemporary indigenous politics are inextricably and simultaneously local and global. In exploring some of the seeming contradictions of Peruvian indigenous politics, *Making Indigenous Citizens* suggests that indigenous movements and citizenship are articulated in extraordinary but under-explored ways in Latin America and beyond.

— Order from: Stanford University Press (www.sup.org).]

Lenguas e identidades en los andes: perspectivas ideológicas y culturales. Edited by Serafín M. Coronel-Molina & Linda L. Grabner-Coronel. Ediciones Abya Yala (Quito), 2005. 426 pp. Approx. \$20. [A collection of papers that investigate sociolinguistic and sociocultural identities in the Andes.]

(*Serafín Coronel-Molina writes:*) A multiplicity of perspectives and theoretical approaches is represented, exploring diverse aspects of Andean languages, cultures, ideologies and identities from colonial times to the present, in nearly all Andean countries. The unifying thread woven through all of the essays is the interrelationship that exists between languages, cultures and ideologies, and the impact that these have on the construction and reconstruction of regional, national, ethnic and gendered identities.

The book is divided into three sections. The first, *Vigorizando lenguas, vigorizando culturas*, focuses on issues of indigenous language planning and revitalization: Serafín M. Coronel-Molina, “Lenguas originarias cruzando el puente de la brecha digital: nuevas formas de revitalización del quechua y el aimara”; Llorenç Comajoan, “La escala de disrupción intergeneracional para el estudio de la inversión de la sustitución lingüística: el caso del quechua en el Perú”; Lelia Inés Albarracín & Jorge Ricardo

Alderetes, “La lengua quechua en el noroeste argentino: estado actual, enseñanza y promoción”; Suhaill Avendaño Bolívar, “El periódico *El Lápiz*: un intento en el siglo XIX de conservar la memoria y lenguas de los pueblos indígenas de Mérida”; and Madeleine Zúñiga, Lucía Cano C. & Modesto Gálvez, “Construcción de políticas regionales: lenguas y culturas en educación.”

The second section, *Ideologías e identidades (socio)lingüísticas*, examines the numerous ways that individuals or groups express their identities and beliefs through their language choices, both in terms of what language they speak, and the forms of discourse they employ: Marleen Haboud, “De investigados a investigadores: la sociolingüística como fuente de reafirmación identitaria”; María Eugenia Merino, “Prejuicio étnico en el habla cotidiana de los chilenos acerca de los mapuches en la ciudad de Temuco, Chile”; Inge Sichra, “Trascendiendo o fortaleciendo el valor emblemático del quechua: identidad de la lengua en la ciudad de Cochabamba”; and Jorge Ricardo Alderetes & Lelia Inés Albarracín, “Lengua y poder: los hermanos hegemónicos en Argentina.”

The third section, *(De)construcción de identidades socioculturales*, is more strictly sociocultural and deals with manifestations of indigenous identity from a variety of perspectives: Linda L. Grabner-Coronel, “Voces de la nación: exploraciones de lo indígena andino en la imagen nacional peruana”; Herminia Terrón de Bellomo, “La religiosidad del indígena andino y el culto a las Vírgenes”; María Eduarda Mirande, “Memoria cultural, luchas y transacciones simbólicas en la copla cantada en la región andina de Jujuy, Argentina”; Claudia Vincenty Zoto, “La vestimenta de la chola paceña, emblemática de clase y género: el caso de la zona del Gran Poder”; and Ute Fendler & Juan Camilo Escobar, “Memoria colectiva entre escenificación y archivos: el caso del Ecuador.”

[— Order from the publisher’s website (www.abayayala.org) or by e-mail from editorial@abayayala.org.]

Diccionario Tehuelche-Español/Índice Español-Tehuelche. Ana Fernández Garay. CNWS Publications No. 138, Indigenous Languages of Latin America (ILLA) No. 4. Research School of Asian, African and Amerindian Studies, Leiden University, The Netherlands, 2004. 208 pp. € 25.

(*Hein van der Voort writes*): Tehuelche is a language of Argentine Patagonia. Now practically extinct, it was spoken by people known in Spanish as the Tehuelches Meridionales Australes, or *Aonek’enk*. They were also known as Patagones, Chewelches, or Chewelchos, and lived in the region between the Santa Cruz River and the Straits of Magellan. Even though some of the native speakers who were involved as consultants in the collection of linguistic data are still alive today, the language no longer functions as a vehicle for intergroup communication.

F. G.’s dictionary is intended to be used as a companion to her grammar (*El tehuelche*, Universidad Austral de Chile, 1998) and text collection (*Testimonios de los últimos tehuelche*, Universidad de Buenos Aires, 1997). Another objective of this dictionary is to serve as an inventory of Tehuelchan lexemes, particularly in view of the fact that lexical data recorded with scientific rigor used to be practically nonexistent. Only a few vocabularies were produced by distinguished amateurs who had no or almost no linguistic training.

It should be pointed out that this bilingual dictionary is both linguistic and encyclopedic in nature. As it is intended to serve as a linguistic dictionary, the Tehuelche lexemes are described phonologically, grammatically and semantically by means of a metalanguage. As an encyclopedic dictionary it is a collection of distinct aspects of Tehuelchan culture. In view of the state of imminent disappearance of the language and the culture of the ethnic group, it was deemed necessary to document all ethnographic data that could be found.

[—To order, contact the CNWS secretariat, e-mail: cnws@let.leidenuniv.nl (www.cnws.leidenuniv.nl/) or contact Hein van der Voort (hvoort@xs4all.nl).]

