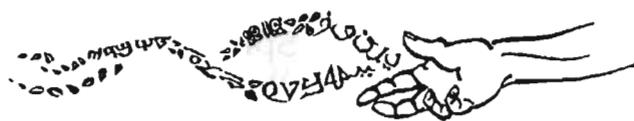
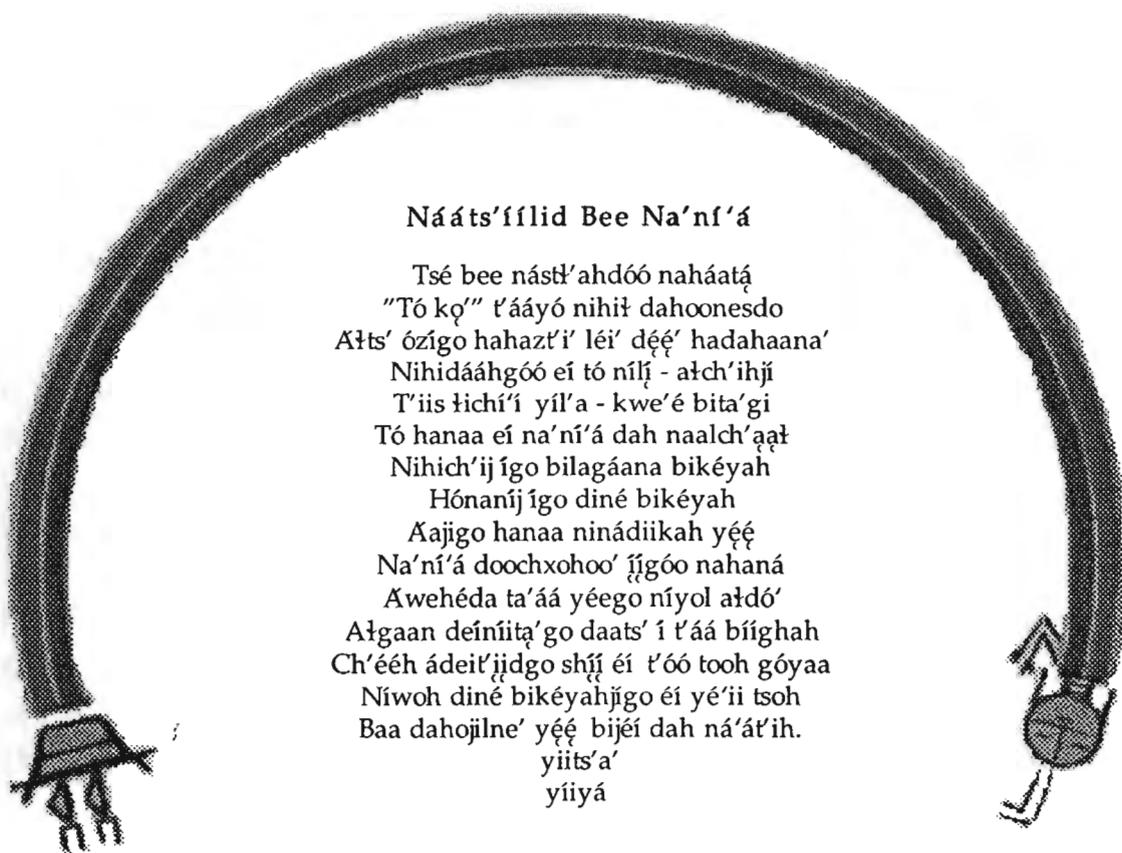


# FOUNDATION FOR ENDANGERED LANGUAGES



## OGMIOS



### Nááts'íílid Bee Na'ní'á

Tsé bee nást'ahdóó naháatá  
"Tó kq" 'ááyó nihit dahoonesdo  
Ałts' ózígo hahazt'í léi' déé' hadahaana'  
Nihidááhgóó éi tó níłi - ałch'ihj  
T'iis łichí'í yíl'a - kwe'é bita'gi  
Tó hanaa éi na'ní'á dah naalch'aał  
Nihich'ij ígo bilagáana bikéyah  
Hónanij ígo diné bikéyah  
Aajigo hanaa ninádiikah yéé  
Na'ní'á doochxohoo' ígúo nahaná  
Aweheda ta'áa yéego níyol ałdó'  
Ałgaan deínúitá'go daats' í 'áá bííghah  
Ch'ééh ádeit'íjđgo shíí éi 'óó tooh góyaa  
Níwoh diné bikéyahjgo éi yé'ii tsoh  
Baa dahojilne' yéé bijéi dah ná'át'ih.  
yiits'a'  
yíiyá

### Droichead Déanta de Thuar Ceatha

Táimid inár suí i bpluais bheag  
Is tá uisce beatha dár mbeathú.  
Dhreap muid aníos anseo ar chosán cúng.  
Ansin os ár gcomhair ritheann abhainn  
Trí thollán de shaileacha dearga.  
Síneann droichead lúdrach thar an abhainn.  
Tá talamh an fhir bháin ar an taobh seo,  
Tá talamh an Navajo ar an taobh eile.  
Ba mhaith linn dul ar ais chuig an taobh eile  
Má bheirimid lámha le chéile le gréim láidir.  
Mura mbeirimid, rachaimid faoin abhainn.  
Ar an taobh eile, i dtír na Navajo,  
Cluinín drumáil croí fhathach.  
dhídheá

### The Bridge Made of Rainbow

We're sitting in this small cave  
And fire water is firing us up.  
We climbed up here by way of a narrow trail.  
There in front of us a river runs  
Through a tunnel of red willow.  
A swinging bridge stretches across the river.  
Whiteman land is on this side,  
Navajo land is on the other side.  
We want to get back to the other side.  
We might make it back to the other side  
If we hold hands together and hold on tightly.  
If not then we will go beneath the river.  
On the other side in Navajo country,  
I hear drumming of the giants heart.  
yíiyá

# OGMIOS Newsletter # 11 : Spring - 15 May 1999

Editor: Nicholas D. M. Ostler

This issue celebrates and salutes the mutual help that small language communities can and do give one another. On our front page we have a selection from DÚCHAS - Táá Kóó Diné: Rex Lee Jim's trilingual poetry collection in Navajo, Irish and English (the Irish provided by Diarmuid Ó Breasláin), published in the last year.

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### FEL III "Endangered Languages and Education"

St Patrick's College, Maynooth, Nr. Dublin, Ireland - 17-19 September 1999

The workshop will provide a forum for researchers and activists working for the maintenance of indigenous languages that face an uncertain future. (It is the third in a series of annual workshops and conferences hosted by the Foundation for Endangered Languages.)

It will be a particular feature of our conference to bring the concerns of "ethno-education", where education mediates between cultures that have been separate, into contrast with those of "bi-lingual education", where there has been traditional co-existence, but the smaller language may be losing out.

The Foundation for Endangered Languages is a registered charity in England Wales. FEL conferences, besides being opportunities to discuss the issues from a global viewpoint, are working meetings of the Foundation, defining our overall policy for future years. Membership is open to all.

**A call for Registration will soon be issued to all members.**

## FEL III “Endangered Languages and Education”

St Patrick’s College, Maynooth, Nr. Dublin, Ireland

17 September

a.m. Arrivals      Planned visit to Gaelscoil (Irish language school)  
Welcome - Céad Míle Fáilte

### *Keynote Address*

David Bradley	Language Maintenance for endangered languages of central Yunnan, China
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### *p.m Session 1. Finding a policy*

Alesia Maltz, Dean Fox	To Set Tongues Wagging Again. Mandan, Hidatsa, Arikara (N. Dakota, USA)
Karen M Johnson-Weiner	Educating in English to Maintain German - Amish
R. McKenna Brown	Mayan Language Revitalization in Guatemala

### *Session 2. Looking at the learners*

Rachel Hoare	The Breton language in education in Brittany: the passive and active expression of attitudes.
Winifred Crombie, Tamati Reedy	Language Proficiency Testing of Children in Māori Language Education

Film, video show

### *a.m. Session 3. Working with non-written languages*

Blair A. Rudes	You Can't Say That in Tuscarora: Obstacles to Literacy in an Oral Language
A. McEnery, M. Lie & P. Baker	A Corpus of Spoken UK Sylheti

### *Session 4. Ways and means*

Diane Johnson	The whaka piki reo programme: in-service provision for teachers of Māori and through Māori
Ani Rolleston	
Bojan Petek	Challenges and opportunities for Slovenian language in the globalized educational arena

p.m. AGM and elections

### *Session 5. Role of standard dialects*

Agurtzane Elordui	Disruption of language transmission among Basque dialects
Vladimir Tourovski	On the use of computers for preserving endangered languages

### *Session 6. Open Forum*

Banquet

19 September

### *a.m. Session 7. Impact and future prospects*

Kathleen Tacelosky	Bilingual Education and Language Use among the Shipibo of the Peruvian Amazon
Sheila M. Shannon	The role of All-Irish schools in the revival of the Irish language
Jeanette King	Lessons from the Maori schooling experience - thirteen years of Maori immersion schools 18 September

### *Session 8. General discussion and close*

p.m.

FEL Executive Committee Meeting

(Outing - cultural visit/display: still to be chosen )

**1. Editorial: DÚCHAS - Táá Kóó Diné: a trilingual poetry collection in Navajo, Irish and English**

*By Rex Lee Jim, with Irish translations by Diarmuid Ó Breasláin*

This work<sup>1</sup> is as far as I know unique. It is by origin a volume of Navajo and English verse by Rex Lee Jim.<sup>2</sup> But the communing of sentiment does not stop there, in the usual way, between a minority language and the lingua franca provided by its local metropolis. Instead, it has been picked up by a poet in another language, this time Irish, and tried out again.

The Irish translator remarks (in Irish and English) that he understands above all the dispossession, of language, of land, of freedom. "The use of Irish, therefore, in this collection is as native to the themes as Navajo is to the particulars of the culture and people depicted herein."

This may be so at a very high level. But the sad fact is that, to share the sentiment, whether of complaint for the past, vitality, humour or of confidence for the future, the two poets have had to work through English. Ó Breasláin has no Navajo, and where the structure of Navajo diverges from the English, his Irish always follows the English.

I say "follows", but on the pages, the Irish always leads the procession, followed by English and then, usually, a Navajo original. Strange, perhaps, but the answer lies on the back of the title page: this is an Irish book, published in Belfast with the support of the Northern Ireland Arts Council.

The need for desperate collaboration to get beyond the English-language milieu is well expressed for me in one poem called "The Bridge Made of Rainbow", placed on the front of this Ogmios.

We are stuck in a high-up place, getting up courage (apparently Dutch courage) to make the crossing back to the place we were before; our only hope to get there is to hang together, but the bridge is swinging, and the waters beneath rush swiftly. Drawing us on though is the drumming of a giant's heart...

This passage back is not a safe or a comfortable undertaking, even when we have the support of friends.

That support can on occasion bring mortal peril to those who offer it, a bitter truth shown in March this year when three US Americans from different communities (Menominee, Hawai'ian, Anglo) were brutally murdered as they began their journey home having made the attempt to pass on some of their

own cultural tactics to friends among the U'wa people of central Colombia (see section 4).

But when support comes from serious military force, as it does to the Kosovar Albanians at the moment, it is almost totally insensitive to the real cause it has adopted (see section 3 "Ironies of Politics").

We can only pray that strength and understanding will more and more in future hang together.

**2. Development of the Foundation**

**FEL Executive Committee Meeting, 27 March 1999, Wanbourne Lane, Nettlebed, Berkshire**

Present

Nick Ostler (Chair), Margaret Allen, Nigel Birch (Acting Secretary), Chris Moseley

Apologies had been received from Heather King, John Clews, Karen Johnson-Weiner and Mahendra Verma.

1. Minutes of the last meeting, held on 28 November 1998

These were approved as a correct record.

With respect to the item concerning the anniversary of Ned Madrell's death, the Committee affirmed its willingness to take action to commemorate the event.

2. Changes to the Constitution: appointment of new officers

Nick Ostler reminded the Committee that the Constitution allowed for up to 9 members, two of whom could be coopted. There were currently 12 members of the Committee. In addition the Committee should elect a Chairman, a Secretary and a Treasurer. There was currently a vacancy for Secretary and Margaret Allen had expressed a wish to stand down as Treasurer, a duty currently combined with that of Membership Secretary.

Various members had volunteered to assist: Alison Henry (not presently a Committee member) as Secretary, Heather King: Membership Secretary, John Clews for the same, and to assist with the website. Karen Johnson-Weiner and Barbara Pritchard had also offered to help.

No decision was taken about the numbers on the Committee, but it was agreed that Alison Henry be offered the post of Secretary, although this could not be confirmed until the AGM. In the interim, Nigel Birch would act as Secretary. *[Nigel Birch subsequently volunteered to accept the post formally, and has been duly appointed for this year, being an elected member of the Committee.]*

<sup>1</sup> Published (1998) by An Clochán, 36 Fruithill Park, Belfast BT11 8GE. (£4 sterling). Also available from Bronitsky & Associates, 3551 S Monaco Pkwy Ste 195, Denver, CO 80237, USA (\$15 + 1.25 postage and packing).

<sup>2</sup> This poet will be speaking in the period May 13-31, at the Indian Village Europe noted in section 9,

Chris Moseley agreed to take on the post of Treasurer.

It was agreed that Heather King be asked to become Membership Secretary.

John Clews would be asked to present some ideas about how the web site could be developed.

### 3. Financial matters

Margaret Allen tabled a financial statement.

There was currently a balance £730.49 which did not take into account recent sales (3 copies) of the conference proceedings. There had also been a donation of £10.

It was noted that the bank charges for transferring the money awarded in grants were high. Now that 10% was being withheld prior to receipt of a report, this would place an extra burden on resources for sending out this final amount.

### 4 Membership matters

Margaret Allen tabled a summary of the current membership.

There were now 157 names registered, but 7 of these had never paid. It was also noted that if all the lapsed subscriptions were paid it would represent an immediate income of nearly £1000.

After discussion it was decided that the President would contact the seven and see if they would pay.  
Action Nick Ostler

### 5. Fund-raising

Nick Ostler reported that he had not contacted the organisations he had identified at the end of the last year (and reported on at the previous meeting). He would do this.

Action Nick Ostler

The matter of fundraising outside of the income generated from subscriptions was discussed. Whilst it was possible to contact celebrities to ask for support, they need to be given a purpose. This was currently lacking. It was agreed that a Fundraising Subcommittee be set up to consider ways of raising money. This would be a 'virtual' group, operating by email and it would be asked to report at the AGM. Nigel Birch agreed to set this up and to seed some ideas to start the discussion.

Action Nigel Birch

### 6. Grants

It was noted that all the grants awarded in November had now been approved and all but that to Elena Benedicto issued. This last delay was due to the applicant, not the Foundation.

It appeared that demand for the next round was going to be heavy. Several unsuccessful applicants

had already let it be known that they intended to re-apply and other enquiries were being received.

Chris Moseley agreed to write an article for 'Ogmios' setting out the policy on grant giving and saying what was being done with the money.

Action Chris Moseley

### 7. Publications

Nick Ostler reported that there had been no further news from 'Multilingual Matters' who had agreed to publish the proceedings of the Edinburgh conference.

