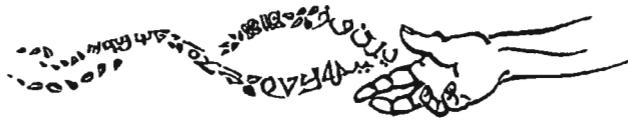


FOUNDATION FOR ENDANGERED LANGUAGES



OGMIOS



In keeping with the inspiration of Ogmios, we include a poem, in three Celtic versions. It is by the Breton singer Gilles Servat, from his album "Sur les quais de Dublin" (Sony COL 4841512)*. There he sings it beautifully (with Rita Connolly) in Breton and Irish; Michael Davitt wrote its Irish words, and Kenneth Mackinnon has translated it into Scots Gaelic, and into English. (Copyright retained by the authors.)

Yezho Bihan

Yezho ma vez graet bihan ac'hanoc'h
Evel ar stered o strinkat brozh an noz
Ha petra vefe al loar hep ho skedo
Met ur goulo nemetan 'kreiz an egor goulo

Yezho ma vez graet bihan ac'hanoc'h
Evel gwad hag aour bokedo ar prajo
Ha petra vefe ar geot hep ho garmo
Met lavnio oll henvel en ec'honder unton

Yezho ma vez graet bihan ac'hanoc'h
E giz inizi war ar mor bras hadet
Ha petra vefe ar mor heo klasted
Nemet irvi hag irvi hep diwezh an tonno

teangača mionlaig

teangača mionlaig mar a tugtar oraiò,
realta breacta ar guma na hoic
ni beaò sa ne gan bur lasrača glé
ac solas aonair i b'polus siorai.

teangača beaga, mar a tugtar oraiò,
fuil agus or na mblaç fian-
ni beaò sa b'péar gan bur screac
ac ionannas leamh o lann go lann

teangača beaga, teangača mionlaig,
oileam scapçe san farraise mor-
ni beaò sa muir gan bur b'fumeamh
ac iomairi seasca na otionmtraca buan.

Canainean Beaga

Cainntean na lughdachd, ma chanas a'
mhòrchuid,
Reultan breaca air falluing na h-oidhch' -
Dé bhitheadh a' Ghealach as aonais ur boillsgeadh?
- Ach solas 'na h-aonair 'san fhalamhachd fhàs.

Cainntean na lughdachd, mar chanas a'
mhòrchuid,
Fuil agus òr mar dhithean nan gleann -
Dé bhitheadh 'san fheur as aonais ur gairmean?
- Ach ionnannas leamh o lann gu lann.

Teangannan beaga, mion-chànannan meanbha,
Eileanan sgapta 'san fhairge mhòr -
Dé bhitheadh 'sa mhuir as aonais ur n-uaineadh?
- Ach siorraidheachd fhalamh o thonn gu tonn.

The Wee Leids

Minority languages, as they have called you,
Twinkling stars on the mantle of night -
What would the Moon be, missing your
radiance?
Shining alone from a featureless height.

Lesser-used languages, as they have called you,
Blood-red and gold like the flowers of the glad -
What would the grass be, missing your
brilliance?
But sameness of colour from blade to blade.

Second-class speechways, disparaged dialects,
Islands so scattered across the wide main -
What would the sea be, missing your verdure?
But glassy grey emptiness wave upon wave.

OGMIOS Newsletter # 7 : Winter - 21 January 1998

* Also on the CD of Breton songs "20 vloaz DIWAN - MOUEZHIOÙ BREIZH", Éditions Ciré Jaune +33-2-4060-9900

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1. Editorial: our First Grants!

This is a significant time for the Foundation. This quarter establishes us as an effective force in our own right, acting on behalf of endangered languages.

Two grants have been approved by the Committee; they will support expeditions by individual linguists to document certain languages in Mali and West Papua/Irian Jaya. We on the Committee would like to thank all members who have subscribed to the Foundation, for it is your contributions, and nothing else, that have provided this funding: this is what has allowed us to go beyond expressions of sympathy for the plight of endangered languages, and actually do something extra to support them.

In both cases, the work will be undertaken early this year.

The first of the two grants is for Dr Valentin Vydrin of European University in St. Petersburg, Russia, to visit Bamako in Mali, to investigate the status of the Kagoro or **Kakolo** language, spoken near the River Niger.

Dr Vydrin is a specialist in Mande linguistics. He is also Managing Editor of the St. Petersburg Journal of African Studies.

The aim of his expedition is to establish the limits of the Kakolo area and to establish the number of speakers (currently estimated at 15,000); to find out about any dialectal diversity within Kakolo, feelings of linguistic identity, and relations between Kakolo and the neighbouring Bamana and Soninke languages; to write a grammar and a vocabulary of the language; and to collect a corpus of texts in Kakolo, especially of oral literature. In particular, Dr Vydrin will attempt to find out which genres of verbal art exist in the Kakolo milieu.

The second grant is supplementary funding for Mark Donohue, an Australian linguist recently of the University of Manchester in the UK, to support his expedition to conduct fieldwork among the speakers of endangered languages of **Wasur National Park, in South-East Irian Jaya, Indonesia**; this had already received some support from our sister organization, the Endangered Languages Fund (cf. Ogmios #6, p.17).

There are three ethnolinguistic groups indigenous to the area, the Yei, the Kanum and the Moraori. (Their speaker populations were estimated by S. Wurm in 1975 at 1,000, 320 and 50 respectively.) The last few years have seen a dramatic increase in local awareness of the worsening situation their languages and cultures face, in part because of the proximity of the region to the local district capital in Merauke.

Dr Donohue will conduct orthography and literacy work with the Yei and **Moraori** (through a series of workshops with interested adults). At the same

time he will assemble a grammatical survey, elaborating on some previous sketch grammars.

Preliminary work has shown that the Kanum languages and Yei may be related to the Pama-Nyungan family in Australia; if this proves to be correct, it will be the only established connection that the languages have with any outside area, and so the languages have tremendous consequences for the linguistic prehistory of the whole region.

Making these grants has depleted the Foundation's funds quite considerably. We are totally dependent on renewing (and expanding) our membership in order to be able to continue with this kind of constructive work.

Please bear this in mind if this issue of Ogmios comes to you with a renewal notice.

2. Development of the Foundation

Minutes of Executive Committee meeting on 3rd November 1997

held at Language & Linguistics Dept, York Univ.

Present: Margaret Allen, John Clews, Christopher Moseley, Nicholas Ostler (chair), Mahendra Verma, Andrew Woodfield

Special Meeting

The four existing committee members (CM,NO,MV,AW) held a special meeting to consider the Chairman's proposal to co-opt two FEL members, Margaret Allen and John Clews, on to the Executive Committee. The proposal to co-opt JC was seconded by MV, and the proposal to co-opt MA was seconded by CM; both proposals were approved unanimously.

Main Business

1. Minutes of last Executive Committee meeting on 7th December 1996 were approved and signed. Minutes of 6th April 1997 General Meeting in Edinburgh, which were approved at the General Meeting in York on 26th July 1997 were duly signed.

2. Matters arising from 7th December 1996 meeting: None

3. Appointment of Hon. Treasurer:

NO proposed that Margaret Allen be appointed to replace MV, who had given notice of his intention to resign after the present meeting. The proposal, seconded by MV, was unanimously approved. MV agreed to prepare necessary hand-over files and also travel claim forms which could be settled at each meeting. MV, although willing to continue as Membership Sec, pointed out advantages of having the Treasurer fill this role as well. MA kindly agreed to take over as new Membership Sec.

AW reminded the cttee that the main tasks of the Hon Treasurer were to look after FEL's finances, maintain an ongoing 'receipts and payments' book and prepare an annual financial report. For the latter it was necessary to fix the beginning and end of FEL's accounting year. The committee agreed

that each accounting year should run from 1st January to 31st December. The Foundation's operational year (the period to be covered by the President's annual report) was fixed as June 1st - May 31st, and August 1st was chosen as the baseline subscription renewal date.

4. *Financial Matters:*

i. Progress on opening a credit card facility: The Co-op Bank had not proved very co-operative in explaining how to arrange this. NO and MA undertook to pursue this and also to find out whether FEL could be exempted from the £4 quarterly charge.

ii. Current financial position: MV distributed copies of a financial statement to 3 Nov 1997. There was currently £1840-05 in the account. Claims for travel expenses and NO's other expenses had not yet been processed.

iii. Annual Financial report: It was resolved that the first annual report would cover the period from FEL's formal inception to 31st December 1997.

iv. Financial report on York conference: Details were included on the current financial statement. The workshop had resulted in a surplus of £207.

5. *Membership and renewal of subscriptions:*

A list was circulated showing that since July 1997 25 members had renewed and 10 new members had joined. A concerted effort was required to collect more subscriptions. A plan was drawn up to compile an authoritative list of members (as distinct from a mailing list of people interested in language endangerment issues). Executive committee members would send JC their own lists by Nov 10, JC would amalgamate these into a machine-readable complete list by Nov 24, which would be sent to MA, and MA would send out reminders in the first week of December to all non-renewers.

The following procedures were agreed for handling subscriptions:

* JC was appointed Assistant Membership Secretary with special responsibility for keeping up-to-date records in machine-readable form.

* The subscription year to be divided into quarters:

August 1st - October 31st (Autumn), November 1st - January 31st (Winter), February 1st - April 30th (Spring), May 1st - July 31st (Summer).

* Depending on the date of joining, each member would be recorded on a file for the appropriate quarter and would receive newsletters for 4 full quarters before being sent a renewal notice. This would mean four rounds of renewal notices, one at the end of each quarter.

* The Secretary would be sent the full list of members each time it was updated.

* Those current members whose joining dates were not known and who had not yet renewed would be deemed to qualify as paid-up members until the end of the current quarter (31st January) and would receive the current newsletter. Members who fail to renew by 31st January will be taken off the newsletter mailing list.

* Mailing arrangements for latest Newsletter (now renamed Ogmios): NO to use his list to generate address labels, then send them to MV. MV

to distribute copies, with overseas postings at 'printed matter airmail' rate.

6. *Assessing grant applications:*

CM explained that two candidates (Vydrin and Donohue) had made proper applications supported by referees, and that three others had failed to pursue their initial requests. All members of the committee had considered the application documents prior to the meeting. They were now ready to take a formal decision on whether to award grants.

