

The Society for the Study of the Indigenous Languages of the Americas

*** SSILA BULLETIN ***

An Information Service for SSILA Members

Editor - Victor Golla (golla@ssila.org)
Associate Editor - Scott DeLancey (delancey@darkwing.uoregon.edu)

-->> --Correspondence should be directed to the Editor-- <---

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228.0 SSILA Business

* Abstracts received for Albuquerque meeting
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Seventy-eight abstracts for proposed presentations at the January 2006 annual meeting in Albuquerque were received by the Program Committee by the September 1 deadline. The Committee is now in the process of reviewing the submissions and structuring sessions for a three-day program that will run concurrently with LSA sessions, from Thursday afternoon, January 5, through Sunday noon, January 8. If you submitted a proposal you can expect to hear from the Program Committee within the next two weeks.

228.1 Two Elders Pass Away

Two of the giants of our field passed away during the past fortnight, Murray Emeneau and Norman McQuown. Fuller obituaries will appear in the October SSILA Newsletter.

* Murray B. Emeneau
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From Sharon Inkelas (inkelas@berkeley.edu) 31 Aug 2005:

The UC Berkeley Linguistics department has set up a website to commemorate Murray Emeneau, professor emeritus and founder of our department, who passed away two days ago. You can visit the site at

<http://linguistics.berkeley.edu/people/emeneau/>

It will soon be possible to submit a tribute on this page, so please check back to write your own tribute or read those of others.

--Sharon Inkelas
UC Berkeley

* Norman A. McQuown
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From Michael Silverstein (m-silverstein@uchicago.edu) 8 Sept 2005:

Norman A. McQuown, eminent anthropological linguist of the languages of Mexico and Guatemala, died on Wednesday, 7 September 2005, of natural causes. He was 91. Associated with The University of Chicago since 1946, at the time of his death he was Professor Emeritus of Anthropology and Linguistics, having also served as founding Director of the Language Laboratory and Archives. One of the last surviving members of the extraordinary group of students of Edward Sapir at Yale University in the 1930s, McQuown was early interested in the question of international auxiliary languages, especially Esperanto, but turned to a documentation and analysis of Totonac as his doctoral dissertation (Ph.D. 1940). During World War II, he was responsible for Turkish in the work of the Army Service Forces Language Section (''165 Broadway''). After the war, McQuown turned to a career of research and teaching of the indigenous languages of Mexico and Central America, compiling vast archives of documentation from the earliest times in an unparalleled collection of microforms now housed in the Joseph Regenstein Library at the university. During the 1950s and 1960s, he was a pioneer in the use of the then new technology of mainframe computers for documentary and pedagogical purposes, the archives of which are being rendered compatible for current computational hardwares and softwares. He is survived by his wife, Dolores, his daughter, Kathryn, and a grandson, Reed.

--Michael Silverstein
University of Chicago

228.2 Correspondence

* Small corrections

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From Louis-Jacques Dorais (Louis-Jacques.Dorais@ant.ulaval.ca) 22 Aug 2005:

Upon receiving the latest issue of the SSILA Newsletter, I noticed that small corrections should be made to the Inuit Studies Conference and to the Etudes/Inuit/Studies notices.

The 15th Inuit Studies Conference will be held on October 26-28, 2006 (not in June as previously planned) in Paris. The contact person (Michele Therrien) and e-mail remain the same.

Subscription fees for Etudes/Inuit/Studies are now as follows:

Individuals: \$40 Can (in Canada) or \$40 US/Euros 40 (elsewhere)
Students: \$25 (Can/US/Euros)
Institutions: \$90 (Can/US/Euros)

--Louis-Jacques Dorais
Université Laval, Quebec
(Louis-Jacques.Dorais@ant.ulaval.ca)

* Mihesuah's book recommended

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From Leslie Saxon (saxon@uvic.ca) 27 Aug 2005:

I'd like to put in a good word for Devon Abbott Mihesuah's recent book _So You Want to Write About American Indians? A guide for writers, students, and scholars_ (Nebraska, 2005). I am just reading it now. It should be required reading for SSILA members, not only for the guidance (strong) but also for the humor (evident more or less depending on experience and perspective, I guess). It was born out of pain and disgust, no doubt, but it is clear and pulls no punches. In part it is a pure writer's guide, like the section a quarter of the way through the book that I'm reading now. The levels of irony are multiple.