New from LINCOM

Morfossintaxe da língua Parkatêjê. Marília Ferreira. LINCOM Studies in Native American Linguistics 50, 2005. 135 pp. € 44. [Parkatêjê, a language of the Macro-Jê stock, is spoken by about 400 people in south-east Para, Brazil. This work describes (i) word classes, (ii) the syntax of simple sentences, (iii) the case-marking system, (iv) mechanisms of verbal derivation, (v) nominal incorporation, and (vi) serial verb constructions. Parkatêjê is a head-marking language with a very interesting system for indicating the relation between heads and arguments. In the case of nouns and some transitive and non-active intransitive verbs this relationship is shown by relational prefixes.]

A Descriptive Grammar of San Bartolomé Zoogocho Zapotec. Aaron Huey Sonnenschein. Languages of the World/Materials 451, 2005. 80 pp. € 38. [A grammatical description of an endangered Otomanguean language. The first six chapters provide descriptions of the ethnographic and sociolinguistic situations of the language, the sounds of the language, the pronominal system, and the morphology and syntax of the language. San Bartolomé Zoogocho Zapotec is a tonal language that can be complex phonologically. It is a prototypical VSO language having prepositions, NAdj, NDem, NGem, and NRel orders. Various means of combining clauses exist, including complementation, coordination, and relativization. Chapter 7 is an examination of the lexical classes, and chapter 8 examines initial word order.]

Modern Tunica. Julian Granberry. Languages of the World/Materials 450, 2005. 80 pp. € 36. [A full outline grammar of Tunica (extinct since the death of its last speaker in the 1940s), with detailed data on phonology, morphology, and syntax. Short sample analyzed texts are also included. G. argues that Calusa, a minimally documented extinct language of southwest Florida, was a dialect of Tunica.]

A Dictionary of Modern Chitimacha (Sitimaxa). The Sitimaxa Language Committee, Cultural Department, Chitimacha Tribe of Louisiana; edited by Julian Granberry. Languages of the World/Dictionaries 39, 2005. 120 pp. € 46. [Sitimaxa lost its last speaker in 1940. In recent years the tribal Cultural Department has gathered all the extant language material, both audio recordings and documents, and has begun to revive the language through its school system and language training programs. A new generation of Sitimaxa speakers is emerging and the present dictionary represents a full listing of the Sitimaxa vocabulary in present use.]

—Order from: LINCOM GmbH, Gmunder Str. 35, D-81379 München, Germany (LINCOM.EUROPA@T-online.de, fax: +49 89 6226 94 04 or +49 89 4444 99 00), or visit the LINCOM online webshop (www.lincom-europa.com or www.lincom.at). Prices are quoted in Euros; prices in US dollars and UK pounds sterling are calculated at the daily exchange rate. Individuals who order two or more titles receive a discount of 30%. A student discount of 40% is offered on most publications (include copy of student ID with order).

*Each civilization insisted in its own way,
Until it went away.*

—GERTRUDE STEIN

CHILDREN'S BOOKS

Tsa Ch'ayah/How The Turtle Got Its Squares: A Traditional Caddo Indian Children's Story. Kiwat Hasinay Foundation, 2005. 40 pp. \$16.95. [A story originally recorded by Wallace Chafe in 1959 from storyteller Sadie Bedoka Weller. In recent generations the Caddo language has fallen almost completely out of use; stories like *Tsa Ch'ayah* have rested silently in archives and scholarly books. Now the Kiwat Hasinay Foundation has brought the story to life again, with original illustrations by Caddo artist Robin Michelle Montoya. The text is written in Chafe's alphabet, and the actual voice of Sadie Bedoka can be heard on a CD that is available with the book. — Order through Xlibris Publishing Services (www.xlibris.com/HowTheTurtleGotItsSquares).]

The Sugar Bear Story. Mary J. Yee. Illustrations by Ernestine Ygnacio-De Soto. With contributions by Marianne Mithun & John R. Johnson. Sunbelt Publications, 2005. 18 pp. \$9.95. [A Barbareño Chumash story told by the last speaker of the language, Mrs. Mary Yee (1897-1965), during her work with J. P. Harrington in the 1950s. Mrs. Yee kept her own journals during these sessions, and it is from these (now in the possession of her daughter, Ernestine Ygnacio-De Soto) that the short text is taken. A phonemic transcription and line-by-line English translation are accompanied by full-color drawings by Ygnacio-De Soto. A pronunciation guide, a note about the Chumash languages (with illustrative cognate sets) by Marianne Mithun, and information on Chumash history and culture provided by anthropologist John Johnson, make this small children's book a special treat for people of all ages who are interested in California Indian people and their languages. — Order from: Sunbelt Publications, 1256 Fayette St., El Cajon, CA 92020 (www.sunbeltbooks.com).]

ELECTRONIC PUBLICATIONS

Acim ac O'odhamkaj ñeñeok / Beginning O'odham-Levels 1 and 2. Dena Thomas and Members of the Tohono O'odham Nation Education Department. Edited by David L. Shaul and S. Onur Senarlsan. Venito Garcia Library, 2003. Two CDs. No price indicated. [Contains over 180 dialogues and/or readings by native speakers; over 5,000 audio files; vocabulary completion and other exercises. System requirements: Windows 95 or higher. — To order, contact: Venito Garcia Library & Archives, P.O. Box 837, Sells, AZ 85634 (tel: 520-383-5756, e-mail: onursenarlsan@yahoo.com).]

Variedades lingüísticas y lenguas en contacto en el mundo de habla hispana. Edited by Carmen Ferrero & Nilsa Lasso-Von Lang. AuthorHouse, 2005. \$4.95 (e-book)/\$21.50 (paper). [El presente volumen ofrece una revisión general de la situación del español como lengua en contacto con otras lenguas en diversos países del mundo hispano. Cada sección del libro cubre un área o país dentro de España, Latinoamérica y el Caribe, donde el español convive con otras lenguas desde hace siglos. — For more information or to order, visit: www.authorhouse.com/BookStore/ItemDetail~bookid~24305.aspx.]