Vydrin The committee judged Vydrin's project to be technically sound and worthy of support. There was discussion about the best way to convey the money to Vydrin. (Action MA, after further inquiries.)

CM reported that he had had no word from the Philological Society about their possible support. (Action CM, keep trying)

Donohue. His project was judged worthy of support. This would supplement the grant he had received from the Endangered Languages Fund (USA).

All grant holders would be required to promise to spend the money in the ways set out in their applications, and to supply FEL with a report at the end of their project. NO would publicize the fact that FEL had awarded these grants. CM was asked to maintain a file on each applicant and on each award granted. There was discussion about issuing an annual call for proposals, but no decision was taken.

7. *FEL's website*

JC described the service provided by Webstar: they will pay a proportion of the cost of setting up a website for any organisation to which FEL awards a grant (and for FEL itself). NO noted that FEL already had its own free webpage hosted by the University of Bristol. The page needed to be improved and updated, however. AW agreed to add recent copies of the newsletter and any other convertible files that the committee wished to display. Meanwhile NO would send out a request to members for a volunteer to take over the management of the site.

8. *Progress report on CM's initiatives*

(a) *Manx and Cornish*. CM had offered to contact organisations that promote minority languages in the British Isles. So far he had made contact with Richard Gendell (Cornish Language Revival Movement), and Roger Sims (Manx National Heritage). The aim at this stage was to make groups aware of FEL's existence and to explore mutual interests. Since there may already be centres e.g. University Departments that possess lists of Celtic language organisations, it will be useful to investigate this. It was noted that the Welsh Language Centre was being closed, as it had accrued large debts.

(b) *Buttonholing new governments*.

CM had sent a letter to the Congo government. No reply so far, but the letter would appear in the newsletter. CM also distributed a draft of a letter intended for Serbian authorities concerning allegations of suppression of the Albanian

language. The committee felt that the letter in its present form needed improving - comments should be sent to CM. NO informed that the lead editorial item in the current Ogmios concerned the Albanian issue: political discrimination within one country against a language spoken by a minority in that country but not necessarily globally endangered (see also item 13 below).

9. Progress report on plans for international conference:

MV reported that Prof. Ken KacKinnon was planning a conference in September 1998 to be hosted by the Celtic Studies Dept of Edinburgh University. It was possible that FEL could play a role as a joint organiser. Alternatively, the option of a 3 day conference in York was still open (though the University was pressing for a decision). JC and others expressed worried about the cost of a large conference; MV replied that it ought to be self-financing. AW took the view that it was too late to think of staging a large affair next summer. He thought that FEL's main concern should be to mount an attractive small event around the next A.G.M. CM suggested getting archive footage of peoples whose languages were threatened.

NO argued for building on the contact with Edinburgh. It was resolved that a sub-committee consisting of NO, CM, MV would enter into closer discussion with MacKinnon and the Edinburgh organisers.

Decisions about the timing and size of the event should be left to the sub-committee. MV was asked to cancel the York option.

10. Progress on publishing proceedings of York workshop:

The publishers Multilingual Matters and Swets were not interested. Intellect (publishers in the field of computers and language) were considering.

11. World of Language project - discuss FEL's involvement:

Information was included in Ogmios. The project was in its infancy. The director Roger Gibson and the British Council were useful contacts. Discussion deferred until a future meeting.

12. Whether FEL should join British Standards Institution:

JC explained that most British Standards activities concentrated on developing and influencing international standards through ISO (International Organization for Standardization). FEL should consider joining BSI only if this would benefit its aims. ISO 639 (Language Codes) was relevant to FEL; membership would provide information to FEL and enable FEL to influence the shape of standards as well as providing opportunities for publicising FEL. It was agreed that AW should send an exploratory letter to BSI, incorporating text supplied by JC.

13. FEL's views on Language Rights:

Discussion of this big issue of principle was deferred to a general meeting, possibly to feature in the summer conference.

14.AOB: None

15. Date of next meeting: Some time in January or February 1998, to be decided.

AW 21/11/97

3. Appeals and News from Endangered Communities

News of the Akha in Thailand

In response to my request to publish his letter "Unreasonable success..." in the Overheard on the Web section, Matthew McDaniel came up with the following update on his work with the Akha in Thailand.

...

I now have in training one very skillful young Akha woman who can read one of the old scripts and is now moving swiftly to move some texts into the new script to get ready for publishing. After six years of struggle this is good news indeed. I had made a recent trip some 160 kilometers up into Burma and met an old man who was able to help me greatly in making the last corrections to the script and tone system.

So now we are ready to publish, as soon as the prototypes are done, and I have more than just one village waiting for any books they can get their hands on.

As well I have a second young woman coming this week for translation training and one older woman who is going to be starting up our project to train older men and women to write so that they can be an active part of story preservation.

On my recent trip into Burma, apart from the good that the missions may do, I have to say that the contrast in the existence of the culture between religious and traditional villages removed any doubt in my mind as to the effect of the missionary presence. Religious villages are totally without cultural life, there is a very high instance of prostitution into Thailand with the accompanying denials. The young people have nothing to hold onto and the Christmas carols and religious shrines, far in excess of anything previously an Akha shrine, can hardly make up for the loss of the completeness of the culture they had.

The Catholic mission told me that apart from a catechist book and a few pamphlets, the Catholic church in Keng Tung, Burma has not published a book of any kind in 80 years. Quite impressive if you ask me. The culture of religion can be no replacement for remembering your own people and where you came from. If western types want the melting pot they should at least not impose it on others.

However, in the same town, there was one traditional Akha village where it was all going on orderly, much cloth was being made in traditional

fashion with natural dyes, traditional clothes are worn and this village is also the source of the cottage industries in looming which are being provided to even some of the Catholic young women who have not much more to do than walk around in their western threads looking pretty and wishing they were in Bangkok making big bucks. I can say that with such seething sarcasm as I know many of these young women personally and what their jobs are when they are in Thailand having lived in this border town for six years.

So in my mind it removed all doubt that for whatever its problems, the old culture is best, in most need of reinforcement and the religious folk need to do some repenting in regard to the havoc they have reaped and the fragmentation of the genetic pool they have been instrumental in bringing about. After all, is not the size of the genetic pool, that it at least not shrink, really what language preservation is parallel to?

The Catholic mission offered them all free land if they would come and build their houses around the mission years ago, and culturally they paid a tremendous price for that.

The priests still refer to any Akha who is not a Catholic or Baptist, as a pagan. That is their exact word.

In Burma the conditions are extremely bad for the Akha. There is very little AIDS education, the boys coming down to Thailand to work and taking it back to the farthest villages. The stories of the headmen were very discouraging.

The government ineptitude has harassed the people with 300% inflation and a level of poverty that hasn't gotten better in the six years I have been going there.

So, within the next six months our literacy publications should go on line. With our new computer system, when it comes in, we will also be updating our web site extensively.

All books when published will also be made available for download off the net where possible, our apology in advance for not having an in house artist for our book illustrations.

You can copy and publish any of my work, anything I have to say or write by email.

I suffered extensively in the last six years as a result of the secrecy of those who had knowledge about the Akha language, mostly religious people, and spent my food money on a regular basis to pay for reluctant help to make the new script, having to correct intentionally built in mistakes repeatedly by paying others to double check it. This was caused by both people from the big protestant missions who were westerners as well as protestant and catholic Akha. My translators were threatened by the Baptists who were working on an Old Testament Bible translation for OMF (Overseas

Missionary Fellowship) to stop working on the new script or there could be problems. This was in a country where you "don't want 'problems'". So I swore at that time that when my work became clear and got going I would always have a policy that none of my work was copyrighted, that people could ask any question they wished and that no one would ever pay me for language knowledge, that it would all be free to protest this belial mentality to hide and control knowledge from both outsiders and the poor who live here.

On the cheer side, a religious friend of mine (as you see, I am religious but do not believe in religious agendas or systems) was the one who quite out of the blue gave us a substantial gift to get our school open again and jump our work forward.

I do not say that the "non-religious" do not do this or that there needs to be sides, but my advice to the religious is that if they would be humble enough to give answer to the troubling contradictions in many of their practices there would be so many more working for the same good. However, so many non-religious people and religious both, including myself, have had such disturbing experiences with western-style religion that we can not make peace with that mindset and further, as myself, find it horrifying that these same experiences are being pushed on the unknowing tribal peoples like the Akha. Give us a place for a church and you get aid.

Our four goals were:

1. Replacement computer.
2. Reopen our Akha school.
3. Purchase printing press.
4. Purchase a four wheel drive ambulance. \$24,000

The first three have been accomplished and the last is remaining.

Except for maintenance costs and specific printing projects, this is the scope of our work nearly accomplished in the foundation setup.

So if a few more people come forward with the ambulance funds we will have a very well rounded program that offers aid here on the Burmese border as well as literacy assistance and first aid medical in both Burma, Thailand and hopefully soon Laos.

Happy new year everyone.

Matthew McDaniel

Latest Developments in Chiapas, Mexico

Sent by Luisa Maffi, of Terralingua:

1. Background: "Zedillo: la Guerra Perdida"

This is a translation of Jaime Aviles' newspaper column EL TONTO DEL PUEBLO titled: "Zedillo: la guerra perdida".

It was published in LA JORNADA on January 10, 1998 and translated by Global Exchange Chiapas Staff.

It is a very interesting analysis of the roots of the violence that is boiling over in Chiapas today.

1.

Initially taken by surprise on the first of January 1994, the Mexican army took back the cities occupied militarily by the Zapatista Army of National Liberation (EZLN) within a few days. On January 16, four days after the huge peace demonstration in the Zocalo of Mexico City, the Mexican Army took up position 80 km from Guadalupe Tepeyac, in the canyon of Las Margaritas, and at a similar distance from the ejido of San Miguel, in the canyon of Ocosingo. Federal troops maintained these positions until December 19 of the same year, when the Zapatistas - without firing a single shot - began their second military campaign of that year.

The strategic mobilization of the Mexican Army in December 1994 was in preparation for the attack on EZLN positions in February 1995. In March and April, while the format for the reinitiation of dialogue was being agreed - formally broken off by the EZLN on June 10th of the previous year - the State security apparatus, under the cover of the Mexican Army, took its first steps to organize a paramilitary group in the north of Chiapas, outside of the so called conflict zone.