This is the first book of hers that I've read, but I'll be moving on to others quickly.

--Leslie Saxon
University of Victoria, Canada
<http://web.uvic.ca/ling/>

* Faulty link

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From Jonathan David Bobaljik (jonathan.bobaljik@uconn.edu) 8 Sept 2005:

I recently came across an announcement of the UNESCO Register of Good Practices in Language Preservation. The goal of this initiative is to establish a "Good Practices Database" of both ongoing and past projects in the preservation, revitalization and promotion of endangered languages "to facilitate the dissemination of Good Practice knowledge, expertise and experience in this area, and thus to encourage future application and adaptation worldwide."

However, when one attempts to follow the link given in the announcement to obtain the guidelines and a submission form one gets the dreaded "404 Not Found" message.

I contacted UNESCO about this and was told that the correct link is:

<http://www.unesco.org/culture/endangeredlanguages/goodpractices>

--Jonathan David Bobaljik
University of Connecticut

* Re Hardy's "arreadores"
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From Willem de Reuse (rwd0002@unt.edu) 16 Aug 2005:

Thank you for giving me an opportunity to say something about [r] in the Southwest. Let me add to the data, showing that this proposed clue turns out not to be so helpful, after all. We cannot be entirely sure that these Mansos were not Yuman or Apachean speakers.

First, quite a few Yuman languages had r-type sounds. A full discussion of this is in Leanne Hinton's "The Prehistory of Yuman *r", in Pieper and Stickel, eds., *Studia Linguistica Diachronica et Synchronica* (Mouton de Gruyter, 1985) pp. 355-375.

In this article, Hinton also states that Apachean languages have no r-type sound at all. I want to point out, on the basis of my own fieldwork and archival research on all Apachean languages, that this is not correct. A flap or tap type of [r] is quite common as a fast speech allophone of unaspirated voiceless [t] (written <d> in the spelling systems), in non-stem-initial positions in the Western Apache, Chiricahua, and Mescalero languages. So Western Apache <hayu dinyaa?> 'where are you going?' often comes out as [hayurinya:]. It also occurs in loans such as [o:ro], written <oodo> 'gold', from Spanish oro.

However, you do not hear the flap/tap allophone at all in other Apachean languages, such as Jicarilla and Navajo. I presume Frank Hardy (whose mostly unpublished work on Navajo and other Apachean has been quite influential on all us Apacheanists) said Apachean has no /r/ because his fieldwork was mostly with Navajo and Jicarilla.

None of this of course is evidence that the Mansos were Athabascan speakers because the trill /r/, obviously indicated by the spelling "arre" is still quite different from the Apachean tap/flap, and Spanish speakers easily distinguish between a tap/flap and a trill.

I do not know where this Apachean tap/flap allophone comes from, but it might be some Yuman substratum influence, since there is also allophonic variation between [t] and [r] in some Yuman languages.

--Willem J. de Reuse
Denton, Texas
(rwd0002@unt.edu)

From Alan H. Hartley (ahartley@d.umn.edu) 16 Aug 2005:

> Oñate los llamó arreadores porque para decir "sí", enrollaban la lengua
> contra el paladar como hacen los españoles para conducir animales y les
> dicen "arre".

I think Frank Hardy misses the point here: it's not (necessarily) that the Manso word for 'yes' was "arre", but that they rolled their r's in the same way Spanish muleteers do when they say "arre" ('git up!' as said to an equine), Spanish -rr- being very strongly trilled.

So I would render the Spanish as "Oñate called them muleteers because in order to say "yes" they rolled the tongue against the palate as do Spaniards when they say "arre" to drive animals."

--Alan H. Hartley
Duluth, Minnesota
<http://www.d.umn.edu/~ahartley>

From John Dyson (dyson@indiana.edu) 16 Aug 2005:

In the passage that Frank Hardy quotes, the subject of the Spanish verb "dicen" is "los españoles," not the Mansos. What is reported is that Oñate observed that the Mansos said "yes" in the same fashion that Spanish herders urged on their animals: by making the lateral palatal clucks that chucked the livestock along (punctuated, of course, by Spanish exclamations of "arre!"). The sound described is like the one made to get a horse to move. There is no reference at all to a Manso "r/rr" nor to any aboriginal word "arre" ---only to that affirmative chucking sound the Mansos made. For this feature alone Oñate called the Mansos "arreadores" (drovers).