I am always sorry when any language is lost, because 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

Journal of a Tour to the Hebrides, 18 September 1773

IN CURRENT PERIODICALS

American Indian Culture and Research Journal [American Indian Studies Center, UCLA (www.books.aisc.ucla.edu/aicrj.html)]

28.4 (2004):

Anthony K. Webster, "Coyote Poems: Navajo Poetry, Intertextuality, and Language Choice" (69-91) [In contrast to oral literature, little has been said about Native American written or "orthographic" poetry from ethnographic, linguistic, and ethnopoetic perspectives. W. examines Navajo poems about Coyote (from the work of Richard David, Esther Belin, Lucy Tapahonso, and especially Rex Lee Jim) and sees reasons to treat them as examples of an emergent literary genre that employs linguistic and tropic devices to create poetic identities. Of particular interest to W. is the way these poets shift between Navajo and English and between traditional and modern world views.]

Anthropological Linguistics [D of Anthropology, Indiana U (www.indiana.edu/~anthling)]

46.2 (Summer 2004) [appeared July 2005]:

Johanna Nichols, "The Origin of the Chechen and Ingush: A Study in Alpine Linguistic and Ethnic Geography" (129-55) [N. proposes a model for the language and dialect spreads distinctive of mountain societies: Languages are vertically distributed and often discontinuous. Isoglosses and language spreads move downhill in warm periods and uphill in cold periods, while population movements go in the opposite direction. This model is demonstrated on the ethnolinguistic history of the central Caucasus.]

Raoul Zamponi, "Fragments of Waikuri (Baja California)" (156-93) [Z. outlines what can be inferred about the phonology, morphology, and syntax of Waikuri, an isolate of the southern Baja California peninsula, from the extant material, nearly all of which comes from the memoirs of the 18th century Jesuit missionary J. J. Baegert. The two texts that Baegert preserved (the Lord's Prayer and the Creed) are analyzed in detail.]

Monica Macaulay, "Training Linguistics Students for the Realities of Fieldwork" (194-209) [M. urges us to rethink our training of graduate students for fieldwork, using her own first field trip to Oaxaca as a case in point. While most novice field linguists know how to elicit relevant data, they are often unprepared for the psychological and social aspects of life in a field situation. Students should be made more aware of the vast anthropological and sociological literature on fieldwork.]

Ethnohistory [Duke U Press (www.dukeupress.edu/ethnohistory)]

52.2 (Spring 2005):

Frances Karttunen, "Nahuatl for the Twenty-First Century" (449-77) [Review article, covering: *Making Dictionaries: Preserving Indigenous Languages of the Americas*, edited by William Frawley, Kenneth C. Hill, and Pamela Munro, 2002. *Hippocrene Concise Dictionary: Nahuatl-English, English-Nahuatl (Aztec)*, by Fermin Herrera., 2004. *Arte de la lengua mexicana concluido en el convento de San Andrés de Ueytlalpan en la provincia de la Totonacapan que es en la Nueva España, el 1 de enero de 1547*, by fray Andrés de Olmos, edited by Ascensión Hernández de León-Portilla & Miguel León-Portilla, 2002. *Grammar of the Mexican Language with an Explanation of its Adverbs*, by Horacio Carochi, S. J., translated and edited with commentary by James Lockhart, 2001. *Nahuatl as Written: Lessons in Older Written Nahuatl, with Copious Examples and Texts*, by James Lockhart, 2001. *Introduction to Classical Nahuatl, Revised Edition*, by J. Richard Andrews, 2003. *Workbook for Introduction to Classical Nahuatl*,

Revised Edition, by J. Richard Andrews, 2003. *A Guide to Nahuatl Language Manuscripts Held in United States Repositories*, by John Frederick Schwaller, 2001. *Nahua Confraternities in Early Colonial Mexico: The 1552 Nahuatl Ordinances of fray Alonso de Molina*, OFM, edited and translated by Barry D. Sell with contributions by Larissa Taylor and Asunción Lavrin, 2002. *Sahagún at 500: Essays on the Quincentenary of the Birth of Fr. Bernardino de Sahagún*, edited by John Frederick Schwaller, 2003. *Bernardino de Sahagún: First Anthropologist*, by Miguel León-Portilla, translated by Mauricio J. Mixco, 2002. *Seven Myths of the Spanish Conquest*, by Matthew Restall, 2003.]

International Journal of Sociology of Language [Mouton de Gruyter (www.degruyter.com/journals/ijsl)]

163 (2003):

Small Languages and Small Language Communities, no.43, ed. by Nancy Dorian:

David R. Margolin, “Levels of Context, Islands of Use: Tawahka in the Honduran Mosquitia” (123-36) [Tawahka, a Misumalpan language of NE Honduras, coexists with Miskitu and Spanish in a multilayered social context. Four levels are involved: national (Honduras vs. Nicaragua); regional (La Mosquitia); village (each of the 5 Tawahka villages has a different language-use pattern); and individual extended families.]

167 (2004):

Special Issue on Quechua Sociolinguistics, ed. by Kendall A. King & Nancy H. Hornberger:

Kendall A. King & Nancy H. Hornberger, “Introduction: Why a Special Issue about Quechua?” (1-8) [While the perilous situation of many North American languages has received considerable attention, the equally serious endangerment of languages in South America has been relatively ignored. Not all lessons drawn from the US context are relevant or applicable to a language like Quechua, whose survival, despite its 10 million speakers, is clearly under threat.]

