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SSILA BUSINESS

2006 Elections

The 2006 Nominations Committee has submitted the following slate of candidates for SSILA offices to be filled in the 2006 elections:

Vice President (2007) and President-Elect for 2008: **Donna B. Gerdtz**
 Executive Committee member (2007-09): **Verónica Vásquez Soto**
 Secretary-treasurer (2007): **Victor Golla**
 Nominations Committee member (2007-09): **John McLaughlin, Yolanda Lastra**

A ballot is enclosed with this issue of the SSILA Newsletter. To be counted, completed ballots must be received at the SSILA office (P.O. Box 555, Arcata, CA 95518) by Saturday, January 30.

Program of the Anaheim Meeting

The Annual Meeting of SSILA will take place at the Hilton Anaheim Hotel, in Anaheim, CA, Thursday to Sunday January 4-7, 2007. The Linguistic Society of America, the American Dialect Society, the American Name Society, the North American Association for the History of the Language Sciences, and the Society for Pidgin and Creole Linguis-

tics will be meeting concurrently. General meeting arrangements are being handled by the LSA.

The meeting is scheduled to begin on Thursday, 4 January, at 4:00. The preliminary program is below. Members who book their flights early and find that they will arrive before sessions have begun might consider availing themselves of the pleasures of nearby Disneyland.

Thursday, 4 January

• *Morphology: 1.* (4:00 - 7:00 pm). Chair: TBA. — **Judith Tonhauser**, “Temporal interpretation in Guarani: The effect of telicity and durativity”; **Daniel J. Hintz**, “Evidentiality and the co-construction of knowledge in South Conchucos Quechua”; **Andrea Wilhelm**, “Classificatory verbs and countability”; **Brad Montgomery-Anderson**, “The applicative construction in Chontal Mayan”; **Ardis Eschenberg & Alice Saunsoi**, “Ablaut in Umo¹ho^{1m}”; and **Gabricela Caballero Hernández & Lilián Guerrero**, “The complexity of verbal (indirect) causation in Rarámuri and Yaqui.”

• *Syntax: 1.* (4:00 - 7:00 pm). Chair: **Zarina Estrada Fernández**. — **Paul Kroeber**, “Alsea serial verbs”; **Rolando Félix Armendíz**, “Preferred argument structure in Warihfo and Yaqui”; **Angelina Serratos**, “Predication in Chemehuevi”; **Lachlan Duncan**, “Phrasal noun incorporation in Chuj Mayan”; **Jessica Coon**, “Right specifiers vs. V-movement: VOS in Chol”; and **George Aaron Broadwell**, “Differential object marking in Copala Trique.”

Friday, 5 January

• *Historical Linguistics: 1.* (9:00 am - 12:00 noon). Chair: TBA. — **Aaron Huey Sonnenschein**, “The grammaticalization of dependent nominal forms in Zoogocho Zapotec”; **Rosemary Beam de Azcona**, “Southern Zapotec *ka*: a new adverbial grammaticalization path for focus particles”; **Aaron Huey Sonnenschein & Michael Galant**, “Functions and morphosyntactic reflexes of Proto Zapotec *nV[-hi] in Sierra Norte Zapotec languages”; **David F. Mora-Marin**, “Reconstruction of Proto-Ch’olan independent pronouns: Grammaticalization and evidence for sociolinguistic variation”; **Martha J. Macri**, “Contrasting graphic traditions among the Ancient Maya”; and **Mary S. Linn**, “An historical applicative and its consequences in Yuchi.”

• *Phonetics & Prosody.* (9:00 am - 12:00 noon). Chair: **Patricia A. Shaw**. — **Linda Lanz**, “The phonetics of stress in Iñupiaq”; **Marianne Mithun**, “The prosodies of contrast: Mohawk emphatic/contrastive pronouns in spontaneous speech”; **Megan Crowhurst & Monica Macaulay**, “On Karuk accent”; **Steve Marlett**, “Stress and extrametricality in Seri”; **Olga Lovick & Siri Tuttle**, “Intonational marking of narrative and syntactic units in a Dena’ina text”; and **Yuni Kim**, “Segmental and prosodic aspects of Huave glottal fricatives.”

• *Poster Session.* (Presentations: 2:00 - 3:30 pm). — **James Kari**, “Some features of the Dena’ina topical dictionary”; **Zarina Estrada Fernández**, “Lexical borrowing in Yaqui: A loanword typology perspective”; **Tania Granadillo**, “The Kurripako-Baniwa continuum within the Arawak language family”; and **Louanna Furbee**, “Tojolab’al reflexes of a Classic Maya rhetorical structure and its discourse markers (T26/M-L2M & T79/M-L YM1).”

• *Endangered Languages & Revitalization*. (2:00 - 5:00 pm). Chair: **Mary S. Linn**. — **William F. Weigel**, “Preservation of phonetic detail in Yokuts language attrition”; **John Foreman**, “Do children still speak Macuiltianguis Zapotec?”; **Wesley Y. Leonard**, “Ideology as a factor and a predictor of ‘success’ in language reclamation”; **Pamela Bunte**, “Saving the San Juan Southern Paiute language through narration: Language ideologies, language revitalization, and identity”; **Wallace Chafe**, “Idiosyncratic usages among last speakers”; and **Natasha Warner, Lynnika Butler, Heather van Volkinburg & Quirina Luna-Costillas**, “Use of Harrington data in language revitalization and linguistic research: The Mutsun language.”

• *Phonology & Phonetics*. (2:00 - 5:00 pm). Chair: **David S. Rood**. — **William H. Jacobsen, Jr.**, “Does Washo have glottalized resonants?”; **Marianne L. Borroff**, “Prosodic influences on the realization of glottal stop in Yatzachi Zapotec”; **Eugene Buckley**, “Velar fronting in Alsea”; **Natalie Operstein**, “Prevocalization in Maxakali and beyond”; **Reiko Kataoka**, “Phonetics of three-way contrast in Nevada Northern Paiute stops”; and **Benjamin Tucker**, “Acoustic phonetic description of Chemchuevi.”

Saturday, 6 January

• *Historical Linguistics: 2*. (9:00 am - 12:00 noon). Chair: TBA. — **Catherine A. Callaghan**, “Costanoan reclassification”; **Lynnika Butler, Natasha Warner, Heather van Volkinburg & Quirina Luna-Costillas**, “Metathesis in Mutsun morphophonology: Newly discovered data”; **Maziar Toosarvandani**, “From nominalizer to absolutive suffix: Archaism and innovation in Numic”; **Molly Babel, Michael Houser, Maziar Toosarvandani & Andrew Garrett**, “Descent vs. diffusion in language diversification: Mono Lake Paiute and Western Numic dialectology”; **Marie-Lucie Tarpent**, “The Alsea l ~ k’ alternation and its implications for Penutian lexical-phonological comparison”; and **Ives Goddard**, “Contamination effects of two Mahican morphological changes.”

• *Syntax: 2*. (9:00 am - 12:00 noon). Chair: **Leslie Saxon**. — **Sharon Hargus & Virginia Beavert**, “The case for adpositions in Yakima Sahaptin”; **Andrea Berez**, “Spatial differentiation as middle voice motivation in Dena’ina Athabaskan iterative verbs”; **Carmen Jany**, “Argument structure alternations with no oblique category: the case of Chimariko”; **Tim Thornes**, “Comitative, coordinating, and inclusory constructions in Northern Paiute”; **Philip LeSourd**, “Raising’ and Long-Distance Agreement in Maliseet-Passamaquoddy”; and **Patience Epps**, “Hup (Amazonia) and the typology of question formation.”

• *Annual Business Meeting*. (12:15 - 1:45 pm). Chair: **Lyle Campbell**, President.

• *Language Contact, Borrowing & Areal Linguistics*. (2:00 - 5:00 pm). Chair: **Lyle Campbell**. — **Françoise Rose & Antoine Guillaume**, “‘Sociative causative’ markers in South American languages: A possible areal feature”; **Diane M. Hintz**, “Discourse pattern replication: Uses of the perfect in Spanish in contact with Quechua”; **Ivonne Heinze Balcazar**, “The borrowing patterns of three Kaqchikel Maya generations”; **Elena Benedicto**, “Borrowing patterns: Modality in Mayangna”; **Ian Maddieson**, “Phonological typology and areal features of indigenous languages of the Americas”; and **Jocelyn Ahlers**, “Borrowing in Elem Pomo.”

• *Morphosyntax*. (2:00 - 5:00 pm). Chair: **Pamela Bunte**. — **Jesse Blackburn Morrow**, “Linguistic restructuring during obsolescence: The Umatilla Sahaptin inverse voice”; **Paul V. Kroskrity**, “Understanding Arizona Tewa inverse constructions”; **Verónica Grondona**, “Chorote active-inactive alignment and its typological significance”; **R. W. Fischer & Eva van Lier**, “Comparable distribution of parts-of-speech and dependent clauses in Cofán, an unclassified language spoken in the Amazonian border region between Colombia and Ecuador”; **Ted Fernald & Ellavina Perkins**, “Negative polarity items in Navajo”; and **Simeon Floyd**, “On the status of the ‘adjectival noun’ in the Quechuan languages.”

Sunday, 7 January

• *Semantics & Lexicography*. (9:00 am - 12:30 pm). Chair: **Victor Golla**. — **Loretta O’Connor**, “My feet hurt from the hips down: Body parts in Lowland Chontal of Oaxaca”; **Bernard Comrie**, “Endangered numeral systems of the Americas and their theoretical relevance”; **Donna B. Gerdtz**, “The semantics of reciprocity in Halkomelem”; **Brook Danielle Lillehaugen & Pamela Munro**, “Component part locatives and frames of reference (Chickasaw/Zapotec)”; **Gabriela Pérez Báez**, “The encoding of locative and path relations in locative constructions in Juchiteco”; **Emmon Bach, Fiona Campbell & Patricia A. Shaw**, “On a Northern Wakashan suffix: [-x]’id”; and **Anne Pycha, Lindsey Newbold, Victor Golla & Andrew Garrett**, “An online multimedia dictionary for Hupa (Athabaskan, California).”

• *Morphology: 2*. (9:00 am - 12:30 pm). Chair: TBA. — **Michael J. Houser**, “Pluractionality in Northern Paiute: Mono Lake Paiute and Oregon Northern Paiute”; **John Boyle**, “The Hidatsa mood markers revisited”; **Heidi Harley & Jason Haugen**, “On the grammatical expression of inception and cessation in Hiaki (Yaqui)”; **Adam Werle**, “Second-position clitics and second-position suffixes in Southern Wakashan”; **Toshihide Nakayama**, “Characteristics of Nuuchahnulth polysynthesis”; **Nick Pharris**, “Complex verbal stems in Molalla”; and **Zarina Estrada Fernández & Rolando Félix Armendáriz**, “Middle voice in Uto-Aztecan languages from Northwest Mexico: Some similarities and differences.”

Preregistration and Hotel Rooms

SSILA members may pre-register for the meeting through the LSA, whether or not they are members of LSA. The form can be found at the LSA website (lsadc.org/meetings/registration1.cfm). They may also reserve a room at the meeting hotel, the Anaheim Hilton, at negotiated LSA rates (www.hilton.com/en/hi/groups/personalized/snaahhh_lsa/index.jhtml). Please note the deadline for pre-registering and making hotel reservations is 18 December 2006. More detailed information about the meeting can be found at the LSA web site (www.lsadc.org).

EDITORIAL NOTE

A Memorial Garden for Bill

As all of you undoubtedly know, we lost our friend and colleague Bill Bright a few weeks ago. He died on October 15, just a couple of months after being told that the symptoms that had been troubling him were due to a rapidly growing and untreatable brain tumor. A good and gentle man, Bill was among the most widely respected linguists of his generation, and tributes are rolling in. Long obituaries have appeared in several major newspapers, including *The New York Times* and *The Los Angeles Times* (the latter written in part by Joseph Menn, Bill’s stepson, who is a staff reporter for the paper), and more extensive pieces will be appearing in scholarly journals. Jane Hill is preparing the memorial for *Language* (an honor the LSA extends only to its past presidents). I’ll have a chance to say good-bye to my friend of nearly half a century in an essay for *Romance Philology*.

SSILA will, of course, have its own fitting obituary article for Bill—one of our own past presidents—in the January 2007 issue of the *Newsletter*. In addition, however, something less constrained seems called for, something more in keeping both with the scattershot nature of this publication and with Bill’s uncramped style. After

giving some considerable thought to this, I've decided to propose a kind of literary memorial garden. I would like to invite all of you who knew Bill, or were influenced by him in any way, to compose a short piece in Bill's honor, in whatever genre you feel like expressing your thoughts, and send it to me for inclusion in a collective expression of our loss.

Literary or scholarly pieces are what come immediately to mind: a poem, a story, the etymology of a toponym, an encomium in Karuk or Kannada. But don't feel fettered by academic niceties. Anything that can fit on a printed page would be appropriate, as long as it attaches in some way to Bill's life and interests — and will make his spirit smile. If you feel so inclined, send in a drawing of Coyote, a few bars of music, an old photograph. Design a new typeface. Invent another word of Tataviam.

Mail your contributions to me at the SSILA address (Box 555, Arcata, CA 95518). I will arrange what has come in by early January into a special section — perhaps the centerfold — of that month's issue of the *Newsletter*. If more pieces come in later, there may be a sequel in April's issue. After publication, contributors may want to pass their items along to Bill's daughter, Susie, who is planning to post an album of photographs and other memorabilia at her website (www.susiebright.com).

—VG

CORRESPONDENCE

Call for essays on Native American translation

October 5, 2006

I have been asked by the University of Nebraska Press to put together a collection of essays on *the translation of Native American literatures*.

Topics could include not only linguistic and aesthetic aspects, but also, for example, the actual process itself, whether archival or in the field, as well as ethical or political dimensions of Native American translation.

If you are interested in participating in this project, please send me a brief proposal (a page will suffice) as soon as possible, and no later than the end of 2006. If you'd like to talk, please give me a call at (212)-353-4279. I look forward to hearing from you.

—Brian Swann
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ELF establishes memorial award for Bill Bright

October 17, 2006

We are saddened by the passing of Bill Bright, a long-time colleague and a prolific scholar. Bill's family has requested that memorial contributions be made to the Endangered Language Fund. We have created a fund that will enable the creation of the Bill Bright Award. This will help memorialize his many years of contributions to linguistics and his service to the profession as editor of *Language* (1966-87), *Language in Society* (1992-99), and the first edition of the *International Encyclopedia of Linguistics*, and as founding editor of *Written Language and Literacy*

(1998-2003). From among the annual applications to the Endangered Language Fund's grant program, one successful project from those dealing with languages in the Americas or in South Asia will be selected. This will be the project that best combines Bill's areal interests — North and Central America, South Asia — with his topic interests: language description, language and culture, sociolinguistics, writing systems, creating culturally-acceptable orthographies for minority languages, differences between written and oral language, oral literatures and their poetics, and onomastics, toponyms and naming in general.

The Bill Bright project will receive a separate press release and an additional amount of money equal to 10% of the proposed budget. We hope that this supplement will allow for additional efforts to promote the work in the native speaker communities and with the general public.

Help us honor Bill's memory by sending a contribution to: The Endangered Language Fund, 300 George Street, Suite 900, New Haven, CT 06511. Please make a note that this is in honor of Bill so that the funds can be car-marked for this award. Online donations can be made at:

www.networkforgood.org/donate/MakeDonation2.aspx?ORGID2=061459207

Please put "Bill Bright Fund" in the Designation area.

—Nick Emlen
Endangered Language Fund
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Looking backward at the future in Aymara...and Inuktitut and Vietnamese

August 21, 2006

I read with great interest your piece on press coverage of Núñez and Sweetser's recent paper on the metaphors for future and past time in Aymara ("Looking backward in Aymara") in the Media Watch section of the July 2006 *SSILA Newsletter*. The evidence is interesting, though, perhaps, looking backward at the future is not as uncommon as the publicity surrounding N & S's research leads us to believe (cf. the last sentence: "[Aymara speakers in Northern Chile] appear to have reoriented their thinking and, *along with the rest of the globe* [my italics], their backs are to the past...").

In eastern Canadian Inuktitut, for instance — and quite probably in Eskaleut languages in general — the root *sivu-* means 'the front part of something' (cf. *sivua* 'its front part' or *sivuraq* 'what lies in front of something'). But the same root is also used for expressing anteriority in time (cf. *sivullimik* 'at first' or *sivullivut* 'our ancestors', literally 'those who came first'). According to context, the word *sivulliq* can either mean 'which is in the forefront' or 'which came first', and *sivuniq* 'a part of space which is in front of something' or 'a period of time which came before now'.

