

latiku

Newsletter of the Foundation for Endangered Languages: # 3 Summer - 31 August 1996

Editor: Nicholas D. M. Ostler

Published by:
Foundation for Endangered Languages,
Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England
e-mail: nostler@chibcha.demon.co.uk

The Foundation for Endangered Languages is affiliated to
Dept of Philosophy, University of Bristol.

Phone: +44-1225-852865

Fax: +44-1225-859258

latiku is the mother goddess of the Acoma tribe of New Mexico, who caused people to speak different languages so that it would not be so easy for them to quarrel.¹

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¹Sam Gill & Irene Sullivan, Dictionary of Native American Mythology, New York: OUP 1992: p. 5. Contra: Genesis XI, 1-9.

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Notes on Our Cover Graphics

The scripts that grace Iatiku's cover this quarter have been derived, with gratitude and fascination, from "A Philippine Leaf", web pages written, designed and executed by Hector Santos (<http://www.bibingka.com/dahon/>. US, June 1, 1996.) They are fragments of poetry written in the surviving indigenous syllabic scripts of the Philippines.

The first and second (in the left hand column) are *urukay* poems in Buhid language and script from *The Mangyans of Mindoro* by Violeta B. López. Transcribed and translated, they run:

<i>Gusto ko lamang kag si Inambay sa dalan</i>	I want Inambay to stay only on the pathway
<i>Kag managun latay</i>	So we can roam freely in the woods
<i>Sa batang kag managaytay</i>	And when I reach home, you and I
<i>Pag-uli kaw sa balay kita ga araway</i>	Will not quarrel
<i>Gaamigos kita anay</i>	And we could remain together
<i>Kahoy-kahoy kot malago</i>	Like a tree overgrown with branches
<i>Kabuyong-buyong sing ulo</i>	My mind is full of turmoil
<i>Kaduyan-duyan sing damgu,</i>	Though loaded with pain and grief
<i>Dalikaw sa pagromedyu</i>	My dreams continually seek for an end,
<i>Singhanmu kag sa balay barku</i>	Let it be known that I am on my way
<i>Anay umabut ka nimu.</i>	Perchance you'll catch up with me.

The third (top right) is the first part of an *ambahan* poem in Hanunóo language and script from *Treasury of a Minority* by Antoon Postma. The full poem reads:

<i>Magkunkuno ti anak lunas</i>	Says the baby, lifeless born:
<i>Anong suyong muyuan</i>	My beloved mother dear,
<i>Anong bansay kayasan</i>	Father, oh, my father dear!
<i>Kang di way sa bilugan</i>	When I was resting in your womb,
<i>Ako kanmo nga amban</i>	Closely united with you,
<i>Ako kan bansay huywan</i>	I was my father's favorite.
<i>Pagka ngap ak nirwasan</i>	Taken from my safe abode,
<i>Pag idnas sa salsagan</i>	plac'd upon the bamboo floor,
<i>Ud binabaw sa pupwan</i>	no one put me on your lap,
<i>Ud linilang sa duyan</i>	no one rock'd me in a crib.
<i>Ti lumilang bay aban</i>	What became my crib at last,
<i>Uyayi bansanayan</i>	was a hammock strongly built:
<i>Sud-an sa bagunbunan</i>	as a bed, a burial hill!
<i>Ako inaghon diman</i>	Discarded I was, unlov'd.
<i>Tinakip dagaynaan</i>	Cov'ring me was the cold earth
<i>Dapat bay una kunman</i>	and the weeping sky above.
<i>Aba hulin lumbadan</i>	But although it be like this,
<i>Kanta nga aldaw masdan</i>	a happier day will come.
<i>Hinton di nguna aban</i>	Maybe it'll be coming soon!
<i>Girangon yi rug-usan</i>	And what will be happ'ning then?
<i>Ti may pa-oy linyawan</i>	The old people weeping, sad,
<i>Kang hulin talisigan</i>	in a dark'ning, mourning sky:
	I will fin'ly leave behind!

The bottom item is the obsolete Tagalog syllabary itself, displayed in the five different fonts in which Hector Santos supplies it, from Sushi Dog Graphics, P O Box 26A54, Los Angeles CA 90026, for Macintosh or IBM. The pages of *A Philippine Leaf* provide a wealth of detail about the origin, development and (in the case of Tagalog) disuse of a number of different syllabaries, and are highly recommended.

The graphics were formatted for use in Iatiku by Paul Barnett, of Hackney Community College, London (paul@hackcom.demon.co.uk). Many thanks to him for this, and indeed the cover of Iatiku #2, which featured an array of Mayan glyphs.

1. Tongues Ancient and Postmodern

UK journalism has a "silly season" round about the month of August, when supposedly serious (i.e. party political) news dries up, and the media cast around for anything to fill up their space. One of its beneficiaries this year has been the cause of Endangered Languages. On 29 July the Radio 4 series *In Other Words* devoted 30 minutes to the topic under the title "Live Or Let Die", and on 17 August the follow-up to the morning's agenda-setting *Today* programme was on an hour's discussion on "The Celtic Tongues: do they still have life and relevance?" Meanwhile the BBC World Service's *Outlook* programme on 15 August considered the march of English into the wider world, but enlisted your editor to give some balance to the discussion from the viewpoint of languages facing a less triumphal future. There is some hope that the BBC will continue with the theme in the coming months: look out for a Radio 3 series taking up five different endangered languages and the social issues that they raise.

In these introductions of our cause to a wider public, one question is always present: is there any serious point in deploring the loss of languages, when those who really know them, and what it is like to live with them, are voting with their tongues to abandon them, and new speakers, if any, are all middle-class sentimentalists? Like theoretical linguists, who need to have a stock answer ready, when asked "How Many Languages do you Speak, then?", those of us interested in the plight of endangered languages need to know how to answer this one, especially if we cannot deny that we ourselves are middle-class.

One way to answer is to try to subvert the premiss: languages are many, and not all those that are endangered fit into this pattern. Some languages (one thinks especially of those in California and Tasmania in the last century, Brasil and East Timor in this) have been actively stamped out with their last speakers; in other countries (Colombia might be an example, or the South West of the USA) the traditional minority populations often cling on fiercely to their languages and communities, while well-meaning members of the middle classes have attempted to educate them out of their old ways. In other countries again (Latvia in the 1940s and 1950s, Ethiopia in 1970s and 1980s) languages and traditional communities have suffered when large scale movements of population have been enforced.

But in many modern endangered language situations, this premiss does have a core of truth. In Ireland, the rural Gaeltacht continues to diminish, while the new growth in Gaelic comes in the cities, through consciously created communities like the Shaw Road Junior School in Belfast. Peter Ladefoged, a phonetician with a good record in recording endangered languages, famously remarked² that he was not entitled to query the judgement of speakers of Dahalo, a rapidly dying Cushitic language, in choosing not to pass their language on to the next generation. Is it indeed presumptuous of comfortable professionals who are not native speakers of

endangered languages to try to intervene in their extinction?

My own answer is that view of the world which makes this gross analysis is itself too static, and in many cases, too complacent. Not only languages, but people are very various, and their aims and aspirations are various too. At some points in their history, members of a community may opt to give up their language, and try to move closer to other communities by adopting a common lingua franca. Often, they are pursuing a perceived, reasonable, economic goal. The problem comes when that goal changes, or perhaps when the goal is achieved, and so no longer important. There is no path back; an option or an identity which was given by the old language is no longer there.

There are interesting theoretical ways of characterizing this situation. Ralf Dahrendorf³, in his book *Life Chances* contrasted the value of such new opportunities with that of established bonds or "ligatures": ultimately we need both, but we may not perceive this when we are constrained by an unwelcome ligature (a stifling traditional culture, grinding poverty), or cowed by the dangers of an open world (unregulated free markets, violent and irresponsible neighbours). Ronald Walker⁴ suggests that Abraham Maslow's hierarchy of needs (Physiological > Safety > Belonging > Esteem > Self-Actualization) may explain why communities, like individuals, postpone certain desires until others are satisfied: in effect, communities who lose their language feel so threatened that they prefer to sacrifice their language, with its particular contributions to the satisfaction of belonging, esteem and self-actualization, in order to guarantee their safety. They cannot see the value of what they are giving up: but alas, they will ultimately find that the loss is irreversible.

In this perspective, the middle classes play a useful role. *Ex hypothesi*, their physiological and safety needs are met, and they have the leisure, or at least the disposition, to explore the values which come from the next levels in the hierarchy. Their relationship with the language will not be the same, or even a direct descendant of, that of the community which seems to be giving it up; paradoxically, it is likely be much harder for them to achieve familiarity with the language. But in previous ages, before the community became linguistically stressed (or distressed), the language had been able to serve those higher needs on the hierarchy. So the middle-class amateurs are fulfilling the language in a way that its native speakers are no longer able to do. To the extent that they succeed in this, the language is preserved and even enriched for those who were minded to abandon it: their choice, in dropping their language, becomes reversible -- so in effect their life-chances, their options and those of their children, are increased.

On this view, the values of traditional communities are only part of the motivation for trying to protect

²Language 68.4 (1992) p. 811

³London: Weidenfeld & Nicolson, 1979.

⁴Language Shift in Europe and Irian Jaya, Indonesia: toward the Heart of the Matter. AILA Review 10 (1993) - Case Studies in Minority Languages, pp. 77-87

and revive endangered languages; we are actually engaged in a more self-conscious (hence "post-modern") quest, to reconstruct the use of the languages so as to combine the identity that they convey with a life which goes beyond those traditional communities. Not an easy quest, but one that looks much more interesting and challenging than trying to merge into a homogeneous "spirit of the age", with a convenient "language of communication", but nothing else.

Just as one knows that a musical tradition is alive because it goes on creating new works which extend its range, and often clash with the older works, so we can tell that a language is alive, as part of the world community, because it is made to do things that it has never done before. Interestingly, by this criterion (both musical and linguistic) Irish is alive and kicking in the pubs and clubs of Galway, where the middle class has moved in on the Gaeltacht with a vengeance.

2. Development of the Foundation

Sixth Meeting, on 11th April 1996

Held at 10.30a.m. at the University of Sussex prior to conference of the Linguistics Association of Great Britain.

Present: Mary Altabeu, Roger Blench, Kersti Børjars, Bruce Connell, Greville Corbett, Hans Götzsche, Peter Kahrel, Alan King, Erwin Koman, Yaron Matras, Christopher Moseley (Liaison Officer), Daniel Nettle (Treasurer), Nicholas Ostler (Chair), Andrew Woodfield (Secretary)

Apologies: Steve May (Press Officer), Clinton Robinson

(1) Copies of the agenda were distributed. The Chairman welcomed new members to the 6th meeting of the group and invited those present to introduce themselves. He explained that the 'Friends of Endangered Languages' was in the process of turning itself into a Company Limited by Guarantee to be called 'Foundation for Endangered Languages'.

(2) Minutes of Previous Meeting (15th Jan 1996): Approved. No matters arising.

(3) Incorporation of the Foundation : current situation

The Secretary summarised the efforts of the Committee so far. The draft Memorandum and Articles of Association supplied by Allan Wynne-Jones were examined and adapted at the first meeting of the Committee on 5/2/96 in Bristol. The resulting drafts were shown to Ms. Catherine Moreno, a solicitor in the Department of the Secretary of the University of Bristol, who advised that they were unsuitable in various ways. She supplied alternative drafts which had been formulated for a charitable company. These provided the basis for discussion with Ms. Moreno at the second meeting, which was held on 11/3/96 in Bristol. New modified drafts were the result, and they were given to the Chairman to type on to disk. In mid-March the Charity Commission issued new guidelines for the registration of charities. Of particular

relevance were the rules concerning trading activities and the rules governing the sponsorship of research. Since the Commission's conditions need to be met in order to ensure that the incorporated Foundation will be eligible to qualify as a charity, a further stage of revision will be needed.

Following this summary, the discussion led to several further points. The Chairman wished to set in motion the process of raising money through membership subscriptions. In the second issue of the Newsletter Iatiku (see item 4 below) there is an invitation to enrol as a 'Friend of Endangered Languages'.

The Secretary undertook to revise the second drafts upon their transfer to disk and to circulate third drafts by email to the Committee. It was agreed to hold another meeting, if required, on 20/5/96.

(4) Iatiku #2

Nick Ostler summarised the contents of the new issue, copies of which would be distributed without charge. Future issues would be for sale. He described ways in which the newsletter might develop. He intended it to appear quarterly, to contain original articles as well as information gleaned from the Internet, and would adopt an open policy concerning the languages in which items might be written. He appealed for short contributions for the next issue, to be sent electronically if possible. The deadline of 30th June would be adhered to. He would value help or advice that members might offer.

In the discussion it was noted that the work of editor was arduous and ought to be remunerated. Prof. Corbett noted the Brazilian appeal on p.6 of Iatiku 2, urging that a letter be written on behalf of the Friends of Endangered Languages. AW agreed to write one using his University's headed notepaper. This led to a recommendation by RB and others that the group should invest in its own headed paper, as embossed headers are more impressive than computer-generated headers. There is a need for a logo. For the time being, word-processor headers will continue to be used.

(5) Local Awareness and Campaigning

Daniel Nettle argued that efforts should be made to produce a press package and to contact radio and TV on the occasion of the launch. He also believed that the group should strive for outside funding in order to produce a film or video. He offered to draw up and circulate a proposal for a documentary on the diversity of the world's languages. The programme would use a mixture of archive material and new footage. Some of the members possess their own footage and tapes. The TV companies possess plenty. It was particularly important that the material should not be dubbed, but should have the original soundtrack plus subtitles.