Nancy H. Hornberger & Serafin M. Coronel-Molina, “Quechua Language Shift, Maintenance, and Revitalization in the Andes: The Case for Language Planning” (9-67)

Marleen Haboud, “Quichua Language Vitality: An Ecuadorian Perspective” (69–81)

Jorge R. Alderetes & Lelia Inés Albarracín, “El Quechua en Argentina: el caso de Santiago del Estero” (83–93)

Rosaleen Howard, “Quechua in Tantomayo (Peru): Toward a ‘Social Archaeology’ of Language” (95–118)

Xavier Albó, “El futuro del Quechua visto desde una perspectiva Boliviana” (119–30)

Utta von Gleich, “New Quechua Literacies in Bolivia” (131–46)

Aurolyn Luyykx, “The Future of Quechua and the Quechua of the Future: Language Ideologies and Language Planning in Bolivia” (147–58)

172 (2005):

Wolfgang B. Sperlich, “Will Cyberforums Save Endangered Languages? A Niuean Case” (51-77) [Pacific Island nations have recently been involved in selling their country domain names, notably “.nu” (for Niue) and “.tv” (for Tuvalu). In Niue’s case this has given free access to the Internet to those living in Niue, resulting in a Web-based discourse in which Niuean speakers, both on the island and in diaspora, can communicate with each other and boost their exposure to native language use.]

Small Languages and Small Language Communities, no.48, ed. by Nancy Dorian:

D. Roy Mitchell, IV, “Tlingit Language Immersion Retreats: Creating New Language Habitat for the Twenty-First Century” (187-95) [Sealaska Heritage Institute operated three Tlingit language immer-

sion retreats in 2002 and 2003, designed to create a habitat for 100% Tlingit language use. M discusses the challenges of catering to learners of different levels of ability, the pressures to use English, and addressing interpersonal conflicts when language abilities are limited.]

Journal of California and Great Basin Anthropology [Malki Museum Press (www.malkimuseum.org)]

24.2 (2004):

Henry C. Koerper & Roger D. Mason, “The Late Prehistoric Coastal Orange County Hokan Hypothesis: A Commentary” (259-87) [In her 1991 UCLA dissertation, Marie Cottrell proposed that Hokan (i.e., Yuman or Chumash) speakers occupied an approximately 20 km. wide coastal strip in southern Orange County at the time of Spanish contact, and that Tadic speakers were restricted to an inland territory that ended short of the coastline. K. & M. show that several crucial ethnohistoric and ethnographic observations were not adequately considered in Cottrell’s dissertation.]

Journal of the International Phonetic Association [Cambridge University Press (journals.cambridge.org)]

33.2 (December 2003):

Barry F. Carlson & John H. Esling, “Phonetics and Physiology of the Historical Shift of Uvulars to Pharyngeals in Nuuchahnulth (Nootka)” (183-93) [C. & E. present articulatory evidence for the phonological shift from uvular ejectives to pharyngeals in the Nootka dialects of Nuuchahnulth, based on the theory of the function of the aryepiglottic laryngeal sphincter mechanism. The phonetic structure of post-velar sounds is evaluated laryngoscopically in Wakashan and in Salish (cross-linguistically) to explain the historical phonological change. The physiological evidence suggests that uvulars may acquire phonetic characteristics of pharyngeals by adding an extra gesture to an existing sound. They conclude that the complex pharyngeals of Wakashan and Salish can be explained through an articulatory phonetic hierarchy and the adaptation of existing glottal and pharyngeal elements.]

34.1 (June 2004):

Sonya Bird, “Lheidli Intervocalic Consonants: Phonetic and Morphological Effects” (69-91) [B. explores consonant duration in the Lheidli dialect of Dakelh (Carrier) to determine whether the long intervocalic consonants found in Navajo are characteristic of other Athabaskan languages as well. It is shown that Lheidli intervocalic consonants are substantially longer than consonants in other positions, or singletons and geminates in other non-Athabaskan languages, providing evidence for the existence of a language-specific phonetic component of grammar.]

35.1 (June 2005):

Stephen A. Marlett, F. Xavier Moreno Herrera & Genaro G. Herrera Astorga, “Illustration of the IPA: Seri” (117-21) [Seri (*cmique iitom* [kwiki:tom]) is a language isolate of Sonora, Mexico, spoken by about 800 people. The variety presented is typical of the majority of speakers. The recordings are of one of the authors (XMH), a male speaker born in 1964.]

Journal of Linguistics [Cambridge University Press (journals.cambridge.org)]

41.1 (March 2005):

Søren Wichmann, “On the Power-Law Distribution of Language Family Sizes” (117-31) [When the sizes of language families of the world,

measured by the number of languages contained in each family, are plotted in descending order, it is seen that the distribution closely approximates a curve defined by the formula $y=ax-b$. Such "power-law" distributions are known to characterize a wide range of social, biological, and physical phenomena and are essentially of a stochastic nature. It is suggested that the apparent power-law distribution of language family sizes is of relevance when evaluating overall classifications of the world's languages, for the analysis of taxonomic structures, for developing hypotheses concerning the prehistory of the world's languages, and for modeling the future extinction of language families.]

Opción: Revista de Ciencias Humanas y Sociales [U de Zulia, Maracaibo, Venezuela (www.serbi.luz.edu.ve/revistas/op/aboutj.htm)]

Año 20, No. 45 (September-December 2004):

Luís Oquendo, "La vibrante uvular y la aproximante labiodental en la lengua Japreria como cultura fonológica" (60-74) [The voiced uvular [R] and the labio-dental approximant [v] in Japreria, a Carib language of Venezuela, constitute "phonological culture" in G. Palmer's sense, differentiating Japreria from its close relative Yukpa.]

Phonology [Cambridge University Press (journals.cambridge.org)]

20.2 (August 2003):

Matthew Gordon, "The Phonology of Pitch Accents in Chickasaw" (173-218) [Chickasaw is typologically unusual in displaying a predominantly top-down prominence system, in which phonological and morphological factors that are irrelevant for word-level stress play a crucial role in positioning the pitch accent in an Intonational Phrase. Word-level stress docks on the same syllable as the pitch accent, leading to asymmetries between stress patterns found in words carrying a pitch accent and words without a pitch accent. This type of top-down prominence system emerges naturally in Optimality Theory.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 65 (11-12), May-June 2005, and *Masters Abstracts International* (MAI), volume 43 (3), June 2005, and from other sources as noted. Readers should bear in mind that the delay between the filing of a dissertation or thesis and its appearance in DAI/MAI can be six months or longer.

