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SSILA BUSINESS

New SSILA officers

A total of 93 ballots were received by the announced deadline for the 2006 elections. Those elected were: Donna Gerdts, Vice-President for 2007 and President-Elect; Victor Golla, Secretary-Treasurer for 2007; Verónica Vásquez Soto, Member of the Executive Committee, 2007-09; and Yolanda Lastra, Member of the Nominating Committee, 2007-09.

Minutes of the Annual Business Meeting

The 2007 SSILA Business Meeting was held on Saturday, January 6, 2007 at the Anaheim Hilton. In the chair was President Lyle Campbell. Vice- President Leslie Saxon served as recording secretary.

1. Announcements

The results of the 2006 elections were announced. [See "New SSILA officers" above.]

2. Secretary-Treasurer's Report

Victor Golla submitted the Secretary-Treasurer's report in absentia. It was received with thanks and much applause. The report noted a decline in membership, which has had considerable effects on the financial position of the society. He encouraged membership, and also a move towards the electronic distribution of the newsletter and membership list, very likely limited to members. Victor also reported that his health increasingly prevents him from doing much travelin, as much as he would like to be with everyone at the meeting. He indicated that he would not be a candidate for the position of Secretary-Treasurer for 2008, but would like to remain as Editor of the Bulletin and Newsletter. [cheers]

Highlights of the Financial Statement were read, including information that the balance for 2006 is at \$3235.36 (down from \$5161.84 from 2005).

Income for 2006 was \$15,281.38, and expenses were \$17,207.86. Victor noted in this connection that travel awards made available this year (\$800 in total) will likely not be available next year, while the fund grows.

3. Motions of the Executive Committee

Following earlier discussion by the Executive Committee of the implications of the coming retirement of the Secretary-Treasurer, President Campbell put forward the following motions on behalf of the Committee:

(1) In order to help insure continuity on the Executive Committee, henceforth anyone elected to the office of Vice President shall serve in that office for a two-year term, followed by a two-year term as President, with the exception of the Vice President elected in the 2007 elections, who shall serve in that office only for 2008 and shall thereupon serve a two-year term as President, beginning in January 2009. The motion was seconded by Harriet Klein.

(2) The annual dues shall be raised to US \$20 (or the exchange equivalent in Canadian dollars current at the beginning of each fiscal year) as of the beginning of fiscal year 2008. The motion was seconded by Ken Hill.

(3) Beginning in 2008 the office of Secretary-Treasurer shall be divided into two offices, Editor and Executive Secretary. The motion was seconded by Harriet Klein.

(4) If motion (3) is adopted, both the office of Executive Secretary and the office of Editor [a] shall be filled by appointment by the Executive Committee following nominations, [b] shall be held by the appointee for a three-year term, and [c] may, at the discretion of the Executive Committee, be held by the same appointee for two or more successive terms. The motion was seconded by Ken Hill.

All four motions were carried on voice votes. Except for motion (2) concerning the resetting of dues, all of these proposals represent changes to the Society's Bylaws that must be approved by the membership at large in a mail vote. A ballot will be mailed to all members with the next Newsletter.

4. IJAL Editor's Report [summarized]

Keren Rice, the editor of IJAL, gave her annual report. She reported that there were 35 submissions during the year, similar to previous years. Of these eight have been accepted, three rejected, and the rest are in process. She noted that many people don't follow through with instructions to "revise and resubmit." She noted that the number of papers submitted on North American (13), Mexican/ Central American (11), and South American (9) languages this year is more nearly balanced than in some previous years.

Keren asked the meeting about whether supplemental materials available only on the website should be reviewed in the same way as published items. There was unanimity that they should be.

Keren extended thanks to Nora England for her service on the editorial board, and to Paulette Levy who replaces Nora. Thanks also to Willem de Reuse, who will assume the rôle of review editor. Keren extended thanks to Harriet Klein for long years of service as the review editor, and for companionship on the editorial team at IJAL. [applause]

5. Committee Reports

Stephen Marlett, chair of the Travel Award Committee, announced the winners of the travel award: Jessie Blackburn Morrow, Brad Montgomery-Anderson, and two more. [applause]. David Rood, chair of the Mary Haas Book Prize Committee, announced that Nicholas Pharris is this year's winner for his University of Michigan dissertation *Winuunsi Tm Talapaas: A Grammar of the Molalla Language*. [applause]. Zarina Estrada Fernández announced the winner of the Ken Hale Prize, Michael Krauss, emeritus director of the Alaska Native Language Center, and thanked the committee. [applause]

6. Remarks from the President

Lyle Campbell noted the passing of William Bright on 15 October 2006, and gave a brief remembrance of him. An LSA-sponsored event took place at the conference on 6 January, and Lyle asked for a minute of silence in Bill's memory. The idea was raised of a joint session between the LSA and SSILA for the 2008 meeting, and the incoming President will follow this idea up.

7. SSILA Resolution regarding ISO Languages Codes

Lyle Campbell introduced a resolution [circulated at the meeting] for moving forward on a process for correcting errors in ISO's standardized language codes (reflecting but not identical with *Ethnologue*) and respecting issues surrounding the rôle of SIL as the administrative authority for language codes for ISO. Discussion ensued. A motion was put forward from the Executive Committee that the resolution circulated at the meeting be adopted. The motion was seconded by Bob Rankin, and carried unanimously.

8. Other Business

(1) Daythal Kendall, representing the Americal Philosophical Society (APS), encouraged graduate students and others to apply for Phillips Grants. He noted fewer numbers of linguistic scholars applying in recent times.

(2) Sharon Hargus and Donna Gerdtz circulated brochures on the Jacobs' Funds reflecting changes deriving from the bequest by M. Dale Kinkade, and encouraged people to apply for funding.

(3) Lyle Campbell encouraged people to send in abstracts for the Conference on the Endangered Languages and Cultures of Native America (CELCNA) taking place at the University of Utah in April, mid-January deadline.

(4) Marianne Mithun and Andrea Berez announced the annual WAIL conference taking place in Santa Barbara in mid-May and encouraged people to send in abstracts for the early February deadline.

9. Adjournment

Lyle Campbell introduced the incoming President, Leslie Saxon. Leslie thanked everyone for their participation, with special thanks to Lyle Campbell and Victor Golla, and others, for their superb work on the ISO resolution. She adjourned the meeting, not before encouraging everyone to meet again in a year's time in Chicago.

Business Meeting passes ISO resolution

Copies of the *Resolution to Establish an SSILA Board of Indigenous American Language Designations*, printed below, were circulated to attendees at the Anaheim Business Meeting on January 6 [see "Minutes of the Annual Business Meeting" above]. It was introduced by the President, Lyle Campbell, who stated that the purpose of the resolution was to move forward with a process for correcting errors in ISO's standardized language codes (reflecting, but not identical with, those used by *Ethnologue*) and to clarify the Society's position regarding the role of SIL as the administrative authority for these codes. After discussion, a motion to adopt the resolution was put to the meeting and was carried unanimously.

RESOLUTION TO ESTABLISH AN SSILA BOARD OF INDIGENOUS AMERICAN LANGUAGE DESIGNATIONS

Whereas:

(1) *It is in the best interest of scholars and the public alike that the standard set of language names and codes adopted by the International Organization for Standardization (ISO) should reflect the most accurate and up-to-date information available; and*

(2) *The Society for the Study of the Indigenous Languages of the Americas (SSILA) represents the broadest range of expertise on the languages of the native peoples of the Western Hemisphere;*

Be it Resolved that:

[1] *SSILA accepts general responsibility for assuring that the language names and codes for indigenous American languages that are adopted as the ISO standard accurately reflect the consensus of scholarly opinion.*

[2] *To exercise this responsibility, SSILA will form a Board of Indigenous American Language Designations (the "Board"), to be composed of five (5) members of the Society, including two (2) specialists on the languages of North America (where no distinction between representation for Canada or the US is made — each of the two representatives can represent primarily either languages located in Canada, or languages in the US, or both); one (1) specialist on the languages of Mesoamerica; and two (2) specialists on the languages of South America, with no two members of the Board having primary expertise in the same language family.*

[3] *The members of the Board will be elected to renewable terms of two (2) years by general vote of the SSILA membership, with the exception of one (1) specialist on the languages of North America and one (1) specialist on the languages of South America, who, in the first election only, will be elected to terms of three (3) years. The first election will open no later than ninety (90) days following the adoption of this Resolution, and all subsequent elections will be part of the regular annual elections of the Society. A member of the Society who wishes to be a candidate for a Board seat that is to be filled at a given election must apply to the Executive Committee, and be certified by the Executive Committee as eligible for that seat, no later than thirty (30) days before the date on which the election opens. If no eligible candidate applies by this date, the Executive Committee will nominate at least one candidate for the seat; in unusual circumstances the Executive Committee may nominate an additional board member if deemed necessary to achieve representation of sufficient geographical diversity on the Board. Each year, following the election, the Board will elect one of its members to serve as Chair for that year.*

[4] *The responsibilities of the Board shall include:*

a. *initiating a dialogue with all responsible parties to establish a procedure whereby changes to the existing language names and codes of indigenous American languages may be formally recommended to ISO by an administrative route independent of the Summer Institute of Linguistics (SIL);*

b. *establishing a procedure to examine systematically all of the existing codes and language names of indigenous American languages with the purpose of identifying errors or omissions, and recommending changes to ISO where needed;*

c. *establishing a process whereby individuals, groups or institutions with relevant expertise and authority may petition the Board to consider recommending specific changes to the existing language names and codes of indigenous American languages;*

d. *taking on whatever other activities may be necessary, consistent with the stated purpose of the Board and the Constitution and Bylaws of SSILA, to assure that the standard designations of indigenous American languages accurately reflect the consensus of informed opinion, from scholars and indigenous peoples.*

e. reporting to the SSILA Executive Committee each six months on the Board's activities and progress during the three month period just ended, with a written version or summary of this report to be prepared for distribution to the SSILA membership.