In May 1995, Paz y Justicia (Peace and Justice) appeared on the scene to start a new, surreptitious kind of warfare, technically referred as low intensity conflict. During the rest of 1995 and all of 1996, the State intelligence services worked tenaciously for the extension of the low intensity war in the Highlands region [of Chiapas].

2.

The creation of paramilitary militias in the Highlands was the responsibility of General Mario Renán Castillo Fernández, commander of the Seventh Military Region with its headquarters in Tuxtla Gutiérrez [capital of Chiapas]. Experts under his command, trained like him in the school of counterinsurgency at Fort Bragg, North Carolina, took on the detailed task of finding out, in ball park terms, just how big the EZLN areas of influence were in the mountain chains that surround the city of San Cristobal.

No doubt incredulous at the extent to which EZLN influence had spread, the counterinsurgency specialists began to examine, in close detail, those municipalities that displayed the greatest tensions between indigenous zapatistas and those affiliated to the PRI.

Their initial investigations revealed that within the poorest of the poor existed small groups of people that were even poorer. Using the PRI municipal structures, the State apparatus began to sow the first seeds of paramilitarization within this group. In May 1997, when the intellectual authors of the paramilitary project were convinced that they had

sufficient numbers, the new stage of the hidden war began.

Between May and September 1997, the paramilitaries, who little by little had been forming the Indigenous Ant Zapatista Revolutionary Movement (MIRA), began their harassment campaign against EZLN support populations, mixing selective terror with the harassment of entire villages; later, as Samuel Ruiz [the Archbishop of the Diocese of San Cristobal] explained in his interview with [television journalist] Ricardo Rocha (December 14 1997), the process of plundering whole communities, robbing harvests and burning houses began.

From September to November, the paramilitary offensive reached its peak with a deliberate strategy to maximum chaos by displacing thousands of EZLN supporters into the mountains. They were deprived of everything in the process: shelter, clothing, food, work, and security. When the press finally woke up to the barbarity, the war was reduced to a level of intensity that would prevent displaced people from reorganizing their daily lives.

Then, taking advantage of the fact that the country had already gone on holiday, Acteal happened.

3.

The killing on December 22 was a strategic strike, albeit badly calculated and executed. With the complicity of the State Public Security police (who put a defensive ring around the area to protect the paramilitaries); the logistical coordination of Uriel Jarquin and Homero Tovilla, political functionaries of the (ex) governor, Ruiz Ferro; the supervision of State Counsel of Public Security (chief organ of the counterinsurgency) and the consent of the (ex) Secretary of Internal Affairs, Emilio Chuayffet Chemor, the murderers arrived at Acteal. According to the most recent investigations, they were prepared for [armed] confrontation with the displaced people, not to riddle them with bullets.

The inhabitants of the camp, however, who were devout Catholics and in and case unarmed and unable to defend themselves, decided to start praying once they heard that an attack was imminent. Ricardo Rocha, in his excellent [radio] program last Sunday, demonstrated how the majority of the bodies had entry wounds in the back.

The paramilitaries had precise orders and they carried them out to the full. Their only problem, however, was that they over did it. According to the head of the Red Cross team who helped out at the scene of the massacre, Uriel Jarquin arrived that night to try and disappear a certain number of the bodies that they had found "heaped together". A State crime had just taken place in Acteal. What came next, as is consistent with the general outline of this war, was a cynical explanation from the State.

4.

On December 23, the President of the Republic, Dr Ernesto Zedillo, reacted by declaring that "It was a cruel, absurd and unacceptable act". The General

Attorney's Office for the Republic brought the investigation under federal jurisdiction and promised to investigate "until we get to the bottom of it". The President of the National Human Rights Commission, after a period of hesitation that gave her enough time to send no less than three members of her staff, finally deigned to make a personal visit. The nation's top lawyer acted swiftly. On December 25, as all the facts appear to suggest, he organised for some of the paramilitaries to "be found" on the road at the same time as the funeral cortège of the 45 victims, "capturing" them immediately in what still seems like a "voluntary surrender" to protect the jackals and "obtain" evidence. Immediately, his investigations led him to discover that it had all been the product of an "intercommunity conflict", allowing him to continue "apprehending" the less important players.

Having been planned with great care, however, the war maintained its steady course. After the killing, the State security apparatus detected "movements of Zapatista troops in the Jungle" and sent 5,000 soldiers to... the Highlands. The regular combat forces, from what it appears, occupied the area that the irregular forces had "prepared". Thanks to this operation, Dr Zedillo's administration has managed to find the missing link in his grand annihilation plan. We must not forget that the regime continued to reinforce its military installations in the canyons throughout 1995 and 1996.

5.

From the "government's" point of view, everything is now ready for the final offensive against the EZLN. With huge numbers of troops in the Highlands, the Mexican Army has been advancing towards the rebels' mountain positions since Thursday with the intention of capturing Subcomandante Marcos. Taking the "top leader" continues to be a priority for the military strategists who want to negotiate the surrender of the rebel bases. Four years of argument has not made them change their opinion on this point.

The regime is playing against time. Things will come to a head the day after tomorrow when a world-wide mobilization, as yet unprecedented in this war, takes place in Mexico, Paris, Rome, Berne, Madrid, Barcelona and various cities throughout the United States. The demonstrations will ask Dr Zedillo to put a stop to his senseless adventure and to honour his commitment to fulfill the San Andrés Accords. It will also demand that the countries of the European Union break negotiations on the free trade treaty with Mexico and apply sanctions for human rights abuses against the poorest and most vulnerable people in Chiapas. There will also be calls for Bill Clinton's government to suspend the military aid that Mexico is using against a justified rebellion by its Indian people.

Another reading suggests that the new Secretary for Internal Affairs, Francisco Labastida Ochoa - who represents an alternative view point within the PRI to the factional interests of the Chiapan governors, but still buys into the neoliberal megaprojects for the region in which the Indians do not fit - is

employing the Mexican Army irresponsibly and adopting the macabre strategy designed by Chuayffet to force the EZLN into negotiating under the most unfavorable circumstances possible.

If this is the case we are facing another military offensive similar to the one on February 10, 1995, and the risks for Zedillo, Labastida, the image of the Mexican Army and the stability of the country are extremely high. If something goes wrong in these cold blooded calculations, the backlash could be severe.

6.

Meanwhile, by employing generals to carry out functions that belong to the civil police, Labastida, either intentionally or by neglect, has brought about an open and public conflict with the Catholic Church. Now only the President's Office stands between these two institutions. The statement by the Secretary for Internal Affairs that "Samuel Ruiz counts in the peace process" will not be enough to alleviate the feeling of offense felt by the church hierarchy, a dreadful outcome for someone who has been head of internal affairs for barely seven days.

The most important point, however, has not yet been mentioned: since January 12 1994, the EZLN in obedience with demands made of it by civil society, converted itself, paradoxically, into a non-violent political force. In June of that historic year, having broken off dialogue with the Salinas government, the Zapatistas initiated a dialogue with Mexican civil society and the whole world that has continued uninterrupted. In this same spirit, the EZLN resumed dialogue with Dr Zedillo and, despite numerous provocations from Ruiz Ferro, continued to negotiate until September 1996, having signed agreements with representatives of the President's Office (which have never been fulfilled).

By completely embracing pacifism, the EZLN has won the political street war. This goes a long way to explaining why the regime, having failed to beat the weak and illiterate at the negotiating table, persists in its desperate attempt to destroy them militarily: an attempt at genocide (that appeared in its most concrete form in Atecal on December 22) that no civilized country on the planet has seen fit to support; on the contrary, they have shown nothing but horror and genuine concern. Or perhaps Dr Zedillo can show us just one demonstration of support from either within Mexico or abroad? Has there been any kind of statement whatsoever from a political party, government, parliament or religious authority that will help him to shoulder this barbarity to its logical conclusion? Mexico is today living through its most serious diplomatic incident in many years, and the causes of this calamity cannot even be justified by saying that we are going - and that they are taking us - in the right direction.

Let's get out there and make one more effort to stop this war on Monday. The appointment is at four o'clock in the Zócalo.

2. Appeal for Action

From: Luisa Maffi <maffi@nwu.edu>

Date: 14 January 1998>

Subject: emergency in Chiapas

Cc: maffi@nwu.edu

Dear Colleagues and Friends,

I'm passing on an appeal I received from the esteemed Mexican colleague, ethnoecologist Victor Toledo, for the scholarly community to join in denouncing the recent dramatic events in Chiapas. I think this is an excellent way to speak up in a more forceful way than individually, if you feel so inclined. If you wish to sign, please then send back the signed message (minus my own text) *directly* to Victor, who is planning to publish the appeal in the Mexican papers (c/c to Mexican President Zedillo) in the next couple of days. His email address appears in the message below. FYI, a separate message contains a very good summary and commentary on the recent facts, translated from a Mexican newspaper. I hope you all will sign. Chiapas needs all the help it can get. Best,

Luisa Maffi

P.S.: If any of you had already received the same appeal, please forgive replication.

Dear colleagues, We are invite you to endorse the enclosed letter of solidarity with the indigenous peoples of Chiapas (Mexico), who during the last weeks are resisting the "silent war" of the Mexican army and of the terrorist groups promoted by the state powers. As perhaps you know, the past December 22, 45 indigenous persons, principally women and children, were assassinated by paramilitary groups, while praying at the community of Acteal. They were part of the social basis of the Zapatista movement. Please sign the following letter, as soon as possible, and circulate it among the highest number of people.

SCIENTISTS FOR PEACE IN CHIAPAS, MEXICO

We, scientific researchers of universities, academic centers and technological institutes worldwide, profoundly concerned with the events of the last days in the indigenous regions of Chiapas, demand:

- 1) The concentration of the troops of the Mexican army outside of the indigenous regions of Chiapas and in places certified by the public, media and non governmental organizations.
- 2) The respect to the Law for the dialogue, the concentration and the peace in Chiapas, promulgated by the Mexican Congress on March 11, 1995.
- 3) The promulgation and application of the San Andrés agreements, signed by the Government of Mexico and the Zapatista Army of National Liberation (EZLN) on July 12, 1996. These agreements constitute the first step toward peace in Chiapas.