Cardinal, Philippe. M.A., Concordia University (Canada), 2004. "*Khuyaa Qaagaangaas*": Traduction et retraductions d'un récit haida [French and English text]. 88 pp. Adviser: Paul Bandia. [The study of the translations of First Nations oral traditions highlights certain issues, including the scientific/literary dichotomy that has hitherto characterized these translations. The thesis illustrates this and other issues through the study of a translation and two retraductions of *Khuyaa Qaagaangaas*, the "Genesis" of the Haida nation. The goal is twofold. First, to understand how and why each translator made his translation choices. Second, to suggest ways in which future translations might differ from those of the past so as to be more sensitive to cultural differences. The starting hypothesis was that the translation norms of the academic disciplines (anthropology, linguistics and English literature) to which the translators belong,

account for most of the observable differences between translations. The subsequent analysis demonstrates that each translator has tended to adjust his target text to ensure it conforms with the norms of his discipline rather than simply reproduce in another language the words by which a First Nations storyteller related an element of his people's tradition. MAI 43(3):677, June 2005.] [AAT MQ94650]

Dyck, Ruth Anne. Ph.D., Univ. of Victoria (Canada), 2004. *Prosodic and Morphological Factors in Squamish (Skwxw7mesh) Stress Assignment*. 418 pp. Adviser: Ewa Czaykowska-Higgins. [An investigation of the stress system of Squamish (Skwxw7mesh), one of ten languages that make up the Central division of the Northwest Coast branch of Salishan, with the first integrated account of the system as a whole, couched in an Optimality Theoretic framework. The formal analysis examines the way stress surfaces in free root morphemes, which tend to stress penultimate syllables whenever they contain either a full vowel or a schwa followed by a resonant consonant and focuses closely on the interactive roles of schwa, sonority, weight, and the structure of syllables and feet in stress assignment. With the basic stress pattern established, the remaining chapters look at the outcome of stress in (1) words with prefixation resulting from prefixal reduplication and (2) polymorphemic words resulting from the addition of lexical suffixes and grammatical suffixes. While stress in roots is generally predictable on the basis of phonological factors alone, that in polymorphemic words may also be influenced by morphological factors which take precedence over phonological factors. In addition, prosodic domains play an important and interactive role. DAI-A 65(12):4542, June 2005.] [AAT NQ97343]

Guerrero Valenzuela, Lilian G. Ph.D., SUNY Buffalo, 2005. *The Syntax-Semantic Interface in Yaqui Complex Sentences: A Role and Reference Grammar Analysis*. 408 pp. Adviser: Robert D. van Valin, Jr. [G. examines complex constructions in Yaqui and proposes an analysis within a Role and Reference Grammar framework that links the syntactic and semantic representations of the constructions. The introductory chapters provide the basic morpho-syntactic characteristics of the language, introduce the basic theoretical principles, and analyze the verbal system. Chapter four investigates one-, two-, and three-place verbs, and demonstrates that the Actor-Undergoer Hierarchy needs to be modified in order to predict the undergoer selection in multiple object constructions. One of the general findings is that Yaqui-specific relations between the syntactic and semantic dimensions are mostly compatible but not identical to the cross-linguistic predictions of the Interclausal Relations Hierarchy. The language shows a marked shift from syntactic to morphological structure as going down the hierarchy. The juncture-nexus relationships allowed revealing the syntactic relations between the units involved. The semantic interclausal relations of the events permitted to better understand the relation of each predicate with its complement. However, it was the formal interaction of the semantic and syntactic representations of the sentence that enabled to understand the intriguing manifestations. DAI-A 65(12):4542, June 2005.] [AAT 3156945]

O'Connor, Loretta M. Ph.D., UC Santa Barbara, 2004. *Motion, Transfer, and Transformation: The Grammar of Change in Lowland Chontal*. 318 pp. Adviser: John W. Du Bois. [O. examines expressions of change in Lowland Chontal, an unclassified, understudied and endangered indigenous language of southern Mexico. A "change event" is any event in which a participant *moves* to a new location, *shifts* to a new position, or *transforms* to a new state. It can also be a "sub-event" that situates a main event in space or time. Construals of change events vary in the degree to which participants, manner or means of change, path shape, and the result location, position or state are specified. The major questions addressed are: How is change encoded? In what types of predicates, and with what types of participants? What are the possibilities available to speakers, and what are the discourse motivations for choosing among

them? The study answers these questions from the combined perspective of discourse functionalism and semantic typology, incorporating data from narrative discourse, responses to non-linguistic stimuli, and focused elicitation. The grammar of change in Chontal is shown to cross-cut an established typology of lexicalization patterns. The theoretical approach draws on Talmy's seminal work typologizing languages as verb-framed or satellite-framed and Slobin's adaptations of that work with respect to discourse consequences of language type. *DAI-A* 65(12):4544, June 2005.] [AAT 3159290]

Sonnenschein, Aaron Huey. Ph.D., USC, 2004. *A Descriptive Grammar of San Bartolome Zoogocho Zapotec*. 434 pp. Advisers: John A. Hawkins and Bernard Comrie. [S. provides a grammatical description of San Bartolomé Zoogocho Zapotec (SBZZ), an endangered Otomanguan language of Oaxaca. The initial six chapters are concerned with providing a description of the major grammatical features of the language, while the final two examine two major current theoretical issues: parts-of-speech and word order. While no particular theoretical framework is used, the inspiration for much of the description comes from the typological universal grammar research program. SBZZ is a tonal language which can be complex phonologically. It is an agglutinative, slightly fusional language, and is prototypically VSO. Various means of combining clauses exist, including complementation, coordination, and relativization. Chapter 7 is an examination of the lexical classes present in SBZZ, relying on multiple definitions which, while informed by a variety of cross-linguistic data, are based on and presented by the SBZZ grammar. Much of the discussion is devoted to the grammaticalization of relational nouns, and S. concludes that they are a separate category from prepositions and regular nouns. In Chapter 8, S. examines verb initial word order, confirming a hypothesis about the processing of VSO languages which comes from the processing theory of John A. Hawkins. *DAI-A* 65(12):4545, June 2005.] [AAT 3155481]

