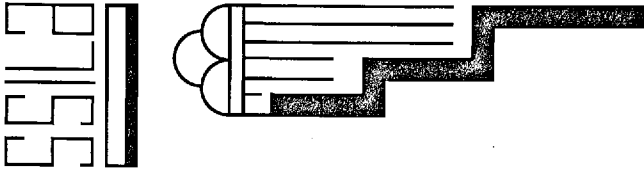


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THE SOCIETY FOR THE STUDY OF THE INDIGENOUS LANGUAGES OF THE AMERICAS



NEWSLETTER XXIV:4

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Volume 24, Number 4

CONTENTS

SSILA Business ..... 1  
 Correspondence ..... 2  
 Obituaries ..... 4  
 News and Announcements ..... 9  
 Media Watch ..... 12  
 News from Regional Groups ..... 13  
 Recent Publications ..... 14  
 In Current Periodicals ..... 15  
 Recent Dissertations and Theses ..... 17  
 New Members/New Addresses ..... 18  
 Regional Networks ..... 18

SSILA BUSINESS

Results of the 2005 elections

Ninety-seven ballots were received by the announced deadline. Elected were: **Leslie Saxon**, Vice President for 2006 and President-elect for 2007; **Patricia A. Shaw**, Member-at-Large of the Executive Committee, 2006-08; **Victor Golla**, Secretary-Treasurer, 2006; and **Alejandra Vidal**, Member of the Nominating Committee, 2006-08.

Minutes of the 2005 Business Meeting

The annual Business Meeting of the Society was held in Albuquerque on January 7, 2006. It was called to order at 4:30 pm by Tony Woodbury, SSILA President, as chair. About 50 members were present.

1. The chair thanked all those serving on committees. (The 2005 Program Committee, chaired by Vice President Lyle Campbell, was singled out for special thanks.)
2. The chair read names of, and congratulated, those elected in the recent ballot: Leslie Saxon, President-elect for 2006; Pat Shaw for executive committee; Victor Golla for Secretary-Treasurer; and Alejandra Vidal for Nominating Committee.
3. The Secretary, Victor Golla, being absent, the chair read the Secretary's and Treasurer's reports. The 2005 financial statement (abbreviated below) was distributed as a handout.

ANNUAL FINANCIAL STATEMENT: 2005	
BALANCE at close of fiscal year 2003	4,471.97
<b>INCOME</b>	
Dues and sales:	
Current membership dues	8,768.00
Dues in arrears or retroactive to previous year(s)	1,232.00
Dues collected in advance	3,136.00
Institutional subscriptions to <i>SSILA Newsletter</i>	605.00
Sales of <i>Membership Directory</i>	686.00
Other (sales of back issues of <i>Newsletter</i> )	200.00
<b>Total dues and sales</b>	<b>14,627.00</b>
Contributions:	
Unrestricted contributions	1,224.29
Contributions to the Wick R. Miller Travel Fund	143.00
Contributions to the Ken Hale Prize Fund	720.50
Bequest & memorials	100.00
<b>Total contributions</b>	<b>2,187.79</b>
<b>Total income</b>	<b>16,814.79</b>
<b>EXPENSES</b>	
Printing (including typesetting):	
<i>SSILA Newsletter</i> , 4 issues/year	6,161.20
<i>SSILA Membership Directory</i>	320.68
Miscellaneous (dues notices, brochures, etc.)	266.74
<b>Total Printing</b>	<b>6,748.62</b>
Postage:	
Postage for <i>Newsletter &amp; Membership Directory</i>	5,009.25
Other postage	264.08
<b>Total postage</b>	<b>5,273.33</b>
Other expenses:	
LSA (equipment costs for Annual Meeting)	1,132.00
Corporation expenses (biennial filing fee)	20.00
Envelopes, stationery, and other office supplies	633.93
Ken Hale Prize	500.00
Plaque and other expenses for Hale Prize, Haas Award	256.17
Credit card processing expenses	668.16
Rental of P.O. boxes, Arcata, CA 95518	76.00
Clerical help with <i>Newsletter</i> mailings	300.00
Reimbursement of Secretary's hotel bill, registration	516.65
<b>Total other expenses</b>	<b>4,102.91</b>
<b>Total expenses</b>	<b>16,124.86</b>
Surplus/(deficit)	689.93
<b>BALANCE at close of fiscal year</b>	<b>5,161.84</b>

4. Pam Munro, chair of the Mary Haas Award committee, described the committee's work, listed all works submitted, and announced Frank Seifart as winner. She presented Frank with a plaque. The chair then thanked Pam and the committee.
5. Pam Bunte, chair of the Ken Hale Prize committee, described the committee's work and announced the winner, the Lakota Language Consortium. Wilhelm Meya made a speech of acceptance on behalf of the committee. The chair then thanked Pam and the committee.

6. Ives Goddard and Lyle Campbell announced the plan for a joint University of Utah Press and Smithsonian Institution book series on indigenous languages of the Americas. An audience member asked if manuscripts would be accepted in languages other than English. Lyle said that the matter had not been considered.

7. Lyle Campbell announced the second annual CELCNA conference that will be held at the University of Utah on March 31-April 2, 2006.

8. Several further publication plans were announced and discussed. Pam Munro announced that the University of California would put the UCPL series on line for free access. Bill Poser commented on copyright laws, indicating that items remained under copyright until 70 years after the author's death, and lamenting it. [See the letter from Poser in "Correspondence" below.]

9. The chair asked those present to mention other upcoming conferences—Marianne Mithun mentioned WAIL in April, 2006; Zarina Estrada Fernandez mentioned the Encuentro at Universidad de Sonora in November, 2006, and that it takes place in even-numbered years. The chair mentioned the CILLA conference at Texas in Octobers of odd-numbered years.

10. Keren Rice read an updated version of her annual editor's report on *IJAL* (printed in the October issue of the *SSILA Newsletter*).

11. Lyle Campbell reported that SIL *Ethnologue* had met earlier in the day on the subject of language codes. SIL's scheme will be adopted soon by ISO [see the announcement in the October issue of the *SSILA Newsletter*]. It was the sense of the meeting that SSILA should act as a clearing house for members' corrections to the current scheme. Lyle Campbell and Marianne Mithun were asked to serve on a committee for that purpose. After a comment by Pam Munro on the difficulty of resolving language-naming issues for Zapotec, it was acknowledged that some situations are unclear, but that SSILA can nevertheless contribute unequivocal corrections in cases where *Ethnologue*'s scheme is unequivocally wrong.

12. The chair then opened the floor to new business.

a. It was mentioned that the SSILA program was not circulated as part of the LSA's preliminary program. A request was made that we ask for it to be a part of the LSA's preliminary program for next year.

b. It was mentioned that, whereas the LSA now allocates a total of 30 minutes for each paper, SSILA had been allocating 20. The criss-crossing of schedules that this led to met with at least some disapproval. The chair asked that the next Program Committee consider this issue, but also consider whether we are willing to admit a smaller number of papers.

13. The chair passed the gavel to the incoming President, Lyle Campbell, who thanked him and called the meeting to a close.

### Seifart wins Haas Award

**Frank Seifart**, of Berlin, Germany, was presented with the 2005 Mary R. Haas Book Award at the January meeting in Albuquerque for his dissertation, *The Structure and Use of Shape-Based Noun Classes in Miraña (North West Amazon)*. The selection committee described it as "a most thorough and impressive description of an important typological phenomenon in a little studied language, which is sure to be of interest both to specialists in Amazonian languages and to typologists and other general linguists. It will certainly help to advance the study of noun class and classifier systems worldwide." The committee also commended Seifart for the extensive (and doubtless occasionally difficult) fieldwork, both conventional and experimental, on which the work was based.

Seifart was able to make last-minute arrangements to attend the Albuquerque meeting, where he received the Haas Award in person at the SSILA Business Meeting from the chair of the selection committee, Pamela Munro. (The other members of the committee were Andrew Garrett, Sergio Meira, Douglas Parks, and David Rood.

### Lakota Consortium awarded Ken Hale Prize

SSILA's Ken Hale Prize, which honors those who strive to link the academic and community spheres in the spirit of Ken Hale, was awarded this year to the non-profit **Lakota Language Consortium** (LLC), a non-profit organization dedicated to rescuing the Lakota Sioux language. The prize and cash award were presented in recognition of the organization's outstanding community language work and deep commitment to the documentation, maintenance, promotion, and revitalization of the Lakota language, one of the country's largest remaining Native American languages.

Pam Bunte, chair of the 2005 Ken Hale Prize selection committee, described the factors that led to the decision. "We were really impressed. The Lakota Language Consortium has done a great job with their documentation. Their materials have made it easier for community members to teach the language. They work closely with many people throughout the community and the praise of their efforts was truly amazing." The committee also included Nora England, Michael Krauss, and Roberto Zavala Maldonado.

**Wilhelm K. Meya**, Executive Director of the organization, received the prize on behalf of the Board of Directors. In accepting the prize, Meya, who is an anthropology Ph.D. candidate at Indiana University, explained that, "the recognition of our work to revitalize Lakota will mean a great deal to the communities we serve, the teachers, and the numerous volunteers working to create a new generation of proficient Lakota speakers."

The Lakota Language Consortium is made up of numerous committed community members and linguists (see the LLC website, [www.lakhota.org](http://www.lakhota.org)). As one of the largest language revitalization organizations in the country, its materials are used by over twenty-two school systems and expose over 4000 children to the Lakota language. In addition to Meya, the LLC's Board of Directors includes **Jan Ulrich**, who leads the organization's materials development work, and **Leonard Little Finger**, who directs the Lakota Language Studies program at Loneman School in Oglala, South Dakota.

## CORRESPONDENCE

### The copyright issue

January 11, 2006

During the SSILA Business Meeting in Albuquerque, Pam Munro alluded to a growing problem that scholars are having with copyright restrictions. This problem results from recent changes in US copyright law, which I briefly commented on at the meeting. Let me expand. The *Copyright Term Extension Act* of 1998 ([www.copyright.gov/legislation/pl105-298.pdf](http://www.copyright.gov/legislation/pl105-298.pdf)) extended copyright protection to the life of the author plus 70 years, or in the case of corporate authorship, 95 years. In addition, it eliminated the requirement that the copyright holder register an extension in order to exploit the full period of copyright protection. The result is that works are protected for a ridiculously long time whether or not the holder has any desire to do so, and since no renewal is necessary it may be impossible to find out who owns the copyright.

Several changes would improve this situation:

(a) Shorten the period of copyright protection. A return to earlier copyright law would be reasonable. That law provided for a period of 28 years plus an extension of 28 years. This is more than enough time for the author to obtain reasonable compensation for his or her work.

(b) Cause copyright to lapse if the holder does not register for an extension. This would have the effect of eliminating copyright after the initial period (e.g. 28 years) in the numerous cases in which there is no real

value to the author. It would also force the copyright holder to make contact and provide information as to how he or she may be contacted.

(c) Require the copyright office to maintain a database of contact information for copyright holders.

(d) Impose compulsory licensing where the copyright holder cannot readily be located. A precedent is article 67 of the Japanese copyright law. This way, if the copyright holder cannot be located, the work is still available to others.

The recent changes in copyright law have been for the benefit of the entertainment industry. (The 1998 law is known to critics as the “Mickey Mouse Protection Act,” since Disney was one of its major proponents). They are of no benefit to the consumer or to most authors and performers, but they are an impediment to scholarly work. A good deal of attention has recently been given to this problem of “orphan works.” Indeed, the Copyright Office recently solicited comments on the problem.

A good source of additional information is Public Knowledge ([www.publicknowledge.org/issues/ow](http://www.publicknowledge.org/issues/ow)). This is an issue on which SSILA might want to take a position as an organization.

—Bill Poser  
Prince George, BC  
(billposer@alum.mit.edu)

### Tracing the distribution of a folktale motif

December 30, 2005

I am currently working on a study of Native American occurrences of a “folktale” type and/or motif with a rather wide old-world distribution and some surprising appearances in the database of Native North American text collections. I have collected it myself among Southeastern peoples in modern Oklahoma. The tale is best known in the scholarly world as an element in the legend of the founding of Carthage by Dido, as narrated in the *Aeneid*. In it, colonists trick the local inhabitants by asking for only as much land as can be measured with one ox-hide. Given the small size of a single hide, the locals agree and then the colonizers proceed to cut the hide into a very fine string (or thong, as we Americanists would say) with which they encircle a much vaster amount of land than was envisioned by the locals. According to the classic tools of the historic-geographic method (aka Finnish method), this item has been classified as both a tale type (AT 2400) and as a motif (K0185.1). I am interested in it in historical-geographic terms, but I also intend to examine it in ethnographic and discourse-centered terms.