--John Dyson
Indiana University
(dyson@indiana.edu)

228.3 Tracking Down "Mittase"

[The query we posted in Bulletin #227 from Mrs Mary Kelley, who is seeking the source of her ancestor's Indian name "Mittase", has set off a flurry of scholarly speculation. Some of this discussion has spilled over to the Siouan List and become somewhat technical, but all of it is interesting. We re-post most of the messages below, divided into three groups according to the speculative track followed. --VG]

* Mittase = 'legging'?
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From Peter Bakker (linpb@hum.au.dk) 16 Aug 2005:

Mary Kelley asks about the origin of the Waco name "mittase". I am pretty sure it is French Canadian "mitasse", which means legging. If I am not mistaken, it is a loanword from an Algonquian language.

--Peter Bakker
U of Aarhus, Denmark
(linpb@hum.au.dk)

From Emanuel J. Drechsel (drechsel@hawaii.edu) 16 Aug 2005:

If you can't find any suitable etymologies for "Mittase," have you considered mitasse (in French spelling) for 'legging'? This word has etymologies in various Algonquian languages, and entered Mobilian Jargon or the Chickasaw-Choctaw trade language of greater Louisiana, which also spread to various Caddoan and other western groups such as the Caddo, Natchitoches (Caddoan), and Osage (Siouan). As far as I can tell, there unfortunately are not many historical records on how far Mobilian Jargon spread into Oklahoma or how widely Mobilian Jargon became adopted among these or other western groups. Most importantly, we are still left with the problem of explaining the semantic gap between 'White Child' and 'legging.'

--Emanuel J. Drechsel
University of Hawai'i
(drechsel@hawaii.edu)

* or = Metis?
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From John E Koontz (John.Koontz@Colorado.EDU) 16 Aug 2005:

Mitasse is indeed a French term for leggings, or rather for one legging. I gather it also refers to a material suitable for making shirts (http://www.gbl.indiana.edu/archives/miamis5/M04-06_12a.html) - maybe buckskin?

However, if mitasse means 'whiteman('s child)' I would guess it is intended for French métis 'mixed', cf. Spanish mestizo or as English used to put it, 'halfbreed'. In this case it would be for the feminine "metisse," cf. Spanish mestiza.

It may seem a little odd to us to translate metis(se) as 'white child', but the Native Americans involved probably did not distinguish between people of mixed descent and those of entirely European or African descent and normally did not think of skin color or "mixedness" or point of birth as the relevant factors. From their point of view, the relevant factor was usually kinship.

For example, among the Siouan Ponca there is a clan called Waxe Iz[^]iNge "Children of Whitemen," i.e., the métis. Métis individuals are regularly referred to as waxe hebe 'part whitemen' or simply as waxe 'whitemen' in Dorsey's Omaha and Ponca texts and in the anthropological literature on the Omaha and Ponca, and they would in principle be whitemen in the patrilineal Ponca assessment, which holds that all children belong to their father's clan. The children of whitemen (or white males in this case) would fall into no regular Ponca clan in the Ponca scheme of things. So métis families came into being who insisted on living as Poncas and thinking of themselves as Poncas, they seem to have been recognized as a new descent group - a métis clan. On the other hand and by the same logic the children of white females would not present any terminological or affiliational difficulties at all. They would be Poncas, of the same clan as their father.

--John E. Koontz
Lafayette, Colorado
<http://spot.colorado.edu/~koontz>

From David S Rood (rood@spot.colorado.edu) 17 Aug 2005:

What is the likelihood that a Waco chief in Indian Territory in 1880, apparently bilingual in Waco and Comanche, would be married to someone who would give a Métis name to a White baby? Was the term "Métis" that widespread?

--David S. Rood
Univ. of Colorado
rood@colorado.edu

From John E Koontz (John.Koontz@Colorado.EDU) 17 Aug 2005:

One would really have to know more about the Waco chief to be able to judge this, I guess. Or about the use of French vocabulary in various contexts other than French.

