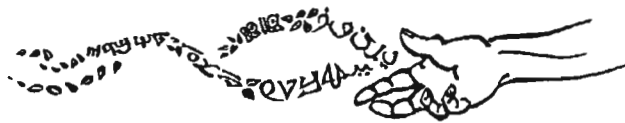


FOUNDATION FOR ENDANGERED LANGUAGES



Newsletter # 5 : Summer - 30 June 1997

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The Foundation for Endangered Languages

is holding our first

Week-End Workshop

at the University of York
on 26-27 July 1997

"Steps in Language Rescue"

Programme Details in Section 2.1

Registration Form on the Back Page

1. Editorial

First of all, I hope you are all asking: "Why no more *latiku*?"

The answer lies in a message I received at the beginning of June from Jon Reyhner of the Center for Excellence in Education, quoting a correspondence with Christine Sims from Acoma. She wrote:

Concerning the information regarding the "mother goddess" of Acoma, the information is not accurate and is taken completely out of context in terms of Acoma oral tradition. I would not use this ... and would find this highly offensive as would most other Acomas.

Furthermore for it to be used as a newsletter title would also be inappropriate and I would urge the London organization to drop the idea. Please pass my comments on to the appropriate persons. Thank you.

Despite some queries, I have not been able to get further clarification from Christine Sims. But I have thought it right not to proceed under the name I chose for the newsletter. I have no first-hand knowledge of Acoma myth, and believe that the Acoma and other Keresan-speaking peoples may not readily share this knowledge with outsiders.¹ Our intention has always been to learn from them, where we may. Evidently there has been little learning if our quotation is seen as "highly offensive".

Perhaps next time we shall have a new name for the Newsletter. Any ideas?

* * *

Another innovation, this time a positive one, is our new logo, the first item in this Newsletter, in fact. It was created by Bronwyn Williams-Ellis, an artist working here in Bath, and I hope its inspiration is clear. We hope our work at the Foundation will sow new growth in the world's languages and our knowledge of them.

It is difficult to find an image that is human, positive and culturally universal, but sowing seed must come close - the only danger being that it might be seen as excluding hunter-gatherers, and (if such there be) strict carnivores. Let it be said here at the outset that such people are in no way left out of our account: if anything, we want to see their languages bloom as vigorously as the crops of any encroaching agriculturalists.

* * *

The time for the Foundation's second AGM (annual general meeting) has come round, and this time we

¹ I happened to meet Martin Prechtel last November, who grew up on one of the Keres reservations in New Mexico, and he informed me that F.N. Dumarest (who is quoted as one source on the Acoma by Gill & Sullivan's *Dictionary of Native American Mythology*), was notorious for having published sacred matters without permission.

want to mark it with something usefully to our purpose. As a result we are holding a **Workshop in York on 26 - 27 July 1997**, entitled "Steps in Language Rescue". The programme can be found in section 2, and it has a cosmopolitan charm, representing endangerment problems in almost every continent, and kinds of difficulty ranging from discord on spelling to massive incursion from outsiders. Although diversity of problem is just as evident as diversity of language in Language Endangerment, one purpose of our international organization is to gain inspiration from one other's approaches to them. Registration is possible up until the last moment, but it would help (at the very least) the composure of our acting Treasurer Mahendra Verma, who is also the local organizer, if you could send in your registration in advance. A registration form can be found on the back of this newsletter (coupled with a membership application.)

* * *

The activities of the Foundation since the last newsletter (#4, at the end of January 1997) relate principally to getting funding for activities which foment individual endangered languages. There are **outstanding applications** from Latvia (to support Livonian dictionary compilation), Russia (to document the status of the Kakolo language in Mali), the USA (for support of community action for the Twahka in Nicaragua), the UK (to support an asylum-seeker/linguist working on a grammar of the Sudanic language Madi), Thailand (to support a literacy programme in Akha), and the UK again (for fieldwork in Wasur National Park, in South-east Irian Jaya, Indonesia).

The Committee have produced a questionnaire form for applicants which addresses our main concerns that work should be charitable, supportive of the languages in question and for publication, but as yet we have had few of these returned by the applicants. Moreover, the low level of the Foundation's funds at the moment (relying solely on your subscriptions) has meant that we can only offer a maximum grant of US\$500 per application. Hence we cannot single-handedly support any project; and the need for applicants to find other sources of funding is delaying our support even for successful applications.