Conversely, the root *kingu-* means 'the rear part of something' (cf. *kingua* 'its rear part'), but it also expresses posteriority in time (cf. *kingullimi* 'afterwards, then' or *kingullivut* 'our descendants', literally 'those who will come later on'). The word *kingulliq* can either mean 'which is in the back' or 'which will come afterwards', and *kinguniq* 'a part of space which is behind something' or 'a period of time that will come after now'.

This seems to mean that like the Aymara, the Inuit conceptualize the past as being in front of us, while the future is behind. And they are not alone. In Vietnamese, the same morpheme *truoc* can either mean, according to its semantic and/or morphological context 'in front of' or 'before in time' (cf. *ngay hom truoc* 'the day before yesterday', literally 'day, yesterday, before/in front'). Similarly, the morpheme *sau* can mean 'in the back' or 'in the future'. A Vietnamese speaker I questioned about such a conceptualization told me it was normal for the past to be in front of us, because we are able to see it, while the future — which we cannot see — lies behind us.

And come to think of it, such a vision may have been shared at some time by speakers of at least some Indo-European languages. In English, the word *before* can either apply to space ('in front of') and to time ('a period of time anterior to now'), while in French, *devant* ('in front of') is derived from *avant* ('before in time'), the *avant* of something being its fore part. Conversely, in English (but not in French), *after* means 'in a period of time posterior to now', i.e. 'in the future', while in nautical terms, the *aft* part of a ship is her rear part. And more generally, ANTERIORITY and POSTERIORITY apply to both space and time, 'in front/ before' for the former, and 'behind/after' for the latter.

The Aymara may not be alone in looking backward at the future.

—Louis-Jacques Dorais
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Quebec, QC, Canada

Reinventing the wheel?

August 26, 2006

The issue which Louis-Jacques Dorais addresses in his letter [above] is one I have dealt with for many years. When I read the two media reports (*NY Times* Science Section of June 27 and *Wall Street Journal* of July 6), I felt as if the wheel was being reinvented.

I have worked for many years on Toba, a Guaykuruan language spoken in the Chaco region of Argentina, Paraguay and Bolivia. In 1987, I published an article entitled "The Future Precedes the Past: Time in Toba" (*Word* 38(3):173-85). In that article I noted that in Toba the future approaches from behind, and one faces into the past which can be seen, known and recognized. In other words, one has to turn one's head and glance over one's shoulder to watch as the future approaches from behind.

Although the Toba system is fascinating, it is not unique. In the footnotes to my article, I noted that Quechua speakers regard the past as being ahead of one and the future as behind. Events in the future can not be seen and must therefore be behind. Andy Miracle and Juan de Dios Yapita in 1981 noted that in Aymara the "future is behind you" ("Time and Space in Aymara" in *The Aymara Language in its Social and Cultural Context*, M.J. Hardman, ed. Gainesville: University of Florida, pp. 33-56.)

Finally, to add to Louis-Jacques' list of Aymara, Inuktitut and Vietnamese, we should also note that, *inter alia*, in Classical Greek one faces the past with the future behind.

—Harriet E. Manelis Klein
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In defense of Núñez and Sweetser

September 1, 2006

This note is written in response to Harriet E. M. Klein, Louis-Jacques Dorais, and others who may feel that the Aymara conception of time that Núñez and Sweetser describe in their article is not unique to this group. I do not represent N & S's opinions, but I am very familiar with the full paper, since I used it in a course I taught this past summer on "Mind and Language." There are several things I'd like to clarify about the paper that may have been misrepresented in press accounts.

First, and most important, N & S's conclusions are based on a convergence of several different types of linguistic *and* gestural evidence that point to a *complete, systematic understanding* of time in which the FUTURE IS BEHIND EGO and THE PAST IS IN FRONT OF EGO. Many documented languages (as the previous correspondence has pointed out) have words or morphemes which, on their own, refer to the past by means

of some spatial term that references the space in front of the speaker. But detailed fieldwork, including gesture and a full linguistic account of the metaphors for time, must be carried out on these languages to ensure that these isolated uses are part of a larger systematic understanding of the PAST as IN FRONT. It is common for a language to have isolated cases that appear to activate this metaphor, even though the rest of the linguistic and gestural data fall under the normal pattern of FUTURE IN FRONT OF EGO and PAST BEHIND.

Researchers must be careful not to assume that every word or morpheme that links 'back/behind' with 'future' activates the FUTURE IS BEHIND EGO metaphor. A common metaphor for time is TIME IS AN OBJECT MOVING TOWARDS THE EGO. In this metaphor, events that are just about to happen are located in front of events that are located more "distantly" in the future. From this perspective, future events are behind current events. When studying metaphors for time it is crucial not just to identify what spatial terms are used, but also to identify to what metaphorical landmarks these terms are oriented.

Finally, I do not think N & S intended to say that Aymara speakers are the only speakers in the world to systematically activate this understanding of time. They simply noted that, thus far, Aymara is the only language in which this conceptual system has undergone a detailed study. I'm sure they would encourage others to do similarly detailed field work involving gesture and language with the intention of adding other languages to the category of those who have a "reversed" conceptualization of time.

—Jenny Lederer
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Correspondence on *Ethnologue*, SIL and the ISO draft standard

[All of the correspondence on this issue printed below was first posted in SSILA e-mail Bulletins #242 through #247, hence the cross-references. — Ed.]

Raising the issue

July 25, 2006

Last year the International Organization for Standardization (ISO) decided to adopt the *Ethnologue*'s language codes as the reference standard for the languages of the world, called ISO 639-3. The responsibility for setting up the standard was in fact given to the Summer Institute of Linguistics (SIL) [see *SSILA Newsletter*, April 2006, p. 16]. This decision was not discussed with the wider linguistic community.

Why should a missionary organization like SIL be given the control of the universal standard for linguistic reference?

One reason is the fact that SIL has developed the *Ethnologue*, which is a highly useful reference tool. The good thing about the *Ethnologue* is that it represents the most complete survey of the languages of the world that exists today.

However, the *Ethnologue* is filled with errors, at least as far as South America is concerned. With regard to the 50 languages of the region where I work, the Guaporé region of Bolivia and Brazil, these errors include languages being represented as dialects, dialects represented as languages, languages attributed to the wrong family or stock, living languages declared dead, languages omitted entirely, and countless alternative names applied incorrectly or to more than one language.

SIL has, indeed, set up a procedure to correct and improve the information that forms the basis for the ISO standard. Linguists with documentable knowledge have been invited to submit their corrections on special forms that are to be evaluated for the Americas by an independent committee of SSILA members. This procedure will also improve the quality of the data contained in the *Ethnologue*. But why is the existing information in

the *Ethnologue* not subjected to the same scrutiny as the corrections that will be submitted to the SSILA committee?

There are alternatives to the *Ethnologue*, in particular the ideologically neutral UNESCO website in Tokyo for the Red Book of Endangered Languages (www.tooyoo.l.u-tokyo.ac.jp/Redbook/SAmerica/SA_index.cgi). Granted, the Red Book's database is still not complete (the important sections on Brazil and North America are not yet activated). But at least the information it does contain is reliable and comprehensive, and it deserves to be developed.

Perhaps another reason SIL was chosen is because the ISO Institute was not aware of any of these issues, since it is not specialized with regard to language and linguistics. They seem to have handed over the controls to the first organization that was pointed out to them. I can't recall any preceding discussion of this ISO decision at all.

The central issue I raise here is an ethical one: should we as scientists collaborate so directly with a proselytizing organization, lending it legitimacy and potentially contributing to its ultimate goal — that of replacing indigenous cultures with a specific Western one?

—Hein van der Voort
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The editor of *Ethnologue* replies

September 12, 2006

Dr Hein van der Voort's letter regarding *Ethnologue* and the International Organization for Standardization (ISO) 639-3 draft standard for language identifiers requires some clarification and correction. He misrepresents the process by which the ISO 639-3 draft standard was developed and the role of *Ethnologue* and SIL International in the management of the standard.

The previous standard for language identifiers (ISO 639-2) provided language identification codes for approximately 400 languages. In 2002, ISO invited SIL International to participate in the development of an expanded standard that would provide identifiers for all known languages. While there are other valuable inventories of languages, the *Ethnologue* inventory is widely known, includes more than only endangered languages or languages of a particular region, and so provided a good starting point. With the publication of the 15th edition of the *Ethnologue*, SIL adjusted its three-letter codes to align with existing ISO 639-2 codes, and the result became the 639-3 code set (which also incorporates codes for ancient and constructed languages supplied by Linguist List).

The ISO 639-3 standard is as much a standardized process for assigning language identifiers as it is a defined set of codes. The standard recognizes that research in language identification is ongoing, changes over time, and is subject to both linguistic and sociolinguistic criteria. Language identifiers should reflect the state of the art in scholarship as well as the best consensus of the linguistic community (both scholars and language users) as to what constitutes "a language".

The standard establishes clear criteria for the creation of new language identifiers, modification of existing identifiers, and removal of identifiers. SIL International has agreed to submit to those requirements and wishes to participate with the larger academic community in the ongoing development and refinement of the code set. While the initial code set proposed in the new standard is largely based on previous work published in the *Ethnologue*, with the acceptance of the ISO 639-3 *Ethnologue* becomes a user of the standard and not the definer of it.

SIL has created a separate office for the ISO 639-3 Registration Authority and is contributing its resources to the launch and ongoing maintenance of the standard. Joan Spanne, a skilled and experienced reference and research librarian, is the ISO 639-3 registrar and is responsible for seeing

that the criteria and procedures of the standard are carried out meticulously. A Joint Advisory Committee of ISO oversees this process and makes sure that the Registration Authority handles its duties responsibly. Once the draft standard has been fully approved by ISO, detailed procedures for submitting change requests will be published via the ISO 639-3 web page (www.sil.org/iso639-3). Dr. van der Voort accurately points out that linguists "with documentable knowledge have been invited to submit their corrections on special forms that are to be evaluated for the Americas by an independent committee of SSILA members." It is hoped that similar evaluative and consultative bodies will arise for other parts of the world. Those evaluations will be part of the justification for proposed changes presented annually for public comment and review. Readers of this *Newsletter* are encouraged to take advantage of the process already set up within the SSILA or to contact the ISO 639-3 Registrar directly (iso639-3@sil.org).

Quite apart from changes proposed to the language code identifiers through the ISO process described above, *Ethnologue* continues to actively welcome feedback regarding other language data. We are happy to engage in dialogue with anyone who can improve the breadth, depth, and quality of what we publish. These submissions are subject to our established editorial policies (described in the Introduction to the *Ethnologue*) which aim to provide consistency and comparability across the languages of the world. For *Ethnologue* correspondence, contact the editor (Editor_Ethnologue@sil.org).

Finally, Dr. van der Voort's mischaracterization of SIL International merits comment. SIL International is an organization that engages in language development work (linguistics, literacy, translation) in partnership with local communities, providing translations of the Bible in many of the places where we work. SIL International believes that a first step towards creating space for the less-commonly used languages is to provide a way for the world to know that they exist. The *Ethnologue* and our cooperation with the development of the ISO 639-3 standard reflect this conviction. In addition, we are committed to the training of speakers of the languages themselves in linguistics, literacy, and translation skills so that they can be the documenters of their own languages and the developers of their own literature. Far from replacing indigenous cultures, we hope in this way that the value, richness and communicative depth of local and indigenous languages will provide a basis for confidence and pride on the part of their speakers. Thus, contact with other, more powerful language communities becomes a mutual exchange rather than a one-way domination.

—M. Paul Lewis
Editor, *Ethnologue*
SIL International, Dallas, Texas

Texas researchers support Van der Voort's critique

October 24, 2006

We, the undersigned researchers at the University of Texas at Austin, working with indigenous languages of Latin America, want to express our concern regarding the points that were raised by Dr. Hein van der Voort and show our support for the general position taken by him

Dr. van der Voort describes the recent decision to adopt the *Ethnologue*'s language codes as the reference standard for the languages of the world (also called ISO 639-3), and to place the SIL, the religious organization that sponsors the *Ethnologue*, in charge of setting up and maintaining the standard. This decision was not discussed with the world community of linguists. He questions the validity of this decision on ethical grounds (should a religious organization be in charge of such an effort?) and accuracy (while extensive, *Ethnologue* is also replete with errors). He proposes that efforts like UNESCO's Red Book of the Endangered Languages of the World be considered as an alternative to the SIL's *Ethnologue*.

Under the current arrangement, the only way scholars can contribute to improvements in the ISO 639-3 is by providing information to the SIL. This raises a central question for Dr. van der Voort: "Should we as scientists collaborate so directly with a proselytizing organization, lending it legitimacy and potentially contributing to its ultimate goal — that of replacing indigenous cultures with a specific Western one?" As an ethical matter, we feel strongly that we should not. It is important to us that the ISO 639-3 standard and a possible permanent ISO 639-3 commission be clearly separated from the *Ethnologue* and the SIL in general, making it possible for any linguist to contribute to the ISO standard without contributing, directly or indirectly, to the religious goals of the SIL.

Therefore, we request that the current state of affairs with respect to the ISO 639-3 be reviewed, and that another, purely academic institution (possibly a committee or commission to be created) be responsible for maintaining and revising the ISO list of languages and their codes. The committee that SSILA has set up to evaluate proposals for changes to the survey of South America can serve as an example for other regions, and coordination among such regional commissions could assure the use of similar criteria and standards. Such a structure would allow all scientists to participate freely, and while it would certainly be time-consuming, the final product would be a more reliable and sensible one.

With this motion, we join with linguists and others working in Latin America and other parts of the world. We invite others sharing this view to make this position clear in their local academic associations and to start a worldwide discussion about a possible different solution for the ISO 639-3.

—Patience Epps	Hilaria Cruz
Nora England	Kayla Price
Tony Woodbury	Stephanie Villard
Megan Crowhurst	Taryne Hallett
B'alam Matco-Tolcedo	Brianna Rauschuber

No realistic alternative to *Ethnologue's* coding

October 29, 2006

I have been involved with the issue of language codes for many years — since, indeed, the Santa Barbara workshop that the LINGUIST List organized in June 2001 on standards for linguistics. At that time it became clear that a standardized set of language codes would be essential if language documentation was to move into the digital world. SIL's *Ethnologue* was the obvious candidate. From the beginning, however, I felt that SIL was not the appropriate organization to handle language codes, for, though I myself felt no hostility towards the organization, I was well aware that others did, and I thought this might inhibit the general acceptance of the codes.

However, it was hard to see any good alternative to the *Ethnologue* code-set. For all of its errors and problems, there was nothing that came anywhere close to its completeness and coverage. Replicating the code-set in another form would require resources and research time that were simply never going to become available. As a result, I felt that we would all gain most by (1) improving and correcting *Ethnologue*, and (2) moving the *Ethnologue* codes from a private to an international standard.

The logic behind the second point is as follows: What is done with a private code-set is no one's business but that of the organization that owns it. But once something is a standard it becomes harder and harder for a single organization to keep control of it. The standard will, inevitably, move from being private property to public property.

This has already begun to happen. *Ethnologue's* code-set is no longer owned by SIL. As a near-standard, SIL simply *curates* it. The process, in short, of moving the codes from a privately owned object to an internationally-owned one is well on its way.

I think you can see why I am so disturbed by attempts to shun the emerging ISO 639-3 standard. It is a major advance on anything that has existed in the past, and it is more than half-way to being divorced from SIL. In a few more years, after corrections and extensions, and the acceptance of ISO 639-3 as a full standard, we will be in a position to say that it should be curated by an international body, and the divorce will be complete.

If, because of opposition, this does not happen, we who work in digital documentation will be left in a bad situation. I must be blunt. There is now simply no feasible alternative to the use of *Ethnologue*. Nothing comes close to its completeness and coverage. The UNESCO Red Book project is not a valid substitute, since it is intended to cover only endangered languages, and in any event is nowhere near complete. North America and Australia are totally uncovered, and even in areas where there is coverage large numbers of languages are simply missing. Furthermore, no set of codes is available from the Red Book project. This may not seem like a large issue, but unique codes are absolutely essential to large digital documentation projects. The names are simply far too ambiguous for search engines to use. In addition, the Red Book provides only a small number of alternate and dialect names. *Ethnologue* has many more, even if you discount those that are there in error.

Another reason why there is no alternative now to *Ethnologue* is that, whether we like it or not, this code-set has been accepted by almost every major language documentation initiative. LINGUIST List uses it, OLAC uses it, PARADISEC uses it, LSA uses it, DoBeS uses it...and I could go on. In fact, it would be hard to find a digital organization that does not use it. This is not surprising, since it is the *Ethnologue* codes that provide interoperability, and this is the core of what all these organizations are trying to do — to build systems that will allow easy, precise exchange of linguistic data. To start all over now with a new set of codes would simply not be feasible. We don't have the resources for that.

So let me urge you all to consider working, not towards an abandonment of *Ethnologue* coding, but rather towards international community control of it as the emerging standard. Anything else will do the discipline of linguistics more harm than I care to contemplate.