As far as the date, French speaking individuals of mixed Native American and French or métis ancestry existed among the Omahas and Poncas into the 1880s, e.g., Joseph LaFlesche and his half brother Francis LaFlesche (as opposed to Joseph's son Francis LaFlesche), among numerous others, mentioned in James Dorsey's publications. Joseph was born c. 1820 and died Sept. 24, 1888. His biographers claim he spoke French, Omaha, Otoe, and Pawnee and was working on English. The métis or "halfbreed" families were prominent in most of the Dhegiha and Chiwere tribes in the 1800s, providing a lot of the appointed traders, translators, and government recognized chiefs. I suppose the 1880s might well have been the end of the period. However, I am not really an expert on this -- I just keep running into "halfbreeds," French surnames, and French speakers in the course of looking at the Siouan linguistic end. Some folks with the relevant surnames ended up in the Native American communities and others in the non-Native American community.

Another consideration would be the extent to which words like métis or metisse would be in general use for 'whiteman' or 'white woman', either as loans or in pidgin usage. As loans, even if they were common a

century ago they might not be remembered now. We've seen in discussions on the Siouan List that terms for 'whiteman' have a degree of turnover in some communities, e.g., among the Winnebago, and the Omaha form *s^agdhas^a 'British' has disappeared since the 1820s. I don't think even Dorsey records it and no one knows it now. In fact, it's so obsolete that I'm not even sure exactly what it was, given the odd orthography in which it is attested.

It may be worth pointing out that I'm using "métis" in two different ways. One is as a contemporary scholarly term for 'a person of mixed ancestry'. I think this usage is pretty common, because English "halfbreed" has so many demeaning associations. The other is as the term hypothetically in use for such people among the French and French-influenced in the 19th Century Great Plains. I'm no authority on Colonial French vocabulary, but I think it's pretty clear that the term métis was used, because it is applied in Canadian (English and French) usage to the Red River Métis and leads to the language name Michif.

So, it seems that French speakers of mixed origin were around into the 1880s among the Siouan peoples and their intermingled métis associates, and it also seems that the term métis/métisse was known to them. I tried earlier to show that it was plausible that this term might be understood and used by a Native American in the sense of 'whiteman' or 'white woman'. Such a Native American might know the term as a French word, as a pidgin word, or, perhaps, simply as a loanword in a Native American language. (This three-way distinction might be overly precise for practical use!) Relative to a Native American context, terms for "whiteman" or some variety of whiteman are among the terms that do sometimes figure as loanwords in Siouan languages, and that have sometimes disappeared since originally noted.

However, that's where I'd have to leave it. I don't know of any relevant studies on French or pidgin usage in the Plains. I don't know the extent of French contact with the Wacos or Comanche. I don't know anything about the particular folks involved. For that matter, before lightning struck it had never occurred to me that métis (plural) was also the masculine singular and that it had a feminine métisse, though I was able to verify that it does, e.g.

"Dans le contexte sociohistorique canadien, un Métis ou une Métisse est une personne qui est de descendance amérindienne et européenne."
(<http://www.collectionscanada.ca/confederation/023001-2984-f.html>)

While publishing this question in the SSILA Bulletin is certainly the right way to bring it to the attention of relevant specialists in Native American languages, I wonder if there is any way to direct it to specialists in Colonial French? (Is there something like a Society for the Study of French in the Americas?)

--John E. Koontz

* or = *wirasi?

From David S Rood (rood@spot.colorado.edu) 25 Aug 2005:

When Mary C. Kelley first contacted Victor Golla about the possible

etymology of the name Mittase, and Victor passed the query on to Wally and me before publishing it in the last SSILA Bulletin, Mary and I had some correspondence in which she copied this intriguing paragraph from a book for me:

From *Pioneering in the Southwest*, by A. J. Holt (father of Mittase Holt), 1923, p 135:

"The most promising tribe in receiving the gospel was the Wacoes (sic). The chief of this tribe was Buffalo Good. This really great man was noble and spirited and an Indian of giant mould. He was born in Waco Village, before Texas became a republic. The city of Waco, Texas, was so named because of the Indian name that attached to it and that was called from the tribe of Indians who lived there. The manner of the pronunciation of this name sounded more like 'Maidaco' than Waco, but in adapting the name to the English tongue it became simply Waco."

So at least one English speaking witness thought that a word that seems to have an initial /w/ in most of its instances was pronounced with something that sounded more like [m] by one Waco speaker. Now, add to this the fact that Wichita has no /m/ phoneme, except in two verb roots, both of which have medial geminate [mm]. (One means 'grind corn' and the other means 'hoe').

Next bit of information: In modern Wichita, [n] and [r] are in complementary distribution, with [n] occurring initially, geminate, and before alveolars, while [r] occurs before vowels or laryngeals. (Neither one occurs before /k/ or /kw/.)