I hope to be as thorough in locating Native American (North, Central, and South) examples as possible. For other world regions, there are now reliable reference works, often keyed to national folk narrative archives, but despite the work and interest of many of our predecessors (especially Robert Lowie, John Swanton, Stith Thompson, and Alan Dundes), nothing reliable beyond the loose catchword system, studies of particular tale types (“the eye juggler”, “the star husband”, etc.), and the text collections themselves, exists for Native American studies. Structural studies (Dundes, Claude Lévi-Strauss) can help if they happen to treat a tale of interest, but there is no easy way to find examples of an unstudied type short of working through the texts from the Arctic to Argentina. (I would note parenthetically that, short of a comprehensive tale type index—a project whose window of opportunity has probably passed given the limited interest in such work these days—modest guides to the texts associated with single groups, such as John Bierhorst’s [1995] guide to Lenape texts, would be useful contributions and are within the realm of the do-able. I am slowly working on one for Yuchi.)

If you recognize the ox-hide (cow-hide, buffalo-hide) purchase tale/motif in the American Indian text collections that you work with, or if you have heard it told in Indian Country (anywhere in the Americas), I would

be very grateful if you could contact me and share whatever knowledge you are willing to pass on. As is customary, I will gratefully acknowledge help given in whatever publication this project eventually generates.

—Jason Baird Jackson  
Dept. of Folklore and Ethnomusicology, Indiana University  
Bloomington, IN 47408  
([jbj@indiana.edu](mailto:jbj@indiana.edu))

### Names of indigenous languages

November 30, 2005

In his letter in the October 2005 *Newsletter* (posted earlier in e-mail *Bulletin #225*) Emmon Bach raised an important issue about the use of hyphens in spelling words from First Nations/Native American languages. I would like to follow this up from a slightly different angle.

It is a source of irritation to me that many linguists have adopted the practice of spelling the names of “exotic” languages in some kind of attempted phonetic transcription (with or without hyphens), such as *Nuu-chah-nulth* (or *Nuuchahnulth*), *!Kung* or *Chichewa*, often with odd diacritics otherwise unknown in English spelling conventions. In the words of Emmon Bach, “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.”

English and other world languages usually have names for “real and serious” languages that are spelled according to the orthographic conventions of the language of the text in which the name occurs. Thus there is a language which is called *French* in English, not *français* or *fräse*. Similarly, the language referred to by its own speakers by a term which might be rendered as *Nuu-chah-nulth*, has its own appropriate name in English, *Nootka*, which can be both written and pronounced by speakers of English. Even peoples who have not formed nation states and who do not have “an army and navy” may sometimes be mentioned by people other than professional linguists, and they should be referred to, when possible, by a term that has developed in the language being used, rather than have their designation reduced to a phonetic transcription.

—Jan Terje Faarlund  
Oslo, Norway  
([j.t.faarlund@iln.uio.no](mailto:j.t.faarlund@iln.uio.no))

### An addendum and a query

November 19, 2005

Neither Bill Bright’s fine obituary of Murray Emeneau in the October *Newsletter*, nor your own Editorial Note on him in the same issue, makes mention of the autobiographical piece (with a photograph that shows him at about age 60) that I published in *First Person Singular II* (John Benjamins, 1991), pp. 83-101, “A Nova Scotian Becomes a Linguistic Indologist.” In this essay Emeneau frequently mentions Sapir (94-99 passim), among others, including Bloomfield.

On a totally different matter: I would very much like to acquire a tape of a song by a certain David Campbell (born somewhere in South America I was told) which contains a most moving song entitled “Ojibwa’s Paradise” whose refrain includes the word “Manitouleen.” At least during the 1980s, David Campbell was living on the Ontario part of Manitoulin Island. I tried in vain during my time in Ottawa to obtain a copy of this—apparently rare—tape. It used to be available through Canadian Native stores, and I recall having heard it once or twice on CBC radio. Does anyone know more about it?

—Konrad. Koerner  
Cantianstr. 11, D-10437 Berlin, Germany  
([efk.koerner@rz.hu-berlin.de](mailto:efk.koerner@rz.hu-berlin.de))

## OBITUARIES

### Margaret Langdon (1926-2005)

Margaret Langdon, professor emeritus of linguistics at the University of California, San Diego, died on October 25, 2005, in Bishop, California, where she had recently moved to be with her daughter. She was the primary expert on the linguistics of Diegueño, now often referred to as Kumeyaay, a Yuman language (or set of very closely related languages) of the San Diego area. A founding member of SSILA, she served as our fourth President in 1985.

Margaret Langdon (née Hoffman) was born in Belgium, and spent her childhood there, her teen years marred by the traumas of World War II. Anxious to put bad memories behind her, she emigrated to the United States after the war, her first job in this country being for the Belgian airline Sabena. Eventually, she became a student in the Linguistics Department at the University of California, Berkeley, where she received her Ph.D. in 1966. As a graduate student, she came to San Diego to do fieldwork on Northern Diegueño (also known as 'Iipay Aa). She worked closely with two fluent speakers, Ted Couro and Christina Hutcheson, and through her work with them she created the first substantive grammatical description of the language for her dissertation.

During this time, she also met her husband-to-be, Richard ("Dick") Langdon, who owned a piece of property in San Diego where he developed a large orchard of lychees and other exotic fruits. Dick, a lanky six-footer, was raised along with several even taller siblings by their 4' 10" Chinese mother, who had been brought to the United States by her American husband. He had left the family when Dick and his brothers and sisters were small, and their diminutive but tough mother, who barely spoke English, raised them by herself in San Diego. Dick was a roamer of the back roads of San Diego County and Baja California, and had many Kumeyaay friends himself. For the adventurous Margaret, there was no better match.

Luckily, this was the time when UCSD was just starting to develop as a full-fledged campus of the University of California system, and Leonard Newmark, the founding chair of the Linguistics Department, offered her a position there. With her husband, her home (built by Dick), a child soon to come, her language of study and a job she was to excel at all in San Diego, Margaret Langdon was there to stay.

Margaret remained at UCSD until her 1991 retirement, chairing the Linguistics Department from 1985 to 1988. She and her family also maintained close relations with the Kumeyaay communities, visiting and being visited often, and attending *peon* games and other tribal functions, often bringing students along. For Margaret, the Kumeyaay way of life became part of her own. After Dick died in 2000, Margaret and their daughter Loni held a memorial ceremony for him a year later in the traditional Kumeyaay manner, which involves a feast and performances by bird singers. Life at the Langdons' was filled with diversity. Parties at their house were generally attended by a combination of professors and students, plumbers (Dick's profession) and tree growers, Kumeyaay singers and *peon* players, and friends and relatives of all kinds.

At a time when many of her colleagues were interested only in what a given language could reveal about linguistic theory, Margaret was concerned with language as a complex and internally coherent system. This concern is evident in her descriptive work on Mesa Grande, notably *A Grammar of Diegueño* (1970a), the *Dictionary of Mesa Grande Diegueño* (which she published under the names of language consultants Ted Couro and Christina Hutcheson, in 1973), and several texts (Langdon 1984c, 2002, Langdon and Hymes 1998).

Throughout her career, Margaret recognized linguistic diversity in the Diegueño area. She addressed the topic explicitly in several papers (1970, 1976a, 1976b, 1991a) and implicitly through her involvement in numerous tribal dictionary projects and language programs, concluding in 1991 that at least three distinct languages could be recognized within the Diegueño dialect continuum.

Originally trained as an Indo-Europeanist (see, e.g. 1964, 1966, 1969), Margaret was also fascinated by the prehistory of Diegueño and the other Yuman languages, and the larger, still controversial Hokan stock of languages with which they are connected. She wrote many papers on the comparative or historical morphology and phonology of these languages (1968; 1971; 1974; 1975b; 1976a,d,e,h; 1977a,b,c,d; 1978c,e; 1979b,c; 1980b; 1985a,b; 1986b; 1988b; 1990a,b; 1991b,c; 1992a,b; 1996g; and 2000). She also received a large grant from the National Science Foundation to compile extensive vocabularies and lexicons of Yuman, making a relatively early use of large-scale computational comparison.

Margaret was keenly aware of language as a vital part of the heritage of its speakers, and devoted much of her career to working with Native American communities to preserving this heritage. Children stopped learning Diegueño several generations ago, one instance of a world-wide decline in indigenous languages as the global economy and world languages overrun them. Yet the descendants of the last speakers are making efforts nowadays to learn their ancestral tongues, even if they can only learn them as second languages. Margaret was a pioneer in what is now a growing field of "linguistics for the community"—in her case, developing publications and materials for second-language learning by Kumeyaays. Among the first of its kind was the book of language lessons called *Let's Talk 'Iipay Aa: an introduction to the Mesa Grande Diegueño Language* (1975), co-authored with Couro. This user-friendly book, along with the Dictionary cited above, is still used today (in photocopied form, since it is out of print) in Kumeyaay language classes.

In order to write these books, Margaret devised a practical orthography, again one of the earliest of its kind, that could be easily typed without special symbols. This writing system is immortalized in such venues as the name *Kumeyaay Highway*, on Highway 8. *Let's Talk 'Iipay Aa* was a collaboration with an eager set of graduate students, a book full of excellent grammar lessons, which, when mastered along with the vocabulary from the dictionary, would allow learners to develop impressive conversational proficiency. It is a labor of love, with idioms, stories, songs and illustrations blended in with the lessons. More recently the Barona tribe worked with her to produce a new dictionary for their own community, published by the tribe. Margaret had begun work on a revised

and expanded edition when illness overtook her; one of her former students has now taken over the project.

She was also the founder of a long-lived annual workshop on Yuman languages and their distant relatives in the Hokan stock, and Hokanists were later joined by linguists working on Penutian, another stock based partly in California. Through this annual meeting, a strong core of linguists from many places and backgrounds found camaraderie and intellectual partnership. The workshops produced working paper proceedings that were often the first publications of graduate students, and which hold in them an enormous amount of information on Yuman and other Hokan languages. As a service to everyone studying Yuman languages, she also kept a running bibliography of publications, which she passed out at the workshops, and eventually published (1996c). The same year, she worked with other scholars to produce other useful bibliographies, on Hokan, Chontal, and Jicaque (1996a,e,f).

Margaret also developed an archive of Yuman languages in the Linguistics Department at UCSD, affectionately known as the “Yuman Room,” which included all publications on Yuman languages and large collections of unpublished field notes of many linguists. Before moving to Bishop, she made arrangements for the unpublished materials in the Yuman Room to be housed in the Bancroft Library at Berkeley.

Margaret was a talented and generous mentor to her students, as well as students from elsewhere who crossed her doorstep. Her door was always open to them, and she never gave the impression that she needed to be doing something else other than talking to them. Her students were welcome in her home, and she and her husband and daughter maintained lifelong friendships with them. It was through her leadership that the Yuman languages became one of the best-studied language families in California, with students doing dissertations and other research on the various languages in that family under Margaret’s tutelage, and later the tutelage of her own students turned professors. Margaret’s students have become professors in most of the major universities in the west.

Margaret is survived by her daughter, Loni Langdon, who lives in Bishop, California, by a sister in Belgium, and by many students and colleagues who held her beloved.