Hale, Haas, and travel award winners announced

The recipients of the 2006 SSILA awards were announced at the SSILA Business Meeting in Anaheim on January 6.

Zarina Estrada Fernández, on behalf of Nora England and the other members of the selection committee, announced that the winner of the 2006 *Ken Hale Prize* was **Michael Krauss**, emeritus director of the Alaska Native Language Center. The citation reads:

Mike Krauss has dedicated his life to language preservation. He has been creative and remarkably wide ranging in his endeavors. These include founding the Alaska Native Language Center (ANLC) at the University of Alaska; thoroughly describing the Eyak language in a grammar, text, and dictionary and in the process, becoming one of its last speakers; acting as a guiding intellectual force in the development of analyses of the major Alaskan languages; through ANLC, educating and training a generation of indigenous teachers, educators, and linguists, encompassing most of Alaska's 16 indigenous languages; training or supporting the major scholars of several generations working on Alaska Native languages; serving as a major, effective proponent of state and federal legislation supporting the maintenance of indigenous languages in Alaska and elsewhere in the US; starting, building, and maintaining a comprehensive archive of Alaska Native Languages, with the goal of having the original or a copy (to paraphrase him) of every single scrap of paper or tape or wax on which any Alaska Native Language has ever been recorded; and becoming an eloquent voice both within the discipline of linguistics, and in the wider world, for the maintenance of world linguistic diversity. Above all, Mike's passion, gusto, intellectual intensity, inspiration, humor, and immense sense of caring have in some way touched all who are engaged in the preservation of linguistic diversity.

It is a unique record, and it gives us pleasure to offer the Ken Hale prize to Ken Hale's longtime friend and fellow activist scholar, Mike Krauss.

Krauss, who was not at the meeting to receive the award in person, later responded in writing:

I am deeply honored to receive the Ken Hale Prize from SSILA. For one thing, I consider Ken my hero, and even more special in that I have at least one thing in common with him. Once, while comparing driver's licenses—mine from Fairbanks, Ken's from Alice Springs, and both useful for persuading cops that we hardly knew what traffic signals were—I discovered that we were both born on the very same day, August 15th, 1934. I have lived longer, to owe Ken even more from that day at Anaheim. All the more to regret I only heard about the award after the fact, else I most certainly would have been present, out of respect for Ken and SSILA, and to appreciate the honor.

David Rood, chair of the selection committee for the *Mary Haas Book Award*, announced that **Nicholas Pharris** was this year's winner for his University of Michigan dissertation *Winuunsi Tm Talapaas: A Grammar of the Molalla Language* [see "Recent Dissertations" in this issue]. Other members of the award committee were David Rude, Sergio Meira, Tony Woodbury, and Andrew Garrett.

Stephen Marlett, chair of the *Travel Committee*, announced that the recipients of stipends for travel to this year's meeting were **Jessie Blackburn Morrow**, **Brad Montgomery-Anderson**, **Alice Saunsoci**, and **Gabriela Pérez Báez**.

Secretary-Treasurer to retire in January 2008

Victor Golla, who has served as Secretary-Treasurer of SSILA since the founding of the Society in 1982, informed the Executive Committee of his decision to retire at the end of his 2007 term. However, since the duties he has assumed have evolved well beyond the description of the office in the Bylaws, he proposed to the Executive Committee that the job be split into two positions: (1) An Executive Secretary, to keep the Society's books, collect dues, organize the work of the standing committees, and serve as secretary to the program committee for the annual meeting. (2) An Editor, to produce the SSILA Newsletter and Bulletin and oversee the Society's website. He also proposed that both positions be appointive, and suggested (renewable) terms of three years. Given such a reorganization, Golla said that he was willing to continue as Editor for a few more years.

The Executive Committee, as noted above, agreed to these proposals and motions implementing them were adopted by the Business Meeting in Anaheim on January 6. Since these changes require amendments to the Society's Bylaws, they will have to be ratified in a mail ballot.

EDITORIAL NOTE

Although dated January, this issue of the *SSILA Newsletter*, together with the issue dated April 2007, will not reach most readers before the end of June. I am sorry for this, but at the beginning of this year I found myself boxed-in by other commitments on my dwindling time and energy, not the least of which was the need to deliver a 1000-page book manuscript to the editors by the end of February. As my health crumbles, everything takes longer and longer to do, and I literally ran out of time to tend to the *Newsletter* and most of my other SSILA duties. Now that the book is done I'm hoping to catch up with the *Newsletter* and the electronic *Bulletin* before the summer is out (you might even get the July *Newsletter* in July, though August would be a better bet). In a spasm of weary realism, however—as you can see from the announcement above—I've decided to give up the Secretary-Treasurer's job before I run the Society into the ground.

I've also got to say, writing Bill Bright's obituary was one of the hardest tasks I've ever undertaken.

—VG

OBITUARY

William Bright (1928-2006)

William Oliver Bright, an influential figure in American linguistic scholarship for over half a century, died in Boulder, Colorado, on October 15, 2006. A past President of SSILA and a frequent contributor to this Newsletter, he played a leading role in both California and Uto-Aztecan language studies and in American Indian linguistics generally.

After graduating from Oxnard High School in 1945, Bill entered the University of California, Berkeley, as a pre-medical student,

changing his major to Spanish in his Junior year. While attending summer school in Mexico City he became interested in Nahuatl and on his return to Berkeley found his way to Whorf's grammatical sketch of the Milpa Alta dialect in *Linguistic Structures of Native America* (1946). Intrigued by the elegance and insight of Whorf's analysis, he enrolled in the introductory course in linguistics offered by Murray Emeneau, and was immediately captivated. A course in phonetics with Mary Haas settled the matter, and he graduated with an individual major in linguistics in February 1949. A few weeks later he began fieldwork on Karuk, a Hokan isolate of northwestern California—the first researcher to work under the auspices of what would become the Survey of California Indian Languages.

In 1952, his dissertation on Karuk grammar nearly complete, Bill was drafted into the US Army and assigned to a Military Intelligence unit in Germany, where he served for two years. On his discharge from the Army he returned to Berkeley to complete his dissertation, and was awarded the Ph.D. in 1955. A Rockefeller Foundation fellowship then took him to India for two years, to teach linguistics at Deccan College, Poona, and to do research on the colloquial variety of Kannada in Bangalore. During this time he also met John Gumperz and developed what became a life-long fascination with the sociology of language. Returning to the US in 1957 he was hired as a linguist at the Foreign Service Institute, in Washington, DC, where he taught Hindi, Urdu, and French. The following year he returned to Berkeley as Assistant Professor of Speech, in charge of teaching English to foreign students. In 1959 he joined the UCLA faculty as Assistant Professor of Anthropology to teach linguistics and Hindi.

Tenured at UCLA in 1962, Bill briefly resumed work in northwestern California, focusing on Yurok and Tolowa, the latter the field language of his second wife, Jane. It was during these years, as I was beginning my own work on Hupa, that I first came to know Bill well. He and Jane had a house far up Beverly Glen which always seemed to be filled with music and laughter, and not infrequently one or more of Jane's Bluegrass or Cajun acquaintances would be in residence in the spare bedroom.

Bill took a broadly humanistic view of the linguist's role, seeing himself the fortuitous heir of a Sapirian tradition that had lingered on at Berkeley long after it had fossilized into post-Bloomfieldian scholasticism elsewhere. Bill's senior colleague in those early years at UCLA, Harry Hoijer, had also been a student of Sapir's, and Bill later wrote that Hoijer was "the scholar who, more than anyone else, preserved the spirit of Sapir's work through four decades of change in linguistic fashion" (1976a:269). UCLA appeared to be ripe for a Sapirian renaissance. It was Bill's misfortune, however, to be Noam Chomsky's near contemporary, and as Chomsky's early influence powerfully reinvigorated and refocused linguistic theory and practice in the early 1960s, Bill found his perspective marginalized at UCLA. (Bill's original appointment in 1959 had been in Anthropology, and although he later became a full member of the Linguistics Department, he remained a "specialist" in "anthropological" linguistics for the remainder of his UCLA career). He was nevertheless able to guide a number of students into research careers in Americanist linguistics, most notably Jane and Kenneth Hill, Margaret Press, and Alice Anderton, all of whom wrote dissertations on Tatic or Numic languages.