On the other hand, the first steps towards releasing a flow of funds have been taken; and as readers will note from other entries in this newsletter, there is evidence that some extra sources of support for our kind of work are beginning to bubble up. The Philological Society in the UK is offering to publish grammars (see item 7 in the Minutes of our Edinburgh meeting (6 April) in section 2); the Endangered Languages Fund in the USA has made its first grants; and there are now UNESCO grants available for partial funding of the Study of Endangered Languages (section 4).

* * *

Members will have already received, or will soon be receiving solicitation from our Secretary to

renew their subscriptions. We on the Committee very much hope that you will renew promptly, and then when you do so, you will give serious thought to **what contribution**, perhaps of a non-financial kind, that you would like to make to the working of the Foundation. (Extra financial contributions too would be extremely welcome, especially if we are to overcome that arbitrary US\$500 ceiling on grants!)

Literary contributions in the way of reports, reviews, musings or poems will be gratefully received for publication in the Newsletter, if they are germane to our cosmic theme.

Although we continue to make progress towards our various goals, to fund serious work in documentation and revitalization, to incorporate ourselves as a registered charity, and to promote knowledge of, and debate about endangered language issues, we are conscious that we are working very short-handed.

Particular roles where we need help are in raising funds, and in organizing publicity, in managing and beautifying our web-page, and in setting up practical links with language support operations round the world. If you would like to be actively involved in any of these concrete roles, especially if you have some idea of your own of how we can make a special impact, please lose no time in contacting me, by e-mail, fax or letter.

It doesn't matter where in the world you are! Or rather, it does matter, but the difference it makes is all to our advantage. As they say (I am told²) in Wolof:

Lu nekk manees no ko toxaal, mu mel na mu meloon ba mu des wax

Everything can be moved from one place to another without being changed, except speech.

2. Development of the Foundation

First Workshop (and 2nd AGM), Univ of York, 26-27 July 1997: Call for Participation

Most members who receive this will already have had brief details of this (with their renewal notice) from Andrew Woodfield, our Secretary. Here is a full statement of our programme, to which you are very cordially invited!

Steps in Language Rescue

Saturday

2.00 - 2.30 *Arrival, any late registration*

2.30 - 2.40 Introduction to the Foundation for Endangered Languages FEL committee

Session I

2.40 - 3.10 Endangered Language Policy in India Mahendra Verma

3.10 - 3.40 The situation of the Berber languages in North Africa Farid Aitsiselmi

3.40 - 4.10 Script groups and their use in particular areas John Clews

4.10 - 4.30 *Break Tea and discussion*

Session II

4.30 - 5.00 Izhorian: is language revival possible? Ilya S. Nikolaev

5.00 - 5.30 Issues in standardisation for the Tsimshian Language of the American North West Tonya Nicole Stebbins

5.30 - 6.00 An overview of endangered languages in Brunei Darussalam Peter Martin

-- *Break for dinner, followed by*

AGM:

1. Minutes of last AGM
2. Matters arising
3. President's report
4. Treasurer's report
5. Membership secretary's report
6. Election of executive committee for 97-8

GM:

1. Minutes of Edinburgh meeting
2. Matters arising
3. International Conference on Language Endangerment 1998 (MV)
4. Appeals to foreign governments (CM)
5. Bids presented to FEL for grants (CM)

Sunday

Session III

9.00 - 9.30 Language revival: the case of Irish in Belfast Alison Henry

9.30 - 10.00 Gaelic as an endangered language: problems and prospects Kenneth MacKinnon

10.00 - 10.20 *Break Tea and discussion*

Session IV

10.30 - 11.00 Planning for Kurdish Language and Linguistics Siamak Rezaei Durroei

11.00 - 11.30 Big Oil and the Threat to Minority Languages by the Andes Nicholas Ostler

11.30 - 12.00 Final discussion and Round-up of Policy Pointers

Noon -- Lunch and departures --

General Meeting, 6 April 1997, Edinburgh

Opened at 2:10 p.m., in Room B9, Adam Ferguson Building, Edinburgh University

Present: Nicholas Ostler (Chair-NO), Mahendra Verma (MV), David Nash, Jane Simpson, Alice Turk (until 2:30), Christopher Moseley (CM - from 3 p.m.), Heather King, Greville Corbett (GC), Jean Ure, Karen Birtwistle, Russell Norton; Mark Donohue, Siamak Rezaei (visitors, since joined); Joan Bresnan, Rachel Nordlinger (visitors).

Apologies: Andrew Woodfield (Secretary).

² Deborah Tannen, in Dennis Tedlock & Bruce Mannheim ed. *The Dialogic Emergence of Culture*, pp. 199, 215.