—Leanne Hinton, Amy Miller & Pamela Munro

#### PUBLICATIONS OF MARGARET LANGDON

- 1964 (as Margaret Hoffman). A General Linguist’s View of Word Formation in Middle French. *Romance Philology* 18:54-63.
- 1966 Review of R. Valin, *La Méthode Comparative en Linguistique Historique et en Psychomécanique du Langage*. *IJAL* 32:410-12.
- 1968a Pronunciation Guide. In Florence C. Shipek, *The Autobiography of Delfina Cuero*, pp. 19-20. Los Angeles: Dawson’s Book Shop.
- 1968b The Proto-Yuman Demonstrative System. *Folia Linguistica* 2:61-81.
- 1969 (with Yakov Malkiel). History and Histories of Linguistics. *Romance Philology* 22:529-74.
- 1970a *A Grammar of Diegueño: the Mesa Grande Dialect*. UC Publications in Linguistics 66.
- 1970b Review of A. C. Wares, *A Comparative Study of Yuman Consonantism*. *Language* 46:533-44.
- 1971 Sound Symbolism in Yuman Languages. In *Studies in American Indian Languages*. UC Publications in Linguistics 65:149-73.
- 1974a Introduction and notes. In Ted Couro & Christina Hutcheson, *Dictionary of Mesa Grande Diegueño*. Banning: Malki Museum Press.
- 1974b *Comparative Hokan-Coahuiltecan Studies, a Survey and Appraisal*. *Janua Linguarum, Series Critica*, 4. The Hague: Mouton.
- 1975a (with Ted Couro). *Let’s talk ‘Iipay Aa: an Introduction to Mesa Grande Diegueño*. Banning: Malki Museum Press.
- 1975b Boundaries and Lenition in Yuman Languages. *IJAL* 41:218-33.
- 1975c Kamia and Kumeyaay: a Linguistic Perspective. *Journal of California Anthropology* 2:64-70.
- 1975d Fragment of Traditional Diegueño Funerary Oration. *Journal of California Anthropology* 2:5.
- 1975e American Indian Languages and Linguistic Theory symposium: concluding remarks. *IJAL* 41:69-71.
- 1976a (editor, with Shirley Silver). *Hokan Studies: Papers From the First Conference on Hokan Languages*. *Janua Linguarum, Series Practica* 181. The Hague: Mouton.
- 1976b (editor) *Yuman Texts*. *IJAL Native American Text Series*, Vol. 1, No. 3.
- 1976c Discussion of “Theoretical Linguistics in Relation to American Indian Communities”, by Kenneth Hale. In Wallace L. Chafe, editor, *American Indian Languages and American Linguistics*, pp. 51-58. Peter de Ridder Press.
- 1976d The Proto-Yuman Vowel System. In 1976a, pp. 129-48.
- 1976e (with Leanne Hinton). Object-Subject Pronominal Prefixes in La Huerta Diegueño. In 1976a, pp. 113-28.
- 1976f Syntactic Diversity in Diegueño Dialects. *Southern Illinois University Museum Studies* 7:1-9.
- 1976g The Story of Eagle’s Nest: a Diegueño Text. In 1976b, pp. 113-33. (Reprinted in Leanne Hinton & Lucille J. Watahomigic, editors, *Spirit Mountain: an Anthology of Yuman Story and Song*, pp. 235-45. Sun Tracks and the University of Arizona Press, 1984.)
- 1976h Metathesis in Yuman Languages. *Language* 52:866-883.
- 1977a Stress, Length, and Pitch in Yuman Languages. In Larry Hyman, editor, *Studies in Stress and Accent*. Southern California Occasional Papers in Linguistics, 4:239-59.
- 1977b Syntactic Change and SOV Structure: the Yuman Case. In Charles Li, editor, *Mechanisms of Syntactic Change*, pp. 255-90. Austin: University of Texas Press.
- 1977c Yuman (Kwtsaan) After 40 Years. In *Southern Illinois University Museum Studies* 11:43-51.
- 1977d The Semantics and Syntax of Expressive ‘Say’ Constructions in Yuman. In *Proceedings of the 3rd Annual Meeting of the Berkeley Linguistic Society*, pp. 1-11.
- 1978a (editor). *Journal of California Anthropology Papers in Linguistics*.
- 1978b Review of Sally McLendon, *A Grammar of Eastern Pomo*. *Language* 54:218-21.
- 1978c Auxiliary Verb Constructions in Yuman. In *Proceedings of the 1977 Hokan-Yuman Workshop*. Southern Illinois University Occasional Papers on Linguistics 2:33-42.
- 1978d Animal Talk in Cocopa. *IJAL* 44:10-16.
- 1978e The Origin of Possession Markers in Yuman. *Proceedings of the 1977 Hokan-Yuman Workshop*. Southern Illinois University Occasional Papers on Linguistics 2:33-42.

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### Paul Proulx (1942-2005)

Paul Proulx, an anthropological linguist and prehistorian known for his work on comparative Algonquian and Algic, died peacefully at his home in Antigonish, Nova Scotia, on December 5. He had been ill for some time with cancer.

Paul Martin Proulx was born November 21, 1942, in Biddeford, Maine, and was (by his own description) a native speaker of Canadian French. While majoring in Spanish at Amherst College, from which he graduated in 1965, he spent a year in Lima, Peru, as an exchange student. He later studied at Cornell University under Charles Hockett, who encouraged his interest in Algonquian languages, and he wrote his 1978 doctoral dissertation on Micmac inflection. He also did extensive linguistic fieldwork on Quechua and co-authored a grammar of that language in Spanish.

Although Proulx published widely in American Indian linguistics he never held a major academic post. Most of his professional life was spent as an independent scholar, writing on Algonquian, Ritwan, and Quechua, and on the study of kinship terminology and its implications for the reconstruction of social organization. A book on Indo-European kinship was in press at the time of his death. Among his unpublished materials is the draft of a monograph on Proto-Algic and its speakers.

Proulx's notes and books have been donated to University College of Cape Breton, which will house the collection in its Mi'kmaq Resource Centre. The materials will be catalogued and made widely available.

—Ives Goddard & Victor Golla

[In lieu of an extended obituary, we append an abbreviated version of an autobiographical essay, "How I Came to Study Algonquian Indians," that Proulx wrote in 2004 and posted at his website ([www.lulu.com/Algic](http://www.lulu.com/Algic)). —VG]

I was born in Biddeford, Maine, in 1942. The earliest sources of my later interests include the stories my father's sister used to tell about one of her uncles, or perhaps it was her mother's uncle, who was adopted into some Indian band as a youth. He was remembered as having been quiet and shy, and having had an encyclopedic knowledge of wild plants and their medicinal uses. His lore was handed down by the women in the family, till they lost interest in it with the advent of modern medicine.

My mother's father ran a second hand store. Whenever I visited it as a kid, he would give me some old clock that no longer worked. "Take it apart," he would say, "and see if you can fix it. It's no good at all the way it is." I would never fail to take it apart, and marvel at all the little wheels, and try to figure out what made it work. In the end, I would always decide that the spring was too weak, and nothing could be done about it.

My mother taught me to read a few words, and I suppose I learned a few more in school. But I really learned to read by reading a book, a copy of Robin Hood I was given. I used to go to my aunts' place, where it was very quiet, and sit in a rocking chair and read. By the end of the book I was hooked, so my mother took me to the MacArthur library and got me a card.

With all the reading I did, I compensated for a mediocre schooling, and was accepted by Amherst College in Massachusetts. No student has ever been treated better, and I only regret that I'll never have a fortune to endow them with. I was a Spanish major, and besides financing my education for the three years I was with them, they even lent me money so I could spend a summer in Colombia and a junior year in Peru to perfect my Spanish.

In Colombia I first stayed with other students. I got a working knowledge of Spanish, partly by listening to soap operas on the radio, and then set out to explore the country. When I had seen enough of the cities, I took a bus across the eastern Andes to the interior, the llanos or grasslands, on the edges of the jungles that cover the central part of the South American continent. There police stations gave way to army posts, and the streets looked like a movie set of the Wild West.

When I reached the Ariari river, I was in the jungle. I left organized civilization behind, traveling with colonists in their motorized canoes, sleeping in their thatched huts. I probably met 20 or 30 people on the Ariari, and it was hard to pass a house without being invited in for coffee. So I felt that if I hadn't met everyone, at least everyone on the river was known to some of the people I met. These people formed a society, who governed themselves by customary law, based on their need to cooperate to survive. When one of them took me into his canoe, I became a guest of them all. I was always treated with impeccable courtesy and consideration.

The Ariari was a closed society, quite separate from the civilized part of Colombia. Here there were no written laws, no police, no fire department, no bureaucracy, no schools. In theory, of course, they were a part of Colombia. But in practice, they made all their own decisions. It was astounding to me how well this functioned.

Political philosophers usually claim that people must surrender some of their freedom to a government in order to be secure. Without the power of the state to enforce law, they say, there can only be the constant war of all against all. But in Colombia, it was precisely where there were the most police, the most government, that there were constant killings and depredations. In the jungle, beyond the last army outposts, was the only place in Colombia I ever felt truly secure.

It may have occurred to some that I've wondered off my topic. But the purpose of biography, or at least author biography, is to understand the forces that have shaped the author's thinking, in addition to the data studied. When I reconstruct Proto Algonquian society and its regional groups, and I find no evidence that they had chiefs, much less governments, I have a model in my head of how people behave in such a society, and this is because of the evenings I spent around fires on the Ariari, drinking coffee and listening to people talk.

There is a whole intellectual tradition in the state societies originating in Europe, in which the lives of the so called Primitive people are imagined. There are different variants of this tradition: the Noble Savage variant, and the Man in a State of Nature variant. Both were produced by the imaginations of learned men who had lived their entire lives in complex state societies, and didn't know what they were talking about. They ended up describing their own hopes and fears.

I went on to study some anthropology at Amherst, and later at Cornell, in addition to my linguistic research. All of the theory was most helpful, indeed it was essential before I could understand the linguistic data that tells the story of the Proto Algonquians and their descendants.

But always, I made it a point to collect my linguistic data in Native communities, where I had extensive contact with Native people in their own milieu. I did fieldwork in an Ancash Quechua village in late 1967 and early 1968. Between 1974-78, I did fieldwork on Micmac, mainly in the home of Chief Peter Perro and his wife Sophie, of the Bayfield Road reserve, near where I now live. In the early 1980s, I did fieldwork on Yurok in the home of Florence Shaughnessy, overlooking the Klamath river in Requa.

All of this contact with persons of cultures different from my own was very beneficial in freeing my imagination from the straightjacket of my own inherited culture. Without this freeing up of the imagination, the only thing one ever sees is a mirror, perhaps with some distortions in it. In that mirror, the culture-bound see only imperfect reflections of their own culture, and sometimes of its hopes and its fears.

Learning something of the languages I studied in a natural setting was also beneficial, because in a natural setting one learns the true meanings of words. In a bilingual dictionary or word list, on the other hand, one only learns to equate foreign words with words in one's own language that come close in meaning, at least part of the time. Some crucial aspects of the meaning are often missed entirely. In published works of linguistic anthropology, I often get the feeling that the author is not analyzing the foreign language at all, but just English translations of foreign words. This of course can only tell us about the author's own language and culture, not the one supposedly being studied.

Besides my participant observation of Native cultures, I experienced an entirely different cultural shift. In 1982-83, I was a nursing student at the Halifax Infirmary. This too let me experience an intellectual culture radically different from the one I had experienced in the Ivory Tower. One had to understand one's patients, to be sure, but not just to show off how clever one was. The Halifax Infirmary was a "tertiary care" facility, which means it was the last stop for many seriously ill patients transferred from elsewhere.

Medical culture provided me with a standard of ethics, something never taught in departments of linguistics or anthropology, at least not in those days. In academia, as I experienced it, men routinely chose the problems they would work on, and the methods they would use, in such a way as to make themselves appear infallible. When someone was proven wrong, he commonly argued till he was blue in the face, rather than admit it.

During my days at the Halifax Infirmary, I saw a degree of intellectual honesty I had never before seen, and a willingness to tackle whatever problem seemed important, without regard to the likelihood of success, and to correct one's errors as soon as one discovered them. These are the

standards I took back to linguistics and anthropology. From that time on, I have tried to solve the problems that seemed important to me, and accepted the risk that sometimes I would be wrong, and need to correct the mistake and carry on.

These are some of the main events in my life that have made my scholarship what it is. In recent years, I have somewhat withdrawn from academic activities, though I still write some papers and review some books. Until my mother died, I spent most summers at her place in Maine, and did quite a lot of climbing in the White mountains, and kayaking on the Saco river.

At present, I live in a trailer near a Micmac Indian Reserve, on a hill, on two acres of land I bought when I was doing fieldwork on Micmac for my doctoral dissertation. This is my research retreat, where I work on anthropological and linguistic questions that seem significant to me. There are worse ways to spend one's life.

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### Gladys Tantaquidgeon (1899-2005)

Gladys Tantaquidgeon, the Mohegan tribe's venerable medicine woman and the custodian of its history and traditions, died on November 1 at the Uncasville, Connecticut, home where she had lived all her life. Born in June 1899, Tantaquidgeon, 106, was the tribe's oldest living member. She traced her ancestry back to Uncas, the famed 18th century chief whom Fenimore Cooper erroneously called the "last Mohican."

During her lifetime, she watched her people grow from a handful of families who struggled to keep their tribal heritage alive to a 1,700-member Federally recognized tribe that owns and operates one of the most successful casinos in the world. Tantaquidgeon herself was given much of the credit for the tribe achieving recognition in 1994. For years, she had collected a large number of birth, death and marriage records, many of which she stored under her bed—information that proved crucial in demonstrating the continuity of the tribe. A life-size statue of Tantaquidgeon, draped in black on the day of her death, greets visitors entering the Mohegan Sun casino. Nearby, a wall mural depicts the major events of her life.

Tantaquidgeon wrote several books on native medicine practices and folklore. Her best-known work, *A Study of Delaware Indian Medicine Practices and Folk Beliefs*, was published in 1942 and has been twice reprinted. In addition to learning traditional Mohegan ways from her grandmothers, Tantaquidgeon studied anthropology at the University of Pennsylvania in the early 1920s, where she was deeply influenced by the noted Algonquianist Frank Speck.

As her work became known, she was called on by many other tribes to assist in the restoration of their traditional culture and language and she spent time working with Algonquian groups in Delaware and Virginia, as well as in Ontario and Quebec in Canada.

During the depression, she was a community worker on the Yankton Sioux reservation in South Dakota and worked for the U.S. government to promote Native American art in the Dakotas, Montana and Wyoming. She also worked in the Connecticut state women's prison, where she taught native crafts.

In 1931, along with her late brother Harold, the tribe's former chief, she founded the Tantaquidgeon Indian Museum in Uncasville. Tantaquidgeon, who never married, continued to work full-time at the museum until 1998.

—From news reports

## NEWS & ANNOUNCEMENTS

### CELCNA-2

The 2nd annual *Conference on Endangered Languages and Cultures of Native America* (CELCNA-2) will be held March 31-April 2, 2006, on the University of Utah campus in Salt Lake City, Utah. The keynote speaker will be Victor Golla.

Papers are invited on any aspect of endangered Native American languages, in particular on documentation or revitalization. Native American participants are especially invited. Papers are 20 minutes each in length, with an additional 10 minutes for discussion.

