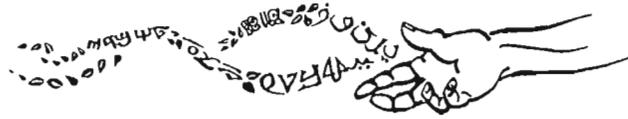
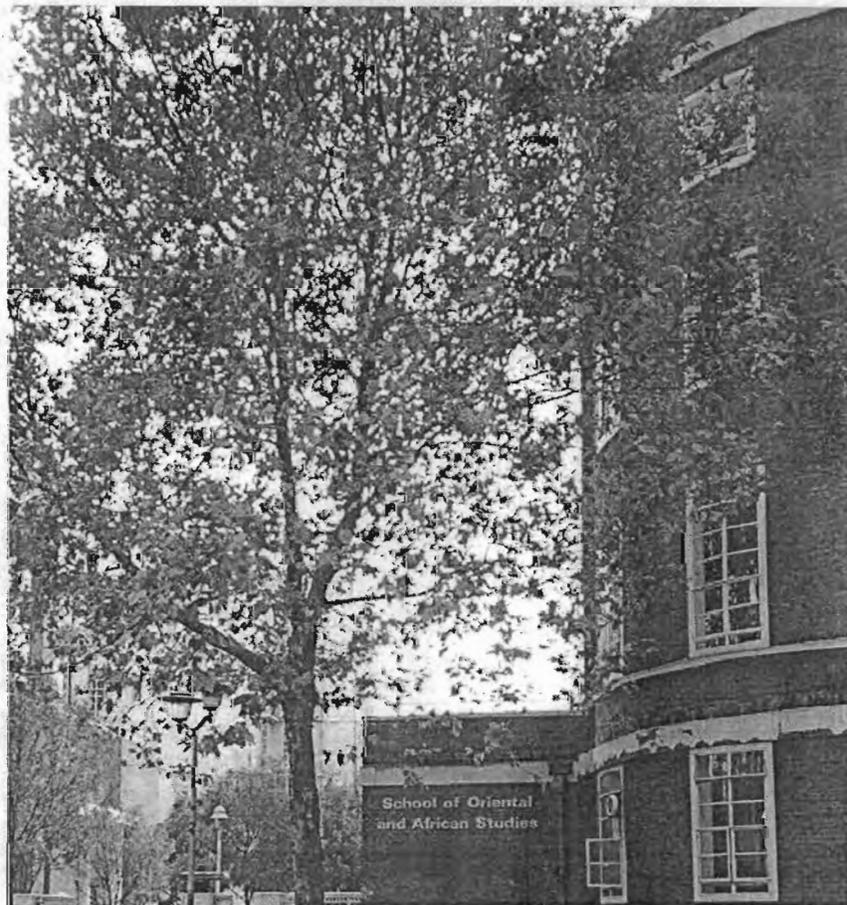


FOUNDATION FOR ENDANGERED LANGUAGES



OGMIOS



School of Oriental and African Studies

This university which will host the new Endangered Language Documentation Programme that has been instituted by the Lisbet Rausing Charitable Fund.

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1. A Shot in the Arm for Language Documentation

The last six months have seen the best ever news for the prospects of language documentation.

The Lisbet Raising Charitable Fund, based in the United Kingdom, has laid the foundation for a new Endangered Languages Documentation Programme, to be based at the School of Oriental and African Studies (SOAS) in the University of London. The first call for proposals is due in the autumn of this year, and the first grants to be made early in 2003.

This Programme is forecast to have serious funds at its disposal, with a sum of the order of 15 million pounds sterling to spend over the next decade. In that period it aspires to provide substantial documentation for up to a hundred languages which are in danger of disappearance. The funds are to be available to researchers and community workers in any part of the world, as long as they submit proposals in accord with the Fund's guidelines. Essentially, these guidelines are only what is necessary to ensure that the results of the work remain useful, permanently available and generally accessible. The practical details are summarized later in this issue of Ogmios.

Besides the funding for language documentation projects, and well equipped archives to store their results, the Fund will finance a new professorial chair at SOAS. It will provide support for training in techniques of linguistic field methods, giving a significant opportunity to increase the number of people with skills in this important side of linguistics.

This development is a great encouragement for all of us concerned to attract resources in support of the smaller languages of the world. It confirms our hope that by trying, in a small way, to raise the the prominence of the issue of Endangered Languages, an appreciation of the situation might one day reach people in a position to offer serious help.

Many members of the Foundation have aided in the definition of the guidelines for the the new Programme, and more will no doubt continue to do so. (I myself am a consultant to the Fund.) But the Programme is not an activity of our Foundation, and its funds will be quite separate from our own.

In these new circumstances, it is arguable that the terms for our Foundation's own future grants should be re-defined. We shall not be able to match even 1% of the funds that will now be available for Language Documentation work. In the spirit of

advantage, I myself would recommend that in future the Foundation's grants should be targeted far more powerfully on language maintenance and revitalization work based within endangered language communities.

This should be a major topic of discussion at our next conference, to be held in Antigua, Guatemala on 8-10 August.

2. Development of the Foundation

FEL VI: "Endangered Languages and their Literatures", Antigua Guatemala, 8-10 August 2002

From R. McKenna Brown
<mbrown@saturn.vcu.edu>

11 June 2002

The program for the FEL VI Conference 2002 Program is below. It will be held at the Posada Belen, Antigua Guatemala. You can also find it posted it at:

<http://www.has.vcu.edu/int/felprog.htm>

Registration and Conference Information can be found at:

<http://www.has.vcu.edu/int/felreginfo.htm>

as well as at the FEL web-site

<http://www.ogmios.org>

Thursday, August 8: Morning

Excursion to San Antonio Aguas Calientes

Thursday, August 8: Afternoon

Strategies and Resources

Joel Sherzer, "ALLA (ailla.org): Archive of the Indigenous Languages of Latin America" (keynote address)

Monica Ward, "The Pedagogical and Linguistic Issues Involved in Production of EL Materials: A Case Study of Nawat"

J.E. Lonergan, "A Tarahumara-English Computational Semantic Lexicon"

Orthographies

Michal Brody, "To the Letter: A Microanalysis of Currently Contested Graphemes in the Maya of Yucatan"

Pamela Innes, "I can't read that way of writing: Linguistic and Indigenous Systems clash in the Apache Language Revitalization Project"

H. Russell Bernard & George Ngong Mbeh, "Does Marking Tone Make Tone Languages Easier to Read?"

Friday, August 9: Morning

Proverbs, Metaphor and Poetics

Chiroke Asogwa, "Re-Kindling Interest in An Endangered Language: A Way Forward for Igbo"

Jule Gómez de García, "'If you play with fire': Literary Production in Jicarilla Apache"

Jocelyn Ahlers, "Cognitive Metaphor in

EL Literatures & Education

Joseph Blythe & Frances Kofod, "Literature for the semi-literate: Issues for Emerging Literacies in the Kimberley Region of North-Western Australia"

Norman Thomson & Jepakorir Chepyator-Thomson, "The Role of Educators as Biological, Cultural, and Language Exterminators: Teaching for Creativity, Measuring for Conformity"

Friday, August 9: Afternoon

Annual General Meeting

Strategies II

Alexis López, "Using Storytelling in Schools to Preserve Endangered Languages"

Giovanna Micarelli & Hernán Gómez Decastro, "On the Steps of Memory: Theater Anthropology as an Instrument for Cultural and Linguistic Revitalization in Indigenous Communities of the Colombian Amazon"

Mary Morgan & Deepa Gurung, "Languages Worth Writing: Endangered Languages of Nepal"

Literacy in Newly Independent Lands

Aisoltan Bazarova, "Turkmen Language: After Ten Years of Independence"

Razi Nurullayev, "Khinalig People and the Survival of Their Language"

Emin Amrullayev, "Azerbaijan: Linguistic Minorities in a Former Soviet State"

Saturday, August 10: Morning

Oral Literatures I: Collection

B'alam Mateo Toledo & Ajb'ee O. Jiménez, "La literatura Maya desde las comunidades indígenas"

Vianor Pérez Rivera (Iguaniginape Kungiler), "La experiencia de recopilar el conocimiento Kuna"

Margaret Florey, "Continuity In Oral Traditions Among Endangered Moluccan Languages In Eastern Indonesia And The Dutch Diaspora"

Open Session/Local Presenters

Saturday, August 10: Afternoon

Oral Literatures II: Diffusion

Ixcha'im Marlilyn Son, "El rescate de los idiomas Mayas a través de los textos"

Andrew E. Lieberman & Jacinto de Paz Pérez, "The Blossoming of our Ancestor's Words: Oral Tradition Collected and Published by Mayan Students"

Laura Martin, "Strategies for Promoting Endangered Language Literatures Outside Their Local Communities"

Mayan Literature

María Luz García & Marta Cobo Raymundo, "Bajo la montaña: Women's Stories of la violencia"

Janferie Stone, "Maya Poetics: Renaissance in Continuity"

Christopher Hadfield, "A Tissue of Lies:

Saturday, August 10: Evening
Mayan Poetry Reading & Reception

The Languages Challenge: Marc Dragon – a Promising Beginner

In the context of the European Year of Languages 2001, Marc Dragon (aged 12) from Chertsey, England, and now living in Wales, set himself ("with the help of his mum") to learn enough Tagalog to write to his relatives in the Philippines. He achieved his goal, and in so doing managed to raise the tidy sum of £19 for the Foundation.

His letter begins:

Kumusta ka? Ang pangalan ko ay si Marc Dragon. Ang edad ko'y 12. Ako ay isinilang sa Chertsey, Inglatera noong Setyembre 21, 1989. Sa nakaraang sampung taon ako ay tumira sa Inglatera. Ngayon ako ay nakatira na sa Wales.

For a young Briton it is a major challenge, when not yet a teenager, to find a way into a language spoken far beyond Western Europe, but we are heartened to see that the enterprise to do so is still found, here and there. This is "language awareness" in its full glory.

Well done, Marc, and thanks for all the dosh.

Announcing a New Set of Grants made by the Foundation

After almost two years of enforced poverty, the FEL is pleased and proud to announce a new set of grants to fund work on behalf of endangered languages.

- (1) Elena Perekhval'skaya of Russia receives \$700, for the collection of oral histories and biographies on audio/video, in **Udihe**, a Tungusic language of Manchuria. Udihe speakers number only about 50.
- (2) Marshall Lewis of the USA receives \$800 to compile dictionary materials, a grammar outline, texts, videos of performance for the **Anyimere** language of Niger-Congo, with some 60-70 speakers.
- (3) Suzanne Cook of Canada receives \$800 for collection of audio/video recordings of the Mayan language **Lacandón** in Mexico. There are about 500 Lacandón speakers.
- (4) Beatrice Clayre of England receives \$500 to produce a first reader in the **Sa'ban** language of Borneo (an Austronesian language with some 2,000 speakers).
- (5) D. Aberra of Ethiopia receives \$500 for elicitation of syntactic structures and collection of texts in the **Shabo** language spoken in his own country, an isolate with 200-600 speakers.

- (6) Eun-Sook Kim of Canada receives \$500 for research on the grammar and phonology of **Nuu-chah-nulth** (a Wakashan language of North America with some 50 speakers.)
- (7) Kevin Ford of Brunei receives \$420 for collection of narratives, to be used in literacy development, for the **Siwu** language (a Niger-Congo language with about 5,000 speakers).
- (8) (8) Pascale Jacq of Australia receives \$500 for a dictionary and grammar to be used in a multi-media teaching program in **Nhaheun** (a Mon-Khmer language of S.E. Asia, with 2,500 speakers).
- (9) Thomas Saunders of Australia receives \$500 for a salvage description, with texts and conversations, of the **Andajin** language of the northern Kimberley in Australia. Andajin only has 2 speakers left.
- (10) Alexander Sitzman of Austria receives \$180 towards a sociolinguistic survey of **Romaniká**, an exoteric dialect of Greek.

These grants are fully funded by the generosity of FEL members, so we on the Committee would also like to take the opportunity to thank you who read this for supporting us — and endangered languages — so magnificently through this period.

Final note:

In a previous grant round, FEL supported Angela Terrill's dictionary project for the Lavukaleve language of the Solomon Islands. Nancy Dorian, who edits the Smaller Languages section of the *International Journal for Sociolinguistics*, informs us that we can read more about the Lavukaleve dictionary project in the current (June 2002) issue of the journal.

3. Language Endangerment in the News

International Mother Language Day Inaugurated by UNESCO

Paris, February 21 {No.2000-14} - International Mother Language Day, proclaimed by UNESCO's General Conference in November 1999, was celebrated for the first time today with a ceremony at Organization Headquarters.

The event was opened by UNESCO Director-General Koichiro Matsuura who stressed that "by deciding to celebrate mother tongues, UNESCO's Member States wished to recall that languages are not only an essential part of humanity's cultural heritage, but the irreducible expression of human creativity and of its great diversity."

Highlighting the fact that close to 6000 languages are estimated to be spoken in today's world, Mr Matsuura said: "They

perception and reflection. They are the mirror of the souls of the societies in which they are born and they reflect the history of their contacts. In this sense, it could be said that all languages are cross-bred."

He added: "Favouring the promotion of linguistic diversity and the development of multilingual education from an early age helps preserve cultural diversity and the conditions for international understanding, tolerance and mutual respect."

Vigdis Finnbogadottir, UNESCO Goodwill Ambassador for Languages and former President of Iceland, took part in the first celebration of International Mother Language Day. She highlighted the value of languages both as means of communication and as expressions of culture and identity. Ms Finnbogadottir qualified languages as "humanity's most precious and fragile treasures."

In a message read at the ceremony, United Nations Secretary-General Kofi Annan expressed support for International Mother Language Day which, he said, raises awareness among all peoples regarding the value of languages. Reaffirming the capital importance of preserving language diversity, he called for increased efforts to conserve languages as a shared heritage of humanity.