Dr David Nash kindly volunteered to take the minutes of the meeting, which are now written up by the Chairman.

1. Minutes of AGM and Matters

Arising:

The Chairman read the Minutes of the last meeting, and circulated:

- Kenneth MacKinnon's report on the status of Scots Gaelic;
- application for support of Kakolo language research, received by Christopher Moseley (Liaison Officer);
- the Secretary's report by Andrew Woodfield;
- letter from Oliver Dow supporting his application to become Treasurer of the Foundation

2. Election of New Treasurer:

NO suggested that Oliver Dow be appointed as new Treasurer, subject to satisfactory references. Given the continuing lack of direct knowledge of Mr Dow (he was not present at the meeting, nor had sent his apologies), it was agreed that he be appointed only for 6 months in the first instance, with renewal requiring approval of the Committee.

NO announced that the major formalities had been completed to empower MV as acting treasurer - i.e. joint signatory with himself on the Foundation's account. MV had also received all documents from Daniel Nettle, the outgoing treasurer. MV was appointed acting treasurer until the appointment of Oliver Dow was completed.

3. Annual General Meeting - 26-27 July 1997 - York:

MV has booked rooms for 25 people at the University of York, putting down a 250-pound deposit. A keynote speaker was needed (Joshua Fishman with Christina Pawston would be in England at SIL, Horsley Green on 4 June 1997.) In the light of concern that it was already too late to provide a substantial programme for the meeting, NO proposed that the meeting be a workshop, rather than a fully-fledged conference. The dates of various allied meetings in that period were mentioned, e.g. 20 - 25 July (the International Congress of Linguists in Paris), 27 July - 1 August (World Congress of African Linguistics, including (in last 2 days) Symposium of Endangered Languages in Africa, Cologne).

The dates for the meeting were confirmed, and MD volunteered to work out a programme for the meeting, with help from NO.

4. Active Volunteers:

Those present were urged to volunteer for active service. Karen Birtwistle did so. The chairman said he would take this up with her after the meeting.

5. Grant Application:

CM had written to the three current applicants with the newly formulated FEL questionnaire to elicit details of the work proposed. MV credited Bob Lepage with helpful comments on the questionnaire,

and CM Tasaku Tsunoda with guidance on the approach to knowledge gained that would not be appropriate for publication.

One reply had been received, from Valentin Vydrine in St.Petersburg. This concerned a proposed expedition to Mali, to explore the status of the Kakolo language. MV asked about references. Gerald Corbett suggested that the request be conveyed to the Philological Society, in case they might offer a source of matching funds. Jean Ure asked whether it was planned to publish corpora in the language, especially taped corpora, and raised the issue of prestige languages. NO proposed offering the applicant the maximum grant of 500 dollars US, on condition that funding was found for the rest of the budget. The matter was carried over to the next meeting, with a requested.

ACTION ON CM to contact the Philological Society as GC had suggested.

6. Volunteer report on Museums' reaction to FEL Display

Contributions

CM also reported on the mainly negative reaction of a number of museums to this suggestion which had been developed at the Batheaston meeting (7 December 1996). The two most positive were the British Museum, which holds a collection of sound archives of rare languages, and the National Museum and Galleries of Wales, which has requested further information. CM added that the possibility of introducing FEL material into a successful Millennium Commission funded programme had not been exhausted. Jean Ure suggested trying access to Multiculture Edinburgh.

7. Offer from Philological Society to publish Grammars

GC spoke to this. Max Wheeler, the Hon. Sec. for Publications (School of Cognitive and Computing Sciences at Sussex University BN1 9QH - <maxw@cogs.susx.ac.uk> - 01273-678975 fax 671320) had written that the Society had funds to increase the frequency of its monograph series to two per year or thereabouts. The Society would be eager to publish grammars, or indeed other descriptive studies of languages so far inadequately recorded. The series is published and marketed by Blackwells, so authors can be sure of adequate publicity (as well as the fact that it is distributed free to members of the Society, who currently number somewhat over 500).

8. Foundation's Logo

NO reported that he had received some new versions of the motif designed by Bronwyn Williams-Ellis. He reported that he had paid £100 of his own funds to the artist in respect of this work, for which he would be seeking authorisation at the next meeting. He proposed that he should integrate one of them into a design for the Foundation's letterhead, and agree this within the Committee, without further submission to the membership. This was agreed. [The new logo now graces the masthead of our newsletter - above.]