4) The respect to the human rights of the indigenous peoples of Chiapas and other regions of Mexico, today threatened by military and paramilitary actions. The above implies the free transit of journalists, observers, and NGO activists in the indigenous regions of Chiapas.

4. Allied Societies and Activities

Request for Proposals, Endangered Language Fund

The Endangered Language Fund provides grants for language maintenance and linguistic field work. The work most likely to be funded is that which serves the native community and the field of linguistics immediately. Work which has immediate applicability to one group and more distant application to the other will also be considered. Publishing subventions are a low priority, although they will be considered. The language involved must be in danger of disappearing within a generation or two. Endangerment is a continuum, and the location on the continuum is one factor in our funding decisions.

Eligible expenses include travel, tapes, films, consultant fees, etc. Grants are normally for one-year periods, though extensions may be applied for. We expect grants in this round to be less than \$2,000 in size.

HOW TO APPLY

There is no form, but the information requested below should be printed (on one side only) and four copies sent to:

Endangered Language Fund, Inc.
Department of Linguistics
Yale University
New Haven, CT 06520

Applications must be mailed in. No e-mail or fax applications will be accepted.

If you have any questions, please write to the same address or email to:

elf@haskins.yale.edu

REQUIRED INFORMATION:

Please provide the following information for the primary researcher (and other researchers, if any): Name, address, telephone numbers, email address (if any), Social Security number (if U.S. citizen), place and date of birth, present position, education, and native language. State previous experience and/or publications that are relevant.

Beginning on a separate page, please provide a description of the project. This should normally take less than two pages, single spaced. Be detailed about the type of material that is to be collected and/or produced, and the value it will have to the native community (including relatives and descendants who do not speak the language) and to linguistic science. Give a brief description of the state of endangerment of the language in question.

On a separate page, prepare an itemized budget that lists expected costs for the project. Estimates are acceptable, but they must be realistic. Please

translate the amounts into US dollars. List other sources of support you are currently receiving or expect to receive and other applications that relate to the current one.

Two letters of support are recommended, but not required. Note that these letters must arrive on or before the deadline in order to be considered. If more than two letters are sent, only the first two received will be read.

LIMIT TO ONE PROPOSAL

A researcher can be primary investigator on only one proposal.

DEADLINE

Applications must be received by **APRIL 20th, 1998**. Decisions will be delivered by the end of May, 1998.

ACKNOWLEDGMENT OF RECEIPT

Receipt of application will be made by email if an email address is given. Otherwise, the applicant must include a self-addressed post-card in order to receive the acknowledgment.

IF A GRANT IS AWARDED

Before receiving any funds, university-based applicants must show that they have met with their university's human subjects' committee requirements. Tribal- or other-based applicants must provide equivalent assurance that proper protocols are being used.

If a grant is made and accepted, the recipient is required to provide the Endangered Language Fund with a short formal report of the project and to provide the Fund with copies of all publications resulting from materials obtained with the assistance of the grant.

1997 Annual Report of the LSA Committee on Endangered Languages and Their Preservation (CELP)

Anthony C. Woodbury, University of Texas, Austin, Chair of CELP, wrote on 27 Dec 1997.

1997 COMMITTEE MEMBERSHIP

Wallace L. Chafe (UCSB), Nancy Dorian (Bryn Mawr), Daniel Everett (U Pitt), George Hutter (SIL), Martha Ratliff (Wayne SU), Colette Grinevald (MRASH), Jane Hill (U AZ), Leanne Hinton (UCB), LaVerne Masayeva Jeanne (U NV), Keren Rice (U Toronto), Joel Sherzer (U TX Austin), Anthony C. Woodbury (U TX Austin)

MISSION STATEMENT

The CELP encourages the study and documentation of endangered languages and makes technical assistance available to language communities seeking to preserve their languages from extinction. The Committee encourages academic institutions to offer assistance and support to members of threatened language communities working to preserve their languages. It also encourages institutions to offer training and degree programs oriented to the compilation of dictionaries and grammars of threatened and poorly documented languages, as well as to the

documentation and study of naturally-occurring speech of all kinds in threatened-language communities. The Committee coordinates its activities with other relevant organizations, such as CIPL, AAA, SSILA, the Society for Linguistic Anthropology, the endangered language committees of the linguistic professional societies of Canada, Australia, Germany, and others, and several private organizations and foundations focused on language endangerment, including the Institute for the Preservation of the Indigenous Languages of the Americas.

MEETINGS

CELP had an open meeting at the LSA meeting in Chicago on January 4, 1997, with me acting as chair. The result of the meeting was a list of 'action items,' including many of the items listed below under 'Projects.' It was the sense of the meeting that these items should be carried out by ad hoc task forces of one or more interested LSA members, whether or not they happen to be among the twelve people serving as appointed CELP members at this moment.

The committee will have its next open meeting in New York on January 9, 1998, as well as an informal breakfast meeting that same morning for just the officially-appointed committee members.

The committee has otherwise interacted by electronic mail. However, the circle of correspondence has been enlarged well beyond the committee proper through the construction of a CELP electronic mailing list, in keeping with our sense that endangered language activism must involve all interested LSA members. The list now contains 165 names, including those of the committee itself.

PROJECTS

Plan for Honoring the Linguistic Contributions of Native Speakers of Endangered Languages

The Executive Committee of the LSA requested that the CELP propose a plan for honoring endangered language speakers who have contributed to linguistics, for example, by carrying out language preservation work in their communities, or by serving as long term consultants for documentation projects. Some specific suggestions have been given, but the issue is complex and there is no consensus on how to proceed or indeed even on the advisability of the idea in the first place. I will be happy to give more details about these issues if the Executive Committee wishes.

A somewhat related suggestion, made by John Ohala, has been for the LSA each year to recognize and publicize an endangered language or language community in North America, possibly in conjunction with the Canadian Linguistic Association. We will discuss this during the upcoming CELP meeting in New York in January. Among the advantages of this suggestion are (a) its potential for reaching the public, (b) its focus on whole languages or communities, and (c) its

opportunity for cooperation not only with other professional organizations, but with endangered-language communities.

Endangered-Language Scholarship at the LSA Annual Meeting

For the last three years there have been regular Field Reports/Endangered Languages sessions at the LSA Annual Meeting, as well as special colloquia and symposia. This year's program includes one regular session and two special initiatives by LSA members, to whom the committee expresses its gratitude:

Jan. 9 Regular session. *Field reports/Endangered languages*. Papers by David Beck, David Bennett, Megan Crowhurst, Laura Walsh Dickey, Stephen Levinson, Jeanette King, Ronald P. Schaefer, Alice Taff, Jacob Wegelin, Ida Toivonen, William F. Weigel.

Jan. 9 Organized session. Colleen Cotter and Sara Trechter. *Practical Fieldwork: conflicting constraints on the ethical researcher*. Papers by the organizers and Jonathan Bobaljik, Rudolf Gaudio, Monica Macaulay, Will Leben; Colette Grinewald and Tony Woodbury, discussants.

Jan. 10 Tutorial. Dan Everett. *Monolingual Situations in Field Research*

In addition, the meeting's program of endangered language scholarship is enriched this year by the concurrent meeting of the Society for the Study of the Indigenous Languages of the Americas. They now meet with the LSA in January of each even-numbered year.

The committee gives special thanks to Megan Crowhurst and Sara Trechter for undertaking the production of a CELP pocket brochure. It will list all endangered-language related events at the New York meetings, as well as a brief overview of the committee's mission and projects.

DATABASE ON ENDANGERED LANGUAGES

Akira Yamamoto has conducted a survey of endangered language community populations and speaker populations, by world area and language, including numbers of remaining speakers and contact names of linguists. We are in the process of having this survey put on the LSA's web site.

BOOKS ON ENDANGERED LANGUAGE RESEARCH

Nancy Dorian suggested putting together a volume that 'would bring out the joys, terrors, difficulties, surprises, elations, bafflements, etc. of linguistic field work, something that could be read with interest and pleasure by college students, beginning graduate students, and a modest part of the reading public,' doing so by gathering individual accounts by field linguists with different

experiences. After considerable discussion, two such books are now under way.

Paul Newman and Martha Ratliff have sent a prospectus for such a book to Cambridge University Press. The prospectus includes paper abstracts from: Jonathan Bobaljik and Susi Wurmbrand, Shobhana L. Chelliah, James Collins, Alan Dench, Nancy C. Dorian, Nicholas Evans, David Gil, Kenneth L. Hale, Larry Hyman, Ian Maddieson, Fiona McLaughlin and Thierno Seydou Sall, Marianne Mithun, Keren Rice, and Tony Woodbury.

Colleen Cotter and Sarah Trechter are planning to edit a book on the basis of their LSA symposium, 'Practical Fieldwork: conflicting constraints on the ethical researcher.'

THE USE OF LINGUISTIC INFORMATION IN COMMUNITY SETTINGS

Bill Poser proposed that information and experience be developed on how linguistic information of various kinds could be mobilized in community language preservation efforts. This includes the development of pedagogical materials from scientific grammars, dictionaries, and text collections, as well as the effective dissemination of scientific results on such topics as multilingualism (e.g., Knowing more than one language won't stunt a child's intellectual growth).

Such a project could take a variety of forms, e.g., a clearing house, a web page, or just the preparation of a survey of relevant research which could be published in an appropriate scholarly periodical. At this point CELP's only action on this issue is described in the next item.

COOPERATION WITH THE INSTITUTE FOR THE PRESERVATION OF THE INDIGENOUS

LANGUAGES OF THE AMERICAS

Under the auspices of the Institute for the Preservation of the Indigenous languages of the Americas (IPOLA) in Santa Fe, NM, a Planning Conference for the Clearinghouse of Indigenous Language Programs was held March 19-21, 1997, in Santa Fe. The conference was chaired by Ofelia Zepeda and Akira Yamamoto. The main participants were educators, elders, and others working in a very wide range of ways in communities across the US (including Alaska and Hawaii) to preserve ancestral languages. I participated as representative of CELP (and the LSA in general); Victor Golla represented SSILA.

The planned clearinghouse is likely to be housed at IPOLA and involve an active effort to make both written and human resources available to those in communities pursuing public or private immersion education, traditional language teaching, individual language study, mentoring, elders programs, and other approaches. It may also include training

opportunities for individuals, and the sponsoring of site visits by teams with relevant expertise.