Due to popular demand, one session will be set aside on Sunday morning, April 2, for papers in Spanish. Abstracts in Spanish (or English) can be submitted for consideration for this session.

Abstracts are also invited for a poster session. This can include also demonstration of tools and toys for language documentation.

The program will include open discussion sessions dedicated to: (1) Discussion of training for documentation of endangered languages, and employment considerations for students dedicated to work with endangered languages; (2) databasing and aids for language documentation; and (3) an open forum to address matters that arise during the conference.

The announced deadline for receipt of abstracts (Jan. 16, 2006) has passed, but in special circumstances space may be available on the program. Questions should be addressed to <[z.pischnotte@utah.edu](mailto:z.pischnotte@utah.edu)>.

Accommodations: University Guest House, the official conference hotel, 100 yards from the meeting venue (Officers' Club) and CAIL (Center for American Indian Languages). To book accommodations, please contact the Guest House directly (mention CELCNA for the conference booking): University Guest House University of Utah, 110 South Fort Douglas Blvd., Salt Lake City, Utah 84113-5036 (tel 1-888-416-4075 or 801-587-1000; fax 801-587-1001; website: <http://www.guesthouse.utah.edu>). Please make reservations early, since rooms will be held for the conference only until early March.

There will be a registration fee of \$35.

For information contact: Zeb Pischnotte ([z.pischnotte@utah.edu](mailto:z.pischnotte@utah.edu)), or for special questions e-mail Lyle Campbell ([Lyle.campbell@linguistics.utah.edu](mailto:Lyle.campbell@linguistics.utah.edu)). If you need information not easily arranged via e-mail, please call: 801-587-0720 or 801-581-3341 during business hours, or Fax 801-585-7351.

## 27th AILDI focuses on language documentation

The 27th annual *American Indian Language Development Institute* (AILDI) will have a special focus on grant writing and documenting languages for indigenous communities. The 4-week institute—June 5 to June 30—offers six graduate or undergraduate credit hours of intensive coursework.

Courses will include: Grant Writing for Indigenous Language Support; Linguistics for Native American Communities; Morphology—Ingenuity of Languages; O’odham Linguistics & Materials Development; Introduction to American Indian Language Immersion; Documenting Indigenous Languages; Computer Applications for Language Technology; Language Planning & Policy in Native American Communities; Native Children’s Literature in the Classroom; and Native American Languages in Film.

Tuition for six credit hours is \$1,436 (undergraduate) or \$1,574 (graduate). Fees are \$150 and \$200-250 should be budgeted for books and supplies. For housing, please visit the AILDI website ([www.u.arizona.edu/~AILDI](http://www.u.arizona.edu/~AILDI)). Some financial assistance is available, but is limited (except for the special program below).

This summer, AILDI will feature an NSF/NEH-supported *Grant Writing and Language Documentation Project*. This is a special course of study focused on language documentation, offering training in two areas: (1) an introduction to language development; and (2) grant proposal preparation to support indigenous languages. Twenty places will be available for students and community members, with priority given to those whose languages are seriously endangered. Teams of two will be recruited from 10 communities. All participants will be fully supported (covering 6 credits of tuition, housing, books and supplies, as well as a modest stipend for living expenses).

To obtain applications, either for the regular AILDI program or for the Grant Writing and Language Documentation Project, please contact: AILDI, University of Arizona, Dept. of Language, Reading and Culture, College of Education Room 517, P.O. Box 210069, Tucson, AZ 85721-0069 (tel: 520-621-1068, fax: 520-621-8174; e-mail: [aildi@u.arizona.edu](mailto:aildi@u.arizona.edu)). There is also full information at the AILDI website ([www.u.arizona.edu/~AILDI](http://www.u.arizona.edu/~AILDI)).

## IX Encuentro de Lingüística en el Noroeste

La Universidad de Sonora, a través del programa de Lingüística de la División de Humanidades y Bellas Artes y del Departamento de Letras y Lingüística, invita a lingüistas nacionales y extranjeros interesados en las diferentes áreas del estudio del lenguaje al *IX Encuentro Internacional de Lingüística en el Noroeste*, los días 15, 16 y 17 de noviembre de 2006, en la ciudad de Hermosillo, Sonora, México.

En esta novena edición contaremos con la participación de los conferencistas especiales: **Luis Fernando Lara Ramos** (El Colegio de México), **Marianne Mithun** (UC Santa Barbara), y **Carmen Silva-Corvalan** (U of Southern California). En este congreso se incluirán sesiones sobre las siguientes áreas de investigación: adquisición del lenguaje, análisis del discurso, desarrollo de la lectoescritura, fonología, lexicografía, lingüística histórica, morfología, pragmática, psicolingüística, semántica, sintaxis, y sociolingüística. Asimismo, los interesados podrán proponer mesas especiales sobre estos temas, previo acuerdo con el Comité Organizador dentro del periodo de recepción de resúmenes. El tiempo de exposición para la presentación de las ponencias será de 20 minutos exactamente, con un espacio de 10 minutos para sesión de preguntas y comentarios.

Guía para el envío de resúmenes y datos personales:

1. Los resúmenes se enviarán de manera anónima y podrán presentarse en español o en inglés.
2. Se aceptará un máximo de resumen por autor o dos en coautoría.
3. Se aceptará la presentación de mesas las cuales deberán ser integradas con un mínimo de tres y un máximo de ocho ponencias.
4. Todos los resúmenes deberán ser enviados por correo electrónico en archivo adjunto en versión Word o rtf.
5. El resumen deberán tener una extensión máxima de 500 palabras, a interlineado sencillo con letra de 12 puntos en familia tipográfica garamond.
6. El texto del resumen deberá proporcionarse la siguiente información: a) título del trabajo; b) descripción del problema a tratar; c) enunciación de los principales puntos o argumentos que se presentan; d) ejemplos ilustrativos, y e) incluir un máximo de cinco referencias bibliográficas.
7. En el cuerpo del mensaje deberá proporcionarse la siguiente información personal: Título del resumen; nombre completo del autor o autores de la propuesta de ponencia; institución de adscripción; áreas disciplinarias donde se ubica el resumen (2-3 áreas); grado académico del ponente; país de procedencia; correo electrónico; teléfono, fax; dirección postal institucional y dirección postal personal; tipo de apoyo audiovisual o electrónico que requiera para su presentación.

Cierre de la convocatoria: los interesados deberán enviar su propuesta de resumen y datos personales, antes del **1 de mayo del 2006** a la dirección de correo electrónico: [<encuentro@guaymas.uson.mx>](mailto:<encuentro@guaymas.uson.mx>). El Comité Organizador enviará el resultado del arbitraje de resúmenes a partir del 15 de agosto del 2006. Una vez que haya sido aceptada su propuesta de resumen y realice el pago de inscripción a su llegada al congreso, quedará formalmente inscrito.

Cuotas de Inscripción *Ponentes y asistentes*: \$850.00 pesos mexicanos (US\$85). *Alumnos de doctorado*: \$500.00 pesos mexicanos (US\$50). *Alumnos de maestría y licenciatura*: \$100.00 pesos mexicanos (US\$10).

La inscripción y registro oficial de ponentes y asistentes se realizará a partir de las 9:00 horas del día 15 de noviembre de 2006, en el vestíbulo de nuestro Departamento de Letras y Lingüística.

Esta convocatoria, así como información sobre hoteles disponibles en la ciudad, publicaciones del congreso y demás datos, podrá consultarse en la página web: [www.encuentrolinguistica.uson.mx](http://www.encuentrolinguistica.uson.mx).

Una selección arbitrada de ponencias será publicada en la *Memoria del IX Encuentro Internacional de Lingüística en el Noroeste*. Para su publicación las ponencias deberán tener una extensión mínima de 15 cuartillas y máxima de 20, a interlineado doble, en letra de 12 puntos de la familia tipográfica garamond. Las ponencias deberán entregarse al Comité Organizador a más tardar el 30 de enero de 2007, en CD o en diskette de 3.5”, y una copia impresa del trabajo, utilizando el procesador de palabra Word, o como archivo rtf.

Para cualquier información favor de comunicarse al correo del congreso: Lic. Martha Martínez Figueroa, Por el Comité Organizador, Depto. de Letras y Lingüística, Edificio 3A, Apartado postal 793, col. centro, C.P. 83000, Hermosillo, Sonora, México ([encuentro@guaymas.uson.mx](mailto:encuentro@guaymas.uson.mx); [www.encuentrolinguistica.uson.mx](http://www.encuentrolinguistica.uson.mx); tel/fax: 662-2125529).

## Workshop on language documentation and communities at Berkeley

A workshop on *Structure, Context, and Community in Language Documentation: The new look of linguistic methodology* was held at UC Berkeley on Saturday, November 19. Six of the seven in-

vited speakers were Americanists. Presentations included: **Judith Aissen** (UC Santa Cruz), "Working with indigenous linguists in the Maya area"; **David Harrison** (Swarthmore), "Ethnographic dimensions of linguistic fieldwork"; **Marianne Mithun** (UC Santa Barbara), "What is a language? Documentation for evolving communities"; **Pamela Munro** (UCLA) "Dictionaries, indigenous communities, and the linguist"; **Keren Rice** (U of Toronto), "Linguistic documentation in a community setting"; **Patricia Shaw** (U of British Columbia), "Where's the balance? Commitments to academic and endangered language communities"; and **Tony Woodbury** (U of Texas at Austin), "Training indigenous Latin American—and other—documentary-descriptive linguists in a major U.S. linguistics department: Some personal reflections."

## OPPORTUNITIES FOR STUDENTS

### *New Andean Studies program in Peru*

A Program in Andean Studies has been inaugurated at the Pontificia Universidad Católica del Perú. Intended for graduate students in Anthropology, Archeology, History, Linguistics and similar disciplines, the program has as its goal the training of professionals, educators and researchers of the highest academic level who are interested in the multi- and interdisciplinary study of ancient and modern Andean cultures. This program provides an essential and unique foundation for the understanding of central aspects of the historical and social reality of the Andean countries and the necessary tools for the understanding of the development of identity construction and civic awareness. The program involves the participation of renowned international scholars of Andean studies and is unique in the breadth and depth of the courses offered.

The duration of the Program of Andean Studies is four semesters for a Master's degree, plus four more for a doctorate. The first four lead, through a personalized and multidisciplinary curriculum, to a Master's degree in one of the four majors of the program (Anthropology, Archeology, History and Linguistics), with a specialization in Andean Studies; the second four semesters, entirely dedicated to interdisciplinary study, lead to the degree of Doctor of Anthropology, Archeology, History or Linguistics, again with specialization in Andean Studies. For more information visit: [www.pucp.edu.pe/escgrad/est\\_and/?doct.htm](http://www.pucp.edu.pe/escgrad/est_and/?doct.htm)

### *Graduate program in Linguistics at Rice*

The Department of Linguistics at Rice University in Houston, Texas is pleased to announce that competition for fellowships and admission to our graduate program for Fall, 2006 is now open. We invite talented students with degrees in linguistics and other related fields to visit our newly reconstructed website ([www.ruf.rice.edu/~ling/programs.html](http://www.ruf.rice.edu/~ling/programs.html)) for information about our graduate program, including information about application procedures and deadlines. Additionally, you may contact the graduate advisor, Dr. Nancy Niedzielski, at [niedz@rice.edu](mailto:niedz@rice.edu) for more information.

The Department of Linguistics at Rice adopts a functional, usage-based approach to language and linguistic theory. Members of the faculty have a broad range of interests, including cognitive/functional linguistics, typology and language universals, field studies in American Indian and other languages, sociolinguistics, discourse, phonetics and laboratory phonology, corpus linguistics, second language acquisition, neurolinguistics, and language change and grammaticization.

Students admitted to the Ph.D. program in Linguistics are generally offered financial support in the form of a full fellowship. This fellowship includes tuition waivers and a stipend for living expenses. Based on sat-

isfactory progress toward the degree, your fellowship will be renewed annually: students entering the program with an M.A. (or equivalent) receive a total of four years of funding, while students entering with a B.A. (or equivalent) receive a total of five years of funding.

### *RAs for Mexican field project*

The Department of Linguistics at the University of Alberta is inviting applications for a Graduate Student Research Assistantship position, beginning September 2006, on a field project to document an endangered Mexican language. Participation in the project will involve work with native language consultants on campus and in the field in Mexico. Further details of the project can be found at [www.arts.ualberta.ca/~totonaco](http://www.arts.ualberta.ca/~totonaco).

These assistantships are designed to provide talented applicants with stable funding for the duration of their studies and to facilitate their involvement in the academic life of the department. Students will have the opportunity to present the results of individual research at conferences and, where appropriate, will be encouraged to publish their results in professional venues. Further information about the department and about our graduate program can be found at [www.uofaweb.ualberta.ca/linguistics](http://www.uofaweb.ualberta.ca/linguistics).

The assistantships will be at the rate of \$15,000 CDN per academic year (September to April). Candidates will be required to meet the entrance requirements for the University of Alberta's graduate program in linguistics and will be assessed the normal tuition fees.