### 8. Next Conference

Nick Ostler tabled a paper summarising the present position. Thirteen abstracts and one suggestion for a talk had been submitted. He noted that there were no presentations from Wales or Australia.

After discussion it was decided that it would be worthwhile eliciting talks from invited speakers. This could place a burden on the finances however and Nick Ostler agreed to think of ways of paying for invited speakers. Suggestions were seeking sponsorship from multinational companies in Ireland, or from publishers who could use the event to advertise their wares.

Action Nick Ostler

Publicity was then discussed. So far this had only been done via email on appropriate lists. No other ways of doing this were suggested on a wider basis. It might be possible to generate local interest via the Irish press. In any event, any further publicity, either by email to encourage participation, or to the press, would need more information on what the meeting would actually cover. It was agreed that this aspect should be pursued once keynote speakers had been identified.

It was noted that someone would need to handle the postal registrations for the conference. It was suggested that this could be done by the Membership Secretary, as we wanted to use the attendance at the meeting to generate more members.

### 9. Campaigns

#### 10. Ogmios

#### 11. Website

These items were not discussed as there was nothing to report.

### 12. Next Meeting

The next meeting would follow the AGM at the Conference in Maynooth, Eire, 17-19 September, the exact time to be arranged later.

### 13. Any other business

There was no other business.

### 3. Language Endangerment in the News

#### **Ironies of Politics: Clinton Says Kosovars Can't Speak Their Language; Kurds in Turkey Can't Either!**

On March 24, 1999, President Bill Clinton addressed the nation to cite his reasons for America's entry into the war as part of the North Atlantic Treaty Organization (NATO) against Serbia. Among these, he said, "In 1989, Serbia's leader, Slobodan Milosevic, ... stripped Kosovo of the constitutional autonomy its people enjoyed, thus denying them their right to speak their language, run their schools, [and] shape their daily lives."

In the same address, referring to Turkey, he noted that it is our ally.

Given the tremendous demands placed upon his shoulders, President Clinton may not know that in Turkey, an ethnic minority known as Kurds numbering some 15 million people can not speak their language, run their schools and shape their daily lives no different than the Kosovars in Serbia.

But Clinton's aides know this and know more, for example, that it is the United States supplied weapons that have enabled Turkey to enforce these draconian laws on the Kurds. Some among the Kurds have taken up arms, the way the Kosovo Liberation Army (KLA) has, and have fought the Turkish army that has cost the lives of 37.000 people, the destruction of 3432 Kurdish villages and the displacement of more than 3 million Kurds. But silence prevails in the case of the Kurds.

To count on Turkey as an ally to undo the wrongs of Slobodan Milosevic in Kosovo while letting Turkey get away with the same faults in the Turkish controlled Kurdistan can only be interpreted as disingenuous. President Clinton has had strange bedfellows before, but in an adventure that may cost the American lives, it behooves him to disassociate himself from Turkey.

The American Kurdish Information Network (AKIN) condemns this blatant double standard and urges the United States government to counsel its own ally as it continues with the costly adventure of undoing the wrongs of Mr. Milosevic in Kosovo.

*From the American Kurdish Information Network  
2623 Connecticut Avenue NW # 1  
Washington, DC 20008-1522, USA*

**Charte des langues régionales: la France signe avec précaution**  
AFP : vendredi 7 mai 1999, 10h26

BUDAPEST (Conseil Europe) - Le gouvernement français s'est entouré d'un luxe de précautions avant de signer vendredi à Budapest la Charte européenne

des langues régionales et minoritaires, un traité qui soulève d'ardentes polémiques.

Dans une déclaration liminaire formulée lors de la signature, le gouvernement a pris soin de spécifier qu'il envisageait de ratifier la charte "dans la mesure où elle ne vise pas à la reconnaissance et à la protection de minorités, mais à promouvoir le patrimoine linguistique européen, et que l'emploi du terme de +groupes+ de locuteurs ne confère pas de droits collectifs pour les locuteurs des langues régionales ou minoritaires".

Face à certaines revendications régionalistes ou autonomistes, le gouvernement "interprète la Charte dans un sens compatible avec le préambule de la Constitution qui assure l'égalité de tous les citoyens devant la loi et ne connaît que le peuple français, composé de tous les citoyens sans distinction d'origine, de race ou de religion", poursuit la déclaration.

La France s'engage ainsi à "rendre accessible, dans les langues régionales et minoritaires, les textes législatifs nationaux les plus importants et ceux qui concernent particulièrement les utilisateurs de ces langues", mais il réaffirme le principe selon lequel "seule la version officielle en langue française" des textes législatifs "fait juridiquement foi".

Le gouvernement autorise "la publication par les collectivités locales des textes officiels" dont elles sont à l'origine dans une langue régionale ou minoritaire. Mais elle précise que cette disposition ne doit pas aller à l'encontre de la Constitution selon laquelle "l'usage du français s'impose aux personnes morales de droit public et aux personnes de droit privé dans l'exercice d'une mission de service public, ainsi qu'aux usagers" de ces services.

Enfin, dans le domaine de l'enseignement (11 alinéas), la France prévoit d'autoriser un enseignement modulé, selon la situation de la langue concernée: il va de l'enseignement facultatif d'une langue régionale à l'enseignement scolaire, secondaire, technique ou universitaire de ces langues comme "faisant partie intégrante du curriculum".

Néanmoins, le gouvernement précise que doivent être préservés "le caractère facultatif de l'enseignement" qui "n'a pas pour objet de soustraire les élèves scolarisés dans les établissements du territoire aux droits et obligations applicables à l'ensemble des usagers qui assurent le service public de l'enseignement ou sont associés à celui-ci", spécifie le gouvernement.

La France précisera lors de la ratification, que le gouvernement souhaite "rapide", les langues qui bénéficieront de la protection de la Charte. Seraient notamment concernés l'alsacien, le breton, le basque, le catalan, le corse, le flamand, le provençal et l'occitan sur un total de 75 langues recensées sur le territoire français.

Auparavant, la Charte devra subir l'expertise du Conseil constitutionnel, saisi par le président

Jacques Chirac, sur sa compatibilité avec la constitution.

#### **Mân Siarad? BT Pagers will not Accept Welsh Messages**

Continuing a potentially worrying series of incidents where large anglophone communications organizations attempt to stamp out inconvenient talk in minority languages (cf *AOL-UK Censorship of Irish Language* - Ogmios 10, p. 23), we note the declared policy of British Telecommunications not to accept messages in Welsh.

"We cannot pass on a message we do not understand. And the call centre that deals with the messages is in England," they argue. More disingenuously, they go on: "The problem, as far as we are concerned is that a message in Welsh could be obscene or threatening. We have no way of knowing unless Welsh speakers are at hand." A useful defence, but they go on more credibly: "We have looked at the possibility of setting up a Welsh language call centre but the cost would be astronomical when you consider the number of calls it would deal with. There is no way this could be justified in commercial terms."

It is difficult to credit this in a switched environment, where at most one Welsh speaker would need to be on hand at the call centre. Complaints have already gone in from CEFN (Welsh civil rights group) and

Comments might usefully be addressed to the head of British Telecom in Wales, Ann Beynon, at Rheolwr Cenedlaethol Cymru, Telecom Prydeinig, 25 Pendwyallt Road, Coryton, CAERDYDD, Wales CF4 7YR.

#### **4. Appeals and News from Endangered Communities**

##### **Campaign for Extension of BBC's Gaelic broadcasts in Scotland**

From: "Alasdair MacCaluim"  
<alasdair@stara.globalnet.co.uk>  
Date: Tue, 9 Feb 1999

A chairdean,  
Comann Ceilteach Oilthigh Dhun Eideann (Edinburgh University's Gaelic and Celtic language society) has been highly concerned by recent press reports suggesting that the BBC have no plans to extend Radio nan Gaidheal to cover the whole of Scotland in the foreseeable future. For this reason, we are writing to ask for the help of CLI members in our campaign for the national availability of Radio nan Gaidheal.

We are asking supporters and speakers of Gaelic to send picture-postcards of the town in which they live (or of the closest town for which a postcard is produced) to the Controller of BBC Radio Scotland,

asking him when Radio nan Gaidheal will be available throughout Scotland.

This campaign is a simple and a fun one. Simply write your name and address on the postcard and send it to the controller of BBC Radio Scotland with a short message in Gaelic or English asking for a national Gaelic radio service. Something such as "Cuine a bhios Radio nan Gaidheal ri fhaighinn air feadh na dùthcha?" or "when will Radio nan Gaidheal be available throughout Scotland?" should suffice. Please make the effort to write whether or not you are able to receive Radio nan Gaidheal in your area.

CLI members outside Scotland can also help by sending postcards of their town and asking in Gaelic or English when they will be able to receive Radio nan Gaidheal, perhaps through satellite or the internet. English and Welsh CLI members might also ask for a resumption of Medium Wave broadcasting of Gaelic radio.

Send your postcards to: Controller, BBC Radio Scotland, Broadcasting House, Queen Margaret Drive, Glasgow. le deagh dhuirachd, Alasdair MacCaluim Oifigeir nan Iomairtean Comann Ceilteach Oilthigh Dhun Eideann Roinn na Ceiltis/Celtic Dept. 19 Cearnog Sheorais/George Sq. Dun Eideann EH8 9LD

##### **Appeal by Endangered Language Fund**

*On Tue, 9 Mar 1999 Doug Whalen <whalen@lenny.haskins.yale.edu>, President of the ELF, wrote this to the Endangered Language List. What he says is just as true of the Foundation for Endangered Languages.*

Deal ELL,

John O'Meara has rightly pointed out that the Endangered Language Fund is one group that sponsors direct work in endangered languages. We do not currently support any conferences, though there may come a time when we have enough resources that it would seem to be useful. Right now, about 90% of our donations go immediately to language work. This past year (and the web page does not reflect this--my web master is finishing his dissertation and I just resubmitted the grant that is my main source of support), we awarded 10 grants out of 75 applications. Three of the 10 had Principal Investigators who were also native speakers of the language involved. Even within those three, we saw diversity of approaches: one was for the preparation of a children's book in Tohono O'odham, one was for providing more texts for a Blackfoot immersion program, and one was for travel money to allow a Dakota woman to record more far-flung speakers for her weekly radio show. Our goal is to have about half of our project go to linguistic work that is relevant to the language communities, and half to language work that is relevant to linguistics. We are close to achieving this goal.

We need more support, however. The size of our grants (less than \$2,000 US) is not enough. We are beginning to approach foundations and

corporations for larger donations, but they expect to see support at the grass roots level as well. Relatively few readers of this list have joined the ELF, and I would urge everyone who can afford to join to do so--I realize that \$50 is more than many can afford, but we are happy to accept your show of support in any amount. It truly does make a difference. If you would like more information on joining, please visit our web site:

<http://www.ling.yale.edu/~elf/join.html>  
or email to [elf@haskins.yale.edu](mailto:elf@haskins.yale.edu). Note that we accept MasterCard and Visa payments.

### **Murder Of 3 Activists In Colombia - Unhappy Way To Note New Hemispheric Indigenous Movement**

by *Jacqueline Keeler* Pacific News Service

On March 10 Colombia's FARC announced that a guerrilla commander and three rebels were responsible for the murders of three human rights workers. The following is an updated version the PNS March 10 story by on the significance of the killings.

The murder of three human rights activists working with Colombia's U'wa tribe provides a glimpse of the growing involvement of Northern indigenous people with their kin to the south.

The death of Ingrid Washinawatok apparently marks a sad milestone -- the first time that a Native North American woman has died doing human rights work among native people in South America.

In an unhappy way, it draws attention to the fact that the growing number of international meetings on the environment and human rights abuses has led to a growing network of indigenous leaders and activists who share skills, resources and information in fighting similar issues.

Washinawatok, 41, Terence Freitas and Lahe'ena'e Gay were kidnapped off a bus heading for the airport on February 25, 200 miles outside of Bogota. They had just spent two weeks on the reservation of the U'wa helping develop an education program using traditional culture, language and religion.

Gay, 39, a Native Hawaiian with the Pacific Cultural Conservancy International in Hawaii, had established a similar educational center in Panama.

Washinawatok met the leader of the U'wa and heard how they had closed church-run schools which denigrated their culture. Gay and Washinawatok sought to share the culture-respecting curriculum developed by indigenous people in the United States.

The U'wa, a tribe of about 5-7,000 people, made international headlines in 1997 when they threatened mass suicide if Occidental Petroleum, based in Bakersfield, California did not cease exploratory drilling on their reservation. In a similar vein, the Menominee Nation in Wisconsin was "terminated" in 1954 by the U.S. Congress. They regained federal recognition in 1969 and are

now embroiled in a fight with Exxon to prevent contamination of their lands and sacred sites.

Colombian and U.S. officials were quick to blame the abduction on the leftist guerrilla Revolutionary Armed Forces of Colombia (FARC). In a press release, President Clinton expressed outrage and demanded that "the FARC accept responsibility for these crimes and immediately surrender those who committed them."

However, Washinawatok's family and Apesanahkwat, chairman of the Menominee tribe said they held the U.S. State Department at least partly responsible for her death. The week of her death, the U.S. State Department issued \$230 million to the Colombian government for a crackdown on leftist rebels. Colombia is one of the biggest recipients of U.S. foreign aid for the drug war, despite having one of the world's worst human rights records. The money, the Menominee assert, led to military/paramilitary killings of about 70 FARC rebels later that week.

In a statement, the Indigenous Women's Network, of which Washinawatok was co-chair, has demanded a full investigation of the U.S. State Department's role in the deaths.

After first denying any connection with the murders, FARC leaders announced on March 10 that a guerrilla commander and three rebels under his command were responsible and would be "sanctioned." Paul Reyes, a senior commander of FARC, said, "We condemn the abominable assassination of the three Americans," and asked for the forgiveness of indigenous people around the world, the United States, the Colombian government and Venezuelan President Hugo Chavez.

People close to Freitas, 24, an environmental activist who had worked with the U'wa tribe, noted that the FARC knew of his work and had given him clearance.

The U'wa community reacted forcefully to initial news about the killings, with some leaders threatening retaliation against the killers. Evaristo Tegria, an U'wa community member, said of the three, "As indigenous people they knew our situation and supported us."

Washinawatok was director of the New York-based Fund for the Four Directions, which focuses on American Indian issues, and sat on the boards of several groups working to help indigenous people. She was also the first chair of the United Nations Committee for the International Decade of the World's Indigenous Peoples (1995-2004).

As more and more Native North Americans work with their relatives in Central and South America they must decide how best to use their dual citizenship to further the rights and causes of indigenous peoples.

Many are watching the Menominee Nation for clues as to how indigenous nations in North America will deal with international tragedies, particularly with

countries like Colombia that have a record of genocide of their own indigenous peoples.

There is a hope that the great care and kind spirit shown by Washinawatok and the others will carry the day.