I cannot emphasize too strongly that the shaping of language preservation efforts, and even of clearinghouses like that envisioned, is a social, political, and, for many, actually a spiritual issue. It is an expression of the aspirations and will of communities and their members. It is not primarily a technical issue for which linguistic science holds the key. As I see it, our role as a committee and a professional society is to be as clear and as forthcoming as we can about what we do, what we know, and what we can contribute, and then see to it that we do deliver what we can deliver, if and when we are called on. [italics added.] That is the commitment that I made at the meeting [viz of the LSA] on our behalf.

It is certainly very feasible for us to be forthcoming by sharing our results and our information sources. But I think most reflective members of the profession would realize the real challenge that 'being forthcoming' presents. It also means seeing to it that educators, activists, and others in endangered and minority-language communities with an interest in language and linguistics -- and in my own travels I continue to encounter a burning interest -- can get what we, as academic linguists, can give.

And we have a lot. We have the access to obtain, and the ability to use, the welter of rare published and manuscript material created over centuries about and in the world's languages. We know how to use and curate written and tape-recorded texts, speech, prayers, and songs. We know how to compile dictionaries and thesauri. We know how to find principles of grammar and use them for linguistic inquiry, pedagogy, orthography creation, and more. And we know how to teach all this knowledge.

But are we effectively recruiting into our programs those who want all this and can use it to support a language for which they care deeply? Do our programs make these fundamental aspects of our science a centerpiece, such that those whom we recruit (or who recruit themselves) feel they've come to the right place? And if we do in some ways acknowledge this kind of commitment, do we really acknowledge it only rhetorically, or only by including examples from 'exotic' languages in our lectures, articles, and textbooks, or only by using exotic languages as subject-matter for our internal conversations? Do we acknowledge it by allowing innovative text collections, thesauri, or dictionaries as theses? Do we acknowledge it by assigning the teaching of field-based or community-based linguistics to someone who specializes in it, or perhaps even practices it as a community-member him/herself? And if we do acknowledge it in all these ways, do we nevertheless isolate or separate it, finding ourselves unable to see the deep lines of continuity between field/community based linguistics and the

rest of the profession, or unable to bridge the discontinuities?

EVALUATION

Let me give a brief personal assessment of our progress as a committee.

I am very pleased so far with the intensity of interest and the many thoughtful proposals for action that have come both from the committee and from the wider LSA membership. I feel that the committee has functioned well as a means for encouraging, bringing together, and focusing the efforts of LSA members on endangered language issues.

My one regret is the almost-inevitable gap between what we can plan or wish for, and what we can actually do. While I think our record of accomplishment for this year is good, it is vexing to think of all that has not been done. To that end, I plan to distribute a list of the most significant ideas and proposals that have come up in the course of the year and make it a part of our meeting agenda in January.

ACKNOWLEDGMENTS

The CELP wishes to thank all those LSA members who have contributed ideas, proposed projects, and become involved in carrying them out in the course of the last year. This includes all those mentioned already in this report, and many others too. We also give our special thanks to those relatively more junior members of the profession who have taken part in these ways and have given so freely of their time.

Thanks also to Elizabeth Traugott for her help with a range of issues relating to the committee, and to Maggie Reynolds for her help, kindness, and her many good ideas.

Finally, let me give my personal thanks to the other 11 members of the committee for all their thought and effort.

5. Brief Conference Report

Minority Language Software
Development (Batheaston, 17-18
November 1997)

Batheaston Villa, Bailbrook Lane, Bath BA1 7AA
England

An International Conference/Seminar, organized
by MEU Cymru in association with Linguacubun
Ltd (with support from the EC Minority and Lesser-
used Languages Fund)

Purpose of the Conference

The minority languages software conference set out to share developments in computer software for minority languages and promote further developments and plan future collaboration.

At the conference, delegates:

- set minority language software development in a European and world context
- discussed the priorities for development for their respective languages
- presented current products and work in progress
- discussed and agreed on the most effective means for collaboration
- established possibilities for future development and prospective collaborative projects.

The conference comprised talks and presentations, software demonstrations and workshops, discussions and a final plenary session.

Opportunities for Future Collaboration

All delegates agreed that collaboration offered many benefits for the future. CDs and other products were exchanged with a view to considering possibilities for producing version in the other languages. Similar difficulties faced all present, with budgets limiting what could be developed. By sharing resources and maintaining contact with each other for future developments, there was a lot to be gained.

In order to focus future collaboration, all present agreed that they should form the *Lesser-used Languages Software Developers' Association* which each expressed in other languages:

English:	Lesser-used Languages Software Developers' Association
Breton:	Kevredad ar Saverien Poelladoù er Yelhoù Minorelaet
Euskara:	Hizkunta Gutxitven Software Garatzaileen Elkertea
Welsh:	Cymdeithas Datblygwyr Meddawedd Ieithoedd Llai eu defnydd
Irish Gaelic:	Cumann Lucht Forbartha Earra Bhoig do Theangacha Neamhforleathana
Scots Gaelic:	[Not present at the meeting]
French:	Association pour l'Informatisation des Langues Moins Repandues
Spanish:	Asociación de Desarrolladores de Software para Lenguas Minoritarias

LULSDA - Aim and Objectives

The aim of the Association is to improve the efficiency and effectiveness of its members through mutual collaboration.

The objectives to fulfil this aim were defined under three heads:

Development

1. to collaborate on joint projects, taking advantage of economies of scale
2. to adopt multilingual approach to developing software so that new products are easy to translate

3. to provide a copy of developed material to fellow members if requested, with a view to publishing a translation
4. to foster the exchange of personnel e.g. students on placement to aid multilingual development;

Distribution and marketing

1. to offer software produced in one language for adaptation to other languages for distribution in those countries, based on a standard mutual distribution agreement
2. to exchange marketing ideas and approaches;

Communication

1. to maintain a network of World Wide Web pages
2. to influence major software developers to adopt a multilingual approach to software development
3. to maintain contact with related organisations, and inform them of our work
4. to represent the association's interests in negotiations with companies
5. to encourage other minority language software developers to join the association;
6. to maintain monthly communication between members by e-mail
7. to meet once a year, seeking funding support to facilitate this.

List of Participants

Meurig Williams - Director

Colin Bennett - Programmer

Paul Ivins - Programmer

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6. Overheard on the Web

Australian Program offers chance to save endangered languages

David Nash of Canberra wrote:

All I know of this curious item is when I read it ... in the paper version of [Canberra's] *ANU Reporter*. (Will it start a bidding war with other teams of trained linguists?!)

Subject: ANU Reporter 28.8(20 August 1997), p.6:
By Melanie La Vache

Like to speak Irantxe, Marringarr or Taulil? Ever heard anyone talking in Nganasan? They are some of the languages in danger of joining the 30 around the world that become extinct every year.

However, an ANU professor is offering the chance to help "save" a language from extinction.

"Language is the most precious human resource, a window on the culture of people - not simply a means of communicating", said Linguistics Professor Bob Dixon. He estimated that documenting one language could be accomplished in three years, allowing time to "train the natives as linguists in order to perpetuate their language".

For \$US200,000, a team of trained linguists will research a selected language by travelling to the country of origin to interview the remaining speakers. They will document words, sentence structure, syntax, grammar and inflection, finally creating a dictionary and other volumes of text describing the language.

As speakers of obscure languages assimilate into the mainstream of civilisation, they naturally switch to the major language, and as these speakers die, their native language dies with them. It is estimated that of the 5,000 languages spoken in the world today, at least three-quarters will have ceased to be spoken by 2100. Prof Dixon insists "it is an urgent task to document these languages before they disappear" but no sponsors have been found yet.

Since it is logistically impossible to document all endangered languages, a set of priorities has been established. The Research Centre for Linguistic Typology has assessed which endangered languages

should receive the highest priority for documentation and will offer them to interested sponsors. Prof Dixon says that undertaking two or three language documentations initially would be ideal for his centre and staff.

The centre is also organising international workshops on topics in typological theory. The first, this week (August 18-23), is on "Valency-changing derivations" - looking at passives, antipassives, causatives and applicatives in cross-linguistic perspective.

"By examining little-known languages, we may evolve some new mode of thinking that could help to deal with problems in the modern world," says Prof Dixon. "Some of the people who live in the most primitive material ways often have the most complex language structures."

Unreasonable Success of Religious Fund-Raising?

Date: Tue, 25 Nov 1997 09:19:55 +0000

From: Matthew McDaniel <akha@loxinfo.co.th>

Organization: The Akha Heritage Foundation

To: Linguist list <endangered-languages-l@carmen.murdoch.edu.au>

Subject: ELL: Re: Marion Gunn

I think that Marion Gunn brings up a good point. Much language study is done to further intellectual assets, eg. get a degree or something.

Also since I have discussed the down side of missionary work to some degree in the past, let me add, in the name of fair play, the other side of the coin.

To which I should say this by way of example, last month a cultural preservationist who is an Akha native had lost a sponsor of many years and commented to me that he didn't understand it, while he had little money for such activities, the religious-based organizations, missionaries and such, had money to burn. To which I would add that I have had many people interested in the work I do on Akha language, and many wealthy people as well, but very little financial help. However, the religious people, some supportive of traditional missionary methodology and some not, could see the good in the work, apart from it not being a missionary activity, yet still have given money, no strings attached and many times on the part of people whom I knew could not afford to be doing so, not wealthy and enough of their own problems.

So I don't know how to explain it except to agree with Marion Gunn, that what these people need is plain old help, so they can keep their babies alive so that the babies will live long enough to learn the language and this sort of thing takes an outpouring of money that gives them the opportunity to develop their own human resources in the fashion they will. I think so many in the west, while enjoying an excellent lifestyle, blatantly disregard the severe suffering that many of these people who have an endangered language go through, while finding them interesting to study, albeit near

extinction as well. I know of many who have built careers on studying one minority or another but there seems no connection to the reality these people live under. Certainly the case with the Akha.

Meanwhile one struggles to find out why the infants die so fast, before you could get back with medicine, there is no one to do autopsies to find out the actual cause of the death, so one is still in the dark and it happens like clockwork and you wonder whether it matters at all if you get the language written into a dictionary when you have to look at that baby girl of three months dead on the floor of the hut and feel so damn helpless over and over again.