For more information:
<http://webworld.unesco.org/imld/>

The European Bureau for Lesser Used Languages adds:

In many documents and resolutions the European institutions have stressed the equality and dignity of all languages. However, the differences between languages cannot be ignored. Just take as an example Cornish with around 1000 speakers in total, and German, one of the most populous languages within the European Union. Both — in some contexts — can be considered minority languages.

To stay abreast of the different situation of languages and give all of them their rights, EBLUL started during the European Year of Languages 2001 a petition for minority languages. The aim of the petition was to support the common goal of safeguarding Europe's over 40 million minority language speakers. Recently, a set of 23,573 signatures was handed over to the European Commissioner for Education and Culture Viviane Reding.

On this occasion Ms Reding congratulated EBLUL on its initiative and stressed once more that the Commission will foster the integration of lesser-used languages within other action programmes and projects. "There are no legal or formal obstacles to regional or minority languages' participation in such programmes," Reding explains. "It is important that civil

with such programmes are aware of the minority languages."

Local languages under threat in Africa

United Nations: Office for the Coordination of Humanitarian Affairs (OCHA), Integrated Regional Information Network (IRIN)

Addis Ababa, 21 February 2002

Almost half the languages spoken in the world are under threat, with Africa one of the hardest-hit continents, according to the UN Educational, Scientific and Cultural Organisation (UNESCO).

Africa - linguistically the least known continent - is one of most affected, where 250 languages could be lost for ever. And of the 1,400 languages - used by the continent's 700 million-strong population - at least 500 are on the decline.

According to UNESCO, Nigeria, Ethiopia, Kenya, Tanzania and Sudan face the most serious problems, and have been designated "crisis areas". "They are crisis areas which have the most moribund or seriously endangered tongues," a spokesman for UNESCO said in a statement released in the Ethiopian capital, Addis Ababa, on Thursday.

UNESCO argues that some African countries encourage major languages like Swahili, or even colonial languages like French and English, which then threaten local tongues. A community's language is defined by experts to be endangered when at least 30 percent of its children no longer speak it.

Often economic and social factors can threaten local languages as people leave their communities to look for work. Their environments can also be threatened, so villagers and their language are dispersed. Linguists argue that a native language helps preserve the culture of communities, as well as providing the building blocks of life.

"At least 3,000 tongues are endangered, seriously endangered or dying in many parts of the world," the UNESCO spokesman stressed. "About half of the 6,000 or so languages spoken in the world are under threat. Over the past three centuries, languages have died out and disappeared at a dramatic and steadily increasing pace, especially in the Americas and Australia."

"But an endangered, moribund or even extinct language can be saved through a determined language policy," he added. "Sometimes languages that have actually died out have been 'raised from the dead', such as Cornish, in England, which became extinct in 1777, but has been revived in recent years, with nearly 1,000 people now speaking it as a second language."

UNESCO has released an atlas highlighting

Disappearing". The maps have been launched to coincide with International Mother Language Day - marked on 21 February.

[This Item is Delivered to the "Africa-English" Service of the UN's IRIN humanitarian information unit, but may not necessarily reflect the views of the United Nations. For further information, free subscriptions, or to change your keywords, contact e-mail: Irin@ocha.unon.org or Web: <http://www.irinnews.org>. If you re-print, copy, archive or re-post this item, please retain this credit and disclaimer. Reposting by commercial sites requires written IRIN permission.]

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EBLUL presents "Package for Linguistic Diversity" as contribution to the Convention

Strasbourg, 14.03.02

Today the European Bureau for Lesser-Used Languages (EBLUL) presented the "Package for Linguistic Diversity" in the European Parliament in Strasbourg. The package is EBLUL's contribution to the Convention on the Future of the European Union.

Linguistic and cultural diversity gets more and more important in the light of the enlargement of the European Union. At the same time there is a tendency of the European states not to increase the power of the Union. Keeping these developments in mind, EBLUL has together with a high level group of experts elaborated three proposals for a linguistically diverse future of the European Union. These proposals would give the EU the opportunity to deal with this cultural and linguistic variety, while maintaining the legislative competence within the Member States.

The proposals were elaborated at a meeting of the High Level Group of Experts convened by EBLUL in Bilbao two weeks ago. The aim behind this initiative was to come up with several suggestions for promoting linguistic diversity, including lesser-used languages, in the new EU-Treaties. Among the different high-class experts attending the meeting, were also experts of the UN, the OSCE and the Council of Europe.

The main purpose of the three proposals made at the meeting is to give substance to Article 22 of the Charter of Fundamental Rights of the European Union stating that "The EU shall respect cultural, religious and linguistic diversity".

Summarised the three proposals in the *Package for Linguistic Diversity* are:

1. Including *Linguistic Diversity* in the New EU Treaty

2. Amending Article 13 EC on Non-discrimination
3. Introducing Qualified Majority Voting in Art. 151 EC on Cultural Policies

For the complete text and explanations of the Package for Linguistic Diversity see www.eblul.org/futurum

EBLUL welcomes UNESCO's co-operation with Discovery Channel to raise awareness of endangered languages

Brussels, 18 April 2002

The European Bureau for Lesser-Used Languages (EBLUL) welcomes UNESCO's initiative to co-operate with the Discovery Channel to generate awareness of endangered languages and cultural heritage. The programme, which will be broadcasted in 154 countries, will include 'vignettes, grassroots outreach and on-air promotions to bring little known and dying languages to millions of people'.

According to UNESCO's *Atlas of the World's Languages in Danger of Disappearing*, even in Europe, 50 languages are under threat. The safeguarding of all these languages is very important for the European citizens, stresses the President of EBLUL, Bojan Brezigar. 'Europeans have accepted the idea of globalisation and specifically through the European integration process in economy, in sciences and generally in life, under the condition that peculiarities and specifically cultural and linguistic diversity can be preserved', said Brezigar on the World Congress on Language Policies, Linguapax, held recently in Barcelona.

EBLUL especially appreciates that two institutions with global scope such as UNESCO and the Discovery Channel are uniting their strength to promote pluralism. 'Promotion of cultural and linguistic diversity through initiatives like this humanizes the process of globalisation' says Markus Warasin, Secretary General of EBLUL. All linguistic communities - whether big or small - must have equal opportunities to benefit from cultural and linguistic diversity...

ABC News story on Dying Languages

On April 8, ABC News reporter Michael S. James filed a long and well-researched story on language endangerment. The internet version (with links to other stories, as well as to sound files) can be found at:

abcnews.go.com/sections/world/DailyNews/endangered_languages.html

Entitled "Tongue-Ties: Linguists and Native

Languages," James' story focuses on several specific languages from around the world. Among the experts interviewed are Peter Austin, Aaron Broadwell, Doug Whalen, Steven Bird, Helen Dry, and Inee Yang Slaughter.

Montana languages

From Steven Bird (sb@unagi.cis.upenn.edu)
15 Apr 2002:

The text of an excellent media story on endangered languages in Montana ("Revitalizing native tongues", by Karen Ivanova, Great Falls Tribune, April 14) can be accessed online at:

www.greatfallstribune.com/news/stories/20020414/localnews/132445.html

Spasm of Interest in the UK Press

The cost of losing too many tongues: 4 pages of articles in The Times Higher 24 May 2002

The Englishing of the Earth: cover story in the Times (T2 Section) 29 May 2002

Whose culture are we talking about? Essay in the New Statesman 3 June 2002

These articles, which all appeared within a couple of weeks, are all basically sympathetic to the continued vigour of language diversity in the world generally, and in Britain (and its businesses and classrooms) specifically. Language Endangerment Day at the University of Manchester also got good coverage on page 13 of *The Guardian* of May 25. (The event is briefly reported on page 17 below.)

The *Times Higher* section was led by an article from Andrew Dalby (author of *Language in Danger* (Penguin)), emphasizing the cultural value of bilingualism, and for once rubbishing the 'Great Eskimo Vocabulary Hoax' (the proverbial status of all those words for snow) in a popular-ish forum. It also included an article by Michael Corballis offering the idea that the origins of language might be best seen in vocal gesturing (prefiguring his new book *From Hand to Mouth: the Origins of Language* Princeton UP), Andrew Robinson on the decipherment of lost scripts, and Chris Bunting tells the story of the rediscovery of the last speakers of the N|u language in 1997—which played a major part in a successful Bushman land claim in 1999. Elsie Vaalbooi was the first of the speakers found, herself already over 100 years old. Nigel Crawhall, Tony Traill and Hugh Brody were among the linguists involved.

The other two articles by Richard Morrison

New Statesman, are more generic pieces, taking a wry view of the likely losses that would be involved in a global "triumph of English"... or of Englishes, and the mute assumption of monolingualism that seems to animate much of UK government policy.

4. Appeals, News and Views from Endangered Communities

Canadian Natives Help Isolated Tribe In India

19 March 2002

A Canadian chief today called on an Indian court to prevent the recently contacted Jarawa tribe from being brought out of their forest home. Local authorities in the Andaman Islands, Indian territories in the Bay of Bengal, planned to remove the nomads to a government settlement in order to 'civilise' them. Learning of this plan, Simeon Tshakapesh, Chief of the Mushuau Innu in eastern Canada, has warned the Andaman administration of his own people's horrific experiences of forced resettlement.

The Mushuau Innu were the last Indians in Canada to be settled by the authorities. Formerly nomadic hunters, in the 1960s and 1970s they were coerced into living in villages by the Canadian government and Catholic Church. The result was a disaster.

Since relocation they suffer the highest suicide rate in the world, their infant mortality rate is seven times higher than the national average, 80% of adults have alcohol or drug problems and nearly 100% of their teenagers are engaged in 'self destructive behaviour'. This is the grim future that the Innu want to help the Jarawa avoid.

Chief Simeon and other experts have made 'expert witness testimonies' to India's High Court of Calcutta regarding the Jarawa's case. Survival is submitting the testimonies today. The fate of the 250-300 Jarawa lies with the court, which will decide whether or not the Jarawa should be allowed to continue to live in peace on their own land. If the Jarawa are forcibly settled, they will almost certainly die out.

Chief Simeon explains in his testimony that resettlement can become 'a death sentence for a self-sufficient and unique people. I implore you to learn from our situation before making any decisions which will drastically impact the lives of the Jarawa people.'

(This report comes from Survival International: contact Miriam Ross <mr@survival-international.org>.)

Cornish film premiered in the UK Houses of Parliament

Dùn Èideann /Edinburgh 1/3/02, by Davyth Hicks (courtesy of EuroLang)

The producer of the first ever feature length film in Cornish and Cornish MP Andrew George, are pulling off an amazing publicity coup by having 'Hwerow Hweg' (Bitter Sweet) premiered in the UK Houses of Parliament.

The film's multilingual Hungarian director, Antal Kovacs, tells EuroLang: 'The main aim was to raise the profile of the Cornish language. With no governmental recognition of Kernewek (Cornish), the recent revival of the language borders on the miraculous. Thus, a Cornish language feature film marks an important cultural milestone.'

'With Cornwall's abundance of talented writers, directors, musicians and filmmakers, we are well positioned to produce films, which could seriously rival Hollywood - this could be the first of those films', says Kovacs.

'The film works on several levels. It's a good yarn, pure entertainment - but there's also a lot more in there if you look deep enough. Why did we film it in Kernewek? Unless we want the world to be just a McDonald-cum-Kentucky Fried Chicken parking lot, we should celebrate richness and diversity', says the Minority director.

EuroLang asked Kovacs why they choose to show the film in the Parliament. 'Why not? It seems that the English have a serious problem with recognising the Cornish language as a legitimate one. Welsh is OK, Gaelic is OK, but not Kernewek. I hope that Andrew George will invite some of the doubting Thomases. I have no problems with opening the film in the House, and there will be lots of other screenings.'

'We hope to screen the film at the Celtic Film and TV Festival in Kemper (Quimper, Brittany) at the end of March, but this is not yet confirmed. We will have screenings in Cornwall during April (venues and dates not yet confirmed). We will show it as part of the 'Homecoming' event in early May in Falmouth, and also at the Falmouth Arts Centre on Thursday, 23rd May.'

However, Kovacs adds that 'A general release for the Kernewek version is not an issue. Some screenings with specialist cinemas and festivals are more likely - or direct sales to television. It is early days to talk about all that.'

Does the Kovacs think this will lead to an Oscar nomination in the 'Best Foreign Film' category?

'There are a few 'ifs' along the way, but why

nomination. Supporting it with all the necessary marketing hype would cost about ten times the amount of money it cost to make the film. But why not?

The premiere is on Tuesday, 12th March in the Jubilee Room of the Houses of Parliament at 3.00 pm.

Fàs (Dùn Èideann)

Twenty-six Gaelic language activists came together in Edinburgh on Saturday, 2 March, 2002, to establish FÀS (Dùn Èideann), a new Gaelic campaign group. The object of the organisation is to campaign to encourage, develop and use Gaelic as an everyday, normalised language with a statutory foundation, in Edinburgh and throughout Scotland. A committee of 10 was appointed to act as an executive for the new organisation.

The first meeting of the committee was held on Monday, 4 March, and the following members were appointed to the following offices: Alasdair MacCaluim, Chairperson, John MacLeod, Vice-Chairperson, Rob Dunbar, Secretary, Alison Lang, Treasurer.

The committee also approved a policy statement under which they committed the new organisation to strive for the normalisation of the Gaelic language in Edinburgh and surrounding areas. The committee will begin campaigns for the development of a Gaelic Policy by the Edinburgh City Council, for the greater use of bilingual Gaelic-English signage, for more Gaelic usage in local media, and for the further development of education in Gaelic and Gaelic-medium education in the city. They are particularly concerned that the public profile of the language be raised in Scotland's capital city, and that opportunities to speak and use Gaelic be increased. The committee also established two sub-committees, one with respect to the development of language campaigns and another to develop the new organisation's membership base.