9. Presentations on Endangerment Situations

The meeting concluded with two reports on language situations: from Drs Jane Simpson (U Sydney) and David Nash (AIATSIS) on the languages of central Australia (circulating an AIATSIS brochure); and from Siamak Rezaei (U Edinburgh) on the current state of Kurdish, and a project to provide Kurdish language materials electronically over the Internet. (These are summarized below.)

10. Matters arising from the Presentations

SR asked whether the Foundation could help to provide a permanent home for the Kurdish electronic materials which were being placed on the web site. The Chairman declared himself unable to offer any such assurance, but asked SR to submit his requirements in writing so that the situation could be published (through the FEL newsletter) and perhaps brought to the attention of agencies that could help. (ACTION on Siamak Rezaei.)

The meeting closed at 4:55 p.m.

Languages of central Australia: current status

Drs Jane Simpson (U Sydney) and David Nash (AIATSIS)

The situation of Aboriginal languages is changing rapidly, often to the detriment of the languages; "young people's Djirbal" was quoted, whose speakers are ashamed to use it before their elders; and literacy among Alyawarra children. (10 years ago those children who attended school did so in Alyawarra, now there is more school, but all of it in Aboriginal English.)

A useful table was proposed of how documentation activities can be useful in maintaining languages.

Documenting	Can Help To Maintain:
Recording	Characteristic Conversational Gambits; Patterns of Language Use; Varieties of Interpretation, e.g. Metaphor
Preserving	Knowledge in the community (specifically, what material there is, and how to get at it.)
Making Accessible	Cheap Publications; Learners' Grammars; Oral Material

There was some discussion of possible complementary strategies (with English) for the maintenance of Aboriginal traditions and languages: e.g. Sesame Street (under the name of Manyu-Wana) is now available in Warlpiri. The pop group Yothu Yindi have also given a global stage to some of the issues involved.³

Kurdish, and a project to provide Kurdish materials over the Internet

Siamak Rezaei (U Edinburgh) gave a quick overview of the size of Kurdish, with 8 million Kurds in Iran, 5 million in Iraq and 15 million in Turkey. (The million ethnic Kurds in the former Soviet Union have lost the language.) The language has two principal dialects, Northern and Southern, with a further 1-2 million speaking the Zaza dialect in Turkey/Syria; Sufi/Shia or Sunni affiliation within Islam appear to correlate somewhat with dialect. Kurdish is written in Arabic and Latin scripts (Cyrillic no more). LittleKurdish is taught in Turkey or Iran, and the Iranian constitution, although it permits Kurdish literature, forbids teaching in the language.

He described the principal contents of his web site http://www.cogsci.ed.ac.uk/~siamakr/kurd_lal.html, but pointed out the unsolved problems of how it was to be maintained in the long term, when there would no longer be a site for it at Edinburgh.

3. Appeals and News from Endangered Communities

Preserving the Akha Language

Date: Tue, 27 May 1997 23:41:42 +0700 From: Matthew McDaniel <akha@loxinfo.co.th>

Dear Friends:

I have resided in Northern Thailand at Maesai for the last six years. My primary objective is the preservation of the Akha people, their culture and their way of life. I am attempting to do this by focusing on the preservation of their language. (I am not a part of a mission organization)

I saw real problems with the access to the written language and desired to establish a wide based literacy program. Although I am not a linguist by training, I have worked extensively with the Akha to design a new script that would allow for ease of writing and concise choice of sounds.

Over six years we have progressed to the point where we think we have 98% of all the sounds, though there are variations between Burma and Thailand. We have not yet addressed the issue of the dialects in Laos and Vietnam. The sounds of the Akha in China along the Burmese border are similar to those in Keng Tung if you don't count the Hani.

At any rate, our goal to make the written language widely accessible to the young people and not solely restricted to published religious texts has met with a lot of assistance and acceptance on the part of many of the Akha although those of particular religious affiliation have not necessarily been happy about what it represents.

We are in need of more funding for payment of Akha informants and translators who can assist on our progressing dictionary and grammar project.

We have finished an Akha Children's Workbook which is in use and are finishing our final editing on

³ with a very rich web site at <http://www.yothyindi.com>

an Akha Children's Phrase Book. Although many Akha are desiring to learn English we find that reinforcement of the Akha language helps all around no matter what else they wish to learn.