Preference will be given to applicants with a strong background in linguistics, preferably at the graduate level, and to those with some training in linguistic field methods. Competence in Spanish is a necessity. Although all applicants will be considered, we are particularly interested in recruiting students to work in one of the following areas: (a) phonology/phonetics; (b) first-language acquisition; (c) computational applications for field linguistics.

Interested applicants should contact: David Beck, Department of Linguistics, University of Alberta, Edmonton, AB, T6G 2E7, Canada ([dbeck@ualberta.ca](mailto:dbeck@ualberta.ca)).

## UPCOMING GENERAL MEETINGS

- **GURT 2006** (Washington, March 3-5)

The 2006 *Georgetown University Round Table on Languages and Linguistics*, "Endangered and Minority Languages and Language Varieties: Defining, Documenting and Developing", will take place on the campus of Georgetown University in Washington, DC, March 3-5. Plenary speakers include: **Nancy Hornberger**, **William Labov**, **Suzanne Romaine**, **Elana Shohamy**, and **Walt Wolfram**. Plenary lectures, invited symposia, colloquia, and individual presentations will address such topics as: The classification of languages and language varieties as "endangered"—who decides and how? Global markets, local markets, and the commodification of languages and language varieties. Indigenous perspectives on endangered languages and language varieties. Defining best practices in documentation: methods and goals. Language attitudes, linguistic ideologies and linguistic vitality. The role of schooling in language loss and change. Language revitalization case studies. Ideology, cultural authenticity, and revitalization. Best practices in teaching minority, endangered or heritage languages. For more details visit the GURT 2006 website ([www.georgetown.edu/events/gurt/2006](http://www.georgetown.edu/events/gurt/2006)).

- **IV Conference on Missionary Linguistics** (Valladolid, March 8-11)

The 4th *International Conference on Missionary Linguistics* will take place in Valladolid, Spain, on March 8-11, 2006. For details, visit the conference website ([www.hf.uio.no/ilos/forskning/forskningsprosjekter/](http://www.hf.uio.no/ilos/forskning/forskningsprosjekter/)

ospromil/index.html) or contact the Conference organizers at <o.j.zwartjes@uva.nl> or <ridruejo@fyl.uva.es>. Papers of all grammatical traditions are welcome, on all fields of grammar, (morpho)phonology, (morpho)syntax and lexicography, but we particularly welcome papers on (morpho)syntax. We also wish to include early-modern missionary studies of Amerindian languages of North America (sources not later than ca. 1850).

- **11th Rice Symposium: Complex Verb Constructions** (Houston, March 16-18)

Rice University's Linguistics Department will be hosting its 11th Linguistic Symposium, "Intertheoretical Approaches to Complex Verb Constructions," on March 16th-18th, 2006. The aim of the symposium is to draw together different theoretical approaches to the various types of complex predicates found in the languages of the world. Emphasis is on drawing together work on different language families and in different linguistic frameworks. The current confirmed speakers are: **Andrew Garrett** (UC Berkeley), **T. Givón** (U Oregon), **Alice Harris** (SUNY Stony Brook), **Martin Hilpert and Christian Koops** (Rice), **Simin Karimi** (U Arizona), **Andrew Pawley** (Australian National University), **Kingkarn Thepkanjana** (Chulalongkorn University), **Keren Rice** (U Toronto), **Eva Schultze-Berndt** (Universität Graz), and **Masayoshi Shibatani** (Rice). For further information visit the symposium website ([www.rice.edu/lingsymp](http://www.rice.edu/lingsymp)). The Rice Linguistics Society will host a poster session to accompany the Symposium. For more information contact <rls@rice.edu> or visit the symposium website ([www.rice.edu/lingsymp](http://www.rice.edu/lingsymp)).

- **CELCNA-2** (Salt Lake City, March 31-April 2)

The 2nd annual *Conference on Endangered Languages and Cultures of Native America* (CELCNA-2) will be held March 31-April 2, 2006, on the University of Utah campus in Salt Lake City, Utah. The keynote speaker will be **Victor Golla**. Papers are invited on any aspect of endangered Native American languages, in particular on documentation or revitalization. (See full announcement above.) The deadline for receipt of abstracts (Jan. 16, 2006) has passed, but in special circumstances space may be available on the program. Questions should be addressed to <z.pischnotte@utah.edu>.

- **Oxford-Kobe Seminar on Endangered Languages** (Kobe, April 2-5)

The 3rd Oxford-Kobe Linguistics Seminar, on *The Linguistics of Endangered Languages*, is being organized at the St. Catherine's College (Oxford) Kobe Institute, in Kobe, Japan, by Peter Austin (SOAS), Masayoshi Shibatani (Rice U & Kobe U), and John Charles Smith (Oxford), between 2 and 5 April 2006. The following scholars have agreed to give papers at the Seminar: **Peter Austin** (SOAS); **Peri Bhaskararao** (Tokyo U of Foreign Studies); **Claire Bown** (Rice); **Shuanfan Huang** (Taiwan); **Ritsuko Kikusawa**, (National Museum of Ethnology, Osaka); **Friederike Luepke** (SOAS); **Martin Maiden** (Oxford); **Elena Maslova** (Stanford); **Denny Moore** (Muscu Goeldi, Brazil); **Osami Okuda** (Sapporo); **Keren Rice** (Toronto); **Malcolm Ross**, (ANU, Australia); **Masayoshi Shibatani** (Rice & Kobe); **Graham Thurgood** (CSU Chico); **Tasaku Tsunoda** (Tokyo); **Roberto Zavala** (CIESAS-Sureste, Mexico). Although the papers at the Seminar will be by invitation only, a period will be set aside for poster presentations. There is a seminar web page at the Kobe Institute site ([kobeinst.com/31g01.htm](http://kobeinst.com/31g01.htm)).

- **WAIL-9** (Santa Barbara, April 20-22)

The 9th annual *Workshop on American Indigenous Languages* (WAIL) will be held on the UCSB campus on April 20-22. WAIL provides a forum for the discussion of theoretical and descriptive studies of the indigenous languages of the Americas. The deadline for submission of

abstracts (January 17) has passed. Travel directions and information about hotel accommodations are posted on the WAIL website ([orgs.sa.ucsb.edu/nailsg](http://orgs.sa.ucsb.edu/nailsg)). For further information contact the conference coordinator, Lea Harper, at [wail@linguistics.ucsb.edu](mailto:wail@linguistics.ucsb.edu) or (805) 893-3776.

- **52nd International Congress of Americanists** (Seville, July 16-21)

Several symposia on the linguistics of American indigenous languages are being organized for the 52nd ICA in Seville. Those interested should contact the individual symposium organizers at the addresses given. For general information on the Congress, visit the ICA 52 website ([www.52ica.com/cuotasin.html](http://www.52ica.com/cuotasin.html)).

—*Lenguas chaqueñas en Argentina, Bolivia y Paraguay: estudios descriptivos, tipológicos y comparativos* — Lucía Golluscio ([golluscio@lpgranchaco.com.ar](mailto:golluscio@lpgranchaco.com.ar)), [lgollusc@hotmail.com](mailto:lgollusc@hotmail.com)), Alejandra Vidal ([avidal@lpgranchaco.com.ar](mailto:avidal@lpgranchaco.com.ar)), and Harriet Klein ([hklein@notes.cc.sunysb.edu](mailto:hklein@notes.cc.sunysb.edu)).

—*Languages of Central America Caribbean Coast* — Elena Benedicto, Purdue University ([ebenedi@purdue.edu](mailto:ebenedi@purdue.edu)) and Vicky Camacho, Universidad de Sevilla ([tutatis@us.es](mailto:tutatis@us.es)). Symposium webpage: [www.personal.us.es/tutatis/52ICA](http://www.personal.us.es/tutatis/52ICA).

—*Typological Profiles and Language Contact* — Claudine Chamoreau ([claudine@vjf.cnrs.fr](mailto:claudine@vjf.cnrs.fr)), Zarina Estrada Fernández ([zarina@guaymas.uson.mx](mailto:zarina@guaymas.uson.mx)), and Yolanda Lastra ([ylastra@servidor.unam.mx](mailto:ylastra@servidor.unam.mx)).

- **IX Encuentro de Lingüística en el Noroeste** (Hermosillo, Nov. 15-17)

La Universidad de Sonora, Departamento de Letras y Lingüística, invita a lingüistas nacionales y extranjeros interesados en las diferentes áreas del estudio del lenguaje al *IX Encuentro Internacional de Lingüística en el Noroeste*, los días 15-17 de noviembre de 2006, en la ciudad de Hermosillo, Sonora, México. Los interesados deberán enviar su propuesta de resumen y datos personales, antes del **1 de mayo del 2006**. Para cualquier información favor de comunicarse al correo del congreso: Lic. Martha Martínez Figueroa, Por el Comité Organizador, Depto. de Letras y Lingüística, Edificio 3A, Apartado postal 793, col. centro, C.P. 83000, Hermosillo, Sonora, México ([encuentro@guaymas.uson.mx](mailto:encuentro@guaymas.uson.mx); tel./fax: 662-2125529). Website: <[www.encuentrolinguistica.uson.mx](http://www.encuentrolinguistica.uson.mx)>.

## 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 Shirley Silver.*]

- **Killer whale named in honor of Wayne Suttles**

In its issue of November 9, 2005, *Indian Country Today* reported that the Samish Indian Nation of Anacortes, Washington, has recently honored the linguistic anthropologist, Wayne Suttles, who died last May, by naming an orca (or "killer whale") after him. A naming ceremony was held on October 1 at the tribe's Fidalgo Bay Resort to transfer the name "Suttles" to orca J-40, a member of one of three "pods" that spend most of the year in the waters around Anacortes. "Suttles" is the sibling of "Ky'shqa" (J-37), whose name—meaning 'thank you' in Samish—was bestowed in

a similar ceremony in October 2001. The local orca population, which was nearly 100 a decade ago, dropped to 79 in 2001 but has rebounded to 90.

The ceremony took the form of a potlatch and began with an opening prayer, followed by an honor song "O si'am." Four witnesses were introduced and each honored with a blanket draped around their shoulders: Malcolm Suttles, a son of the anthropologist; Vic Underwood and Ron Peterson, high-ranking Samish elders; and Dean Maxwell, the mayor of Anacortes. The presentation floor was covered with two more blankets, and then the "Coast Salish Anthem," a gift from the late actor and writer, Chief Dan George, was sung. Then Samish elder William Bailey, who led the ceremony, announced the whale's new name and Joyce Underwood, a woman of high rank, carried a framed photograph of the whale so those present could see it. The ceremony concluded with a friendship song, dancing, the distribution of gifts to all those attending, and a feast.

After the naming, Suttles' widow Shirley said, "I don't think anything could have pleased him more than to have an orca named after him. He spent his entire life working among the people and the natural environment of this region." Vic Underwood, speaking for the Samish people, replied that "the whale is a record keeper of our ocean. Suttles was a record keeper of our language."

#### • New opera includes Tewa poem

John Adams' new opera, *Doctor Atomic*, the story of J. Robert Oppenheimer and the development of the atomic bomb, incorporates the translation of a Tewa poem, "The Cloud-Flower Lullaby." The text, which is sung at the end of the first scene of the second act, is from Herbert J. Spinden's *Songs of the Tewa* (1933). The opera had its premiere in San Francisco last October and has been widely acclaimed.

## NEWS FROM REGIONAL GROUPS

### Arctic

• 15e *Congrès international des Études Inuit* «L'oralité au XXIe siècle: Discours et pratiques inuit» aura lieu les 26-27-28 octobre, 2006, Paris, France. Sujets possibles: Statut de l'oralité, diversités régionales; Réactivation de l'oralité et transmission du savoir; Arts de la parole et patrimoine culturel; Méthodologie pour l'analyse de l'oralité; Relation oral/écrit; Histoire et mémoire sociale; Paysages et tradition orale; Nouveaux espaces et pratiques discursives; Changement linguistique; Changement des structures; Sémantique et cognition. Comité d'organisation: Michèle THERRIEN, Institut national des langues et civilisations orientales (INALCO); Nicole TERSIS, Centre national de la recherche scientifique (CNRS); Béatrice COLLIGNON, Université Paris 1 (Panthéon-Sorbonne). Les communications à plusieurs voix sont les bienvenues. Clôture de l'appel: 15 février 2006. Contact: Secrétariat du congrès, gwenaele.guigon@inalco.fr.

[The 15th *International Inuit Studies Conference* "Orality in the 21st Century: Inuit Discourse and Practices" will be held in Paris, October 26-28, 2006. Possible topics: Current status of orality in its geographic diversity; reactivating orality; transmission of knowledge; verbal arts; cultural heritage;

methodological problems in analyzing orality; relations between oral and written practices; history and social memory; landscapes and oral tradition; new spaces and discursive practices; linguistic change; shifting structures; semantics and cognition. Organizing Committee: Michèle Therrien, National Institute for Oriental Languages and Civilizations (INALCO); Nicole Tersis, National Center for Scientific Research (CNRS); Béatrice Collignon, University of Paris 1 (Panthéon-Sorbonne). Multi-vocal papers are encouraged. Deadline: February 15, 2006. For further information e-mail the conference secretariat (gwenaele.guigon@inalco.fr).]