What if, in Waco or even older Wichita, [w] and [m] had a distribution parallel to modern Wichita [r] and [n]? Do any other phonologists out there think this is at all plausible? If it is, then the name "Mittase" might have an initial phonemic /w/. Unfortunately, I can't go any further than that, because /witasi/, or /wirasi/ (many English speakers write the tapped [r] as `_tt_`), or other variations I can dream up still don't match with any morphemes I know that might lead to the meaning 'white baby' or 'white child'.

What does anyone else think of the [m] = [w] speculation?

--David S. Rood

From John E Koontz (John.Koontz@Colorado.EDU) 25 Aug 2005:

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> What if, in Waco or even older Wichita, [w] and [m] had a distribution
> parallel to modern Wichita [r] and [n]? Do any other phonologists out
> there think this is at all plausible?
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I was wondering about this just by analogy with Crow and Hidatsa. I think the phonology is entirely plausible. Notice that the extant m examples in Wichita are geminate, and /r/ is [nn] when geminate, apparently a more common situation with /r/.

In terms of Siouan parallels, geminate /w/ and /r/ are [mm] and [nn] in Crow, and initial position is one in which Hidatsa has [m] and [n].

> If it is, then the name "Mittase" might have an initial phonemic /w/.
> Unfortunately, I can't go any further than that, because /witasi/, or
> /wirasi/ (many English speakers write the tapped [r] as tt), or other
> variations I can dream up still don't match with any morphemes I know
> that might lead to the meaning 'white baby' or 'white child'.

Mrs. Kelley has indicated to me that the final part of the name is currently pronounced /es/ in her family, though the original Holt family usage may have been /esi/. I don't know if that helps any.

However, you pointed out to me in our earlier discussion of the attested term for 'white man' that -s- is the linking element in compounds. Could perhaps the analysis of *witesi be *wite(??)-s-(i)?

--John E. Koontz

From Robert L Rankin (rankin@ku.edu) 25 Aug, 2005:

I can add just a bit about possible areal features here. In the 1880's Dorsey transcribed one Kansa (Kaw) sound with the letter <m> with a small <x> written directly beneath it. This occurs as the initial phoneme of all of his 1st Sg. possessive forms with the prefix wi- 'my inalienable'. Quite evidently it had some sort of weak nasality in Dorsey's perception. By the 1970's when I re-recorded all of Dorsey's material with Mrs. Rowe and Mr. Pepper these peculiar M's with the subscript x were fully fledged W's. I have no recording of a bilabial fricative or partial nasal at all in these words. SO . . . It seems clear that Kaw initial /w/ preceding /i/ was somewhat nasalized in the late 19th century. But by the last quarter of the 20th century the nasality had totally vanished in the same vocabulary.

We know that Caddoan and Dhegiha speakers were in contact (the Kaws and Osages borrow 'eight' from North Caddoan), but that's about all we (or, at least, I) know. I do think this makes David's hypothesis more reasonable however.

--Robert L. Rankin
University of Kansas
(rankin@ku.edu)

228.4 Upcoming Meetings

* Workshop on the Historical Linguistics of Brazil (Brasília, Oct. 12-14)

From Ana Suelly Arruda Câmara Cabral (asacc@unb.br) 8 Sept 2005:

A "Workshop on the Historical Linguistics and Language Contact of the Indigenous Languages of Brazil and Adjacent Regions," will be held at the University of Brasília, October 12-14, celebrating the 80th birthday of Aryon Dall'Igna Rodrigues. The Workshop is sponsored by the Laboratório de Línguas Indígenas, the Instituto de Letras and the Department of Research and Graduate Studies of the University of Brasília, in conjunction with the Coordination of GTLI (biennium 2004-2006) of the National Association

recipient language.

On the other hand, scholars such as Faarlund, Hawkins, Smith, and Muysken, consider that the characteristics of both languages have to be taken into account. According to Field, the complexity of morphological processes of synthetic languages prevents the borrowing of verbal roots. On the other hand Halmari states that languages which are not rich in morphology can borrow certain morphemes from another language.

A third point of view is exemplified by the work of Gumperz and Wilson, Thomason and Kaufman, Aikhenvald, Dixon, Hagège, Matras, Croft, Thomason, Curnow, Zimmermann, and Stoltz, among others, all of whom believe that potentially any linguistic feature can be transferred.