There is an incredible opportunity at this time to make a very large collection of Akha knowledge through recorded interviews and the writings of Akha's who enjoy that skill, but action must be taken quickly if this is to be accomplished as the building of the Thailand-Burma-China highway is rapidly changing the face of this whole region and we feel sad about what we see happening to the Akha as a result of these fast moving events. We are hoping that our foundation work and literacy program can take hold before more of the Akha Community and way of life is destroyed beyond repair.

We invite the comments of any and would very much like to hear from those who would wish to keep in touch with our progress. As well, being less than expert at acquiring funds we would enjoy hearing any possible suggestions in that regard.

Please visit our web site as we build it, modify and temper it to become more and more effective.

Sincerely:

Matthew McDaniel

The Akha Heritage Foundation Akha University -
Maesai 397/1 Sailom Joi Rd. Maesai, Chiangrai,
Thailand 57130
Ph: 66-53-640-588 Fax: 66-53-733-332 Try the
other line in case one is down temporarily ph or fax
E-mail: akha@loxinfo.co.th
Web Site: <http://www.thailine.com/akha/>

Cultural Library Rescue, Belize

*From: Preston Hardison (pdh@u.washington.edu),
25 June 1997*

The Central American Institute of Prehistoric and Traditional Cultures at Belize urgently needs your assistance. The Institute focuses its interests on the ethnobotany of sacred and medicinal plants, shamanism, states of consciousness, and ancient traditions. The Institute has the largest research and educational library in Belize, consisting of irreplaceable books, photographs, artifacts, field notes, and other archival materials. The recent rain storms and hurricanes have damaged the library and archival storage. Algae, worms, and the dense tropical moisture have penetrated our building and are rapidly destroying the collection.

We estimate that in one month, one-third of the collection will be damaged; in two months, three-quarters may be beyond repair. In three months, there may be nothing left to salvage. This is a loss that the people of Belize cannot afford. Several of our staff members have returned to the United States to appeal for help in rescuing this irreplaceable resource. We have initiated a Rescue Operation to raise emergency funds, and urgently need your support.

The Central American Institute was established under a registry charter in 1991, and granted full recognition by the Ministry of Education of the Government of Belize, in accordance with the Education Act of 1991, Section 38. The Institute is a non-profit research and educational institution, established for the purposes of promoting the preservation of ancient and traditional worldviews and materials, and to act as a center for the dissemination of knowledge and interest in the study of such cultures. The Institute aims at preserving indigenous cultures through the preservation of traditional knowledge. Now, this traditional knowledge is about to be destroyed.

The Institute's library and archives contain documentation of indigenous groups that have already disappeared. If these field notes, slides, photographs, and artifacts are destroyed, there will be no way to replace them. The collection also consists of plant specimens and ethnobotanical fieldwork, documenting and exploring the medicinal value of rain forest flora. The destruction of this collection would be a great loss to all who value our planet's biodiversity and seek new medical solutions to today's health problems. Further, the Institute's collection consists of rare and out-of-print books, providing an extremely valuable resource to ethnologists, botanists, scientists, and students alike. The Institute's collection contains priceless research and documentation about the Maya, Creole, and Garifuna populations of Belize and the neighboring regions. The collection, however, is not limited to Central America, but contains information from around the world: from South America, to the Middle East, to Siberia. Once this material is lost, this cultural and educational resource will be gone forever.

Time is of the essence. We need \$60,000 now (Phase I). We are appealing to foundations, corporations, research societies, institutes, individuals, and television and radio announcements to raise these funds. We urge you to help us cope with this emergency situation by contributing whatever you can. Your contribution will be acknowledged on our homepage. Also, please, help us spread this message to friends and colleagues who may be interested in supporting this Rescue Operation.

We can provide documentation of our non-profit and educational status, and a detailed break-down of the allocation of funds. Further information about the Institute can be obtained on our Website at <http://world.std.com/~chacmol/>. The Institute is also listed in Issue 3 of the People and Plants Handbook, published by World Wide Fund for Nature (WWF), UNESCO, and Royal Botanic Gardens-Kew.

In these times of modernization, Westernization, and technology, traditional life is being displaced and destroyed irrevocably. It is imperative that we preserve cultural and natural resources, traditional epistemologies, and biodiversity. We appeal to you to support the Central American Institute in its drive to preserve these resources for the benefit of the developing country of Belize, as well as the global

community. Please, make checks payable to: Central American Institute.

We all thank you for your support.