In the summer of 1964, while Bill was teaching at the Linguistic Institute in Bloomington, Indiana, Jane Bright was killed in a head-on collision on a rural highway. Bill was devastated. He soldiered on, but for a long while his life turned inward. He found his greatest solace in the organized routine of editing, and in 1965, when the editorship of *Language* became vacant on the death of the formidable Bernard Bloch, he reacted positively to the urgings of his teachers and colleagues and sought the appointment. It was his without any opposition. Bill's diplomatic personal style made him the ideal helmsman for the flagship journal of American linguistics in the stormy theoretical seas of the 1960s. It was a huge commitment of his time and energy, but it was the anchor he needed. He stayed in the job for twenty-two years, until he was sixty.

When Bill stepped down as Editor of *Language* and retired from UCLA in 1988, he moved to Boulder, Colorado, to join his wife, Lise Menn. The decade that followed was probably the most productive of his life, and certainly the happiest. He accepted the position of Editor in Chief of the *International Encyclopedia of Linguistics*, published by Oxford University Press in 1992. He and Lise traveled widely, spending extended periods in Hawaii, Japan, China, India, Australia and Europe. Bill also served as President of the Linguistic Society of America in 1989, as President of SSILA in 1995, and as President of the Dravidian Linguistic Association in 1996. In 1997 he launched a new journal, *Written Language & Literacy*, and—in a final blaze of editorial accomplishment—assumed direction of a comprehensive reference book, *Native American Placenames of the United States*, that was published two years before his death by the University of Oklahoma Press (2004a).

As an Americanist, Bill had unusually wide interests and unique talents. His grammar of Karuk, published in 1957, remains one of the best comprehensive descriptive studies of an American Indian language. Its complex cross-referencing is a monument to Bill's sensitivity to the architecture of linguistic data (all the more impressive when one remembers that it was written without the aid of a computer). A similar passion for order and clarity is evident in three other works that will endure for many decades. His exhaustive *Bibliography of the Languages of California*, although published as long ago as 1982, continues to be consulted regularly by every scholar who is lucky enough to own or have access to a copy. (A second edition, updated to the late 1990s, remains shamefully unpublished, although it fleetingly enjoyed a life on the internet.) Better known are his two great onomastic projects, the collaborative *Native American Placenames of the United States* (2004a), mentioned above, and the "revised edition" (i.e., "from-the-ground-up reworking") of Erwin Gudde's *Placenames of California* (1998b).

Bill's Sapirian bent led him into the serious study of traditional American Indian literature well before any significant number of his contemporaries ventured there. Among his first scholarly publications is a literary-structural analysis of a Karuk myth cycle (1954b), and he returned to the Karuk oral literary corpus on numerous occasions during his career (several important papers are reprinted in 1984a). He also published an important paper on Nahuatl semantic couplets, or *difrasismos* (1990c).

Bill's early and continuing interest in Nahuatl broadened into a life-long research involvement with Uto-Aztecan linguistics.

During his UCLA years he kept his focus on the Takic and Numic languages of Southern California, carrying out field work on Luiseño and Cahuilla and directing the work of students on Cupeño, Serrano, and Chemehuevi. His publications were characteristically wide-ranging and authoritative: phonological studies of Cahuilla and Luiseño (1965a, 1965b); a dictionary of Luiseño that incorporated all lexical data known to that date (1968a); a philological study of “Tataviam” (1975); an annotated edition of Boscana’s mission-era account of Luiseño-Juaneño religious practices (1978d); and a study of the linguistic evidence for a non-Uto-Aztecan substratum in the Takic area (with Marcia Bright, 1969). In 1971, during sabbatical leave from UCLA on a Guggenheim Fellowship, he began research on Nahuatl, and returned to Mexico in 1982 as a Visiting Researcher in the Instituto de Investigaciones Antropológicas at UNAM.

Bill was married five times. Two of the marriages ended in divorce and two in the tragic death of a beloved partner; the last and longest, to Lise Menn, was the happy and enduring marriage to a kindred soul that he had always sought. Bill had only one child, Susie, from his early marriage to Elizabeth Halloran Bright. Father and daughter kept in close and loving contact throughout the years, and Susie’s daughter, Aretha, was the apple of Bill’s eye.

In the last few days of his life, Bill received word that the Karuk Tribal Council had voted to adopt him into the Tribe, the first non-Indian ever to be so honored. Difficult as it was for him at that point to speak or write, he made it clear that this gesture touched him deeply. After his death his body was cremated and his ashes brought back to his beloved northwestern California. In a quiet ceremony on a sunny afternoon in mid-May, 2007, Bill was buried in the Indian cemetery at Orleans, a few hundred yards from where he had first heard the Karuk language spoken, nearly sixty springtimes before.

—VG

PUBLICATIONS OF WILLIAM BRIGHT
ON AMERICAN INDIAN LANGUAGES AND LINGUISTICS

- 1952a Linguistic Innovations in Karok. *IJAL* 18:53-62. (Reprinted in 1976a:99-116.)
- 1952b Some Place Names on the Klamath River. *Western Folklore* 11:121-22.
- 1954a Some Northern Hokan Relationships. *University of California Publications in Linguistics* 10, pp. 63-67.
- 1954b The Travels of Coyote, a Karok Myth. *Kroeber Anthropological Society Papers* 11:1-16.
- 1955 A Bibliography of the Hokan-Coahuiltecan Languages. *IJAL* 21:276-85.
- 1956 Glottochronologic Counts of Hokaltec Material. *Language* 32:42-48.
- 1957 *The Karok Language*. University of California Publications in Linguistics 13.
- 1958a Karok Names. *Names* 6:172-79.
- 1958b Review of *Proto-Mixtecan*, by R. E. Longacre. *Language* 34:164-67.
- 1959 Review of *The Yurok Language*, by R. H. Robins. *Language* 35:100-04.
- 1960a *Animals of Acculturation in the California Indian Languages*. University of California Publications in Linguistics 4(4). (Reprinted in 1976a:122-63.)
- 1960b “Accent” in Classical Aztec. *IJAL* 26:66-68.

- 1960c A Note on the Southwestern Words for Cat. *IJAL* 26:167-68.
- 1961 Review of *Crow Texts and Crow Word Lists*, by Robert H. Lowie. *IJAL* 27:268-70.
- 1962a Review of *Arizona Place Names*, by Will Barnes, 2nd ed. *Journal of American Folklore* 75:77-8.
- 1962b Review of *California Place Names*, by Erwin G. Gudde, 2nd ed. *Journal of American Folklore* 75:78-82.
- 1964a (editor), *Studies in Californian Linguistics*. University of California Publications in Linguistics 34.
- 1964b A Bibliography of the Publications of Harry Hoijer through 1963. *IJAL* 30:169-74.
- 1965a The History of the Cahuilla Sound System. *IJAL* 31:241-44.
- 1965b Luiseño Phonemics. *IJAL* 31:342-45.
- 1965c A Field Guide to Southern California Indian Languages. *UCLA Archaeological Survey, Annual Report* 7:393-407.
- 1965d Review of *A History of Palaihnihan Phonology*, by David L. Olmsted. *Language* 41:175-78.
- 1967a Un vocabulario nahuatl del Estado de Tlaxcala. *Estudios de Cultura Nahuatl* 7:233-53.
- 1967b Karok makkay < Scottish McKay. *Names* 15:79-80.
- 1967c Review of *New Mexico Place Names*, by T. M. Pearce. *Western Folklore* 26:140-43.
- 1967d Review of *Introduction to Handbook of American Indian Languages*, by Franz Boas; *Indian Linguistic Families of America North of Mexico*, by J. W. Powell; *Proof-sheets of a Bibliography of the Languages of the North American Indians*, by J. C. Pilling; *A Guide to Manuscripts Relating to the American Indian in the Library of the American Philosophical Society*, by John E. Freeman. *Language* 43:584-86.
- 1968a *A Luiseño Dictionary*. University of California Publications in Linguistics 51. 88 pp.
- 1968b Inventory of Descriptive Materials. In *Handbook of Middle American Indians*, Vol. 5, *Linguistics*, ed. Norman A. McQuown, pp. 9-62.
- 1968c Review of *Uto-Aztecan Cognate Sets*, by Wick R. Miller. *IJAL* 34:56-59.
- 1970 On Linguistic Unrelatedness. *IJAL* 36:288-90. (Reprinted in 1976a:206-09.)
- 1971 Review of *An Introduction to Luiseño*, by V. Hyde et al. *The Indian Historian* 4(2):22.
- 1973 North American Indian Language Contact. In *Current Trends in Linguistics*, 10: *North America*, ed. Thomas A. Sebeok, pp. 713-26. (Reprinted in 1976a:210-27.)
- 1974a North American Indian Languages. *Encyclopaedia Britannica*, 15th ed., vol. 13, pp. 208-13.
- 1974b Review of *Neuwe natekwinappéh: Shoshoni Stories and Dictionary*, by Wick R. Miller. *American Anthropologist* 76:167-68.
- 1975 The Alliklik Mystery. *Journal of California Anthropology* 2:228-30.
- 1976a *Variation and Change in Language: Essays by William Bright*. Selected and Introduced by Anwar S. Dill. Stanford University Press. 282 pp.
- 1976b The First Hokan Conference: Conclusions. In *Hokan Studies*, ed. Margaret Langdon & Shirley Silver, pp. 361-64.
- 1977a The Origin of the Name “Cahuilla”. *Journal of California Anthropology* 4:116-18.
- 1977b Coyote Steals Fire. *IJAL-Native American Texts Series* 2(2):3-9.
- 1977c Review of *Karuk Indian Myths*, by John P. Harrington (reprint). *IJAL* 43:237-9.
- 1977d Review of *Linguistics and Anthropology in Honor of C. F. Voegelin*, ed. M. Dale Kinkade et al. *American Indian Quarterly* 3.164-65.
- 1978a (editor) *Coyote Stories*. IJAL-Native American Texts Series, Monograph no. 1. Chicago: University of Chicago Press.