Unless the people in the west open up their wallets and time to give these people real help, as long as the western economic model rolls on consuming everything in sight broken down into consumption units, I think there is no hope at all and all of this work becomes foolishness. A tourist road pushed into a village bringing lots of vans to the "Akha Monkey Show" is enough to set one's soul back a few years in this work.

Matthew McDaniel
The Akha Heritage Foundation

Legal Anomalies in France

In response to this question of Russell Norton's on the Endangered_Languages_List, Luistxo Fernandez / Marije Manterola came up with some interesting claims about the legal situation in France:

How many of the world's languages are currently illegal? References to surveys (if there are any) and guesstimates both welcome. Of course, a language's "illegality" might take a variety of forms - I leave that up for discussion.
Russell Norton

Date: Tue, 20 Jan 1998 16:45:10 +0800
From: txoko@redestb.es (Luistxo ta Marije)

In France, allegedly the cradle of liberties and democracy, all native languages other than French are more or less outlawed, without the slightest official recognition.

For instance, a Basque French citizen cannot use Basque in a French court. S/he can, if s/he wishes, but no translator is provided. Curiously, a person like Mr Norton can use English in a French court, and he will be provided with a translator.

It is a paradox, but I would also be provided a translator should I decide to testify in Basque, as I am supposed to be a Spanish national and my mother tongue --Basque-- has recognised theoretical official status at least in part of the Basque Country that falls south of the French-Spanish border.

I don't know if we may talk about language illegality in that case, I leave it to your judgement...

About worldwide estimates, most languages spoken on the world have no legal status at all, are not

official in any way. How many languages may be with some kind of recognition here or there? 200 perhaps? --Then, you can count the rest: some 5.000--

* Luistxo Fernandez * Marije Manterola
txoko@redestb.es * geonative@geocities.com
* GeoNative * <http://geonative.home.ml.org>
Hizkuntza gutxiagotuak mapetan
- Put minority languages on the map!

Guidance on Putting Together Endangered Language Exhibitions

From: peterston@spw.unizh.ch
Date: Mon, 24 Nov 1997 16:06:50 +0100
endangered-languages-l@carmen.murdoch.edu.au,
vyakaran@email.uni-kiel.de

My name is John Peterson and I am currently working as an assistant professor at the Department of General Linguistics here at the University of Zurich, where one of our main points of research is endangered languages, especially in South Asia. In the coming months we will be putting together an exhibition for the general public on the endangered languages of the world, with special emphasis on South Asia, especially eastern Nepal.

My question was this: Does anyone on the list have experience with this kind of work? We were planning on using maps (of course!) and as many pictures as possible, with tapes and accompanying texts for as many of the languages as possible. If anyone out there has experience with this kind of work, we'd love to hear from you and maybe learn from your experiences - above all, what the 'general public' (university students and faculty, actually) most enjoyed.

Date: Mon, 24 Nov 1997 11:32:19 -0700

Just a mild suggestion to focus on the people, not the linguistics, not the technical stuff that sets the specialists' heart a-flutter. Students and non-specialists will become interested if they can see the people and their lives, such as with videos (with sound, of course). Items of material culture, possibly labelled with the terms of the languages in question, are also usually of interest. Maps, yes, charts showing language user numbers (and trends) are also useful to get your main message across, but go easy on that--it shouldn't be so prominent that that is the first thing that draws people's attention--it will also likely be the last thing. Good luck.

Dr. Clifford G. Hickey hickey@v-wave.com
Director, Canadian Circumpolar Institute
Department of Anthropology
304, Old Saint Stephen's College, 8820-112 St.,
Univ. of Alberta, Edmonton, AB Canada T6G 2E1
<http://www.ualberta.ca/~ccinst/polar/cci-base.htm>

From: peterston@spw.unizh.ch
Date: Wed, 26 Nov 1997 13:39:29 +0100

Many, many thanks to all those who responded to my request for advice on the exhibit for endangered languages!

A special thanks go to those who responded to me privately - some of you were even kind enough to offer your materials as a loan for the exhibit. I will be responding to each of you individually as soon as I can.

I must admit I wasn't ready for the huge response. At first I wasn't even sure I should send out the request for ideas. Now I'm sorry I waited so long!

All the best!

John

Software Support for American Indian Languages

Date: Thu, 30 Oct 1997 16:54:16 +0800
From: aconcert@carroll.com (Joe Campagna)
endangered-languages-l@carmen.murdoch.edu.au

At 7:50 PM 10/26/97, Cathy Bodin had written:
 >Can anyone answer this one? Are there any Native Northamerican languages that are growing in number of speakers? Conversely, are many/most endangered?

Most are endangered. Programs cannot rebuild as fast as the decline in the present state of economy. Much has to do with American English being the language of fluency of educators and the only/main media language in all forms of current electronic information, ie. tv/radio.

There are many programs by many nations in North America; yet the cognitive approach is slow to develop for economical reasons.

United Native American Television"tm" - UNATBC - [Filed name; United Native Language & Culture Exchange], was created in 1993 to aid in developing multimedia resources for such things as cartoons, children's books, computer games, and a multi-track language software program that is under organization for a freeware development site that uses libraries programmed by volunteer linguists, and will be able (when done) to accommodate translations from any world language to any world language. Also using text-to-sound translators as well as translate sound to text.

They have started with an html database and are now organizing software developers and linguists to develop the entire site on the web. Their website is currently under reconstruction and will contain a log-on development site where all are welcome.

If anyone is interested they may contact *T-SOFT-L@UNAT.ORG*, and they will be added to a database of two classes of volunteers, Software Developers and Linguists.

The program is to be freeware.

7. Places to Go, on the Web and in the World

Centro Cultural Abya-Yala (Quito, Ecuador)

El Centro Cultural Abya-Yala (Quito, Ecuador) es desarrollando sus actividades desde hace 22 años... Además de otras actividades el Centro cuenta con una Editorial y Librería especializadas... En 1983 se escoge el nombre de ABYA-YALA para cobijar en un solo sello editorial todas las publicaciones que se refieren a los pueblos indios del continente...

En Octubre hemos logrado obtener un dominio propio en Internet y hemos lanzado al mundo nuestra página web. Aunque se encuentre en fase de construcción e implementación, visítenos a la dirección:

<http://www.abayala.org>

Santiago Fruci S., Centro Cultural Abya-Yala
 Av. 12 de Octubre 1430 y Wilson - Casilla 17-12-401 - Quito, Ecuador
 e-mail: enlace@abayala.org
 Telf. +593-2-506266 Fax +593-2-506256

Lakota Information Home Page

<http://web.lemoyne.edu/~bucko/lakota.html>

This site on the Lakota and Dakota peoples (sometimes referred to as Sioux or Siouan peoples) is a joint project by Martin Broken Leg at Augustana College, Sioux Falls, South Dakota, and Raymond Bucko, S.J. at Le Moyne College, Syracuse, New York. Users interested in Native American Studies, and the Lakota and Dakota peoples in particular, will find a large number of useful resources at this site. Features include an 820-item bibliography, language resources, electronic texts, full-text treaties and resources addressing current legal concerns, historical essays, and information on Lakota and Dakota educational institutions. The site also contains a collection of related (mostly non-academic) links.

Sardinian Web-Site

Si vous voulez d'autres informations directes sur la langue sarde, sur les activités en et pour cette langue, sur le livres qu'on publie chez les editions Papiros ... qui sont presque la seule maison d'édition qui publie livres en sarde et d'autres arguments que nous sommes en train d'insérer dans Internet, vous pouvez nous trouver à l'adresse suivante:

<http://www.papiros.com>

...
 DIEGO CORRAINE
 le directeur
<http://www.papiros.com> info@papiros.com
 PAPIROS srl, P.O.Boc 1/C, I-08100 NUORO, Sardinia tel. + 39 784 34299, fax + 39 784 230440

Language Maintenance and Revitalization Organizations

From Luisa Maffi (maffi@nwu.edu):

I thought I should make you aware that the recently revamped Terralingua web site now features a page specifically devoted to language maintenance and revitalization organizations from all over the world,

which we plan to continue expanding. When people ask you such questions, you may want to mention our site too. The URL is:

<http://cougar.ucdavis.edu/nas/terralin/home.html>

--Luisa Maffi

President, TERRILINGUA, Dept Psychology,
Northwestern University

Ur-List of Anthropological Web Resources

<http://www.temple.edu/anthro/resources.html>

The Ur-List of Anthropological Web Resources, with special emphasis on visual anthropology and media, facilitates web searches by cross-indexing more than two hundred anthropological sites according to the categories of information they contain.

A selection from the the list of categories calls up two kinds of sites to choose from. The first are those dedicated exclusively to the category of information that was selected. Sites in the second list are multifaceted. Users must visit and browse through them in order to find the information they need.

This list was compiled by Peter Biella (<AVFPCB@hofstra.edu> Hofstra University). It is currently maintained by Jay Ruby at Temple University.

8. Forthcoming Meetings

California Indian Conference (San Francisco, Feb. 27-March 1, 1998)

The 13th California Indian Conference will be held in the Seven Hills Conference Center, San Francisco State University, February 27-March 1, 1998. The CIC is an annual gathering for the exchange of views and information among academics, American Indians, students, and other community members. Any topic reflecting humanistic, scientific, artistic, or social concern with California Indian people and their cultural heritage is welcome. The formal abstract deadline was January 5, but late abstracts will be considered if space is available on the program. Contact: Lee Davis, Anthropology, SF State U, San Francisco, CA 94132 (tel: 415/338-6583; e-mail: califia@sfsu.edu).

First Nations Oral Literatures (Vancouver, BC, March 5-8, 1998)

A conference on First Nations Oral Literatures will be held at Green College, University of British Columbia, March 5 to 8, 1998, in collaboration with the First Nations House of Learning.