There is more information about this, at the Columbia Support Network at:  
<http://www.igc.org/csn/hostageskilled.html>

*Jacqueline Keeler, a correspondent for the Pacific News Service, is a member of the Dineh Nation and the Yankton Dakota Sioux and lives in the San Francisco area.*

### **International Public Hearing on the People's Communication Charter, May 1-3, 1999**

This was due to take place at the Institute of Social Studies (Kortenaerkade 12, The Hague, The Netherlands), the first time that violations of the Charter had been discussed and judged by an international forum of judges. The main theme of the Hearing is the worldwide problem of disappearing and oppressed languages.

An international panel of independent judges will hear testimonies on violations of the human right to a diversity of languages. Witnesses and experts will bring evidence about the prohibition of languages and the inadequate provisions to sustain minority languages.

People's Communication Charter was initiated by social movements such as the Third World Network (Penang, Malaysia), the Cultural Environment Movement (Philadelphia, USA), and AMARC (Worldwide Association of Community Broadcasters). They concluded in the early '90s that the responsibility for the quality of information provision and communication services could not be left with governments and markets, but required broad civil action. This motivated the writing of the People's Communication Charter. The Charter is very well received by a growing number of NGO's, communication professionals and academics.

In order to put the concerns that the Charter expresses on the public agenda, a series of international public hearings is to address violations of the Charter.

This first Public Hearing focuses on Article 9 of the Charter. "All people have the right to a diversity of languages." This includes the right to express themselves and have access to information in their own language, the right to use their languages in educational institutions funded by the state, and the right to have adequate provision created for the use of minority languages where needed."

#### **The Cases**

The Hearing was organized around six exemplary cases of threats to linguistic human rights. Language of the Berbers Language of the Kurds The

Creole language Bi-lingual education in California  
The sign language of deaf people The Hungarian language in Roumania

During the Hearing actual testimonies were to be given by victims of violations. Also expert witnesses were to be heard.

#### **The Panel of Judges**

Ariel Dorfman, author, and professor at Duke University, USA

Barbara Losier, AMARC, Canada

Justice John Manyarara, ex-Supreme Court, Zimbabwe

Tove Skutnabb, University of Roskilde, Vice President of Terralingua

Paul de Waart, emeritus professor Vrije Universiteit, The Netherlands

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### **UN Mapuche leader, detained in Santiago, Chile**

Bristol, 10 May 1999

Pedro Cayuqueo was arrested yesterday by the international police, on his arrival at Santiago's airport. He was returning from Geneva where he had taken part in the 55th Annual Session of the Commission of Human Rights of the United Nations.

Mr Cayuqueo went to Geneva as the Secretary of the Co-ordination of Arauco-Malleco Communities in Conflict. The context of his detention is the repressive official policy of the Chilean government towards Mapuche people. He suffered the penalty of those who dare to speak the truth. His aim was to make the international community aware of the daily violation of the rights of the Mapuche nation.

In his report to the Commission, Mr Cayuqueo gave a detailed account of violations especially in the provinces of Arauco and Malleco. Here, the Indigenous communities of Cuyinco, Pascual Cona, Rucananco, Pichiloncoyan and Temulemu had been suffering systematic attacks on their basic human rights as defined by the UN.

Violation of the right to personal integrity of body, mind and spirit. There are many arbitrary detentions and cases of harassment. The police detain people illegally, and torture them in police stations.

Violation of the right to legal procedures. People are not treated according to the law or presumed innocent.

Violation of children's rights. Children have been detained, handcuffed, insulted and beaten by the police.

Violation of the right to liberty of conscience and religious belief. The Machi who is the supreme religious authority among Mapuche people has been detained, insulted and beaten.

Violation of legal principles. At the time of arrest or searching of homes no appropriate legal documentation is produced.

Violation of the right to private property. People are stopped from using and enjoying the fruits of their own land.

Violation of the right to privacy and dignity. The police regularly photograph people and film their community activities without their consent.

Violation of the right to move freely in their own land. Armed police prevent Mapuche people from freely using public roads and rights of way through land in dispute.

Violation of the right to reply or correct public statements. The media publishes incorrect or damaging information about Mapuche leaders, insinuating their connection with subversive left-wing groups.

On 6 May 99 13 Mapuche leaders were detained. Among these were several Lonkos (chiefs) and Jose Lincoqueo, a lawyer. The government thereby prevents Mapuche people from exercising their right to defend themselves legally.

Pedro Cayuqueo's report includes details of what the forestry companies have done in usurping Mapuche land, the serious damage to the environment - altering the eco-system, polluting the soil, rivers, sea and air. He refers to Arauco S.A., Mininco S.A., Volterra Ltd., Shell, Mitsubishi and Amindus amongst others. They use chemicals such as sulphate of soda, chlorine, caustic soda, chlorate and gasoline, which contaminate the beaches around Concepcion and its bay area, the Bio-Bio River, and the Gulf of Arauco. They have destroyed native forests, caused the extinction of some species of tree and medicinal plants, poisoned people and caused congenital illnesses with their use of pesticides. They have chosen to replant forested areas with unsuitable species such as eucalyptus, which lowers the water table and leaves communities without water.

It is becoming commonplace for traditional leaders to be arrested, such as the Lonkos and the Machi, who give spiritual leadership. The government refuses to use legal and political means to negotiate a settlement. They fail to respect traditional leaders as representatives of Mapuche people. The government arbitrarily and insultingly selects people to speak for the Mapuches. Chilean procedures have been discredited, and security services are no longer seen as impartial, since they have demonstrated a high degree of racism towards Mapuche people.

This degrading and inhuman treatment can no longer be tolerated. The Mapuche people have been impoverished by the seizure of their land, condoned by the government. The government

responds to legitimate demands by intensifying the repression against them.

The government and state of Chile offer Mapuches no security over their land, development, culture and environment. Worse still it denies the right to live in peace with dignity in ancestral lands.

In view of all this, Mapuche International Link see the only way forward as being the re-constitution of Wallmapu and the creation of a provisional government. If the conflict imposed on Mapuche people continues to escalate, it will be necessary to appeal to the UN to demilitarise the Mapuche Nation's territory and form a protectorate controlled by the UN. The objective will be to prevent the conflict developing further, which could lead to unforeseen and irreversible consequences.

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## 5. Fieldwork Reports

**Field Trip to Record the Status of some little-known Nigerian Languages.**  
*Roger Blench*

Between December 18<sup>th</sup> 1998 and 23<sup>rd</sup> January 1999 I made a number of field trips in Central and South-East Nigeria to obtain more data on the status of some little-known languages.

In 1992, I had published the Index of Nigerian Languages (Crozier and Blench 1992); many entries inevitably relied on very old field data, some of which has turned out to be highly inaccurate. Blench (1998) is a summary of the situation as it was known in 1997; much of that material has had to be revised. Nigeria is developing an 'Endangered Languages' infrastructure, as far as headed notepaper and workshops go; unfortunately this seems to have had very limited results in terms of new field data.

The following notes describe the conclusions of what were inevitably rapid visits. The lexical data was taped and is being transcribed. Papers including preliminary data on each language are available from the author as email attachments. Comments on the status of the languages are necessarily impressionistic; more detailed socio-linguistic surveys are clearly essential.

### **Ningye**

The Ningye language is spoken in Ningeshen Kurmi village, Kaduna State, Nigeria. A wordlist was collected by Roger Blench with the assistance of Selbut Longtau from the chief, Abubakar Salihu Samu and Bulus Magaji and a group of villagers in Ningeshen Kurmi on the 19th of December 1998. The Ningye people do not seem to be recorded in any previous literature (Crozier & Blench 1992).

Ningye is the name of the language and the people. The language appears to be most closely related to Numana and Gwantu.

Ningeshen Kurmi is some 19 km. south of Fadan Karshi on the Akwanga road. There are three other settlements, Akwankwan, Kobin and Ningeshen Dutse, due north of Ningeshen Kurmi but these are all very small. The Ningye language is spoken by perhaps 3-4000 speakers at a maximum. Ningye is still regularly spoken at present. The Ningye are multilingual; Numana and Gwantu are the main additional languages they speak, but Hausa is widely known and some younger people also speak English.

#### Cara

The Cara language is spoken in Teriya village, Bassa LGA, Plateau State, Nigeria, some 5 km. west of Gurum, which is 3 km. south-west of the main Jos-Kaduna road, 11 km from Jos town. Teriya is a Hausa name, describing a series of scattered sections, *ipup*, of which the principal one on the road is Anjök. The Cara people occur in the literature under the names Teriya, Tariya, Pakara, Fakara and Fachara. A wordlist was collected by Roger Blench with the assistance of Selbut Longtau from the Village Head, Peter Maguni Kusaru, the Wakili, Hamidu Taita and a group of elders including Kudaru Tanko, Culu Gado and Jinga Kunangaru on the 21st of December 1998. Cara is the name of the language and the people.

The Cara language is spoken by less than 3000 speakers at a maximum. The Cara tend to know Hausa and some younger people also speak English, but generally do not speak the languages of their neighbours. The older people have the impression that younger people are giving up the language in favour of Hausa. Certainly they do not have an easy command of the complex morphology required to be a competent speaker, although this may develop slowly.

#### Bu

The Bu language is spoken in four villages in Plateau State, Nigeria. A wordlist was collected by Roger Blench with the assistance of Selbut Longtau from Joshua Chaga (27 years old) and a group of elders in Nakere on the 8th of January 1999. Our thanks to the Wakili of Nakere, Gambo Nagwe, for making possible the meeting and ensuring the terms elicited were as accurate as possible.

The Bu are not referred to in primary sources but appear first in Hansford et al. (1976) as the 'Jidda-Abu' a group classified with Eggon, Nungu and Ake. Ibut and Nakare are given as alternative names; Ibut is clearly a version of Bu and Nakare the name of the first village reached from the road.

The villages of the Bu people are reached from Gbodu village, 18 km east of Akwanga on the road to Wamba. A road leading northwest from Gbodu reaches Nakere after 6 km. and then Rago, Maiganga and Abu. The villages of the Ningkada [=Jidda] are reached by a turnoff some 7 km. north

of the Wamba junction. The road turns east at Kango and Jidda (the main settlement) is some 6 km. away. Two hamlets, Ningkada and Lago, are southwest of Jidda respectively 1 and 3 km. away. A further settlement on the main road, Wanga, is some 5 km. north of Kango.

The Bu regard their language and culture as distinct from the Ningkada [Jidda] and they are now geographically separated, but the differences between the two would appear to be slight. A complete wordlist of Ningkada was not taken but some twenty words elicited in a rapid visit suggested that the two languages are the same, with some minor lexical and phonological differences. There are perhaps 4000 speakers of Bu and about 2000 or less speakers of Ningkada (the Ningkada hamlets are extremely small). In both locations, immediate evidence suggests that both language and culture are very strong and are not immediately threatened. The classification of Bu would appear to be in error; the language closest to it is undoubtedly Ninzam, with which it shares some highly distinctive features such as suppletive plurals.

#### Hasha

The Hasha language is spoken in three villages in Nassarawa State, Nigeria. A wordlist was collected by Roger Blench with the assistance of Selbut Longtau from a group of villagers in Bwora (Yashi Sarki) on the 7th of January 1999. The Hasha people have been generally known in the literature as 'Yashi' a Hausaised form of their name. Correctly, however, a single person is /haʃa/ and the plural is /həhəʃa/; the language also appears to be called /haʃa/. There seems to be no reason use any other term than Hasha, which is now what the community prefers.

There are three villages where Hasha is the main language, Hashasu (=Yashi Pa), Kusu (Yashi Madaki) and Bwora (Yashi Sarki). Bwora is the largest settlement and generally regarded as the administrative centre. Hasha villages fall within Nassarawa State. They are all east of the main road from Fadan Karshi to Wamba, reached from a turnoff some 25 km. south of Fadan Karshi.

None of the Hasha settlements are very large; the population cannot be more than ca. 3000. However, the language is still spoken by young people at present. Hausa is widely known and English is spoken by some secondary school students.

#### Rukul

The Rukul language is spoken in Barkul village, Plateau State, Nigeria. A wordlist was collected by Roger Blench with the assistance of Selbut Longtau from a group of villagers in Barkul on the 13th of January 1999. Samuel Musa (ca. 40 years old) kindly spoke the examples on to the tape, but the forms cited are a collective product.

Existing references to the Rukul people and language appear as the Barkul element in the name

'Mabo-Barkul' given in Crozier & Blench (1992). The ba- element is a nominal prefix and ought properly to be dropped in a reference name. The name of the closely related Mabo people similarly incorporates an person affix which is better eliminated. The correct terminology is as follows;

One person	People	Language
ama rukul	ba rukul	kap ma rukul
ama bɔ	ba bɔ	kap ama bɔ

A standard reference name mirroring the existing formulation would thus be 'Bo-Rukul' and this has been suggested as the head-entry for the forthcoming Ethnologue 2000.

Barkul village is some 8 km. (20 mins drive) east of Richa over an extremely bad road. Mabo village is about a half-hour walk further on but cannot be reached by road. Richa is at the edge of the Jos Plateau some 2 hours drive SE of Jos and is the principal market-town for the area. All the other villages in this area speak varieties of Kulere, a Chadic language, with the exception of Horom and Mwa. The settlement pattern is fairly dispersed, but there appear to be no other hamlets speaking this language.

To judge by the visible houses, there must be between 500 and 1000 speakers of Rukul and the same number of speakers of Bo. Rukul remains the main language of communication and appears to be healthy, inasmuch as a language with so few speakers can be. Hausa is widespread and eliciting the wordlist suggested that younger speakers had a tendency to replace some items with their Hausa equivalent.

#### Mambila field trip

Between 19<sup>th</sup> and 23<sup>rd</sup> January 1999, Bruce Connell and I made a field trip to the Mambila Plateau to try and complete the listing of lects in Bruce's Mambila database. A more comprehensive report will be published on the Mambila Web site managed by David Zeitlyn.

The first trip was to Zongo Ajiya in the extreme northwest of the Mambila Plateau, to visit the Mvanip people, first recorded by Meek as Magu in the 1920s. Far from being 'less than 10,000' as it says in Index of Nigerian Languages (1992), there are only 100 speakers (chief's estimate) living in one quarter of Zongo Ajiya. Despite this, the language seems to be alive –the Jauro assured us that all the children still speak it, which appears to be true. A long wordlist was taped and there is no doubt that this is the same as the language given in Meek. Oral traditions of migration were recorded from a monoglot speaker of Mvanip, Mr. Yi Neman, who is now over 100 years old. Despite the small number of speakers and the evidence of fluency in vehicular Fulfulde, Mvanip is still being transmitted to children.

When we asked for the language closest to Mvanip, we were given the name of the Ndunda people (which Meek noted as speaking the same language as Magu). Ndunda is a village some 5km. from

Yerimaru, past Kakara on the tea estate road, northwest of Gembu. The Ndunda are a distinct people and language whose existence seems previously to have been unrecorded. Ndunda resembles Mvanip but the two are sufficiently distinct as to be regarded as separate languages. Apart from a wordlist, we also took a limited amount of historical data. There are probably 3-400 speakers of Ndunda. It appears the language is still being transmitted to children.