FÀS (Dùn Èideann) was set up because of widespread frustration that not nearly enough was being done by local and national governments to preserve and promote Gaelic, Scotland's oldest spoken language. At the national level, no progress has been made towards a Gaelic Language Act based on recommendations first made well over four years ago by Scotland's main Gaelic development agency, Comunn na Gàidhlig (CNAG). In June, 2000, the Scottish Executive and Scottish Parliament rejected the creation of a statutory right to Gaelic-medium education. The Executive has set up two task forces on Gaelic, but the Minister with responsibility for Gaelic, Michael Watson, was recently reported in *The Scotsman* newspaper to have said that the Executive

recommendations of the first of these, the Macpherson Task Force Report. At a local level, despite the success of Gaelic-medium education in Edinburgh, the City Council has repeatedly refused to move towards the creation of a Gaelic-medium school.

FÀS (Dùn Èideann) wants to move quickly to establish a national organisation, and will be working with activists based in other parts of Scotland to set up other local branches.

FÀS (Dùn Èideann) will hold its next public meeting on Saturday, 6 April, at 11:00 a.m. at the Department of Celtic, the University of Edinburgh, 19 George Square, Edinburgh. The meeting will be conducted through the medium of Gaelic.

State of Indigenous Languages in Australia

The State of the Environment Report by Environment Australia has now posted its subreports on the Web, one of them being 'The State of Indigenous languages related to cultural heritage', available at <http://www.ea.gov.au/soe/2001/heritage/pubs/part07.pdf>.

This summary report is based on a research paper commissioned by Environment Australia. The research paper (McConvell and Thieberger (2001) *The State of Indigenous Languages in Australia*) is available as a pdf document from the AIATSIS website. <http://www.ea.gov.au/soe/2001/heritage/pubs/part07.pdf>

It has the following conclusions:

1. The number of Indigenous languages and the percentage of people speaking these languages has continued to fall in the period 1986-1996, accelerating over the 10 years. If these trends continue unchecked, by 2050 there will no longer be any Indigenous languages spoken in Australia. It is unlikely that this prediction will be borne out in exactly this way, since the trend will probably level out eventually, leaving a handful of strong languages still spoken for another generation or two, but the overall scenario is nevertheless bleak. Language revival has had an appreciable affect on increasing the number of people identifying as speakers of an Indigenous language in at least one region.
2. Undercounting of Indigenous people in the 1996 Census, together with an 8% greater number of respondents saying they know an Indigenous language than saying they speak it at home, suggests that there may actually be in the order of 55,000 speakers of Indigenous languages in Australia.
3. By 1996, seventeen of the previous twenty strong languages were still strong and three had become endangered.

4. The decline in numbers of speakers of Indigenous languages is also spread across the urban-rural divide.
5. In some regions there is a decrease in speaker numbers in the 30-39 age group, but more people under 30 are now identifying as speakers, possibly heralding a revitalisation of the language. At the same time as there has been a large increase in the number of people identifying as Indigenous in the 1986-1996 period, there has also been an increase in the absolute numbers of Indigenous language speakers, but not proportional to the increase in total Indigenous population. There is a trend in most Indigenous languages for knowledge of language to be inversely proportional to age, i.e. the younger people are, the less likely they are to speak an Indigenous language. This is considered to be a symptom of language shift, and of the language being endangered.
6. There has been an increase in the amount of recording and documentation of Indigenous languages in the past 10 years, and 141 of the 764 named Indigenous languages have wordlists or dictionaries.
7. Much of the increased activity in recording and documentation followed the establishment of Commonwealth funding programs specifically supporting Indigenous languages. Particularly significant and productive has been the establishment of Regional Aboriginal Language Centres and language management committees under Indigenous control from the mid-1980s onwards; there are few parallels to this development elsewhere in the world.
8. There have been significant initiatives developing curriculum and programs related to Indigenous languages in the last ten years for primary and high schools. Major new networks of Indigenous language programs have been set up in South Australia and Western Australia, although the reversion from Bilingual to English-only education in the Anangu lands in South Australia in the 1980s must be weighed on the other side of the balance. There is some evidence of a tailing off of support for Indigenous languages in other parts of Australia in the late 1990s. Particularly detrimental has been the dismantling of the Bilingual Education programs in Aboriginal schools in the Northern Territory, where Indigenous people make up 29% of the population. The establishment of this program in 1974 was the single most important move in support of Indigenous languages that has ever occurred in Australia and its loss is a severe blow.
9. Overall the trend is still a decline, and if this decline is not halted or reversed there will be an eventual loss of perhaps all Indigenous languages, a tragic result

of Australia. However there are some bright spots, where the efforts of Indigenous people to turn the situation around seem to be paying off in mitigating the downward trend. The building of strong Indigenous-controlled language centres and programs, backed by Commonwealth funding schemes and, more recently, strong support for Indigenous languages in education in some States are assisting in this rescue operation. But this support remains uncertain, and in some places (notably the Northern Territory) is faltering. Schemes and programs must be continued for a generation to have effect.

China plans to spend \$1m to save what may be the world's only language used exclusively by women

http://news.bbc.co.uk/1/hi/english/world/asia-pacific/newsid_1937000/1937023.stm
Thursday, 18 April, 2002, 10:54 GMT 11:54 UK

The language, on the verge of extinction, is spoken only by elder women of the Yao ethnic group in Hunan province.

Some linguists say the language may be one of the oldest in the world. Now China plans to set up a special protection zone and a museum in Hunan province's Jiangyong county. The Xinhua news agency says the museum will house written examples of the language, which has 1,200 characters, though fewer than 700 are still in use.



Experts believe much of the language's written heritage, mainly preserved on paper fans and silks, has already been destroyed. Zhang Xiasheng, of London's School of Oriental and African Studies, says the language was handed down from mothers to daughters and developed in cut-off rural areas.

Men were not interested in the secret coded-language, he says. A publishing house in Hunan is putting together a dictionary

pronunciation, meaning and written style of its characters.

According to China's People's Daily, the Yao ethnic group has a total population of 2.9 million.

<http://www.taishan.com/english/families/yao.htm>

Ethnic Group Yao **瑶族**
Major Areas of Concentration

Guangxi, Hunan, Yunnan, Guizhou
Pop. in China (1990 Census) 2.137 million
Pop. in Taishan (1982 Census) 3

The Yaos, with a population of 2.13 million, live in mountain communities scattered over 130 counties in five south China provinces and one autonomous region. About 70 per cent of them live in the Guangxi Zhuang Autonomous Region, the rest in Hunan, Yunnan, Guangdong, Guizhou and Jiangxi provinces.

Historically, the Yaos have had at least 30 names based on their ways of production, lifestyles, dresses and adornments. The name "Yao" was officially adopted after the founding of the People's Republic in 1949.

Half of the Yaos speak the Yao language belonging to the Chinese-Tibetan language family, others use Miao or Dong languages. As a result of close contacts with the Hans and Zhuangs, many Yaos also have learned to speak Chinese or Zhuang language.

Before 1949, the Yaos did not have a written language. Ancient Yaos kept records of important affairs by carving notches on wood or bamboo slips. Later they used Chinese characters. Hand-written copies of words of songs are on display in the Jinxiu Yao Autonomous County in Guangxi. They are believed to be relics of the Ming Dynasty (1368-1644). Ancient stone tablets engraved with Chinese characters can be found in a lot of Yao communities.

Most Yaos live in beautiful, humid mountain valleys densely covered with pines, firs, Chinese firs, Chinese cinnamons, tung oil trees, bamboos and tea bushes. The thickly forested Jianghua Yao Autonomous County in Hunan is renowned as the "home of Chinese firs." The places inhabited by the Yaos also abound in indigo, edible funguses, bamboo shoots, sweet grass, mushrooms, honey, dye yam, jute and medical herbs. The forests are teeming with wild animals such as boars, bears, monkeys, muntjacs and masked civets. Rich as they are in natural resources, the Yao mountain areas are ideal for developing a diversified economy.



History

Called the "savage Wuling tribes" some 2,000 years ago, the Yao ancestors lived around Changsha, capital of today's Hunan Province. Two or three centuries later, they were renamed the "Moyao." One of China's foremost ancient poets, Du Fu (712-770), once wrote: "The Moyaos shoot wild geese; with bows made from mulberry trees."

As time went on, historical accounts about the Yaos increased, showing growing ties between the Yao and the Han people. In the Song Dynasty (960-1279), agriculture and handicrafts developed considerably in the Yao areas, such that forged iron knives, indigo-dyed cloth and crossbow weaving machines became reputed Yao products. At that time, the Yaos in Hunan were raising cattle and using iron farm tools on fields rented from Han landlords.

During the Ming and Qing dynasties (1368-1911), farm cattle and iron tools spread among the Yaos in Guangxi and Guangdong, who developed paddy fields and planted different kinds of crops on hillsides. They dug ditches and built troughs to draw water from springs for daily use and irrigation. Sideline occupations such as hunting, collecting medical herbs, making charcoal and weaving were pursued side by side with agriculture.

Before the founding of the People's Republic, the Yao economy could be divided into three types:

The first and most common type, with agriculture as the base and forestry and other sideline occupations affiliated, was concentrated in places blessed with fine natural conditions and the greatest influence of the Hans. Here farming methods and social relations very much resembled those

The second type was centered on forestry, with agriculture as a sideline. A few landlords monopolized all the forests and hillside fields, while the foresters and farmers had to pay taxes and rents no matter whether they went ploughing, hunting or fishing, built their houses, buried their dead, collected wild fruits and herbs, drank from mountain streams or even walked on the mountains. When the poor opened up wasteland, for instance, they had to plant saplings between their crops. As soon as the saplings grew into trees, they were paid to the landlords as rent. These exactions caused many Yaos to be continually wandering from place to place.

The third type, engaged in by a tiny percentage of the Yao population, was the primitive "slash-and-burn" cultivation. Although most land was owned by Han and Zhuang landlords, the Yao farmers had some of their own. In such cases, the land belonged to ancient communes, each formed by less than 20 families descended from the same ancestor. The families in a commune worked together and shared the products equally.

The Yaos practiced an interesting form of primitive cooperation called "singing-while-digging." This can still be seen in Guangxi today. At times of spring ploughing, 20 to 30 households work together for one household after another until all their fields are ploughed and sown. While the group is working, a young man stands out in the fields, beating a drum and leading the singing. Everyone sings after him.

Today hunting remains an important part of Yao life. On the one hand, it provides them with a greater variety of food; on the other, it prevents their crops and forests from being damaged by too many wild animals. After hunting, the bag is divided equally among the hunters. Sometimes portions are given to the children carried on the elders' backs, but the hunter who caught the animal is awarded a double portion. Sometimes, part of the bag is put aside for the aged people back in the villages.

For nearly 1,000 years before this century, most Yaos were ruled by hereditary headmen. The headmen obeyed the central government, which was always dominated by the Han or other large ethnic groups. After the Kuomintang took power early in this century, it pursued a system similar to the previous one, which meant rule through puppet Yao headmen and "divide and rule." These policies incited endless conflicts among the Yaos and caused them a great deal of hardship. It was not until the birth of New China that the Yaos realized equality with other ethnic groups as well as among themselves.

Customs and Habits

The Yaos have such unique life styles that the various communities are quite different from each other. According to the Book of the Later Han Dynasty (25-220), the ancient Yaos "liked five-colored clothes." Later historical records said that the Yaos were "barefoot and colorfully dressed."

In modern times, the Yao costumes maintain their diversity. Men wear jackets buttoned in the middle or to the left, and usually belted. Some men like trousers long enough to touch their insteps; some prefer shorts akin to knee breeches. Men's dress is mainly in blue or black. However, in places such as Nandan County in Guangxi, most men wear white knee-length knickerbockers. Men in Liannan County, Guangdong Province, mostly curl their long hair into a bun, which they wrap with a piece of red cloth and top with several pheasant feathers.

Women's dress varies more. Some Yao women fancy short collarless jackets, cloth belts and skirts either long or short; some choose knee-length jackets buttoned in the middle, belts with both ends drooping and either long or short slacks; some have their collars, sleeves and trouser legs embroidered with beautiful patterns. In addition to the silver medals decorating their jackets, many Yao women wear silver bracelets, earrings, necklets and hairpins.

Rice, corn, sweet potatoes and taros make up their staple food. Common vegetables include peppers, pumpkins and soybeans. Alcoholic drinks and tobacco are quite popular. In northern Guangxi, a daily necessity is "oily tea." The tealeaves are fried in oil, then boiled into a thick, salty soup and mixed with puffed rice or soybeans. The oily tea serves as lunch on some occasions. Another favorite dish is "pickled birds." The cleaned birds are blended with salt and rice flour, then sealed into airtight pots. Beef, mutton and other meat are also pickled this way and considered a banquet delicacy. Many Yaos think it taboo to eat dog meat. If they do eat it, they do the cooking outside the house.

A typical Yao house is a rectangular wood-and-bamboo structure with usually three rooms -- the sitting room in the middle, the bedrooms on both sides. A cooking stove is set in a corner of each bedroom. Some hillside houses are two-storied, the upper story being the sitting room and bedrooms, the lower story stables.

For those families who have a bathroom built next to the house, a bath in the evening is an everyday must, even in severe winters.

The Yaos have intriguing marriage customs. With antiphonal singing as a major means of courting, youngsters choose lovers by themselves and get married with the consent of the parents on both sides. However, the

sizeable amount of silver dollars and pork as betrothal gifts to the bride's family. Some men who could not afford the gifts had to live and work in the bride's families and were often looked down upon.

In old Yao families, the mother's brothers had a decisive say in crucial family matters and enjoyed lots of other privileges. In several counties in Guangxi, for example, the daughters of the father's sisters were obliged to marry the sons of the mother's brothers. If other marriage partners were proposed the betrothal gifts had to be paid to the mother's brothers. This, perhaps, was a remnant of matrilineal society.

Festivals take place one after another in the Yao communities, at a rate of about once a month. Although festive customs alter from place to place, there are common celebrations such as the Spring Festival, the Land God Festival, the Pure Brightness Festival, "Danu" Festival and "Shuawang" Festival. The "Danu" Festival, celebrated in the Yao Autonomous County of Duan in Guangxi, is said to commemorate ancient battles. The "Shuawang" Festival, held every three or five years in the tenth month by the lunar calendar, provides the young people with a golden opportunity for courtship.