The aim of the conference is to bring storytellers, writers, scholars and graduate students from different disciplines together and invite them to present and talk about their work, as well as give people who are not familiar with First Nations oral

texts the opportunity to come into contact with the oldest literature that has developed on the North American continent. Among the keynote speakers, writers and story-tellers who will be attending are: Judith Berman; Robert Bringhurst; Wallace Chafe; Julie Cruikshank; Nora Dauenhauer; Richard Dauenhauer; Marilyn Dumont; Victor Golla; Vi Hilbert; Dell Hymes; Sean Kane; Michael Krauss; David Lertzman; Dawn Maracle; Charles Menzies; Duane Niatum; Robin Ridington; William Shipley; Gerald M. Sider; Shirley Sterling; Marie-Lucie Tarpent; Drew Hayden Taylor; and Dennis Tedlock.

Registration for the conference is possible by mail, e-mail, or over the web. For further information contact: First Nations Oral Literature Conference, Department of English, UBC, #397 - 1873 East Mall, Vancouver, B.C. V6T 1Z1, CANADA (fax: 604/822-6906; e-mail: gudrund@unixg.ubc.ca). There is also a conference website at: <http://www.library.ubc.ca/xwi7xwa/>

Structure and Constituency in the Languages of the Americas (Saskatchewan, March 27-29, 1998)

The Workshop will be held at the Saskatchewan Indian Federated College, University of Regina, March 27-29, 1998, organized by Jan van Eijk.

Papers on any of the four core areas of linguistics (phonetics & phonology, morphology, syntax, and semantics) are welcome, as are papers that explore the interfaces between these disciplines. The Workshop is entirely open-minded as to which theoretical framework a presenter uses, but linguists who work in a theory of very recent origin should be prepared to give a brief synopsis of their chosen framework. A section on the analysis of texts is also planned, and participants who wish to take part in this should submit a brief text with morpheme-by-morpheme analysis and running translation. (The presentation should address aspects of structure and constituency on the text level, e.g. discourse particles, focus devices, etc.) Depending on the number of participants it may or may not be possible to present both a text and a theoretical paper.

Abstracts should be no longer than a page, and submitted in 4 copies with the author's name and affiliation. They may also be submitted by e-mail. The deadline for submissions is February 6, 1998. Address all correspondence to: Structure & Constituency Workshop, c/o Jan van Eijk, Dept. of Indian Languages, Literatures & Linguistics, Saskatchewan Indian Federated College, 118 College West, Univ. of Regina, Regina, Saskatchewan S4S 0A2, CANADA (e-mail: wscla@hotmail.com).

Language Resources for European Minority Languages, Granada, Spain - May 27 1998 (a.m.)

From: Briony Williams <briony@cstr.ed.ac.uk>
Date: Tue, 13 Jan 1998 16:31:02 +0000 (GMT)

This workshop will be held in conjunction with the International Conference on Language Resources and Evaluation (LREC), Granada, Spain: May 28-30, 1998.

The workshop will provide a forum for researchers working on the development of speech and language resources for the indigenous minority languages of Europe.

WORKSHOP SCOPE AND AIMS

The minority or "lesser used" languages of Europe (e.g. Basque, Welsh, Breton) are under increasing pressure from the major languages. Some of them (e.g. Gaelic) are becoming endangered, but others (e.g. Catalan) are in a stronger position, with a certain amount of official recognition and funding. However, the situation with regard to language resources is fragmented and disorganised. Some minority languages have been adequately researched linguistically, but most have not, and the vast majority do not yet possess basic speech and language resources (such as text and speech corpora) which are sufficient to permit commercial development of products.

If this situation were to continue, the minority languages of Europe would fall a long way behind the major languages, as regards the availability of commercial speech and language products. This in turn will accelerate the decline of those languages that are already struggling to survive, as speakers are forced to use the majority language for interaction with these products. To break this vicious circle, it is important to encourage the development of basic language resources.

The workshop is a very small first step towards encouraging the development of such resources. The aim is to share information, so that isolated researchers will not need to start from nothing. An important aspect will be the forming of personal contacts, which at present do not exist. The aim is to make it easier for isolated researchers with little funding and no existing corpora to begin developing a usable speech or text database. There will be a balance between presentations of existing language resources, and more general presentations designed to give background information.

Technical areas covered will include:

- Presentation of existing speech and text databases for minority languages, with particular emphasis on their design and their annotation.
- Presentation of existing lexicons for minority languages, with particular emphasis on fast production methods.
- Encouragement of standardisation, using the recommendations formulated by the EAGLES Working Groups.
- Presentation of the EU's policy towards minority languages, and the situation of minority languages in Europe.

Papers are invited that will describe existing speech and language resources for minority languages (speech databases, text databases, and lexicons),

also papers based on the analysis of these resources. Presentations will last 20 minutes each. All presentations will be given in English, since it cannot be assumed that each listener will speak all the minority languages discussed.

Organizers:

- Briony Williams University of Edinburgh, Scotland, UK
- Climent Nadeu Universitat Politècnica de Catalunya, Catalunya, Spain
- Alex Monaghan Dublin City University, Ireland

PAPER SUBMISSION

Papers should not exceed 4,000 words or 10 pages. They can be submitted in one of two ways: hard copy or electronic submission. They should be in A4 size and in English.

A) Hard copies:

Three hard copies should be sent to:

Dr. Briony Williams
CSTR
80 South Bridge
Edinburgh EH1 1HN
Scotland, UK

Please also send an email to Briony Williams (briony@cstr.ed.ac.uk) informing her of the hard copy submission. This is in case the hard copy does not reach its destination. This email should contain the information specified in the section below.

B) Electronic submission:

Electronic submission may be in self-contained Latex, Postscript or MS-Word format. Submissions should be sent to briony@cstr.ed.ac.uk. An electronic submission should be accompanied by a plain ascii text email message giving the following details:

- # NAME : Name of first author
- # TITLE: Title of the paper
- # PAGES: Number of pages
- # NOTE : Any relevant instructions about the format etc.
- # ABSTR: Abstract of the paper
- # EMAIL: Email address of the first author
- # ADDR: Postal address of the first author
- # TEL: Telephone number of the first author
- # FAX: Fax number of the first author

IMPORTANT DATES

<i>Paper submission deadline</i>	<i>February 27</i>
Paper notification	March 27
Camera-ready papers due	April 22
Workshop	May 26

CONFERENCE INFORMATION

General information about the main conference:
<http://www.icp.inpg.fr/ELRA/conf/lre.html>
Specific queries about the conference should be directed to:

LREC Secretariat
Facultad de Traducción e Interpretación
Dpto. de Traducción e Interpretación
C/ Puentezuelas, 55, 18002 Granada, SPAIN

Tel: +34 58 24 41 00 - Fax: +34 58 24 41 04
 reli98@goliat.ugr.es

Discourse Across Languages & Cultures (Milwaukee: 10-12 Sept. 1998)

"Discourse Across Languages & Cultures" (the 24th University of Wisconsin at Milwaukee Linguistics Symposium) will be held September 10-12, 1998.

Papers are sought that discuss written, spoken, or signed discourse from a cross-linguistic and/or cross-cultural perspective. It is part of the purpose of this symposium to initiate a dialogue among the various disciplines and sub-disciplines that are involved in this study and abstracts are welcome from scholars representing any of the following fields of study where the focus of the paper is on cross-linguistics and/or cross-cultural comparison:

discourse analysis	text linguistics
contrastive rhetoric	rhetorical typology
translation studies	genre studies

Abstracts should be sent to: '98 UWM Symposium Committee, Dept. of English, U. of Wisconsin-Milwaukee, Milwaukee, WI 53201-0413. The deadline for receipt is February 2, 1998.

For further information visit the Conference website:

[http://](http://www.uwm.edu:80/Dept/English/98Symp.html)

www.uwm.edu:80/Dept/English/98Symp.html

or contact Michael Darnell at the address above (tel: +1-414/962-1943; fax: +1-414/229-2643; messages: +1-414/229-4511; e-mail: darnell@csd.uwm.edu).

Minority Languages in Context. Diversity and Standardisation (Chur, Switzerland: 21-23 Sept 1998)

Call for Papers (Deadline 16th February 1998)

Organising Committee:

Anna-Alice Dazzi-Gross, Mike Makosch, Lorenza Mondada, Jean-François de Pietro

Themes addressed by the congress

The aim of the congress is to stimulate the study and discussion of contextual dimensions within which minority languages are spoken, shared and taught. The congress will provide a forum for the exchange and discussion of descriptive and comparative reports from a variety of regional and national settings including those in Switzerland. The contexts within which minority languages evolve can be described from differing points of view along a continuum between two opposing poles. At one end of the continuum lay attempts to achieve stability and homogeneity which are usually articulated through projects aiming at the planning and normalisation of minority languages in order to present these codes as having equal status to adjacent majority languages. At the other end of the continuum we find destabilisation and heterogeneity observable at points of contact and overlap between minority and majority languages and often leading to hybrid forms which challenge traditional notions

of linguistic code. These two poles involve a variety of actors and agents of differing social and institutional status, all exercising varying degrees of influence on the language situation in question.

The congress will address three thematic areas highlighting the full range of this continuum.

- 1: Standardisation of Minority Languages
- 2: Minority and Majority Languages: coexistence, relationships and overlap
- 3: Minority Languages at School

Scientific and Practical Organization

The thematic development of each day will take place in a series of parallel sessions run by those having responded to the call for papers and whose contribution has been accepted by the scientific committee. Two types of session are foreseen:

- Papers: 20 minutes presentation followed by 20 minutes discussion
- Workshops: 90 minutes within which data and/or hypotheses can be presented, analysed and discussed in an interactive way.