AW observed that the Foundation, when established, should expect to play several roles in relation to programme-making. Since many of its members will have expertise of value to film-companies, the arrangements for providing expertise could be channelled through FEL, thereby attracting consultancy fees. Secondly, FEL should itself be in a position eventually to provide seedcorn money to film-makers.

(6) Community Language Maintenance Support: Livonian in Latvia

Christopher Moseley briefly described the recent history of this endangered language community. The Association of Livonians (200 members) was now attempting to revive the language by teaching it in schools, organising two choirs, holding festivals of culture and song, sponsoring 'controlled tourism' along special routes, etc. CM read out parts of an appeal for support for the Livonian Linguistics project. This was distinctive in that speakers themselves were proposing concrete measures to maintain their own language. For very modest sums the project would be able to act on four fronts: (i) documentation and compilation of new dictionary, (ii) database of recordings of elderly speakers, (iii) writing a program for handling the database, technical provision for compiling the dictionary, (iv) scientific cooperation with overseas linguists who would review the dictionary. In future it was hoped that stipends for students to study Livonian could be provided.

There was a discussion about the FEL's present and future attitude to this and other similar appeals. It was generally felt that the project offered worthwhile results for a minimal cost (£500), though RB thought that in the case of Livonian (for which a dictionary exists) teaching materials were needed more urgently than further documentation. DN raised two questions: (i) Do we need a general mechanism for selecting bids of this sort? Norms for granting funds need to be formulated. (ii) Could FEL act as a clearing house of methods of helping such groups, e.g. organising teaching materials, finding language tutors?

GC suggested that CM might submit a fast-track application to the ESRC, linked to a suitable Linguistics Dept (such as Reading University's). Another immediate source of funds might be the Philological Society.

(7) Proposal for a Conference on Diversity

The European Bureau for Lesser Used Languages has received some support from the EC in its bid to run a conference on the concept of linguistic and cultural diversity. What is needed is a detailed proposal, which Allan Wynne Jones (President of EBLUL) would like to see coming from a team that includes an English University. Members were invited to explore this possibility.

(8) Any Other Business. None.

(9) Next Meeting Thursday 4th July, 2p.m. at University College London.

AW 29/4/96

First Annual General Meeting

held on Thursday 4th July 1996 Daryl Forde Laboratory, University College London.

Present: Robert Hedinger, Christopher Moseley, Daniel Nettle, Nicholas Ostler, Jean Ure, Mahendra Verma, Andrew Woodfield.

Apologies were received from Bruce Connell, Greville Corbett, James Higginbotham, Peter Kahrel, Steve May, Bob Robins, Clinton Robinson.

1. The members present voted that AW should chair the meeting.

2. Three officers of the Executive Committee summarised the steps taken in the past year.

(i) General report (NO): Six duly minuted meetings have been held which attracted linguists and other interested persons from many regions of the UK. The first was on 26th Jan 95 at the Department of Trade and Industry in London; the second was at Bristol University Arts Faculty Graduate Centre on 20th April 95, the eve of the conference on 'The Conservation of Endangered Languages'. These were informal gatherings aimed mainly at collecting information about the scale of the problem and the efforts of various bodies to address it. At the third meeting held at the DTI on 16th June 95, a committee was formed consisting of Nicholas Ostler (chair), Allan Wynne Jones (secretary) Daniel Nettle (treasurer), Stephen May (press officer), and Chris Moseley (liaison officer). The fourth meeting was hosted by the Summer Institute of Linguistics at High Wycombe on 4th October 95. The main business was to revise the draft manifesto prepared by NO. At the fifth meeting held at the DTI on 15th January 96, Allan Wynne Jones announced that he would be resigning as secretary owing to his appointment as President of the European Bureau for Lesser Used Languages. Andrew Woodfield was elected to replace him. A procedure was approved for steering the organisation towards incorporation as a Company Limited by Guarantee. A subcommittee was appointed to take charge of this. NO was empowered to open a temporary bank account in the name 'Friends of Endangered Languages' prior to the expected incorporation. At the sixth meeting held just before the annual conference of the Linguistics Association of Great Britain at the University of Sussex on 11th April 96, AW summarised the efforts of the incorporation subcommittee. NO announced that invitations to subscribe were being advertised in the newsletter (see below) and on the Internet.

The subcommittee, over its four meetings, found it necessary to modify the initial plan to set up a Company Limited by Guarantee. Two sets of draft Memoranda and Articles of Association were drawn up. Helpful advice was received from a Bristol University lawyer. Detailed consideration was given to the pros and cons of taking the 'Company' route. It was decided finally that FEL should start out as an Unincorporated Association governed by a Constitution. The procedure for formally achieving this status was agreed at the last meeting of the subcommittee held on 23rd May 96.

Two issues of the newsletter Iatiku have been produced. Iatiku #1, and Iatiku #2 which contained an appeal for subscribers, were distributed free of charge. Iatiku #3 would be appearing at the end of July 96. It would be free to members and sold to non-members.

(ii) Financial report (DN): In April 96 An account in the name 'Friends of Endangered Languages' was opened with the Co-operative Bank, the signatories being Nicholas Ostler and Daniel Nettle. As at 4th July 96 cheques from subscriptions totalling #962 have been paid into this account. No money has been spent. The organisation has acquired nearly 50 subscribing members, half of whom are resident

outside the UK. New subscriptions are coming in every week.

(iii) Plans for publicity and fund-raising (NO): No definite plans to publicise FEL have been made apart from the newsletter Iatiku. Its existence is widely known amongst academic linguists and linguistic anthropologists through the Internet.

Potential sources of core-funding include corporate sponsors (Guggenheim Foundation, Toyota, etc), international organisations such as UNESCO and the EC, and wealthy individuals. Other possible methods of fund-raising include public appeals and merchandising. There were no plans to raise funds by these latter means. Subscriptions are currently the sole source of income.

Following this report there was a short discussion. MV suggested that a publicity flyer be produced. It could be inserted into materials distributed by publishers (e.g. Multilingual Matters) and given out at conferences (e.g. at the British Association of Applied Linguistics). MV pointed out that FEL, which has many international members, might qualify for organisational help from UNESCO.

(iv) Plans for action in support of the objects of FEL (CM): Two requests for moderate financial assistance have already been received, one from a organisation of speakers of Livonian in Latvia, the other from Professor Ken Hale (MIT) for his programme on the Twahka language-community in Nicaragua. Since one of the main objects of FEL is to give grant-aid to small-scale projects like these, mechanisms must be put in place to process applications. CM presented a draft of a standard 'Application for financial support from FEL' which itemized the sorts of information that FEL would need. In discussion it was pointed out that the form was designed for applications submitted by linguists, but was less suited to applications lodged by groups of native speakers. FEL should consider compiling a guide for the various categories of potential applicants. It should include applicants seeking to provide archives of languages that were already extinct. MV drew attention to the role of the National Congress on Language and Education (NCLE) as a facilitator of research proposals. NCLE confers its imprimatur upon selected projects, provides venues for meetings and gives expert advice.

CM also supplied a draft 'Appeal for financial support' for use by FEL in its efforts to obtain funds from other bodies. He emphasised that both documents need polishing.

3. Adoption of Constitution (AW): The Charity Commission provides a model Constitution for charitable associations. After the subcommittee's decision of 23rd May, AW wrote a draft constitution for FEL based on this model and tailored to FEL's particular case. The draft was circulated amongst the committee and a few amendments were made. The final draft was then copied and sent to all subscribers in early June, together with a covering letter and an invitation to attend the General Meeting. The letter requested members to notify the Secretary by 20th June if they wished to propose any amendments to the document. No amendments were lodged, and it was therefore assumed that members were satisfied with

the proposed Constitution. AW now proposed that this Constitution be formally adopted.

This proposal was approved by the unanimous vote of those present. The top copy of the document was signed by NO, AW, CM and DN in their capacity as officers of the original Executive Committee.

The Chairman declared the Foundation for Endangered Languages to be formally established as an Unincorporated Association governed by Constitution. He explained the main duties of the officers and the procedures to which FEL is committed.

4. Appointment of President (AW): Under Clause D (xix), the Constitution provides for a President, a Vice-President and Patrons. AW proposed that Nicholas Ostler, as the founder and prime mover, be appointed as first President. This was approved unanimously. AW encouraged members to suggest names of possible Patrons. A Patron should be an illustrious person whose reputation lends honour to FEL.

5. Election of Executive Committee for 1996-7.

All members were sent a letter dated 10th June asking for nominations. Up to seven positions are to be filled. The nominations received were as follows.

For Honorary Officers

Chairman: Nicholas Ostler

Hon. Treasurer: Daniel Nettle

Hon. Secretary: Andrew Woodfield

For Members

Christopher Moseley

Mahendra Verma

There being no other candidates, the Chair declared each of the above duly elected.

6. Next Meeting: It was provisionally agreed that the next general meeting of FEL would be on Saturday 7th December at 2p.m., Batheaston Villa, 172 Bailbrook Lane, Bath.

AW 12/7/96

Meeting of the Executive Committee

held on Thursday 4th July 1996 in the Senior Common Room, University College London.

Present: Christopher Moseley, Daniel Nettle (Treasurer), Nicholas Ostler (Chair), Mahendra Verma, Andrew Woodfield (Secretary).

1. Minutes of last meeting (11th April at the University of Sussex) were approved. Henceforth, separate minutes of the Executive Committee meetings will be kept in addition to minutes of General Meetings.

2. Matters arising

Correspondence with Brazilian Government. Replies from FUNAI to NO's letter and AW's letter were read out. The response from FUNAI's Head of Cabinet encourages the study of the two newly discovered languages as soon as the indigenous groups are settled in a new area. AW is to pursue this further with Brazilian linguists and Museu Emilio Goeldi.

3. Registering as a Charity

Following the adoption of its Constitution, FEL is in a position to apply for charitable status. AW undertook to expedite the registration process as promptly as possible and to inform the committee of developments.

3a. Membership Items

(i) AW pointed out the urgent need to find an acting Treasurer to fill in for DN when he goes abroad (from January 1997). If no suitable person from amongst the membership can be found, it will be advisable or necessary to appoint a professional accountant, to ensure that the first year's financial report due in June 1997 gets correctly prepared. The job of dealing with members' subscriptions might be separated from that of Hon Treasurer. This matter should be considered at the next meeting.

(Action: ALL)

(ii) The Constitution allows for up to two co-opted members on the Executive Committee. Since the Committee has five elected members rather than the maximum seven, it seems desirable to strengthen it. However, no decision was taken on co-opting.

(iii) The idea of appointing regional representatives was discussed. Several overseas contacts were disposed to promote the cause of FEL in their respective countries. These included Karl Teeter (USA), Marie Rhydwen (Australia), Jessica Payeras (Canada), Peter Martin (Brunei). (Action: NO to make arrangements, AW to approach Prof. Aryon Dall'Igna Rodrigues regarding Brazil). It was suggested that representatives' names be announced in Iatiku next to an advertisement for volunteers from other regions. The representatives would be supplied with publicity materials, membership application forms etc. It is important to recruit linguists who work with minority languages.

4. Financial arrangements, stationery, logo.

(i) A new bank account in the name 'Foundation for Endangered Languages' must be opened. DN to investigate whether any other banks offer better terms than the Co-operative Bank, particularly in relation to a facility for subscriptions to be paid by credit card. FEL's banking address can continue to be the Department of Philosophy, University of Bristol, if this is deemed most convenient.

(ii) A new application form will be printed in the next issue of Iatiku, and copies will be printed for distribution at conferences etc. (Action NO)

(iii) It was decided that the printing of FEL stationery could wait until after registration as a charity, since the heading would need to include the charity registration number. A call for suggestions for a logo will be made over the Internet. The Foundation's official address will be Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA.

(iv) AW proposed that claims for the payment of necessary expenses incurred by officers in the work of establishing the Foundation, and the expenses of producing Iatiku, should now be accepted by the Treasurer. It was agreed that travel expenses by committee members be limited to train fares only, and that no meetings prior to the present meeting were eligible. DN requested that all claims be accompanied by proofs of expenditure.

5. Web-page. AW's student Dan Brickley, who is experienced in these matters, has offered to help FEL set up its own web-pages. Assuming that the University agrees, the address will be located on the Bristol University site and linked to the home-page of the Centre for Theories of Language and Learning. Dan Brickley's offer was accepted with thanks (Action AW). Dan Brickley may contact NO for a list of desirable links. The page will be advertised in Iatiku.

6. Lost Languages Day. NO agreed to take over from Steve May the task of liaising with the organiser of this project (Luisa Maffi, Inaugural President of Terralingua).

7. Applying for grants. Various academic bodies including the British Academy provide grants for conferences. It was agreed that FEL should aim to hold an annual conference and that in future the A.G.M. should take place during the conference. Members agreed to bring proposals to the next committee meeting.

It was noted that the EC was currently tendering for projects to evaluate the success of its measures in support of minority languages.

8. Awarding grants. CM's idea of introducing a standard application form was welcomed. It was felt that each application would require a reference from an independent assessor who was familiar with the language-situation in question. It was also necessary to set up a procedure for evaluating the results of projects so as to verify that the money had been properly spent. CM to revise his draft form; suggestions to him by the end of July.