In the majority of cases, the comparison of the typological characteristics of the languages is a prerequisite for the study of contact in different sociolinguistic situations. These considerations could help establish certain predictions as to the role of different typologies and the definition of notions such as "linguistic distance" or "typological profile."

Participants in the Symposium are encouraged to take the typological characteristics of the languages into account when presenting papers on any aspect of the linguistic consequences of contact.

Abstracts for the Symposium should be e-mailed directly to the symposium coordinators so that they can be included in the symposium and Congress programs:

Claudine Chamoreau (CELIA, CNRS, France): claudine@vjf.cnrs.fr
Zarina Estrada Fernández (U de Sonora, México): zarina@guaymas.uson.mx
Yolanda Lastra (UNAM, México): ylastra@servidor.unam.mx

Taking the Congress deadlines into account, the organizers have set a deadline of October 15 for the receipt of abstracts.

For Congress registration and other information, visit the ICA-52 website:

<http://www.52ica.com>

A participant in the Congress can present a maximum of two papers in two separate symposia. For a symposium to be finally accepted and included in the Congress program it must include at least eight registered papers and all announced speakers must have paid their Congress registration fee prior to December 31, 2005.

228.5 New on the Web

* New postings at SIL Mexico website

From Juanita Watters (juanita_watters@sil.org) 30 Aug 2005:

We would like to announce the posting of a number of new items to the

SIL Mexico website. These are mostly short publications, almost all originally published on paper for native speakers. There are titles each in different varieties of Nahuatl, as well as southeastern Tepehuan.

For details, see <http://www.sil.org/mexico/nuevo.htm>.

[Queremos comunicarles que se han agregado nuevos elementos a la página web del ILV. Se trata principalmente de pequeñas obras, la mayoría de las cuales han sido publicadas en forma impresa para hablantes nativos. Hay títulos que están escritos en diferentes variantes del náhuatl, y también el tepehuán del sureste.

Para mayor información visite: <http://www.sil.org/mexico/nuevo.htm>.]

228.6 E-Mail Address Updates

The following additions or changes have been made to the SSILA e-mail list since the last Bulletin:

Ball, Catherine ballc@georgetown.edu
Bird, Sonya sbird@uvic.ca
Caballero-Hernández, Gabriela gcaballe@berkeley.edu
Chtareva, Angelina achtarev@email.arizona.edu
Clawson, Anna N. seadeer@yandex.ru
Cook, Clare clarec@interchange.ubc.ca
DiCanio, Christian dicanio@berkeley.edu
Félix Armendáriz, Rolando rolandof@rice.edu
Floyd, Simeon simflo@yahoo.com
Guerrero, Lilián lguerrero@capomo.uson.mx
Guillaume, Antoine antoine.guillaume@ish-lyon.cnrs.fr
Gursky, Karl-Heinz kgursky@uos.de
Hardy, Heather hhardy@unr.edu
Hildebrandt, Kristine kristine.hildebrandt@manchester.ac.uk,
kristine_hildebrandt@hotmail.com
Kalish, Mia Mia@LearningForPeople.us
Lai, I-Wen iwenlaianna@hotmail.com
Muehlbauer, Jeff jefmuehl@interchange.ubc.ca
Norcliffe, Elisabeth enorcliffe@stanford.edu
O'Bryan, Erin L. obryan@u.arizona.edu, erin74@yahoo.com
Peachey, Robert M. peachey@uchicago.edu
Pharris, Nicholas J. npharris@umich.edu
Rauschuber, Brianna brauschuber@mail.utexas.edu
Romani Miranda, Maggie M. romanimaggie@gmail.com
Seeg, Jenny jenny.seeg@gmx.de
Shosted, Ryan shosted@calmail.berkeley.edu
Stöcker, Hanna hanna.stoecker@gmx.net
Swanton, Michael mswanton@yahoo.com [NOT *mswanton@]
Tucker, Benjamin V. bvt@u.arizona.edu
Woodbury, Hanni hanni.woodbury@hotmail.com
Yumitani, Yukihiro yumitani@myu.ac.jp

When your e-mail address changes, please notify us (golla@ssila.org).

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

Victor Golla, Secretary-Treasurer & Editor

P. O. Box 555
Arcata, California 95518-0555 USA

tel: 707/826-4324 - fax: 707/677-1676 - e-mail: golla@ssila.org

Website: <http://www.ssila.org>