—Anthony Aristar
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 Moderator, LINGUIST List
 Eastern Michigan University
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Why not dialogue with our SIL colleagues?

October 30, 2006

The recent letter from Hein van der Voort, the response by M. Paul Lewis, and the further support of Van der Voort's position by Patience Epps et al., regarding the role of the Summer Institute of Linguistics (SIL) in creating a reference standard for the languages of the world, have all been quite informative. However, I am somewhat disturbed by some statements on both sides.

On the one hand, Van der Voort makes the strong claim about SIL (also quoted by Epps et al.) that we linguists might be "potentially contributing to its ultimate goal — that of replacing indigenous cultures." On the other hand, Lewis responds by strongly downplaying the religious proselytizing role of SIL and by emphasizing its language development work.

I agree that a religious organization should not be in control of the ISO 639-3 standard, and we all know that SIL is in fact a religious proselytizing organization. But the fact that SIL can and should be characterized as such need not prevent us from collaborating and dialoguing with the many superb colleagues who are members of this organization.

I don't know whether many of us fieldworkers, who deal with SIL members as well as with their opponents, are concerned about some future

polarization of the issue. I for one would find it preferable if the issue of ISO 639-3 and the legitimacy and amount of SIL involvement could be discussed without reference to ethical concerns regarding SIL, and without reference to the emotionally and politically charged issue of what the ultimate goal of SIL might be.

—Willem de Reuse
University of North Texas
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OBITUARIES

Kathrine S. French (1922-2006)

Kathrine Story (Kay) French, widow of the anthropological linguist David French, and in her own right a noted authority on the social and ceremonial life of the Indians of the Warm Springs Reservation, succumbed to pneumonia on June 14, at the age of eighty-four. Part of the Reed College community since 1947, she also served on the faculty of the University of Oregon Health Sciences Center (now Oregon Health and Science University) from 1959 to 1980. She and her husband were founding members of SSILA.

Kay was from an academic family. Her father, a respected professor of political science at Pomona College, became president of the Claremont Graduate School while Kay was in high school. At Pomona, Kay matriculated in philosophy and anthropology, graduating summa cum laude and Phi Beta Kappa in 1942. That autumn she enrolled in the doctoral program in anthropology at Columbia University.

It was at Columbia that she met fellow graduate student David French, and the two were married in 1943. During the remaining years of World War II they served as relocation advisors and community analysts at the Japanese-American internment camp at Poston, Arizona, where they sought to mitigate the negative effects of this drastic wartime program.

When David French joined the Reed College faculty in 1947, he and Kay launched a decades-long relationship with the people of Warm Springs. While David studied the Upper Chinook language, Kay's research focused on the way in which key points in people's lives, marked by ceremonial recognition, relate to the organization of society. In 1955 she completed her Columbia dissertation, *Cultural Segments and Variation in Contemporary Social Ceremonialism on the Warm Springs Reservation*. From the mid-1980s on, she collaborated with Yvonne Hajda on a study of continuity and change in traditional ritual practices at Warm Springs. Kay's engagement, both personal and intellectual, with the people of Warm Springs continued after David's death in 1994.

During her long affiliation with the University of Oregon Health Sciences Center, Kay planned and directed research on cultural and socioeconomic aspects of health care. She was active as an expert consultant on public-policy issues of mental retardation, gerontology, reading disabilities, and the nature of the hospital as a social environment, anticipating many current concerns of medical anthropology. In recent years, Kay was often engaged as an anthropological specialist with Archaeological Investigations Northwest,

Inc., working on a range of studies of traditional resource use and resource management by the native peoples of Mount Hood and the surrounding areas.

From 1973 to 1994 Kay was a member of the board of the Jacobs Research Funds, which subsidized many research projects on the Indian languages of the Northwest. From 1980 on, she served as chair.

Kay French was a perceptive connoisseur of contemporary Northwest art. She was attentive to the ironies of daily life, and, with a quick and yet disarmingly demure wit, she moved determinedly in the community, intellectually alive to the end. Indeed, just a few weeks before her death, she served as an expert examiner of a Reed undergraduate thesis on Warm Springs culture, with her characteristic style and precision.

—Yvonne Hajda

J. Kathryn Josserand (1942-2006)

Judy Kathryn Josserand, 63, died July 18, 2006, in Palenque, Chiapas, Mexico. A scholar of Mesoamerican languages and cultures and Associate Professor of Anthropology at Florida State University, she was struck down by a cerebral hemorrhage while carrying out field work with her husband, Nicholas A. Hopkins.

Kathryn was born September 1, 1942, in DeRidder, Louisiana, and grew up in California, where her father was a civilian employee of the US Navy. She returned to Louisiana to finish high school and went on to earn a B.A. degree in Geography and Anthropology from Louisiana State University in 1964. She minored in Classics (mainly Greek) and Statistics (in the School of Agriculture). Her major professor, Robert C. West, introduced her to Mexico on vacation field trips. She went to Tulane University for graduate study, intending to become a Mesoamerican archaeologist. She came into linguistics through the back door. Halfway through graduate school, her archaeology professors announced they would not support her for further studies because they believed a female could never direct an archaeological project in Mexico. She was assigned to be the TA for the newly hired linguist, Marshall Durbin. Marshall taught transformational grammar using Koutsoudas' text, which had lots of problems to be solved but no answers. Kathryn would work her way through a set of problems and then meet with Marshall, who would vet them and discuss points of theory and methodology with her. This tutorial process was her introduction to the field, and Marshall's courses were her only formal training in linguistics.

Kathryn was Marshall's first Ph.D. student, and he assigned her an impossible task for a dissertation: go to Yucatan, write a grammar of Yucatec Maya, then write a grammar of Mayan hieroglyphs, and compare the two. She spent a year in Pustunich, Yucatan, and made considerable progress towards the first goal (Josserand 1968), but was stymied by the second, and never finished this dissertation. Apart from the state of Maya epigraphy in the 1960s, in the days before Xerox it was virtually impossible to assemble an extensive corpus of inscriptions.

In 1966 Kathryn met her future husband at the annual meeting of the American Anthropological Association, and renewed that ac-

quaintance at the First International Seminar for the Study of Maya Writing, in Mexico City, later that year. Marshall had brought her to the meeting, but was himself absorbed with buying silver for his upcoming wedding, and he left her in the care of Nick Hopkins. This led to a four year courtship, during which Kathryn announced to Marshall that she was marrying Nick. “Wonderful,” he said, “When?” “I don’t know,” she replied, “he doesn’t know yet.”

In 1970 they were married, and the two worked closely together in teaching and research until her untimely death. In 1973 they immigrated to Mexico (after Nixon won re-election; they had organized their Austin precinct for McGovern). For nearly ten years, they trained Mexican students in the study of Indian languages. During this period Kathryn carried out an extensive survey of the varieties of the Mixtec languages in Oaxaca and neighboring areas, and earned a belated Ph.D. degree in Anthropology from Tulane (1983a).

At first, the marriage was threatened by different styles of linguistics. Kathryn had been trained strictly in the transformational mode; Nick was among the last of the structural linguists. But the assignment to train Mexican students in field work brought home to Kathryn the need to learn phonetics and morphology, and Nick ultimately made his peace with generative linguistics. The conflict over synchronic models of language fostered an interest in other kinds of linguistics, and Kathryn introduced her students to cognitive anthropology and sociolinguistics (Josserand and Coronado 1978); her Mexican students did thesis research on language acquisition, semantics, and bilingual education, as well as more technical linguistic topics. She herself took greater interest in historical linguistics and, drawing on her background in Mesoamerican archaeology, produced a new model of Mayan development (Josserand 1975) as well as new approaches to Otomanguean languages, especially Mixtecan (Bradley and Josserand 1978, Hopkins and Josserand 1979, Josserand 1981, Bradley and Josserand 1982, Josserand 1983a, b; Josserand, Jansen, and Romero 1984; Josserand, Winter and Hopkins 1984).

By the 1970s, Kathryn had reconnected with Mayan studies by attending the early workshops of the late Linda Schele. When it became apparent that Linda could spell out words in Maya inscriptions but didn’t know what they meant — and Kathryn did — a new alliance was formed. Kathryn and Nick began to do field work on Chol (Mayan), leading to a landmark publication relating the language to the language of Classic inscriptions (Josserand, Schele, and Hopkins 1985). They collaborated with Linda in setting up the annual Texas Meetings, a central institution in the dissemination of current research results, and regularly taught seminars there. In 1987, following a Mayanist meeting in Antigua (Josserand 1987), Kathryn introduced Linda to the modern Maya — native linguists who had been trained in the Proyecto Lingüístico Francisco Marroquín — and a new era of hieroglyphic study was begun that incorporated native speakers in the study of Classic inscriptions (see Hopkins and Josserand 1994).

Field work on Chol had resulted in an extensive collection of folk narratives (e.g., Cruz, Josserand, and Hopkins 1980). At some point Kathryn realized that there were significant parallels between the literary devices of Classic texts and those of modern narra-

tors, and began to concentrate on discourse structures (Hopkins and Josserand 1990, Josserand 1989, 1991a, b; 1995, Josserand and Hopkins 2002b). By this time health issues and politics had forced a retreat from Mexico, initiating an era of grant-supported research focused on Chol and its Classic Maya antecedents (Hopkins and Josserand 1986, Josserand and Hopkins 1988, 1991, 1995, 1996). This was an era in which seasoned academics could not even get interviewed for job openings, because all jobs were being filled by new graduates. However, by virtue of presenting a much delayed dissertation to Tulane in 1983, Kathryn became a fresh Ph.D., and was able to secure a job at Florida State University. The breadth of courses she taught as the sole linguist in her department led to publications that emphasized the social role of language and issues of gender in Classic Maya society (Josserand and Hopkins 2002a, Josserand 2002).

Kathryn held teaching positions at the University of Wisconsin-Milwaukee, 1968-70; the Escuela Nacional de Antropología e Historia and the Universidad Iberoamericana, Mexico City, 1974-75, and Florida State University, 1991-2006. From 1973 to 1982, she was Director of the Linguistics Program at the Centro de Investigaciones Superiores del Instituto Nacional de Antropología e Historia (CIS-INAH), Mexico City, and its successor, the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS).

She received a Woodrow Wilson Fellowship for undergraduate study, 1964-65, a National Institutes of Health Training Grant for graduate field work, 1967-68, and a Mellon Fellowship at the University of Pittsburgh, 1983-84, for postdoctoral study. She and her husband were awarded research grants from the National Science Foundation, 1983-85 and 1986-88, the National Endowment for the Humanities, 1986-88 and 1989-90, and the Foundation for the Advancement of Mesoamerican Studies, Inc., 1995 and 2002. She had been awarded a Fulbright Fellowship for teaching and research in Guatemala for the coming year, 2007.

Kathryn was a dedicated teacher, and taught more than twenty distinct courses during her tenure at FSU, covering topics as varied as Archaeoastronomy of the Americas, Marriage Around the World, and Museum Exhibition (resulting in *Woven Voices*, a highly successful exhibit of her own extensive collection of modern Maya textiles). She was especially proud of her role in training the current generation of linguists in Mexico and of her ability to place her US graduates in appropriate institutions for employment or further study.

At FSU, she directed B.A. Honors theses on a wide variety of topics, as well as varied M.A. theses. Her sole Ph.D. graduate in Anthropology was Kevin Pittle, but she also directed dissertations in Art History and Education. Her direction of these theses was not passive, but an intense interaction with each student and excruciating attention to issues of style and clear language that one student accurately described as an exercise in “tough love.”

In 1987, Kathryn founded Jaguar Tours, a company specializing in museum workshops on Maya epigraphy and visits to Maya archaeological sites and modern villages. She and Nick conducted more than seventy workshops and led dozens of guided tours to Mexico, Guatemala, Belize, Honduras and El Salvador. Participants in each tour were supplied with notebooks containing detailed information on each site to be visited as well as drawings of the

principal inscriptions, laid out for annotation during site visits and evening discussions. She drew great satisfaction from these workshops and tours, believing that the greatest responsibility of a scholar was to convey the results of research to the general public.

At the time of her death she was finishing up six weeks of field work in southern Mexico, taking three female graduate students around to introduce them to the people and places appropriate to their thesis research, and she was very happy with the way things were going. She was hitting her stride as a scholar, and had three articles in press. She spent her last afternoon working with an old friend and informant on the derivational patterns of Chol positional verbs.

Che tza 'ujtyi jiji ("that's the way it ended," the traditional closing of a Chol folktale).

— Nicholas A. Hopkins

PUBLICATIONS AND PAPERS BY J. KATHRYN JOSSERAND ON
MESOAMERICAN LANGUAGES

- 1968 Complex Sentence Formation in Yucatec. Paper presented to the American Anthropological Association, Seattle, Washington, November, 1968.
- 1975 Archaeological and Linguistic Correlations for Mayan Prehistory. *Actas del XLI Congreso Internacional de Americanistas, Mexico, 2 al 7 de septiembre de 1974*, vol. 1, pp. 501-10.
- 1978 Escritura y alfabetización. In Josserand and Coronado, eds., pp. 81-90.
- 1981 Dialectología mixteca: la sintaxis de las oraciones transitivas. *Cuicuilco* 2(5): 27-30.
- 1983a *Mixtec Dialect History*. Ph.D. dissertation (Anthropology), Tulane University, New Orleans, Louisiana. [University Microfilms, Ann Arbor Michigan, #84008-02]
- 1983b A New View of Otomanguean Diversification. Paper presented to the American Anthropological Association, Chicago, Illinois, November, 1983.
- 1987 Tipos de material literario y modos de presentación. Paper presented to the Taller Maya IX, Antigua, Guatemala, June, 1987.
- 1989 A New Reading for the Palenque Sarcophagus Lid Inscriptions. Paper presented to the Seventh Palenque Round Table, Palenque, Chiapas, June, 1989.
- 1991a The Narrative Structure of Hieroglyphic Texts at Palenque. In Merle Greene Robertson and Virginia M. Fields, editors, *Sixth Palenque Round Table, 1986*, pp. 12-31. Norman: University of Oklahoma Press.
- 1991b Linguistic and Literary Models of Text Analysis: Scene changers and temporal adverbs in hieroglyphic texts. Paper presented to the 47th International Congress of Americanists, New Orleans, Louisiana, July, 1991.
- 1995 Participant Tracking in Hieroglyphic Texts: Who was that masked man? *Journal of Linguistic Anthropology* 5(1):65-89.
- 2004 Women in Classic Maya Texts. In Traci Ardren, editor, *Ancient Maya Women*, pp. 114-151. Walnut Creek, CA: Altamira Press.
- In press Languages of the Preclassic along the Pacific Coastal Plains of Southeastern Mesoamerica. [In a volume edited by Jonathan Kaplan and Michael Love. 30 pp.]
- With C. H. Bradley:
1978 Mixtec Reconstruction, Diversification and Subgrouping. Paper presented to the XVIIth Conference on American Indian Languages: Otomanguean. American Anthropological Association, Los Angeles, California, November, 1978.
- 1982 El protomixteco y sus descendientes. *Anales de Antropología* 19(2): 279-343.
- With Ausencio Cruz Guzmán and Nicholas A. Hopkins:
1980 The Cave of Don Juan. In Merle Greene Robertson, editor, *Third Palenque Round Table, 1979*, Part 2, pp. 116-23. Austin: University of Texas Press.
- With Nicholas A. Hopkins (as first author):
1988 *Chol (Mayan) Dictionary Database*. Final Performance Report, National Endowment for the Humanities Grant RT-20643-86, and National Science Foundation Grant BNS-9520749. 3 vols. [Part I, Narrative description and appendices, 146 pp.; Part II, Dictionary fascicles 1-8, early sources, 216 pp.; Part III, Dictionary fascicle 10, Mayan Vocabulary Survey database, and Dictionary fascicle 11, Monosyllable Dictionary database, 340 pp.]
- 1991 *Handbook of Classic Maya inscriptions, Part I: The Western Lowlands*. Final Performance Report, National Endowment for the Humanities Grant RT-21090-89, 617 pp.
- 1994 Recent investigations in Maya hieroglyphic writing. In E. Wyllis Andrews, ed, *Proceedings of the 47th International Congress of Americanists, New Orleans, Louisiana, July, 1991*, pp. 221-24. Middle American Research Institute, Publication 63. New Orleans.
- 1995 *Chol Texts, Vocabulary and Grammar*. Final Technical Report to the National Science Foundation, Grant BNS-8308506. 274 pp.
- 1996 *Chol Ritual Language*. A research report to the Foundation for the Advancement of Mesoamerican Studies, Inc. (J. K. Josserand and N. A. Hopkins, with T. L. Folmar, H. Altman, A. Cruz Guzman, and B. Pérez). <http://www.famsi.org/reports/94017/index.html>.
- 2002a Classic Maya Social Interaction and Linguistic Practice: Evidence from hieroglyphic inscriptions and Mayan languages. In Vera Tiesler Blos, Rafael Cobos, and Merle Greene Robertson, eds, *La organización social entre los mayas prehispánicos, coloniales, y modernos*, pp. 355-72. Memoria de la Tercera Mesa Redonda de Palenque [new series]. México, D.F.: Instituto Nacional de Antropología e Historia.
- 2002b La lingüística y el desciframiento de las inscripciones mayas. In Ana Luisa Izquierdo, ed, *Tercer Congreso Internacional de Mayistas: Memoria*, pp. 447-78. México, D.F.: Centro de Estudios Mayas, Universidad Nacional Autónoma de México.
- 2005 Lexical Retention and Cultural Significance in Chol (Mayan) Ritual Vocabulary. *Anthropological Linguistics* 47(4): 401-23.
- In press a. The Black Christ of Tila, Chiapas: The history of a modern Maya pilgrimage center. *Mesoamérica*. 54 pp.
- In press b. Directions and Partitions in Maya World View. In *A Festschrift for Terrence Kaufman*, edited by Thomas Smith Stark and Roberto Zavala. 22 pp. manuscript, 5 figures.
- With Nicholas A. Hopkins (as second author):
1986 Proposal to the National Science Foundation (1983): Chol Texts, Vocabulary and Grammar. In Ann M. Peters, Lise Menn, Paul G. Chapin and Helen C. Agüera, *Handbook for Grant Proposal Preparation*, pp. 2.1-2.16 and 2.35-2.39. Washington, D.C.: The Linguistic Society of America.
- 1990 The Characteristics of Chol (Mayan) Traditional Narrative. In Beatriz Garza Cuarón and Paulette Levy, eds, *Homenaje a Jorge A. Suarez: Lingüística indoamericana e hispánica*, pp. 297-314. México, D. F.: El Colegio de México.
- 1994 Pasado, presente y futuro en la lingüística maya. In Yolanda Lastra, Doris Bartholomew, and Leonardo Manrique, eds, *Panorama de los estudios de las lenguas indígenas de México*, vol. I, pp. 269-334. Quito, Ecuador: Ediciones Abya-Yala.