The Yaos worshipped a plethora of gods, and their ancestors. Their belief in "Panhu," the dog spirit, revealed a vestige of totemism. Yao communities used to hold lavish rites every few years to chant scriptures and offer sacrifices to their ancestors and gods. In some communities, a solemn ceremony was performed when a boy entered manhood. Legend has it that at the ceremony he had to jump from a three-meter-high platform, climb a pole tied with sharp knives, walk on hot bricks and dip a bare hand into boiling oil. Only after going through these tests could he get married and take part in formal social activities.

With growing scientific and cultural knowledge, the Yaos have, on their own initiative, discarded irrational customs and habits during recent decades, while preserving healthy ones.

The Yaos cherish a magnificent oral literary tradition. As mentioned above, singing forms an indispensable part of their life. When a group of people are opening up wasteland, one or two selected persons stand aside, beating drums and singing to enliven the work. Young males and females often sing in antiphonal tones all through the night. Extremely rich in content, some of the folk songs are beautiful love songs, others recount the history of the Yao people, add to the joyous atmosphere at weddings, synchronize working movements, tell legends about the creation of heaven and the earth, ask meaningful questions with each other or tell humorous stories. In many of them, the words have

been passed down from generation to generation.

Besides drums, gongs and the suona horn (a woodwind instrument), the long waist drum, another traditional musical instrument, is unique to the Yaos. It was said to have been popular early in the Song Dynasty (1127-1279). The revived waist drum dance has been frequently performed both in China and abroad since the 1950s.

The Yaos are expert weavers, dyers and embroiderers. In the Han Dynasty (206 B.C.-A.D.220), they wove with fabrics made from tree bark and dyed it with grass seeds. In the Song Dynasty, they developed delicate designs dyed on white cloth with indigo and beeswax. The product became famous all over the country later.

Post-1949 Life

The Yaos have an age-old revolutionary tradition. As early as the Han Dynasty, they fought feudal imperial oppression. During the Tang and Song dynasties, they waged more rebellions against their Han rulers. Still later, in the 15 years from 1316 to 1331, they launched more than 40 uprisings. The largest revolt lasted for a century from 1371. The frightened Ming (1368-1644) emperors had to send three huge armies to conquer the rebels.

The famous Taiping Rebellion, led by Hong Xiuquan in the 1850s against the Qing (1644-1911) feudal bureaucrats, received effective support from the Yaos. Many Yao people joined the Taiping army and were known for their bravery.

The Yaos played an active role in China's new democratic revolution which finally led to the founding of the People's Republic. The Yao Autonomous County of Bama in Guangxi today used to be the base area of the 7th Red Army commanded by Deng Xiaoping in the 1930s.

Democratic reforms were carried out after 1949 according to the different characteristics of the three types of Yao economy. The reforms abolished the feudal exploitation system and enhanced the progress of agriculture, forestry, animal husbandry and other forms of production.

Meanwhile, autonomous localities were gradually formed for the Yaos.

In August 1951, when a central government delegation visited Guangxi, it helped the local government set up Longsheng Autonomous County, the first one for the Yaos. From 1952 to 1963, eight Yao autonomous counties appeared, and over 200 autonomous townships covered smaller Yao communities. The policy of regional autonomy enabled the Yaos to be their own masters, ending the history of discrimination and starting an era of

Local autonomous governments have made successful efforts to improve the people's lives. The Yao Autonomous County of Duan in Guangxi is a fine example. There the Yaos live in karst valleys. The soil is stony, erosive and dry. An old saying went that "the mountains start burning after three fine days; the valleys get flooded after a heavy rain." Now the saying is nothing more than history, as the government has helped remove the jeopardy of droughts and floods by building tunnels, dams and reservoirs.

Before 1949, the Yao area only had a few handicraft workshops. But now, there are many medium- and small-sized power plants and factories making farm machines, processing timber, and making chemicals and cement.

In the early 1950s, few Yao people had any education, but today, schools can be found in all villages. Almost every child of school age gets elementary and secondary education. Some elite students go on to colleges.

In the old days, the Yaos never knew such a thing as a hospital. As a result, pestilence haunted the region. Now, government-trained Yao doctors and nurses work in hospitals or clinics in every Yao county, township and village. Epidemics such as smallpox and cholera have been eliminated. With the people's health well protected, the Yao population has doubled since the founding of the People's Republic.



Network of Aboriginal Language Centres

25 March 2002

The Kimberley Language Resource Centre, Wangka Maya Pilbara Aboriginal Language

Dawang Woollab-gerring Language Centre that collectively represent over 60 Aboriginal Languages have resolved to form a group with the working title Network of Aboriginal Language Centres to represent our organisations.

Our Initial Aims are:

- To make representation to all levels of Government on Language issues.
- To support Research and Development projects that would assist all Language Centres
- To share information, resources, support and knowledge.
- To facilitate meetings between Language Centres.
- To promote professional training & development and career paths within the Aboriginal Language Industry.
- To raise awareness in the wider community of the diversity of Languages in Australia.
- To provide a central point of contact for government and other bodies.
- To develop policy on Language issues.

By speaking with one voice we hope to achieve better outcomes for our Language Centres. It is a matter of survival.

For further information contact the Co-ordinator, Kimberley Language Resource Centre, Tel: +61-9168-6005, Fax: +61-9168-6023 or E-mail klrhc@bigpond.com

Network of Aboriginal Language Centres

- Wangka Maya Pilbara Aboriginal Language Centre
- Kimberley Language Resource Centre
- Mirima Dawang Woollab-gerring
- Yamaji Language Centre

On-line language resource will help preserve minority languages in Scotland

An electronic archive is being compiled that will introduce new ways of studying languages using the internet.

Information technologists and linguists have teamed up to build a comprehensive electronic record of written and spoken texts for the languages of Scotland.

The project has two principal strands: To put written and spoken texts into an electronic format, and then to enable the public to analyse the information over the Internet.

The project, entitled SCOTS – Scottish Corpus of Texts and Speech, is a collaboration involving the Division of Informatics at the University of Edinburgh and the Department of English Language

student and then a lecturer at the Afrikaans-medium University of Stellenbosch, and as such I am a member of their "Convocation".

I have written to the Minister to point out, ever so politely of course, that in other multilingual countries like Belgium, Switzerland and Canada the different linguistic minorities are allowed to have their own schools and universities and nobody thinks of it a "undemocratic"; I also suggested that decision-makers from the South African Ministry of Education should visit those countries to see how they allow their different language communities to thrive. ... The Minister's Liaison Officer is Mr Molatoane Likhetho, <likhetho.m@doe.gov.za> ...

Best wishes,

Mikael Grut <mgrut@compuserve.com>

Literacy for East Timor Native Languages – seeking support

Juerg Frei <juerg.frei@gmx.ch> writes:

7 June 2002

I am a trained social anthropologist from Switzerland and have been working as a delegate of the International Committee of the Red Cross (ICRC) in East Timor from 1996 to 1998, when the territory was still under Indonesian occupation. From there on I have developed a profound interest and affection for the country and its people. Together with my wife I have spent four months in East Timor early this year, from January to April 2002, intensifying our contacts with a view to research into one or several of the country's native languages.

As you may already know, the East Timorese people speak fifteen different languages, some of them having considerable dialect variations (for details please consult the attached project abstract). Most of these languages must unfortunately be considered as endangered languages, given the small numbers of their speakers, the remoteness of their speakers habitat and the fact that all but one of these languages has been duly documented and enjoys an existence as written language.

In order to help preserve and protect these languages, a lot of scientific research and documentation would be necessary. In my opinion, one of the most important steps to be realised in the near future will be to provide the speakers of these languages themselves with some tools allowing them to realise the value of their own languages and to continue passing their mother tongues on to their own children.

My project consists in the production of simple ABC booklets in East Timor's native languages. These booklets could be used for first basic literacy of children or adults in their own languages, before they will be required to learn the official languages Tetum and Portuguese. At the

for these ABC booklets would allow us to gather vocabulary, basic grammatical information as well as traditional and everyday story materials, which could be used later for further teaching and/or writing in any of the given languages...

My final aim is to hand over this material to the East Timorese people as represented in their educational institutions. This project has been discussed with and is supported by Dr Benjamin Araujo de Corte-Real, Rector of the Universidade Nacional de Timor Leste (UNTL) and Director of the Instituto Nacional de Linguistica (INL), the body appointed by the Ministry of Education as the one defining the country's language policies. Further important approval of the project comes from Dr Geoffrey Hull of the University of Western Sydney, Australia, who is the INL's research director and at present the leading scholar and expert in East Timor languages.

I would finally like to inform you that I intend to carry out the project together with my wife, Ivana Ramazzini Frei, both of us motivated by a volunteer philosophy of research. We would therefore be ready to work without receiving salary, with only reserach, travel and field living expenses covered...

Yours sincerely, Juerg Frei

Seeking Recordings of Languages

Leland Scruby <lscruby@mac.com> writes:

5 Jun 2002

I am working as a linguistic intern for a non-profit arts group in New York, and my job is to document and find recordings of at least 150 extinct or seriously endangered languages.... Would any audio recordings be available to me? We are willing to pay for them.

Leland Scruby ~ ~ ~

Seeking Interpreters

Brian Kranick writes:
<brian.kranick@berlitzglobalnet.com>

31 May 2002:

I am wondering if there is any way I could contact speakers of various indigenous languages to see if they may be interested in interpretation work? I can be reached directly at +1-888-241-9149 x171.

--Brian Kranick, Berlitz

A Victory for the Uwa

by Patrick Reinsborough

(*Earth First! Journal cover story June-July 2002*). Patrick describes himself as a long-term Uwa supporter and freelance global justice organizer.

Statement of the Uwa people, August, 1998:
We are seeking an explanation for this progress that goes against life. We are demanding that this kind of progress stop, that our children and the rest of the

of the Earth stop... We ask that our brothers and sisters from other races and cultures unite in the struggle that we are undertaking... We believe that this struggle has to become a global crusade to defend life.

(The Uwa (also spelt U'wa) live in the Andean foothills on the Colombia's eastern border with Venezuela. Their language, now spoken by a few thousand people, is the last survivor closely related to Muisca, the speech of the Chibcha people whose domains in the northern Andes were conquered by the Spanish in the 1530s.)

When the story of Colombia's indigenous Uwa people first hit the world stage, it was an all too familiar tragic tale: a ruthless multinational oil company invades the homeland of a traditional culture, threatening their way of life and the fragile ecosystem. It was a new twist on the same 500-year-old story of *conquistadores*, invasion and genocide that has shaped the Americas — only this time, the gold which the invaders were willing to kill for was black.

To the Uwa, oil is *ruiria*, the blood of Mother Earth, and to extract it violates their most sacred beliefs. But with both the Colombian and US governments backing the project, it seemed inevitable despite the uncompromising resistance of the Uwa, that eventually OXY would develop oil operations on Uwa land.

Yet on 3 May, at the Occidental shareholders meeting, the story of Uwa resistance turned a triumphant page. OXY announced that it is returning its oil concessions on Uwa land to the Colombian government and abandoning its plans to drill in the region. OXY has suddenly decided there is no oil under Uwa land despite eight years of assuring investors of a major oil strike and only pursuing one drill site in the vast area.

This is a victory not only for the Uwa and their thousands of allies, but for all communities fighting the devastation of resource extraction around the world. Although it is not the final victory for the Uwa, it is a major milestone in their decade-long struggle to defend their way of life and to teach the world the simple message that, if we kill the Earth, then no one will live.

The announcement comes nearly a year after OXY retreated from the Gibraltar 1 drill-site, which thousands of Uwa, local *campesinos*, trade unionists and students had occupied to prevent oil drilling. After using the Colombian military to evict the protesters and militarize the region, OXY was unable to find oil at the site. This came as no surprise to the Uwa, whose *Werjays* (wise elders) had spent months doing spiritual work to move the oil away from OXY's drills.

But as with all victories, this one has come with its share of losses. As we celebrate this victory, remember the spirits of those who have given their lives as part of the struggle to defend the Uwa land and culture. Remember the three indigenous children who died in February, 2000, when the military attacked Uwa blockades.

Colombia remains an extremely dangerous place, especially for those caught up in the struggles endemic to the margins of government control there. Remember the 20 non-combatants killed in Colombia's war every day. Remember in particular Terence Freitas, Ingrid Washinawatok and Laheena Gay, three indigenous rights activists who were kidnapped from Uwa territory and murdered by Fuerzas Armadas Revolucionarias de Colombia guerrillas in March, 1999.

The Uwa campaign has shown that times are changing. Increasingly, activists from the global North are aligning themselves with the voices of front-line resistance and weaving our struggles for peace, justice and ecology into a broader vision of peoples globalization. As we work to globalize solidarity, dignity and ecological sanity, we must look to indigenous resistance to help us relearn and articulate Earth-centered values. Let us learn from the examples of people like the Uwa and place being in solidarity with all the planets besieged indigenous cultures at the center of our strategies for transformative change.

The Uwa will continue to need support. Despite this major victory, they like many of the people of Colombia are caught in the crossfire of the US global military offensive against terrorism. The Bush administration is now proposing to spend \$98 million to defend OXY's Caño Limón pipeline. This money will inevitably deepen the cycle of violence in Colombia's brutal civil war. Likewise, the Colombian government could well authorize another oil company to continue where OXY left off.

The latest news on the Uwa can be found at: <http://www.amazonwatch.org>

The re-vamped version of the Uwa traditional authorities' site is: <http://www.uwacolombia.org>

Navarre strikes down decree that limited use of Basque

Brussels, 10 July 2002
Navarre's Superior Court (TSJN) has cancelled Basque language decree 372/2000. The main objective of the decree had been to guarantee the status of Spanish as the official language. This despite the fact that the autonomous legal system in Spain requires that areas with a second language, such as Navarre and the Basque Country, guarantee all official institutions to be

'We very much welcome the decision of the Superior Court. We viewed the decree with concern, as it was a clear regress in the respect for linguistic diversity', said Bojan Brezigar, President of the European Bureau for Lesser Used Languages (EBLUL). 'Now we feel that European values and respect for regional and minority languages have won through.'