Wright, Lorrie M. Ph.D., Univ. of Arizona, 2005. *A Case Study of Speech/Language Therapists Who Advocate for Native Alaskan Dialect Speakers*. 311 pp. Adviser: Teresa McCarty. [This micro-ethnographic case study explores backgrounds, experiences, and recommendations of Speech Language Pathologist advocates for Native Alaskan dialect speakers. Six SLPs participated in in-depth interviews, which explored their backgrounds, experiences, and insights. Interview tapes were transcribed and sorted by emergent themes to identify patterns, and analyzed by critical theory, within a socio-historical framework. The resulting data was examined to determine what shapes SLPs to become advocates for dialect speakers, what systems oppose and support this advocacy, and the advocates' recommendations. W. concludes that training programs designed for Native Alaskan and Native American SLPs should address Native community issues, and include Native staff, Native experts, and internships with Native professionals. *DAI-A* 65(12):4437, June 2005.] [AAT 3158220]

[Most of the dissertations and theses abstracted in *DAI* and *MAI* can be purchased in microfilm or paper format, or as downloadable PDF files, from ProQuest-UMI. The publication order number is given in brackets at the end of each entry (e.g. [AAT 3097154]). Microfilm or microfiche copies are \$41 each, unbound paper copies \$38, softcover paper copies \$47, and hardcover paper copies \$59. PDF web downloads are available for \$28. Prices are in US dollars and include shipping; applicable taxes will be added. Orders are most easily placed through the ProQuest-UMI Dissertation Services website (www.lib.umi.com/dissertations). Orders and inquiries from the US or Canada can also be made by phone at 1-800-521-0600, ext. 3042. From elsewhere call +734-761-4700, ext. 3042. (Information as of April 2005.)]

Recent Dutch dissertations on Brazilian languages (information from Peter Bakker):

Antunes de Araujo, Gabriel. Ph.D., Free University of Amsterdam, 2004. *A Grammar of Sabanê, a Nambikwaran Language*. 255 pp. Utrecht: LOT publishers. [A comprehensive description (in English) of Sabanê, a Nambikwara language of the Amazon basin, spoken by only three elderly persons in the state of Mato Grosso, Brazil. Like all Nambikwara groups of the region, the survival of the language and culture of the Sabanê has been under serious threat by Westerners since the beginning of the 20th century. This description represents the first substantial documentation of the language.]

Bacelar, Laércio Nora. Ph.D., Univ. of Nijmegen, 2004. *Gramática da Língua Kanoê*. 326 pp. [A comprehensive description of an unclassified and possibly isolated language of the Amazon basin, spoken by only six persons in the state of Rondônia, Brazil. Some speakers of Kanoê had been avoiding contact with Westerners until 1995. This description represents the first substantial documentation of the language (until recently only a few short word lists existed). The author is presently working on a dictionary. (Text in Portuguese, with summaries in English and Dutch.) Full text available online at: webdoc.ubn.kun.nl/mono/b/bacelar/_/gramdalik.pdf.]

Sousa Cruz, Maria Odileiz. Ph.D., Free University of Amsterdam, 2005. *Fonologia e Gramática Ingarikó*. 470 pp. [A comprehensive description (in Portuguese) of Ingarikó, a Carib language of the Amazon basin, spoken by 800 people in the state of Roraima, Brazil. The author is preparing the work for publication.]

Telles, Stella. Ph.D., Free University of Amsterdam, 2002. *The Phonology and Grammar of Latundê/Lakondê*. 398 pp. [A description (in Portuguese) of Lakondê and Latundê, Nambikwaran languages of the southern Amazon Basin in Brazil. The groups are nearly extinct and only one competent speaker of Lakondê remains. Together with Mamaindê and Negarotê, Latundê and Lakondê form the Northern branch of the Nambikwára family. The dissertation is divided into three parts. The first deals with phonology and is based on Latundê, with (sporadic) differences with Lakondê discussed in footnotes. The second and third parts are concerned with the morphology and syntax, and are mainly based on Lakondê, with the particularities of Latundê addressed in footnotes. Latundê and Lakondê are polysynthetic languages: there are a large number of morphemes per word, structured in a linear fashion, and both languages show the phenomenon of noun incorporation. However, in contrast to what is usually found in polysynthetic languages, Latundê and Lakondê show verb serialization, a feature more commonly found in languages with isolating morphologies or in Creole languages. Latundê and Lakondê are also languages of the active-stative type, employing different markings of the pronominal affixes in two verbal subclasses that encode the "activity" or "inactivity" of the participants in the clause. The dissertation includes a CD containing a dictionary of Latundê/Lakondê. The author is preparing the work for publication in English.]

He who studies only one Indian language and learns its manifold curious grammatical devices, its wealth of words, its capacity of expression, is speedily convinced of its superiority to all other Indian tongues, and not infrequently to all languages by whomsoever spoken. If like admirable characteristics are asserted for other tongues he is apt to view them as derivatives from one original.

— JOHN WESLEY POWELL
Indian Linguistic Families North of Mexico, 1891, p. 36

NEW MEMBERS/NEW ADDRESSES

New Members (April 16 to July 15, 2005)

- Carlin, Susan** — Division of Language, Literature & Communication, Lane Community College, 4000 E. 30th Ave, Eugene, OR 97405 (carlins@lanec.edu)
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REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

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. Contact: AILDI, U of Arizona, College of Education 517, Box 210069, Tucson, AZ 85721-0069 (aildi@u.arizona.edu; www.ed.arizona.edu/AILDI).