9. Any Other Business

(i) The Dept of Welsh at Cardiff University has asked FEL to assist with their Language Planning Survey. A questionnaire has been received. AW to circulate the questions by email to the committee and to use their responses as a basis for completing the questionnaire. NO to circulate the replies he sent to the Welsh Language Board when they performed a similar exercise.

10. Date of next meeting: Mon 30th September at 2 p.m., 10 Bears Hedge, Iffley, Oxford

AW 12/7/96

3. Appeals

Mayangna/Sumu Girls Project

Elena Benedicto (benedicto@linguist.umass.edu) writes:

What this is about?

I've been working with the Sumu communities in Nicaragua (and Honduras) for one and a half years now. And one of the circumstances I've been observing is that the percentage of girls going to secondary school was minimal (children get primary school in their communities, then they have to go to the main mestizo town in the area). Living conditions (such as lack of food and housing) are hard for everyone in the

mestizo town, boys and girls alike. But, given the scarcity of resources, a family may prefer to invest in a boy than in a girl. So, what I wanted to do was to provide those girls with the opportunity to go to secondary school: a place to live in the mestizo town and essential resources, such as food, clothing (uniforms are mandatory in Nicaragua), and school supplies.

The project I have in mind is to form a Fund that provides grants for the secondary education of Sumu girls.

I got quite a nice number of responses to my previous memo, so I think we can do it!

Housing arrangement

There are two basic alternatives for them:

1. They could live in the House of the Sumu Woman in Rosita (the mestizo town).

That's the best option, I think --mainly, because they will have supervision and will keep close cultural ties with their communities.

2. They can stay in private homes in Rosita.

Same arrangement as when a foreign student comes here and lives with a family...

Supervision from the people in the Sumu branch of PEBI (Program in Bilingual Education) can be arranged, so that the cultural ties will be maintained.

How much \$\$...

People can participate in different ways: from sponsoring (which includes some kind of personal contact and some commitment) to a one-time contribution (for 'stuff', such as school supplies, library materials, personal time for some project...). Depending on your cash flow and preferences, I calculated some alternatives:

* if you sponsor a girl on your own, \$536/year
or
\$44.70 /per month

* if you cosponsor a girl with:
-one other person, \$22.34 /per month
-two other people, \$14.90
-three other people, \$11.20
-four other people, \$ 9.00

Where to send your \$\$**

So that your contributions are tax-deductible, we need an official non-profit organization. And I think our best option now is GLSA : it is non-profit and it is a symbol of UMass-Linguistics! I talked to GLSA's manager, Kiyomi Kusumoto, who agreed that GLSA be our 'financial arm'. So, make your checks payable to GLSA, and write *Sumu Girls Project* on them. Money can be collected throughout the year and then be sent in January [that's the beginning of the

academic year there] to CIDCA, a Research Center for the Atlantic Coast of Nicaragua that, besides conducting research on cultural and scientific issues related to the Atlantic Coast of Nicaragua (the region where the Sumu live), also manages cooperation projects with international organizations. CIDCA will, then, make the monthly payments to Rosita.

To ensure the continuity and smooth running of the project, I would propose the following organization:

- Pascasio Lopez, director of PEBI-Sumu (Program on Bilingual Education)
 - supervise organization in Rosita;
- Martha Lacayo, Projects Director, or Francisco Picado, Administrative Director, from CIDCA
 - economic matters in Nicaragua;
- GLSA manager, Kiyomi Kusumoto,
 - economic matters in US;
- US-Nicaragua Coordinator, Elena Benedicto,
 - oversee organization in Nicaragua, US.

What next...?

Let me know what you decide to do... What I need to know now (that is, before the end of the summer) is how many grants we can offer for next year (beginning Jan.1997), so they can begin the organization in Rosita. Contact me at benedicto@linguist.umass.edu

Seeking Books/Articles on African Languages/Linguistics

QUESTION: Are there linguists out there--especially Africanists--who may be approaching retirement (or who have already retired), who would be interested in donating personal books or libraries to us for NEGST (Nairobi Evangelical Grad. School of Theology)? The books would find a good home with us here and be put to good use! We could probably pay costs of transportation. We may even be able to "buy" some special materials.

We are trying to create a sufficient resource base for the NEGST programme to become a viable archive of (African) language and linguistic materials. This will serve African national translators-in-training in the MA program, as well as serving as a resource base in Africa for trained national translators and SIL language teams. We have already been able to acquire a good range of basic linguistic books for the degree training programmes in Nairobi and are very appreciative of those who enabled us to do that, but we now need to emphasize the graduate library at NEGST, hoping specifically to establish a growing range of African linguistic materials. The field is enormous and specialist materials soon go out of print.

Anything you can do to help would be greatly appreciated!

Please contact:

Ronnie Sim, SIL Africa Group - P.O. Box 44456 - Nairobi, KENYA
or e-mail: Ronnie_Sim@afa.sil.org

Resources for Taino Language Project?*via list NAT-LANG*

Original Sender: torresp@algorithms.com (Chief Peter Guanikeyu Torres)

We the Taino Indian people of the Caribbean and Florida have started a Language project to reconstruct our language after a 500 year Spanish, English and French colonialism of our people. We need to locate resources and people to help us with this new Indigenous Language project. I am sure that many Native Americans have gone through this so called problem of Euro linguistic colonialism.

... Our people of the Timucua, Guacara and Calusa, Taino Arawakan Caribbean & Florida dialect has never been truly studied. The Taino Indian people of Bimini (Florida) were the first people of Bimini. The Muscogean group migrated down from up north into what is known today with the colonial name of Florida. Our Nation is now struggling to retain our Indigenous national heritage rights. Many prejudice the Taino people as not being Native American, they assume that we are only from the Caribbean Islands. Maybe because of the historical fact that we lost our Bimini territory homelands to the Spanish colonials and Later on, to the United States Government. Did you ever hear the term "Spanish Indians of Florida"? This is the kind of past historical trash that the Europeans created. They have falsely created a image upon the Taino people of Bimini.

Fraternally yours

Chief Peter Guanikeyu Torres

--

The Taino Inter-Tribal Council Inc.
<http://www.hartford-hwp.com/taino/>
 NJ Jatibonuco Tribe <http://www.hartford-hwp.com/taino/jatibonuco.html>

Taino Nation Forum, <http://www.hartford-hwp.com/taino/docs/list.html>

THE NJ COUNCIL OFFICE Tel: 609-825-7776

FAX & TAINO BBS: 609-825-7922

We Are Still Here! Taino Indigenous Nation of the Caribbean & Florida

Research on Finno-Ugrian in Danger?

On Wed, 17 Apr 1996, Johanna Laakso, University of Helsinki, Department of Finno-Ugrian Studies wrote to the Endangered-Languages-L:

The Helsinki University Faculty of Arts plans to change the professorship of Finno-Ugrian language studies to a five-year, freely movable professor's office. This could mean abolishing the professor's office of Finno-Ugrian language studies (the only one in Helsinki, one of the two similar tenures in Finland) after five years.

and requested interventions in their favour. She now send the following update on the situation:

In fact, the issue has been resolved at least partially: we received many expressions of support, and the Faculty of Arts decided not to abolish (or, as they chose to put it, "demote") the professorship of Finno-Ugrian languages. Instead - because they obviously

were compelled to choose one of the professorships as a victim: in our university, somebody high up has decided to create more and more freely movable professorships - one of the two Associate Professor's posts in the Dept. of Finnish literature was sacrificed. (This, too, maybe tells us something about how much our national roots are respected...)

However, the battle is not completely over. The Dean - who, in fact, was furious about our public appeals ("disturbing the internal decision-making and autonomy of our University") - still wants to go on discussing the matter, and after five years (when the Department of Finnish literature would be losing their ass. professorship), our other professorship will be the target of similar plans: the Professor of Finnic languages (= languages closely related to Finnish, e.g. Estonian and Karelian) will retire, and now his post will be in danger. Needless to say that this, too, would be disastrous. Outside Helsinki (and Tartu in Estonia) there is no professorship devoted to the Finnic languages. However, the same arguments that we used in defending the Finno-Ugrian chair, apply here, too: 1) in this historical situation, when our linguists at last have access to speakers and materials in the former Soviet Union, we should rather multiply our efforts and resources; 2) of the languages in question, some will be extinct in a few years and need exploring NOW (in the Finnic subgroup, Votian and probably Livonian), 3) and some need and expect our support in developing and widening their use in education, communication, literature and official life (Karelian and, to some extent, Vepsian).

This means that some time in the future, probably a little less than five years from now, we will be needing international support again... Let's keep in touch, and - once again - thank you for your interest!

Johanna Laakso <Johanna.Laakso@Helsinki.FI>
 University of Helsinki, Dept FinnoUgrian Studies
<http://www.helsinki.fi/~jolaakso/>
Jouhekas hyvä hevonen, paha nainen hapsillinen.

4. Allied Societies and Activities**World Conference on Linguistic Rights, Barcelona, 6-9 June 1996**

As announced in the last Iatiku, the International PEN Club's working committee on Translation and Linguistic Rights held a World Conference of Linguistic Rights, where the final draft of a Universal Declaration of Linguistic Rights was presented. About a hundred Non-Governmental organizations, having collaborated in the drafting, participated.

Here are some excerpts from discussion of it that appeared on the endangered-languages-l in the month of August.

From: Piripi Walker, (P.O.Box 119, Otaki, New Zealand) :e-mail Piripi.Walker@vuw.ac.nz

We were there representing Maori from New Zealand (I and one of our elders Huirangi Waikerepuru). We represented Nga Kaiwhakapumau I Te Reo (The Wellington Maori Language Board, a peaceful Maori

language activist organisation (NGO,) in NZ). Our Board has carried debt from long legal cases over many years, and has not been active overseas before...

We found the conference very stimulating. It was not an information and research sharing conference, but a further point in a consultative and discussion process among language groups, on a piece of work in progress, called A Declaration of Linguistic Rights. It seems to us that several years of writing and refinement has been happening in the Northern Hemisphere on this piece of work. At this conference, many of us from other continents and oceans were brought in to the discussion.

The conference threw new perspectives on the work of protecting rights and language maintenance in Aotearoa/New Zealand. The achievements of the Catalans in retaining and developing their language, and their attempts to create a Catalan speaking territory were interesting to those of us who hadn't been there before. The pickets at the conference opening, and later protests, came from Castilian Spanish speakers who can't get access to Spanish language education. An interesting reversal of roles. *Entre padres y hermanos no metas su manos...*

Not many other conferences would spend their last available funds on helping poorer cousins with air tickets and then announce from the chair on the final morning they had run out of money and there could be no lunch that day. Everyone cheered this news and I felt it summed up the spirit of the conference...

From: Tove Skutnabb-Kangas, Roskilde University, Languages and Culture, 3.2.4., PB 260, DK-4000 Roskilde, Denmark email: TOVESK@babel.ruc.dk

The Barcelona conference was not a grass-roots happening at all. Neither was it open to everybody, so Robin could not have gone anyway even if the university had had the money - nobody was there in their individual capacity but had to represent organisations, and these had to agree to sign the Declaration in advance, in order to participate, even if they only got the final Declaration on arrival. (I represented AILA, the International Association for Applied Linguistics, and only gave a provisional signature).

The final document is a massive one, with 52 [or 53] Articles, immensely detailed. It has both positive and negative features. According to it, those entities defined as LINGUISTIC COMMUNITIES (rather than LINGUISTIC GROUPS, or EVERYBODY, the three different categories of beneficiaries in the document) would have a lot of rights, many of them completely unrealistic for almost any linguistic minorities in the world (except Catalans, Basques, Finland Swedes, English- and Afrikaans-speakers in South Africa, Francophones in Canada, and, maybe, very few others). The other two groups have fewer rights, and the right which in my view is the most important formal right for the maintenance of languages and intergenerational transmission, the right to mother tongue medium education at least at primary level, is not there at all for LINGUISTIC GROUPS and

EVERYBODY. I have a lengthy analysis of some aspects of it, in comparison with other human rights instruments, in the opening plenary I gave at the international conference on language rights in Hong Kong 22-24 June. The "theoretical" papers, including mine, will be published fairly soon and I'll give the details as soon as we have negotiated them finally ... Phil Benson from Hong Kong has all the information about the Hong Kong conference and its other publications, email <PBENSON@hkucc.hku.hk> ...

From: Michael Krauss, Alaska Native Language Center, University of Alaska Fairbanks, P.O. Box 757680, Fairbanks Alaska 99775-7680 USA e-mail fyanlp@aurora.alaska.edu

... I am finally breaking my long silence in this area of activism, after some discouragement about the possible role of UNESCO, now hopefully outdated, in such issues which might entail "interfering" in the internal affairs of sovereign states, too many of which, including some of those with the largest numbers of languages, are serious offenders in violation of language rights. I wish here simply to point out... that an important basic precedent declaration had been adopted by the UN in 1966, to wit "In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language" (Article 27 of the 1966 UN International Covenant on Civil and Political Rights: see Yearbook of the United Nations 1966, p.427. The 1966 Yearbook shows, p.418, a list of 106 nations voting in favor of the covenant; the 1976 one, p.609 and 1986 p.692-693 and 714-715 show which nations had ratified it.) I submit this reference in case any reminders are still needed. We've come a long way since then, but language loss has been proceeding at least as fast...