- 1978b The Karok. *Handbook of North American Indians*, vol. 8: *California*, pp. 180-89. Washington, DC: Smithsonian Institution.
- 1978c Sibilants and Naturalness in Aboriginal California. *Journal of California Anthropology, Papers in Linguistics* 1.39-64. (Reprinted in 1984a:31-54.)
- 1978d Preface to new edition of *Chinigchinich*, by Gerónimo Boscana, pp. iii-ix. Banning, CA: Malki Museum Press.
- 1979a A Karok Myth in 'Measured Verse': The translation of a performance. *Journal of California and Great Basin Anthropology* 1:117-23. (Reprinted in 1984a:91-100.)
- 1979b Hispanisms in Cahuilla. *Journal of California and Great Basin Anthropology, Papers in Linguistics* 1.101-16.
- 1979c Toward a Typology of Verbal Abuse: Naming dead kin in Northwestern California. *Maledicta* 3.177-80.
- 1979d Notes on Hispanisms. *IJAL* 45.267-71. (Reprinted in 1984a:55-62.)
- 1979e Review of *American Indian Languages and American Linguistics*, ed. Wallace Chafe. *Language* 55.231-32.
- 1980a Coyote's Journey. *American Indian Culture & Research Journal* (UCLA) 4:21-48. (Reprinted in 1984a:101-32.)
- 1980b Coyote Gives Acorns and Salmon to Humans. In *Coyote Stories II*, ed. Martha Kendall (IJAL-Native American Texts Series, Monograph 6), pp. 46-52.
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A GARDEN OF FLOWERS FOR BILL BRIGHT

uhyanapatánvaanich

Tribal Council
Karuk Tribe of California

Bill Bright first came to Karuk country in the spring of 1949 when he was a mere 21 years old. He came to us to conduct fieldwork on our language. He worked with several of our elders. He was homesick, and the grandmothers took kindly to him. In addition to being willing to answer all his questions, they baked him cakes, cookies and pies. Nettie Ruben even bestowed a name on him: *uhyanapatánvaanich* ‘little word-asker.’

He returned in 1950 to continue his work on our language. In 1955, he was awarded a Ph.D. from the University of California, Berkeley. His dissertation was a grammar of the Karuk language. Two years later, in 1957, the University of California’s Publications in Linguistics Series, published that work now lovingly known in the Karuk community as “Bill’s Book” – *The Karok Language*.

Throughout the years, he returned many times to our lands, willing to help anyone who asked. He helped Julian Lang with his plays and performances. He helped Terry Supahan, Sarah Supahan and many others with proofreading of hundreds of pages of curricula for Head Start, elementary, high school and community-based classes. He worked with Jim Ferrara on transcribing several collections of John P. Harrington notes.

Fifty-two years after the University of California published Bill’s book, the Karuk Tribe began working on a Karuk dictionary. Bill not only gave his blessing to allow the entire dictionary section of his book to be incorporated into the new dictionary, Bill worked on the project himself for three solid years.

When Bill first came to us, the tape recorder had not yet been invented. When he worked on the recently published Karuk dictionary with

Susan Gehr, they used the internet and remote desktop software to trade drafts of the dictionary database back and forth.

Bill said “yes” to so many of our calls for help on the documentation and restoration of our language. He did so almost entirely on a voluntary basis. Moreover, he did so with great respect for us. Though we might have called *The Karok Language* “Bill’s Book,” he never hoarded the rights to his work on Karuk. Representatives from many tribal language programs told us how fortunate we were to have Bill working on our language. We agree.

On his many visits to Karuk country, he attended many of our ceremonies. He enjoyed visiting with everyone there. Our fluent speakers loved to talk with Bill. They said that he spoke like a real Karuk elder from long ago.

Many universities and membership organizations issue honorary degrees and honorary memberships to someone who has made outstanding lifetime contributions to their society who might not otherwise qualify as a member.

Bill has generously shared his time, his energy, his knowledge and his good nature with us for over fifty-seven years. We think it fitting to make him the first honorary member of our tribe.

Remembering Bill

Joel Sherzer
University of Texas, Austin

I first met Bill at the 1966 LSA Summer Institute at UCLA and took two courses with him, one which explored generative transformational approaches to Classical Nahuatl and another on language and culture. They both showed me Bill’s creative mind and openness to different approaches.

Bill was a wonderful editor and through his editing touched many people. He also helped many people in their careers. He was especially sensitive to the careers of young people and his support through editing made it possible for many of us to publish our early work. His own work and interests were far ranging. They included language description, historical linguistics (including areal-typological approaches), sociolinguistics and language and culture, language and literacy, language and literature, place names, and music. And I am sure I have missed some. No one of us can know all his work. Some are familiar with his work on California indigenous languages, but may not know his work on Nahuatl and Mayan languages; some may know his work on North America as a linguistic area, but not his work in India; some may know his interest in poetry, but not his interest in and knowledge of music. etc. etc.

But anyone who knew Bill will always remember his smile, his sense of humor, his big heart, his love of life, and his interest in others. In addition to his continual support of my work, I personally treasure a chance meeting in Bali, where he and I, accompanied by our wives Lise and Dina, attended a Barong and Rangda dance, followed by an all night shadow puppet play.

Three American Placenames

I. Illinois

David J. Costa

Miami Tribe of Oklahoma Language Committee

In the wake of the recent retiring of ‘Chief Illiniwek’, the mascot and official symbol of the University of Illinois at Urbana-Champaign on February 21, 2007, it is worth examining the question of where the words ‘Illiniwek’ and ‘Illinois’ actually come from.

In fact, a remarkable amount of urban-legend-level ‘scholarship’ exists on the origin of the names ‘Illiniwek’ and ‘Illinois’. In a February 22, 2007 *Washington Post* article (<http://www.washingtonpost.com/wp-dyn/content/article/2007/02/21/AR2007022101584.html>) denouncing the retiring of the Chief Illiniwek mascot, Robert Novak claimed that “Illinois is Algonquin for ‘tribe of superior men’.”¹ This ‘superior men’ etymology for ‘Illinois’ and ‘Illiniwek’ can in fact be found all over the internet, perhaps most notably in the official website for the State of Illinois (<http://www.illinois.gov/facts/symbols.cfm>), which states that Illinois is “Algonquin Indian for ‘tribe of superior men’.” This is the same etymology given in the official website of the Illinois Bureau of Tourism (<http://www.enjoyillinois.com/illinoismediacenter/fastfacts.aspx>), and indeed, a Google search for the phrase ‘tribe of superior men’ brings well over 500 hits, all of them relating to the words ‘Illinois’, ‘Illiniwek’ or ‘Illini’.

Until the publicity surrounding the Chief Illinwek mascot was brought to my attention, I confess that I had no idea that the ‘tribe of superior men’ etymology existed. The main folk etymology for ‘Illinois’ of which I was previously aware was that found, among other places, at an Illinois history website (<http://www.tolatsga.org/ill.html>) run by Lee Sultzman, which more soberly claims that “Illinois is the French version of their own name Illiniwek meaning ‘men’ or ‘people’ which is sometimes shortened to Illini.” In fact, ‘Illinois’ (or ‘Illiniwek’) was *not* the Illinois’ own name for themselves; from the three surviving dictionaries of the Illinois language, it is clear that the Illinois called themselves ‘Inoka’ (see Costa 2000: 46)², a name of unknown etymology. So whatever ‘Illinois’ does mean, it cannot be said that it was ‘their own name’.

Etymologies of prominent place names as given in the popular literature are notoriously unreliable and prone to continued embellishment over the years. Thus, in trying to discover the true etymology of the word ‘Illinois’, it is necessary to ignore most of what has been written on the subject for the last few centuries, and to consult the oldest records available from when the name first appeared: namely, the Jesuits’ Illinois language records of the late-seventeenth and early eighteenth centuries, and statements by French missionaries and explorers from this same time period.³

The first known reference to the Illinois comes in the Jesuit *Relations* in 1640, when the French Jesuit missionary Paul LeJeune wrote: “In the neighborhood of [the Winnebago] are the Naduesiu, the Assinipour, the *Eriniouai*, the Rasaouakoueton, and the Pououtatami” (JR 18:230). Next, in 1656, Jean de Quen, S.J., reporting on the voyage of Radisson and Groseilliers (who had returned to

Quebec the month before), names the ‘Liniouek’ as neighbors of the Winnebago (JR 42:220).