### Northwest

• The Northwest Indian Language Institute and Heritage University will host the 2nd annual *Sahaptian Conference* on February 24-26, in Toppenish, Washington. There was a good turnout last year, and it was a wonderful event of sharing and reunion. This year we invite teachers and learners of all Sahaptin and Nez Perce dialects to join us for workshops, discussions, and presentations focusing on: (1) language curriculum development and sharing; (2) how to promote community and tribal government interest in language programs; and (3) other issues, possibly related to the master/apprentice approach to language learning

More details will follow as we work them out. Please register by sending your name, organization (and/or language you're working with), and complete contact information to: Northwest Indian Language Institute, 1290 University of Oregon, Eugene, OR 97403 (541/346-3199; nwili@uoregon.edu; babel.uoregon.edu/nili/).

### Algonquian

• The 2nd *Revitalizing Algonquian Languages Conference*, "Preservation and Reclamation of Indigenous Languages," will be held at Mashantucket, Connecticut, February 22-24, hosted by the Mashantucket Pequot Museum & Research Center. Keynote addresses will be delivered by **Buffy St. Marie** and **Leanne Hinton**. Presenters and topics will include: *Logistics of Linguistic Application*: Margaret Cook-Peters, Stephanie Fielding, Wendy Geniusz, Doug George, David Harrison, Mary Hermes, Robert Leavitt, Christine Lemley, Wes Leonard, Brenda McKenna, Monica Macaulay, John Nichols, Lori Quigley, Helene Rassius-Miles, Jon Reyner, and Inee Slaughter. *Technology as Tools*: Mary Ann Anderson, Bill Jancewicz, Wayne Newell, and Rand Valentine. *Weaving our Language*: Seth Cramer, Donna Goodleaf, Trudy Lamb, Eddy Lawrence, Myrele Ranville, Rodney Sayer, and Drew Hayden Taylor. There will be special performances by Patrick Shendo Mirabel and Carl Quinn. For information on registration and accommodations contact Deborah Gregoire (860-396-2052 or dgregoire@mptn-nsn.gov).

### Uto-Aztecan

• The 2006 meeting of the *Friends of Uto-Aztecan Workshop* will be held at the University of Utah, Salt Lake City, Utah, Thursday, June 29 through Saturday July 1, 2006. Abstract title deadline: April 30, 2006. Information on housing, travel access, etc. will be available in future announcements. [Taller de los Amigos del Yuto-Azteca, Universidad de Utah, Salt Lake City, Utah; jueves, 29 de junio - sábado 1 de julio, 2006. Fecha límite para someter títulos de ponencias: 30 de abril, 2006. Habrá mas infomacion acerca de hospedaje, acceso para viajeros, etc. en los proximos anuncios.]

For further information contact the organizers: Lyle Campbell (lyle.campbell@linguistics.utah.edu) and Mauricio J. Mixco (m.mixco@utah.edu)

### Mayan

• The 2006 *Maya Meetings at Texas* (the 30th anniversary meeting) will be held during the week of March 14-19, 2006, and will be devoted in

part to the key religious and mythological texts from Palenque. Several new archaeological finds and new decipherments will be discussed. During the first three days of the meeting, Tuesday through Thursday, March 14-16, participants can choose among eight concurrent intensive Long Workshops, devoted to hands-on understanding of special topics in Mesoamerican art and epigraphy and led by experts in their respective fields. They include: Introduction to Maya Glyphs; Introducción a la Escritura Maya (conducted entirely in Spanish); Intermediate Maya Glyphs; Advanced Maya Glyphs & Grammar; The Popol Vuh (led by **Allan Christenson**); Maya Codices and Northern Inscriptions (led by **Bruce Love**); The Mixtec Codices (led by **John Pohl**); and Iconography of Classic Maya Vases (led by **Justin Kerr**).

On Friday, March 17, there will be a series of lectures and presentations in the morning, followed by a Conference Reception and, in the evening, the Keynote Event, “From the Field: A Celebration of Discovery and Exploration of the Ancient Maya,” presented by **Kenneth Garrett** and **George Stuart**. On the weekend of March 18-19, the Hieroglyph Forum, “The Palenque Mythology: Old Gods and New Readings,” will be held, featuring extended presentations of recent finds at Palenque, focusing on the interpretation of new mythological texts from the temples of the Cross Group.

For more information on the meetings visit the Texas Maya Meetings website ([www.utmaya.org](http://www.utmaya.org)) or contact <[gus.gonzales@mail.utexas.edu](mailto:gus.gonzales@mail.utexas.edu)>.

- The Southwestern Anthropological Association is coordinating an effort to aid faculty and graduate students in the Anthropology Department at Tulane University in New Orleans, many of them Mayan specialists, in replacing some of the books and equipment destroyed by Hurricane Katrina in September. The department’s offices and laboratories were flooded because of the levee breaks and tremendous losses occurred, not least of which were books. Judith Maxwell, the Department Chair, has prepared a list of some of the more important books lost. A copy can be obtained directly from Maxwell ([maxwell@tulane.edu](mailto:maxwell@tulane.edu)) or from James Quesada of San Francisco State University ([jquesada@sfsu.edu](mailto:jquesada@sfsu.edu)), who is coordinating the SWAA effort.

## RECENT PUBLICATIONS

**Coméac quih yaza quih hant ihñip hac: Diccionario seri-español-inglés.** Compiled by Mary B. Moser & Stephen A. Marlett. Universidad de Sonora (Hermosillo, Mexico) & Plaza y Valdés Editores (Mexico City). 943 pp., with 600 illustrations and two maps. \$83 (cloth). [A full trilingual Seri-Spanish-English dictionary, the first comprehensive dictionary of this Hokan isolate of Sonora, Mexico. .

Seri (*cmíique ütóm*) is spoken on the arid coast of the Gulf of California and adjacent islands by a group whose traditional hunting and gathering culture is distinct from all their neighbors. While the number of Seri people—and speakers—has quadrupled from the 230 there were in 1951, the language is still highly endangered. This dictionary, which richly documents the language and culture of this transitioning society is the result of more than fifty years of close interaction between the consultants and compilers.

Edward and Mary Moser took up residence with the Seri in the early 1950s under the auspices of the Summer Institute of Linguistics, and worked for many years with Roberto Herrera Marcos (father, grandfather and great-uncle of three of the principal contributors to this dictionary). Mary Moser is the co-author of *People of the Desert and Sea: Ethnobotany of the Seri Indians*, with Richard S. Felger. Stephen A. Marlett, Edward

and Mary Moser’s son-in-law and also a member of SIL International, began to study the language in 1976 and is the author of a number of papers on Seri linguistic structure, including his 1981 UCSD dissertation, “The Structure of Seri.” Work on the present dictionary has been in part supported by a grant from the National Science Foundation.

Prefatory material (mainly in Spanish) includes maps, a preface by Yolanda Lastra, and information about how to use the dictionary. The Seri-Spanish-English section, with illustrations (609 pages) is followed by a Spanish-Seri index (93 pages), an English-Seri index (92 pages), and a grammar (in Spanish). The following sample illustrates the trilingual style of presentation:

- caajc** *vi* bostezar. *yawn*. **Hant hihñij quih toox tayáxi ma, iquím ihtámzo, hoo xah teme x,ihpyáajc.** Cuando estaba sentado por mucho tiempo me daba sueño y cada rato bostezaba. *After sitting for a long time, I got sleepy and yawned constantly.* [Conjug.: **taajc, taajajquim; taaxzil (tatóoxajoj), taaxzil (tatóoxalcoj)**].
- caajö** *s* batamote (un arbusto). *seep willow.* [*Baccharis salicifolia*]. V.: **Hax Caajö Cöcaap** lugar cerca de Pozo Coyote.
- caal** *s* hijo (o hija) más pequeño de una mujer encinta. *youngest child of pregnant woman.* Pl.: **caalöj**. V.: **hant caal** araña lobo.
- caal oohit** una planta con flores azules de la familia de las liliáceas. *blue sand lily.* [*Triteleopsis palmeri*]. Lit. lo que “caal” come. De **quihit**.

The Seri editorial committee includes María Luisa Astorga, Genaro Gabriel Herrera Astorga, Lorenzo Herrera Casa-nova, René Montañó Herrera, Alma Imelda Morales, and Francisco Xavier Moreno Herrera. The illustrations are by Cathy Moser Marlett.

—Order from: SIL International, International Academic Bookstore, 7500 West Camp Wisdom Road, Dallas, Texas 75236-5699 ([Academic\\_Books@sil.org](mailto:Academic_Books@sil.org); fax 972-708-7363). Shipping and handling extra. (Also see [www.plazayvaldes.com](http://www.plazayvaldes.com)).

**Comparative Chukotko-Kamchatkan Dictionary.** Michael Fortescue. Trends in Linguistics. Documentation 23, Mouton de Gruyter, 2005. 496 pp. € 168, US\$ 235.20. [The first comprehensive comparative dictionary to cover the whole of the Chukotko-Kamchatkan family, which includes Chukchi, Koryak, Alutor, (now extinct) Kerek, and Itelmen.

The status of these languages—whether stemming from a common source or showing similarities due to convergence—has long been controversial, but with F’s work their coherence as a family can now be taken as proven. The geographical position of the Chukotko-Kamchatkan languages between Siberia and northernmost America makes their assessment crucial in any attempt to relate the languages and peoples of these large regions.

The dictionary consists of cognate sets arranged alphabetically according to reconstructed proto-forms and covers all published lexical sources for the languages concerned (plus a good deal of unpublished material). The criterion for setting up Proto-Chukotian sets is the existence of clear cognates in at least two of the four Chukotkan languages (Chukchi, Koryak, Alutor, and Kerek,) and for Proto-Chukotko-Kamchatkan sets cognates in at least one of these plus Itelmen. Internal loans between the two branches of the family are indicated—particularly important in the case of the many loans from Koryak to modern western Itelmen. Proto-Itelmen sets without clear cognates in Chukotian are listed separately, without reconstructions.

The data are presented in a reader-friendly format, with each set divided into separate lines for the individual languages concerned and with a common

orthography for all reliable modern forms (given as full word stems, not just “roots”). The introduction contains information on the distribution of the individual languages and dialects and all sound correspondences relating them, plus a sketch of what is known of their (pre)historical background. Inflections and derivational affixes are treated in separate sections, and Chukchi and English proto-form indexes allows multiple routes of access to the data. A full reference list of sources is included.

—Order from Mouton de Gruyter ([www.degruyter.de](http://www.degruyter.de)).

**Hinóno’éinoó3ítoono / Arapaho Historical Traditions Told by Paul Moss.** Edited, translated and with a Glossary by Andrew Cowell & Alonzo Moss, Sr. Publications of the Algonquian Text Society, University of Manitoba Press, 2005. 531 pp \$48. [Twelve traditional narratives told by a highly respected storyteller and ceremonial leader, transcribed in the standard orthography used on the Wind River Reservation with interlinear word-by-word and line-by-line glosses and accompanied by running English translations in “ethnopoetic” format and a splendid scholarly apparatus.

The narrator, who died in 1995 at the age of 84, was educated in mission schools on the reservation and was widely known as a Christian evangelist, but he also remained devoted to traditional Arapaho religion as well, and his knowledge of traditional ceremonies was widely sought by others in the Tribe. The narratives in this collection are considered “true” accounts, as opposed to myths and tall tales, and include a semi-mythological narrative connected to the origins of the Thunderbird, three stories focusing on the acquisition of spirit power through visions, two war stories set in pre-white times, and a number of historical accounts from the late 19th century.

The texts were all originally recorded on audio- and/or videotape by M, co-chair of the Northern Arapaho Language and Culture Commission and the narrator’s son, who produced a collection of eight texts in two volumes in 1993 and 1995. Beginning in 2001, C, a linguist from the University of Colorado, retranscribed, edited, and retranslated these eight texts and collaborated with Moss on transcribing and translating four more.

C’s contribution goes well beyond the usual duties of a linguistic editor. Anthropologists and historians will be impressed by his detailed introductions and textual notes, and especially by his insightful glossary of culturally salient terms. Linguists and philologists, for their part, will appreciate the extraordinarily precise statement of the editorial principles the editors have followed, the short but thorough grammatical sketch (probably the best source available for information on Arapaho grammatical structure), and the 90-page Arapaho-English vocabulary. One could teach a splendid course on Arapaho using only this book.

— Order in the US from Michigan State Univ. Press ([msupress@msu.edu](mailto:msupress@msu.edu)) and in Canada or elsewhere from the Univ. of Toronto Press ([utpbooks@utpress.utoronto.ca](mailto:utpbooks@utpress.utoronto.ca)).