From: Tove Skutnabb-Kangas, again:

Re Michael Krauss and Article 27 of the ICCPR. It is important for people to know how Art. 27 has been interpreted. In April 1994 the UN Human Rights Committee published a General Comment on Art. 27 which is extremely important. Instead of the traditional interpretation (only negative rights; vague or no duties for the state; the state can decide whether it has any minorities; immigrants are excluded), it interprets it in a substantially more positive way for all minorities: there is a positive right; the state has duties; the existence of a minority has to be decided on objective grounds; immigrants and refugees can be included among the beneficiaries - this is real shorthand. - I don't have any references at the university now, sorry, but any human rights lawyer can supply them.

More information on the conference can be obtained from:

*Mercator Legislation
Ciemen, Pau Claris 106, Barcelona, Spain
tel +34 3 302 0144
fax +34 3 412 0890*

First International Conference on Language Rights, Hong Kong, June 22-24, 1996

*Report by Stephen May, Sociology, University of Bristol, 12 Woodland Road, Bristol BS8 1UQ, UK
e-mail: Steve.May@bris.ac.uk*

The first international conference on Language Rights was held at the Hong Kong University Polytechnic (HKUP) on June 22-24, 1996. (The programme and list of speakers appeared in Iatiku #2.)

Organised jointly by the HKUP English Department and the Department of Languages and Culture at Roskilde University Denmark, the conference provided the first interdisciplinary forum on the emerging issue of minority language rights. The conference was relatively small in number (circa 200 participants) but nonetheless generated many lively, interesting and, at times, vocal debates. Much of this had to do with the range of viewpoints and academic disciplines represented at the conference. With regard to the former for example, key note speakers ranged in their support for language rights from the strong advocacy of Tove Skuttnab Kangas and Robert Phillipson to the much more overtly sceptical position adopted by Florian Coulmas. This broad spectrum of opinion was also reflected in the papers given. Likewise, a range of academic disciplines was also represented at the conference. While it would be fair to say that sociolinguists still dominated, valuable input was also received from legal, sociological and educational perspectives. Should another such conference be held, this interdisciplinary diversity should be further encouraged.

One disappointing feature of the conference, however, was the lack of a final session in which the issues raised at the conference could be discussed and reflected upon. The conference simply 'petered out' on the last day. This was even more surprising given the inaugural nature of the conference. One would have assumed that some summary discussion would have been useful here. This may be compensated for somewhat by the publication of selected papers from the conference in a forthcoming issue of the journal **Language and Communication**. For those of you interested in the area of language rights, and who weren't able to make the conference, I suggest you watch out for this.

LINDA - Línguas Indígenas de Amazônia

On 15 May 1996, F. Queixalós of the Museu Goeldi in Belem, Brazil, produced the first Boletim Linda, which is a newsletter, predominantly in Portuguese, devoted to languages native to Amazonia. The editor collects reports from individual countries in the LINDA network (each in their own metropolitan language), and is not responsible, therefore, for the detailed coverage of individual countries. This leaves him vulnerable, and indeed in this first issue he was unable to receive input from Bolivia, Peru, Guiana or Surinam.

His address is:

F. Queixalós, Museu Goeldi DCH-Linguística
CP 399, Av. Magalhães Barata, 376
66040-170 Belém (Pará) Brasil
+55 91 246 60 68 (phone & fax)
qxls@marajo.ufpa.br

Nevertheless, the Boletim is already a source of interesting material. The first issue contained the following items:

Editorial

Geral

Resenha no *Porantim* (publicação de defesa dos direitos dos indígenas)

International Conference on Language Rights (Hong Kong, June 22-24, 1996)

Jornadas de Antropología de la Cuenca del Plata (Rosario, Argentina, 2-4 de octubre de 1996)

Encontro em Paris: *Rencontre Internationale des Communautés Amérindiennes*, na Assemblée Nationale, 19-21 de junho 1996

Brasil

XI Encontro nacional da ANPOLL, (Associação Nacional de Pesquisa e Pós Graduação em Letras e Linguística), João Pessoa (Paraíba) 3-6 de junho de 1996

Mês de solidariedade aos povos indígenas, UNICAMP, 10, 17, 24 e 25 de abril de 1996

Cariban Languages Project, Rice University, USA

Proposta de encontro de trabalho sobre a língua Kayapó. Rio de Janeiro, 23-26 de setembro de 1996

Eleição a Dra. Yonne Leite, do Museu Nacional do Rio de Janeiro (UFRJ), lingüista especializada em línguas indígenas, foi eleita vice-presidente da Associação Brasileira de Antropologia (ABA)

Projeto de Implantação de Políticas de Preservação das Línguas Indígenas Brasileiras, Departamento de Linguística da Universidade de Brasília (LIV)

Colombia

Actividades del Centro Colombiano de Estudios en Lenguas Aborígenes (CECLA)

Publicaciones

En marzo de 1996: volumen I Lenguas de la Amazonia colombiana de la serie Fuentes del CECLA. Reúne los documentos sobre lenguas aborígenes de Colombia del archivo de Paul Rivet del Museo del Hombre de París.

Investigaciones en curso

En julio de 1996 se presentan los informes de avance de un grupo de proyectos sobre fonología y morfología de cuatro lenguas tonales del Amazonas (muinane, maku-yujup, puinave y tanimuca).

Ecuador

Programa de capacitación de profesores indígenas, Universidad Politécnica Salesiana, a través del Instituto de Pedagogía Indígena, desde Octubre de 1996.

Guyane Française

Résolution sur les langues et cultures régionales, la Conférence Permanente des Conseils de la Culture, de l'Éducation et de l'Environnement (CCEE) des Régions d'Outre-mer

Alphabets de Kalina (ou galibi, ou carib): très étalée géographiquement, du Brésil au Venezuela; cinq langues officielles différentes

(portugais, français, néerlandais, anglais, espagnol); effets de cette situation sur les orthographes; réunion à Awala-Yalimapo le 25 mai 1996

Venezuela

Taller de revitalización lingüística del idioma piapoko (tsáse), Comunidad El Diamante, Dto. Cedeño, Estado Bolívar, 8-10 mayo 1996

Primera reunión técnica de Directores de áreas indigenistas del Sistema Interamericano, Instituto Indigenista Interamericano (I.I.I.), Paipa, Boyacá, Colombia. 15-17 Mayo 1996.

Foro Análisis de la problemática indigenista del Estado Apure, 16 de mayo de 1996

Lost Language Day: an Idea

On 3 June 1996, David Cheezem circulated the following draft, which is self-explanatory: Although there was much discussion of this idea on Endangered-Languages-L from May through June and into July, we still (end August) await the definitive call.

1. Preamble

We are calling on interested parties to participate in a global "Steering Committee" that will support local activities observing "Lost Language Day." (LLD). These local activities will include the passing out of flyers, public readings, concerts, lobbying, etc. and will take place in cities, towns, villages - wherever we can get support. The activities will be as simple or as complicated as the local organizers would like them to be.

It is not clear how many languages face extinction each year, but one source has it that up to 95% of the world's 6,000 languages will be "extinct or moribund by the end of the next century." (*) It would be one thing for a language to fade as result of real choice, but, as has been pointed out many times, these deaths are not natural - they are the result of social factors over which we have control. And yet, it is safe to say, most speakers of "unendangered" languages are not aware of these issues. Many would go so far as to celebrate the dying out of cultures as some sort of evolutionary necessity, as "progress." We want to reach as many of these voters and taxpayers as possible, to educate the public with a diverse, world-wide statement -- a statement that mourns what is lost, and celebrates and contributes to the vitality of indigenous cultures.

Of course, the loss of languages is just one facet of the overall threat to indigenous peoples, just a piece of the puzzle that includes the expropriation and destruction of land, the forced removals, the disintegration of communities, even physical elimination of indigenous peoples. As we work to develop activities to mourn the loss of languages - and to educate the public about these losses - it is important to keep this larger context in mind, and to support the struggles of indigenous peoples around the world to preserve their cultural and linguistic identity and their viability and dignity as full-fledged human societies.

This impetus for Lost Language Day observances can be summed up by Nobel Peace Prize Laureate Rigoberta Menchú:

"Freedom for indigenous peoples wherever they are - this is my cause. It was not born out of something good; it was born out of wretchedness and bitterness. It has been radicalized by the poverty of my people, the malnutrition that I as an Indian have seen and experienced, the exploitations I have felt in my own flesh, and the oppression that prevents us from performing our sacred ceremonies, showing no respect for the way we are."

(From her introduction to *Endangered Peoples* by Art Davidson, Sierra Club Books, 1993)

2. Organization

It is assumed that anyone active in cultural survival issues shares at least this one basic value: unity-in-diversity. The organization of LLD will echo that value: The global Steering Committee will serve as an intellectual resource for local groups responsible for organizing diverse -- perhaps even divergent -- activities on the as yet to be determined date.

At the heart of the activities will be a series of flyers that each local group will post. There will be as many different flyers as possible, each dealing with a different language. (See the sample draft template below.) Other local actions could include readings, concerts, public service announcements, etc.

The Steering Committee will

- set the date
- research, write, and translate the flyers (made available in as many languages as possible)
- research, write and design educational material
- produce form press releases for local 'nodes' to release
- handle national and international media contacts
- contact relevant national and international organizations for support to the initiative
- recruit organizers for each local 'node'
- set up a web site

The local nodes will

- print the flyers
- inform the local press
- organize activities such as "readings," classroom visits, etc.

3. Sample *Draft* Template of the Flyer

"[headline] You may never see these words again

This is a statement written in the _____ language. The last known speaker of this language was _____ who died in 19____. We are not translating the statement because, in a small way, we want to emphasize the loss of meaning and knowledge that occurs when a language dies out as a native tongue. Printing a few words will not bring back the fabric of life that accompanies a living language, so we share them only in mourning -- and in the hope that you will support efforts by people everywhere to preserve their languages.

[a short untranslated text, phonetically rendered.]

We urge you to find out more about indigenous peoples around the world, and to work to halt all further destruction of indigenous languages and cultures. For more information, contact...

4. List of people and organizations involved so far

- Terralingua (contacts: Luisa Maffi, Dave Harmon)
- Foundation for Endangered Languages (contact: Nicholas Ostler)
- Arbeitsgruppe Bedrohte Sprachen [Working Group on Endangered Languages] (contact: Hans-Jürgen Sasse)
- Linguistic Society of America's Committee on Endangered Languages and their Preservation (contacts: Akira Yamamoto, Scott DeLancey)
- Karl Teeter (Harvard U.; contact for northeastern US/New England)
- Rosemary Henze (non-profit, minority education; contact for San Francisco Bay Area and Hawai'i)

(The idea for a Lost Language Day observance was first suggested by David Cheezem on the Endangered-Languages-L listserve.)

(*) Prof. Michael Krauss, cited in "The Centre for Theories of Language and Learning, University of Bristol Department of Philosophy Report of the seminar held on April 21st 1995 on The Conservation of Endangered Languages."

David C. Cheezem, Suite 2B, Sleepy Dog Coffee Building, 11517 Old Glenn Highway, Eagle River, Alaska 99577, USA dcheezem@alaska.net

Frysk Ynternasjonaal Kontakt

What is the FYK?

The Frysk Ynternasjonaal Kontakt (FYK) is an organization that strives to make young Frisians aware of their language and culture. The focus is on international contacts. By meeting young people from other lesser-used language areas, one can discover the advantages of one's own language and culture. Recent international activities were exchanges with Kashubians, East Frisians, North Frisians, Sorbians, Britons, Welshmen, etc. Furthermore, it is quite stimulating to know that there are more lesser-used language areas in Europe. Therefore, the FYK is presently trying to establish internet contacts between schools in Westerlauwer Friesland and North Friesland. Apart from the international activities there are also many activities organized in Frisia itself, e.g. summer camps, trips to the open-air theatre in Jorwert or to Tryater and to the PC "keatsen" games in Frijentsjer.

How to get information about the FYK?

The FYK activities are listed at:
<http://weber.u.washington.edu/~rhahn/lowlands/fyk.html>

To know more about the FYK, please contact:
 Sybren Posthumus, Haniastege 9, 8911 BX Ljouwert/Leeuwarden (tel. +31-58-2153472)
 or e-mail: henk@fa.knaw.nl (Henk Wolf)

* *Al wa't wend is Frysk te spreken, hoecht him hjir net te ferbrekken **

Endangered Languages of Canada

Jessica Payeras, U. Quebec at Montreal, C.P.8888, succ. Centre-ville, Montréal, Québec H3C 3P8, Canada
 e-mail: m366050@er.uqam.ca

This report has two goals: (i) to give information on one of the latest efforts to constitute an organization to address the problem of language maintenance in Canada and (ii) to describe the situation of endangered languages in Canada as was presented by the CLA's Ad Hoc Committee on Endangered Languages (constituted by A. Johns, I. Mazurkewich, K. Rice and P. Shaw).*

The Ad Hoc Committee on Endangered Languages

During the 1994 annual meeting of the CLA (Canadian Linguistic Association) at the University of Calgary, a Round Table discussion on the topic of "Linguists, Native Languages and Native Communities" was held. This round table led to the establishment of the present ad hoc Committee on Endangered Languages at the Université du Québec à Montréal, the following year.