The decree was approved in December 2000 by the regional government of Navarre and put into practice in February 2001 in the northern part of area, where most of the population speaks and understands this language. It led to a linguistic policy that, among other things, reduced the number of public jobs that previously required an official degree in Basque. It also replaced a number of bilingual signs with monolingual Spanish ones and allowed the printing of administrative documents exclusively in Spanish.

In order to stop this threatening development for the language some public authorities of the region brought the issue to the court. Now Navarre's Superior Court has decided that the approval of the decree was in error; two essential reports, which should have been ordered before were ignored. As a decision by the highest judicial institution in the territory, the verdict is permanent and cannot be referred to another court.

5. Allied Societies and Activities

New EBLUL Member State Committee in Portugal

Brussels, 2 May 2002

What happened last weekend in Miranda de Douro in Portugal was no obvious event: a new Member State Committee (MSC) of the European Bureau for Lesser-Used Languages (EBLUL) was established on the International Symposium on European languages and legislation.

Some countries in the European Union still hesitate to acknowledge their linguistic minorities. Even though most of them have signed and ratified official agreements to safeguard and promote these languages, the practical implementation often lags behind. 'It also does not seem morally right that the EU should request Candidate Countries to uphold a standard on minority rights which some EU- Member States do not fulfil', says Bojan Brezigar, President of EBLUL. 'Therefore it's important that the EU Member States should regulate the situation on the linguistic minorities in their own country before they face the enlargement of the Union and the complex minority situations in the new joiners.'

'With this, and the long and difficult process of establishing a MSC in Greece in January 2002, EBLUL now has national representation in all Member States of the European Union,' says Brezigar.

The announcement of a new MSC in Portugal was made by Amadeu José Ferrira, President of the Associação de Lhngua Mirandes (Association for the Mirandese Language) and Domingos Raposo from the Teacher Association, on behalf of different organisations representing Mirandese. They agreed in the presence of the Presidents of EBLUL's MSC from Italy, Spain, Great Britain and Germany to take the necessary administrative steps to join EBLUL.

Mirandese is spoken by around 12,000 people in the province of Breganza in northeastern Portugal, close to the Spanish border. It has been an official language in Portugal since September 17th 1998, when the national Parliament approved a new law recognising it. Since recognition, the language has been protected and is taught in local schools. It is also used at some levels in administration and in the Assembly of the Republic.

EUROPEAN BUREAU FOR
LESSER USED LANGUAGES (EBLUL)
www.eblul.org
Rue Saint-Josse 49/Sint-Jooststraat 49
B-1210 Bruxelles/Brussel

The Endangered Languages Documentation Programme – a major new research programme for the documentation of endangered languages.

The Lisbet Rausing Charitable Fund has initiated a programme of grants to support the documentation of endangered languages, and has appointed the School of Oriental & African Studies, London University [SOAS] to administer the scheme. The prospective Invitation to Apply, which is likely to be disseminated in early September, will contain full guidelines and contact details for any further inquiries. In the interim, no further details will be made available and prospective applicants are requested to avoid contacting SOAS with inquiries.

The purpose of this announcement is to indicate the rationale of the programme and enable potential applicants to begin considering the details of their possible proposals.

The rationale of such a programme will be familiar to potential applicants: the pace at which languages are becoming extinct is increasing throughout the world. Furthermore, since only about one-third of the world's languages have literate traditions, the vast majority of languages which die will leave no substantial record of

they have sustained. Quite apart from the loss of individual cultural expressions, this process reflects a grave diminution in human and cultural diversity and a loss of the knowledge on which they are based and which they embody.

The objective of the present programme is to support the documentation of as many threatened languages as possible, focused on where the danger of extinction is greatest, facilitating the preservation of culture and knowledge, and creating repositories of data for the linguistic and social sciences. Such documentation should, therefore, have regard not only to the formal content and structure of languages, but also to the varied social and cultural contexts within which languages are used. In addition to the intellectual quality of applications, principal grounds for support will be the degree of endangerment and the urgency of the issues.

Applications

Applications will be invited from researchers - who might include suitably qualified research students or postdoctoral candidate, as well as senior and established academics - with qualifications in and, ideally, experience of field linguistics. It is anticipated that all applicants will have, or will have developed in advance of funding, a formal link with (preferably an established position in) a university or comparable research institution.

The core of the programme will probably be grants to support more or less elaborate projects for the documentation of individual or closely related endangered languages, involving one or more researchers and receiving support for up to three or, in exceptional circumstances four, years. However, individuals (including suitably qualified research students and postdoctoral fellows) may apply for grants.

In the first instance applicants will be expected to submit a relatively brief Summary Proposal Form. These will be assessed and those which appear to conform to the programme's expectations as to importance and quality will be invited to submit a more detailed application.

It is anticipated that in this first 'round' the date for submission of Summary Proposals will be mid-October 2002; invitations to submit detailed applications will be despatched in late November 2002; and the closing date for detailed applications will be early January 2003.

Detailed applications will have to conform to a variety of standards (including ethical and technical standards), which will be specified in the formal Invitation to Apply on or about 1 September. **Meanwhile, potential applicants are requested not to contact SOAS.**

Terralingua Job Announcements - Program Associate, Office Manager/Assistant

Terralingua, a small non-profit organization based in Washington DC, is hiring a Program Associate to assist with program implementation and organizational development. Through research, information sharing and advocacy, Terralingua seeks to protect cultural, linguistic and biological diversity around the world. The organization is currently going through a rapid transition from a virtual network of volunteers to an organization with a small paid staff and an office in Washington.

¶The Program Associate position will be either part-time or full-time, depending on funding and candidate qualifications. The program associate will contribute to an innovative program of research on global patterns of diversity and indicators for assessing the variety and status of the world's cultures and languages. The results of this work will be used to advocate revisions to current policy and legal practices around the world. As a member of a small staff, the program associate will also assist with fundraising, financial management, administrative tasks, project design, and strategic planning for the organization. Additionally, the Program Associate may be responsible for day-to-day oversight of programs and the Terralingua office for extended periods of time. The individual will work closely with the organization's president, as well as partners and collaborators from academic institutions, government agencies, international organizations, and non-governmental organizations from around the world. This is an unusual opportunity to contribute to research and policy advocacy on emerging issues at the crossroads of several traditional disciplines, while gaining practical experience in all aspects of non-profit program development and management. The successful candidate must be self-motivated, comfortable working closely with others in a team, and committed both to rigorous scientific research and to the application of research results to achieve positive social change. He or she will enjoy interdisciplinary work with a variety of collaborators from different cultures and parts of the world; will possess strong written and oral communication skills; will be highly organized and capable of managing and setting priorities among many pressing and important tasks during the course of a typical day; and will be comfortable handling the logistical, administrative and financial duties involved in helping to run a small organization. A master's or doctorate in anthropology or linguistics is preferred, with experience in conservation biology or related disciplines also valued. Fluency in English required, and competence in at least

Experience managing projects also desirable. There may be significant travel, including international travel, after the first year. Full-time salary in the high 20s or low 30s (with benefits), depending on experience. Salaries are expected to increase as additional funding is secured. Terralingua is an equal opportunity employer.

¶The Office Manager/Assistant position will be either part-time or full-time, depending on funding and candidate qualifications. As office manager, the individual will be responsible for establishing Terralingua's new office and maintaining its day-to-day operations. Duties will include: bookkeeping; creating budgets and cashflow projections; maintaining basic office supplies, equipment and software; making arrangements for travel and meetings; handling payroll; preparing financial reports for tax purposes; creating a filing system and maintaining files; and building databases of contacts. As office assistant, the individual will cover phones and respond to public inquiries, and will contribute (as time allows) to the maintenance of Terralingua's website and the preparation of publications, funding proposals and grant reports.

The successful candidate must be both self-motivated and comfortable working closely with others in a team. Careful attention to detail, good judgment and ability to carry out tasks responsibly and independently required. Excellent organizational skills are essential, as are strong written and oral communication skills. All applicants should have a basic familiarity with office computer systems and software, including word processing, spreadsheets, e-mail and Web browser programs. Experience strongly preferred with office and financial management, including the creation and use of bookkeeping systems, general ledger accounting, monthly financial statements, bank reconciliations, and basic office system. Bachelor's degree (or equivalent experience) is also strongly preferred. Familiarity with the design and maintenance of Web pages and sites is a major plus.

Salary for half time will be in the range of \$12,000 to \$18,000 (with benefits) depending on experience. Salaries are expected to increase as additional funding is secured. Terralingua is an equal opportunity employer.

For either position, please send cover letter and resume to:
Terralingua, 1630 Connecticut Avenue, NW, Washington, DC 20009, U.S.A, or fax to +1.202.3874823, or email to info@terralingua.org. Please no inquiries and no phone calls.

Nominations solicited for the Ken Hale Prize

The Society for the Study of Indigenous Languages of the Americas (SSILA)'s *Ken Hale Prize*, being inaugurated this year, is presented annually in recognition of outstanding community language work and a deep commitment to the documentation, preservation and reclamation of indigenous languages in the Americas. The Prize (which carries a small monetary stipend and is not to be confused with the Linguistic Society of America's *Kenneth Hale Book Award*) will honor those who strive to link the academic and community spheres in the spirit of Ken Hale, and recipients will range from native speakers and community-based linguists to academic specialists, and may include groups or organizations. No academic affiliation is necessary.

Nominations for the award may be made by anyone, and should include a letter of nomination stating the current position and affiliation (tribal, organizational, or academic) of the nominee or nominated group, and a summary of the nominee's background and contributions to specific language communities. The nominator should also submit a brief portfolio of supporting materials, such as the nominee's curriculum vitae, a description of completed or on-going activities of the nominee, letters from those who are most familiar with the work of the nominee (e.g. language program staff, community people, academic associates), and any other material that would support the nomination. Submission of manuscript-length work is discouraged.

The nomination packet should be sent to the chair of the Committee:

Sara Trechter
Linguistics Program/English Department
California State University, Chico
Chico, CA 95929-0830

The other members of this year's selection committee are Randolph Graczyk and Nora England

Inquiries can be e-mailed to Sara Trechter at (strecther@csuchico.edu). The deadline for receipt of nominations has been extended to October 15, 2002.

6. Reports on Meetings

Revitalizing Algonquian Languages: Sharing Effective Language Renewal Practices - 21-23 February, 2002

Mashantucket Pequot Museum and Research Center, Mashantucket, Connecticut, USA

Blair Rudes reports:

Hosted by the Tribal Council of the Mashantucket Pequot Nation, the

Conference was a historic meeting that brought together over 80 representatives from Algonquian nations in New England and elsewhere, including the Abenaki, Munsee Delaware, Golden Hill Paugussett, Malecite, Mashantucket Pequot, Miami, Mohegan, Montauk, Narragansett, Ojibwa, Passamaquoddy, Penobscot, Rappahanock, Schaghticoke, Shinnecock, Stockbridge Mahican, and Wampanoag. In addition, the participants included representatives of other American Indian nations and professionals involved in efforts to revitalize American Indian languages.

The participants represented a broad cross-section of interested parties: native speakers, native and non-native linguists, language educators, instructional technologists, revitalization program administrators, instructors and consultants, spiritualists, tribal government officials, and community members. Unquestionably, the most encouraging aspect of the conference were the presentations on the progress that has been made in revitalizing the previously dormant Mohegan and Miami languages.

At the same time, the most salient feature of the conference was the repeated, heartfelt pleas for cooperation and collaboration among the Algonquian nations in their efforts to revitalize their languages.

Presentations were made by:

Daryl Baldwin "Myaamia Project";
Kathleen Bragdon "Southern New England Native Languages: Past, Present and Future";
Jim Crews "Restoring Eastern Long Island Algonquian";
Jessie Little Doe Fermino "Project";

Laura Grant "Today's Technology in Language Revitalization";

Beth MacDonald "Strategy in Language";
Wayne Newell "Passamaquoddy Language Program";

Lois Quigley, Mary Todd and Yolanda Smith "Seneca Language Program";

Tall Oak "Mu'ndu Wi'go - The Importance of Spirituality in New England Algonquian Languages";

Bruce Pearson and Jim Rementer "Language Preservation in Three Communities";

Jon Reyhner "Revitalizing Severely Endangered Languages";

Trudie Lamb Richmond and Melissa Fawcett Tantaquidgeon "Language Without a Fluent Speaker", and

Blair Rudes "Using Early Language Sources: Some Methodological Considerations".

In addition, there were two panel discussions:

(1) Daryl Baldwin, Jon Reyhner and Blair Rudes "Revitalizing Dormant Languages"; and

(2) Jim Crews, Lois Quigley, Mary Todd, Yolanda Smith, Laura Grant and Beth MacDonald "Technology as a Language Tool".

Language Endangerment Day at Dept Linguistics, Manchester University, England

Held on Saturday, 25 May 2002, 1-4.30 pm, this meeting aimed to increase the awareness of language endangerment issues and the seriousness of the situation. The Linguistics Department at Manchester University has a strong and broad research record in this area, and apart from a general discussion of language endangerment issues, there were brief talks on specific languages and cultures by members of the Department who have done field work in those areas:

Professor Nigel Vincent, who talked about general issues involved in language endangerment and provide sketches of some specific areas where the threat is particularly strong

Professor Dan Everett, who commutes between Manchester and the Amazon, where he has spent his professional life working on the languages of that region

Dr Yaron Matras, a world expert on Romani (the language of the Gypsies)

Dr Kersti Brjars, who works with the Amish community in Southern Ontario

Dr Thomas Klein, who works with the Chamorro community in the Mariana Islands in the Pacific

Dr Greg Anderson who does field work sponsored by the Volkswagen Stiftung on Turkic languages in Siberia, some spoken by less than 40 people

7. Overheard on the Web

Language Death, Beetle Larvae and the Question of Motive

The following appeared in the Wall Street Journal, (March 8th 2002, page W 13) and led to some controversy on the Endangered Language List.