Sincerely,

Dr. Michael Naxon
Director

Emergency Fund, Central American Institute
8033 Sunset Blvd., Suite 2040
Los Angeles, CA 90046, USA
+1-818-344-8516 (Emergency Fund line)
Arctos@worldnet.att.net
<http://world.std.com/~chacmol/>

4. Allied Societies and Activities

Akira Yamamoto: a Survey of Endangered Languages and Related Resources

*From: Tony Woodbury <acw@mail.utexas.edu>
Subject: Yamamoto EL Survey and Resource list*

[At the January 4 (1997) meeting of the LSA Committee on Endangered Languages and their Preservation, it was agreed that I would distribute the following item by Akira Yamamoto to those on the Committee's mailing list.

The item is Akira's handout from the 1997 LSA session "Linguistics and the speech community: Service in return," organized by John Rickford. The version I am sending you includes some updates that Akira has made since the Chicago meeting. --Tony Woodbury]

Endangered Languages Data Summary

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*Linguistic Society of America
Committee on Endangered Languages & Their Preservation*

At the 1995 meeting of the Committee on Endangered Languages and Their Preservation in New Orleans, Louisiana, a survey was proposed on endangered languages with which the members of the Linguistic Society of America (LSA) have worked or are working. Consulting other linguistic societies and organizations (e.g., German Linguistic group, International Clearing House for Endangered Languages, Society for the Study of the Indigenous Languages of the Americas (SSILA)), the Endangered Languages Survey Questionnaire was prepared. The LSA Bulletin and the SSILA Newsletter included the questionnaire in their late

summer issues. At their 1996 meeting in San Diego, California, the Committee decided to continue the survey and the following is the summary as of September, 1996. The most severely endangered languages are in bold face with asterisk *, indicating that the documentation and research on them are most urgently needed.

This summary report includes one hundred and nine (109) language researchers reporting on 151 languages/dialects.

Language researchers responded to our survey from Australia (3), Belize (1), Canada (8), China (1), Denmark (2), England (5), Germany (2), Hong Kong (1), Japan (1), Mexico (2), the the Netherlands (5), Scotland (1), Spain (1), Venezuela (1), and the rest from the United States (75).

Survey Result Summary

The summary uses the following format for listing:

*Countries (Number of languages/dialects)
Names of lg/dialect, Lg Family [Researchers reporting]*

Australia (2)

*Rabaul Creole German (Unserdeutsch) [Craig Volker <volker@gifu-kyoiku.ac.jp>] (See also Papua New Guinea)

*Wambaya, West Barkly [Rachel Nordlinger <rachel@csl.stanford.edu>]

Belize (1)

Belize Creole [Ken Decker <ken.decker@sil.org>]

Brazil (9)

Baniwa of Içana, Hohôdene, Siucí, North Arawak [Alexandra Aikhenvald <aikaling@durras.fac.anu.edu.au>]

*Bare, North Arawak [Alexandra Aikhenvald <aikaling@durras.fac.anu.edu.au>]

Jarawara Dialect of Madi, Arawá Lg Family [RMW Dixon, Alan Vogel <ARVST1@unix.cis.pitt.edu>]

Kadiweu, Waikuruan Lg Family [Filomena Sandalo <sandalo@NL.cs.cmu.edu>]

Karitiana, Arikem Family, Tupi Stock [Luciana R. Storto <storto@mit.edu>]

*Kwaza, Affiliation unknown [Hein van der Voort <hein.van.der.voort@let.uva.nl>]

Tariana, North Arawak [Alexandra Aikhenvald <ailaling@durras.fac.anu.edu.au>]

*Warekena of the Xie River, North Arawak [Alexandra Aikhenvald <aikaling@durras.fac.anu.edu.au>]

Xavante (Shavante), Gê Lg Family [Laura Graham <laura-graham@uniowa.edu>]

Canada (27)

Assiniboine (a Sioux dialect), Siouan Lg Family [Douglas R. Parks <parksd@indiana.edu>, Raymond J. DeMallie <demallie@indiana.edu>] (See also USA)

Babine/Witsuwit'en, Babine-Carrier, Carrier-Chilcotin [Sharon Hargus <sharon@u.washington.edu>]

Cayuga, Iroquoian Lg Family [Michael Foster <M&DFoster@valley.net>, Marianne Mithun <mithun@humanitas.ucsb.edu>, Karin Michelson <linkarin@ubvms.cc.buffalo.edu>]

*Delaware (Munsee), Algonquian Lg Family [John D.W. O'Meara <john.omeara@lakeheadu.ca>] (See also USA)

Dogrib, a Dene of Athabaskan Lg Family [Jaap Feenstra <Jaap_Feenstra@sil.org>]

*Haida, Lg isolate [John Enrico <74542,1026@compuserve.com>] (See also USA)