In 1996, the CLA meeting took place at Brock University. During this meeting an active workshop on dictionaries and endangered languages was held. The main proposals of the Ad Hoc committee were presented. These proposals are mainly the collection and sharing of information regarding programs for the revitalization and maintenance of Aboriginal Languages in Canada and the establishment of necessary links with other similar organizations (e.g. the LSA Committee on Endangered Languages). A steering committee is to coordinate at the same time subcommittees which deal with electronic information, resources and teaching materials and statistical information. The members of the Steering Committee in Canada must be members of the CLA but membership of the subcommittees is open to other invited associates.

Other local efforts

Apart from these proposals, there are other organizations which are already established. These organizations are working hard at a regional level in the maintenance of several endangered languages of Canada. In this section, we deal with three main points: (1) the identification of the endangered

* We have benefited from several valuable sources to produce this report. We wish to specially thank the Ad Hoc Committee on Endangered Languages of the Canadian Linguistic Association for the information packet originally intended for the Workshop on Dictionaries and Endangered Languages. We equally acknowledge the valuable help and time of Keren Rice of the University of Toronto. Most of the statistical data was obtained from the web site of the Woodlands Cultural Centre at the following location:
<http://microplacement.com/woodland.html>

languages, (2) the programs and (3) the specific projects.

In Ontario there are some 150 Aboriginal or Indian Reserve Communities. Among these Reserves are spoken the Anishnaabeg and Ojibwe languages. These two language families are also commonly referred to as Algonkian and Iroquoian languages. The Anishnaabeg Languages were originally spoken by what is known as the Three Fires Confederacy Nations and they are Ojibwe, Potawatomi and Odawa. The Cree and Delaware language are also grouped with the Anishnaabeg language family. There exists also a language that has evolved and is currently called Ojibwe-Cree which, as you can tell, comes from the Ojibwe and Cree languages. The Ojibwe languages are spoken by the Six Nations Confederacy people and they are Seneca, Oneida, Cayuga, Mohawk, Onondaga and Tuscarora. The Anishnaabeg languages are written using the English Roman writing system. The Ojibwe languages are written using the English Roman writing system with various diacritic marks to emphasize certain sounds not found in English.

The Government of Canada does not recognize by law and legislation any of these 57 languages as official languages within the Constitution of Canada (1982). The Official Languages Act of Canada recognizes only French and English and therefore Aboriginal Languages do not enjoy Federal support, financial aid and constitutional protection. Even the Assembly of First Nations - a national Aboriginal lobbying group claiming to represent the interest of all First Nations citizenry and whose offices are located in the nations capital of Ottawa - has dropped from its national agenda 'active' support and lobbying for an Aboriginal Languages Agenda for national legislation, policy and aid.

The Aboriginal Language Program was established in 1983. Today there are three staff members. The aboriginal or Indian communities use the term 'Indian', 'Native', 'Aboriginal' and 'First Nations' when talking about themselves. 'First Nations' is the term in use today. Their Language Program is delivered via a work plan which is broken up into the following sections:

- Planning
- Extension
- Research
- Program Delivery and Desktop Publishing
- Aboriginal Languages in Ontario and Canada
- Statistics and Graphs Retention Rates
- Number of Languages in Ontario

The Woodland Cultural Center has assisted not only its five supporting First Nations communities in the south-western part of the province, but it has also helped support the creation of another organization beyond the Woodland Cultural Center's current mandate. This other organization is the Sweetgrass First Nations Language Council Inc. The Language Council works with teachers and other language professionals and educators by organizing professional development workshops and conferences. The Language Council has also maintained current population statistics and language retention rates.

Despite the often many obstacles, the Woodland Cultural Center has been involved with many aboriginal language initiatives over the last 12 years, many of them innovative. It has assisted with the founding and acted as a funding body for the first ever Cayuga and Mohawk Language Immersion School at Six Nations of the Grand River.

- it has published a Cayuga Language Thematic Dictionary and Mohawk Lexicon,
- it has assisted with the funding and support of community radio in southern aboriginal communities,
- it has published a number of language primers for the primary level,
- it has lobbied for pay equity for language teachers as well as for their better training,
- it has lobbied and advocated for having Aboriginal communities to have the right to have Aboriginal languages taught in the classroom,
- it supported the Native As A Second Language Guideline of the Provincial Ministry of Education,
- it supported the organizing of a great number of Dance and Music celebrations,
- it advocated and assisted with the development for support for Aboriginal Dance and Music as a legitimate art form for the 'legitimate' stage.,
- it assisted with the first ever Juno Award recognizing the Music of Aboriginal Canada,
- it collects and archives oratures in Aboriginal Languages.

Among their future projects are:

- to research and publish a Tuscarora, Onondaga and Seneca Dictionary,
- to publish a Cayuga Dictionary with the Sweetgrass Language Council Inc.,
- to research and publish Aboriginal language grammars,
- to develop a First Nations Multimedia CD-ROM authoring lab for First Nations content,
- to publish children's literature in Native languages in full colour,
- to create Aboriginal Clip-Art libraries,
- to create electronic books in Aboriginal languages,
- to develop a test pilot correspondence Aboriginal language program.

The following table shows the current situation of Canada's endangered languages:

Key:

Ex:	Extinct
N Ex:	Near extinction: 1-40 speakers remaining
En:	Endangered: up to 600 speakers
V-:	Viable, small population base: 6000-1000 ⁺ speakers
V:	Viable

Family	Language	Ex	N Ex	En	V -	V	Number of speakers
Iroquian	Huron	√					
	Petun	√					
	Neutral	√					
	St.Lawrence Iroquian	√					
	Tuscarora		√				7-8
	Seneca		√				25
	Cayuga			√			360
	Oneida			√			200
	Onondaga			√			50-100
	Mohawk				√		2,000
Athabaskan	Han		√				few
	Sarcee		√				10
	Hare			√			600
	Beaver			√			300
	Tuchtone				√		1,000
	Slave				√		1,000-2,000
	Dogrib				√		800
	Gwich'in (Kutchin)				√		500
	Chipewyan				√		5,000
Algonquian	Delaware		√				5-10
	Abenaki		√				10
	Potawatomi			√			100
	Montagnais-Naskapi				√		5,000
	Blackfoot				√		4,000
	Malecite				√		1,200
	Micmac				√		3,000
	Cree					√	60,000
	Ojibwa					√	30,000
Eskimo-Aleut	Inuktitut					√	16,000 -18,000
	Dakota					√	5,000
Siouan	Stoney					√	1,000
	Beothuk	√					

5. Field Work Reports

Report on the Tarokoid languages from Roger Blench

Some time in 1995 I proposed fieldwork on the Tarokoid languages of Central Nigeria to establish their status and provide some initial documentation. According to recent classifications, Tarokoid consists of five languages, Tarok, Pai, Bashar, Turkwam and Arum-Chessu. Of these, only Tarok can be said to have any significant published material. To try and establish a solid basis for classification can be achieved only with the collection of new field materials. With this in mind it was decided to see whether a group such as Tarokoid actually existed and if so, could a justification be provided for including or excluding individual languages. In addition, information about the exact name of the languages or even the location and number of speakers is woefully inadequate. To fill these lacunae seemed a reasonable subsidiary goal.

In 1992, some material on Turkwam and Arum-Chessu were collected, while during May, 1996 I was able to complete fieldwork. The following is short report on the findings. The villages of speakers of each language were identified and substantial wordlists were taken as follows:

<i>Language</i>	<i>Village</i>	<i>Date</i>	<i>Informant</i>
Arum-Chessu	Arum Kado	10/11/92	Musa Kado
Turkwam	Turkwam	10/11/92	Yakubu Kos
Pe (a.k.a. Pai)	Pai	17/5/96	Danjuma Torot
Yangkam (a.k.a. Bashar, Bashawa)	Yuli	19/5/96	Salihu Mohammed, Amadu Kondon Yuli
Yangkam	Tukur	22/5/96	Abubakar Sulaimanu, Ibrahim Sale, Yushau and Idi Zuberu

Summaries of individual languages

1. **Tarok.** The Tarok live in and around Langtang in the southeast of Plateau State. There are probably some 150,000 speakers. An orthography has been developed together a literacy programme and the New Testament has been translated and published. The language is being well-maintained and there is no reason to believe it is under threat. Fieldwork took place within the framework of the Tarok dictionary project (Longtau and Blench, forthcoming).

2. **Pe.** The correct name of the Pai is *Pe* (singular *uPe*, plural *aPe*). There are some 2-3,000 speakers in seven villages. The main settlement is 17km south of the

main road from Jos-Amper, turning a few kilometres before Amper. The settlement is extremely isolated with a single road that is cut during the wet season. The language is still well maintained with all the children encountered apparently fluent. Preliminary lexical material was recorded.

3. **Yangkam.** The standard reference on this people says that there are 20,000 speakers of the language located in and around Bashar, some 50 km east of Amper on the Muri road. This turned out to be entirely erroneous. The Bashar people seem to have been heavily affected by nineteenth century slave raids, perhaps by the Jukun as well as the Hausa. They were converted to Islam and a relatively powerful chiefs centre was established at Bashar. At the same time they began to switch to Hausa, while still retaining their Bashar identity.

In the Bashar region today, there are just two old men who remain reasonably fluent in the language, in the village of Yuli, some 15 km northwest of Bashar. However, it turns out that at the time of the raids, the population split into two and another group sought refuge in a region west of Bashar, 25 km north from Jarne on the Amper-Bashar road. These people were not so heavily Islamised and have retained their speech to a greater degree. Bashar is spoken in some four villages, Tukur, Bayar, Pyaksam and Kiram. However, even here it only spoken by people over fifty and all the young people speak Hausa. The local estimate of the number of fluent speakers is 100, and falling every year.

The correct name of the Bashar language and people is *Yangkam*, plural *aYangkam*. Wordlists were taken from the two groups and only exhibited minor lexical differences. There seems to be no likelihood that Yangkam will be maintained as the speakers are quite content with the switch to Hausa, while remaining proud of their historical identity. Rescue linguistics therefore remains a high priority. Selbut Longtau is attempting to identify speakers for further data collection.

4. **Arum-Chessu.** Chessu is a single village and Arum a cluster of seven villages near Wamba in central Plateau State. The only difference between the two lects is said to be intonation patterns. The Arum are correctly called *Alumu* (plural *Alumu-mbo*). There are probably some 4-5000 speakers and the language appears to be still fluently spoken by young people.

5. **Turkwam.** Turkwam is a village northeast of Wamba with perhaps 3-4000 inhabitants. The correct name of the Turkwam is *Toro* (plural *a-Toro-mbo*). The Toro identify strongly culturally with the Kantana, a neighbour speaking a Jarawan Bantu language, but this is contradicted by their language which is clearly a Plateau language. Language maintenance still appears to be good.

Conclusions

Preliminary analysis of the lexical data suggests that the assignation of Toro and Alumu to Tarokoid is completely erroneous. They are clearly related to one another and probably form another subgroup of Plateau. Membership of Tarokoid should be restricted

to Tarok, Pe and Yangkam. Within these, Pe and Yangkam are clearly more closely related to one another than to Tarok. A scholarly article is in preparation setting out the reasons for these conclusions in more detail.

Of the languages investigated, only Tarok is beginning to have an acceptable level of documentation. Yangkam is severely threatened and should be subject to an intensive investigation while speakers are still fluent. If a small sum of money could be found for transport and subsistence further work could probably be put under way. The other languages are clearly also in need of documentation and further research on their exact status.

Roger Blench

CISPAL
8, Guest Road, Cambridge, CB1 2AL, England
Tel/Ans/Fax +44-1223-560687
E-mail RMB5@cam.ac.uk

6. Overheard on the Web

Ted Burton on Our Predicament

In response to a comment on Nat-Lang:

>

> I do not know if you are taking steps to learn
> your language- but as an adult, if you are not then
> it is you who are responsible for what you do not
> know.

Kowaunckamish, netop. I greet you and beg your permission to speak, friend.

Be gentle with our sister Marcia, noqua. For some languages, there is no one left to teach.

Nteatammowonck That is my thought or opinion.
Nummautanume I have spoken enough.
Taubot neannawayean I thank you.

Ted
mailto:tedbrtn@cyberhighway.net

Quechua in Trouble?

Sabine Dedenbach-Salazar wrote on 27 April 1996:

As you may know last week we celebrated the sixtieth anniversary of teaching and research of the Quechua language at the University of Bonn. There were several invited speakers and the celebration was well attended. At the end a colleague from Peru who teaches Quechua at the University of Munich spoke to us saying that he had just come back from Peru and that there he had heard that Parliament had just passed a law that 'forbids' the Quechua language, and that the President, A. Fujimori, is about to sign the law. Of course we are wondering what form exactly such a law has and would therefore be grateful if you could circulate this message, and maybe some better informed colleague could give us additional information about this rather incredible step of the Peruvian government.

But then, on 30 Apr 1996, she reassured us:

With respect to what we were told at our Quechua anniversary meeting in Bonn about the plan to forbid the Quechua language in Peru I have just had a reliable message from a colleague in Cuzco who says that the following happened: Some people in Cuzco presented a project for a law that would have made the teaching of Quechua obligatory in the whole of Peru. This project was not supported by Parliament. On the other hand, this year a programme for training teachers in intercultural bilingual education has been initiated on the national level. - So, things have turned out not as bad as one might have feared.

Maori Broadcasting

On 29 April this appeared on Nat-Lang (shortened from a longer message):.