With Nicholas A. Hopkins and Ausencio Cruz Guzmán:
In press A Chol (Mayan) Vocabulary from 1789. *International Journal of American Linguistics*.

With Nicholas A. Hopkins, Ausencio Cruz Guzmán, Ashley Kistler, and Kayla Price:

2003 *Story Cycles in Chol (Mayan) Mythology: Contextualizing Classic Iconography*. A research report to the Foundation for the Advancement of Mesoamerican Studies, Inc., January, 2003. (www.famsi.org/reports/01085/index.html).

With Maarten Jansen and Angeles Romero:

1984 *Mixtec Dialectology: Inferences from Linguistics and Ethnohistory*. In Jossierand, Winter and Hopkins, eds, pp. 119-230.

With Linda Schele and Nicholas A. Hopkins:

1985 *Linguistic Data on Maya Inscriptions: The Constructions*. In Merle Greene Robertson, ed., *Fourth Palenque Round Table, 1980*, pp. 87-102. San Francisco: Pre-Columbian Art Research Institute.

Edited Volumes

With Gabriela Coronado:

1978 *Sociolingüística*. Edited by J. K. Jossierand and G. Coronado. Cuadernos de la Casa Chata, 13, Centro de Investigaciones Superiores del INAH, México, D. F.

With Karen Dakin:

1988 *Smoke and Mist: Mesoamerican Studies in Memory of Thelma D. Sullivan*. Edited by J. K. Jossierand and Karen Dakin. 2 vols. British Archaeological Reports, International Series, 402. Oxford: B. A. R.

With Nicholas A. Hopkins:

1979 *Estudios lingüísticos en lenguas otomangués*. Edited by N. A. Hopkins and J. K. Jossierand. Colección Científica, 68, Instituto Nacional de Antropología e Historia, México, D. F.

With Marcus C. Winter and Nicholas A. Hopkins:

1984 *Essays in Otomanguan Culture History*. Edited by J. K. Jossierand, Marcus C. Winter, and Nicholas A. Hopkins. Vanderbilt University Publications in Anthropology, 31. Nashville: Vanderbilt University.

We regret to announce the death of **Darcy Bruce Berry**, in Weingarten, Germany, on September 9. A member of SSILA since 1999, she was affiliated with the Universities of Stuttgart and Leipzig. A syntactician and the author of a pedagogical grammar of English widely used in Eastern Europe, Darcy also had an interest in Garifuna, Algonquian and Eskimo.

FROM THE EDITOR OF IJAL

Keren Rice

(This report covers July 2005 through June 2006. In the first part of the report I give information on the number of submissions over the past year, and in the second part of the report I discuss some other news.)

Submissions

The numbers below represent activity between July 1, 2005 and June 30, 2006. In this past year, we received 37 new submissions, five fewer than in the comparable period in 2004-2005. The numbers in parentheses below show the activity in 2003-2005 for comparison.

new submissions, July 2005-June 2006: 37 (2004-05: 42; 2003-04: 40; 2002-03: 34)

papers accepted/to appear: 21 (2004-05:17; 2003-04:15)

revise and resubmit (of the 37 new submissions): 8 (7; 11)

rejections (of the 37 new submissions): 3 (7; 9)

active files (waiting on reviews; of the 42 new submissions): 5 (9; 5)

papers withdrawn after review (of the 42 new submissions): 0 (0; 1)

In terms of research areas, these 37 submissions can be categorized as follows. These are our categorizations, not those of the authors. Numbers in parentheses represent previous years.

phonology and phonetics: 9 (11; 13)

including 2 (1) historical phonology

1 phonology/language contact

syntax/morphology and semantics: 28 (27; 22)

including 1 syntax/language contact

2 syntax/semantics

1 morphosyntax

2 (2) syntax/historical

Thirty-five of the new submissions were written in English, and 2 in Spanish.

Looking at the 2005-2006 submissions in a slightly different way, of these 37 new submissions, 12 (21) are focused on languages of Canada and the United States, 23 (22) on languages of Mexico and further south; the other two are introductions to two theme volumes that will be appearing shortly, one on classifier systems in languages of South America and the other on nominalization in languages of the Americas. I wrote last year that for many years, editors were hoping to increase the number of submissions on Latin American languages, and submissions for the past two years show that this is happening.

In other news, a paper will be published this year in which an appendix will appear in an electronic version only. Many journals have moved to electronic only publication of certain types of material, and IJAL is experimenting with this. Rest assured that all articles will continue to appear in both print and electronic format, but we are experimenting with having certain types of material available in electronic format only. We have had a lively discussion about what kinds of materials might appear electronically. While there is not a full consensus, at this point web materials must meet the same standards of quality required of the print version.

Book reviews

With respect to book reviews, the biggest news is that Harriet Klein has decided to retire as book review editor. Harriet worked at this job for 12 years, and will be sorely missed. Willem de Reuse is taking over as book review editor, and we welcome him to this job.

You might also be interested in some statistics on book reviews. The data below covers the period from July 2005 to June 2006.

In the four issues published during this period, a total of 14 books were reviewed. The reviewers of these volumes are from North and Latin America as well as several from Europe. The reviews cover a wide range of topics dealing with languages spoken from the North Pacific Rim to the Andes.

There are 13 outstanding book reviews. If you are one of those people who owe a book review, Willem de Reuse would appreciate hearing from you! There are 10 volumes which have arrived recently for which reviewers are being sought. Should any of you reading this be interested in writing a book review, please send Willem an e-mail (rwd0002@unt.edu).

Thank yous

As in previous years, it is very important to say thank you to many people. An enormous thanks to Alma Dean Kolb, managing editor; this journal could not exist without her. Harriet Klein, book review editor, handled all book reviews, and provided me with excellent advice and support. I owe her my deepest thanks for all the help that she has been since I became editor of IJAL, and I will deeply miss her. The editorial board has been excellent, and I thank each of these members for their advice: Willem Adelaar, Willem de Reuse, Nora England, Matthew Gordon, Sharon Hargus, Monica Macaulay, Lisa Matthewson, Denny Moore, and Nicholas Ostler. Magda Goleczinowska, the IJAL assistant, will be known to anyone who has submitted to IJAL or to anyone who has reviewed for the journal in the past two years. She handles much of the day-to-day business of the journal, and it is much because of her efforts that we have been able to keep turn-around times of submissions reasonable in the past year.

As usual, it is important to thank two other groups. One is the reviewers. We have had around one hundred people review papers over the past year. I am very impressed with the great care that each one has taken with their reviews; the reviews, whether positive or negative in recommendation, have been extremely helpful to me. A journal could not run without its reviewers, and the IJAL reviewers provide especially careful and useful reviews. Beginning with 2005, the October issue includes a list of people who reviewed for the journal over the past year and who wished to be identified. This is only a small way of saying thank you to all of these people. The second group is the authors themselves. I think it goes without saying how important the authors are and it is not possible to publish papers one does not receive.

Inside IJAL

We are slowly moving the journal to coming out closer to on time. The October 2007 issue will be a special, guest-edited volume on Nominal Classification in the North West Amazon: Issues in Areal Diffusion and Typological Categorization. Therefore, papers accepted as of this writing will be published in the January 2008 issue or later. Overall, the turn-around time between submission and hearing back is very good, but for some papers this process has been very slow, and I apologize to those of you who have experienced a long lag. We send out lots of reminders, and the reviewers are always very apologetic; it's just that things happen sometimes, and since reviewing is all volunteer labor, I find it difficult to pressure people too much.

Ideas welcome

As I said in this spot in previous years, if you have questions, ideas, etc. about IJAL, please be sure to get in touch with me about them. I look forward to hearing from you. I will also be available at the SSILA meeting in Anaheim if you wish to talk with me in person.

NEWS & ANNOUNCEMENTS

Changes at K'inál Winik and Yax Te' Books in Cleveland

This fall the programs running under the name *K'inál Winik* at Cleveland State University since 1986 celebrate twenty years of public education about Mayan culture. Under the direction of **Laura Martin**, these programs have provided audiences with current knowledge about the art, literature, culture, history, language, and achievements of Mayas, past and present, and about the contemporary issues that affect modern Mayan communities. The active participation of native Mayas has enhanced the experience of scholars,

K-12 teachers and students, and citizens. Since 2003, the programs have operated year-round as the K'inál Winik Cultural Center, with Martin as Director

However, all things change, and, as any Maya would say, twenty years completes a *k'atun* cycle — one of the most important units in the Mayan calendar and traditionally a time of change — and so it is no surprise that things are changing for K'inál Winik. A new dean recently decided to alter the mission and staffing of the Center. As a result, Martin and her invaluable assistant **Nadine Grimm** have left the Center. **Phil Wanyerka** has been named Interim Director.

One of the most important changes is that *Yax Te' Books*, formerly run by the Center, is moving from Cleveland to become a project of the Maya Educational Foundation, a non-profit organization based in Vermont (<http://www.mayaedufound.org>). MEF and Yax Te' share many of the same goals and activities, and this new relationship will permit a much more active publication program for Yax Te' than was possible within the university structure. Martin and Grimm will continue to direct Yax Te' Books and expect to produce several new publications within the next few months. Look for Yax Te's new web presence at <http://www.yaxtebooks.com> (available now but fully operational after September 15th). Yax Te's new book in English on Sumpango weaving traditions is available for purchase.

Martin and Grimm intend to continue their engagement with Mayan cultural education, in the US and internationally. On-going projects with a departmental branch of the Guatemalan Ministry of Education, with the Proyecto Lingüístico Francisco Marroquín in Antigua Guatemala, and with Ohio State University will continue, as will school-based projects and teacher professional development programs in Ohio. They expect to be operating under the title The Ixiloom Project, based on the Mayan name given to Martin some years ago and meaning “the visionary woman.” Make that plural! They can be reached at ixiloom@yahoo.com.

A new web resource on Guatemalan Spanish

Laura Martin has announced the availability of a new bilingual website, *Resources for Guatemalan Spanish* (academic.csuohio.edu/guatespn). This site, the partial result of an internal Cleveland State University research grant, makes available a variety of resources useful to scholars and students of Guatemalan Spanish and of general Spanish linguistics and lexicography. Of particular interest, given how little documentation exists on the Spanish of Guatemala, the site provides direct on-line access to two long out-of-print and now rare dictionaries — the 1941-42 *Semántica guatemalense, o diccionario de guatemaltequismos* by Lisandro Sandoval and the 1892 *Vicios del lenguaje: provincialismos de Guatemala* by Antonio Bares Jáuregui. In addition, there are various essays, web links, bibliography, and so on, most available in both English and Spanish. There is also a list of pending research topics for which linguistic attention is urgently needed. The site is being constantly updated. Suggestions, comments, and additional materials are welcome. E-mail Laura at ixiloom@yahoo.com.

ELF awards 7 of 11 grants in 2006 to Americanist projects

Seven of the eleven grants awarded by the *Endangered Language Fund* in 2006 went to projects that focused on indigenous American languages. The projects included:

Erin Debenport (U of Chicago), *Community Language Documentation at Sandia Pueblo*

Jerry Hall (Lane Community College, Eugene, OR), *Tutudin Language Camp* [Oregon Athabaskan]

Simeon Floyd (U of Texas-Austin), *Multi-Dialect Documentation of Highland Ecuadorian Quichua*

Wilson de Lima Silva (U of Utah), *Documentation of Arapaso and Karapana* [Tucanoan languages of the Upper Rio Negro, Brazil]

Joana Jansen & Virginia Beavert (U of Oregon), *Documenting Yakima Sahaptin Conversation*

Racquel Yamada (U of Oregon), *Karinya Language Documentation* [Areytyri dialect of Carib, Suriname]

Erich Fox Tree & Julia Gómez Ixmátá, *Mesoamerican Sign Language Survival and Documentation Project: Modern Signs, Ancient Histories* [While existing scholarship suggests that a complex of indigenous natural sign languages used widely throughout the Maya area came into existence in the early 20th century, they are referenced in colonial Spanish documents and are depicted in Maya iconography as far back as the Pre-Classical.]

For further information about the Endangered Language Fund and its grant program visit the ELF website (www.ling.yale.edu).

CELCNA 07

The 3rd annual *Conference on Endangered Languages and Cultures of Native America* (CELCNA) will be held on April 13-15, 2007, at the University of Utah, Salt Lake City, Utah. The co-sponsors of CELCNA are the Smithsonian Institution (Department of Anthropology of the National Museum of Natural History) and CAIL (Center for American Indian Languages, University of Utah).

The keynote speakers will be **Marianne Mithun** (UCSB) and **Christine Sims** (Acoma Pueblo/University of New Mexico). 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. Abstracts for posters are also invited — past poster sessions have contributed significantly to the conference's success.

Abstracts should be no more than 500 words long (and can be just a paragraph or two). They should include paper title, name (or names) of author/authors, author's/authors' affiliation. Abstracts should be submitted by e-mail, in Microsoft Word document, RTF, or PDF. Include contact details: author's name, e-mail address for the period of time from January to April 2006, and telephone. Only one abstract per person (except where a paper has multiple authors). E-mail abstracts to Nancy García (nancy.garcia@utah.edu). The deadline for receipt of abstracts is January 16, 2007. The Program Committee will announce results by January 30th.

There will be a registration of \$25 (students \$15) to cover the cost of conference rooms and refreshments. Accommodations will be available in the University Guest House, a two minute walk from the meeting venue (Heritage Center) and CAIL. To book accommodations, contact the Guest House directly (mention CELCNA): 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: www.guesthouse.utah.edu). Please make reservations early; rooms will be held for the conference only until early March.

For additional information contact Nancy García (nancy.garcia@utah.edu), for particular questions Lyle Campbell (lyle.campbell@linguistics.utah.edu). If you need information not easily arranged via e-mail, please telephone 801-587-0720 or 801-581-3441 during business hours, or Fax 801-585-7351.

18th International Conference on Historical Linguistics

The 18th *International Conference on Historical Linguistics* (ICHL 2007) will be held August 6-11, 2007 at the Université du Québec à Montréal, Montréal, Canada.

The deadline for submission of abstracts for papers (20 min. + 10 min. for discussion) is February 1, 2007, and decisions will be e-mailed to authors by March 15. Those who need an earlier decision on an abstract should contact the organizers (see below). Abstracts (no more than 250 words) should be submitted on our website (www.ichl2007.uqam.ca).

ICHL 2007 invites papers on any aspect of historical linguistics with special emphasis on the following topics: Native American historical linguistics. Linguistic theory and language change. Socio-historical linguistics (contact and culture). Language acquisition and language change. Corpora and computational tools. African historical linguistics. Diachronic semantics and pragmatics. Language change in real time. Evolutionary phonology. Origins of Germanic. Nouvelle-France: le français de la colonisation. Historical grammar and Spanish dialectology.