The next year, in 1657-8, the missionary Gabriel Druillettes mentioned the ‘Aliniouek’ in a list of tribes at a Potawatomi village he called St. Michel (JR 44:246), apparently on Rock Island at the mouth of Green Bay, Wisconsin.⁴ This represents a form *aliniwe-k*, which is not from the Illinois language itself but some Ojibwe dialect, probably Ottawa.⁵ This is indicated by the typically Ojibwe plural ending *-we-k*,⁶ and by its *l* for what would have been Illinois *r* at the time. That this form is from Ottawa is shown by the initial *a-* for what would have been *i-* in the Algonquin dialect of Ojibwe, or, for that matter, Illinois. Thus, it is most likely that Druillettes heard this name from Ottawa speakers in the Lake Michigan area.

One of the next French attestations of the name ‘Illinois’ is again in the Jesuit *Relations* (vol. 50:288) in 1666-7. Claude Allouez, a missionary then based at Sault Ste. Marie, described meeting some ‘Ilinioëk’ who had come to the Ottawa village at Chequamegon Bay on Lake Superior.⁷ A few years later, in 1670, Allouez referred to the “Lac des Ilinioües, qu’on appelle Machihiganing” (JR 54:220) and to “les Ilinioüetz” (JR 54:236). These forms, presumably Ottawa⁸, indicate a singular *iliniwe* and a plural *iliniwe-k*.

However, shortly after this, the spelling of this name as found in the French records shifts slightly: by 1672 Allouez starts spelling it “ilinoués” and “Ilinoue” (JR 58:22, 40), pointing not to *iliniwe*, but to a slightly different form *ilinwe*, with the third-syllable *i* dropped. The shape of the singular *ilinwe* further confirms that these forms are not from the Illinois language, due to the deletion of the final *-wa* in the singular: Illinois would have a form more like **irenwe-wa*, with the final *-wa* retained.⁹

Thus, it seems certain that the name ‘Illinois’ was borrowed from Ottawa into French. Crucially supporting this theory is that fact that in the seventeenth century, the French name ‘Illinois’ would have been pronounced exactly as [ilinwe] (Callender 1978: 680), closely matching Algonquin *ilinwe*. The English word ‘Illinois’ was in turn borrowed from Mississippi Valley French, first as four-syllable English [il’noi], and later modified to trisyllabic [il’noy].¹⁰

The anglicized “Illiniwek” apparently first appears in Shea (1855: 348),¹¹ and is presumably just Shea’s respelling of French forms such as Allouez’s ‘Ilinioëk’. This explains its later appearance in English phrases such as ‘Illiniwek Confederacy’, and even ‘Chief Illiniwek’ of the University of Illinois. (The latter name is especially silly given that ‘Chief Illiniwek’ would literally mean ‘Chief Illinois Indians’.)

The first attempted etymology of the word ‘Illinois’ appears, again, in the Jesuit *Relations* (JR 59:124) in 1674, where in the journal of Marquette’s first voyage, it is stated “When one speaks the word “Ilinois,” it is as if one said in their language, ‘the men,’ — As if the other Indians were looked upon by them merely as animals.”¹² Although ostensibly written by Marquette, Michael McCafferty (personal communication) has suggested that based on speech style, this passage was “actually written by Claude Dablon, the compiler of the Jesuit *Relations*, who unlike Marquette did not study Miami-Illinois.”

Later in the seventeenth century, the Franciscan Recollect priest Louis Hennepin embellished on this same etymology, writing that “The Lake of the Illinois signifies in the language of these Barbarians, the Lake of the Men. The word Illinois signifies a grown man, who is in the prime of his age and vigor” (Hennepin 1697: 53). Hennepin further added, “The etymology of this word ‘Illinois’ derives, according to what we have said, from the term Illini, which in the language of this Nation signifies a man who is grown or mature”¹³ (Hennepin 1697: 196). Thus, the etymology of ‘Illinois’ as meaning ‘men’ dates back at least 325 years, while the etymology ‘tribe of superior men’ originated as an exaggeration of Hennepin’s elaborated translation of ‘Illini’. Hennepin’s comments also mark the first appearance of the term ‘Illini’ in connection with the Illinois, a name commonly used at the University of Illinois in phrases such as ‘the Fighting Illini’ or ‘the Daily Illini’, and which has even crept into anthropological and historical usage.

However, the claim that the word ‘Illinois’ means ‘man’ is made considerably less plausible by looking at the actual known words for ‘man’ and ‘men’ in the languages in question: the modern Ojibwe word (Nichols & Nyholm 1995: 68) for ‘man’ is *inini*, with a plural *ininiwag* ‘men’. In the second half of the seventeenth century, this appears in Algonquin as *irini*, plural *iriniwak*, and in Ottawa as *ilini* or *alini*, with a plural *iliniwak* or *aliniwak*. By the mid-eighteenth century, only *l*-forms are found: *ilini* and *alini*, and plurals *iliniwak* and *aliniwak*.¹⁴ Thus, Hennepin’s term ‘Illini’ is nothing more than the old Ottawa word for ‘man’, despite its use as a quasi-plural in phrases such as ‘the Fighting Illini’.

Likewise, in the early-eighteenth century Illinois language, the word for ‘man’ is *ireniwa*, with a plural *ireniwaki*.¹⁵ Setting aside the variation between *l* and *r* here, neither Algonquin *irini* or *ilini* nor Illinois *ireniwa* ‘man’ matches singular *iliniwe-* or *ilinwe-* ‘Illinois’, nor are Algonquin *iriniwak* and *iliniwak* or Illinois *ireniwaki* ‘men’ close enough matches for either *iliniwe-k* or *ilinwe-k*. Crucially, none of the attested words for ‘man’ share the long *e-* consistently found in the words for ‘Illinois’. Thus, the etymology of ‘Illinois’ meaning ‘man’ is not linguistically supportable, and is no more than a folk etymology.

Since the French did not offer viable etymologies for ‘Illinois’, to discover what ‘Illinois’ *does* mean, it is necessary to trace back its real meaning in the Illinois language. Although the name itself is not Illinois, obviously related verb forms are found in two of the known Illinois dictionaries from the early eighteenth century. In the massive Illinois-French dictionary popularly attributed to Father Jacques Gravier, the following forms are found:

iren8e8a ‘il parle Illinois’
niteren8e ‘je parle Illinois, je parle ma langue’

In the French-Illinois dictionary by LeBoullenger, a match for this second form is also found:

ninterin8e ‘je parle Illin[ois]’.

These verbs, presumably *irenwe-wa* and *ni(n)terinwe-*, contain Illinois *eren-*, an initial meaning ‘ordinary, regular’¹⁶, and *-we-*, a morpheme present in animate intransitive verbs meaning ‘speak’.¹⁷ Thus, Illinois *irenwe-wa* literally means ‘he speaks in the regular way, the ordinary way’, and *ni(n)terinwe-* means ‘I speak in the regular way, the ordinary way’. This verb stem, underlying

erenwe-, therefore does not specifically refer to speaking Illinois, as is confirmed by the alternate translation of *ni(n)terinwe-* as ‘I speak my language’.

These forms match the early French forms ‘ilinoués’ and ‘Ilinoue’, indicating an Ottawa form *ilinwe-* (plural *iliniwe-k*), which one would expect based on Illinois *irenwe-wa*. Thus, it seems that the French word ‘Illinois’ was borrowed from an Ottawa form which itself came from an Illinois word meaning ‘he speaks the regular way’. It does not derive from the word for ‘man’, which is *ireniwa* in Illinois, *irini* in old Algonquin, and *ilini* in old Ottawa.

However, one problem with this etymology for ‘Illinois’, mentioned above, is that the earliest attestations of the name do not reflect expected Ottawa *ilinwe-*, but rather *iliniwe-*, as in Druillettes’ ‘Aliniouek’, Allouez’s ‘Ilinioüek’ and ‘Ilinioües’. While the French sources shift to expected *ilinwe-* by 1672, it is worth asking if the variant *iliniwe-* is actually valid; as it happens, the *iliniwe-* variant has a match in some Old Illinois records: in LeBoullenger’s French-Illinois dictionary, he gives the following forms:

ireni8e8o ‘il parle Illinois’
ereni8ei8ni ‘L’illinois langage’

These forms show that in Illinois, alongside expected *erenwe-* ‘speak in the regular way’, there was an alternate *ereniwe-*, showing a variant of the ‘speak’ final *-iwe-*. Evidently both of these alternates were borrowed into Ojibwean dialects at the time, though the *iliniwe-* alternate is attested in the earliest records, and *ilinwe-* in the later records. The French form ‘Illinois’ is taken from the later form, *ilinwe-*.¹⁸

At this point it is worth asking why Ojibwean-speaking people should refer to the Illinois as ‘people who speak in the regular way’, since obviously from an Ojibwe perspective, speaking Illinois is not ‘speaking in a regular way’. One theory that has been offered to explain this (Michael McCafferty, personal communication) is that the Miamis referred to the Illinois with this term, and that the Ojibwes borrowed this name from the Miamis. Since the Miamis and the Illinois spoke very closely related dialects of the same language, it would be entirely appropriate for the Miamis to describe the Illinois as ‘speaking the regular way’. Moreover, a Miami-Illinois form *iren(i)we-wa* could be both a verb ‘he speaks the regular way’ and an agentive noun ‘one who speaks the regular way’. Most likely, *iren(i)we-wa* was borrowed from Miami into Ottawa as an agentive noun, which was then interpreted as an Ottawa noun *ilin(i)we-*.