We wanted to reach Antere, beyond Ndunda on the Cameroun border, as the exact language(s) spoken there are unknown. However, the road has now collapsed and we were forced to give up that project. We were able to contact Antere people in Yerimaru, and were told, much to our surprise, there are numerous languages spoken in Antere, in different quarters. These are;

Fum		= Mfumte
Nshi	(home village Nkiri)	? = Wushi
Bukwák people	from Kwak, speaking Kwak	? = Yamba
Bunta people	from Nca village, speaking áncá	? = Manta
B:ɛ people	speaking (?) Ndégbítè	
V:ɛ people		

We were able to record a wordlist of Viti and it is definitely a Grassfields language of Camerounian Bantu type –but of what type and whether it is new cannot yet be known. As for the others we guess they may also be Grassfields although there is absolutely no evidence for this except proximity. The identifications in the table above are based on the entries in the Linguistic Atlas of Cameroun. But they all seem to be spoken in Nigeria and should thus be added to the list of Nigerian languages. The numbers of speakers must be very small.

\* \* \*

The most striking result of this survey was that in general, despite the small numbers of speakers of many languages, they continue to be spoken. This is not to say they should not be regarded as 'endangered' – any language with so few speakers can disappear rapidly through cultural or economic change. The main threat is that the rise of Hausa and English will tend to pidginise the languages, that younger people will no longer be able to master the complex system of plurals and tend to replace common lexical items with their Hausa equivalents.

Since the map accompanying the Index of Nigerian Languages was published in 1994 (but representing field data up to the end of 1990) a substantial new body of data has been collected on names, location and existence of languages. These have been drawn on a base map prepared by SIL, and are presently being digitised in Nairobi. This map should appear to accompany the millennium edition of the Ethnologue.

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#### Recent Fieldwork in Ghana: Report on Dampo and a note on Mpre Roger Blench

*In April 1998 I was able to visit a community in Ghana, whose language has been uncertain until now. Indeed I was informed that Dampo was either dead or was simply a subgroup of the Gonja not speaking a distinct language. This turned out to be entirely false, and reports of the death of Dampo exaggerated. I have added a note on Mpre, a language more likely to be extinct, but which no-one has comprehensively searched for since its first appearance in the literature.*

#### Dampo

The existence of the Dampo language has been known previously only through the 100 words given in Painter (1967) and the animal names transcribed by Cansdale (1971)<sup>3</sup>. It has several times been reported not to exist, or to be just an ethnonym or a submerged clan. As the present document shows, this is false.

The Dampo live in a settlement adjacent to the main town of the Nafaanra people, Banda, Brong-Ahafo Region, Ghana. Painter (1967) gives a map reference as 8° 09' N 2° 22' W. Banda is reached from Wenchi by going northwards from the main road to Bondoukou in Côte d'Ivoire and is still south of the Black Volta. A new road is being built that will eventually join Banda to Kintampo via Mo, but this is presently only passable with a four-wheel drive. The quarter of Banda where the Dampo live is called Dampofie. One or two women who married out are said to reside in nearby villages, but this is the only settlement of the Dampo.

As far could be ascertained, Dampo is the name of both the people and the language. The name 'Ndmpo' given in some documents seems to be a garbled version of this. The map accompanying Painter (1967) shows two very small areas near Banda marked 'Ndmpo' and a much larger area south of Larabanga marked NDMPO (Kwa Akan) inside the Gonja area. To judge by a slight mismatch between the list of surveyed villages (p. 31) and the data tables (p. 46 ff.) Painter probably found that only one of his sites actually spoke Dampo but subsequently failed to correct the map. This may also be the source of the idea that Dampo is only a Gonja subgroup, as this probably is the status of the larger group.

A wordlist of the Dampo language was collected by Roger Blench from Mr. Kosi Mila (ca. 55 years

old) and a group of villagers on the 2nd of April 1998. The oral traditions of Dampo were narrated by the Chief, Mr. Nanas Siano, assisted by the elders. I am grateful to all who took part for their enthusiastic co-operation.

Dampo is spoken by ten households, all of whom are also fluent in Nafaanra. All members of these households seem to have some command of the language, but whether it will be transmitted to the next generation in more than an attenuated form is open to doubt. Nonetheless, there is no evidence that it has ever been spoken by many people and bilingualism in Nafaanra must long have been a feature of the community. There are presently some 60-70 people with some command of the language and perhaps 10 who can recall obscure lexical items. As such, intensive further study is certainly a priority.

#### Classification

The most recent influence on the Dampo language is clearly Nafaanra, but Dampo is clearly not related to Nafaanra. Painter (1967) assumes that Dampo belongs to North Guang, which it does on the basis of the lexicostatistic counts used in his paper. The numerous correspondences with Gonja suggest either that;

- a) it is a dialect of Gonja that has come under heavy influence from other languages
- b) it is a Guan language related to Gonja that has been relexified from Gonja and other languages
- c) it is a language of unknown provenance that has been heavily relexified from Gonja and other languages

One argument in favour of the latter is that no names for wild animals or trees in Dampo resemble those of Gonja in any way. Some of them resemble Mo and the Senufo languages in the area (not only Nafaanra but Gyogo and Banda Ashanti) but others seem to have no external parallels. Given the lack of detailed lexical material on many neighbouring languages this cannot be the basis for any firm conclusions. Nonetheless, it does suggest that Dampo might be a relic of the pre-Niger-Congo languages of West Africa.

#### A note on Mpre

Our only information about this language is in an article by Cardinall (1931) published in the Gold Coast Review. He calls it 'A survival' and it consists of some ethnographic notes and a wordlist of a language called Mpre, spoken in a village named Butie. Cardinall says;

'Butie... stands more or less on the watershed of the Black and white Voltas not far from their confluence on the Southern path from Mpehe to Kabilipe.'

This is not remarkable for its precision, but it seems that area must have gone under the floodwaters when the Akosombo Dam was created.

<sup>3</sup> The present exercise confirmed, as far as possible, all Cansdale's identifications, and that his transcriptions were also reasonably accurate.

Where the populations were moved remains to be discovered.

Cardinall gives some 70 words of Mpre. Of these, the first five numerals resemble the Gonja numerals but most of the other seem to have no parallel anywhere. The list has been typed up and I am presently doing comparative work with it, but it might be a survival of a pre Niger-Congo language, or else the population was severely displaced and the language remains to be recognised from elsewhere in West Africa. No-one has yet gone in search of any remaining speakers of Mpre, but the experience of Dompô suggests that it would be worth trying.

Draft annotated wordlists of Dompô and Mpre are available from the author at r.blench@odi.org.uk by email attachment in Word 97 format.

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## 6. Allied Societies and Activities

### UNESCO Grants Available for the Biennium 2000-2001

Applications to UNESCO (CIPSH) for Grants for the Study of Endangered Languages for the Biennium 2000-2001

Applications for the above are now called for. (*This item reached the editor on 17 Feb 1999.*) They are to be sent to M. Maurice Aymard, Secretary-General, CIPSH, UNESCO, 1, Rue Miollis, 75732 Paris, France; as soon as possible preferably by E-mail: [HYPERLINK mailto:cipsh@unesco.org](mailto:cipsh@unesco.org)  
[cipsh@unesco.org](mailto:cipsh@unesco.org) (CIPSH stands for International Council for Philosophy and Humanistic Studies).

The Applications should preferably consist of two to three pages only. They should consist of:

- A title, e.g. Application for financial support for the study of the x-language which is in danger of disappearing;
- Information on the person making the application: name, circumstances of work (institution, academic qualifications, full address, with fax and/or E-mail address if available);
- Name and circumstances of the language(s) to be studied or preserved: location, circumstances and grade of endangerment;

- Whether unknown or studied to some extent by .....
- Number of speakers if known;
- Intended work: grammatical, lexical, text collection (the latter, with interlinear and free translation, and recordings, is particularly important in the case of moribund languages);
- work directed at preserving an endangered language, etc.
- Are local persons or institutions collaborating and involved other than just as informants? (this is much desired by UNESCO);
- Are results expected to be published?
- What other information of relevance may be added.

Note that UNESCO will never fund a research project alone, but expects other financial help (university or other institution, other grants, private funds etc.) to be also available for it. The upper limit for these grants applied for to UNESCO (CIPSH) which are intended to constitute only seed money for projects receiving also support from elsewhere, is US\$10,000 for each application for the biennium 2000-2001.

At the end of the application, a financial breakdown and a somewhat detailed budget in US dollars should be added. Eventual other sources of financing should also be mentioned. It should be kept in mind that the primary purpose of the UNESCO grant applied for, is to make it possible for the specified research to be carried out with the ultimate aim to allow the research to result in a publishable manuscript, and to assist in its publication. Salaries and other remuneration of the researcher(s) applying should not be included in the application. They are expected to be paid by the university or other institution or establishment at or for which the applicant is working or is attached to, and at which research into and study of endangered languages could be regarded as being in the framework of their usual activities. Such research, writing up and publishing may require special extra funding, which is the purpose of the UNESCO (CIPSH) seed money. Its main purpose is to assist in the preparation, for publication, of the results of endangered language research and study. Financial support if granted for an application will be paid separately for 2000 and 2001. Decision on applications submitted now will be taken at the end of 1999.

Stephen A. Wurm  
1998

### World Languages Report Forthcoming

*On 16 Feb 1999, the Editor received the following letter from Paul Ortega of Unesco Eixea:*

I am delighted to inform you that the United Nations Organisation for Education, Science and Culture (UNESCO) is preparing a World languages report, with the aim of describing the world's linguistic diversity, studying the evolution and development

of languages, and explaining the problems affecting them in different parts of the world. The purpose of this project is to draw attention to the need to look after our linguistic heritage world-wide.

... the final publication ... will be prepared by UNESCO for the year 2001.

...  
PAUL ORTEGA  
DIRECTOR OF THE UNESCO CENTRE OF THE  
BASQUE COUNTRY

*Andrew Woodfield has pointed out to me that there is a web site for this at:*  
<http://www.unescoeh.org/links/informe.html>

*He notes also, somewhat wryly:*

*"Looks as though the director general of UNESCO does not know about the Tokyo Red Book project sponsored by UNESCO as he calls this Basque project the first attempt."*

#### **"Administration for Native Americans" grant program**

*Scott DeLancey wrote to the Endangered Languages List:*

One resource for work on Native American languages which a lot of potentially interested folks seem not to know about is the "Administration for Native Americans", which has a small, very competitive grant program for language maintenance and preservation programs. These are relatively small (up to \$125,000/year) two- or three-year grants to get a project going, or do preliminary survey and planning work for a language maintenance program. Awards are to tribes; this isn't intended to go through academic channels, but my experience and that of other people I've talked to suggests that the commitment of a professional linguist to participate in the project is sometimes a good selling point for the ANA. The program announcement and RFP can be found at:

<http://www.acf.dhhs.gov/programs/ana/notice.htm>  
Here's some of the intro to the announcement:

The purpose of this notice is to announce the availability of fiscal year 1999 financial assistance to eligible applicants for the purpose of assisting Native Americans in assuring the survival and continuing vitality of their languages. Financial assistance awards made under this program announcement will be on a competitive basis and the proposals will be reviewed against the evaluation criteria in this announcement.

Approximately \$2,000,000 in Fiscal Year 1999 has been allocated for category I and II grants. For Category I, Planning Grants (project length: 12 months), the funding level for a budget period of 12 months will be up to \$50,000. For Category II, Design and/or Implementation Grants (project length: up to 36 months), the funding level for a budget period of 12 months will be up to \$125,000. In accordance with current agency policies, ANA may fund additional highly ranked applications if

additional funds become available prior to the next competition.

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<http://www.uoregon.edu/~delancey/prohp.html>

#### **7. Overheard on the Web**

##### **How Many Written Languages in the World?**

*Trond Trosterud <Trond.Trosterud@hum.uit.no>*  
*9 Mar 1999 on Endangered Language List*

Some months ago I asked for information on written languages. I waited for more info, and thus never made it to reposting the result. ...

Taking the SIL database as a basis, we find the following results:

Published Bibles:	320 languages
" New Testaments:	801 "
" Bible portions:	919 "
TOTAL :	2040 "

Source: Barbara F. Grimes, Ethnologue Editor  
[data from 1996]

(I hereby thank her for the input, as well as the other pointers I got during the process).

If we assume that the worlds missionaries have published their Gospel according to Luke every time they have had the opportunity to do so (that is, every time a written language has been available), the written language coverage is approximately one third (2000 out of 6000 languages (6000 is a conservative estimate)). It may exist some languages with a written language but without any published Bible portions, but on the other hand side, the number of languages in the world are probably 6500 rather than 6000 (cf. the Ethnologue list quoted below), and one third may thus be a good guess.

SIL also has a list of languages (6500 languages) ordered by number of speakers:

"First Language Speakers of the World's Languages"  
"Estimates from the Ethnologue data base, February 1995" (available from <http://www.sil.org>)

The language number 2000 (Vaiphei in India) has 16000 speakers (the first language with 1600 speakers or less is number 1978 in the rank), thus if we assume that the Bible fragments are published for the largest languages first, as a rule, only languages with more than 16000 speakers have a written language (or, to weaken the claim: only languages with more than 16000 speakers have a literacy counting at least a Bible fragment)

If we go another one third down the list, and divide the world's languages into 3 groups, we find that language number 4000 (beginning the last one third of the total sample), ISTRIT of Croatia (?this was unknown to me), has 1000 speakers (the first 3948 languages on the list have more than 1000 speakers). (Akha, by the way, is number 487 on the list, thus established written languages for Akha is what we would expect.)

Here in Scandinavia, we have 6 S-mi written languages (due to linguistic differences, the orthographies do not compete with each other, but represent different languages). Of these, 4 have appr. 2-500 speakers. Comparing this to the worldwide situation, it is a perfectly reasonable demand that the medial one third of the languages (ranging from 1000 to 16000 speakers) also get a written language (provided they are, or want to be, integrated in the modernized world; if they are not and do not want to be, they may be better off without a written language).

There is thus lot of work to do.

As a rule of thumb: The medium one third needs a written language, whereas the final one third needs to be documented (and a written language, wherever appropriate).

This **certainly** does not imply that the languages of the upper third are "safe", "do not need support", or whatever. written languages in a modernized world need more than some Bible fragments. They need primers, dictionaries, technical literature, belletristics, popular fiction, language technology tools, etc, etc.

As an attempt at making a classification, I tentatively divide the languages of the world into 7 different groups, as follows.

#### Group 1: English

#### Group 2: Large and/or commercially interesting official languages.

As an illustration, consider what languages Nisus Software offers spell checkers for (I also tried to find out what languages Monica Lewinsky's book was translated into...):

- Catalan
- Danish
- Dutch
- Finnish
- French
- French-Canadian
- German
- German (Switzerland)
- Italian
- Norwegian (Bokmål)
- Norwegian (Nynorsk)
- Portuguese
- Portuguese-Brazil
- Spanish
- Swedish

To this list we must of course add the large non-Latin-based languages: Chinese, Japanese, Russian, Korean. I do not know to what extent the other large Asian languages really represent a commercially

interesting market. Just pointing at demographic statistics is misleading here, since capitalism does not ask for users, but for buyers, and what these buyers are able to pay. Thus, India's English-dominated language situation may remove the market potential of really large languages (since the rich buyers will systematically use the status language).