For further details (including travel, lodging and registration), please visit our website, or contact the ICHL Organizing Committee, Dépt de linguistique et de didactique des langues, Univ. du Québec à Montréal. C.P. 8888, succ. Centre-Ville, Montreal, QC H3C 3P8 (ICHL2007@uqam.ca).

Seminar on New Literacies in Indigenous Languages

A seminar on "New Literacies in Indigenous Languages: The Role of Mass Media in Mexico, Central and South America" will form part of the 2007 meeting of the American Comparative Literature Association, in Puebla, Mexico, April 19-22. This seminar is being organized by Hana Muzika Kahn, College of New Jersey (kahn@tcnj.edu), and Serafin M. Coronel-Molina, Princeton University (scoronel@princeton.edu).

Television, radio, cinema and computers, in addition to print media, have greatly expanded access to culture and information produced in indigenous languages in Mexico, Central and South America. In the 21st century, literatures in both traditional and emerging genres are being presented through the media as performances, in written and oral forms, and more recently in Internet multi-media formats. How do these developments support the revitalization of indigenous languages and cultures in these territories? Are they accessible to all members of the community? How are literary genres evolving in terms of these new modes of transmission? What are the implications of moving from traditional literacy to new multi-media literacies in the context of the educational and socio-economic situations of indigenous communities? This seminar will be an opportunity to examine indigenous literature in the mass media, and to exchange information about indigenous language films and recordings, radio and television programs and performances, computer programs, websites, newspapers and magazines, and other mass media adaptations and recordings of literary materials in indigenous languages. Papers may be in Spanish or English.

For further information go to the ACLA 2007 page (acla2007.complit.ucla.edu/) and scroll down until you see a link called ALL SEMINARS and click on it to find the Seminar called "New Literacies on Indigenous Languages."

Workshop on Language Contact & Morphosyntactic Change

At the occasion of the 7th conference of the *Association for Linguistic Typology* (ALT VII) in Paris, August 21-24, 2007, a 3 day

workshop on *Morphosyntactic variation and change in situations of language contact* will be held. The convenors are **Isabelle Léglise** and **Claudine Chamoreau**.

The workshop investigates the mechanisms of linguistic variation and change in the light of current research on language contact with a focus on variation and typological change in the area of morphosyntax. It explores the connections between work on language variation and change, which traditionally focuses on innovation and reorganization within a single system, and research in contact linguistics, which deals with linguistic change resulting from the interaction between different grammatical systems.

The following questions will be at the center of the discussion: In situations of language contact, do the mechanisms of linguistic change differ from those that have 'typically' been invoked in work on language evolution? In language contact, is morphosyntactic change always preceded by variation? Is the period of variation longer or shorter than in cases of language-internally motivated change? Are the linguistic results and processes of language contact different from those of internal linguistic change (grammaticalization, reanalysis)? How can contact-induced variation and change be differentiated from language-internally motivated variation and change in settings involving contact? How do the findings from current contact linguistic research affect current frameworks and methodological approaches to language-internally motivated variation and change? Can these two lines of research be integrated or is it necessary to devise a new model?

Plenary talks will be given by **Sarah Thomason** (Michigan), **Yaron Matras** (Manchester), **Miriam Meyerhoff** (Edinburgh) and **Zarina Estrada** (Sonora, Mexico). Other talks will be 30 minutes long followed by 10 minutes for discussion. Submissions are also invited for posters. Abstracts should present the data and outline the analysis and the research questions (500 words followed by a maximum of 5 bibliographical references) and should be sent as attachments (.doc or .rtf) by **December 15th 2006** to: leglise@vjf.cnrs.fr and claudine@correo.unam.mx

In the body of your message please indicate the name and address of the author(s), title of the presentation, affiliation and whether you intend to give a talk or poster.

Abstracts will be reviewed anonymously. Notification of acceptance: March 5th, 2007. Workshop languages: French, English, Spanish.

UPCOMING GENERAL MEETINGS

• *High Desert Conference* (Albuquerque, Nov. 9-11)

The 7th *High Desert International Linguistics Conference* (HDLS-7) will be held at the University of New Mexico, Albuquerque, NM, November 9-11, 2006. Keynote speakers are William Croft (U New Mexico), Sally Rice (U Alberta), and Elizabeth Traugott (Stanford). Papers in all areas of linguistics, especially those from a cognitive/functional linguistics perspective. Papers on Native American languages are especially welcome. For questions or further information please e-mail hdl5@unm.edu with "HDLS-7 Conference" in the subject line.

• *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. 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; tel./fax: 662-2125529). Website: www.encuentrolinguistica.uson.mx.

• *CELCNA 07* (Salt Lake City, April 13-15)

The 3rd annual *Conference on Endangered Languages and Cultures of Native America* (CELCNA) will be held on April 13-15, 2007, at the University of Utah, Salt Lake City, Utah. Abstracts due January 17. For further information contact Nancy García (nancy.garcia@utah.edu), for particular questions Lyle Campbell (lyle.campbell@linguistics.utah.edu). (See full announcement above.)

• *New Literacies in Indigenous Languages* (Puebla, April 19-22)

A seminar on "New Literacies in Indigenous Languages: The Role of Mass Media in Mexico, Central and South America" will form part of the 2007 meeting of the American Comparative Literature Association, in Puebla, Mexico, April 19-22. Website: acla2007.complit.ucla.edu/. (See full announcement above.)

• *SULA-4: Semantics of Under-Represented Languages in the Americas* (São Paulo, May 24-27)

The Dept of Linguistics at the University of São Paulo, Brazil, will host the 4th conference on the *Semantics of Under-Represented Languages in the Americas*, May 24-26, 2007. The goal of the SULA conference is to bring together researchers working on languages or dialects which do not have an established tradition of work in formal semantics. Submissions are also invited from those working on child languages (acquisition of semantics) and especially from those whose work involves primary fieldwork or experimentation as well as analysis. Invited speakers include: Bruna Franchetto (Museu Nacional, UFRJ), Jürgen Bohnemeyer (SUNY Buffalo), Lisa Matthewson (UBC), Andrés Salanova (MIT), Mutuá Mehinaku Kuikuro (Terceiro Grau Indígena, Brazil), and Angelika Kratzer (U Massachusetts, Amherst). Abstract deadline: January 15. For details visit the SULA-4 website (www.fflch.usp.br/eventos/sula4) or contact Ana Müller, Depto de Lingüística, Univ de São Paulo (USP), Avenida Prof. Luciano Gualberto 403, 05508-900 São Paulo-SP, Brazil. (Tel: (55) 11- 3091 4298. Fax: (55) 11- 3031 6392. E-mail: anamuler@usp.br).

• *ICHL 2007* (Montreal, August 6-11)

The 18th *International Conference on Historical Linguistics* (ICHL 2007) will be held August 6-11, 2007 at the Université du Québec à Montréal, Montréal, Canada. Papers on Native American historical linguistics are especially invited. The deadline for submission of abstracts for papers is February 1. Website: www.ichl2007.uqam.ca/. (See full announcement above.)

• *Language Contact & Morphosyntactic Change* (Paris, Sept 20-24)

At the occasion of the 7th conference of the *Association for Linguistic Typology* (ALT VII), to be held in Paris on September 20-24, a 3 day workshop on *morphosyntactic variation and change in situations of language contact* will be held. The convenors are Isabelle Léglise (leglise@vjf.cnrs.fr) and Claudine Chamoreau (claudine@correo.unam.mx) Abstracts should be sent by December 15th. (See full announcement above.)

Were a language ever completely "grammatical," it would be a perfect engine of conceptual expression. Unfortunately, or luckily, no language is tyrannically consistent.

— EDWARD SAPIR, *Language*, 1921

MEDIA WATCH

[Notices of newspaper and magazine articles, popular books, films, television programs, and other "media exposure" for American Indian languages and linguistics. Readers of the Newsletter are urged to alert the Editor to items that they think worthy of attention here, sending clippings where possible. Special thanks this time to Peter Bakker, Susan Clubb, David Gans, Nicholas Ostler, Shirley Silver, Wes Taukchiray and Sandy Thompson]

The Kantian logic of Aymara

The Saturday, October 7, issue of *The New York Times* included a fascinating profile by reporter Simon Romero of **Álvaro García Linera**, who serves as vice president of Bolivia in the leftist administration of **Evo Morales**. Among such populist figures as Bolivia's new ambassador to Washington, who wears his grey hair in a ponytail, the ex-maid who is now the minister of justice, and the charismatic, coca-extolling Morales himself, García Linera seems at first sight to be uncomfortably out of place. A suave intellectual, aristocratically tall and slim, his family has been part of the Bolivian ruling elite for centuries, and before striding into the political limelight last year he was a university professor of mathematics.

Romero's article makes it clear, however, that García Linera is far more than an academic on sabbatical. Like President Morales, he is deeply involved in the *indigenismo* that is enlivening politics throughout the region. In the early 1990s, after returning from studies at UNAM, he led a leftist rebel group, the Tupac Katari Guerrilla Army, that took its name and inspiration from the leader of an 18th century Aymara revolt. During this time, he says, he underwent an intellectual and spiritual awakening, immersing himself both in Marx (he read *Das Kapital* "letter by letter, word by word") and in the historical texts of Bolivia's past. Out of this came, among other convictions, a deep commitment to enhancing the status of the Aymara and Quechua languages. While Morales, an acculturated Aymara, speaks only Spanish, García Linera studied both Aymara and Quechua when he was a boy in Cochabamba and can read them with ease, if not speak them with full native fluency. Their structures, so different from European languages, fascinate him. "Aymara grammar," he told the *Times* reporter, "has a Kantian logic to it."

García Linera is probably the first statesman since Wilhelm von Humboldt to derive philosophical insight from the study of American Indian languages, and almost certainly the first since Thomas Jefferson to be in a position to use this insight to reshape his nation and the world. Both he and Bolivia will bear watching.

The Esther Martinez Bill

The *Albuquerque Tribune* reported on September 27 that the U.S. House of Representatives had approved H.R. 4766, *The Esther Martinez Native Language Preservation Act of 2006*, on a voice vote the previous day.

Rep. Heather Wilson, the New Mexico Republican who had introduced the bill in February, renamed it last month to honor a well-known Tewa storyteller who died in an automobile accident in September as she was returning from being honored in Washington, DC, for her work in pre-

serving her native language. The bill authorizes competitive grants through the U.S. Department of Health and Human Services to support American Indian heritage language and immersion schools aimed at children under age 7. It reinvigorates the Native American Languages Act of 1990 with a more focused approach to language recovery.

The Senate still must approve the Wilson bill and President Bush must sign it before it becomes law. Congress would then have to appropriate money for the grants.

Lakota Code Talker honored

A story that appeared in *Indian Country Today* on July 26 reported the honoring of **Clarence Wolf Guts**, the last remaining Lakota code talker, at a Washington, DC meeting. South Dakota's two Senators jointly presented Wolf Guts, a Rosebud Sioux, with a star quilt during the National Indian Association's Native Languages Legislative Summit. Sen. Tim Johnson told the meeting that "the star quilt presented today is a small form of appreciation for the hard work and dedication shown by Clarence Wolf Guts and his fellow code talkers. By their willingness to serve our country, they empowered the Allies in World War II with communication that was secure and secret from our enemies." Although the Navajo code talkers have received the greatest attention, at least 17 American Indian nations participated in the WWII code talker program. Sioux code talkers included speakers of all three dialects, Lakota, Nakota and Dakota.

Novel being translated into Cherokee

A 100-page section of **Charles Frazier's** new novel, *Thirteen Moons*, is being translated into Cherokee, with the intention of publishing it separately, the Raleigh (North Carolina) *News & Observer* reported on October 1. Frazier, a native of Asheville, NC, won the National Book Award 10 years ago for his first novel, *Cold Mountain*, which sold 4 million copies and was made into a major motion picture. His new book is set in the 1830s during the time of the Trail of Tears, the forced removal of the Cherokee Nation to Oklahoma, and the section that will be translated deals specifically with those events.

Myrtle Driver, a fluent speaker of the language who works for the Eastern Band of Cherokees, began translating the text last summer, aided by **Barbara Duncan**, education director of the Museum of the Cherokee Indian. Duncan told the *News & Observer* that she and Driver were impressed by the humor in Frazier's writing. "Charles really got the culture right," Duncan said. "He captured a little piece of how the Cherokee people look at the world and their relationship with each other. It's hard to write that down in an anthropology text book. A novel can capture those things."

Frazier says he enjoys it when Driver calls him up and asks for his advice on the translation. For example, in one passage Frazier describes a character as "green as a barrel of June apples." Driver had no problem with "June apples," for which there is a traditional Cherokee word. It was "green" that she couldn't easily translate.

Driver and Duncan are currently accompanying the author on his book tour, reading some of the translation. Appearances are scheduled in Washington and St. Louis, as well as in Cherokee, NC. Profits from sales of the translation will be used to subsidize further translations, including children's books and other materials in Cherokee that could be used in immersion programs in the language.

“Neech for the Top”

The September 22 edition of *As It Happens*, the Canadian Broadcasting Corporation’s daily radio news magazine, included a segment that should be of interest to SSILA members. Here is the transcript of the presenter’s lead-in to the item:

Remember “Reach for the Top”? That TV game show, where smart students competed to show which high school had the brightest kids? Well, there is a new show that is playing with that name and that concept. But the goal in “Neech for the Top” is to breathe new life into old languages.

“Neech for the Top” debuted in Winnipeg last night, at the Indian and Metis Friendship Centre. (“Neech”, by the way, is a slang term which comes from the Cree word neechi, meaning ‘fellow native’ or ‘friend’.) The new show challenges Aboriginal contestants to create new Cree or Ojibway words for words from the English language.

For the record, here is some of the taping last night in Winnipeg, with host Jerry Big Bear Barrett . . .

To hear the audio file of what followed, go to:

www.cbc.ca/radioshows/AS_IT_HAPPENS/20060922.shtml

Download the RealAudio file for Part One of the program, and start listening at about 15:07.

Rubble reveals 3,000-year-old “couplets”

According to a story reported in papers around the world in late September (a reader in Britain sent us the *Daily Telegraph*’s version, which we excerpt here), a block of stone inscribed with patterned images suggestive of Mesoamerican semantic couplets is being hailed as the oldest known example of writing in the New World. The stone was found in a pile of debris used for road building in Veracruz, Mexico, near the former capital of the Olmecs. It bears inscriptions that date back some three millennia, close to the age of the earliest Egyptian and to cuneiform developed in ancient Mesopotamia. “It’s a jaw-dropping find,” **Stephen Houston**, of Brown University, is quoted as exclaiming. “This block shows a whole new dimension to Olmec society.”

Chumash DNA spurs new thinking about the first settlers of the Americas

The *Los Angeles Times* of September 11 reported on the breakthrough paper **John Johnson**, Curator of Anthropology at the Santa Barbara Museum of Natural History, had delivered two days before at the “Languages and Genes” conference at UC Santa Barbara. Johnson’s recent studies of American Indian mitochondrial DNA lineages—carried out in collaboration with **Brian Kemp** at UC Davis—are showing a link between some living Chumash individuals and people who settled coastal regions from Alaska to Tierra del Fuego more than 10,000 years ago.

Among these individuals is **Ernestine De Soto**, a 68-year-old nurse and the daughter of **Mary Yee**, the last speaker of Barbareño Chumash. Mrs. De Soto’s mtDNA haplotype is an exact match to the oldest mtDNA sample in the Western Hemisphere, which Kemp extracted from a 10,300-year-old tooth found in On Your Knees Cave on Prince of Wales Island, along the rugged coast of Southeast Alaska.

An increasing number of archaeologists and geneticists are working with the hypothesis that some of the earliest settlers in the Americas came by boat around the North Pacific Rim, skirting the glaciers, and explored the

entire length of the Pacific coast for spots to put down roots. The mtDNA haplotype that Mrs. De Soto shares with the On Your Knees Cave tooth — a haplotype found in just 1% of the 3,500 American Indians, modern and ancient, whose mtDNA has been sequenced — could well be the genetic marker of this early settlement. More than half of the other matches are from the Cayapa of northwest Ecuador, and most of the rest come from western Mexico and the southernmost reaches of Chile.

Johnson acknowledged that the sample is small, but said it points to just one conclusion: “The Chumash descended from a very early coastal migration that resulted in the distribution of people down to the tip of South America.”

“It’s mind-boggling,” Mrs. De Soto told the *LA Times*. “I’ve always known I was Chumash, but this is something else.”