**Papers of the Thirty-Sixth Algonquian Conference.** Edited by H. C. Wolfart. University of Manitoba, Winnipeg, 2005. 471 pp. \$48. [Revised manuscripts of 22 papers given at the 2004 Algonquian Conference, held at the University of Wisconsin, Madison. Contents include:

George F. Aubin, “ASSM Manuscript 103 by Anonyme IV (1669?)”; Marshall J. Pecker, “Penobscot Wampum Belt Use during the 1722-1727 Conflict in Maine”; Marie-Pierre Bousquet, “Des lois, des cartes et des valeurs sociales: Les débats générationnels dans une communauté algonquine du Québec”; Phil Branigan, Julie Brittain & Carrie Dyck, “Balancing Syntax and Prosody in the Algonquian Verb Complex”; Lisa Conathan, “Arapaho Verbal Reduplication: Form and Meaning”; David J. Costa,

“The St-Jérôme Dictionary of Miami-Illinois”; Andrew Cowell, “Arapaho Plant Names”; Regna Darnell & Maria Cristina Manzano Munguia, “Nomadic Legacies and Urban Algonquian Residence”; Wendy Geniusz, “Keewaydinoquay: Anishnaabe-mashkikiikwe and Ethnobotanist”; Ives Goddard, “Modal Attraction and Other Cases of Functional Overlap in Meskwaki Modes”; Vivian Lin, “Competing Approaches to Weak Crossover in Algonquian Languages”; John S. Long, “An Idea Ahead of its Time: Vernacular-Language Education for Northern Ontario”; Victor P. Lytwyn, “Inland Sea Navigators: Algonquian Mastery of the Great Lakes”; Michael McCafferty, “The Latest Miami-Illinois Dictionary and its Author”; Cath Oberholtzer, “Material Culture of the Mistassini Cree: Local Expression or Regional Style?”; David H. Pentland, “Preverbs and Particles in Algonquian”; Charlotte Reinholtz, “Cree (*na*)*mayéw*: Another Negative Particle”; Richard A. Rhodes, “Directional Preverbs in Ojibwe and the Registration of Path”; Rebecca Shields, “Menominee Preverbs as Functional Categories”; Nicholas N. Smith, “The Rebirth of a Nation? A Chapter in Penobscot History”; Lucy Thomason, “Meskwaki Prenouns”; and J. Randolph Valentine, “Prescription and Proscription in Ojibwe Animal-Marriage Tales.”

—Order from Papers of the Algonquian Conference, Linguistics Department, Univ. of Manitoba, Winnipeg, Manitoba R3T 5V5, Canada ([www.umanitoba.ca/algonquian](http://www.umanitoba.ca/algonquian)).

**Eighteenth-Century Cholón.** Astrid Alexander-Bakkerus. LOT: Netherlands Graduate School of Linguistics, 2005. 533 pp. € 43.02. [The published version of the author’s doctoral dissertation for the University of Leiden.

A descriptive grammar of Cholón, a now-extinct language of the Huallaga river valley in northern Peru, classified by Kaufman with neighboring Hfbito as the only members of the Cholonan isolate family. A-B’s grammar is based on a colonial *Arte* written by the Franciscan friar Pedro de la Mata in 1748. Chapters are devoted to de la Mata’s orthography and its interpretation, morphophonology, nominal and verbal morphosyntax, adverbs, interjections, and discourse markers. Negation and subordination are also treated briefly. Cholón is an agglutinative language with a complex verbal morphology, and the chapter on the verb is the longest in the work. Extensive appendices document all extant lexical forms.

— Order from LOT ([www.lot.uu.nl](http://www.lot.uu.nl)). A pdf version of the dissertation can be viewed at the LOT website. Also available in the same series are three other recent Dutch dissertations on South American Indian languages: Gabriel Antunes de Araujo, *A Grammar of Sabanê: a Nambikwaran Language* (2004); Silvana Andrade Martins, *Fonologia e Gramática Dâw* (2004); and Valteir Martins, *Reconstrução Fonológica do Protomaku Oriental* (2005).]

## IN CURRENT PERIODICALS

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

47.1 (Spring 2005):

Ives Goddard, “The Indigenous Languages of the Southeast” (1-41) [The conventional view has been that the languages of the Southeast belonged to a small number of families, of which Muskogean and Siouan were the most widespread. The available evidence, however, including historical records extending back nearly five centuries, shows the Southeast to have been an area of great linguistic diversity. A very large number of the languages are undocumented, and it is likely

that additional language families were represented among these lost languages. A new map of the indigenous languages of the Southeast reflects a more realistic assessment of the current state of knowledge.]

- M. Dale Kinkadeř, "Alsea Pronouns" (42-76) [Alsea is classified as one of the Oregon Penutian languages, yet its subject pronominal system, when one extracts apparent borrowings and late formations, matches that of Proto-Salishan almost exactly. A few other grammatical affixes and a small amount of vocabulary also look similar between Alsea and Salish. Nevertheless, the greater number of similarities between Alsea and Siuslaw seems to point to a relationship between these two languages, rather than to one with Salish, and the identity of Alsea and Salishan pronouns remains unexplained.]

**Current Anthropology** [U of Chicago Press, Journals Division, PO Box 37005, Chicago, IL 60637]

46.2 (April 2005):

William F. Hanks, "Explorations in the Deictic Field" (191-220) [H examines current approaches to deixis, proposes an alternative framework based on the sociological concept of *field*, and applies this framework to deictic practice in Yucatec *Maya*. Drawing on the work of Bühler, Goffman, and Bourdieu, he adapts the field concept to the semiotic structure of deixis. The result is an analysis of deictic practice as an emergent construal of socially embedded deictic fields involving practical equivalences, counterpart relations among objects, and rules of thumb.]

46.4 (August-October 2005):

Daniel L. Everett, "Cultural Constraints on Grammar and Cognition in Pirahã: Another Look at the Design Features of Human Language" (621-46) [The Pirahã language challenges simplistic application of Hockett's "design features" of human language by showing that some of these features (interchangeability, displacement, and productivity) may be culturally constrained. In particular, Pirahã culture constrains communication to nonabstract subjects which fall within the immediate experience of interlocutors. This explains a number of very surprising features of Pirahã grammar and culture: the absence of numbers of any kind or a concept of counting and of any terms for quantification, the absence of color terms, the absence of embedding, the simplest pronoun inventory known, the absence of "relative tenses," the simplest kinship system yet documented, the absence of creation myths and fiction, the absence of any individual or collective memory of more than two generations past, the absence of drawing or other art and one of the simplest material cultures documented, and the fact that the Pirahã are monolingual after more than 200 years of regular contact with Brazilians and the Tupi-Guarani-speaking Kawahiv.]

**International Journal of American Linguistics** [U of Chicago Press, PO Box 37005, Chicago, IL 60637 ([www.journals.uchicago.edu/IJAL](http://www.journals.uchicago.edu/IJAL))]

71.4 (October 2005):

Wick R. Millerř, Dirk Elzinga, & John E. McLaughlin, "Preaspiration and Gemination in Central Numic" (413-44) [The Numic languages are well known for consonant gradation, which each language shows to some degree. Three consonantal series have been reconstructed for Proto-Numic: Geminating, Nasalizing, and Spirantizing. The Central Numic languages Timbisha, Shoshoni, and Comanche have preserved these three consonantal series and added a fourth, Aspirating. The Aspirating series is historically derived from the Geminating series, but it is synchronically distinct from it. It is shown that the Central Numic Aspirated series is a straightforward consequence of Proto-Uto-Aztecan stress patterns as reflected in pre-Proto-Central Numic.]

Marianne Mithun, "Beyond the Core: Typological Variation in the Identification of Participants" (445-72) [Languages vary not only in their argument categories but also in the relative burden borne by core arguments, on the one hand, and obliques or adjuncts, on the other, in conveying information. In Mohawk, the only referents introduced by nominal adjuncts are places and times, entities that can characterize whole situations. Companions, recipients, beneficiaries, instruments, sources, and goals, are usually identified by alternative structures, and the roles of all participants are specified in or inferable from the morphology and semantics of the verb. Such head-marking structure is more than a simple formal variable. It can have important implications for the lexicon and for issues in language documentation.]

Nicole Tersis & Shirley Carter-Thomas, "Integrating Syntax and Pragmatics: Word Order and Transitivity Variations in Tunumiisut" (473-500) [T and C-T investigate word-order variations and transitivity choices in a modern-day East Greenlandic (Tunumiisut) text. Although the pertinence of an SOV order requires certain qualifications, once these adjustments have been taken into account, both transitivity and surface ordering can be seen to have an important impact on pragmatic topic/comment reordering principles. The flexibility commonly attributed to constituent ordering in Inuit appears to be reserved primarily for signaling particular pragmatic arrangements.]

**Linguistic Typology** [Walter de Gruyter ([www.extenza-eps.com/WDG/loi/lity](http://www.extenza-eps.com/WDG/loi/lity))]

8.3 (October 2004):

Keren Rice, "Language Contact, Phonemic Inventories, and the Athapaskan Language Family" (321-43) [Languages of the Athapaskan family were often in contact with languages of other families, and speakers were often bilingual (or multilingual). The languages typically have large consonant inventories, and speakers were often bilingual in languages with smaller or larger inventories. These languages present a good laboratory of study for the predictions made by Peter Trudgill concerning sociolinguistic factors governing inventory size. There is relative stability in the size of the stem-initial consonant inventory across the language family independent of the type of contact situation found and the size of the consonant inventories of the languages in contact.]

9.2 (November 2005):

Joan Bybee, "Restrictions on Phonemes in Affixes: A crosslinguistic test of a popular hypothesis" (165-222) [The hypothesis that inflectional affixes use a restricted set of phonemes and that these are the less marked phonemes of the language is discussed and tested on the verbal affixes in a sample of twenty-three maximally unrelated languages. The results show that the tendency for languages to use only a smaller subset of their phonemes in verbal inflection than would be predicted by chance is only a weak trend and not by any means a universal of language. In addition, the tendency to use less marked or less complex segments in affixes is also only a trend and not a universal.]

**Linguistics** [Walter de Gruyter ([www.extenza-eps.com/WDG/loi/ling](http://www.extenza-eps.com/WDG/loi/ling))]

43.6 (October 2005):

Sérgio Meira & Angela Terrill, "Contrasting Contrastive Demonstratives in Tiriyo and Lavukaleve" (1131-52) [M & T explore the contrastive function of demonstratives in Tiriyo (Cariban, northern Brazil) and Lavukaleve (Papuan isolate, Solomon Islands). The contrastive function has to a large extent been neglected in the theoretical literature, although there is reason to believe that there are significant



differences in demonstrative use in contrastive vs. noncontrastive contexts. At first glance, Tiriyo and Lavukaleve seem to have rather similar three-term demonstrative systems, with a proximal, distal, and middle term. However, under contrastive usage, significant differences between the two systems become apparent.]

**Natural Language & Linguistic Theory** [Springer Science+ Business Media B.V., Formerly Kluwer Academic Publishers B.V. ([www.springerlink.com](http://www.springerlink.com))]

23.1 (February 2005):

Jeannette Schaeffer & Lisa Matthewson, "Grammar and Pragmatics in the Acquisition of Article Systems" (53-101) [The article systems in Státimcets (Lillooet Salish) and English child language display striking parallels, diverging in similar ways from that of English adult language. While in English adult language, article distinctions rely on the state of the common ground between speaker and hearer, in Státimcets they rely on speaker beliefs. S & M propose that English-acquiring children set the parameter correctly for the English value very early, but that they initially lack a pragmatic concept requiring them to distinguish systematically between their own beliefs and the belief state of their interlocutor. This neutralizes the distinction between the two parameter values, causing the article system of English-speaking children to resemble that of Státimcets adults.]

23.3 (August 2005):

Matthew Gordon, "A Perceptually-Driven Account of Onset-Sensitive Stress" (595-653) [A phonetic study of three onset-sensitive stress systems—Pirahã, Banawá, and Arrernte—suggests a close match between onset weight distinctions and a phonetic measure of perceptual energy, such that phonological weight criteria are the phonetically most effective ones. Perceptual considerations also offer an explanation for other typological observations, including the relative rarity of onset-sensitive stress, the greater weight of low sonority onsets, and the subordination of onset-sensitive weight distinctions to rime-based ones in languages with both types of weight distinctions. Onset-based weight criteria are effectively modeled using a skeletal slot model of the syllable referenced by a family of prominence constraints requiring that heavy syllables be stressed and that light syllables be unstressed.]

**Opción: Revista de Ciencias Humanas y Sociales** [Facultad Experimental de Ciencias, U de Zulia, Maracaibo, Venezuela ([www.ciens.luz.ve/fec/publicaciones/opcion.htm](http://www.ciens.luz.ve/fec/publicaciones/opcion.htm))]

Año 21, No. 47 (mayo-agosto 2005):

José Alvarez, "Comparative Constructions in Guajiro/Wayunaiki" (9-36) [A examines Guajiro comparative constructions in terms of Dixon's prototypical scheme. The basic comparative construction of Guajiro expresses the PARAMETER as a stative verb with the COMPAREE as subject, less frequently as an object. Although the INDEX (e.g., English *-er*) can be zero, it is often a discontinuous expression, one part of which may even be suffixed to the MARK (e.g., English *than*).]

## RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 66 (4-6), October-December 2005, and *Masters Abstracts International* (MAI), volume 43 (5-6), October-December 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.