#### Group 3: Languages which are the official languages of independent states.

In a count I found the sum of groups 1+2+3 to be 87 (Source: UN member state list, + information on official language in my encyclopedia "Store Norske Leksikon". The encyclopedia is from the 80s, so I added the new countries of Europe and the former SU. The total number of official languages of independent countries may be quoted as "slightly less than 100" (as compared to appr. 200 countries, several countries are officially bi- or multilingual, but this is outweighed by the fact that the numerous former colonies of Britain, France, Portugal and Spain have the colonial languages as official languages).

#### Group 4: Non-official languages with reasonably developed literacy

(i.e. with basic text books, primers, at least bilingual dictionaries, more than a shelf meter of literature, fiction and non-fiction computer solution working, at least locally on each PC

#### Group 5: Non-official languages with marginally developed literacy

(i.e. written language + some textbooks for schools, only a few titles, typically for children

#### Group 6: Non-official languages with literacy as part of outsiders' work

(i.e. missionary or linguist work only): Written language, some gospels, etc.

#### Group 7: The rest.

(well, of course we should subdivide:

7a: linguistically relevant information exists,

7b: no information, reference grammars, word lists, anything, etc. available. The language in question is only known via its name (often even by the name given by neighbouring people).

This distinction is crucial to linguistics, but from a written language point of view they both lack written language altogether).

The surprising fact emerging from this survey is that group 7 may consist of as much as 2/3 of the world's languages, in any case, groups 1-4 certainly cover less than the 2000 Bible (fragment) languages quoted above.

#### He added to the Editor:

As you see, the study really needs a follow-up (looking for written languages without Bible fragments, or: is the number really as small as 2000?), and it would also be interesting to investigate the other end, i.e. my groups 3-4-5 wrt. to language technology tools. This last thing is really important, since I suspect that future language legislation, bilingual rights, etc. will rest heavily on MT, automatic information retrieval, etc.

But as far as I am concerned you may publish my note as it is, and then we may hope that someone picks up the thread.  
Trond.

### Graecanic Minority in Italy

Date: Sat, 19 Dec 1998

From: Francesco Penza <simmera@tin.it>

To: endangered-languages-1@carmen.murdoch.edu.au

Graecanic (Italiot Greek, Griko) is an endangered language because the last speakers (15000-20000) are all over-50. This is a language quite different from Modern Greek, influenced by the Romance dialects with also some trace of Ancient Greek. Born according to some scholars in VII-IX century AC, according to others descended also from the Greek spoken in the ancient Magna Graecia.

Interest in the native language is increasing now, but formerly was considered a "language for peasants". However, all scholars consider the language destined to die by about 2020: the new generations are too (psychologically) distant from the last old speakers and there is no grammar or dictionary that is really complete and accurate. Some Graecanic scholars who practised the language have realized good compositions and work, but have not taught the grammar to the new generation.

I'm working on a new dictionary for the Graecanic of Salento and I'm collecting information to improve the last grammars, but I'm not a linguist and I don't live in Salento, so the work may be too difficult for me.

Unfortunately I still haven't found any other who can be interested on the project and have more competence in linguistics. Moreover I work a lot in internet, but it is very difficult to find old Graecanics online!

Cheretimmata  
Best regards,

Francesco Penza

Sa' llumera ene glossama, pu mas termene ti zzo!  
<http://www.geocities.com/Athens/Forum/4436/>  
Join the first graecanic mailing-list:  
<http://www.geocities.com/Athens/Forum/4436/magnagraecia2.htm>

### Scots Gaelic on TV: Na h-Eilthirich

Wed, 3 Feb 1999

Teachers of Celtic Languages <celtic-t@tc.umn.edu>  
Ian MacDonald <ian@IANMACD.FORCE9.CO.UK>

A h-uile duine,  
I posted a message recently about the BBC's forthcoming Gaelic-language series, "Na h-Eilthirich", a documentary series looking into how and why Gaels and Scots have found themselves scattered throughout the globe. (BBC 2 Scotland, Thursdays, 6.45 pm, with English subtitles.)

There is a website giving more information about the series, including synopses of each of the eight programmes. The URL is:  
<http://www.bbc.co.uk/scotland/gaelic/emigrants.shtml>

(This is the English language version of the web page -- the Gaelic language version can be reached by clicking the "Gaelic" button at the bottom of the page. Some good practice for you!)

Having received some private e-mail about this series, I have been enquiring whether it might be possible to obtain this, or any other of the BBC's Gaelic programmes, commercially.

Apparently, there are no plans at present to release the series on video, but if enough people watch it and/or make enquiries to the BBC, it could be made available. Videos usually cost between 9 and 15 pounds (roughly \$15 to \$25), and are sometimes available in NTSC format.

If you feel you might want to make an enquiry, the address is:

Enquiries, BBC Scotland, Queen Margaret Drive  
Glasgow G12 8DG, Scotland  
Or e-mail: [enquiries.scot@bbc.co.uk](mailto:enquiries.scot@bbc.co.uk)

The BBC sells quite a lot of videos. It seems that about 30% of BBC programmes are actually sold on video. But, as far as I can tell, \*not one single\* Gaelic-language programme has been released.

I intend to write to the Head of Broadcasting at BBC Scotland (a Gaelic speaker, apparently) to suggest releasing some Gaelic language programmes, pointing out that Gaels and Gaelic learners overseas have at present no access to Gaelic language programming from any source (as far as I know).

(The BBC's Gaelic broadcasts are generally very good. There are children's programmes, documentaries, cultural programmes, a young people's magazine, current affairs, and occasionally drama.)

\*\*\*\*\*  
I would be interested to find out how much demand there is for these programmes among learners and native Gaels living outside of Scotland. The main point is: how many people would actually want to \*buy\* these videos (direct from the BBC) if they were available. If you think you might, perhaps you could send me a short e-mail to: [ian@ianmacd.force9.co.uk](mailto:ian@ianmacd.force9.co.uk) (no commitment involved, I just want to find out whether it is worth pursuing this matter further). I will let you know how much interest there is with a posting to the lists.

...  
Mise le meas, Iain.

Iain MacDhomhnaill  
(Dùn Èideann, Alba) (Edinburgh, Scotland).

**Universal Declaration of Linguistic Rights: Identity vs Intelligibility, Communities vs Individuals (IATEFL Newsletter, December 1998).**

*It is interesting to consider the view towards language endangerment and language rights taken by those whose career is to provide access to majority languages. This was very much to the fore in a conference organized by liaison IATEFL (International Association of Teachers of English as a Foreign Language) in Edinburgh in the last week of March 1999. Remnants of the discussion (including the FEL President's question to the delegates in glorious RealAudio) can be found at a BBC web-page:  
<http://www.bbc.co.uk/worldservice/learningenglish/conference/iatefl99/contrib.htm>*

As a prelude to this, in a paper with this title, Catherine Walter, who serves as liaison between IATEFL and FIPLV (Fédération Internationale des Professeurs de Langues Vivantes) discussed the relation between individuals' access to languages of communication and the general assertion of linguistic rights.

She focused primarily on the PEN Club's Universal Declaration of Linguistic Rights, and the current efforts to persuade UNESCO to adopt it.

She was concerned to point out that "language does not always imply identity. People also use language to achieve intelligibility in a wider community than their own ethnic, regional or national one... a very large percentage of the members of IATEFL are teaching English to learners whose aim in learning English is to achieve international intelligibility."

She noted that part of the FIPLV statement of Fundamental Principles for a Universal Declaration on Language Rights, formulated in Pecs (Hungary) in 1991, set forth the rights of every individual to learn and be taught up to three languages: "- the language with which s/he and her/his family most readily identify; † the official language(s) of the State, nation or region in which s/he is domiciled; - at least one further language in order to extend his/her social, cultural, educational and intellectual horizons, and to enhance international horizons, and to enhance international understanding."

She emphasised that this Declaration sees identity and intelligibility in a complementary relationship: it is a mistake to see the teaching of a language of international intelligibility, like English, as a threat to community or national languages

Unfortunately, the Pecs Declaration was not taken into account in the first drafts of The Universal Declaration of Linguistic Rights, and as a result the current draft of the Universal Declaration is in the opinion of FIPLV and of the IATEFL Executive Committee seriously flawed, although FIPLV President Michel Candelier did not refuse to sign the current draft, stipulating that FIPLV sees this draft as "an important stage" in the development of a definitive Declaration.

The problems identified :

- little account is taken of the language rights of the individual. so that the right of individuals to learn languages that give them international intelligibility gets only an oblique mention;
- "language groups" (immigrants, refugees, deported persons and members of diasporas) in the draft do not have the same rights as "language communities", viewed as being historically established in a territory, or living nomadically on it;
- no endorsement is given to the situation in countries where a language (sometimes an ex-colonial language like English or French) is used as the language of choice for official transactions, to avoid giving any one of many historically established languages priorities over the others.

She therefore urges those who want improve this document to make their voices heard:

by finding out more about the proposed Universal Declaration of Linguistic Rights from the website:  
<http://www.troc.es/ciemen/mercator>  
or by post:  
Conseil Scientifique d'Accompagnement de la DUDL  
Rocafort, 242 bis, SP-08029 Barcelona, Catalunya, Spain

and by writing to their country's National Commission of UNESCO, or National UNESCO Delegation, available at the UNESCO website:  
<http://www.unesco.org/general/eng/partners/index.html>  
or from  
Division of National Commissions, UNESCO, 7,  
place de Fontenoy, 75352 Paris 07 SP France

*Evidently the access that Catherine Walter recommends to IATEFL members is available to all of us. It is difficult to get too worked up about a failure of UNESCO to endorse individuals' freedom to study a lingua franca of choice, or to states' prerogative to give official status to none of their indigenous languages. - Editor.*

**Tulsa Committee for the U. N. Decade of Indigenous Peoples: Awards to Elders for Language Transmission - Richard A. Grounds, University of Tulsa**

*Date: Thu, 25 Mar 1999*

On the 9th of December 1994 the General Assembly of the United Nations declared the Decade of the World's Indigenous Peoples (1995-2004) as part of an effort to bring international attention to the plight of an estimated 300 million indigenous community members in more than 70 countries.

On February 27th here in Tulsa the local committee for the U. N. Decade of Indigenous Peoples again held our annual celebration dinner. The work of younger language learners was recognized this year as part of a continuation of the previous year's awards.

During last year's event we held a workshop with storytelling in the local Native languages and we

recognized the work of four elders in passing forward their language. We gave framed awards written entirely in the language of each recipient: Leonard Thompson in Lenape (Delaware), Lottie Pratt in Osage, Maggie Marsey in Yuchi, and Evans Ray Satepauhoodle in Kiowa. When I received my Ph.D. to recognize the specialized knowledge that I had acquired the text was written in Latin--which I had never studied and could not read. The Committee hoped to reverse--at least symbolically--the centuries-old pattern of universalizing European languages as the privileged languages of the educated within a colonial structure. Instead we sought to elevate particular indigenous languages as the domain of gifted and knowledgeable persons within local communities. Each award was signed by a representative of the Native nation, a leader of the Decade Committee under Tulsa Metropolitan Ministries, and Julian Burger of Geneva, Switzerland with the United Nations Center for Human Rights.

At the celebration for this year we gave recognition awards to two younger community members for their successes in learning their language of heritage as a second language. Daryl Baldwin, member of the Miami Nation of Indiana, was recognized for his reclamation work in the Miami language. The letter of nomination from the Miami Tribe of Oklahoma Language & Culture Preservation Committee was quite moving: "It is important for you to know that the Miami People have no fluent speakers. The last fluent speaker died in the late 1950's. We have extensive written records of our language but the language has been dormant for over 40 years. It was not until Daryl began working with the language with intent of "speaking" that serious work began." Mr. Baldwin was cited for his extensive work with the communities in Indiana and Oklahoma in preparing teaching materials and initiating an annual summer language camp. He studied linguistics in a Master's program at the University of Montana specifically for purposes of applying his acquired skills to the Miami language. He has worked to reconstruct the language from old tapes and through comparison with related languages. For many attendees the most memorable part of the evening was Mr. Baldwin's playing of an audio tape of his two pre-adolescent daughters speaking freely in the language. It is perhaps not surprising that Mr. Baldwin had to assist with the translation of his own award certificate into the Miami language.

The other recognition went to Richard Codopony, Jr. for his work as a community scholar and successful student of the Comanche language. The current community language work among Comanches was summarized by Ronald Red Elk, chairman of the Comanche Language and Cultural Preservation Committee, which has been active in kindergarten age programming and in Master/Apprentice efforts. Carney Saupitty, who translated the award into Comanche, addressed the gathering in Comanche language and spoke on behalf of Mr. Codopony with whom he has worked in the Master/Apprentice program. Mr. Codopony's efforts in learning the language was extolled as a hopeful example of the possibilities for success in acquiring facility in the traditional language. In a

previous videotaped interview for the Intertribal Wordpath Society Mr. Codopony spoke of how the process of learning the language has greatly influenced his art work rendering a more hopeful dimension and new depth to his paintings.

The work of these younger community members is inspiring and offers promise for the 27 endangered indigenous languages here in Oklahoma. According to estimates from the Intertribal Wordpath Society, perhaps 1/3 of the previously spoken languages are now no longer heard in Oklahoma. Even the largest language communities, such as the Cherokee, Creek, and Choctaw find themselves with very few speakers below the age of 60. For almost all of the smaller communities (with the notable exception of Kickapoo), the situation is even more critical. There are about 30 speakers of Ponca and Caddo. Less than 10 fluent speakers of Lenape (Delaware), Pawnee, Wichita, Iowa, and Sauk languages. The Yuchi language has perhaps five fully fluent speakers. The awards were offered in the light of these dire circumstances for the purpose of bringing encouragement and visibility to the language work that is being carried out here in Oklahoma by a scattered group of fluent elders, parents, children, and language activists with some significant support from linguistics scholars. Our communities are in great need of hope in their struggles to pass forward their languages to future generations.

At the beginning of the U.N.'s International Decade of the World's Indigenous Peoples, Ingrid Washinawatok--who was the tragic victim of political murder earlier this month during her work with the U'wa people of Colombia--spoke as the first chairperson for the Decade, calling for the voices of indigenous peoples to be heard: "We must unlock the silence of our people. Unlock the silence and let us speak to the world."

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#### History of the Welsh Language Society

*Date: Sat, 3 Apr 1999 10:43:53 -0500 (EST)*  
*From: Tom McClive <mcclive@acsu.buffalo.edu>*  
*This appeared on the Endangered Languages List.*

Cymdeithas yr Iaith Gymraeg (The Welsh Language Society) is run out of a very small office in Aberystwyth, Wales. The society has four full-time employees and is supported by donations, membership fees, and fundraising. There are around 2,000 dues-paying members in local branches, called cells, around Wales.

Its roots go back to one instance in 1936, when three men, Saunders Lewis, a literary critic and university professor, D.J. Williams, an author on Welsh literature, and Lewis Valentine, the first president of the Welsh political party Plaid Cymru, surrendered and were arrested for burning down Royal Air Force buildings in Pen-y-bert, Caernarfonshire, a Welsh-speaking district. While the initial public reaction was horror towards this

act of terrorism, they managed to focus attention on the legal status of Welsh by insisting that the trial be in Welsh, and that the jurors be Welsh-speaking. They also ridiculed the British military, who seemed unable to understand why people did not want a bombing range in the center of a Welsh-speaking peninsula.