Johnson and Kemp’s discovery (which will be presented in detail in a paper in the *Journal of California and Great Basin Anthropology*) has implications for the linguistic history of the hemisphere. The Chumash languages were formerly believed to be of Hokan affiliation, but a persistent lack of confirming evidence has led most specialists to classify them as an isolate family. Could it be that we have been looking in the wrong place? Perhaps the remote connections of Chumash are not to be found in neighboring Hokan families such as Salinan and Yuman, but in the Barbacoan-Paezan family of coastal Colombia and Ecuador, to which the language of the Cayapa belongs, or in the Araucanian languages of South America’s southern cone. Somebody ought to look, I think.

Giant dinosaur type unearthed in Brazil given Amazonian Indian name

According to a wire story, datelined Rio de Janeiro, August 29, and sent us (this time in English) by our European correspondent **Peter Bakker**, Brazilian paleontologists have discovered a new giant dinosaur species that lived 80 million years ago, and have dubbed it *Maxakalisaurus topai*. A member of the Titanosauria group, it was a good 15 yards long and weighed about 9 tons. The fossils, which date back to the Late Cretaceous, were found during excavations between 1998 and 2002 in central-southern Minas Gerais state. Dinosaurs from the Titanosauria group were the main herbivorous dinosaurs of the ancient super-continent known as Gondwana, which grouped Australia, India, Africa, South America and Antarctica about 200 million years ago.

And what is the SSILA slant to all of this, you might well ask? It’s that the name bestowed on this ancient creature is of American Indian origin. The *Maxakali* (whose isolate language is usually classified as Macro-Ge) are the tribe in whose traditional territory the fossils were excavated, and *Topa* is a Maxakali divinity. It is apparently the custom in Brazilian paleontological circles to give (suitably Latinized versions of) local native names to newly identified fossil species.

Rare Lakota dictionary turns up on PBS antiques program

In the *Antiques Roadshow* program from Tampa, Florida, that some friends of ours watched on PBS on October 23 (it was filmed during the summer of 2005 and first broadcast last January), appraiser **Thomas Lecky** was handed a book in near-perfect condition called *Lahcotah: Dictionary of the Sioux Language*. The dictionary, bound

with staples, was compiled in 1866 by army officers and Indian guides at Fort Laramie, an important stop on the Oregon Trail.

“This is the first book printed in Wyoming!” Lecky, a rare manuscript specialist at Christie’s in New York, exclaimed. The owner, the great-great-nephew of **William Sylvanus Starring**, one of the book’s authors, was left speechless when Lecky estimated its value to be between sixty and eighty thousand dollars.

[For the full story, including the price the book actually fetched when it was auctioned at Christie’s in December 2005, visit the Antiques Roadshow website (www.pbs.org/wgbh/pages/roadshow/) and search on “Lakota Dictionary”.]

NEWS FROM REGIONAL GROUPS

Northwest

- The 41st *International Conference on Salish and Neighboring Languages* (ICSNL 41) was held at the University of Victoria on August 9-11 2006, sponsored by UVic’s Department of Linguistics and the Salish CURA. Presentations included:

Salish CURA, “SENCOTEN and Hul’qumi’num’ projects”; **Frederick White** (Haida Nation), “Haida language research digitization project”; **Greg Fields**, “Peoples and Languages of Vancouver Island, the Straits, and Puget Sound”; **Stelómethet-Ethel B. Gardiner**, **Laura Lolehawk Buker**, **Nadine Eugene**, **Strang Burton** & **Siyamiyateliyof-Elizabeth Phillips** (Sto:lo Nation), “Where tradition and technology meet: An eRiverworld Transformational Pedagogy”; **Carmen Pastores Joe** & **Lorna Pennington** (Upper Skagit), “Teaching Future Generations at Upper Skagit”; **Thelma Wenman** & **Laura Wealick** (Sto:lo Nation), “Sto:lo Shxweli Language Program”; **Kerrie Charnley**, “Our stories are our sacred ground; our language is the air we breathe – Toward a Halq’emčylem-based literary aesthetic: The Aboriginal worldview in contrast with the European philosophical tradition”; **Liz Walker**, “Voices of Pikwákanagán: A demonstration of MovieStudio, an online moviemaking tool for recovering and sharing your own localized history and language”; and **Ewa Czaykowska-Higgins**, “The Nxa’amxcin Internet Database.”

Martina Wiltschko, “Inlocatives in Upriver Halkomelem”; **Henry Davis**, “Free relatives in St’át’imcets”; **Allison Benner**, “The prosody of SENCOTEN, a pilot study”; **Janet Leonard** & **Claire Turner**, “Lexical Connections among SENCOTEN Actuals and Perfectives”; **Marion Caldecott**, “Some facts about stressed vowels in St’át’imcets”; **Noel Rude**, “Proto-Sahaptin vocalism”; **Deryle Lonsdale**, “Exploring Lushootseed morphology and syntax”; **Henry Davis**, “Superiority in St’át’imcets”; **Karsten A. Koch**, “Transitive word order in Ntəʔkepmxcin (Thompson River Salish)”; **Brent Galloway**, “Semantic roles in Upriver Halkomelem”; **Carrie Gillon**, “Deictic features: Evidence from Skw̓wú7mesh determiners and demonstratives”; **Lisa Matthewson**, **Hotze Rullmann** & **Henry Davis**, “Evidentials are epistemic modals in St’át’imcets”; **Donna Gerds** & **Tom Hukari**, “Classifying Halkomelem causatives”; and **Philip Dilts**, “An analysis of the Okanagan ‘middle’ marker –M.”

Southwest and Mexico

- The 2006 meeting of the *Friends of Uto-Aztecan Conference* took place on August 23-26 at the University of Utah, sponsored by the Center for American Indian Languages (CAIL). Presentations included:

Phonetics & Phonology 1: **Benjamin V. Tucker**, “A phonetic description of Chemehuevi”; **Marianna Di Paolo**, “Variation in Shoshoni (ai)”; and **Brian Stubbs**, “Comparative Uto-Aztecan Dictionary.” — *Phonetics, Phonology, and Dialects*: **Molly Babel**, “A quantitative and qualitative sketch of phonetic variation in Mono Lake Paiute”; **Christopher Loether**, “A Comparative Look at the Dialects of Mono”; and **Michael J. Houser**, **Reiko Kataoka** & **Maziar Toosarvandani**, “Pluractional Reduplication in Northern Paiute.” — *Syntax*: **Tim Thornes**, “Northern Paiute Inclusory and Dyad Constructions”; **Todd McDaniels**, “The framing of direct speech in Comanche”; **Erin Haynes**, “Western and Central Numic Secondary Postural Verbs”; and **Mercedes Tubino**, **Jason Haugen** & **Heidi Harley**, “The Syntax of Verb-Affix Hybrids in Hiaki (Yaqui).” — *Language and Society, and Dialects*: **William Mills**, “Lexical Classification of Modern Nahuatl”; **Mario Aguilar**, “Macchualtic Pan Tzacualoyan: Finding Sacred Space and Spiritual Identity Within the Walls of Prison — Case Studies of Chicano/Mexicano Inmates”; and **Drusilla Gould** & **Maria Glowacka**, “A Shoshoni Perspective on Ethics.” — *Language Documentation 1*: **Dirk Elzinga**, **Benjamin Tucker**, **Susan Penfield** & **Lika Serratos**, “An online Chemehuevi dictionary”; **Kenneth R. Beesley** & **Kenneth C. Hill**, “Archiving the Hopi Dictionary/Hopiikwa Lavaytutuvani in XML and Unicode”; and **Andrew Garrett**, “A web-accessible Mono Lake Paiute dictionary and text archive.”

Language Documentation: Perspectivas Nahuas: **Richley H. Crapo**, “The Construction and Deconstruction of Codice Xolotl, Plancha 1”; **John Sullivan**, “Word entry structure for a monolingual dictionary of modern Huastecan Náhuatl”; and **Federico B. Bielicke Nagel**, “The methodology for the next version of the *Diccionario de Nahuatl para Estudiantes*.” — *Typology and Corpus Linguistics*: **David Leedom Shaul**, “The Linguistic Artifact: Proto-Tactics as Synchronic Facts”; **Tomás Givón**, “Verbless clauses in Ute and English: A typological comparison”; **Jason Haugen**, “Verbs of possession in Uto-Aztecan”; and **Dirk Elzinga** & **Jenni Morgan**, “Statistical Properties of Sapir’s Southern Paiute.” — *Perspectivas sobre Yaqui*: **Zarina Estrada Fernández** & **Manuel Carlos Silva Encinas**, “El discurso de los pascolas entre los yaquis de Sonora”; **Ana Lidia Munguía Duarte** & **Constantino Fabián Martínez**, “Acento y tono en yaqui”; and **Isabel Barreras Aguilar** & **Melquiades Bejipone Cruz**, “Una propuesta de análisis para el acento en el yaqui de Sonora.” — *Sociolingüística y Topología*: **Juan de la Cruz Hernández**, “Influencia de la globalización en la extinción de lenguas indígenas en México”; and **Marcela Trinidad San Giacomo**, “Actitudes hacia la lengua al interior de una unidad doméstica náhuatl. Tacotepec, Sierra Norte de Puebla.” — *Perspectivas sobre Náhuatl*: **José Armando Gómez López**, “Proyecto del Grupo Cultural de Jóvenes Indígenas: *Chahahualtznin*”; and **Raul Macuil Martínez**, “Teatro Náhuatl.”

RECENT PUBLICATIONS

Mapudungun: El Habla Mapuche. Fernando Zúñiga. Centro de Estudios Públicos, Santiago de Chile, 2006. 402 pp. + 1 CD. Price not indicated. [Introducción a la lengua mapuche, con notas comparativas. (La lengua mapuche se llama *mapudungu* o *mapudungun*, de *mapu* ‘tierra’ y *dungu(n)* ‘lengua, habla’.)

Este libro tiene tres objetivos—presentar la lengua mapuche a un público no especialista, dar una visión de conjunto de sus estructuras fundamentales y entregar antecedentes comparativos para una adecuada comprensión del lugar del *mapudungun* en las lenguas actualente habladas en el mundo. Si bien no está diseñado específicamente para guiar el aprendizaje del idioma, puede ser utilizado para acompañar dicho proceso si un profesor busca complementar sus lecciones, o si un autodidacta quiere hacerse una idea general de la lengua.

El presente volumen incluye una descripción completa de la gramática de la lengua y un glosario (castellano-*mapudungun* y *mapudungun*-castellano); un número importante de ejemplos comentados tomados de otras lenguas del mundo; y un CD con grabaciones que apoyan el aprendizaje del idioma, un cuento tradicional (“la zorra astuta”) y poemas contemporáneos en *mapudungun*.

Aunque el libro no presupone que el lector conozca el vocabulario especializado o esté habituado de leer libros de lingüística, su tema central es la estructura de la lengua mapuche y su estudio. Las notas a pie de página y las referencias bibliográficas son numerosas. La inclusión de notas tipológicas o comparativas busca facilitar la contextualización de los fenómenos gramaticales del *mapudungun*. El disco compacto que acompaña a este volumen tiene el propósito de guiar al lector en la pronunciación de los sonidos y las oraciones del *mapudungun*, al mismo tiempo que permitirle apreciar textos tradicionales y contemporáneos de la lengua viva.

—To order, contact Mónica Blanquer at the Centro de Estudios Públicos, Monseñor Sotero Sanz 162, Santiago, Chile (fax: 562-3282440, e-mail: mblanquer@cepchile.cl).]

One Voice, Many Voices: Recreating Indigenous Language Communities. Edited by T. L. McCarty & Ofelia Zepeda. Center for Indian Education, Arizona State University, 2006. 507 pp. \$22.50 (paperback). [Twenty-three papers from the 1999 Stabilizing Indigenous Languages Symposium, (Tucson, Arizona), dedicated to the memory of Ken Hale. Contents include:

Forward: David Beaulieu & Denis Viri. *Editors' Introduction:* Teresa L. McCarty & Ofelia Zepeda, “Recreating Indigenous Language Communities.” *Keynote Address:* Wayne Holm, “The ‘Goodness’ of Bilingual Education for Native Children.” *Other presentations:* T. M. K. Williams, “Using Oneida Language: Conscious Speaking”; G. Owens & J. P. Shepherd, “Creating a Language Learning Environment: Salt River Elementary School”; Jeanette King, “Wananga Reo—Maori Language Camps for Adults”; A. Wilson & B. Johnston, “Community-based Immersion Programming: Establish a Dakota Language Preschool”; Anne Goodfellow, “Revitalizing Indigenous Languages: Program Development”; Jule Gomez de Garcia, “Language Skills Curriculum Design: Community Program Planning for Endangered Language Populations?”; R. E. Hamcl, “Indigenous Literacy Teaching in Public Primary Schools: A Case of Bilingual Maintenance Education in Mexico”; T. Hirata-Edds, “Language and Culture: Implications and Applications for the Classroom”; J. A. F. Farfan, “Language and Cultural Revitalization in Mexico: The Case of the Balsas Nahuas”; C. M. Nunpa, “The Dakota-English Dictionary Project: A Minnesota Collaborative Effort”; Susan Penfield & A. Flores, “Preservation Strategies: A Translation Paradigm”; Nicholas Ostler, “New Technologies for Talking—Lifeline or Noose?”; L. N. Berlin, “Indigenous Language Education and Second Language Acquisition: Are They Compatible?”; Ruth Bennett, “What Motivates Indigenous Language Learners?”; Heather A. Blair & Lynda Holland, “Dene Language Revitalization in Northern Canada: A Case Study of Black Lake”; A. Alphonse, “Interpretations & Reflections on Dene Elder Cohorts”; Barbara Burnaby, “Assessment of Candidates for Aboriginal Language/English Bilingual Jobs”; Patrick Marlow, “The Denaquenege Career Ladder Program: The University of Alaska’s Role in Language Revitalization”; Paula L. Meyer, “Revitalization of Kumiyaay in Tecate, Baja, California: Four Scenarios”; Melissa Axelrod & Jule Gomez de Garcia, “Fieldnotes from the Edte”; Geneva Langworthy, “Land Security & Maintenance in the Central American Garifuna Nation”; X. Erize, “Historical Maintenance (and Fragility) of Basque as an Indigenous Language and the Pressures of the Spanish-Speaking World (1863-1936)”; R. LaFortune, “Strengthening Strategies for Funding Opportunities.”

— Order from: CIE, ASU, P.O. Box 871311, Tempe, AZ 85287-1311 (tel: 480-965-6292). Add \$1.50 postage.]

Einführung in die eskimo-aleutischen Sprachen. Jan Henrik Holst. Buske Verlag, Hamburg, 2005. 280 pp. € 34.80. [This book claims to be an introduction to the Eskimo-Aleut languages, as well as a handbook. Most important, it seeks to reconstruct a genetic relationship to the Wakashan languages.

In Part One a rather selective sketch of Greenlandic is given; the other languages are mentioned in Part Two. In both cases the main emphasis is on phonology. All languages are represented in a self-made phonological transcription, not in their respective orthographies. Grammatical issues are treated in the tradition of Latin grammar: paradigms are listed. The abundance of inflectional forms is noted, especially with verbal inflection. Nothing is said about its functions, let alone its repercussions on syntax, since polysynthesis is considered to be a matter of quantity, not of quality (p.125). This strange neglect, even disregard, of grammar also impairs Part Three, which deals with the reconstruction of Proto-Eskimo-Wakashan. No introduction to the main characteristics of the grammar of Wakashan is given, just an overview of the sound inventory. Holst comes up with ten sound laws, and since the reader has been introduced into the art of reconstruction in a previous chapter, no further explanations concerning the proposed reconstructions are given. Many are not transparent and the remaining similarities may well be attributed to contact phenomena, others to accident.

Whether or not the reader is adventurous enough to follow Holst’s reconstructions, the book is marred by its shifting sense of audience. In some sections, basic linguistic terminology and issues are explained, as befits an introduction. At the same time the reader is bombarded with examples taken from an arbitrary variety of languages, confronted with totally unrelated linguistic features, such as vowel harmony, or excursions into theory of combinations. The book would have benefited greatly from self-restraint and concentration, e.g., on the issue of reconstructing Proto-Eskimo-Wakashan. As it is, the book is misleading, confusing and even unreadable in parts.

— Order from: Buske Verlag (www.buske.de).] (*Book notice contributed by Elke Nowak.*)

Malintzin’s Choices: An Indian Woman in the Conquest of Mexico. Camilla Townsend. University of New Mexico Press, 2006. 287 pp. \$23.95 (paper). [A culturally and linguistically informed study of the indigenous woman who translated for Hernando Cortés during the conquest of Tenochtitlan in 1519-21.

The Spanish called her doña Marina. In Mexico, where she has become known as La Malinche, she has long been regarded as a traitor to her people—a dangerously sexy, scheming woman. T’s purpose is to rescue the story of the “real” woman, whom she prefers to call by her Nahuatl honorific, Malintzin.