To conclude, the name ‘Illinois’ has its origin as a verb meaning ‘speak the regular way’, which was borrowed into Ottawa and Algonquin, probably specifically from the Miami dialect. This name can be shown not to mean ‘men’, much less ‘tribe of superior men’, though both of these folk etymologies are quite old. ‘Ilinioüek’ is the form this noun took in Ottawa, a plural noun. ‘Iliniwek’ is simply an anglicized rendering of this same word. ‘Illini’ is nothing more than the old Ottawa word for ‘man’, was never anyone’s name for the Illinois, and presumably arose as the result of Hennepin’s incorrect etymology of ‘Illinois’.

None of these terms were the Illinois’s name for themselves, which was ‘Inoka’. Moreover, neither ‘Ilinioüek’, ‘Iliniwek’, nor, least of all, ‘Illini’ are legitimate names for the Illinois in modern

English usage, and should not be used as names for anything unrelated to sports activities at the University of Illinois. Based on long-established massive precedent, ‘Illinois’ would seem to be the only one of the older names legitimately usable as a name for the tribe. As a name for the Illinois, the native ethnonym ‘Inoka’ has been completely absent from the literature until quite recently, presumably overlooked due to its absence from the Jesuit Relations and the various French historical records. However, the name has started to see some scholarly use in recent years, spelled ‘Inoca’, in websites such as <http://virtual.parkland.edu/1stelle1/en/Illini%20ethnohistory%20project/illini%20ethnohistory.htm>.

And finally, we can see how virtually all analyses of the name ‘Illinois’ offered over the past 300 years are in fact wrong, and that the correct etymology can only be discerned with reference to the primary linguistic sources on the languages in question. Whether such knowledge can dispel the urban legends and pseudo-scholarship that have so long surrounded the name is uncertain, though there is no excuse for the scholarly literature not to try and set a good example.

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NOTES

1. In his column, Novak also falsely claims that the University of Illinois could not seek tribal approval for the Chief Illiniwek mascot “because the original Illini were wiped out in inter-tribal wars in the 1760s.” In fact, the modern Peoria Tribe of Indians of Oklahoma, of whose existence Novak seems unaware, are for the most part direct descendants of the various Illinois-speaking tribes of that state (the Wea and Piankashaw, originally from Indiana, were also incorporated into the Peoria tribe in the nineteenth century). Moreover, in an official tribal resolution dated April 4th, 2000, the Peoria Tribe “request[ed] the leadership of the University of Illinois to recognize the demeaning nature of the characterization of Chief Illiniwek, and cease use of this mascots [sic]” (<http://aistm.org/2000peoria.htm>), another fact not mentioned by Novak.
2. The correct phonemic form of **inoka* is unknown. Original attestations of this name are <in8ca> from the Illinois dictionaries of LeBoullenger, Pinet, and the Illinois-French dictionary; <inoka> from Pinet’s dictionary; and <inoca> from LeBoullenger’s dictionary. Related forms are LeBoullenger’s <inokinghi> ‘le país des illinois’, Pinet’s <nitin8kata8e> ‘je parle in8ka’ and LeBoullenger’s <nintinoki8i> ‘je suis Illinois’. After removal, the name ‘Inoka’ seems to pass out of use, except for the stray form <e no kx> from Kerr (1835: 36), given as ‘Indian’. Although the meaning of ‘Inoka’ is unknown, in one place in his fieldnotes from the 1890s, linguist Albert Gatschet made the statement that “Intuka, pl. Intukáwe is the Ugáxpá name for the Peoria Indians” (Ugáxpá = ‘Quapaw’), so it is conceivable that the name ‘Inoka’ has a Siouan etymology. Impressionistically, ‘Inoca’ looks more like a Siouan word than an Algonquian word.
3. The conclusions and analysis put forth in this paper can be taken to supersede the discussion of the name ‘Illinois’ in Costa (2000: 46-7).
4. I thank Ives Goddard for kindly sending me all the relevant references to the Illinois from the Jesuit *Relations* and other early sources, and for many helpful discussions about this paper. I also thank Goddard and George Aubin for looking up words for me in the French missionary Algonquian and Ottawa dictionaries, and Michael McCafferty for helpful suggestions as well as very useful discussions about the history of the missionaries and explorers of New France. Although this paper would be greatly diminished without their help, this is not to say that they necessarily agree with all of my conclusions.
5. In this paper, I use the name ‘Ojibwe’ as a cover term to include all the dialects of that language, including Algonquian and Ottawa.
6. This would correspond to Illinois *-we-waki*. See below.
7. The spelling “Ilimoüec” (JR 51:46) is a copying error for “Ilinioüec” (Callender 1978: 680).
8. Allouez’s form is shown to be Ottawa by the fact that in the seventeenth century, *l* is found only in Ottawa and never in Algonquian (Ives Goddard, personal communication). The fact that Druilletes recorded an *a*-initial form for this name just nine years before shows that not all Ottawa dialects shifted initial *i* to *a* at the same time. Indeed, some Ottawa dialects still retained initial *i*- into the mid-eighteenth century (see note 13).
9. Ojibwe regularly deletes final *-wa* from names borrowed from neighboring Algonquian languages, such as in Ojibwe *oma-mi* ‘Miami’, from

Illinois *mya-mi-wa*, and modern Ottawa *be-wa-ne* ‘Peoria’, from Illinois *pe-wa-re-wa*.

10. See Read (2000: 85); the pronunciation with final [z] is a recent spelling pronunciation.

11. See Callender (1978: 679).

12. In the original French, “Qui dit Illinois, c’est comme qui diroit en leur langue, les hommes. Comme si les autres Sauvages, aupres d’eux ne passoient que pour des bestes.”

13. “Le Lac des Illinois signifie dans la langue de ces Barbares, le Lac des Hommes. Ce mot Illinois signifie un homme fait, qui est dans la perfection de son âge & sa vigueur.” And “L’Etymologie de ce mot Illinois vient, selon que nous l’avons dit, du terme Illini, qui dans la langue de cette Nation signifie un homme fait ou achevé.”

14. The seventeenth-century Algonquian word for ‘man’ is given as <irini> with a plural <irini8ak> ‘men’ in the anonymous circa-1662 French-Algonquian dictionary (Hanzeli manuscript #12; see Hanzeli 1969: 126). Additionally, the circa-1669 ‘Racines de la langue 8ta8aise et algonquine’ manuscript (Hanzeli ms. #13) gives <ilini> for ‘man’. In the mid-eighteenth century, Du Jaunay’s 1748 French-Ottawa Dictionary (‘Dictionarium Gallico-8ta8aku[m]’; Hanzeli ms. #18) gives both <ilini> and <alini>, with a plural <[ilini]8ek>~<[alini]8ek>. The <e> sometimes seen in the plural suffix <-8ek> represents short *a* (phonetic [ə] in Ojibwe), as often happens in inflectional suffixes in the missionary Ojibwean manuscripts. (Ives Goddard, personal communication). The symbol <8> is used in French missionary manuscripts of the seventeenth and eighteenth centuries to write the equivalent of French ‘ou’; thus, this symbol represents either *w*, *o*, or *o*-, depending on context.

15. In all three known dictionaries of Old Illinois, those of Pinet, LeBoullenger and the anonymous Illinois-French dictionary, the word for ‘man’ is given as <reni8a>. Moreover, LeBoullenger also gives this word as <reni8a>, <reni8o> and <reni8o>. LeBoullenger’s dictionary gives a plural of this word <reni8oki>. By the nineteenth century the word for ‘man’ appears as *alenia* in modern Miami-Illinois. All the Ojibwean and Illinois forms derive from Proto-Algonquian **erenyiwa* ‘man’ and **erenyiwaki* ‘men’.

16. The alternations between *e* and *i* seen with this verb are regular.

17. This morpheme is seen in other Illinois words such as *nipo-nwe* ‘I quit speaking’ (*po-n-* = ‘quit, cease to’) and *nikya-rwe* ‘I speak with jealousy, envy’ (*kya-r-* = ‘jealous’).

18. From a historical point of view, only Illinois **erenwe-* would be expected, since the ‘by speech’ final is not otherwise attested as **-iwe-*. It is possible that *ereniwe-* variant arose on the analogy of similar verbs with the suffix *-iwe-*, which makes intransitive stems out of transitive animate stems (see Costa 2003: 314-7). This suffix appears as both *-iwe-* and *-we-* with the verb ‘say so’ in Illinois: compare *irwe-wa* and *i8iwe-wa*, both ‘he says so’ (LeBoullenger <ir8e8o>, <echi8e8o>) and also *niterwe-* and *nite8iwe-*, both ‘I say so’ (Gravier <niter8e>, <nitechi8e>). Probably the variant *erenwe-* ‘speak the regular way’ is older, and the variant *ereniwe-* was created due to the similarity of the different forms for ‘say so’ which take the varying suffixes *-we-* versus *-iwe-*.