Fast-forward to 1962, when Saunders Lewis (one of the three men above) gave a famous speech entitled 'Tynged yr Iaith' (The Fate of the Language). In his speech, he went over the history of language oppression and lamented that the Welsh, now and historically, have done little to defend their language. He criticized both the English and the Welsh, for their actions and inaction, while declaring that it is not too late to save Welsh but that "It will be nothing less than a revolution to restore the Welsh language in Wales today. Success is only possible through revolutionary methods."

After this inspiration, the Society was formed that year at the summer institute of the Welsh nationalist political party Plaid Cymru. It was composed mostly of university students, most of them initially non-violent but very active in preserving the language. It was one of the first groups that was formed to be purely dedicated to civil disobedience. Their first activities were organizing various protests or any other act that would secure a summons from the police so that they could demand that the process be done in Welsh.

The Society next turned to other institutions run by the state, making post office forms their next target. They have since worked on such issues as providing court hearings in Welsh, providing road signs in Welsh, and the passage of Welsh language acts in Parliament. They also were involved in the struggle to obtain a license for a Welsh-medium television station, a goal that was finally realized only through activism. Recently that have targeted education, demanding a democratically elected education council for Wales, and language communities, proposing a property act that would help Welsh-speaking communities stay that way, despite the rising property costs due to English immigration.

Thus, the Society was formed for the sole purpose of activism, but has been slowly moving into the realm of legislation. They are involved at governmental and community levels.

They publish a periodical entitled *Y Tafod Trydanaid* (The Dragon's Tongue). It used to be on-line, at <http://www.aber.ac.uk/~iis5/tafod.html> but the university at Aberystwyth is revamping it's web server lately, and the site is (temporarily?) down.

Tom McClive  
 mcclive@acsu.buffalo.edu  
 State University of New York at Buffalo

## 8. Places to Go, on the Web and in the World

### **New Sardinian Mailing List**

There's a new mailing list concerning a European minority language: the Sardinian Language and all its varieties spoken on the island of Sardinia in the Mediterranean and in a lot of other countries in Europe and all around the World where people from Sardinia live as a result of emigration. Its several years now that the Department of Linguistic Processing at the University of Cologne has held a quite well-known website about the Sardinian language and culture, edited by Guido Mensching. Now this site is to be complemented by a mailing list on the Sardinian language and culture both in Sardinia and the world, which will also be a discussion forum on current problems such as the standardisation and orthography of Sardinian.

The list's name is: sa-Limba@uni-koeln.de

To subscribe send a message to:  
 majordomo@uni-koeln.de  
 with the following message:  
 subscribe sa-Limba

For more information see:  
<http://www.spinfo.uni-koeln.de/mensch/sardengl.html>

Caru amicu de sa limba sarda, commo b'est una lista de distribuzione ("mailing list") in s'Universidade de Colonia, chi si muttit sa-Limba. Pessamus chi custa lista est unu mediu bonu pro faveddare in Internet supra 'e sa limba sarda. Gai amus a poder discuter puru sos problemas de "istandardizatzione", ortografia etz. Si ti cheres facher membru de sa lista deppes iscrir unu messazu a s'indiritzu Majordomo@uni-koeln.de In sa linea "Subject" no bi deppes iscrir nudda. Su testu chi deppes inbiare est solu: subscribe sa-Limba Cando ses membru de sa lista, podes imbiare messazos a sa-Limba@uni-koeln.de Tottu sos messazos chi imbias ingai an a esser imbiados a tottu sos atteros membros de sa lista.

Eva-Maria Remberger

### **Working Group on the Permanent Forum for Indigenous Peoples**

CONTACT: Julian Burger, Geneva, Switzerland  
 tel. +41-22-9179272, fax +41-22-9179010,  
 E-mail: jburger.hchr@unog.ch

Update on UN initiatives on indigenous peoples:  
<http://www.docip.org>

**CIRAN's Indigenous Knowledge Pages**  
 Information on indigenous knowledge scattered throughout the Internet is searched, indexed and made available on the Indigenous Knowledge Pages <<http://www.nuffic.nl/ik-pages/index.html>>

Resources on specific subjects or specific to one region or country can be browsed, but it is also

possible to search pre-selected and described. This resource has been made available by Nuffic/CIRAN.

CIRAN also provides the IK network with a journal and newsletter, the Indigenous Knowledge and Development Monitor. This publication promotes sustainable development.

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Nuffic/CIRAN, Centre for International Research  
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### Scots Gaelic Campaigning Website

A chairdean,

Comann Ceilteach Oilthigh Dhun Eideann  
(Edinburgh University's Gaelic/Celtic Languages  
Society) has established a website. You can see it at:

[http://www.eusa.ed.ac.uk/societies/comann\\_ceilteach/English/english.htm](http://www.eusa.ed.ac.uk/societies/comann_ceilteach/English/english.htm)

There is information about Comann Ceilteach Oilthigh Dhun Eideann, about the Celtic Department and about the Gaelic campaigns in which we are presently involved on the site in addition to academic papers and research by members of the society.

While the titles of the sections are in Gaelic, there is also much material in English.

Please send us any opinions which you might have and keep us in touch with minority language campaigns.

le deagh dhurachd,

Alasdair MacCaluim  
Oifigear nan Iomairtean, Comann Ceilteach  
Oilthigh Dhun Eideann  
(Campaigns Officer, Edinburgh University's  
Gaelic/Celtic languages society)

### Haitian Creole site

I would like to draw your attention to the web site of Educa Vision, a group that publishes educational materials in Haitian Creole.  
<http://www.educavision.com>

Fequiere Vilsaint  
Educa Vision  
7550 NW 47 Ave  
Coconut Creek FL 33073 USA  
+1- 954 725 0701

### Lista Ling-Amerindia

La lista LING-AMERINDIA hoy pasa a ser medio de difusion del recién creado 'Grupo permanente de estudio de las lenguas de las áreas lingüísticas de América Latina'. La lista y su página en internet

siguen estando a disposición de todos los que quieran utilizarla dentro de las finalidades propuestas originalmente.

Esperando que algún día la lista alcance su masa crítica, se despide atentamente su responsable técnico,  
Andrés.

Informaciones: envíe un mensaje con  
HELP LING-AMERINDIA  
en la primera línea a la dirección:  
LING-AMERINDIA-request@unicamp.br

### Grupo Permanente De Estudio De Las Lenguas Indigenas De Las Areas Linguisticas De America Latina

En América Latina existen al menos diez áreas lingüísticas: tanto ellas en su totalidad, como sus miembros (familias de lenguas y lenguas aisladas) han sido estudiadas hasta el momento de una manera un tanto aislada. En términos generales y con pocas excepciones no se han realizado estudios pan-areales, inter-areales que permitan lograr un conocimiento integral, general de los aspectos comunes y divergentes de las lenguas y áreas de América Latina. ...

Precisamente durante el II Congreso Nacional de la Asociación Brasileña de Lingüística (ABRALIN), realizado los días 25, 26 y 27 de febrero de 1999, en la Universidad Federal de Santa Catarina, Florianópolis, Brasil, lingüistas brasileños y de otras nacionalidades que realizan investigaciones con lenguas amerindias participaron en una sesión especial de trabajo convocada por el Grupo de Trabajo (GT) "Lenguas Indígenas" de la Asociación Nacional de Postgrado en Letras y Lingüística (ANPOLL-BRASIL). En esa reunión, conducida por la Dra. Lucy Seki, se constituyó el "Grupo Permanente de Estudio de las Lenguas Indígenas de las Áreas Lingüísticas de América Latina" (o A.L.A.L. = Áreas Lingüísticas de América Latina)... Se proyecta una reunión de indoamericanistas durante el próximo congreso de A.L.F.A.L. en Santiago de Chile, en la cual se intentará tomar decisiones con respecto a los pasos a seguir.

### MECANISMOS DE DIFUSION

Para efectos de intercambio y difusión de iniciativas y sus resultados, por el momento, el Grupo cuenta con los siguientes tres medios:

1. una página de internet localizada en:  
<http://www.unicamp.br/~kaitire/ling-amerindia>

2. una lista electrónica de discusión:  
ling-amerindia@unicamp.br

3. la Revista Brasileña de Lingüística Indígena, la cual aparecerá prontamente.

### REPRESENTANTES

Los interesados podrán ponerse en contacto con los siguientes colegas:

J. Diego Quesada, Universidad de Toronto  
dquesada@chass.utoronto.ca,

Areas: Mesoamerica, Intermedia y Caribe

Marilia Facó Soares, Universidad Federal de Rio de Janeiro, Museo Nacional  
marilia@acd.ufrj.br

Areas: Amazonica, Brasileira Oriental

Lucia Golluscio, Universidad de Buenos Aires y CONICIT

lag@filo.uba.ar

Areas: Surandina, Chaco, Pampeana, Del Fuego

Se espera encontrar colegas que trabajen con lenguas de las diversas areas con el fin de asignar solo una area por persona.

Asimismo, como personas de liaison entre el Grupo y el Grupo de Trabalho Linguas Indigenas de ABRALIN, funcionaran los colegas

Lucy Seki, UNICAMP (Coordinadora del GT-"Lenguas Indigenas"-ANPOLL)

lseki@turing.unicamp.br

Angel Corbera Mori, UNICAMP (Vice-coordinador del GT-"Lenguas Indigenas"-ANPOLL)

angel@obelix.unicamp.br (Area Peruana).

#### An Tour Tan - Breton Diaspora Website

<http://www.antourtan.org/>

Here you can get news of Brittany, in a *mélange* of Breton, French and English. At the moment there is an opportunity to sign a petition of support for the Diwan High School at Carhaix.

#### Cherokee Language

I have created three new webpages on the Cherokee language and placed them on my website:  
<http://www.geocities.com/SunsetStrip/Stadium/7075/>

The first features the handwriting of Sequoyah, the inventor of the Cherokee syllabary who lived in the early 1800s. The second outlines my proposal for a set of diacritic markers to aid in the teaching/learning of Cherokee script. The third is a Cherokee-English English-Cherokee dictionary which I have taken over from an e-mail acquaintance and converted into a format that allows for quicker access to the Cherokee-language .GIF files.

David Harris, Herndon, VA

#### EXTINCT: South African Khoisan Languages, researched by Anthony Traill

US National Public Radio recently featured some old recordings of Khoisan languages in its Lost and Found Sounds series. The radio segment can be heard in RealAudio at  
<http://www.npr.org/programs/Infsound/onair/990402.onair.html>

In it, Curator of the Quest for Sound™, Jay Allison showcases a tip on a lost language from listener Bonny Sands in Flagstaff, Arizona. She's a linguist

who's been working on languages that have become extinct.

A colleague of Sands, Tony Trail from South Africa, found 1936 wax cylinder recordings of now-extinct languages of the bushmen. He's put out a CD of what he found. Some of the sound could not be cleaned up with the usual digital techniques which remove ticks and surface scratches from old recordings, because the language itself contains remarkable clicking sounds of the palate that would fool the sound restoration software.

#### CONTACT ABOUT CD "EXTINCT: South African Khoisan Languages"

Anthony Traill, Johannesburg, South Africa

atraill@icon.co.za

+27-11-640-4073

#### Celteag Nueadh - a New Endeavour

What is 'Celteag Nueadh'? It is, quite simply, the old Celtic language brought up to date. Old Celtic devolved and diverged into the tongues we know today as Breton, Cornish, Irish, Manx, Scottish, and Welsh. Now they have been drawn together again into a culturally-sound and reconverged language geared to the modern world.

Celteag Nueadh (pronounced kelchegg nooethe) - or simply 'Celteag', as opposed to 'Old Celtic' ('Hean gCelteag' - pronounced hane ghelchegg) - may be considered 'synthetic' in one sense but never 'artificial'. It is a real language, rooted in Celtic idiom, completely different from other so-called 'international' or 'artificial' languages. It is intended as a viable language-in-common, a language with authentic roots. A language which could well be what Old Celtic might otherwise have evolved into had it not broken up.

The objective is not primarily to recreate the old Celtic language but to bring about a reconvergence by marrying it to our existing Celtic tongues with their wealth of idiomatic expression. Celteag is therefore an amalgam of the Breton, Cornish, Welsh, Manx, Scottish, and Irish languages, past and present, related as far as possible to the original Celtic. It is intended to become a bridge between the individual Celtic tongues. Celteag Nueadh is still in its infancy but, warts and all, it is a start. It has become a reality and has already attracted widespread interest and support from Celtic communities right across from Brittany to North America.

*Hedhi mi a rin seall an fear a roadh ens an (or 'san) tigh tavarn en tréaf andhoe,* Today I saw the man who was in the pub in town yesterday.

*E ra mi covio go maith an amsear a roadh mi en Eirean,* I well remember the time when I was in Ireland.

*A ridh di rachy abán da'n Alban hedhi, 'ta?* Will you be going up to Scotland today, then?

*A bhídh deiogh agad?* Will you have a drink?

Would you like to learn Celteag Nueadh? A free self-tuition course is now available!

<http://www.celtica.org/celteag.htm>

## 9. Forthcoming Meetings

### **Indian Village Europe - 1999**

Kulturzentrum Schloss Schönau a.d. Triesting,  
Kirchengasse 16, A2525 Schönau Austria

This will run from early May to mid October, and feature a variety of cultural performances by diverse Native American tribes.

Gordon Bronitsky, PhD, Bronitsky and Associates  
3551 South Monaco Parkway, Suite 195, Denver,  
CO 80237

+1-303-504-4143 FAX +1-303-504-4297

### European Office

Horst Eilers, MA, Bronitsky and Associates  
Via Masone, 3, 24121 Bergamo Italy  
Telephone/FAX: +39 35236554  
hoeugen@tin.it

### **Minority Languages And Regional Economic Activity (18 - 20 June 1999)**

VENUE: European Centre for Minority Issues,  
Flensburg (Germany)

TOPIC: Conference on European minority languages and their use in regional economic activity

CONTACT: European Centre for Minority Issues,  
Schiffbrücke 12, D-24939 Flensburg, Germany,  
fax 0049-14-114969, E-mail: info@ecmi.de,  
http://www.ecmi.de

### **Minority Identities Today (19 - 21 June 1999)**

VENUE: University of Aberdeen (Scotland/UK)

TOPIC: The conference deals with sociolinguistic, literary and cultural aspects of minority identities today, with particular focus on the Northern Arc of Europe from Ireland to Russia

CONTACT: Dr. Barbara A. Fennell, Dept of English, University of Aberdeen, King's College, Aberdeen AB24 2UB, Scotland, United Kingdom, tel. +44-1224- 272490, fax 272624, E-mail: b.a.fennell@abdn.ac.uk

### **Developing Classroom Materials for Less Commonly Taught Languages: June 21-25, 1999**

*1999 Summer Institutes for Language Teachers Sponsored by the Center for Advanced Research on Language Acquisition (Carla) at the University of Minnesota*

*This series of summer institutes offered for second language teachers by the Center for Advanced Research on Language Acquisition (CARLA) connects research with practice and is part of CARLA's ongoing mission to share what has been learned with language teachers and their second language learners. Each of the week-long institutes is a highly interactive blend of theory and practical*

*application taught by faculty and staff at the University of Minnesota. The institutes will be held at the University of Minnesota on the Minneapolis campus. The cost of each institute is \$275 for registrations received by May 15, 1999 (\$300 after that date).*

*Graduate-level credits are available at an additional cost. For more information see the CARLA website at <<http://carla.acad.umn.edu>>.*

This summer institute will provide LCTL teachers with practical tools and hands-on experience in developing a wide range of materials that will fit the needs of LCTL students and will improve their ability to use the language for communicative purposes. The institute will be grounded in the latest research on effective language pedagogy and second language acquisition and will focus on proficiency-oriented approaches to teaching.