**How Do You Say 'Extinct':
Languages die. The United Nations is upset about this.
By John J. Miller**

When Marie Smith-Jones passes away, she will take with her a small but irreplaceable piece of human culture. That's because the octogenarian Anchorage resident is the last speaker of Eyak, the traditional language of her Alaskan tribe. "It's horrible to be alone"

Yet she isn't really alone, at least in the sense of being a 1st speaker. There are many others like her. By one account, a last speaker of one of the world's 6,000 languages dies every two weeks.

To Unesco--the United Nations Educational, Scientific, and Cultural Organization--language extinction is a disaster of, well, unspeakable proportions. Its new report warns of a "catastrophic reduction in the number of languages spoken in the world" and estimates 3,000 are "endangered, seriously endangered, or dying."

In other words, children have stopped learning half the world's languages, and it's only a matter of time before their current speakers fall silent. Unesco calls this an "irretrievable and tragic" development because "language diversity" is "one of humanity's most precious commodities."

But is it really? Unesco's determined pessimism masks a trend that is arguably worth celebrating: A growing number of people are speaking a smaller number of languages, meaning that age-old obstacles to communication are collapsing. Surely this is a good thing.

'Egalitarian Multilingualism'

Except for those who believe that "diversity" trumps all else. We've heard claims like this before, in debates over college admissions and snail darters, and they're often dubious. The chief problem with Unesco's view--shared by many academic linguists--is its careless embrace of multiculturalism, or what it labels "egalitarian multilingualism." This outlook gives short shrift to the interests and choices of people in tiny language groups.

Languages disappear for all sorts of reasons, not least among them their radical transformation over time. Consider English. It helps to have a gloss handy when reading Shakespeare's plays of four centuries ago. Chaucer's Middle English may be understood only with difficulty. And the Old English of the Beowulf poet is not only dead but unintelligible to modern speakers.

Because languages evolve, it should come as no surprise that some expire. Michael Krauss of the University of Alaska at Fairbanks --the leading expert on the Eyak of Ms. Smith-Jones--believes that 10,000 years ago there may have been as many as 20,000 languages spoken by a total human population of perhaps 10 million, roughly 0.0017% of our current world census. Assuming this is true, it would suggest a connection between more people and fewer languages, and between language and the technology that lets people communicate over distance.

That makes sense, because geographic isolation is an incubator of linguistic diversity. A language doesn't require more than a few hundred people to sustain it, assuming they keep to themselves. The forbidding terrain of Papua New Guinea is home to the highest concentration of languages anywhere--at least 820 different tongues in an area smaller than Utah and

Papua New Guinea as "a fitting example for other civilizations to follow."

That's an odd thing to say about a country where 99% of the people don't own a phone, but it's typical of the attitude of the language preservationists, who apparently would like to see tribal members live in primitiv e bliss, preserving their exotic customs. A thread runs through the preservationist arguments suggesting that we can benefit from them [this last word italicized]--that is, we in the developed world have much to gain if they in the undeveloped world continue communicating in obscure languages we don't bother to learn ourselves.

David Crystal makes the point unwittingly in his book "Language Death" when he describes an Australian aboriginal language "whose vocabulary provides different names for grubs (an important food source) according to the types of bush where they are found." He's trying to say that we may learn about biology if we preserve and study obscure languages--but he seems oblivious to the reality that most people would rather eat a Big Mac than a fistful of beetle larvae.

Many linguists are deadly serious about the biological connection; they would like nothing better than to join forces with environmentalists. In "Vanishing Voices," Daniel Nettle and Suzanne Romaine even write of "biolinguistic diversity," which they define as "the rich spectrum of life encompassing all the earth's species of plants and animsl along with human cultures and their languages." This invention allows them to suggest that "the next great step in scientific development may lie locked up in some obscure languages in a distant rainforest."

Forced Dissimilation

Then again, it may not--and the only way to find out requires that some people continue living in a premodern close-to-nature existence. The Unesco report and linguists everywhere say that governmental policies of forced assimilation have contributed mightily to language extinction, and they certainly have a point. But what they're endorsing now is a kind of forced dissimilation, in the hope, apparently, that a cure for cancer will one day find expression in an Amazonian dialect.

That's the fundamental mistake of the Unesco report. "Linguistic diversity is an invaluable asset and resource rather than an obstacle to progress," it claims. Yet the most important reason some languages are disappearing is precisely that their native speakers don't regard them as quite so precious. They view linguistic adaptation--especially for their kids--as key to getting ahead. This is understandable when about half the world's population speaks onee of only 10 languages and when speaking English in particular is a profitable skill. Nowadays, the difference between knowing a lingua frfranca and an obscure language is the difference bewteen performing algorithms on a computer and counting with your fingers.

two languages, and they insist that such bilingualism is a key to preserving "diversity." Perhaps, but it sounds better in theory than it works in practice. Simple verbal exchanges are one thing; communicating at high level of proficiency is another. If bilingual education in the U.S. has revealed anything, it is that schools can teach a rudimentary knowledge of two languages to students while leaving them fluent in neither.

Each language captures something about a way of life, and when one goes mute, it is hard not to feel a sense of loss. But languages are not less mortal than the men and women who speaker them. Maybe linguists should try to learn as much as they can about "dying" languages before they vanish completely, rather than engage in a quixotic attempt to save them.

(Mr. Miller writes for National Review.)

On this, Doug Whalen <whalen@alvin.haskins.yale.edu> of the Endangered Language Fund commented briefly:

... Miller's basic point is that promoting minority languages entails a "careless embrace of multiculturalism" that "gives short shrift to the interests and choices of people in tiny language groups." Miller makes many mistakes, including confusing language change with language death and, by extension, the death of entire language families with language change. He is dismissive of native culture, preferring the "reality" --his word-- "that most people would rather eat a Big Mac than a fistful of beetle larvae." He says that the reason "some languages are disappearing is precisely that their native speakers don't regard them as quite so precious" as linguists make them out to be. He shows no recognition of the many factors ranged against minority languages, and even against a "decision" about abandoning a language.

I have written a response, but it will probably not be published. If it is not, I may post it here.

Doug Whalen DhW

Space forbids the inclusion of Doug's full response, but the discussion went on to take an interesting, if initially gastronomic, turn, which was best represented by Hartmut Haberland's Socratic contribution. <hartmut@ruc.dk>

Fri, 29 Mar 2002

... First, I agree that preferences or non-preferences for food are most likely not 'objective', but based on cultural and even political attitudes. Why do many people, even staunchly non-vegetarian, object to eating horse meat? I guess that the line of thinking goes something like this: you cannot eat an animal that has a (given) name, horses are usually named, hence, eating horse meat is a kind of minor cannibalism. But I have tasted *sakura-sasimi*

in Japan, paper thin slices of raw horsemeat (after some hesitation, I admit), and must say it was a real treat. (The name in itself is interesting, a euphemism based on *sakura* 'cherry (blossom)', but probably via *sakurairo* 'pink'.) I have also eaten fried jellyfish in Hong Kong and fried mutton testicles in Greece (even my daughter, 6 years old at that time, liked them) and wouldn't hesitate calling them delicious.

(I wondered, by the way, why there were no vegetarian voices on the list in this particular thread of discussion -- there must be people for whom the idea of eating a grub must be as appalling as the idea of eating a Big Mac, and *vice versa*.)

But probably more important is Miller's article itself. I found it extremely interesting, for several reasons, one of the being his line of argumentation -- I must admit, I am not so much interested in **whether** he is wrong or **what** he got wrong (quite some figures, e.g.), but **where** he goes wrong.

Last year, one of my Irish friends said to me, "You can never make peace if you only listen to your friends." He was referring to the Northern Irish Peace Process, of course, but I think his words have an even broader significance. "You can never find out what's right and what's wrong if you only listen to your friends." For this reason, I wouldn't dismiss Miller's article as a mere nuisance; of course he is irritating, but so was Socrates. We need people like him to continually check and counter-check the positions to which most of the subscribers (more or less, I hasten to add, because I hope that there is a certain productive disagreement even among the subscribers to ELL) share. Not all of the questions he raises can be dismissed as irrelevant. Obviously Miller suffers from monolingual myopia and he lacks a proper understanding of what bi- and multilingualism really is about; a not uncommon phenomenon in the part of the world he comes from. But when he says, "This outlook gives short shrift to the interests and choices of people in tiny languages groups," he raises an interesting issue: what comes first, the languages or the speakers? Now let's not shortcut this issue by saying "you cannot make this distinction", since you obviously can. I guess Miller is being ironical when he says about the UNESCO paper, "it's only a matter of time before their current speakers fall silent" [i.e. the speakers of languages close to extinction], since of course nobody is going to fall silent -- people will continue speaking, just in another language. (Which doesn't necessarily mean that they will be heard by many, no matter which language they speak.) Where he goes wrong is his assumption that language change takes place in a kind of market place (which is a metaphor that makes sense, especially to those who have read their Bourdieu) where choices are being made rationally and

assume that language change (or language switch) is a result of a free decision and always works to the best interest of those who abandon their former language. Hence the extinction of threatened languages, in his book, is the result of linguistic market forces and hence, a sign of progress. This is pretty far away from reality, as many people know.

But if it were really true what Miller says, viz.

"A thread runs through the preservationist arguments suggesting that we can benefit from **them**—that is, we in the developed world have much to gain if they in the undeveloped world continue communicating in obscure languages we don't bother to learn ourselves."

we would have to stop and think. Assuming that global cultural and linguistic diversity is a good thing **globally** there would still be the question **who** benefits from them most. Maybe some of us consider this question a heresy, but if this is the case, I would be happy to be the gadfly that, keeps asking this question -- out of the conviction that heresy and, in general, the asking of unpleasant questions is a good thing. Of course, ideally we shouldn't be dependent on people like Miller to ask these questions for us...

If others would like to offer views on this, Ogmios (c/o the Editor) would be happy to act as another forum for them.

"A Real Language" - Language Morale in Yunnan and Kimberley

Peter Constable <Peter_Constable@sil.org> wrote to endangered-languages-l@cleo.murdoch.edu.au

2 May 2002

One of my colleagues was recounting for me a couple of days ago his experiences with one of his Lahu co-workers and another potential Lahu co-worker he recently met in the US. [Lahu is a language of S.W. Yunnan in China - Ed.] He was noting how much more linguistically aware the fellow he had just met was than his other co-workers typically have been.

But then, he had brought his regular co-worker into one of his discourse classes to act as a consultant for the students, and afterward, the Lahu co-worker spoke with him. The experience had given him a better understanding of the kinds of research questions my colleague had been asking him. The key point that I want to highlight, though, is this: one of the things the Lahu man said to my colleague, eyes wide with revelation, was this: "We have a real language, don't we?" Since then, he has been spreading the word through his community that they have a real language.

I know these stories happen often -- at least, I have heard similar accounts from many of my colleagues. Talking to my friend the other day was just an encouraging reminder that, while many factors combine to create serious threats for the world's endangered languages, there are also lots of situations, many that aren't as noticeable, in which speakers of endangered languages are growing in confidence and pride in their own language. And those are important steps toward language viability.

This may seem trivial, but I was encouraged, and wanted to share that encouragement with others.

Claire Bowers <bowers@fas.harvard.edu> commented:

Thu, 2 May 2002

On a similar note to Peter's story, Toby Metcalfe (a linguist who worked with the Bardi Aboriginal community in the 1970s) is known as the linguist who "put the nouns and verbs in the Bardi language"; ie, he made it into a real language by writing it down and showing that it had structure. [Bardi is spoken in the extreme N.W. of Australia, just north of Broome - Ed.] People have also said to me that now Bardi has a dictionary (Aklif 1999) people can't say it's not a real language anymore, because they've got a lot of words and they can be written down just like English. Finally, when I was asking the old women I worked with if I could use data in my academic papers without clearing every sentence with them first (which would effectively stop me publishing anything as I'm in the US and they are 250 km down a dirt road in North Australia with no email, unreliable mail deliveries and intermittent phone access) they were pleased to grant permission, as, they said, linguists use words from French and German all the time and they don't have to ask permission for that, and they felt Bardi should be up there in the linguistic literature with those other languages.

8. Places to Go,

on the Web and in the World

Multilinguismo? Sì, Grazie

From: Carla.CAPRIOLI@cec.eu.int
Date: Fri, 1 Mar 2002 17:15:16 +0100

A new version is now on-line on the European Commission's Milan Representation website
<http://www.uemilano.it/multilinguismo/>

What's new?

- four new conversations - among others, with language industry operators Vellandi and Pezeshki; with linguist Bolognesi
http://www.uemilano.it/multilinguismo/norma_bolognesi_en.html

and translator Corongiu (also in the Sardinian language
http://www.uemilano.it/multilinguismo/corongiu_sardu.html

She has also sent us a text:

"Cale saldu impreare..."

http://www.uemilano.it/multilinguismo/pdf/corongiu_u2.pdf

- the English version of a conversation with linguist Giulio Lepschy, about the so-called "Italian dialects" and language policy in Europe.

- a contribution by the colleagues of the EC Translation service in Copenhagen (in EN and IT) on "Danish as an endangered species".

And then, a synthesis of the Oristano seminar
http://www.uemilano.it/multilinguismo/convegno_oristano.html

Also, links to the Friulan and Slovene versions of a best selling booklet dedicated to the euro; useful info for readers willing to learn Bolognese...

Yumtzilob: indigenous cultures and nations of North, Central and South America

Cornelis *Nieuwland*
 (c.nieuwland@compaqnet.nl)

2 Mar 2002:

Our new website, "Yumtzilob", which focuses on the indigenous cultures and nations of North, Central and South America. It has articles, reviews, indexes of recent publications, and a calendar of events. This site, maintained by students in The Netherlands who specialize in the cultures of the American continent, replaces the printed journal "Yumtzilob" published between 1988 and 2001. You can find us at:
<http://www.yumtzilob.com>

50 different languages of Mexico

Joseph Wiilkie (zapoteco@yahoo.com) maintains a website (still under construction) dedicated to the indigenous languages of Mexico, with individual pages of miscellaneous information--including wordlists--on 50 languages, from the very smallest to the largest. The address is:
<http://www.angelfire.com/pq/hnahnu/>

Saving Alaska's Native Languages

Rush is on to Preserve Alaska's Native Diversity
 National Public Radio Report March 8, 2002
<http://npr.org/programs/morning/features/2002/mar/alaska/>

Four SSILA recommendations: Multicultural, Native American, Language Policy and Language Teaching

On 24 March, the SSILA Bulletin contained the following advice:

All readers of the SSILA [Society for the Study of the Indigenous Languages of the Americas] Bulletin should be familiar with the following four sites, which offer invaluable assistance in locating materials on the web that pertain to Native American languages and associated topics. Each of these sites is the creation of a single, dedicated individual who devotes considerable time and energy to keeping the posted information current. In an internet environment increasingly filled with electronic flotsam and jetsam, such sites are happy islands of order and clarity.