American Indian Studies Research Institute. Research and publication on traditional cultures and languages of N America, primarily the Midwest and Plains. Contact: Raymond DeMallie, Director, AISRI, Indiana U, 422 N Indiana Ave, Bloomington, IN 47401 (demallie@indiana.edu; www.indiana.edu/~aisri/).

Center for American Indian Languages (CAIL). Research and training center at the U of Utah. Sponsors publications and conferences, some in collaboration with the Smithsonian. Contact: Lyle Campbell, Director, CAIL, 618A DeTrobriand St, Salt Lake City, UT 84112-0492 (lyle.campbell@linguistics.utah.edu; www.cail.utah.edu).

Native American Language Center, UC Davis. Research and special projects on N American Indian languages, with an emphasis on California. Co-Directors: Martha Macri & Victor Golla, D of Native American Studies, UC Davis, CA 95616 (cougar.ucdavis.edu/NAS/NALC/).

Indigenous Language Institute (ILI). Coordinating organization for efforts to revitalize Native American languages. Sponsors workshops, publications. Contact: ILI, 560 Montezuma Ave #202, Santa Fe, NM 87501 (ili@indigenous-language.org; www.indigenous-language.org).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The 2005 meeting was held in Victoria, BC on June 2-5. The 2006 conference is planned for the Salt River Pima Maricopa Indian Community in Scottsdale, Arizona. Conference websites (www.fpcf.ca/SILS2005, jan.ucc.nau.edu/~jar/TIL.html).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. Most recent meeting: June 6-7, 2005, U of Victoria [see "News from Regional Groups"]. 2006 meeting planned for NWT. See the Athabaskan Conference web page (www.uaf.edu/anlc/alc/).

Alaska Native Language Center. Teaching and research on Inupiaq and Yupik Eskimo, Alaskan Athabaskan languages, Eyak, Tlingit, and Haida. U of Alaska Fairbanks, Box 757680, Fairbanks, AK 99775-7680 (www.uaf.edu/anlc/).

Yukon Native Language Centre. Teaching and research on Yukon languages. Director: John Ritter (www.yukoncollege.yk.ca/ynlc/).

Inuit Studies Conference. Biennial. The 15th conference will be held in Paris in June 2006; contact: Michele Therrien (michele.therrien@inalco.fr).

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 (etudes.inuit.studies@fss.ulaval.ca; www.fss.ulaval.ca/etudes-inuit-studies).

ALGONQUIAN/IROQUOIAN

Algonquian Conference. Interdisciplinary. Meets annually during the last weekend in October. The 2005 meeting (the 37th) will be held on Oct. 21-25 in Ottawa, Canada. Conference website (www.umanitoba.ca/algonquian). [See "News from Regional Groups"]

Papers of the Algonquian Conference. Current volume: vol. 35 (U of W Ontario, 2003), \$48. Some back volumes are also available. Contact Arden Ogg, Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca; www.umanitoba.ca/algonquian).

Algonquian and Iroquoian Linguistics. Newsletter. Four issues/year. \$12/year (US & Canada, US dollars to US addresses), \$15 to other countries. Editor: John Nichols, American Indian Studies, U of Minnesota, Minneapolis, MN 55455 (jdn@umn.edu).

EASTERN CANADA

Atlantic Provinces Linguistic Association (APLA)/Association de linguistique des provinces atlantiques (ALPA). General linguistics conference, annually in early November. Papers (in English or French) on local languages and dialects (e.g. Mi'kmaq, Gaelic, Acadian French) especially welcome. Annual conference proceedings and journal *Linguistica Atlantica* (www.unb.ca/apla-alpa).

NORTHWEST

International Conference on Salish and Neighboring Languages. Linguistics and allied topics. Meets annually in August. The 2005 meeting (the 40th) will be held Aug. 10-12 on the Musqueam Indian Reserve in Vancouver, BC. Contact Victor Guerin (vguerin@musqueam.bc.ca) or Rosalind Campbell (rcampbell@musqueam.bc.ca). Additional information is posted on the FNLG website (fnlg.arts.ubc.ca).

CALIFORNIA/OREGON

Survey of California and Other Indian Languages. Research program and archive at UC Berkeley. Director: Leanne Hinton (hinton@berkeley.edu). Website (linguistics.berkeley.edu/survey).

California Indian Conference. Interdisciplinary. The 2005 meeting will be held on Oct. 7-9 at Humboldt State University, in Arcata. Contact: Adrienne Colegrove Raymond (abc1@humboldt.edu). Conference website (www.humboldt.edu/~cic/papers.htm). [See "News from Regional Groups"]

Hokan-Penutian Workshop. Linguistics, sometimes with papers on prehistory and ethnography. Most recent meeting was at UC Berkeley, 2002. 1988 and 1989 *Proceedings* available from D of Linguistics, U of Oregon, Eugene, OR 97403; more recent volumes from D of Linguistics, UC Berkeley, CA 94720.

J. P. Harrington Database Project. Preparing a digital database of Harrington's notes, particularly for California languages. Director: Martha Macri, UC Davis. For newsletter and other information see the project website (cougar.ucdavis.edu/nas/NALC/JPH.html).

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).

Advocates for Indigenous California Language Survival (AICLS). Sponsors revitalization efforts, including the Master-Apprentice Language Learning Program. Website (www.aicls.org).

PLAINS/SOUTHEAST

Conference on Siouan and Caddoan Languages. Meets annually in the summer. The 2005 meeting was held in Kaw City, Oklahoma, June 17-19. Contact: Bob Rankin (rankin@ku.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). Website (www.ahalenia.com/iws).