Utilizing the text and materials that participants bring to the institute as a base, participants will:

- \*Find out about the latest research on second language acquisition and its implications for LCTL material development;

- \*Create new materials for teaching;

- \*Extend and improve materials currently available for LCTLs (such as outdated textbooks);

- \*Adapt materials and activities from other languages;

- \*Integrate authentic texts and visual elements into LCTL materials;

- \*Incorporate current, authentic resources available on the Internet into LCTL materials;

- \*Learn how to use a variety of computer-based materials and activities in the LCTL classroom.

Program schedule 9 a.m. - 4 p.m.

Each day, institute participants will engage in an interactive program that features lectures and discussion of pedagogical principles and practices and hands-on work with materials in small groups and in the computer lab.

Key Topics include:

Day 1

- \* Principles of Materials Design

Day 2

- \* Exploiting and Adapting Authentic Materials: What to Change, What to Keep

Day 3

- \* Computer-based Materials: Using Existing Materials and Creating Your Own
- \* The Virtual Picture Album and Other Visual Resources

Day 4

\* Internet Resources: Using E-mail and the World Wide Web

Day 5

\* Putting It All Together: Creating Integrated Skills Packets

Note: A Special Opportunity for LCTL Teachers!!!

This summer institute is supported with special funding to encourage LCTL teachers to attend. After the institute (by Dec. 15, 1999), a rebate of \$125 will be sent to participants who submit curricular material suitable for inclusion on the CARLA LCTL website. Thus, the cost for the institute would be only \$150 for those who register by May 15, 1999. Contact Louis Janus at: [lctl@tc.umn.edu](mailto:lctl@tc.umn.edu) for more information about this rebate.

#### Presenters

Bill Johnston is an Assistant Professor in the English as a Second Language program at the University of Minnesota and specializes in language teaching methods and materials and teacher development for ESL and LCTLs. He is the Conference Chair of the "Research and Practice in Language Teacher Education" conference to be held at the University of Minnesota this May. Louis Janus is the Network Coordinator of the NLRC-funded LCTL Project at CARLA and is a Norwegian teacher. He has authored software, reference materials, and a workbook for elementary Norwegian. Nancy Stenson is an Associate Professor of Linguistics and faculty coordinator of the NLRC-funded LCTL Project at CARLA. She has taught Irish since 1979 and team-teaches a course in technology and language learning at the University of Minnesota.

#### Other Courses:

*Meeting the Challenges of Immersion Education: Teachers as Resources. June 14-18, 1999*

*Using Technology in the Second Language Classroom. June 15-19, 1999*

*Culture as the Core: Integrating Culture into Second Language Classrooms. June 21-25, 1999*

*Improving Language Learning: a Practical Course in Strategies-Based Instruction. July 12-16, 1999*

*Developing Proficiency-Oriented Assessments for the Second Language Classroom. July 19-23, 1999*

For more information or a brochure contact:

The Center for Advanced Research on Language Acquisition

Phone: (612) 626-8600

FAX: (612) 624-7514

E-mail: [carla@tc.umn.edu](mailto:carla@tc.umn.edu)

Web: <http://carla.acad.umn.edu>

#### 1999 Linguistic Institute: Language and Consciousness (June 25-27)

A workshop and symposium on Language and Consciousness will be held June 25-27, 1999, at the LSA Summer Institute at the University of Illinois. The workshop will consist of fifteen hours

lecturing and discussion format. For orientation about it, please consult the web page of the LSA Summer Institute at:

<http://www.beckman.uiuc.edu/groups/cs/linginst/Workshops/lang.html>

During the workshop two evening sessions will be dedicated to a symposium on consciousness and language.

Maxim Stamenov, Ph.D.

Netherlands Institute for Advanced Study  
in the Humanities and Social Sciences

Meijboomlaan 1

2242 PR Wassenaar

The Netherlands

E-mail: [stamenov@nias.knaw.nl](mailto:stamenov@nias.knaw.nl)

#### 1999 Linguistic Institute: Endangered Languages workshop (July 17-18)

This is a CALL FOR PARTICIPANTS to the two-day endangered languages workshop scheduled to take place this coming (northern hemisphere) summer, at the 1999 LSA Linguistic Institute at UIUC. The workshop is entitled:

#### Language Maintenance and Death: Reports from the Field and Strategies for the New Millennium

I am a lecturer in the Department of Linguistics at the University of the Witwatersrand in Johannesburg, South Africa. I am looking for colleagues from around the world who may be able to be at the institute, and who would be interested in presenting work or participating in discussions at this workshop. While my own dissertation work and experience has been on Phuthi, a tiny endangered, unwritten south-eastern Bantu language spoken in scattered parts of southern Lesotho and central South Africa, I am keen to engage colleagues working in ANY linguistic region of the globe.

For an initial blurb on what this workshop is about, the gentle reader could take a look at:

[http://www.beckman.uiuc.edu/groups/cs/linginst/Workshops/lang\\_maint.html](http://www.beckman.uiuc.edu/groups/cs/linginst/Workshops/lang_maint.html)

The general thinking (based on discussions with several interested linguists) is that a useful format would be to focus on feedback from different geographical areas (where endangered languages are found), each report being from a linguist who is familiar with the particular situation.

But, importantly, this feedback would specifically attempt to address itself to some of the Big Questions, such as (a subset of) the following:

1. WHAT are we linguists in fact preserving?
2. What do communities WANT us to preserve?
3. How best to assist communities with tools of their own for preservation and revitalisation work?

4. How best to equip Linguistics students for the job at hand?

5. What responsibilities might/should the universities (and Linguistics Departments) commit to in support of endangered languages initiatives?

6. How can a thoughtful, just, equitable process be put in place for re-evaluating the performance criteria applied in the promotion/tenure assessment of linguists and other academics who devote significant time to communities working towards revitalising an endangered language?

The intention is explicitly that reports presented at this workshop will give rise to focused discussions. Discussion time is planned at the end of each presentation (possibly at the end of a panel presentation). This in part depends on the final structure of the workshop (see below).

The intention is furthermore to include one or more speakers of endangered languages who have worked with linguists from within communities, since these speakers will bring important insights to the discussion.

Interested linguists and speakers of endangered languages should submit an abstract (300 words or less) to me by May 15, in which they indicate what language or language area they would like to report on, and what kinds of questions they would like to address. Abstracts will be read by a set of cooperating linguists in three countries (South Africa, Canada and the USA). We will accommodate as many participants as possible. The final program will be released (to Linguist, and on the Institute's website) by May 31. At that point, all abstracts will be circulated by email to all those who have contacted me (participants and others alike), so that the conversation can begin electronically before the workshop actually takes place.

At present, participation in the workshop is anticipated from a number of linguists, including Jose Hualde, Sally Thomason, Ian Maddieson, Amanda Miller-Ockhuizen, Pat Shaw and Keren Rice.

People who may wish to attend but not present should also contact me. Their contribution in discussions could be considerable.

There will be a fee payable at the time of the workshop for all participants (whether presenting or not): \$10 for students, \$15 for faculty. \$7 goes automatically to the host institution (the University of Illinois), and the remaining amount will cover simple refreshments at the coffee breaks, as well as basic paperwork and flyers.

Simon Donnelly

Department of Linguistics  
University of the Witwatersrand  
P/Bag 3  
Wits 2050  
SOUTH AFRICA

phone: +27 - (0)11 - 716-2309

fax: +27 - (0)11 - 716-4199

email: 104simon@muse.wits.ac.za

### **The Kaqchikel Mayan Intensive Summer course (June 14-July 23)**

This course, jointly sponsored by the Institute of Latin American Studies of the University of Texas at Austin and the Roger Thayer Stone Center for Latin American Studies at Tulane will be held again in 1999, from June 14 to July 23. The course begins and ends in Antigua Guatemala, but about three weeks will be spent in the field, principally in the town of Santa Catarina Palopo. As in previous years, mornings are spent in Kaqchikel language activities, afternoons are devoted to interchange of information about Mayan culture, with the participants from the US and other "Western" countries sharing their "book" learning and models and the teachers contributing their life experiences. The study group will be kept small in order to maintain close to a one-to-one teacher-student ratio. Nonetheless, there are both beginner and "intermediate" levels of the class.

For further information contact Judith Maxwell, Anthropology, 1021 Audubon St., Tulane Univ., New Orleans, LA 70118 (e-mail: maxwell@mailhost.tcs.tulane.edu); or Brian Stross, Anthropology, ETS 1.130, Univ. of Texas at Austin, Austin, TX 78712 (e-mail: bstross@mail.utexas.edu).

### **The Second Northwest Indigenous Language Institute, University of Oregon, Eugene, June 21-July 9, 1999**

Classes are designed specifically for people working in Tribal language maintenance and revitalization programs, and will carry University of Oregon credit.

#### **COURSES**

Introduction to Language Teaching for Teachers in Native Language Programs (3 credits)

Introduction to Linguistics and Northwest Languages for Teachers in Native Language Programs (3 credits)

Workshop on Computer Implementations for Native Language Programs (1 credit)

One-day workshops on grant writing, audio-visual production techniques, or other topics.

Depending on enrollment and available staff, we expect to offer one or two more advanced courses, as below.

University of Oregon tuition will be \$770 for 7 undergraduate credit hours. Some scholarship aid will be available.

Possible additional courses include:

Morphology and Linguistic Analysis of Northwest Languages

Phonetics for language analysis and teaching

Creating your own linguistic materials, and linguist's materials.

Scott DeLancey +1-541-346-3901,  
delancey@darkwing.uoregon.edu  
Janne Underriner +1-541-346-3199,  
jlu@darkwing.uoregon.edu fax +1-541-346-3917

### Indigenous Literature of the Americas (Guatemala City, July 27-30)

From Fernando Peñalosa (*pefnan@yaxte.org*)

The 2nd Congress of Indigenous Literature of the Americas (el Segundo Congreso de Literatura Indígena de América) will be held in Guatemala City, July 27-30, 1999, sponsored by the Ministry of Culture & Sports of Guatemala and the B'eyb'al Cultural Association.

Papers will be accepted from indigenous writers, preferably those who have published in their native languages, but also from literary critics, academics and researchers from all countries. The principal topics will be:

- Indigenous literature of the Americas
- Poetry
- Prose, narratives, stories, fiction
- Oral tradition, including myths, legends, fables, oral history
- Indigenous world view and culture in literature
- Form and content of indigenous literature
- Methodology and techniques of indigenous literature
- Anthropological aspects of indigenous literature
- Publishing and publishers
- Libraries, archives, indigenous writers' organizations
- Cultural and language politics in the Americas
- Schools and literary currents in indigenous literature

For further information contact:

Gaspar Pedro Gonzalez, Coordinador General  
Asociación Cultural B'eyb'al  
12 calle 10-27, zona 1, Guatemala, Guatemala, C.A.  
tel: 232-1107 y 232-0125  
fax: 230-0591 y 232-2023  
e-mail: lacade@pronet.net.gt

### Linguistic Futures: Language Movements In Comparative Perspective. AAA, Chicago, 17-21 November 1999.

Please contact Tony Berkley at  
*aberkley@umich.edu*. He writes:

I am organizing a panel for American Anthropological Association 1999, bringing together scholars who have done research on language revival, revitalization, nationalization, and standardization movements. These movements are examples of a global trend with diverse national expressions and different legacies of grappling with local realities. They have in common the way they match up an explicitly linguistic frame with an equally explicit socio-political agenda. Conceptualizing these projects as "movements"

makes visible their connections with broader social, cultural, and political issues. Although language movements may be conceived and experienced narrowly as "education," participants must negotiate a wider set of tensions between innovation and preservation, the grass-roots and the official, and deliberateness and familiarity. Outcomes are unpredictable, and can be contingent upon the interaction of multiple language ideologies or the management skills of a good teacher. Failures are just as illuminating as successes because both reveal contemporary social process around language.

For the panel I envision a set of case studies by researchers working on language movements in Europe, North America, Latin America, the Pacific, and elsewhere. Explicitly comparative presentations are welcomed as well. Relevant work may address questions like: How is deliberateness in language use articulated with other forms of cultural mobilization? How successfully do these movements confront their own economic contexts? Why does the promotion of a collective linguistic past and future often prove socially divisive in the present? What kind of imagined futures do they provide for the marginalized practices they target? Do distinctive forms of linguistic consciousness develop in the crucible of these movements? Are they at odds or in step with other global trends, such as the increasing rhythm and extent of the circulation of messages?

Language movements create a discursive space similar in shape to that created by linguistic anthropology. Perhaps for this reason they have generally been subject to either partisan promotion or theoretical demolition by linguists and anthropologists. I believe that both forms of commentary serve to stifle substantive discussion by discouraging broad intellectual engagement. The goal of this panel would be to find a terrain in between these polarities with the hope of figuring out what we can contribute pragmatically to projects many of us support. A comparative basis may be the key to finding that elusive "critical activist" role.

AAA '99 will be held in Chicago, November 17-21.  
The theme is "Time at the Millennium."

### International Conference On 'Cognitive Typology' (April 12-14, 2000) University Antwerp, Belgium

Main Organisers: Jan Nuyts and Johan van der Auwera

The purpose of this conference is to bring together researchers from the field of linguistic typology and from the domain of cognitive approaches to language (broadly defined) to reflect on how the typological and the cognitive enterprises in language research interrelate, what they have to offer each other, and/or how they can join forces in view of their shared goal of achieving an explanatory account of language.

Abstracts are invited for 30-minute presentations (plus 10 minutes discussion time) on any topic contributing to this overall purpose.

Deadline for receiving abstracts:  
\*\* November 1, 1999 \*\*

Abstracts should be no longer than 400 words. Please add a full correspondence address and an indication of any special equipment you may need. Send your submission (in plain ASCII format or in RTF format) either (preferentially) via email or (both in hard copy and on an IBM-readable floppy) via regular mail, to the following address:

'Cognitive Typology Conference'  
p/a Jan Nuyts  
University of Antwerp  
Linguistics (GER)  
Universiteitsplein 1  
B-2610 Wilrijk  
Belgium  
fax: 0032/3/820.27.62  
email: nuyts@uia.ua.ac.be

You will be notified of whether your submission has been accepted by December 1, 1999.

A selection of the papers presented at the conference will be published by the organizers.

Information regarding the venue of the conference, accommodation, social events (conference dinner on Thursday evening, April 13), and the conference fee and ways of paying it, will be provided in later circulars.