Date: Mon, 29 Apr 1996 13:46:22 GMT+1300
Subject: indigenous people and broadcasting

...

From: Leonie Pihama <le.pihama@auckland.ac.nz>

Kia ora,

I am involved with a group of Maori researchers looking at the use of indigenous languages in broadcasting, in particular in film and television. Our interest is due to the commencement of the first Maori Television Pilot project on May 1. The channel is being operated collaboratively by a group of Maori production houses and is focusing on the promotion of Te Reo Maori mo ona tikanga (Maori language and culture). We have been approached by Te Mangai Paho (Maori Broadcasting Funding Agency) to provide monitoring of the pilot project. This is a huge task and one that requires depth discussion on the position of Maori people in broadcasting in Aotearoa and the relationship of the developments in Maori television to the development of broadcasting for indigenous peoples across the world.

We would appreciate any references or feedback related to indigenous peoples broadcasting and in particular the place of broadcasting in the maintenance, protection and development of indigenous languages and culture.

Naaku noa

Leonie Pihama
Education Department
University of Auckland
Private Bag 92019,
Auckland

Free Computer Program Helps with Learning Louisiana French

BOUTTE, LOUISIANA, U.S.A. -- Francais De Louisiane is a new computer program to teach students about Louisiana French, and how it differs from international French. This fun program is available free to the general public.

The program uses multimedia sound, text and graphics to introduce specific Louisiana French terms to the student, and then allows the student to compare and contrast the terms with international French. A built-in testing module quizzes the student, and then reports a percentage of correct answers at the end. While not a complete tutorial in French, the program can supplement French training by reinforcing concepts in international and Louisiana French.

The project, developed using an authoring tool known as "The Digital Chisel," is designed to run on a Macintosh computer with a minimum of 4mb of RAM and a hard disk. 8mb or more is recommended.

The project was developed by Gary Dauphin, with text from Patrick Gelhay and David Marcantel. Earlene Broussard provided the voices used during word pronunciations. Computer equipment needed to create the project was loaned by Apple Computer, Inc.

Users can obtain the software free by using the Internet. The software can be downloaded using FTP software at the following sites:

On the Internet -- Search for the word "LaFrench"
The FTP site is at: 204.27.135.170
Login as anonymous with your email address as your password.
Or, FTP to : members.aol.com/digitalmus download the file LaFrench.

Other Cajun / Louisiana programs, including "Our Acadiana Heritage" and "Mr. Hex in Louisiana" are available free at the FTP site: 204.27.135.170
Login as anonymous with your email address as your password. Look in the Directory called Public.
[Archived as /info-mac/edu/la-french.bqx; 1795K]

How to Teach Irish in a Hedge School

The list "Teachers of Celtic Languages" <celtic-t@tc.umn.edu> has recently been discussing teaching ideas. This lively contribution by Ron Crow <71155.3260@compuserve.com> seemed worthy of note.

A Chairde, duirt sibh...

...
I am headmaster--for my sins--of a hedge school. Yep. I have unruly charges who meet on Tuesday nights demanding Irish. We meet at St. Patrick's Church in downtown Columbus, Ohio. When my helper, an *múinteoir óg*, Father Hayes, is in town, we meet in the ornate rectory dining room. Otherwise, we meet in the AOH hall next to the Church.

Some of the students have studied Irish for a while on their own while others have taken a formal class from me at some time in the past. A few are getting very good, and of course show up to cause disruption with scurrilous commentary of all sorts in Irish. I am most often the focus of their ire, but, well, that is tradition.

Every Tuesday, it seems now, a new person--a stranger--shows up. Word has gotten around.

Oh, some drop out, and only a handful are there without fail each week. But the *scoil gairid* is designed with that in mind. The way we proceed, you don't have to make it every week. When been averaging 8 or so, but that number varies thruout the night.

It is outrageous fun, all the same. About 7:30pm I give out some simple but ridiculous written story about a *puca* or *slogat*, (maybe a cartoon from some Irish publication) or the latest happening at the AOH bar. Students practice reading it, translating it, making ribald comments, etc.

Sometimes I'll let one of my more advanced students 'lecture' on some aspect of the spelling or pronunciation, or even the Irish culture, if the spirit moves them. My voice will give out about 11PM if I have to do all the talking. And all this chaos to the background cacophony about 'being' Irish. That is sort of the point, after all, to acquiring Irish: so that you can improve your 'being Irish.' We are creating an Irish 'house of being', as some disreputable philosopher once said--of course, aren't all philosophers disreputable? The hedge school ends up being the best entertainment in Columbus, Ohio, as I've often said.

After an hour and a half of that, we get out the tea (or coffee), discuss the latest politics, local or Irish; entertainment, of whatever kind; etc. I, and others who have a lot of Gaedhíle (yep, pronounce it that way still) put Irish words or historical tidbits on the caint thru out this 'break' discussion. Soon enough, I get into telling one of the epic stories from Irish legend or history. (*Thosaigh mé mo chuid staire Gaelach den 16ú haois deag go 17ú haois as Gaedhíle; na fíorstair le fíorGhael ar son na fíorGhaelaí.*) I have a big blackboard (or, if I am in the Rectory dining room, a white board for those colored markers), and I draw pictures to illustrate some word or sentence or point.

I speak only Irish at this stage. They, the students of the *scoil gairid*, try to follow along and figure it out. The more basic beginners have gone home. I draw a lot and act out parts a lot. The students, the most dedicated--or most homeless--are left. They help each other, of course. Since, as in a one-room school house, some will have more than others, and the mix is quite helpful. Now mind, I am not expecting them to answer back in Irish. My goal is to be able to speak Irish to them and them understand me and answer back in English. This forces them to concentrate on comprehension rather than production. It is great when, once in a while, someone is so in to the story that they actually answer as Gaeilge without noticing they've done so.

I think that is the success of the *scoil gairid* (besides making it a home away from home, a fount of cultural knowledge, an unmusical choir--yes, we sing, too). Aside from the first minutes of each session, I don't expect them to produce Irish, but rather to comprehend it. Those first minutes of each evening, of course, I do the classic question/answer technique that is used in most all immersion courses; it allows them to feel that they are able to produce themselves.

But no adult, no matter what you tell him nor how prettily you try to convince him, feels comfortable essentially saying things he doesn't fully understand in a language the depths of which he is afraid of drowning in. And when one does try to use his small portion of cheeps and clucks to a native speaker, the latter will naturally answer him with far more Irish than he can comprehend. If the student hasn't built up an understanding of the target language, if he doesn't feel comfortable around it, all the 'immersion' work is wasted. The student freezes up after he uses his pitiful fund of sounds, and the fluent speaker assumes he only had a couple of *focail*.

Besides, the production aspect of foreign language acquisition and teaching exists not to benefit students, but teachers. How can a teacher grade comprehension? With difficulty. It is much easier to grade production?!

Oh, by the way, I do use that 'graduated recall' technique throughout the evening, stopping in the midst of something, asking what the word for something we were talking about earlier is, or maybe a phrase. Get them to repeat it once or twice, and then go on. I'll try to remember to repeat a few of these throughout the evening.

The system works like a charm. Those words, at least, they acquire. Usually with a vengeance. The only improvement I could make, I think, is move into Columbus (*táimse i mo chóran faoin tuath*) and have an open parlor and kitchen for this two or three nights a week. In a couple of years, there would be so much Irish around Colambas that the place could get a *Udaras* grant. It could easily take over your life. But then, what else were you planning to do that could possibly be this much fun? Besides having that root canal, I mean.

In short, treat students like extended family--in a way, we are their foster brothers and sisters, are we not?--focus on comprehension, use graduated recall, meet often at regular times, and don't worry about who shows up. Entertain yourself, if necessary. It takes a couple of years to get all this off the ground. Our local traditional musicians have done the same. They started with a handful and a turtle session. Now *ceoilteoirí* are coming from Cincinnati and Cleveland to play.

Sin a mhothaigh mise é anois, mo lámh daoibh.
Ron Crow

"Standard Lao"

I have been working on Lao since 1990, when I was a foreign student at Dong Dok University in Vientiane for one year. I have since taught Lao at the Australian National University in Canberra, and completed research on the language in a number of areas (mostly grammatical topics).

I am now working in Melbourne on a "Sketch Grammar of Lao, for Reference", as well as a project on the state of Lao language in the rapidly-changing capital, Vientiane.

A few brief points regarding "Standard Lao":

1.

Any standard must be codified (officialised) in grammars, dictionaries, the education system, TV, etc. Vientiane Lao is the standard in Laos, but it is only WEAKLY codified. This does not mean there is no idea at all of any standard. The Lao know "Dialects" when they hear them, and also recognise the more "correct" variety spoken by newsreaders, or as described (with some points of disagreement) in textbooks, etc. There is, as yet, no Reference Grammar, only pedagogical work.

2.

The language spoken in Vientiane has undergone great change since 1975, with socialist rule (including imposed language reforms), and a huge influx of speakers from all around the country. The variety considered "standard" is the traditional dialect of Vientiane, spoken by those whose families have originated in the area (typically, around Vat Ong Teu). Certain features are diagnostic. Similarly, certain non-standard features are recognised (and stigmatised).

3.

It is naive to suppose (as Osatananda does) that "it is the government's policy to maintain that people are equal in every way and that there is no dialect which is superior". It would be a bizarre (and careless) government which did not have active concern for the political status of the language. In fact, the Lao government implemented reforms in line with socialist policies (e.g. hierarchical forms of address were discouraged, Sanskrit terms replaced by loan-translations). The reason why the standard has not been effectively implemented is simple lack of resources. Laos has very limited infrastructure. The economy is now expanding, but with it comes other difficulties for the language, such as the intense and pervasive presence of Thai print and electronic media in Vientiane.

In sum, there IS a "standard Lao", and it is based on the traditional Vientiane dialect. It is recognised by speakers, but is only weakly codified (i.e. in terms of full details of what is "correct", and what is not).

Nick Enfield
Department of Linguistics
University of Melbourne
Parkville, VIC 3052. AUSTRALIA
<linnje@LURE.LATROBE.EDU.AU>

Linguistic Legislation in the USA

From the LINGUIST-LIST's Washington correspondent, James Crawford (July 25, 1996):
Appeared Thu, 8 Aug 1996 11:47:33 -0500

A modified English-Only bill, approved yesterday by the House Economic and Educational Opportunities Committee, appears to be on a legislative fast track. After months of inaction, H.R.123 (the "Language of Government Act") is suddenly a priority for House Republican leaders. The measure is expected to come to a vote late next week, before Congress leaves for its August recess. With nearly 200 cosponsors and a clear display of party discipline in committee, the English-Only bill seems likely to pass in the House, although Senate support remains uncertain.

If enacted, H.R.123 would designate English as the official -- and sole permissible -- language of U.S. government business, with only a few exceptions. The use of other languages would be permitted for purposes of national security, international trade and diplomacy, public safety, and criminal proceedings.

To mollify critics of the bill's restrictiveness, Rep. Randy Cunningham (R-Calif.) proposed an amended version of H.R.123 that would also waive the English-Only mandate in the case of language education -- including programs funded under the Bilingual Education Act and the Native American Languages Act -- public health, census activities, and civil lawsuits brought by the U.S. government. It would also exempt oral communications with the public by federal employees, officials, and members of Congress. Federal publications -- that is, virtually all written materials -- in languages other than English would still be banned. The House committee passed the Cunningham "substitute" on a vote of 19 Republicans in favor and 17 Democrats against. The committee's day-long session was remarkable for its rancor and partisanship, even by the standards of the 104th Congress. Democrats accused the Republican majority of desperately seeking to exploit anti-immigrant feeling in an election year, even if that meant violating constitutional principles of free speech and equal rights. "What about people who think in another language?" asked ranking Democrat Bill Clay (Mo.). "Would your bill prohibit that?" Republicans labeled such attacks as "demagoguery," insisting they merely want to unite the country through a common language and help newcomers learn English.

Rep. Matthew Martinez (D-Calif.) argued that the bill would deprive limited English speakers of essential rights and services while doing nothing to address the acute shortage of adult English classes in cities like New York and Los Angeles. (In the past two years, Congressional budget cutters have substantially reduced federal support for such classes.) "The idea that people who come to this country don't want to speak English is the sickest thing I've ever heard," Martinez said, accusing the bill's proponents of "promoting fear" of language minorities. "I'm sorry that people on the other side of the aisle are so insecure that they feel they need to do this," he said.

Cunningham responded to Martinez: "You want to keep people in the barrio" by discouraging them from learning English. "We want to empower them." Rep. Cass Ballenger (R-N.C.) added that "the purpose of this bill isn't just to make people speak English; it's to help them reach the American dream." As a small business owner, Ballenger said he had personally sponsored language classes for his foreign-born employees. "My Vietnamese are the best workers in the world because they can speak English," he said.

Citing the majority's refusal to discuss constitutional objections or to justify any need for the legislation, Rep. Pat Williams (D-Mont.) called the session "the most maddening debate I've sat through in my 18 years in Congress." Rep. Chaka Fattah (D-Pa.) observed that even though everyone was speaking English, there was little communication taking place between the two sides.

Throughout the day the partisan split was consistent in votes on several proposed amendments, with not a single defection from either the Democratic or Republican side.