Multicultural Resources (Osaka University)

<http://www.lang.osaka-u.ac.jp/~krkvl/>
 "Multicultural Resources: A quick-reference library for African, Native, and Hawaiian America" is a comprehensive portal site maintained by Will Karkavelas at Osaka University. If you have not yet visited this splendid site, you will be surprised by its breadth and sophistication. Most SSILA users will want to go directly to the page of American Indian resources:

<http://www.lang.osaka-u.ac.jp/~krkvl/naindex.html>

However, take note of the other pages devoted to African American resources, to Culture Theory ("Postcolonialism, Postmodernism, Multiculturalism), and to news updates and book and film reviews.

The Native American pages include an extraordinarily well organized Native American Languages page:

<http://www.lang.osaka-u.ac.jp/~krkvl/lang.html>

Also check out the Native American Texts page, which includes an amazing number of links to text files of both contemporary writing and traditional oral literature:

<http://www.lang.osakau.ac.jp/~krkvl/writers.html>

Lisa Mitten's site

<http://www.nativeculture.com/lisamitten/indians.html>

Lisa Mitten worked for many years as a reference librarian and bibliographer at the University of Pittsburgh. She maintains her page of "Native American Sites on the WWW" with a librarian's skill and diligence. In addition to many links to home pages of Native American Nations and organizations, and to other sites that provide solid information about American Indians, Lisa's site features a Native Languages page that is second to none for its intelligent selectivity. The direct link:
<http://www.nativeculture.com/lisamitten/natlang.html>

James Crawford's Language

<http://ourworld.compuserve.com/homepages/JWCRAWFORD/>

Jim Crawford is a writer and political activist who works on behalf of linguistic diversity in the United States. He says that his site is designed to "...encourage discussion of language policy issues; follow current developments, such as Colorado's English-only school initiative; report on pending language legislation; illuminate the policy debates over bilingual education, by publicizing the latest research findings; flush out canards about bilingualism; track the continuing struggles against Proposition 227, California's anti-bilingual education initiative (1998) and against Proposition 203, Arizona's anti-bilingual education initiative (2000); highlight links to other sources of information; and, to be totally candid, promote my own publications."

Teaching Indigenous Languages

<http://jan.ucc.nau.edu/~jar/TIL.html>

"Teaching Indigenous Languages" is maintained by Jon Reyhner at Northern Arizona University, and is primarily designed to support the annual "Stabilizing Indigenous Languages" conferences that have been held -- mostly at NAU -- since 1994. It focuses on the linguistic, educational, social, and political issues related to the survival of the endangered indigenous the world, with special emphasis on American Indian languages. At the heart of the site are 62 full text papers from the 1997, 1998 and 2000 Stabilizing Indigenous Languages conferences, as well as papers, session summaries, and other materials from other conferences. There are also text files of articles on indigenous language policy, drop-out prevention, and teacher training along with over 50 columns from the newsletter of the National Association for Bilingual Education and other related material.

Quechua website

The Center for Latin American and Caribbean Studies at the University of Illinois at Urbana-Champaign is pleased to announce a new Quechua website, complete with audio files. To view a demonstration of the first chapter, go to:
<http://edtech3.cet.uiuc.edu/quechua/demo/demo.htm>

To gain free access to the complete site -- 23 chapters -- send a note to Clodoaldo Soto Ruiz at <s-soto3@uiuc.edu> to obtain the website address and password.

LINCOM Europa

LINCOM Europa's complete catalogue of published and forthcoming titles on the

Native American languages, is now available on-line at:
<http://www.lincom-europa.com>

Information on Central Asia / Eurasia

John Schoeberlein, Director, Harvard Forum for Central Asian Studies, President, Central Eurasian Studies Society
 <centasia@fas.harvard.edu> writes:

Information about Central Asia/Eurasia is available on the Central Asian Studies World Wide website

<<http://www.fas.harvard.edu/casww/>>.

This encompasses a broad region from Mongolia to the Black Sea and Afghanistan to Siberia.

European Minority Languages web-site in Russian

May I invite you to visit a new website "Minoritarian languages of Europe" (<http://minlan.narod.ru>) dedicated to small and endangered European languages. To my knowledge, this is the first and only website on endangered languages in Russian.

Dr Vadim Mireyev <uran1955@yahoo.com>
 Simferopol / Ukraine

Canadian languages: First Voices Digital Archive, and Access to TV documentaries "Finding our Talk"

Peter Brand, First Peoples' Heritage, Language and Cultural Council, Victoria, BC, Canada
 (pbrand@mac.com), (peter@fpcf.ca)
 writes:

The First Peoples' Cultural Foundation (based in Victoria, British Columbia) is developing an online resource to enable Aboriginal communities in Canada to digitally archive their languages. The *First Voices* website is currently being beta tested and can be visited at:

<http://www.fpcf.ca/resources/First%20Voices/default.htm>

Paul M. Rickard <rickbell@sympatico.ca>
 wrote:

11 Apr 2002

The website for *Finding our Talk* — a TV series on APTN (Aboriginal Peoples Television Network) about the state of Aboriginal languages in Canada -- is finally up. Season one is on-line, and season two to follow soon. The URL is:
<http://www.mushkeg.ca>

We are also trying to get the website up in Cree, Mohawk and French. Check site for updates in coming months.

New list on Language Rights

Patrick R. Saucer
 <Nakerite@aol.com> writes:
 26 April 2002

A new list called Language Rights has been created. The purpose of the Language Rights list is to discuss such topics as Language Rights, the politics of language, the persecution and demise of minority languages, and general linguistics. Language Rights is the concept that individuals and communities have certain fundamental rights in relation to the language(s) that they use or wish to use.

Language_Rights-subscribe@yahoo.com

Technology and Indigenous Languages, especially in Language Learning

This is the theme of a special May 2002 issue of the on-line journal *Language Learning & Technology*, with articles on on work for a variety of languages in North America, Australia and Western Europe. Nicholas Ostler and Jon Reyhner were the guest editors.

It is now available free of charge at
<http://ilt.msu.edu>

New Journal on Linguistic Field Methods

http://www.acadimage.com/Field_Methods/

The Wampanoags and others on Nantucket

Frances Karttunen writes
 <karttu@nantucket.net>

28 May 2002

I am happy to announce that Part 1 of my work, *The Other Islanders*, is now viewable on the Nantucket Historical Association web site. Part 1 is about the history of the Wampanoags on Nantucket from the time of first contact with English settlers in the mid-1600s and of the African slaves brought there in the 1700s and their descendants up to circa 1850. Over the next month or so, we will be adding illustrations to the text.

Part 2 will be available on the web site by October. It is about people who have come from other islands to reside on Nantucket Island. In roughly chronological order these are Pacific Islanders, Irish, Azoreans, Cape Verdeans, and Jamaicans.

Part 3 will appear in a year or so. It will take up the story of African-Americans who came to work on Nantucket after it had become a summer resort and stayed; Chinese laundrymen; Lebanese and Armenian rug merchants; Scandinavian fishermen; Jewish and Greek businessmen; and more

To access *The Other Islanders*, go to:
<http://www.nha.org/eprint.htm>

Coast Miwok and Chumash

Richard Applegate has a web site with pages for the Coast Miwok and Chumash languages under construction. Currently there are pronunciation guides and tutorials. Dictionaries and texts are coming.
<http://home.pacbell.net/jamatra>

Music and Minorities

Slovenian publisher ZRC has published a volume "Music and Minorities", the proceedings of an ethnomusicological conference held in Ljubljana in 2000.
 zalozba@zrc-sazu.si
<http://www.zrc-sazu.si>

The second conference will take place in Lublin, Poland, 26-31 August 2002:

- Theory and method in the study of music of minorities
- Role of music among immigrants
- Representing minority cultures musically
- Inter-ethnic problems

Linguística Sudamericana

Amerindia

This website, maintained by the Romanisches Seminar of the University of Muenster, offers a complete classification of the indigenous languages of the Western Hemisphere, together with a recent bibliography of the languages of Latin America. The project is under the direction of Wolf Dietrich, whose specialty is comparative Tupi-Guarani.
<http://www.uni-muenster.de/Romanistik/LAS/Welcome.htm>

Eastcree.org

This site is intended as a resource for Cree language teachers, literacy instructors, translators, linguists, and anyone who has an interest in the nuts and bolts of the Cree language. The site only contains a few active links at this point, but the plans are ambitious. A stories section is planned, where visitors will be able to hear the language and read it in syllabics. There will also be a full reference grammar (so far limited to a page on noun inflections). Discussion groups will allow speakers to exchange messages on an electronic bulletin board in both roman and in syllabic orthography. The project will also include on-line exercises for learning syllabics orthography and a dictionary, and in general will explore the use of new technologies in culturally appropriate ways.

Eastcree.org is a collaborative effort

University in Ottawa, and educators of the Cree School Board. Advisors include Marguerite MacKenzie, a linguist with 30 years of experience with East Cree, Bill Jancewicz, an expert in syllabic fonts, and Cree linguists Luci Salt, and Louise Blacksmith. The URL is:

<http://www.eastcree.org>

Mondialisation, langues et politiques linguistiques

A Francophone conference held in Alexandria in Egypt 25 March 2002.
cyberthecaire@usenghor-francophonie.org
<http://www.usenghor-francophonie.org>

9. Forthcoming Meetings

Symposium on Andean languages - ICA, Santiago, Chile, 14-18 July 2003

From Serafin M. Coronel-Molina (scoronel@adelphia.net) 30 May 2002:

A symposium on Languages, Cultures, Ideologies and Identities in the Andes is being organized as part of the 51st International Congress of Americanists, in Santiago, Chile, July 14-18, 2003. The convenor of the symposium is Serafin M. Coronel-Molina; co-convenors are Linda Grabner-Coronel and César Itier.

The primary focus of this symposium is on the interface between cultures, languages and ideologies of the Andean region, long known as a nexus of cultures and languages bound up in a colonizing context: What do people do with their repertoire of languages and identities? How do they constitute their multiple ethnic, linguistic and national identities? How do linguistic, political and social ideologies mediate cultural patterning in terms of ethnic or gendered identities?

Novel perspectives and approaches to these or related topics are encouraged, and may include interactions among two or more themes. Individual presentations should not exceed 20 minutes in length, and may be in Spanish, English, Portuguese or French.

Proposals should be no longer than 600 words, and must include (1) a cover page with the title of the presentation, the presenter's name, affiliation, preferred mailing address, telephone and fax if available, e-mail address, and any special audio-visual equipment that may be needed for the presentation; and (2) the text of the proposal with the title of the presentation, but no other identifying information. Proposal submissions should be received no later than December 30, 2002.

Residents of Latin America, the Caribbean, Africa or Asia should submit proposals to: Serafin M. Coronel-Molina, 95 South Drive, Amherst, New York 14226, USA (scoronel@adelphia.net). Residents of Canada, the USA, Europe and Australia should submit proposals to: Linda Grabner-Coronel, Canisius College, Department of Modern Languages, 2001 Main Street, Buffalo, New York 14208, USA (grabnerl@canisius.edu).

If you choose to submit your abstract via e-mail, please send it as a Word attachment. Submitters will be notified of their acceptance no later than end January 2003.

For more information, see the website: <http://www2.canisius.edu/~grabnerl>

For more detailed information on the rules governing presentations, and all other conference arrangements, see the ICA website:

<http://www.uchile.cl/vaa/americanista>

XVII International Congress of Linguists, Prague, Czech Republic, July 24-29, 2003

Three-page abstracts of papers (both for the regular sessions and for the workshops) and poster descriptions should be sent (preferably electronically, or in four hard copies) to the organizer of the session (or workshop) relevant for the topic of the paper (see list of sessions and list of workshops); in case of uncertainty about the appropriate session, the abstract may be sent to the address of the Chair of the Scientific Committee (see below). The authors should clearly indicate whether they submit an abstract of a full paper or a description of a poster. Authors of the accepted papers will be asked to send in a one-page summary of the paper in a camera-ready format (the instructions will be sent to the authors together with the information of acceptance), and this summary will be printed in the volume of abstracts.

Important dates for submission of abstracts of papers, workshop contributions and poster descriptions:

3-page abstracts October 1, 2002

Information of acceptance/rejection will be sent out before: December 31, 2002

1-page summary for publication in the proceedings March 31, 2003

Each abstract should contain: the title of the paper/poster, the author's name, and affiliation, postal address, e-mail address and fax.

Address of the Chair of the Scientific Committee:

Prof. Ferenc Kiefer

Hungarian academy of Sciences
 Benczur u. 33
 H-1068 Budapest, Hungary
 e-mail: kiefer@nytud.hu

Languages: Papers can be delivered in English, German, French or Russian; summaries published in the volume of abstracts should be written in English or French.

Book exhibitions

Book publishers are welcome to have their own book exhibitions. A space with exhibition facilities such as tables, boards, as well as a security service during off-hours will be provided for a modest fee. For further information, please contact the secretariat of the Local Organizing Committee. The deadline for registration for the exhibition is April 30, 2003; space will be reserved on a first-come-first-served basis.