#### 10. Publications of Interest

Wurm, S.A. (ed.) 1996. *Atlas of the world's languages in danger of disappearing*. Canberra/Paris: Pacific Linguistics/UNESCO. A Partial Review by Roger Blench

The notion that we need an atlas of the world's endangered languages is an attractive one; all too frequently we read about some threatened speech-form and have only the vaguest notion of where it is spoken. As Stephen Wurm has been responsible for two major Language Atlases, of the Pacific and of China, I had high expectations of this volume. But unfortunately, for a variety of reasons, it is of limited use. This review will concentrate on Africa, since that is the region with which I am most familiar.

The African continent probably is home to some 2000 languages, one-third of the world total, and comparable only to Oceania in terms of diversity. Africa is the continent where the least work on the description of all but major languages has been carried out, and to say (p. 21) 'A large amount of work on endangered African languages has been carried out by linguists from outside Africa...and also by linguists from institutions in African countries.' is simply false. Compared with

Oceania, the amount of work is vanishingly low and the rate of work produced is slowing down. Most endangered African languages are represented in the literature by little more than short wordlists. For crucial languages spoken by small foraging groups, such as Hadza, Dahalo, Ongota, Laal and the Khoisan languages little more than sketches are available. As my reports from Nigeria should show, much of the published information is anyway wrong.

This situation perhaps illuminates the difficulties of preparing a map for Africa on any useful scale. Africa is represented by two maps, one on a continent-wide scale, the other of East Africa. The key distinguishes;

Moribund languages  
Extinct languages  
Languages in danger  
Autochthonous languages not in danger

This last category is rather similar to having statistics on undetected crime; half Africa's languages fall into this category. From the map, it appears nine languages in Nigeria fall into this category (but not including Hausa) as opposed to the 200 you might estimate from the literature.

The Africa-wide map has the rather surreal feature that the languages are not identified in the key, so you are simply presented with a forest of symbols. The East Africa map does give language names, which is useful. However, it does not correspond to the Africa-wide map. Thus Somalia has two endangered languages according to one map and none according to the other. The literature on Somalia suggests a quite different pattern, of many endangered and moribund speech-forms other than those shown. The absence of Ongota from this map is somewhat puzzling as is the notion that Burji is threatened; an outlier in Kenya may be threatened but it is clearly alive and well in Ethiopia.

At least for Africa, the Atlas is sadly of little or no value. We need such an atlas, but it would require substantially more background work and documentation to ensure the maps present useful information.

**Bosavi-English-Tok Pisin Dictionary (Papua New Guinea)**  
*Bosabi Towo:liya: Ingilis Towo:liya: Pisin Towo:liya: Bugo:*  
Tok Ples Bosavi, Tok Inglis, Na Tok Pisin Diksineli

by Bambi B. Schieffelin and Steven Feld  
Department of Anthropology, New York University  
in collaboration with Ho:ido: Degelo:, Ho:nowo: Degili, Kulu Fuale, Ayasilo Ha:ina, and Da:ina Ha:waba:

This is a first dictionary of the language called Bosavi, spoken by less than two thousand people who live on the Great Papuan Plateau north of Mount Bosavi, a collapsed volcano in the Southern Highlands region of Papua New Guinea. Bosavi is a

Papuan (i.e., non-Austronesian) language that is part of the Central and South New Guinea stock of the Trans-New Guinea Phylum. The variety of the Bosavi language represented in the dictionary is principally that spoken in the central Bosavi area where people identify themselves and their language as Kaluli. Kaluli is one of four mutually intelligible dialects spoken in Bosavi. This book's contents include a 20 page introduction to the Bosavi language, a 150 page Bosavi-English-Tok Pisin dictionary, a 20 page concise English-Bosavi dictionary, and 8 appendices covering key areas of core vocabulary: family and relationship terms; body terms and counting system; the Bosavi longhouse; fish, reptiles, insects, animals and birds; forest, place and environment; food, food gathering and cooking; ways of speaking; sound words.

#### PACIFIC LINGUISTICS C-153

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--Rosemary Henze

#### **Authenticity and Identity: Lessons from Indigenous Language Education, edited by Rosemary Henze and Kathryn Davis.**

I want to call your attention to a new theme issue of the Anthropology and Education Quarterly, just out this March. Since this is published by the American Anthropological Association, it may not be well advertised in linguistic circles.

It includes the following articles:

1. Authenticity and Identity: Lessons from Indigenous Language Education (Rosemary Henze and Kathryn Davis).
2. Adult Education, Language Change, and Issues of Identity and Authenticity in Kwara'ae (Solomon Islands) (David Gegeo and Karen Watson-Gegeo)
3. Language Revitalization and Identity in Social Context: A Community-Based Athabaskan Language Preservation Project in Western Interior Alaska (Beth Dementi-Leonard and Perry Gilmore)
4. "Authenticity" in California Language Restoration (Leanne Hinton and Jocelyn Ahlers)
5. "Kuleana": The Right, Responsibility, and Authority of Indigenous Peoples to Speak and Make Decisions for Themselves in Language and Cultural Revitalization (Sam No'eu Warner)

6. Authenticity and the Revitalization of Hawaiian (Laiana Wong)

7. Comments and Reflections (Joshua A. Fishman)

Single copies of the special issue can be ordered for \$9 if you are a member of the American Anthropological Association, or \$12 for non-members. Virginia residents add 4.5% sales tax. Address orders to:

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#### **"Revitalizing Indigenous Languages", Proceedings of SILC Symposium, May 1998**

Announcing publication of "Revitalizing Indigenous Languages," a selection of papers presented at the Fifth Annual Stabilizing Indigenous Languages Symposium "Strategies for Language Renewal and Revitalization" held in Louisville, Kentucky, in May 1998. The introduction and 11 papers discuss opportunities and obstacles faced by language revitalization efforts, programs and models for promoting indigenous languages, the role of writing role in indigenous language renewal, and how new technology is being used to compile indigenous language dictionaries, publish indigenous language materials, and link together dispersed indigenous language communities.

The papers are posted in their entirety at the Teaching Indigenous Languages Website at <http://jan.ucc.nau.edu/~jar/TIL.html>

along with information on how the paperback version (available approximately 4/15/99) can be purchased along with the previous Stabilizing Indigenous Languages publications: "Stabilizing Indigenous Languages" and "Teaching Indigenous Languages." The Website also has information on the June 3-5, 1999 conference being held at The University of Arizona in Tucson, Arizona.

The papers included are "Some Basics of Indigenous Language Revitalization" by Jon Reyhner; "Some Rare and Radical Ideas for Keeping Indigenous Languages Alive" by Richard Littlebear; "Running the Gauntlet of an Indigenous Language Program" by Steve Greymorning; "Sm,algyax Language Renewal: Prospects and Options" by Daniel S. Rubin; "Reversing Language Shift: Can Kwakwaka'wakw Be Revived" by Stan J. Anonby; "Using TPR-Storytelling to Develop Fluency and Literacy in Native American Languages" by Gina P. Cantoni; "Documenting and Maintaining Native American Languages for the 21st Century: The Indiana University Model" by Douglas R. Parks, Julia Kushner, Wallace Hooper, Francis Flavin, Delilah Yellow Bird, and Selena Ditar; "The Place of Writing in Preserving an Oral Language" by Ruth Bennett, Pam Mattz, Silish Jackson, and Harold Campbell; "Indigenous Language Codification: Cultural Effects" by Brian Bielenberg; "Enhancing Language Material Availability Using Computers" by Mizuki Miyashita and Laura A. Moll; "The New

Mass Media and the Shaping of Amazigh Identity" by Amar Almasude; and "Self-Publishing Indigenous Language Materials" by Robert N. St. Clair, John Busch, B. Joanne Webb

Date: Wed, 28 Apr 1999 15:01:31 -0500  
From: "Akira Y. Yamamoto" <akira@UKANS.EDU>

### **Reversing Language Shift in Indigenous America**

The journal "Practicing Anthropology" (published by the Society for Applied Anthropology) has just released this. Included in the issue are:

Introduction: Reversing Language Shift in Indigenous America: Collaborations and Views from the Field (Teresa L. McCarty, Lucille J. Watahomigie, and Akira Y. Yamamoto)

Indigenous Education and Grassroots Language Planning in the USA (Teresa L. McCarty and Lucille J. Watahomigie)

Training for Fieldwork in Endangered Language Communities (Akira Y. Yamamoto)

Interrupting White Mountain Apache Language Shift: An Insider's View (Bernadette Adley-SantaMaria)

Developing Awareness and Strategies for Tohono O'odham Language Maintenance  
(Ofelia Zepeda)

Language Shift and Local Choices: On Practicing Linguistics in the 21st Century (Patricia Kwatchka)  
Reflections on Linguistic Fieldwork in Two Native American Communities (Jill Davidson)

Acting Responsibly: Linguists in American Indian Communities (Gregory Bigler and Mary S. Linn)

Language, Culture, and Power: Intercultural Bilingual Education Among the Urarina of peruvian Amazonia (Bartholomew Dean)

Beyond Language in Indigenous Language Immersion Schooling (Arlene Stairs, Margaret Peters, and Elizabeth Perkins)

The issue is:

Practicing Anthropology, Volume 21, No. 2, 1999.  
Cost is \$5.00 per copy, and may be ordered from:  
Society for Applied Anthropology, PO Box 24083,  
Oklahoma City, OK 73124, USA.  
Phone+1-405-843-5113 e-mail: sfaa@telepath.com

# Foundation for Endangered Languages

## Manifesto

### 1. Preamble

#### 1.1. The Present Situation

At this point in human history, most human languages are spoken by exceedingly few people. And that majority, the majority of languages, is about to vanish.

The most authoritative source on the languages of the world (Ethnologue, Grimes 1996) lists just over 6,500 living languages. Population figures are available for just over 6,000 of them (or 92%). Of these 6,000, it may be noted that:

- 52% are spoken by fewer than 10,000 people;
- 28% by fewer than 1,000; and
- 83% are restricted to single countries, and so are particularly exposed to the policies of a single government.

At the other end of the scale, 10 major languages, each spoken by over 109 million people, are the mother tongues of almost half (49%) of the world's population.

More important than this snapshot of proportions and populations is the outlook for survival of the languages we have. Hard comparable data here are scarce or absent, often because of the sheer variety of the human condition: a small community, isolated or bilingual, may continue for centuries to speak a unique language, while in another place a populous language may for social or political reasons die out in little more than a generation. Another reason is that the period in which records have been kept is too short to document a trend: e.g. the Ethnologue has been issued only since 1951. However, it is difficult to imagine many communities sustaining serious daily use of a language for even a generation with fewer than 100 speakers: yet at least 10% of the world's living languages are now in this position.

Some of the forces which make for language loss are clear: the impacts of urbanization, Westernization and global communications grow daily, all serving to diminish the self-sufficiency and self-confidence of small and traditional communities. Discriminatory policies, and population movements also take their toll of languages.

In our era, the preponderance of tiny language communities means that the majority of the world's languages are vulnerable not just to decline but to extinction.

#### 1.2. The Likely Prospect

There is agreement among linguists who have considered the situation that over half of the world's languages are moribund, i.e. not effectively being passed on to the next generation. We and our children, then, are living at the point in human history where, within perhaps two generations, most languages in the world will die out.

This mass extinction of languages may not appear immediately life-threatening. Some will feel that a reduction in numbers of languages will ease communication, and perhaps help build nations, even global solidarity. But it has been well pointed out that the success of humanity in colonizing the planet has been due to our ability to develop cultures suited for survival in a variety of environments. These cultures have everywhere been transmitted by languages, in oral traditions and latterly in written literatures. So when language transmission itself breaks down, especially before the advent of literacy in a culture, there is always a large loss of inherited knowledge.

Valued or not, that knowledge is lost, and humanity is the poorer. Along with it may go a large part of the pride and self-identity of the community of former speakers.

And there is another kind of loss, of a different type of knowledge. As each language dies, science, in linguistics, anthropology, prehistory and psychology, loses one more precious source of data, one more of the diverse and unique ways that the human mind can express itself through a language's structure and vocabulary.

We cannot now assess the full effect of the massive simplification of the world's linguistic diversity now occurring. But language loss, when it occurs, is sheer loss, irreversible and not in itself creative. Speakers of an endangered language may well resist the extinction of their traditions, and of their linguistic identity. They have every right to do so. And we, as scientists, or concerned human beings, will applaud them in trying to preserve part of the diversity which is one of our greatest strengths and treasures.

#### 1.3. The Need for an Organization

We cannot stem the global forces which are at the root of language decline and loss.

But we can work to lessen the ignorance which sees language loss as inevitable when it is not, and does not properly value all that will go when a language itself vanishes.

We can work to see technological developments, such as computing and telecommunications, used to support small communities and their traditions rather than to supplant them.

And we can work to lessen the damage:

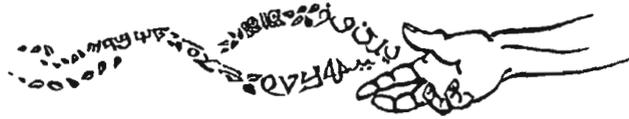
- by recording as much as possible of the languages of communities which seem to be in terminal decline;
- by emphasizing particular benefits of the diversity still remaining; and
- by promoting literacy and language maintenance programmes, to increase the strength and morale of the users of languages in danger.

In order to further these aims, there is a need for an autonomous international organization which is not constrained or influenced by matters of race, politics, gender or religion. This organization will recognise in language issues the principles of self-determination, and group and individual rights. It will pay due regard to economic, social, cultural, community and humanitarian considerations. Although it may work with any international, regional or local Authority, it will retain its independence throughout. Membership will be open to those in all walks of life.

## 2. Aims and Objectives

The Foundation for Endangered Languages exists to support, enable and assist the documentation, protection and promotion of endangered languages. In order to do this, it aims:-

- (i) To raise awareness of endangered languages, both inside and outside the communities where they are spoken, through all channels and media;
- (ii) To support the use of endangered languages in all contexts: at home, in education, in the media, and in social, cultural and economic life;
- (iii) To monitor linguistic policies and practices, and to seek to influence the appropriate authorities where necessary;
- (iv) To support the documentation of endangered languages, by offering financial assistance, training, or facilities for the publication of results;
- (v) To collect together and make available information of use in the preservation of endangered languages;
- (vi) To disseminate information on all of the above activities as widely as possible.



# Foundation for Endangered Languages

If you wish to support the Foundation for Endangered Languages or purchase one of our publications, send a copy of this form with payment to the Foundation's Treasurer:

Christopher Moseley, 2 Wanbourne Lane, Nettlebed, Oxfordshire RG9 5AH England  
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Those who find difficulty (technical or financial) in sending subscriptions in one of the ways suggested should contact the President (Nicholas Ostler, Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England, nostler@chibcha.demon.co.uk) in the hope an accommodation can be reached.

\*\*\*\*\*  
Please enrol me as a member of the Foundation for Endangered Languages. I enclose my subscription fee, as indicated below, for the year beginning with the current quarter. In return, I expect to receive the newsletter Ogmios, with details of the Foundation's meetings and other activities in that year.

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