The committee rejected an amendment by Del. Carlos Romero-Barcelo (D-Puerto Rico) that would have allowed federal agencies to communicate in other languages to promote government efficiency. Rep. Jan Meyers (R-Kans.) argued that such an exemption would "totally gut the bill. What we're saying is that agencies must communicate in English....If I was in China, I wouldn't expect their government to print everything in my language."

The lawmakers then approved a proposal by Rep. Lindsey Graham (R-S.C.) to extend English-only restrictions to all "publications, informational materials, income-tax forms, and the contents of franked [i.e., Congressional and other U.S. government] mail." Under questioning, Graham conceded that his amendment would forbid virtually any written communication by a federal agency in another language, including the tourist-oriented pamphlets of the National Park Service. Graham insisted, however, that "common sense" would eliminate any need to remove "E Pluribus Unum" from U.S. currency and coins.

Rep. Patsy Mink (D-Hi.) offered an amendment to keep the bill from infringing the freedom of speech, due process, and equal protection of the law. But Republicans objected to including what Graham called a "laundry list" of constitutional rights. Instead, they inserted an assurance that H.R.123 was not intended to conflict with the U.S. Constitution.

Finally, the committee rejected an English Plus substitute proposed by Rep. Xavier Becerra (D-Calif.). It would have removed the bill's restrictive features and advocated a policy of encouraging the acquisition of English, plus other languages, to promote international competitiveness and preserve cultural resources. Before voting against the Becerra amendment, Cunningham conceded that "we're fools if we don't learn other languages in this country." But he insisted that language restrictions are necessary because of "a propensity for more and more Americans not to speak English" -- citing anecdotal evidence from his own Congressional district in south San Diego.

Until this week, H.R.123 had appeared to be going nowhere. Its chief sponsor, Rep. Bill Emerson (R-Mo.), recently died after a long bout with cancer. House Speaker Newt Gingrich, a longtime backer of English-Only legislation, apparently decided the measure could boost Republicans' prospects in the 1996 election. As recently as May, Committee chairman Bill Goodling (R-Pa.) had assured the Joint National Committee for Languages that he would block the bill from reaching the House floor. But Goodling did an unexplained about-face yesterday, along with Rep. Steve Gunderson (R-Wisc.) and other members of the majority side who had expressed reservations about H.R.123 during committee hearings.

In the Senate, Republicans have postponed three scheduled votes on a companion measure, S.356, where support is weaker than on the House side of the Capitol. Meanwhile, the Justice and Education departments have spoken out in opposition. But President Clinton, who once signed a similar measure as governor of Arkansas, has yet to commit himself publicly on federal English-Only legislation.

--Jim Crawford

73261.1120@compuserve.com

LINGUIST List: Vol-7-1121.

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

Some Native American Web Sites

Jordan S. Dill <jsd@dicksbovel.com> via NAT-LANG (nat-lang@gnosys.svle.ma.us) writes:

We've got a pretty good compact history of the Abenaki at

<http://www.pobox.com/~jsd/aben.html>

The Mahican is at

<http://www.pobox.com/~jsd/Mahican.html>

First Nations/First Peoples Issues

(4 Star Magellan site)

<http://www.pobox.com/~jsd/firstnations.html>

Wounded Knee Home Page

<http://www.pobox.com/~jsd/WKmasscre.html>

Instructional Materials on Native American Languages...

A good source of information for instructional materials on all Native languages is Prof. Victor Golla's Web site at the University of California at Davis, "Learning Aids for North American Indian Languages."

<http://cougar.ucdavis.edu/nas/SSILA/names.html>.

... and Specifically on Canada:

The Ken-Ta-Soo-Win Database Project (Ojibway and Cree Cultural Centre, Timmins, Ontario) maintains a directory of teaching materials for the Native languages of Canada. It was developed to aid teachers, students, and others working with Native languages to find appropriate resources, and covers all dialects and proficiency levels. Anyone working with a Canadian language is invited to register their materials with the Project. An update of recent acquisitions is now in progress, but it is anticipated that copies will be ready for distribution soon. For further information, write or call: Ms. Jameson C. Brant, Database Coordinator, Ojibway & Cree Cultural Centre, 43 Balsam St South, Timmins, Ontario P4N 2C7, Canada (+1-705-267-7911).

[Oct. 1994]

8. Forthcoming Meetings

Symposium on Endangered Languages in Africa, Leipzig, July - August 1997.

Prof Dr Bernd Heine of the University of Cologne, Germany, writes:

After having completed a survey of endangered languages in Africa (where we identified more than two hundred such languages), we are now going to hold a symposium on this topic. The symposium, which will be sponsored by the German Research Society, will bring together most leading linguists working in Africa on minority languages. The symposium is an integral part of the "Second World Congress of African Linguistics", which will take place from July 27 to August 3 1997, at the University of Leipzig.

Bruce Connell notes the e-mail contact for this conference:

wocal97@rz.uni-leipzig.de

14th Frisian Philological Congress in Ljouwert/Leeuwarden: 23-25 Oct. 1996.

The program is provided in Frisian and Dutch. Information can be obtained at the address provided in the bottom of the message.

14e Frysk Filologekongres fan de Fryske Akademy

data: 23, 24 en 25 oktober 1996

plak: Hotel Management Skoalle, Rengersleane 8, Ljouwert
plaats: Hotel Management School, Rengerslaan 8, Leeuwarden

De Fryske Akademy organisearret dit jier foar de fjirtjinde kear it Frysk Filologekongres. Mei inoar binne der 38 ferskillende l'ezingen oer

^underwerpen op taalkundich, letterkundich en taalsosjologysk m^ed.

De Fryske Akademy organisearret dit jier foar de veertiende kear het Frysk Filologekongres. In totaal zijn er 38 verschillende lezingen over onderwerpen op taalkundig, letterkundig en taalsociologisch gebied.

Plen^ere sprekkers binne:

Plenaire sprekkers zijn:

woansdei 23 oktober:

woensdag 23 oktober:

Prof.dr. G. de Haan (Ryksuniversiteit Grins): Taalferoaring troch taalkontakt: de toekomst fan it Frysk'

tongersdei 24 oktober:

donderdag 24 oktober:

Dr. R.J. Jonkman (Fryske Akademy/Universiteit fan Amsterdam): Taalkar yn Frysl^an op 'e nij besjoen'.

freed 25 oktober:

vrijdag 25 oktober:

Dr. J. Verbij-Schillings (Ryksuniversiteit Leien): 'Vanuit Hollands perspectief: een geschiedenis van de Friezen'.

De l'ezingen wurde j^un troch wittenskippers 'ut Frysl^an,

Nederl^an en it b^utenl^an. Fiertalen binne Frysk, Nederl^ansk, Dutsk en Ingelsk.

Per kongresdei binne de l'ezingen tematysk groepearre.

De lezingen worden gegeven door wetenschappers uit Friesland, Nederland en het buitenland. Voertalen zijn Fries, Nederlands, Duits en Engels. Per congresdag zijn de lezingen thematisch gegroepeerd.

Woansdei 23 oktober: parallelsjes (I) Taalkunde en (II) Ald-Midfrysk

Woensdag 23 oktober: parallelsjes (I) Taalkunde en (II) Oud-Midfries

I'ezingen Taalkunde:

lezingen Taalkunde:

L2-acquisition of Low German and North Frisian - transfer patterns and interlanguage strategies (Hansen-Jaax)
The comparative phonetics of Frisian: Realphonetik toward a standard IPA transcription (Shibles)
Associatieve DP's en het Fries (Den Besten)
Folle net gen^ooch (oer gebr^uksmooglikheden en polariteit fan

it

numerales 'folle' (Reitsma)
Modern Frysk 'ha west' en 'bin west' yn talen-ferlykjend perspektyf (Postma)

I'ezingen Ald-Midfrysk:

lezingen Oud-Midfries

Het begrip van oudfriesse juridische woorden (Algra)
Ta in Midfrysk wurdboek (Boersma)
It stemma fan de 17 K^oesten en de 24 L^oanrjochten (Krolis-Sytsema)=

De Oudfriesse studies van Jan van Vliet (Dekker)
Een Oudfries Etymologisch Woordenboek (Boutkan)

Tongersdei 24 oktober: parallelsessjes (I) Underwiis en (II) Moderne letterkunde

Donderdag 24 oktober: parallelsessjes (I) Onderwijs en (II) Moderne letterkunde

I'ezingen Underwiis:

lezingen Onderwiis:

Trijetlich basis^onderwiis yn Frysl^oan (Ytsma)
Fries lezen alleen voor Friestalige kinderen? (le Rutte)
Frysk ^onderwiis oan net-Frysktalige bern: in nije taak? (v.d. Goot)

'De man die bekripte der niks fan'. Oer Frysk staverjen by basis-skoallebern (Dykstra/Ytsma)
Gibt es eine 'optimale' Orthographie f^ur das Friesische? (Kellner)

I'ezingen Moderne letterkunde:

lezingen Moderne letterkunde:

Fernijing fan de Fryske roman yn de jierren '60 (Gezelle Meerburg)=

Fryske literatuer yn Holl^oanske oersetting (De Haan, P.)
Feit en fiksje yn Ypk fan der Fear har 'De Breugeman Komt' (Hoekstra, H.)
Ein friesischer Dichter im Dritten Reich. Anmerkungen zur Lyrik Jens Mungards (Wilts)
In striid om folk en l^oan. Elementen fan in Frysk-nasjonale ideology tusken 1916 en 1945 (Frieswijk)

Freed 25 oktober: parallelsessjes (I) Taalfariaasje, (II) Taalsosjology en (III) Histoaryske Letterkunde

Vrijdag 25 oktober: parallelsessjes (I) Taalvariatie, (II) Taalsociologie en (III) Historische Letterkunde

I'ezingen Taalfariaasje:

lezingen Taalvariatie:

Frysk yn Sud-Holl^oan: de saak fan it Yngveoansk op 'e nij besjoen

(Bremmer)
Het Bildt: expansie of importtaal? (Koldijk)
Fryske dialektgeografy yn it kompj^utertiedrek (Versloot)
Folchoarder en morfology yn 'e ynterferensjefryske tiidwurldlike einrige (Wolf)

Oer de oerienkomst tusken de dialekten fan Grinsl^oan en it Frysk (Hoekstra, E.)

I'ezingen Taalsosjology:

lezingen Taalsociologie:

Unique within the clique: phonological code-choices in interviews

(Baron)
Taal en markt (Schaaf)
Fryske identiteit en religieuze en sosjale netwurken (Jansma)
Taalakkommodaasje yn 'e helpferliening: wa moat him oan wa oanpas-
se? (de Boer)
North Frisian: reversing dialectalization (Lasswell)

I'ezingen Histoaryske letterkunde:

lezingen Historische letterkunde:

Voor alles de Muzen! Simon Abbes Gabbema: niet zozeer aan de muzen

schatplichtig als aan Dousa (Bostoen)
Starters stilistische denkbeelden (Jansen)
De literatuur in de Leeuwarder Courant (1830-1849): werken aan een ideaal (Korevaart)
Jacobus Martinus Baljee, een Friese weesjongen in Batavia (Zuiderweg)
Midfryske sprekwurdsamlingen yn 'e sprekwurldlike tradysje (v.d. Kuip)

Yntekening en ynformaasje:

Intekening en informatie:

Yntekenje as dielnimmer oan it kongres kin foar alle trije kongresdagen, mar ek per dei. De kongreskosten binne F 140,- foar it hiele kongres of 55,- per dei (ynkl. kongresdokumintaasje, kofje/tee en lunsj). Op tongersdei 24 oktober is der in kongresdiner. De kosten d^erfan bedrage F 60,-.

Intekenen als deelnemer aan het kongres kan voor de drie kongresdagen, maar ook per dag. De kongreskosten zijn F 140,- voor het gehele kongres of F 55,- per dag (inkl. kongresdokumentatie, koffie/thee en lunch). Op donderdag 24 oktober is er een kongresdiner. De kosten daarvan bedragen F 60,-.

Foar opjefte en neiere ynformaasje kinne jo kontakt opnimme mei: Voor opgave en nadere informatie kunt u kontakt opnemen met:

Dr. J. Ytsma

Fryske Academy

Postbus 54

8900 AB Ljouwert

tel. +31 58 2131414

fax +31 58 2131409

e-mail: <ytsma@fa.knaw.nl>

Fourth Annual Stabilizing Indigenous Languages Symposium: May 2-3, 1997

Sharing Effective Language Renewal Practices, duBois Conference Center, Northern Arizona University, Flagstaff, Arizona, May 2-3, 1997

Northern Arizona University's Bilingual Multicultural Education Program and Navajo Language Program are pleased to announce the 4th Annual Stabilizing Indigenous Languages Symposium. The Symposium is designed to allow preschool, K-12, college, and university American Indian language educators and activists through panels, workshops, and papers to share ideas and materials for teaching American Indian languages. The results of the conference will be shared with a wider audience through a monograph.

About the Stabilizing Indigenous Languages Symposiums

Despite tribal language policies and the 1990 Native American Languages Act passed by Congress and signed by then President Bush, fewer and fewer children are speaking Native American languages. While the legal right to maintain tribal languages has been obtained, the effective right has yet to be achieved. More needs to be done to disseminate effective native language teaching methods and materials. For example, Dr. Richard Littlebear, participant in all three previous symposia and one of this year's keynoters, notes that the ability to speak an Indian language is often incorrectly seen as all that is needed to teach that language in schools.