T, who teaches history at Rutgers, prepared herself for research on Malintzin by learning Nahuatl and immersing herself in the substantial scholarly literature on the Aztec world on the eve of the Conquest. (She reviews this literature in a very useful bibliographical essay, paying special attention to the work of James Lockhart and his students, and to our SSILA colleague, Frances Karttunen, whom T credits with the most accurate previous work on Malintzin.) The figure that emerges is much more complicated than the myth.

Of particular interest is T’s analysis of Malintzin’s role as a translator, which leads her to delve into the sociology and politics of language con-

tact during the Conquest and in early post-Conquest times. Malintzin had been of crucial importance to Cortés because there was no one else available who had similar skills as a linguistic and cultural intermediary. In the following decades thousands of Nahuas learned Spanish, and by the 1540s a class of professional interpreters, many of them mestizos, had come into existence for whom translating Nahuatl was a profitable endeavor. When the University of Mexico was founded in 1553, the organizers set aside two chairs for scholars of native languages, so that they would be able to train translators.

— Order from Univ. of New Mexico Press (unmpress.com).]

Multi-ethnic Bird Guide of the Austral Temperate Forests of South America. Ricardo Rozzi et al. Editorial Fantástico Sur, Punta Arenas, Chile (www.fantasticosur.com), 2003. 141 pp., 153 ill., 2 CDs (51 bird sounds, 17 Mapuche stories, 11 Yahgan stories, 1 musical track). £31.95 (hardcover). [A bird guide to coastal southern South America, integrating traditional Mapuche and Yahgan traditions.

Though not a linguistic text *per se*, this book offers an unusual integration of a naturalist's field guide with native traditions. For each bird in the title's bioregion, the book provides the Mapuche (Mapudungun) and Yahgan names, as well as the English, Spanish, and scientific (Latin) ones. The ornithological description for each bird is followed by traditional Mapuche and/or Yahgan insights to its behavior, and traditional stories regarding it. The stories are transcribed in English and Mapudungun, though not in Yahgan. In the main text, non-English words are color-coded by language. All the stories, in both native languages and in English, are provided on the attached CDs. In the case of Yahgan, one of its speakers is the last living fluent one.

This book is a unique join of a European interest with native traditions, and lends itself to emulation with native languages elsewhere and with other areas of natural science.

—Order from: NHBS Environment Bookstore, 2-3 Wills Road, Totnes, Devon TQ9 5XN, UK (www.nhbs.com)] (*Book notice contributed by Yoram Meroz.*)

El Chipaya o la Lengua de los Hombres del Agua. Rodolfo Cerrón-Palomino. Fondo Editorial de la Pontificia Universidad Católica del Perú, 2006. 309 pp. \$24. [This book offers, for the first time, a complete linguistic description of the Chipaya language. Still spoken in its Oruro stronghold of Santa Ana in Chipaya (Bolivia), this language is the last surviving variety of the ancient Uro linguistic family, whose speakers settled along the waterways of the Poopó River and Lake Titicaca, on both sides of the Peruvian-Bolivian border.

Considered by Alfred Métraux in the 1930s to be in danger of imminent extinction, Chipaya has managed to reverse that prediction. In an unprecedented case in the linguistic history of the Andean world, it has remained vigorous to the present day, and freed itself from the subjugation of the Aymara language, thanks to the loyalty of its speakers.

After situating the language within its historico-cultural context, this volume offers a general description of the structural components of the language at the phonological, morphological and syntactic levels, without losing sight of the effects of the Aymara influence on it. This description has the advantage of clearly projecting the linguistic features of the Chipaya language, emphasizing the unique characteristics that distinguish it from neighboring Quechua and Aymara. Thus, this book tries to fill the enormous gap long felt by social scientists of the Andean territory in general, and by experts in Amerindian linguistics in particular.

—Order from website (www.pucp.edu.pe/publicaciones/). Price includes shipping and handling.] (*Book notice contributed by Serafin M. Coronel-Molina.*)

Dictionary of Jicarilla Apache: Abáachi Mizaa Ilkeé' Sijjai. Wilhelmina Phone, Maureen Olson & Matilda Martinez, with the assistance of Sean M. Burke. Edited by Melissa C. Axelrod, Jule Gómez de García & Jordan Lachler. University of New Mexico Press, 2006. 600 pp. \$75. [A full dictionary of Jicarilla (Eastern Apache), compiled under the auspices of the Jicarilla Apache Nation's Cultural Preservation Program with support from the Jicarilla Tribal Council and funding from NSF.

This is the first large-scale dictionary of any variety of Eastern Apachean and contains over five thousand entries organized both alphabetically and by semantic field. It also includes a grammatical sketch of the language, a guide to using the dictionary, and an English to Jicarilla index. The topical lexicon organizes nouns by semantic domains such as plants, animals, household items, and verbs by semantic and grammatical categories such as description, activity, and motion.

The senior author, Wilhelmina Phone, is a native speaker of Jicarilla who has been working on the documentation of the language for more than thirty years. She received an honorary doctorate for her achievements from the University of New Mexico in May 2006. Maureen Olson has an MA in education and teaches Jicarilla Apache in public schools and is currently the Jicarilla Language Revitalization Coordinator. Matilda Martinez is a specialist in Jicarilla traditional cultural practice. Sean M. Burke is a computational lexicographer and technical writer. The linguistic editors are affiliated with the University of New Mexico, Albuquerque (Axelrod, Lachler) and CSU San Marcos (Gómez).

— Order from: Univ. of New Mexico Press (unmpress.com).]

New from Evolution Publishing

Ridout's Vocabulary of Shawnee. Thomas Ridout [1788]. American Language Reprint Series 35, 2006. 54 pp. \$28. [A reprinting of the vocabulary of 400 Shawnee words that was compiled by R, a surveyor in Upper Canada, after having learned to speak the language while a prisoner of the Indians. One of the earliest major vocabularies of Shawnee, it was first printed as an appendix to Ridout's letters in 1890.]

Gallatin's Synopsis of the Indian Tribes. Albert Gallatin [1836]. American Language Reprint Supplement Series, 2007. 430 pp. \$85. [Originally entitled *A Synopsis of the Indian Tribes within the United States East of the Rocky Mountains, and in the British and Russian Possessions in North America*, this monumental compendium contains invaluable information on 81 tribes and their languages. Nearly half of the volume is made up of an Appendix with comparative vocabularies and grammatical notes.]

Order from: Evolution Publishing (www.evolpub.cpm). Shipping charges extra.]

Encyclopedia of the World's Endangered Languages. Edited by Christopher Moseley. Routledge, 2006. 550 pp. \$260. [A comprehensive survey of those languages — the vast majority of the world's 6000 or more distinct tongues — which are in danger of disappearing within the next few decades. An introduction by the general editor is followed by eight regional sections authored by specialists in those areas: *North America*, Victor Golla; *Meso-America*, Willem Adelaar; *South America*, Mily Crevels; *Europe & North Asia*, Tapani Salminen; *South Asia & the Middle East*,

George van Driem; *East and Southeast Asia*, David Bradley; *Australasia and the Pacific*, Stephen Wurm; and *Africa*, Gerrit Dimmendaal & Erhard Voeltz. Each of these sections begins with a discussion of the problems of language preservation peculiar to that area, presents a classification, and notes the languages that have become extinct. Then comes a list of all languages within the region, endangered or not, arranged by genetic affiliation, followed by a set of encyclopedia-style entries for each endangered language of the region, with geolinguistic, demographic, social and historical information. — Order from: Taylor & Francis/Routledge (www.routledge.com.)

Surviving Linguistics: A Guide for Graduate Students. Monica Macaulay. Cascadilla Press, 2006. 143 pp. \$18.95. ["The hidden agenda of graduate school is socialization into a professional community," writes M in the Preface to this very useful book. Well, it's hidden no longer. M speaks all the unspoken rules, from how a first-year student should go about switching advisors to what a newly-minted Ph.D. is expected to put (and not to put) on his or her CV. The emphasis is not on substantive intellectual choices, nor is it on personal growth and self-help (the section on "Getting your Dissertation Written" basically tells you to plan ahead) but on procedure and tradition — how to put together a conference handout; what counts as plagiarism; who to thank in your first footnote; and (if you are among the blessed) how to juggle two job offers. M prepared this book for a course that her department decided to give as a way of consolidating the practical advice the faculty found themselves giving over and over to individual graduate students. The one covert rule that does not get exposed in M's rulebook, however, is how seriously a student should take a book of rules. — Order from: Cascadilla Press (www.cascadilla.com.)]

VIDEO

The Tailenders. Adele Horne. New Day Films, 2006. VHS or DVD, \$275. [*The Tailenders*, a new documentary of interest to linguistic anthropologists, was broadcast in July on P.O.V. and is now available in video formats from New Day Films. It is a captivating look at a missionary group's use of ultra-low-tech audio devices to evangelize indigenous communities facing crises caused by global economic forces. Global Recordings Network, founded in Los Angeles in 1939, has produced audio versions of Bible stories in over 5,500 languages, and aims to record in every language on earth. The film traces their journeys in the Solomon Islands, Mexico, India and the United States, where they distribute the recordings, along with hand-wind audio players, to "the Tailenders": the last people to be reached by worldwide evangelism. — Order from: www.newday.com/films/tailenders.html.]

It is not proper, perhaps, to limit the possibilities of the future; but there appears to be no tolerable prospect that, even supposing the American languages derived from the Old World, they can ever be proved so, or traced to their parentage.

— WILLIAM DWIGHT WHITNEY
Life and Growth of Language, 1875

IN CURRENT PERIODICALS

Anthropological Linguistics [Indiana U, Student Bldg 130, 701 E Kirkwood, Bloomington, IN 47405 (www.indiana.edu/~anthling)]

48.1 (Spring 2006):

Donna B. Gerds & Thomas E. Hukari, "The Halkomelem Middle: A Complex Network of Constructions" (44-81) [The middle voice suffix in Halkomelem is ubiquitous, occurring on a variety of intransitive verbs. In addition, it occurs in several constructions that are syntactically intransitive but semantically transitive. G & H argue that, as has been proposed for other languages, "reflexive" is the central category of the Halkomelem middle. Other uses radiate out from this source.]

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

72.3 (July 2006):

Michael Fortescue, "Drift and the Grammaticalization Divide between Northern and Southern Wakashan" (295-324) [There is considerable divergence in inflectional complexity between northern and southern Wakashan. Both branches are equally rich in derivational potential, but only in the northern branch have fine-grained inflectional systems of clitics evolved. Considerations of grammaticalization pathways, internal "drift," and likely areal influences suggest that the southern branch—despite the relative paucity and fluidity of its inflectional distinctions—is structurally closer to the proto-language.]

Enrique L. Palancar, "Property Concepts in Otomi: A Language with No Adjectives" (325-66) [P studies the way property concepts such as 'big', 'red', 'high', etc., are lexically treated in Otomi (Otomanguean, Central Mexico), showing in detail that such concepts are not encoded as adjectives but rather as verbs and nouns. Lexemes denoting such concepts also occur in an interesting type of nominal compound. While the analysis is based on the dialect of San Ildefonso Tultepec Otomi, the claims made can be extended to other Otomi variants.]

Charles Andrew Hofling, "A Sketch of the History of the Verbal Complex in Yukatekan Mayan Languages" (367-96) [The Yukatekan branch of Mayan includes Yukateko, S Lakantun, N Lakantun, Itzaj, and Mopan, spoken in the Maya lowlands of Mexico, Guatemala, and Belize. It began to diversify about 1,000 years ago. An examination of all modern members of the family, as well as colonial Yukateko, clarifies their relationships and suggests that extensive contacts occurred after separation. The Proto-Yukatekan verbal complex is reconstructed.]

Arok Wolvengrey, "Prospective Aspect in the Western Dialects of Cree" (397-407) [While the Cree preverbal particles *ta-* (~ *ka-*) and *wi-* have both generally been treated as future tense markers, further consideration of *wi-* indicates that, rather than expressing tense, it ties together a number of semantic and/or pragmatic offshoots of the basic category of the prospective aspect. Though data are presented in the Plains Cree dialect, native-speaker judgments confirm the arguments for all the major western dialects, Plains, Woods, and Swampy Cree, as spoken in Saskatchewan and Manitoba.]

Language [LSA, 1325 18th St NW #211, Washington, DC 20036]

82.3 (September 2006):

Philip S. LeSourd, "Problems for the Pronominal Argument Hypothesis in Malisec-Passamaquoddy" (486-514) [According to the PAH, the characteristic features of many nonconfigurational languages may

be accounted for on the assumption that verbal affixes in such languages function as syntactic arguments, and that overt NPs stand as adjuncts to the clause. Data from several areas of Maliseet-Passamaquoddy (E Algonquian) morphology and syntax suggest that it is not such a language.]

Southwest Journal of Linguistics [LASSO, D of Languages & Linguistics, New Mexico State U, Box 30001 MSC 3L, Las Cruces, NM 88003 (swja.utpa.edu)]

25.1 (June 2006):

Joel Sherzer, "Tradition and Change in Language and Discourse: Three Case Studies" (15-27) [S discusses 3 sociolinguistic situations—Francoprovençal in Europe, Patron Saints' festivals in Central Mexico, and Kuna in Panama. Although each is distinct, all share certain sociolinguistic and discourse changes which raise interesting questions for the communities themselves, as well as for scholars such as ourselves.]

Alejandra Capistrán Garza B., "Los sufijos de aumento de participantes -ku y -chi: ¿Existen aplicativas en p'orhépecha?" (85-113) [Tarascan (P'orhépecha) has two "benefactive" suffixes, -ku for 3rd person and -chi for 1st/2nd person. C argues that despite the person reference implicit in these morphemes they are applicatives without pronominal or agreement functions.]

Studies in Language [John Benjamins NA (www.benjamins.com)]

29.2 (2005):

Donna B. Gerdtz & Kaoru Kiyosawa, "Halkomelem Psych Applicatives" (329-62) [In Halkomelem, the relational applicative suffix is suffixed to an intransitive psychological predicate to form a transitive construction where the experiencer is the subject and the stimulus is the object. While psych applicatives are relatively rare in languages of the world there are robustly attested in Salish languages.]

29.3 (2005):

Patience Epps, "Areal Diffusion and the Development of Evidentiality: Evidence from Hup" (617-50) [Evidentiality has been identified as a diagnostic feature of linguistic areas such as the Vaupés region of the Brazilian Amazon. With data from Hup, a language of the Vaupés-Japurá (Makú) family, E demonstrates that Hup has developed an evidentiality system parallel to those found in the two other unrelated language families of the region. Reconstruction of evidentiality for the Vaupés-Japurá family challenges Aikhenvald and Dixon's (1998) claim that evidentiality had two independent points of innovation in northern Amazonia.]

30.2 (2006)

Special Issue: *Perspectives on Grammar Writing*, ed. by Thomas E. Payne and David J. Weber

Thomas E. Payne, Introduction (235-43) [Although the need for descriptive grammars is more critical than ever, potential grammar writers often find themselves paralyzed by the massive prospect of describing a language. Additionally, grammar writing is a long term task, and more immediate concerns often preclude the expenditure of time and energy necessary to accomplish an adequate grammatical description. The papers in the present volume provide suggestions and encouragement from experienced grammar writers and users.]

William Bright, "Contextualizing a Grammar" (245-52) [The grammar of a language is not only *un système ou tout se tient*; it also lies within a nexus involving time, space, and social relationships. Linguists who undertake to write grammars should consider all these factors, particularly as regards the interrelatedness between the grammar, the lexicon, and text collections.]

James Lokuuda Kadanya, "Writing Grammars for the Community" (253-7) [A language is a living soul to a community, and once it dies, the

whole community dies. A written grammar can support a community by encouraging the use of a community language. Sometimes, however, grammars are ways that outsiders "mine" a local community for the outsiders' benefit, leaving the community of speakers with nothing. What is needed is partnership.]

Aleksandr E. Kibrik, "Collective Field Work: Advantages or disadvantages?" (259-79) [For forty years, linguistic fieldwork on the minority languages of Soviet and post-Soviet States has been conducted by members of the Philological Faculty of Moscow State University. The advantages of the collective, team-based "Moscow approach" to fieldwork outweigh the disadvantages, but for the method to be effective there must be a clear organizational scheme, several available language consultants, and supportive attitudes on the parts of all participants.]

Marianne Mithun, "Grammars and the Community" (281-306) [The audience for a grammatical description is an important consideration. Potential users include linguists, the interested public, and members of the communities in which the language is spoken. Whether or not one grammar can serve all potential audiences and purposes, there is a good chance that any grammar will eventually be pressed into service for more than one. Some suggestions are offered based on the author's experience with Mohawk communities in Quebec, Ontario, and New York State.]

Pamela Munro, "From Parts of Speech to the Grammar" (307-49) [Making dictionaries is a vital aid to completing a full grammatical analysis of a language, particularly if the dictionary requires the specification of the part of speech for each entry. Each language will present its own structurally determined inventory of parts of speech, relevant for its own grammatical facts. Discovering the actual parts of speech of a language is a critical part both of dictionary making and of grammar writing, and both are crucially interconnected.]