II. Mississippi

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Antoine-Simon Le Page Du Pratz thought he knew where the name *Mississippi* came from (*Histoire de la Louisiane*, 1758, 1:141):

il est nommé par quelques Sauvages du Nord *Meact-Chassipi*, qui signifie à la lettre *vieux Pere des Rivieres*, d’où les François qui veulent toujours *françiser* les mots étrangers, ont fait celui de *Mississipi*[.] (Some northern Indians call it *Meact-Chassipi*, which literally means ‘old father of the rivers’, and from this the French, who always prefer to gallicize foreign words, have made the word *Mississippi*.)

Meact-Chassipi ought to be an expression in Mobilian Jargon, which Le Page had learned to speak during his time in Louisiana (1718-1734), though it now defies explanation as Muskogean except for the apparent inclusion of Choctaw *sipi* ‘old’ (Pamela Munro, p.c.1/9/07). But whatever the etymology or folk-etymology, an interpretation as Mobilian seems at odds with Le Page’s other bit of information, that the name was the one used by northern Indians. This much must be correct, as the name evidently consists of Algonquian elements equivalent to Ojibwe *missi* ‘big’ (now written *misi*) and *si-pi* ‘river’ (*ziibi*) (William Bright, *Native American Placenames of the United States*). The allomorph *missi* replaces usual *müšši* ‘big’ (*mishi*) before a noun beginning with *s-*. In Ojibwe, however, the Father of the Waters is called *kičči-si-pi* (*Gichi-Ziibi*), with a different prenoun for ‘great’ or ‘big’ (J.D. Nichols and E. Nyholm, *A Concise Dictionary of Minnesota Ojibwa*). Ojibwe “*misi*, or, *mishisipi*, the big, great, river” (widely copied from the list of placenames that Albert Lacombe added to the posthumous second edition of Friderik Baraga’s English-Ojibwe dictionary) looks like a conjectural etymology rather than the citation of a known word. Where exactly, then, does the name as we have it come from?

The earliest uses of the name tell us where to look. It first appears in the Jesuit *Relation* for 1666-1667 (Paris, 1668), in the report Claude Allouez had brought back to Quebec from the Mission du St. Esprit at Chequamegon Bay on Lake Superior in northern Wisconsin, where he had lived from 1665 to 1667 in a village of Tobacco Nation (Petun) refugees adjacent to one of Ottawas. Nearby he had met some visiting Sioux (*Nadoüesiouek*): “Ce sont peuples qui habitent au Couchant d’icy, vers la grande riuere, nommée Messipi.” (‘These are tribes that live west of here, towards the great river called Messipi.’) (R.G. Thwaites edition, JR 51:42.) In other reports the river remains anonymous: “une grande Riviere large d’une lieuë & davantage” (‘a large river, more than a league across’) (JR 54:136, cf. 188). When Allouez returned to the west in 1669 it was to found the mission of Saint-François-Xavier at the bottom of Green Bay, from where he visited the Algonquian tribes on the Fox River: the Sauks, Meskwakis, Kickapoos, Mascoutens, and Kitchigamich, who spoke the same language, and a few Miamis. He reported in 1670 that from where they were it was a journey of six days to “la grande Riviere, nommée Messi-Sipi” (JR 54:232). In 1674 Jacques Marquette made this journey, down the Wisconsin and into the river he called simply *Missisipi* (JR 59:107).

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice. . . . Young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter-writing, and return home to their native villages prepared to teach others.

— THE MISSIONARY HERALD, 1826

Allouez and Marquette were not using the Miami-Illinois name, which is given as ⟨Missisipi8i⟩ (with “8” here transcribing the Greek digraph for “ou”) in the large Illinois dictionary (ed. Carl Masthay, 2002) that Michael McCafferty has recently identified as being in the hand of Jacques Largillier. And they were not using the Meskwaki name, which is *me-sisi-po-wi*. The Algonquian-speakers that Allouez was living near when he learned the name were Ottawas, and this suggests that an Ottawa source should be sought for his form *Messi-Sipi*—the haplologized *Messipi* being simply one of the many Indian names that the editors and copyists who compiled the Jesuit *Relations* mistranscribed. And in fact, the name appears, and is shown in sentences, in the massive dictionary of Old Ottawa that Pierre Du Jaunay completed in 1748 and that is now at McGill University in Montreal (p. 217, s.v. fleuve):

missi'sipi grande Riviere (*missi-si-pi* ‘large river’)
 missisipi mitchitig8eïa enassa8ak8atig8eïak est large où il
 fourche (*missi-si-pi mičittikwe-ya e-nassawa-kkwa-ttikwe-ya-k*
 ‘the Mississippi is wide where it forks’)
 sakitisse v. sakitchi'tig8eïa sipi, sipi8ens missisiping une Riu,
 un Ruisseau sy jette (*sa-kitisse* (or *sa-kičittikwe-ya*) *si-pi*
 (or *si-piwe-nss*) *missi-si-pi-nk* ‘a river (or creek) flows out
 into the Mississippi’)

The apostrophe is Du Jaunay’s convention for marking a morpheme boundary.

The source of *Mississippi* can be given as: Old Ottawa ⟨missisipi⟩ (in phonemic transcription *missi-si-pi*), literally ‘the large river’. It seems most likely that Allouez was the agent who spread knowledge of this name among French speakers, but Marquette might also have heard it from Louis Jolliet, who was on Marquette’s expedition in part because he spoke Ottawa (JR 59:88). Allouez’s spelling with ⟨e⟩ in the first syllable may point to a variant form with initial change (the ablaut of the first vowel of a stem), here replacing /i/ with /e/ to mark lexicalization as a name; compare the older Meskwaki name *me-sisi-po-wi* (with consonant assimilation and initial change) beside the later, regularized form *meši-si-po-wi* (cf. *meši* ‘big’, *si-po-wi* ‘river’). But this ablaut is lacking in Marquette’s form and has not been described as used in noun derivation in languages of the Ojibwe group.

III. Peoria

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The name of the city of Peoria, Illinois, is a French language rendering of the name of a subtribe of the Illinois Indians whose summer village in the historic era was located on Lake Peoria. This ethnonym was first recorded by the French Jesuit missionary/explorer Father Jacques Marquette around the summer solstice of 1673 at the Peoria villages on the Des Moines River near its confluence with the Mississippi during his epic voyage down the great river. The name figures on his holograph map from that year in the form <PE8ARE8A>, where the symbol 8 represents the sound *w*. <PE8ARE8A> is the spelling that represents the oldest known form of this tribe name. It is also found in the Jesuits’ Illinois-French

dictionary, which dates to the first decade of the 18th century.¹ In the modern language the name has evolved to *peewaalïa*. The etymology and the original meaning of this moniker have long been a mystery. The intent here is to unravel them.

There is good reason to believe that the term originated in the Proto-Algonquian transitive animate (TA) verb **pawaaø-* ‘dream with the help of a manitou’.² The Proto-Algonquian TA third-person singular form of this verb would be **pawaaøeewa* ‘he/she dreams of him/her’ (i.e., a manitou).³ This verb, with the same meaning, became *pawaareewa* in Miami-Illinois. It can be found in the Illinois-French dictionary in the first-person singular form—<Nipa8ara> for *nipawaaraa*—where it is glossed “je resve a lui, il me fait resver” (I dream of him, he makes me dream).⁴

Because of its morphology, by which it sounds like many an animate noun such as *aamaaweewa* ‘bee’, *kinohšameewa* ‘otter’, *mahweewa* ‘wolf’, *naataweeweewa* ‘timber rattlesnake’ and *pireewa* ‘turkey’, the verb *pawaareewa* was then reanalyzed as a noun, in this case an agentive noun, in Miami-Illinois. Although it is somewhat unusual for an agentive to come from a transitive animate theme, rather than an animate intransitive one, this does occur on occasion in Algonquian.⁵

pawaareewa, on its way to becoming a Miami-Illinois agentive noun meaning “dreamer,” underwent initial change (i.e., first-syllable ablaut) to *peewaareewa*, which is reflected nicely in Marquette’s spelling <PE8ARE8A>.⁶ Deverbal agentive nouns occasionally exhibit initial change in Miami-Illinois, including old Miami-Illinois, and examples of this phenomenon are evident in terms such as *neewisikiweewa* ‘alligator’ and *neekatokašiiwa* ‘horse’.⁷ Initial change of this kind also occurs in Meskwaki.⁸

In the past the name “Peoria” was thought to signify “he comes carrying a pack on his back”.⁹ However, that interpretation must be ruled out. First of all, both Shawnee and Unami show the second vowel of the verb “carry a pack on one’s back” to be short *a*, whereas their cognate terms for “dreaming” in this particular way exhibit long *aa*. This is an important and relevant point given the reliable diagnostic feature of commonly shared Proto-Algonquian vowel length among cognate terms in the daughter languages, for it implies that the corresponding vowel of the Miami-Illinois cognate for “carry a pack on one’s back” was also short *a*.¹⁰ Second, in his Peoria field notes Truman Michelson explicitly marked the vowel long in the same syllable of our ethnonym— and Michelson is known to have generally undermarked vowel length.¹¹ In the end, the stem for the Miami-Illinois verb “carry a pack on one’s back” is *peewari-*, whereas the stem of the ethnonym in question is clearly *peewaaree-*.¹²