The first Symposium, held on November 16, 17, & 18, 1994 at NAU, featured some of the leading figures in the field of minority language preservation. The second symposium, held on May 4, 5, & 6, 1995 at NAU, also included many tribal educators from throughout Arizona. The third symposium was held in Anchorage, Alaska, in February 5 & 6, 1996 and brought together mostly Alaskan Native educators.

Goals of the Fourth Symposium

* To bring together American Indian language educators and activists to share ideas and experiences on how to effectively teach American Indian languages in and out of the classroom.

* To provide a forum for the exchange of scholarly research on teaching American Indian languages.

* To disseminate, though a monograph, recent research and thinking on best practices to promote, preserve, and protect American Indian languages.

Registration Information

Registration Fee: \$100 prior to April 1, 1997; \$125 after April 1, 1997.

For further information or questions, contact Dr. Jon Reyhner, Center for Excellence in Education, NAU Box 5774, Flagstaff, AZ 86011 (520) 523-0580; email: Jon.Reyhner@nau.edu

9. Publications of Interest

The Land Still Speaks

Review of Aboriginal and Torres Strait Islander Language Maintenance and Development Needs and Activities by Graham McKay (Edith Cowan University, Perth Western Australia)

Indigenous languages are the main languages of some relatively isolated communities in Australia, particularly in the north and the centre, but they have given way to English over much of the country, especially in the highly urbanised south and east. The two hundred year history of non-indigenous settlement has brought about the loss of two thirds of the original 250 or so languages. In recent decades indigenous people have been taking action in many parts of Australia to maintain and develop their languages as a part of their identity and heritage. This report covers some of this action.

This report has two main components. The first is a study of four different indigenous language communities where languages are being maintained and where language maintenance efforts are being undertaken. These communities include Saibai Island in Torres Strait (Queensland) and Ringers Soak in the Kimberley region of Western Australia, where the indigenous languages are in continuing use, and Borroloola (Northern Territory) and Kempsey (NSW) where the indigenous languages have gone out of daily use, but where programs to retrieve and revive them in some form are being undertaken.

The second main component of the report is a survey--in some fifty brief descriptions--of some of the activities being undertaken in different communities all over Australia, involving dozens of languages, in

programs classified as language maintenance, language revival and language awareness.

This is supplemented by descriptions of specific activities and situations in selected places and programs overseas (including programs in New Zealand, Canada, USA, Mexico, and Papua New Guinea) as well as a coverage of some of the literature on language maintenance.

A number of significant issues are discussed including what constitutes success in indigenous language maintenance, the relationship between land and language, the role of indigenous elders and the need for indigenous control of language programs, the role of training, the role of linguists, and the role of literacy and language teaching in language maintenance programs.

The report presents a number of principles and recommendations to government and non-government organisations.

A central thread in the report is that past attempts to eradicate indigenous languages appear to have been part of a sustained program of denying the existence of indigenous Australians in an attempt to take over their country. Indigenous people are now asserting themselves, and their languages are one of the significant vehicles for this. Language maintenance should be seen as but one component of an overall approach to acknowledging the existence of indigenous Australians and providing social justice for them. Only the indigenous people themselves can maintain their languages in use and this requires them to take control of their own programs. Language is not something which can be restricted to education programs, but rather it permeates the whole life of a people and actively involves all generations.

The publication is available within Australia from Commonwealth Government bookshops for AU\$16-95. It is Commissioned Report No 44, of the Australian National Board of Employment, Education and Training.

To order by mail, contact:

Australian Government Publishing Service
GPO Box 84
Canberra A.C.T. 2601
Australia
Fax. (06) 295 4888 (+61 6 295 4888)

The cost quoted above includes surface mail in Australia. Overseas mail costs extra and depends on the Australia Post rates in force at the time.

Native Peoples

The following is taken from the Summer, 1991 issue (so the subscription rate may have changed since then):

"Native Peoples" (ISSN 0895-7606) is published quarterly for US\$18 per year by Media Concepts Group, Inc., 1833 North Third Street, Phoenix, Arizona 85004-1502...

Subscriber service: Address all correspondence to:
P.O. Box 36820, Phoenix, Arizona 85067-6820 or
call 602-252-2236...

The magazine is provided as a no-additional-cost benefit for members of the National Museum of the American Indian (NMAI). For more details on that organization, which is part of the Smithsonian Museum system, you can check out their Web page at "<http://www.si.edu/nmai/>"
Contact the National Campaign Office of NMAI, P.O. Box 65303, Washington, DC 20035, USA.

The Zia Pueblo in New Mexico and the Karuk Tribe in Northern California

For those wanting to order this book by Christine Sims, mentioned in Iatiku #2, The National Indian Policy Center e-mail address is
nipc@gwis.circ.gwu.edu

Four Hupa Songs, etc.

Ruth Bennett, <rsb3@axe.humboldt.edu> wrote to Nat-Lang on 23 April 1996:

heyung whimalyo'y

I am an ethnographic researcher involved in the struggle for survival of Native American languages. I am currently producing quality materials that pass on a language within a Native American cultural context. It is my belief that language is meaningful when placed in relation to the tribes that speak it.

I am very interested in dialogues with others with similar interests, and will send a copy of Ya:na'a'awh, Four Hupa Songs by Alice Pratt, --at no cost-- (book and audiotape) to those who make a request. Send me overland address, as I do not have a home page yet.

k'iyē niwhsiste

She now offers this update:

In response to your inquiry about Ya:na'a'awh, all of the copies are distributed. I am currently working on some new publications, as well as continuing research in northern California native american languages.

My address is Dr. Ruth Bennett, Ethnographic Researcher, Center for Community Development, Humboldt State University, Arcata, Ca., 95521. USA.
Telephone: +1-707-826-5256.

Dictionary of the Frisian Language

Since 1984 the Fryske Akademy in Ljouwert/Leeuwarden (NL) has published one volume of the Dictionary of the Frisian Language ('Wurdboek fan de Fryske Taal') every year. So 12 volumes have been published so far. The dictionary is comparable to the 'Woordenboek der Nederlandsche Taal' or the German Grimm- dictionary. It offers a thorough description (in Dutch) of the West-Frisian language from 1800 onwards and is a solid reference work for anyone dealing with Frisian lexicology, morphology or dialectology.

To enable people who might be interested to subscribe to the series, which will be finished around 2008, the Fryske Akademy has a special arrangement. If you would like to know more about the dictionary and the arrangement, please e-mail Arjen Versloot: (aversloot@fa.knaw.nl) or write to him at:

Fryske Akademy, Doelestrijtte 8, 8900 AB Ljouwert/Leeuwarden, Netherlands.

Scots and its Literature.

J. Derrick McClure

Among the topics treated in Scots and its Literature are the status of Scots as a national language; the orthography of Scots; the actual and potential degree of standardization of Scots; the debt of the vocabulary of Scots to Gaelic; the use of Scots in fictional dialogue; and the development of Scots as a poetic medium in the modern period. All fourteen articles, written and published between 1979 and 1988, have been rescrutinised for this collection and extensively updated. J. Derrick McClure is a senior lecturer in the English Department at Aberdeen University and a well-known authority on the history of Scots.

Varieties of English Around the World, No. G14 vi, 218 pp., Amsterdam: John Benjamins
US & Canada: Hb: 1-55619-445-5 US\$52
Rest of World: Hb: 90 272 4872 9 Hfl.90

Language International World Directory of Sociolinguistic and Language Planning Organizations.

Francesc DOMINGUEZ, and Nuria LOPEZ (comps.)

This directory gives guidance in the complicated world of sociolinguistic and language planning organizations, giving structural information on regional, national, provincial and community level, both public and private. Each entry gives full details, including full addresses, phone/fax numbers, Director's name, and information on the organization's activities, programs, publications, work in progress and plans for the future. "...it offers the opportunity to systematically study the question at which levels research is undertaken that relates to language planning....this directory opens up new possibilities of investigation and thus makes a genuine contribution to pursuing the unended quest of how - rather than whether - language can be planned." (Florian Coulmas, Sociolinguistic and Language Planning Organizations, Preface).

Language International World Directories, No. 1 xx, 530 pp. Amsterdam: John Benjamins
US & Canada: Hb: 1 55619 740 3 US\$130
Rest of World: 90 272 1951 6 Hfl.220

Romani in Contact

The history, structure and sociology of a language
YARON MATRAS (ed.) (University of Hamburg)

A language of Indic origin heavily influenced by European idioms for many centuries now, Romani provides an interesting experimental field for

students of language contact, linguistic minorities, standardization, and typology. Approaching the language as a language in contact, the volume gives expression to part of the wide range of research represented in today's field of Romani linguistics. Contributions focus on problems in typological change and structural borrowing, lexical borrowing and lexical reconstruction, the Iranian influence on the language, interdialectal interference, language mixing, Romani influences on slang and argot, grammatical categories in discourse, standardization and literacy in a multilingual community, and plagiarism of data in older sources. The authors discuss dialects spoken in the Czech and Slovak Republics, Serbia, Macedonia, Germany, Poland, and Romania, as well as related varieties in Spain and the Middle East.

Contributors: Vit Bubenik; Ian Hancock; Victor A. Friedman; Norbert Boretzky; Milena Hübschmannová; Peter Bakker; Anthony Grant; Yaron Matras; Corinna Leschber.

Current Issues in Linguistic Theory, 126 xvii,
208 pp. Amsterdam: John Benjamins
US & Canada: Hb: 1 55619 580 X US\$55
Rest of World: 90 272 3629 1 Hf.95

10. Obituaries

Mary Haas

by Karl Teeter

A memorial session was held at the University of California, Berkeley, for Mary Rosamond Haas, born January 23, 1910, who died May 17, 1996. The session was held Friday Afternoon June 28 in conjunction with the Hokan/Penutian/J.P. Harrington conference. I was one of Mary's early students, from 1954-59, so was invited to speak at the session along with several other Haas students, and my other principal teacher, Murray B. Emeneau. I wouldn't have missed it; goodness knows what my career would have been had Mary not set me on the right track after I came to her from military service as a college dropout. Fifteen minutes were allotted to each speaker, and we began at two p.m. with Mr. Emeneau, whose topic was listed as "Mary Haas's Contribution to the University. Mr. Emeneau was a co-founder of the Linguistics Department in 1952 along with Mary, so has been familiar with her entire academic career, during which she was responsible for training more scholars as Americanists than Boas and Sapir together. Mr. Emeneau is 92, but as he read fluently from a handwritten script nobody would have known this. Next was Margaret Langdon from UCSD on "MH as a teacher", Bill Shipley of UCSC on "MH as a Historical Linguist", and, rounding out the first hour, Victor Golla of Humboldt State University on "Mary Haas's contribution to American Indian Linguistics." At three p.m. we had Pam Munro of UCLA on "Mary Haas's contribution to Southeastern Indian Studies," a presentation read by Leanne Hinton of Berkeley, and James Matisoff of UCB on "Mary Haas's Thai work."

I spoke at 3:30, and was billed as giving, "Final Remarks." Two aspects of my presentation may be

noted. First, I had the great boon of collaboration with Mary's oldest pal in linguistics, Frank T. Siebert, Jr., now of Old Town, Maine. Frank was born in 1912 and has been doing field work on Penobscot since 1932; he also worked with Mary in Maine and in Oklahoma. Frank remembered a great deal of relevant background to Mary's career, some of which I presented, and is it was he who pointed out to me her pre-eminence in number of Americanists trained, which I made my main point. I studied lists of her Ph.D.s and of those she sent out to do field work subsidized through the Survey of California Languages -- well over a hundred -- and pointed out that, even given the numerous important written work she left behind, including a grammar, dictionary, and texts of the Tunica language of Mississippi, WHO she left behind should be considered along with WHAT. She appointed herself as essentially the mother of the many and diverse California languages, most of which were dying, and worked to make certain that no language still spoken died without documentation, a uniquely important contribution to our field.

Quinault Language: Death of Oliver Mason

Dave Wells, *Cultural Envoy to the A'aliis of the Quinault, Olympia, Wash., USA* <bootbnd@olywa.net> wrote *Endangered_Languages_L* on 7 May 1996:

Esteemed Colleagues:

Often the discussion on this list has been over the necessity of preserving and encouraging endangered languages and, hence, the cultures that are so dependent on them. The loss of intellectual and collected wisdom often hangs on a fragile bodies of the few. These losses say much about the intrusion of dominant cultures and outside influences.

On Saturday, 27 April 1996, Oliver Mason, A'aliis (king/hereditary leader) of the Quinault died. His death occurred in the morning shortly after rising and greeting his wife. Oliver Mason was the grandson of Taholah who signed the treaty preserving much of the Quinault lands. As a leader, he was charged with understanding the duties and work of everyone, the lineages, traditional fishing sites, stories and songs; and ultimately both the Quinault language and culture.

As the last speaker with an extensive knowledge of the language and culture, Oliver Mason's death is much greater than just a personal loss, loss to family and friends, but also the loss forever of much knowledge. While there are several elders who know pieces of the language and culture, Oliver Mason's death greatly eroded the possibility of moving the language forward, and of encouraging some parts of culture, but fortunately the remaining elders have even greater responsibility and need to record what parts they hold. It is important not to lose everything; something is much better than nothing.

While many of the names of people who are reading here (and their work in similar recording, and cultural preservation/encouragement projects), may not end up on rosters of heroes, you are nonetheless heroic in your vision and determination. Do not let an opportunity become a lost opportunity.