Responses to the call for papers should be sent to the scientific committee (c/o L. Mondada, Romanisches Seminar, University of Basle, Stapfelberg 7/9, CH 4051 Basle)

Deadlines:

Response to call for papers: 16th February 1998

Notification of acceptance by the scientific Committee: 31st March 1998

Definitive programme: 30th June 1998

Enrolment fees:

Speakers: SFr. 50.- (including dinner on Tuesday evening and the published congress proceedings)

Participants:

	paid by 30.4.1998	paid afterward
students	SFr. 50.--	SFr. 70.--
VALS members	SFr. 80.--	SFr. 110.--
non-members	SFr. 100.--	SFr. 130.--

(including the published congress proceedings)
 Dinner on Tuesday evening: SFr. 50.--

You can send abstracts to, or ask information from: Lorenza Mondada, Romanisches Seminar, University of Basle, Stapfelberg 7/9, CH 4051 Basle, fax +41-61-261.61.41, email: mondada@ubaclu.unibas.ch

The Native Tongue / La langue maternelle (Paris: 19-21 March 1999)

First Announcement and Call for Papers
 University of Paris 7-Denis Diderot

Invited speakers:

Henri Meschonnic, Regine Robin, Rachel Ertel, Stella Baruk, Charles Melman, Morris Halle, Antoine Culioli, Claire Blanche-Benveniste

Abstracts are invited for 30-minute talks on any sociolinguistic, psycholinguistic or psychoanalytic aspect of the relationship of speakers to the mother tongue, whether in a multicultural-multilingual setting or in a context of language substitution, language attrition, language

loss or language revival. The role of language in the structuring of the self will also be considered. Papers may be presented in French or in English. Authors are asked to send:

- * four (4) copies of an anonymous abstract
- * one additional camera-ready copy with the author's name and affiliation (to be published in the hand-book if the paper is accepted for presentation).

Abstracts should be no more than one page (A4 or letter size) in length, with an additional page for references if necessary.

Please include one more page containing:

- * the title of the paper
- * the name and affiliation of the author(s),
- * the primary author's postal address, e-mail address, telephone number, and fax number.

Papers presented at the conference will be published in the form of a special issue of a major French journal (negotiations are underway) and presentation implies consent to such publication.

All abstracts should be sent to: Marina Yaguello/Cyril Veken UFR d'Études Anglophones, Université Paris VII 10, rue Charles V, 75004 Paris, France

Requests for information (e mail only) should be addressed to maya@paris7.jussieu.fr <Marina Yaguello> or veken@paris7.jussieu.fr <Cyril Veken> A web site will be opened in early 1998.

Schedule:

Expression of interest: 30 January 1998
 Submission of abstracts: 30 May 1998
 Notification of acceptance: 30 September 1998
 Final camera ready copy due: 1 February 1999

2nd International Symposium on Bilingualism (Univ. Newcastle upon Tyne, UK: 15-17 April, 1999)
 (dates provisional)

Submissions are invited for oral or poster presentations, on all aspects of bilingualism. Papers which are based on empirical research and which seek to forge new links between established fields (e.g. linguistics, psychology, speech & language pathology, sociology, and education) or to develop new sub-fields are particularly welcome. All submissions will be peer-reviewed, anonymously, and selected on the grounds of originality, clarity, and significance of findings and conclusions.

Special features of the Symposium include panel sessions on: i) cross-linguistics studies of language acquisition and disorder; ii) bilingual social interaction; iii) trilinguals; iv) grammar and code-switching; v) childhood bilingualism; vi) acquired communication disorders in bilinguals; and vii)

bilingualism and the deaf community, and a Roundtable on Issues of identification and intervention in multilingual/multicultural speech therapy clinics.

Important dates:

31 Jan 1998: 2nd announcement
 1 Sept 1998: Deadline for abstract submission
 31 Oct 1998: Notice of acceptance
 1 Jan 1999: Closing date for registration

For further details, please contact:

Mrs Gillian Cavagan, ISB organising committee, Department of Speech, Univ. Newcastle upon Tyne, NE1 7RU, UK. E-mail: gillian.cavagan@ncl.ac.uk; Fax: +44-191-222-6518; or consult: <http://www.ncl.ac.uk/~nspeech>

9. Publications of Interest

Teaching Indigenous Languages, edited by Jon Reyhner

This is a 323 page selection of 25 papers from the Fourth Annual Stabilizing Indigenous Languages Symposium "Sharing Effective Language Renewal Practices" held in May 1997 at Northern Arizona University in Flagstaff, Arizona. The conference brought together nearly three hundred indigenous language experts, teachers, and community activists to share information on how indigenous languages can best be taught at home and at school. The papers listed below represent the experiences and thoughts of indigenous language activists who are working in the United States, Canada, New Zealand, and Mexico.

Copies can be purchased from the Division of Educational Services, Center for Excellence in Education, P.O. Box 5774, Northern Arizona University, Flagstaff, Arizona, 86011-5774. Phone 520 523 2127. Checks, money orders, and purchase orders should be made out to "Northern Arizona University." Credit card orders are also accepted. Individual copies cost \$6.95 each plus postage and handling (\$3.00 within U.S., \$5.00 international surface mail, \$10.00 overseas Air Mail). Bulk discounts are available. The proceedings of the 1st and 2nd Symposia titled "Stabilizing Indigenous Languages" and edited by Dr. Gina Cantoni is also available from the same source at the same price per copy.

ISBN 0-9624990-3-X

Contents:

Tribal and School Roles

1. "Keeping Minority Languages Alive: The School's Responsibility" by Gina P. Cantoni
2. "A Tribal Approach to Language and Literacy Development in a Trilingual Setting" by Octaviana V. Trujillo

Teaching Students

3. "Going Beyond Words: The Arapaho Immersion Program" by Steve Greymorning
4. "Teaching Children to "Unlearn" the Sounds of English" by Veronica Carpenter
5. "Learning Ancestral Languages by Telephone" by Alice Taff

6. "Coyote as Reading Teacher: Oral Tradition in the Classroom" by Armando Heredia & Norbert Francis
7. "Revernacularizing Classical Nahuatl Through Danza (Dance) Azteca-Chichimeca" by Tezozomoc, Danza Azteca Huehuetotl, & Danza Azteca Tenochtitlan
8. "The KinderApache Song and Dance Project" by M. Trevor Shanklin, Carla Paciotta, & Greg Prater
Teacher Education
9. "School-Community-University Collaborations: The American Indian Language Development Institute" by Teresa L. McCarty, Akira Y. Yamamoto, Lucille J. Watahomigie, & Ofelia Zepeda
10. "Language Preservation and Human Resources Development" by Joyce A. Silverthorne
Curriculum and Materials Development
11. "Issues in Language Textbook Development: The Case of Western Apache" by Willem J. de Reuse
12. "White Mountain Apache Language: Issues in Language Shift, Textbook Development, and Native Speaker-University Collaboration" by Bernadette Adley-SantaMaria
13. "Science Explorers Translation Project" by Dolores Jacobs
14. "Incorporating Technology into a Hawaiian Language Curriculum" by Makalapua Ka'awa & Emily Hawkins
15. "It Really Works: Cultural Communication Proficiency" edited by Ruth Bennett
Language Attitudes and Promotion
16. "Marketing the Maori Language" by Rangī Nicholson
17. "Tuning in to Navajo: The Role of Radio in Native Language Maintenance" by Leighton C. Peterson
18. "The Wordpath Show" by Alice Anderton
19. "The Echota Cherokee Language: Current Use and Opinions about Revival" by Stacye Hathorn
20. "An Initial Exploration of the Navajo Nation's Language and Culture Initiative" by Ann Batchelder & Sherry Markel
Summing Up
21. "Four Successful Indigenous Language Programs" by Dawn B. Stiles
22. "Language of Work: The Critical Link Between Economic Change and Language Shift" by Scott Palmer
23. "The Invisible Doors Between Cultures" by Robert N. St. Clair
24. "Personal Thoughts on Indigenous Language Stabilization" by Barbara Burnaby
25. "Stabilizing What? An Ecological Approach to Language Renewal" by Mark Fettes

Gwich'in Traditional Ecological Knowledge

From: Cheryl Chetkiewicz & Gleb Raygorodetsky
<cherylc@earthlink.net>
To: Indknow@u.washington.edu

Gwich'in Renewable Resource Board has recently published a book entitled *Gwich'in Words about the Land* (212 pages, maps and illustrations). [Gwich'in, also known as Kutchin, is an Athapaskan language with about 1,500 speakers out

of a total population 2,600, in arctic and sub-arctic Alaska and Canada. - ed.]

The book documents Gwich'in traditional knowledge about several wildlife species important for the people's subsistence. The main purpose of the book is to facilitate transmission of traditional knowledge to younger generations of Gwich'in in the settlement area. The Board, however, is willing to order additional copies for sale (CAN \$29.95+S&H) if there is a substantial interest in the book from the public. An introductory section:

With the settlement of their Land Claim Agreement in 1992, the Gwich'in of the NWT, were guaranteed land access and special privileges to follow their traditional way of life. In the objectives of their Land Claim Agreement, the Gwich'in identified the need to preserve and use traditional knowledge. At the Gwich'in Renewable Resources Workshop, in February 1994, the participants stated that the spiritual values of the Land should be respected and the traditional knowledge must be passed on to future generations. The people emphasized that, in order not to lose this precious knowledge, it is important to find new ways of teaching younger generations about traditional knowledge.

This book is one attempt to pass local Gwich'in knowledge to the future generations. It is the result of the Gwich'in Environmental Knowledge Project (GEKP), an initiative of the Gwich'in Renewable Resource Board (GRRB) to document local traditional ecological knowledge, that began in the summer of 1995.

To find out more about the book and to order a copy please contact the Gwich'in Renewable Resource Board directly at:

e-mail: grrb@inuuvik.net
tel: +1 (867) 777-3429
fax: +1 (867) 777-4260

Cultura Mapuche: Relatos, rituales y ceremonias

Descripción: Contiene relatos bilingües, con notas etnográficas y artículos procedentes de literatura oral y pautas cognoscitivas entre la sociedad mapuche y la sociedad occidental chilena. Además distingue un acercamiento etnográfico con la ritualidad mapuche y otras tradiciones registradas en lengua vernácula

Páginas: 432 Valor: \$18

Escrito por: Kuramochi Yosuke y Huisca Rosendo

Santiago Fruci
Centro Cultural Abya-Yala
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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 1992) 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:

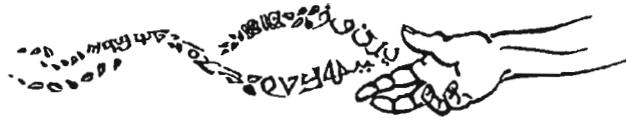
- by recording as much as possible of the languages of communities which seem to be in terminal decline;
- by emphasizing particular benefits of the diversity still remaining; and
- by promoting literacy and language maintenance programmes, to increase the strength and morale of the users of languages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

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Margaret Allen 14 Newland Park Close Hull Road York YO1 3HW England
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Those who find difficulty (technical or financial) in sending subscriptions in one of the three 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.

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