**Bacon, Marco**. M.A., Université de Québec à Chicoutimi, 2005. *Notre langue est un teuehikan*. 95 pp. Adviser: Michael La Chance. [ Cette démarche est en premier lieu un travail de réflexion et de recherche sur la langue innu. Sur plusieurs années et à des contextes différents, la langue innu a perdu de sa vitalité. Dans plusieurs communautés autochtones du Québec et même du Canada le niveau de déperdition des langues autochtones est très élevé. Certaines l'ont perdue et d'autres attendent leur tour comme impuissant face à la situation. Il n'est déjà pas facile de maintenir une langue vivante, imaginez quant il faut la ressusciter. Nous avons tendance à penser qu'en écrivant cette langue elle restera intacte pour la vie. Et elle est là l'erreur. Car les mots laissés sur du papier sont démunis d'impreintes sonores. Comme le *teuehikan*, les sons ou la vibration que produit la langue innu sont en même temps le souffle qui maintient en vie des milliers d'années d'histoire et de culture du peuple Innu. MAI 43(5.):1447, October 2005.] [#AAT MR00670]

**Collins, Wesley M.** Ph.D., Ohio State Univ., 2005. *Centeredness as a Cultural and Grammatical Theme in Maya-Mam*. 324 pp. Adviser: Donald Winford. [On the basis of data gathered largely through 25 years of participant observation in the Mam-speaking town of Comitancillo in the Western Highlands of Guatemala, C argues that there are a number of overlaps between culture and grammar in Maya-Mam communities. C shows how the key Mayan cultural value of *centeredness* serves as a pervasive organizing theme in Mayan thought, cosmology, and daily living and suggests that the understanding of issues as disparate as homestead construction, the town central plaza, historical Mayan religious practice, Christian conversion, health concerns, the importance of the numbers '2' and '4', the notions of agreement and forgiveness, child discipline, and moral stance, are all instantiations of this basic underlying principle. He also suggests that centeredness is a grammatical theme in Mam, what Hale calls a "lexico-semantic motif which functions as an integral component in a grammar," and is evidenced in the Mam lexicon as well as in aspects of the morphology, syntax and narrative discourse structure of naturally occurring Mam texts. DAI-A 66(6):2270, December 2005.] [#AAT 3179686]

**Eschenberg, Ardis** Ph.D., SUNY at Buffalo, 2005. *The Article System of UMONHON*. 242 pp. Adviser: Robert D. Van Valin, Jr. [The definite article system of Omaha consists of eleven enclitics which encode shape, position, movement, and animacy. Animate definite articles in Omaha also encode another dimension, a feature that has been posited to be either agency or obviation. E explores these two alternatives here, using Deictic Centering Theory as a tool for explaining the discourse and cognitive based semantico-pragmatics of the system, while Role and Reference Grammar is used to describe and categorize the morpho-syntax. The articles are homophonous with a set of verbal auxiliaries, copulas, evidentials, and clause linkage markers, all of which are enclitics, and only context and syntax determine their function in a given instance. A grammaticalization pathway is given, explaining how such seemingly diverse functions could have developed through paradigmatic reanalyses. Through the exploration of the grammaticalization pathway, the functioning of the articles can be motivated, and this system within a system can be understood. DAI-A 66(5):1742, November 2005] [#AAT 3174310]

**McDaniels, Todd A.** Ph.D., SUNY at Buffalo, 2005. *Establishing Perspective in Comanche Narrative*. 400 pp. Adviser: David A. Zubin. [Employing Deictic Center Theory, M argues that the cognitive basis for the understanding of Comanche narrative must incorporate an understanding of perspective. One of the primary interests is in how one adopts a referential perspective slanted toward certain characters in a storyworld (the WHO) and a psychological perspective of a character's subjective experience, especially as pertains to perception (represented perception). Also examined is the further potential for spatial and temporal perspective (the WHERE and WHEN) to be of use in facilitating correct perspectival interpretations. In the course of investigation, a range of grammatical devices are investigated: grammatical roles, preposing, directionals, aspect and

obviation. These are identified as cues which serve to manipulate perspective in a variety of ways, highlighting in some cases the formation of represented perception. M concludes with a global study of how represented perception and other manipulations of perspective contribute in critical ways to referential continuity. *DAI-A* 66(6): 2194, December 2005.] [#AAT 3179469]

[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](http://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.)]

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**O'Meara**, Carolyn — 785 Richmond Ave. #2, Buffalo, NY 14222 ([ckomeara@buffalo.edu](mailto:ckomeara@buffalo.edu))  
**Paster**, Mary — 707 Bellefonte St. #1, Pittsburgh, PA 15232 ([mpaster@pitt.edu](mailto:mpaster@pitt.edu))

- Poser**, William J. — 7440 Kinchen Dr., Prince George, BC V2K 3K2, CANADA ([billposer@alum.mit.edu](mailto:billposer@alum.mit.edu))  
**Rankin**, Robert L. — 24338 Honey Creek Road, Tonganoxie, KS 66086 ([rankin@ku.edu](mailto:rankin@ku.edu))  
**Sakel**, Jeanette — Flat 2, 11 Old Lansdowne Rd., West Didsbury, Manchester M20 2PB, ENGLAND ([jeanette.sakel@manchester.ac.uk](mailto:jeanette.sakel@manchester.ac.uk))  
**Seifart**, Frank — Adalbertstr. 84, D-10997 Berlin, GERMANY ([frank.seifart@berlin.de](mailto:frank.seifart@berlin.de))  
**Thompson**, Laurence C. & Terry — 12705 SE River Road #703-E, Portland, OR 97222 [April-Nov.]; 2333 Kapiolani Blvd., #514, Honolulu, HI 96826 [Nov.-April] ([lctomp@earthlink.net](mailto:lctomp@earthlink.net))  
**Troike**, Rudolph C. — 720 E. Mescal Place, Tucson, AZ 85718 ([rtroike@u.arizona.edu](mailto:rtroike@u.arizona.edu))  
**Valiquette**, Hilaire — P. O. Box 849, Isleta Pueblo, NM 87022 ([HilaireVal@aol.com](mailto:HilaireVal@aol.com))  
**Wash**, Suzanne M. — 66582 East Bay Road #3-D, North Bend, OR 97459 ([swash@socc.edu](mailto:swash@socc.edu), [suzannewash@yahoo.com](mailto:suzannewash@yahoo.com))

## 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 at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. 2006 dates: June 6-30. Contact: AILDI, U of Arizona, College of Education 517, Box 210069, Tucson, AZ 85721-0069 ([aildi@u.arizona.edu](mailto:aildi@u.arizona.edu); [www.u.arizona.edu/~aildi](http://www.u.arizona.edu/~aildi)). [See "News and Announcements"]

**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](mailto:demallie@indiana.edu); [www.indiana.edu/~aisri](http://www.indiana.edu/~aisri)).

**Center for American Indian Languages (CAIL)**. Research and training center at the U of Utah. Sponsors annual **Conference on the Endangered Languages & Cultures of Native America (CEI.CNA)** in April. Contact: Lyle Campbell, Director, CAIL, 618A DeTrobriand St, Salt Lake City, UT 84112-0492 ([lyle.campbell@linguistics.utah.edu](mailto:lyle.campbell@linguistics.utah.edu); [www.cail.utah.edu](http://www.cail.utah.edu)).

**Native American Language Center, UC Davis**. Research and special projects on N American Indian languages, with an emphasis on California. Contact: Martha Macri, D of Native American Studies, UC Davis, CA 95616 ([nas.ucdavis.edu](mailto:nas.ucdavis.edu)/NAI.C/home.html).

**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](mailto:ili@indigenous-language.org); [www.indigenous-language.org](http://www.indigenous-language.org)).

**Stabilizing Indigenous Languages**. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. The next conference will take place May 18-21, 2006, in Buffalo, NY, hosted by Buffalo State College's School of Education and co-hosted by the Seneca Nation. For general information visit the Teaching Indigenous Languages website ([jan.ucc.nau.edu/~jar/TIL.html](http://jan.ucc.nau.edu/~jar/TIL.html)).

**University of Nebraska Press Series in Native American Literatures and Translation**. Collections of translations and studies of Native literatures. Inquiries and proposals welcomed. Contact: Brian Swann, Humanities, Cooper Union, Cooper Sq NYC 10003-7120 ([swann@cooper.edu](mailto:swann@cooper.edu)).

### ATHABASKAN/ESKIMO-ALEUT

**Athabaskan Languages Conference**. Most recent meeting: June 6-7, 2005, U of Victoria. The 2006 conference will be held in late June in Yellowknife, NWT. More information will be announced soon on the Athabaskan Conference web page ([www.uaf.edu/anlc/alc](http://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](http://www.uaf.edu/anlc)).

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

**Inuit Studies Conference.** Biennial. The 15th conference ("Orality in the 21st Century: Inuit Discourse and Practices") will be held in Paris, Oct. 26-28 2006. Organizer: Michèle Therrien (michele.therrien@inalco.fr); Secretariat: (gwenaële.guigon@inalco.fr). [See "News from Regional Groups"]

**Études/Inuit/Studies.** Interdisciplinary journal devoted to the study of Inuit (Es-kimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US/€ 40 (elsewhere) for individuals; \$25 Can/US or € 25 for students; \$90 Can/US or € 90 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) was held on Oct. 21-23 in Ottawa, Canada. Conference website (www.umanitoba.ca/algonquian).

**Papers of the Algonquian Conference.** Current volume: vol. 36 (U of Wisconsin, 2004), \$48 [see "Recent Publications"]. Some back volumes are also available. To order, visit website (www.umanitoba.ca/algonquian/Volumes/inprint.html) or contact Arden Ogg, Linguistics, U of Manitoba, Winnipeg, MB R3T 2N2, Canada (acogg@cc.umanitoba.ca).

**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. The 2005 conference was held at l'Université de Moncton on Nov. 4-5. 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) was held Aug. 10-12 on the Musqueam Indian Reserve in Vancouver, BC (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 was held on Oct. 7-9 at Humboldt State University, in Arcata. Conference website (www.humboldt.edu/~cic/papers.htm).

**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 (nas.ucdavis.edu/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

**Center for the Study of the Indigenous Languages of the West (CSILW).** Sponsored by the D of Linguistics, U of Colorado, Boulder. Library, archive, and research center for work on Siouan, Caddoan, and Plains Algonquian (esp. Arapaho). Contact: Joyce Cheney (joyce.cheney@colorado.edu). Website (www.colorado.edu/csilw).

**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). Web page (www.snomnh.ou.edu/collections-research/nal.htm).

#### 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 15-17, 2006. Contact: Zarina Estrada, Salvatierra #33, Los Arcos, Hermosillo, Sonora, MEXICO (encuentro@guaymas.uson.mx). Website (www.encuentrolinguistica.uson.mx). [See "News and Announcements"]

**Friends of Uto-Aztecan.** Linguistics. Meets annually in the summer. The 2006 meeting will be held at the U of Utah, Salt Lake City, June 29 - July 1. Contact: Lyle Campbell (lyle.campbell@linguistics.utah.edu) or Mauricio Mixco (m.mixco@utah.edu). [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. 2006 dates: March 14-19. Contact: Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (gus.gonzales@mail.utexas.edu). Website (www.utmaya.org).

**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). [2005 Symposium cancelled due to Hurricane Katrina.]

**K'inál Winik Cultural Center.** Unit of Cleveland State University devoted to education about the Maya and to international exchange with Maya communities. Sponsors an annual Maya Hieroglyph Weekend in the fall. Contact: Laura Martin, Director, KWC, 2121 Euclid Ave, RT1644, Cleveland, OH 44115 (kinalwinik@csuohio.edu). Website (www.csuohio.edu/kinalwinik).

**Yax Te' Books.** Publishes books and materials in English, Spanish, and Mayan languages that focus on the work of contemporary Maya writers and on materials that enhance understanding of those works; also materials about Maya languages and linguistics. Contact: Yax Te', 2121 Euclid Ave, RT1644, Cleveland, OH 44115 (yaxte@csuohio.edu, www.csuohio.edu/yaxte).

#### SOUTH AMERICA

**Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina (ALAI).** 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: FDPM, 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 (ccecla@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** (most recent meeting, October 27-29, 2005). Director: Nora England (nengland@mail.utexas.edu). Website (www.utexas.edu/cola/lilas/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). 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.iac-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@loki.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.** 2006 Chair: K. David Harrison, Swarthmore College, Swarthmore, PA 19081 (dharris2@swarthmore.edu). Webpage (lsadc.org/info/lsa-comm-endanger.cfm).

**Terralingua.** Advocates linguistic diversity in the context of biodiversity. President: Luisa Maffi, 217 Baker Rd., Salt Spring Island, BC V8K 2N6, Canada (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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SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2006 are \$16 (US) or \$20 (Canadian). Dues may be paid in advance for 2007 and 2008 at the 2006 rate. Checks or money orders should be made payable to "SSILA" and sent to: SSILA, P.O. Box 555, Arcata, CA 95518. For further information, visit the SSILA website (www.ssila.org).