*Holkomelem, upriver dialects of Northwest Coast, Central Salish, Salishan [Brent Galloway] (See also USA)

Inuktitut (in Quebec), Eskimo-Aleut [Shanley E.M. Allen <allen@mpi.nl>]

Inuktitut (Eastern Arctic Eskimo), Eskimo-Aleut [Elke Nowak <nowak@ims.uni-stuttgart.de>]

*Klallam, Coast Salishan [Timothy Montler <montler@unt.edu>]

Maliseet-Passamaquoddy, Algonquian Lg Family [Karl van Duyn Teeter <kvt@husc.harvard.edu>] (See also USA)

Mi'kmaq, Algonquian Lg Family [E. Jane Fee <jfee@is.dal.ca>]

Mohawk, Iroquoian Lg Family [Nancy Bonvillain, Karin Michelson <linkarin@ubvms.cc.buffalo.edu>, Marianne Mithun <mithun@humanitas.ucsb.edu>] (See also USA)

Naskapi (Western Naskapi), Algonquian Lg Family [Bill Jancewicz <bill_jancewicz@sil.org>]

*Nooksack, Central Salish, Salishan [Brent Galloway] (See also USA)

Ojibwe, Algonquian Lg Family [John D.W. O'Meara <john.omeara@lakeheadu.ca>]

*Oneida, Iroquoian Lg Family [Bryan Gick <bgick@nimerva.cis.yale.edu>, Karin

Michelson <linkarin@ubvms.cc.buffalo.edu>] (See also USA)

*Onondaga, Iroquoian Lg Family [Hanni Woodbury <thwoodbury@delphi.com>, Karin Michelson <linkarin@ubvms.cc.buffalo.edu>] (See also USA)

*Potawatomi, Central Algonquian, Algonquian Lg Family [Laura Buszard-Welcher] (See also USA)

*Saanich, dialect of Northern Straits, Coast Salishan [Timothy Montler <montler@unt.edu>]

*Samish dialect of Northern Straits Salish, Coast Salishan [Timothy Montler <montler@unt.edu>]

*Samish dialect of Northern Straits Salish, Central Salish, Salishan [Brent Galloway]

*Sekani, Beaver-Sekani, Athabaskan [Sharon Hargus <sharon@u.washington.edu>]

Slavey, Athabaskan Lg Family [Philip G. Howard]

*Tuscarora, Iroquoian Lg Family [Marianne Mithun <mithun@humanitas.ucsb.edu>] (See also USA)

Wyandotte, Iroquoian Lg Family [Bruce Pearson <blpears@univscvm.csd.sc.edu>] (See also USA)

Yanktonai (a Sioux dialect), Siouan Lg Family [Douglas R. Parks <parksd@indiana.edu>, Raymond J. DeMallie <demallie@indiana.edu>] (See also USA)

China (3)

Gelao, Tai-Kadai [David B. Solnit <dsolnit@umich.edu>]

Salar, Turkic (Oghuz Lg Family) [Arienne Dwyer <adwyer@u.washington.edu>]

Secret Language of China [Qu Yanbin]

Colombia (2)

Inga, Quechuan [Stephen H. Levinsohn]

Nipode, a dialect of Uitoto (Witoto), Witotoan [John S. Coleman & T Griffiths <john.coleman@phonetics.oxford.ac.uk>]

Fiji, South Pacific (1)

Wayan, Western Fijian, Oceanic branch, Austronesian Family [Andrew Pawley <apawley@coombs.anu.edu.au>]

France (1)

*Gascon Dialect of French, Romance Lg Family [Francis Karam]

Germany (1)

Sorbian (Upper and Lower), West Slavic Lg Group [Gunter Schaarschmidt <gschaar@uvvm.uvic.ca>]

Greenland (3)

Polar Eskimo, Eskimo-Aleut [Michael Fortescue <fortesq@coco.ih.ku.dk>]

West Greenlandic (Inuit), Eskimo-Aleut [Jerrold Sadock <sadock@sapir.uchicago.edu>]

Inuktitut, Eskimo-Aleut [Jerrold Sadock <sadock@sapir.uchicago.edu>]

Guadeloupe (1)

Guadeloupean French Creole, Atlantic Lesser Antilles French Creole [Gregory Paul Meyjes <gppm@acpub.duke.edu>]

Guatemala (3+)

Chuj, Mayan Lg Family [Judith Maxwell <cirma@uvg.edu.gt>]