Parallel sessions & organizers

- Language planning and language policies: Professor Ayo Bamgbose, Department of Linguistics, University of Ibadan, Ibadan, Nigeria. e-mail: bamgbose@skannet.com
- Pidgins, creoles, language in contact: Professor Kees Versteegh, Institut of Linguistics, VH Midden Oost, Postbus 9103, Nijmegen, The Netherlands. e-mail: C.Versteegh@let.kun.nl
- Comparative linguistics: Professor Lyle Campbell, Department of Linguistics, University of Canterbury, Private Bag 4800, Christchurch, New Zealand. e-mail: l.campbell@canterbury.ac.nz
- Computational linguistics: Professor Giacomo Ferrari, Dipartimento di Studi Umanistici, Università del Piemonte Orientale, Via A.Manzoni 8, 13100 Vercelli, Italy. e-mail: ferrari@apollo.lett.unipmn.it
- Language and fieldwork: Professor Daniel Everett, Caixa Postal 129, Porto Velho, RO, 78900-970, Brazil. e-mail: dan_everett@sil.org
- Techniques for language description: Professor Nicoletta Calzolari, Istituto di Linguistica Computazionale del CNR, Via Moruzzi 1, 56124 Pisa, Italy. e-mail: glottolo@ilc.cnr.it
- Syntax and morphology: Professor Stephen Anderson, Department of Linguistics and Cognitive Science, Yale University, PO Box 208236, Yale Station, New Haven CT, 06520-8236 USA. e-mail: stephen.anderson@yale.edu
- Lexicology and lexicography: Professor Rufus Gouws, Department of Afrikaans and Dutch, University of Stellenbosch, Private Bag X1, Matieland 7602, South Africa. e-mail: Rhg@akad.sun.ac.za
- Phonetics and phonology: Professor

7, UFR Linguistique, CASE 7003, 2, Place Jussieu, 75251 Paris Cedex 05, France. e-mail: jean.lowenstamm@linguist.jussieu.fr

- Pragmatics and semantics: Professor Robert M. Harnish, Department of Philosophy, University of Arizona, Tucson, Arizona 85721, USA. e-mail: harnish@u.arizona.edu

10. New Publications of Interest

LIAMES: A new journal for American Indigenous Languages

As of Spring 2001, there is a new journal, published in Portuguese by the Department of Linguistics at UNICAMP. The managing editors are: Lucy Seki, Angel Corbera Mori and Wilmar da Rocha D'Angelis.

Its first issue (LIAMES 1, pp. 1-126) contains a range of approaches to the subject, including overviews of policy and academic studies relating to the languages, but also analytical articles on grammatical aspects of Warao, Mapudungun, Temb  and Pima Bajo, and also a comparative-historical analysis of the relation between Lule and Vilela, languages of the Chaco.

It is available from:

Revista LIAMES, UNICAMP/IEL-Setor de Publica es, Caixa Postal 6045, 13084-971 - Campinas - SP - Brasil.
Tel and fax: (19) 3788 1528
<spublic@iel.unicamp.br>
<<http://www.unicamp.br/iel>>

Robbins Burling: Learning a Field Language

Waveland Press, Inc. of Prospect Heights, Illinois have re-issued in 2000 this 1984 publication, which is intended as a guide for field anthropologists. It has 112 pages. ISBN: 1-57766-123-0.

It is available from Waveland at PO Box 400, Prospect Heights, Illinois 60070 tel. +1-847-634-0081
<<http://www.waveland.com>>

Indigenous Languages Across the Community, edited by Barbara Burnaby and Jon Reyhner

The 278 page monograph "Indigenous Languages Across the Community", including papers from the Seventh Annual Stabilizing Indigenous Languages Conference held in May 2000 in Toronto, Canada is now available in pdf format at <http://jan.ucc.nau.edu/~jar/ILAC/> and also in a paperback edition, from the address given below.

Since 1994, the Stabilizing Indigenous Languages Conferences have provided an unparalleled opportunity for practitioners

developing the endangered indigenous languages of the world, particularly those of North America, to meet and share knowledge and experiences gained from research and community-based practice. They have created a forum in which Indigenous people involved with work on their own languages feel comfortable about coming together with academics from this field to discuss issues common to them both. The conferences were established through leadership at Northern Arizona University and carried on through the voluntary efforts of academics and universities that have hosted the meetings.

The 27 papers in "Indigenous Languages Across the Community" describe efforts in Canada, the United States of America, New Zealand, Zimbabwe, Mexico, Russia, and the Caribbean. They are divided into six sections: Broad perspectives and policy, language and whole community development, educational advances, languages and literacy development, the media, and the meeting of Inuit and Yupik participants.

The papers discuss issues such as bilingual education, adult education, literacy, teacher training, orthography and dictionary development, the role of religion and culture, and language planning and advocacy strategies.

Paperback copies can be purchased for \$15.00 each plus postage from Josie Allred, Box 5774, Northern Arizona University, Flagstaff, AZ 86011 5774 USA. E-mail Jon.Reyhner@nau.edu for more information.

Vanishing Footprints: Nomadic People Speak, Ann Perry, Anthony Swift

Richly illustrated, politically informed, with a detailed map of the world's nomadic populations. It is published by "New Internationalist" magazine in the UK. For more information: <http://www.newint.org>

Independent Cornish Language Study

The report is on the web site of the UK's "Government of the South-West" GOSW:

www.gosw.gov.uk/Publications/Independent_Cornish_Language_Study/

Two from Abya-Yala on South American languages

Los precios de los libros no incluye gastos de correo que lamentablemente han sufrido un nuevo incremento.

Titulo: Huambracuna: La Epopeya de Yahuarcocha
Precio: USD. 5.00 Pg:85 *Peso:* 80.00 gr.
Autor: Costales Alfredo, Costales Peaherrera Dolores ,

Titulo: El Quichua en el Ecuador: Ensayo hist6rico - ling6fstico
Precio: USD. 5.00 Pg:87 *Peso:* 80.00 gr.
Autor: Ortiz Arellano, Gonzalo ,

Sus pedidos puede realizarlos en el sitio web: www.abayala.org

Mercator Working Papers –Linguistic Rights & Legislation

The current working papers that you can find on line are:

WP 1: the promotion of minority languages in Russian Federation and the prevention of interethnic conflicts: the case of Kalmykia, by Marc Lepr tre

WP 2: The main concepts in the recognition of linguistic rights in European States, by Neus Oliveras Jan 

WP 3: The political status of Romani language in Europe, by Peter Bakker & Marcia Rooker

WP 4: The juridical defence of Rhaeto-romansh languages, with particular reference to the Friulan case, by William Cislino.

WP 5: Languages and institutions in the European Union, by Manuel Alcaraz Ramos.

WP 6: Minority Languages of the Russian Federation. Perspectives for a ratification of the European Charter for Regional and Minority Languages, by Eduardo J. Ruiz Vieytez

See

<<http://www.troc.es/ciemen/mercator>> - Publication section. A hard copy comes with a free subscription, available from: cdoc@ciemen.org

John Clissa on Molisan-Croatian: The Fountain and the Squeezebox

Self-published: clissa@starwon.com.au
Printed by Picton Press, West Perth, 2001. ISBN 0-646-40956-6.
290 pages, eleven chapters. Some illustrations, tables, maps, English and Molisan-Croatian vocabulary.

"A book about a dying language having the last word." It is a study of a linguistic minority historically settled in central Italy (to escape the Turkish invasion) which has passed on from word of mouth, a 16th century Croatian dialect from Dalmatia. There are less than two thousand first-generation speakers left, half of whom emigrated to Perth, Western Australia, to start a new life in the 1950s. This migration study takes you on a sociolinguistic journey into the life and times of the old and new world as described by women of this multilingual community. Presented in bilingual text. On this language, note also <http://www.kruc.it>, <http://www.croatidelmolise.it>

John Aske (Professor Assistant, Foreign Languages Department, Salem State College), ELRA, Catalogue item S0123

This is a collection of forty two narratives in the Basque language (Euskara) by native speakers. It includes sound files (MP3 format) and full detailed transcripts. Each of the narratives is a recounting of a short, silent movie that the speaker has just watched to a friend or acquaintance who has not seen the movie (no other person was present in the room, just the recording equipment). Two short silent movies were used to elicit the narratives: Twenty one of the narratives correspond to the 7-minute silent movie *The Pear Story* (Chafe, ed., 1980) and the other 21 are about a 12 minute collage from Charlie Chaplin's *Modern Times*. The recordings were made as a part of a study on Basque word order in 1993 (Aske 1997). The transcriptions are made following a modified version of the guidelines given in Edwards and Lampert 1993. The speakers were from different age groups, different dialects, and had differing language abilities. Profiles of the speakers are also included. In addition to the 42 narratives with transcripts, 53 additional sound tracks of extemporaneous speech and description of still images are also included.

For further information, please contact:
European Language Resource Association
ELRA/ELDA, 55-57 rue Brillat-Savarin, F-75013 Paris, France
Tel +33 1 43 13- 33 33, Fax - 33 30
E-mail mapelli@elda.fr
<http://www.icp.grenet.fr/ELRA/home.html>
<http://www.elda.fr>

James McCloskey – Voices Silenced: has Irish a future?

Gúthanna in Éag: an Mairfidh an Ghaeilge Beo? Published 2001 by Cois Life Teoranta <www.coislife.ie> ISBN 1 901176 24X It can be ordered over the internet.

This is an extended essay in English and (reversing the book) in Irish, essentially placing the long struggle for the Irish language in a modern global context of language revitalization, rather than against the traditional background of the politics of the Irish Republic. From this point of view the outlook does not seem so bleak.

Louis-Jean Calvet, Le Marché aux Langues

Calvet, teaches at the Université de Provence. His book is subtitled: *Les Effets Linguistiques de la Mondialisation*.

Charles Durand: La mise en place des monopoles du savoir

vient de paraître aux Editions l'Harmattan et est disponible sur les librairies en ligne

<http://www.alapage.com>

<http://www.chapitre.com>

Cet ouvrage a pour but de faire l'inventaire des conséquences, subies depuis une quarantaine d'années par les pays non anglophones, de l'adoption presque généralisée de l'anglais comme outil de communication internationale dans le domaine de la recherche en science et en technologie.

Editions l'Harmattan, 122 pages, ISBN: 2747517713.

Diffusion au Canada:

Distribution UNIVERS 845, rue Marie-Victorin Saint-Nicolas, QUEBEC G7A 3S8
D.Univers@videotron.ca

Dictionaries of Turkic Languages, and Books on the Crimean Tatars

Dr Vadim Mireyev, Simferopol, Crimea, Ukraine writes, care of Bektur Alashuly <uran1955@yahoo.com>

4 June 2002

As a composer of dictionaries of small or endangered Turkic languages I would like to offer you English-Krymchak, English-Karaim, English-Crimean Tatar, English-Karakalpak, English-Kumyk electronic dictionaries (8000 words each, Excel or PDF formats)

available for sending for USD 15 one, USD 23 for two, USD 30 for three, USD 37 for four and USD 45 for five.

Some examples are presented at my website "Minoritarian languages of Europe"
<http://minlan.narod.ru>,
<http://webua.net/alashuly>
in the section "Turks".

Some new books on Crimean Tatar language, customs, traditions, history etc. have recently been published in Ukraine and Russia (all in Russian). According to some estimates only 10% of Crimean Tatars living in the Crimean peninsula (Ukraine) of the total number of 270,000 are fluent in their native language, so, Crimean Tatar must be considered endangered.

Books available (please contact me):

- 1) Crimean Tatar Encyclopaedia by Prof.R.Muzafarov, two volumes, hard cover, 828 pages.
- 2) Etiquette of Crimean Tatars by M.Hayruddinov and S.Useinov, hard cover, 242 pages
- 3) Clothes of Crimean Tatars of XVIII-XX centuries by L.Roslavtseva, soft cover, colour illustrated
- 4) Crimean Tatar literature and folklor of VIII-XX centuries by L.Yunusova, hard cover, 343 pages
- 5) History of Noghay Horde by V.Trepavlov, hard cover, 752 pages.

Children's Books of the Americas from "Ho Anumpoli!"

George Ann Gregory writes

17 May 2002:
Ho Anumpoli! is a New Mexico non-profit corporation that has been set up to enhance the survival of Native peoples of the Americas through literacy and self-determination of languages and culture. Ho Anumpoli! has published several books for children. Ho Anumpoli! can be contacted at <hoanumpoli@yahoo.com>, or visit the website at:
<http://www.geocities.com/hoanumpoli/>

David and Maya Bradley ed.: Language Endangerment and Language Maintenance

Published in 2002 by RoutledgeCurzon simultaneously in London and New York. ISBN 0-7007-1456-1 (Hbk). 356 pp.

This book is a collection of essays both on specific languages and regions (including Irish, Finland Swedish, Tsimshian, Yi in China, Tai languages of Assam, Taba and Malay, Victoria Australia, Hmong) and on general issues. It is particularly concerned with the fate of languages in immigrant communities.

11. Valedictory

The last speaker of Gagadju

Chris Moseley, FEL Treasurer, notes (19 June 2002):

The death of the last speaker of Gagadju, Big Bill Neidjie, has just been reported in The Sydney Morning Herald.

Gagadju, also known as Kakadu, was once the dominant language in the area of Kakadu National Park on the northern shore of Northern Territory, between Darwin and Arnhem Land. Gundjehmi, Kunwinjku and (in the south) Jawoyn continue to be spoken in the region of the park,

<http://www.smh.com.au>; Obituaries.

Sad but True: New Insight on the "Killer Language"

I owe this to Kathleen Tacelosky <taceloskyk@earthlink.net>:

Results of Latest Study

The Japanese eat very little fat and suffer fewer heart attacks than the British or Americans. On the other hand, the French eat a lot of fat and also suffer fewer heart attacks than the British or Americans.

The Japanese drink very little red wine and suffer fewer heart attacks than the British or Americans. The Italians drink excessive amounts of red wine, and also suffer fewer heart attacks than the British or Americans.

Conclusion: Eat & drink what you like. It's

Foundation for Endangered Languages

Manifesto

1. Preamble

1.1. The Present Situation

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

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

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

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

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

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

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

1.2. The Likely Prospect

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

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

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

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

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

1.3. The Need for an Organization

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

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

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

And we can work to lessen the damage:

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

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

2. Aims and Objectives

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

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