Sam Noble Oklahoma Museum of Natural History, Dept. of Native American Languages. Research and outreach program for Oklahoma languages. Curator: Mary S. Linn (mslinn@ou.edu).

SOUTHWEST/MEXICO

Encuentro de Lingüística en el Noroeste. Biennial linguistics conference at the U of Sonora, with sessions on the indigenous languages of Mexico and Latin America. Next meeting: November, 2006. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (encuentro@guaymas.uson.mx). Website (www.8encuentrolinguistica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. The 2005 meeting was held in Taxco, Guerrero, Mexico, June 29 - July 1. [See "News from Regional Groups"]

Estudios de Cultura Náhuatl. Journal. Nahuatl archaeology, anthropology, literature, history, and poems and essays in Nahuatl by contemporary writers. Editor: Miguel León-Portilla. Contact: Instituto de Investigaciones Históricas, UNAM, 04510 México, DF, MEXICO (www.unam.mx/iih/publicaciones/publ.htm).

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, 16131 N. Vernon Dr., Tucson, AZ 85738-0987 (LingPub_Mexico@sil.org). Website (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, usually in mid-March. Contact: Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (mayameet@ccwf.cc.utexas.edu). Website (www.utexas.edu/research/chaaac/).

Tulane Maya Symposium & Workshop. Meets in late Oct/early Nov at Tulane U, New Orleans, LA. Focus is on recent excavations and decipherments from the Classic Period Northern Maya lowlands. Website (stonecenter.tulane.edu/MayaSymposium/).

SOUTH AMERICA

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

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA) every 2 years. Most recent meeting: June 2002. Contact: Ana Suelly Cabral (asacc@amazon.com.br).

Correo de Lingüística Andina. Newsletter for Andeanist linguists. \$4/year. Editor: Clodoaldo Soto, Center for Latin American Studies, U of Illinois, 910 S 5th St #201, Champaign, IL 61820 (s-soto3@uiuc.edu).

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

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

GENERAL LATIN AMERICA/WESTERN HEMISPHERE

Center for Indigenous Languages of Latin America (CILLA). Research and teaching program at the U of Texas, Austin, emphasizing collaboration with indigenous communities. Sponsors the **Congreso de Idiomas Indígenas de Latinoamérica** (next meeting, October 27-29, 2005). Director: Nora England (nengland@mail.utexas.edu). Website (www.utexas.edu/cola/llilas/centers/cilla/index.html).

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 52nd ICA will be held in Seville, Spain, July 17-21, 2006. General Secretariat: Prof. Dr. Antonio Acosta Rodríguez & Prof. Dra. María Luisa Laviana Cuetos (52ica@us.es). 1st circular at website (www.52ica.com).

Archive of the Indigenous Languages of Latin America (AILLA). Sound archive at U of Texas accessible via the internet, focusing on the documentation of discourse. Project manager: Heidi Johnson (ailla@ailla.org). Website (www.ailla.org).

Centre d'Études en 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*. Director: Jon Landaburu (landabu@vjf.cnrs.fr). Contact: CELIA - CNRS, 8 rue Guy Môquet, 94801 Villejuif, FRANCE (celia@vjf.cnrs.fr).

Institut für Altamerikanistik und Ethnologie. Research and teaching program at the U of Bonn (Römerstrasse 164, D-53117 Bonn, Germany) focusing on Quechua and Aymara (Dr. Sabine Dedenbach-Salazar, sdedenba@uni-bonn.de) and Mayan languages and Classical Nahuatl (Prof. Dr. Nikolai Grube, ngrube@uni-bonn.de). Website (www.iaec-bonn.de).

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

SIL International (formerly Summer Institute of Linguistics). Publications on numerous indigenous languages of the Americas. For a catalogue, write: International Academic Bookstore, SIL International, 7500 W. Camp Wisdom Rd., Dallas, TX 75236 (academic_books@sil.org). Website (www.ethnologue.com/bookstore.asp). [See also SIL-Mexico.]

Indigenous Languages of Latin America (ILLA). Publication series, primarily devoted to South American languages. U of Leiden, Research School CNWS, Nonnensteeg 1-3, PO Box 9515, 2300 RA Leiden, The Netherlands (www.leidenuniv.nl/interfac/cnws/pub/illa.htm).

NATIVE HAWAIIAN

Ka Haka 'Ua O Ke'elikōlani College. Research and teaching facility at the U of Hawai'i at Hilo. Director: William H. Wilson (pila_w@leoki.uhh.hawaii.edu).

ENDANGERED LANGUAGES WORLDWIDE

Endangered Language Fund (ELF). Small research grants awarded annually, other activities. Contact: ELF, 300 George St., New Haven, CT 06511 (elf@haskins.yale.edu). Website (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, England, UK (nostler@chibcha.demon.co.uk). Website (www.ogmios.org).

Linguistic Society of America—Committee on Endangered Languages and Their Preservation. 2005 Chair: K. David Harrison, Swarthmore College, Swarthmore, PA 19081 (dharris2@swarthmore.edu).

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

Hans Rausing Endangered Languages Project, School of Oriental and African Studies, University of London. Academic program and research grants. Contact: ELDP, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, UK. Website (www.hrelp.org).

Dokumentation Bedrohter Sprachen (DoBeS). Research initiative funded by the Volkswagen Stiftung and coordinated by the MPI for Psycholinguistics, Nijmegen, The Netherlands. Website (www.mpi.nl/DOBES).

Endangered Languages of the Pacific Rim. Japanese research project sponsoring work on Siberian, Alaskan and NW Coast languages among others. Director: Osahito Miyaoka, Faculty of Information Sciences, Osaka Gakuin U, Kishibe, Suita 564-8511, Japan (elpr@utc.osaka-gu.ac.jp). Website (www.elpr.bun.kyoto-u.ac.jp).

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

Founded 1981

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