Michael Noonan, "Grammar Writing for a Grammar-reading Audience" (351-65) [N presents the results of an informal survey of major users of grammatical descriptions and gives lists of dos and don'ts for those contemplating a descriptive study of one of the many endangered languages of the world. Concrete suggestions are provided that will help grammar writers produce user-friendly, thorough and useful grammatical descriptions.]

Thomas E. Payne, "A Grammar as a Communicative Act: or What does a grammatical description really describe?" (367-83) [Previous conceptions of linguistic grammars have emphasized a metaphor in which the internal grammar of a language is perceived as a "machine" that transforms thoughts into language structure. P argues for a different metaphor, invoking recent work in linguistic pragmatics to help potential grammar writers conceptualize and present their work as an efficient and engaging act of communication.]

Keren Rice, "A Typology of Good Grammars" (385-415) [A survey of published reviews reveals that linguists expect a grammar to be comprehensive, clear, and accessible to all. It should also contain careful argumentation and a wealth of data that is appropriate, authentic, and meticulously checked. Writers of grammars must ask themselves a variety of questions before they begin, including what the goal of the grammar is, who the audience for the grammar is, how much time there is to write the grammar, and what the language reveals about its grammar. R discusses and evaluates specific examples of good grammars of various types.]

David J. Weber, "Thoughts on Growing a Grammar" (417-44) [Grammars take time; they require data development; they must be planned; and their writing may span many years. Linguists should "grow" a grammar through the course of their involvement with the language. W gives practical advice about this process, such as the creation and management of a data corpus, the acquisition of useful intellectual tools, the choice of an effective authoring environment, the formation of habits and disciplines that contribute to successful grammar writing.]

David J. Weber, "The Linguistic Example" (445–60) [Good language descriptions liberally illustrate their claims with examples. The author must select and order examples, and provide accompanying information. Formatting the diverse sorts of information is a non-trivial task, and suggestions are given for "best practice." The delivery of documents on screens (rather than on paper) makes possible some dynamic enhancements.]

30.3 (2006):

David W. Fleck, "Antipassive in Matses" (551–73) [In Matses, a Panoan language of western Amazonia, the antipassive is unique in that, in addition to the typical indefinite Patient reading, it can also be used to code an unmentioned first-person Patient. Furthermore, only verbs specifying human O's can take the antipassive suffix, and only verbs coding significantly affected Patients can have an indefinite reading—the opposite of what one would expect. This atypical distribution is explained by a combination of interacting factors.]

RECENT DISSERTATIONS & THESES

From *Dissertation Abstracts International* (DAI), volume 67 (2-4), and *Masters Abstracts International* (MAI), volume 44 (4-5), August-October 2006, 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.

Bar-el, Leora A. Ph.D., Univ. of British Columbia, 2006. *Aspectual Distinctions in Skwxwú7mesh*. [The classification of predicates according to their aspectual properties has a long history, dating back to Aristotle. Perhaps the most influential classification can be attributed to Vendler (1967), who distinguished four classes on the basis of a combination of entailment patterns and behaviors of "verbs" in different structures. Since Vendler, many researchers have revisited this classification, and although they use different diagnostics to motivate their systems, all make the claim that aspectual classes are universal. B proposes that data from Skwxwú7mesh (a.k.a. Squamish) shows the representations of predicates to vary cross-linguistically and she argues for a classification based on the presence/absence of intrinsic initial and final points in predicate representations. Toward the end of the work, B briefly revisits English aspectual classes and investigates the contrast between English and Skwxwú7mesh predicate representations, highlighting the claim that aspectual classes do indeed vary cross-linguistically. DAI-A 67/03, p. 376, Sep 2006.] [#AAT NR12976]

Baron, Akesha L. Ph.D., Univ. of Washington, 2006. "Women Don't talk": *Gender and Codemixing in an Evangelical Tzotzil Village*. 445 pp. Advisers: Eugene Hunn & Anne Curzan. [Women and men have strictly defined roles in a Protestant, Tzotzil-speaking Mayan village in highland Chiapas. Differences in social roles and their attendant ideologies result in men using a wider range of speech styles, including a variety of Tzotzil that is mixed with Spanish, which they elaborate in various male genres. Men's greater stylistic activity is related to their access to a variety of predominantly male speech genres and seems to translate into greater possibilities for symbolic self-representation. Men thus appear to exploit symbolic resources—i.e., linguistic styles—most in the community as they have the most to gain in terms of access to influential roles in community life. Stylistic differences between men and women are traced through attention to the correlation between gender and mixed Tzotzil. These findings demonstrate the necessity of investigating how language varieties become associated with prestige without assuming that a national language has greater prestige than local languages, and the need to complicate notions of prestige to allow for distinctive kinds of prestige that have different meanings to different genders. DAI-A 67/02, p. 611, Aug 2006.] [#AAT 3205832]

Francis, Hartwell S. Ph.D., Univ. of Colorado at Boulder, 2006. *Transitivity in Arapaho: A Construction Grammar Approach*. 361 pp. Advisers: Laura A. Michaelis & Andrew Cowell. [Because Arapaho exploits intransitively inflected verbs for semantically transitive situations, it presents a unique perspective on transitivity as a linguistic notion. F shows that transitive constructions in Arapaho encode differences in verbal Aktionsart, in argument information status, in argument semantics, and in modality. Transitive constructions in Arapaho have semantic and pragmatic functions beyond encoding semantic role configurations (e.g., agent-patient), and an understanding of these functions is a necessary prerequisite to comparing Arapaho transitive constructions to transitive constructions in other languages. DAI-A 67/02, p. 539, Aug 2006.] [#AAT 3207774]

Granadillo, Tania. Ph.D., Univ. of Arizona, 2006. *An Ethnographic Account of Language Documentation among the Kurripako of Venezuela*. 235 pp. Adviser: Jane H. Hill. [Alongside a theoretical discussion of language documentation, G presents her own language documentation project carried out among the Kurripako of Venezuela. She argues that language documentation is a multipurpose, data-driven gathering of records of a language that should take into account the needs of various interested parties such as researchers and community members. After laying out general information about the language, including a grammatical sketch, G examines argument marking structure in depth, concluding that Kurripako is an active-stative language; examines the active-stative split in texts and argues that text collection needs to be complemented by elicitation; and provides information on the context of the project, explaining the interests that speakers had in collecting particular types of texts. (This dissertation is a compound document, incorporating both a written section and a CD.) DAI-A 67/02, p. 540, Aug 2006.] [#AAT 3207639]

Hammink, Julianne F. M.A., Univ. of Texas-El Paso, 2006. *Verb Incorporation in Guarani Causative Constructions*. 84 pp. Adviser: Nicholas J. Sobin. [H examines Guarani causatives within Baker's (1988) incorporation theory, which proposes that "causativization" of verbs via a causative affix is a case of verb incorporation. Guarani nonverbal predicates present a challenge for Baker's (2003) assertion that independently motivated principles of grammar prevent nonverbal predicates from undergoing the head movement involved in verb incorporation, because two classes of Guarani nonverbal predicates are able to combine freely with the causative affix *mbo-* MAI 44/05, p. 2088, Oct 2006.] [#AAT 1434297]

Martinez Fabian, Constantino. Ph.D., Univ. of Arizona, 2006. *Yaqui Coordination*. 286 pp. Adviser: Terence Langendoen. [M describes and explains Yaqui coordination in an OT framework, proposing that it is the result of an adjunct-host relation. He shows that ConjP is inappropriate for explaining the place that the Yaqui coordinator *into* 'and' occupies in overt syntax and rejects the proposal that second position coordinators are clitics. If clitics and topics move to different positions, a different explanation is required. The proposal is extended to the analysis of unbalanced verbal chaining structures, where it is shown that some constructions marked syntactically as subordinated actually are coordinate structures. In the final part of the work M proposes an analysis of agreement between coordinate nominals and verbs which indicates that Yaqui responds at least partially to the system of CONCORD and INDEX features proposed by Hallaway King and Dalrymple (2004). DAI-A 67/02, p. 541, Aug 2006.] [#AAT 3208235]

Minks, Amanda. Ph.D., Columbia Univ., 2006. *Interculturality in Play and Performance: Miskitu Children's Expressive Practices on the Caribbean Coast of Nicaragua*. 326 pp. Adviser: Aaron A. Fox. [M employs the tools of ethnomusicology and linguistic anthropology in the conceptual framework of *Interculturality* as it has developed in indigenous education movements and the social sciences in Latin America. Interculturality highlights the interdependence of social groups and the ways that boundaries are continually constructed within and between them—processes

that are foregrounded in a multi-ethnic, multilingual community such as Corn Island, where the boundaries between social groups are contested and redrawn in ongoing struggles over material and symbolic resources. Data are drawn from transcriptions and analyses of Miskitu children's informal play. The study also includes an analysis of formal rituals and staged performances in schools, churches, and civic events, which help connect the intimate particularities of the family and the peer group to larger histories and political structures. In both formal and informal contexts, multi-layered and continually emergent subjectivities are forged. DAI-A 67/02, p. 615, Aug 2006.] [#AAT 3203760]

Picanco, Gessiane Lobato. Ph.D., Univ. of British Columbia, 2006. *Mundurukú: Phonetics, Phonology, Synchrony, Diachrony*. [An in-depth investigation of the phonology of Mundurukú, a Tupi language spoken in the Amazonian basin of Brazil, approached from phonetics, phonology and diachrony. It examines (i) the Mundurukú vowel and consonant inventories, (ii) syllable structure and syllabification, (iii) phonotactic patterns, (iv) nasal harmony, (v) consonant mutation, (vi) tone system and the tone-creaky voice interaction, (vii) reduplication, and (viii) the phonological behavior of various affixes. The study offers a formal OT account of all major phonological processes attested in the language such as syllabification, nasal harmony, consonant mutation, tone, etc. For a better understanding of some uncharacteristic patterns, the study turns to the historical development of the language, using data from Kuruaya, a sister language to Mundurukú. P argues for an approach to synchronic grammars as a composite of universal and language-specific properties, determined by diachronic changes. DAI-A 67/03, p. 410, Sep 2006.] [#AAT NR13030].

Webb, David E. Ph.D., UCLA, 2005. "*Historia Cronológica de la Noble Ciudad de Tlaxcala*": A Study of Juan Buenaventura Zapata y Mendoza's *Nahua Annals from Seventeenth-Century Mexico*. Adviser: Guillermo E. Hernandez. [W investigates, from a cultural studies perspective, the *Historia Cronológica*, an indispensable but little studied historiographical and literary source written in Nahuatl in the annals format by Juan Buenaventura Zapata y Mendoza. The *Historia* exemplifies the persistence of Nahua socio-political institutions blended with Spanish colonial systems of power, which functioned to project and maintain Indian identity and cultural agency. In addition, the *Historia Cronológica* provides important evidence for the evolution and development of the annals genre and for the persistence of an indigenous literary tradition in early modern Mexico. DAI-A 67/03, p. 201, Sep 2006.] [#AAT 3209512]

Weigel, William F. Ph.D., UC Berkeley, 2005. *Yowlumne in the Twentieth Century*. Adviser: Leanne Hinton. [Four studies of Yowlumne Yokuts, also known as Yawelmani. An introductory chapter offers a quick snapshot of the language together with information about the native-speaker consultants. Since little attention has been paid to Yowlumne grammar other than morphophonology, two chapters attempt to partially correct this by offering studies of grammatical relations and reference tracking. Chapter 4 is a diachronic study of Yowlumne during the period 1930-2000, comparing the language as documented around 1930 with the speech of the two modern-day consultant speakers, with special attention to effects of language obsolescence. Chapter 5 deals with the role Yowlumne has played in the development of modern generative phonology and make some observations about Newman's grammar and its place in the history of modern linguistics. DAI-A 67/03, p. 240, Sep 2006.] [#AAT 3210333]

[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 \$44 each, unbound paper copies \$41, softcover paper copies \$50, and hardcover paper copies \$63. PDF web downloads are available for \$30. Prices are in US dollars and include shipping; applicable GST,

state and local taxes will be added. Orders are most easily placed through the ProQuest-UMI Dissertation Services website (www.lib.umi.com/dissertations). Orders and inquiries from the US or Canada can also be made by phone at 1-800-521-0600. From elsewhere call +734-761-4700. (Information as of April 2006.)]

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REGIONAL NETWORKS

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

GENERAL NORTH AMERICA

American Indian Language Development Institute (AILDI). Annual 4-week training institute at the U of Arizona, Tucson, for teachers of American Indian languages, with emphasis on the languages of the Southwest. Contact: AILDI, U of Arizona, College of Education 517, Box 210069, Tucson, AZ 85721-0069 (aildi@u.arizona.edu; www.u.arizona.edu/~aildi).

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

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

Native American Language Center, UC Davis. Research and projects on N American Indian languages, with emphasis on California. Contact: Martha Macri, Native American Studies, UC Davis, CA 95616 (nas.ucdavis.edu/NALC/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; www.indigenous-language.org).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. For information visit the Teaching Indigenous Languages website (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).

ATHABASKAN/ESKIMO-ALEUT

Athabaskan Languages Conference. The 2006 conference took place in Yellowknife, NWT, in June. The 2007 conference will be held in Window Rock, AZ, during the first weekend of the Navajo Language Academy, July 13-15. See conference website (www.uaf.edu/anlc/alc).

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

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

Inuit Studies Conference. Biennial. The 15th conference was held in Paris, Oct. 26-28, 2006. Organizer: Michèle Therrien (michele.therrien@inalco.fr); Secretariat: (gwenacl.guigon@inalco.fr).

Études/Inuit/Studies. Interdisciplinary journal devoted to the study of Inuit (Eskimo) societies, traditional or contemporary, from Siberia to Greenland. Linguistic papers are frequently published. \$40 Can (in Canada) or \$40 US/€ 40 (elsewhere) for individuals; \$25 Can/US or € 25 for students; \$90 Can/US or € 90 for institutions. 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 2006 meeting (the 38th) was held on Oct. 27-29 in Vancouver, BC. Conference website (www.umanitoba.ca/algonquian).

Papers of the Algonquian Conference. Current volume: vol. 36 (U of Wisconsin, 2004), \$48. Back volumes from vol. 25 (1994) 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. 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 2006 meeting (the 41st) was held Aug. 9-11 at the U of Victoria in Victoria, BC (web.uvic.ca/ling/information/ICSNL41.htm). Preprint volume available from UBC (www.linguistics.ubc.ca/UBCWPL). [See "News from Regional Groups"].

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. Conference website with archives (bss.sfsu.edu/calstudies/CIC/default.htm).

Hokan-Penutian Workshop. Met last in 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). 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 2006 meeting was held in Billings, Montana, June 16-18. Contact: Randolph Graczyk (rgraczyk@aol.com).

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/outreach for Oklahoma languages. Curator: Mary S. Linn (mslinn@ou.edu). Website (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 (encuentro@guaymas.uson.mx). Website (www.encuentrolinguistica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually in the summer. The 2006 meeting was held at the U of Utah, Salt Lake City, August 23-27. [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. Tulane U, New Orleans, LA, focusing on the Maya Lowlands. Next meeting: February 2-4, 2007. Website (stonecenter.tulane.edu/MayaSymposium).

Yax Te' Books. Part of Maya Educational Foundation (www.mayaedufound.org). Publishes books in English, Spanish, and Mayan by and about contemporary Maya writers and materials that enhance understanding of those works; also materials about Maya languages and linguistics. Website (www.yaxtebooks.com). [See "News and Announcements" for details of recent changes.]

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. Contact: Ana Suelly Cabral (asacc@unb.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 (ccelea@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/lilias/centers/cilla/index.html).

International Congress of Americanists. Meets every 3 years. Sessions on linguistic topics, usually focusing on C and S American languages. The 52nd ICA was held in Seville, Spain, July 17-21, 2006. 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 Mayan languages and Classical Nahuatl (Prof. Dr. Nikolai Grube, ngrube@uni-bonn.de). Website (www.iae-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 (IILA). Publication series, primarily devoted to South American languages. U of Leiden, Research School CNWS, Nonnensteeg 1-3, PO Box 9515, 2300 RA Leiden, The Netherlands (www.leidenuniv.nl/interfac/cnws/pub/illa.htm).

NATIVE HAWAIIAN

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

ENDANGERED LANGUAGES WORLDWIDE

Endangered Language Fund (ELF). Small research grants awarded annually, other activities. Contact: ELF, 300 George St., New Haven, CT 06511 (elf@haskins.yale.edu). Website (www.ling.yale.edu/~elf).

Foundation for Endangered Languages (FEL). UK based; awards small grants, organizes annual conference. Contact: Nicholas Ostler, Bathcoston 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 (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

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).