As noted, what is indicated by the name *peewaareewa* signifying “dreamer” is someone who dreams in relation to, with the help of, entities in the spirit world. If the French missionaries understood the meaning of this tribe name, they probably never deigned to translate it because the very idea of listening to one’s manitou(s) was anathema to them. The Peoria’s particular distinction for being manitou dreamers in a culture in which manitou dreaming was a common experience, may also explain why the Peoria, in contradistinction to the other Illinois subtribes, notably the Kaskaskia, were the most resistant to the French missionaries’ attempts to

convert them; they were even responsible for the death of the famous missionary/linguist to the Illinois, Father Jacques Gravier. Indeed, Gravier was the only Jesuit missionary of the thirty-three who served among the Miami-Illinois peoples to die as a result of bodily injury inflicted by them.¹³

NOTES

1. Marquette's original map is at the Jesuit archives in St-Jérôme, Quebec. The finest published image of this map, where Marquette's cursive script is visible on the upper section of the chart, is in Sarah Jones Tucker, comp., *Indian Villages of the Illinois Country*, Illinois State Museum Scientific Papers, 2(1). Pt. 1. (Springfield: 1942), Plate V. See <Pe8are8a> in Jacques Largillier, [Illinois-French dictionary], [after 1700]. (Watkinson Library, Trinity College, Hartford, Conn.), 334.

2. This verb in turn derives from the Proto-Algonquian animate intransitive stem *pawe- 'dream'.

3. For the sound change from Proto-Algonquian *θ to old Miami-Illinois r, see David J. Costa, *The Miami-Illinois Language* (Lincoln: University of Nebraska Press, 2003), 41.

4. Largillier, [Illinois-French dictionary], 427. The cognate term in Ojibwe is *nimbawaanaa* 'I dream of him'. I am indebted to David Costa for supplying the Ojibwe term. Also on page 427 of the Illinois-French dictionary are several other terms related to our ethnonym/place name, among them <nipa8aragana, nipa8araganaki, pe8araca mes manitous qui me parlent dans mes resves> for *niparaaraakana*, *niparaaraakanaki*, *peewaaraka* 'my manitos who speak to me in my dreams'. The first two terms are phonemic *niparaaraakana(ki)* 'my dream tool(s)' (with animate noun suffixes replacing expected inanimate suffixes of the noun final *-aakan-* 'tool'). The third term is a TA participle also exhibiting initial change and means "he dreams of him/her (a manitou)".

5. Ives Goddard and David J. Costa, personal communications, 02/22/2002.

6. While Marquette, like most Frenchmen, in recording Miami-Illinois did not hear and mark vowel length (duration), which is phonemic; he was very good at recording vowel quality, a fact nicely demonstrated by his <PE8ARE8A>.

7. See additional agentive nouns that have undergone initial change in David J. Costa, "Miami-Illinois Animal Names," *Algonquian and Iroquoian Linguistics* 167/3 (1992): 19-44, and in Costa, *The Miami-Illinois Language*, 443 n. 1. For a full discussion of first-syllable ablaut in Miami-Illinois, see Costa, *The Miami-Illinois Language*, 284, 293-443. The term for "alligator," *neewisikiweewa* appears to be composed of *lniiwil* 'four' + *l-(a)sikiweew-l* '(having) the bones of buffalo humps'. See <asiki8e8ari irenans8> glossed "des os de la bosse du dos d'un boeuf" (the bones of the hump of the back of a bison), in Largillier, [Illinois-French dictionary], 528. Compare also the Meskwaki medial *-esikiw* with the apparent meaning of "backbone" although it may have been a term for "buffalo" or something connected to one, perhaps a hump. Ives Goddard, personal communication 03/17/2007.

8. Ives Goddard, personal communication, 02/22/2002. Compare Meskwaki *ne kato kaše ha* 'horse' and *ke ka nwikaše ha* 'grizzly bear'.

9. Frederick W. Hodge, ed., *Handbook of American Indians*, 2 vols. (Washington: Bureau of American Ethnology, 1907-1911), 2:228.

10. Ives Goddard, personal communication, 02/22/2002.

11. David J. Costa, personal communication, 02/22/2002.

12. There is curious but still insufficiently unconvincing evidence that the final vowel of the Miami-Illinois verb stem for 'to carry a pack on one's

back' was anomalous long *ii*. David J. Costa, personal communication, 03/04/2007.

13. Reuben Gold Thwaites, ed., *Jesuit Relations and Allied Documents*. 73 vols. (Cleveland: Burrow Brothers Co., 1896-1901), 66: 51-63, 247. For a list of the Jesuits who served among the Miami and Illinois, see Michael McCafferty, "The Latest Miami-Illinois Dictionary and its Author," in *Papers of the Thirty-Sixth Algonquian Conference*. (Winnipeg: University of Manitoba Press, 2005), 281.

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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 (mjmacri@ucdavis.edu). Website (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). Website (www.indigenous-language.org).

Stabilizing Indigenous Languages. Annual meeting of educators and others working to revitalize American Indian and other indigenous languages. Most recent meeting: Mount Pleasant, Michigan, June 1-3, 2007, hosted by EMU and the Saginaw Chippewa Tribal Nation. Next meeting: May 2-3, 2008 at Northern Arizona U in Flagstaff, Arizona. 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 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: (gwenaele.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 2007 meeting (the 39th) will be held on Oct. 18-21 at York U, Toronto. Conference website (www.umanitoba.ca/algonquian).

Papers of the Algonquian Conference. Current volume: vol. 37 (Ottawa, 2005), \$48. Back volumes from vol. 25 (1994) are also available. Order from 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 2007 meeting (the 42nd) will be held in Kelowna, BC, July 30-August 1 (web.ubc.ca/okanagan/ccgs). For the preprint volume and other information contact Kimary Shahin (kimary.shahin@ubc.ca). [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 visit (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 (www.heydaybooks.com).

Advocates for Indigenous California Language Survival (AICLS). Sponsors revitalization efforts, including the Master-Apprentice Language Learning Program. Contact: AICLS, 221 Idora Ave, Vallejo, CA 94591. 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: Heather Ligrani (heather.ligrani@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. Most recent meeting: November 15-17, 2006. Website (www.encuentrolinguistica.uson.mx).

Friends of Uto-Aztecan. Linguistics. Meets annually, usually in the summer. The 2007 meeting will be held in Hermosillo, Sonora, November 17-18. Contact Zarina Estrada (zarina@guaymas.uson.mx). [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, or tlalocan@correo.unam.mx). Website (www.filologicas.unam.mx/cen_leng_indig.htm).

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. 2008 dates: Feb 25-March 2, focusing on new research at Copan. Contact: Texas Maya Meetings, PO Box 3500, Austin, TX 78763-3500 (davidstuart@mail.utexas.edu). Website (www.utmaya.org). Online registration begins Sept 1, 2007.

Tulane Maya Symposium & Workshop. Tulane U, New Orleans, LA, focusing on the Maya Lowlands. Most recent meeting: February, 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).

SOUTH AMERICA

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

GT Línguas Indígenas. Working group on indigenous languages of Brazil. Meets with ANPOLL (the Brazilian MLA) every 2 years. 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: FDPMP, Apartado Aéreo 85801, Bogotá, Colombia (pubco_cob@sil.org)

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

GENERAL LATIN AMERICA/WESTERN HEMISPHERE

Center for Indigenous Languages of Latin America (CILLA). Research and teaching program at the U of Texas, Austin, emphasizing collaboration with indigenous communities. Sponsors the **Congreso de Idiomas Indígenas de Latinoamérica** (next meeting, October 25-27, 2007; see "News and Announcements", this issue). 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.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/iae).

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

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

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

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@endangeredlanguagefund.org). Website (www.endangeredlanguagefund.org).

Foundation for Endangered Languages (FEL). UK based; awards small grants, organizes annual conference. Contact: Nicholas Ostler, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England, UK (nostler@chibcha.demon.co.uk). Website (www.ogmios.org).

Linguistic Society of America—Committee on Endangered Languages and Their Preservation. 2007 Chair: Peter Austin, Linguistics Dept, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, UK (pa2@soas.ac.uk). Webpage (lsadc.org/info/lisa-comm-endanger.cfm).

Terralingua. Advocates linguistic diversity in the context of biodiversity. President: Luisa Maffi, 217 Baker Rd., Salt Spring Island, BC V8K 2N6, Canada (maffi@terralingua.org). Website (www.terralingua.org).

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

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

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

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

Founded 1981

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SSILA welcomes applications for membership from all those interested in the scholarly study of the languages of the native peoples of North, Central, and South America. Dues for 2007 are \$16 (US) or \$20 (Canadian). Dues may be paid in advance for one or more years at the 2007 rate (the basic rate will rise to \$20 in 2008). 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).