Kaqchikel, Mayan Lg Family [Judith Maxwell <cirma@uvg.edu.gt>]

Sipakapense, Kichean, Mayan [Rusty Barrett <rustyb@ccwf.cc.utexas.edu>]

(Mayan dialects of Mexico and Guatemala [Eleanor Frankle])

Guyana (1)

Arawak (Lokono), Maipuran branch of Arawakan Lg Family [Peter van Baarle <baarle@let.uva.nl>]

Italy (1)

Faetar of Francoprovençal, Romance Lg Family [Naomi Nagy <nagy@unagi.cis.upenn.edu>]

Japan (1)

*Hokkaido Ainu, Ig isolate [George Simeon <giselle@msn.com>]

Mexico (14+)

Azoyú Tlapanec, Tlapanecan Lg Family [Søren Wichmann <soeren@cphling.dk>]

Coatzospán Mixtec, Mixtecan, Oto-Manguean [Priscilla Small <pris.small@sil.org>]

*Kiliwa, Yuman Lg Family [Mauricio Mixco]

*Kw'a-, Yuman Lg Family [Mauricio Mixco]

Mocho, Mayan Lg Family [Laura Martin <l.e.martin@csuohio.edu>]

Ixtenco Otomí, Otopamean, Otomanguean Stock [Yolanda Lastra]

Pa'ipai, Yuman Lg Family [Mauricio Mixco]

Pima of Ónavas, Uto-Aztecan Family [Kenneth Hale <klhale@mit.edu>]

Popoloc, Popolocan Lg Family, Otomangue Phylum [Annette Veerman-Leichsenring <Leichsenring@Rullet.LeidenUniv.nl>]

*Popoluca (Oluta Popoluca), Mixe-Zoquean Lg Family [Roberto Zavala <rzavala@mpi.nl>]

Potosino dialect of Huastec, Mayan Lg Family [Barbara Edmonson]

Southeastern Tepehuán, Uto-Aztecan Lg Family [Thomas Willett <tom.willett@sil.org>]

Texistepec Popoluca, Mixe-Zoquean Lg Family [Søren Wichmann <soeren@cphling.dk>]

Tzeltal of Tenejapa, Mayan Lg Family [Luisa Maffi <maffi@cogsci.berkeley.edu>]

(Mayan dialects of Mexico and Guatemala [Eleanor Frankle])

Nicaragua (1)

Ulwa (Southern Sumu), Misumalpan (Miskitu-Sumu-Matagalpa) [Kenneth Hale <klhale@mit.edu>]

Nigeria (2)

*Bubburè, West Chadic B, Chadic [Andrew Haruna <andrew.haruna@uni-bayreuth.de>]

Guruntum, Chadic, Afroasiatic [Andrew Haruna <andrew.haruna@uni-bayreuth.de>, Philip J. Jaggar <pj@soas.ac.uk>]

Pakistan (6)

Dameli, Dardic or Nuristani, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Kalasha, Dardic, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Khowar, Dardic, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Phalura, Dardic, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Ushojo, Dardic, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Yidgha, Pamir, Indo-Iranian [Ken Decker <ken.decker@sil.org>]

Papua New Guinea (3)

Kalam, Madang group, Trans-New Guinea Phylum [Andrew Pawley <apawley@coombs.anu.edu.au>]

*Rabaul Creole German (Unserdeutsch) [Craig Volker <volker@gifu-kyoiku.ac.jp>]

Tungag/Nalik, Oceanic, Austronesian [Craig Volker <volker@gifu-kyoiku.ac.jp>]

Perú (2)

Jaqaru, Jaqi [M.J. Hardman]

*Kawki, Jaqi [M.J. Hardman]

Russia (3)

Russia (1)

Western Itelmen, Chukchi/Koryak (?) [Jonathan Bobaljik <bobaljik@mit.edu>]

Daghestan Republic (2)

Ginix (Dido), Tsezic group, Nakh-Daghestanian Lg Family [Ramazan Rajabov <rajabov@chaph.usc.edu>]

Tsez, Tsezic group, Nakh-Daghestanian Lg Family [Bernard Comrie <comrie@bcf.usc.edu>, Maria Polinsky <polinsky@bcf.usc.edu>, Ramazan Rajabov <rajabov@chaph.usc.edu>]

Scotland (1)

Scottish Gaelic (Gàidhlig), Goidelic branch of Celtic Group [Iain Taylor]

Spain (1)

Asturian, Asturianu [Mark J. Ostrowski <mostrow@lander.es>]

Sudan (1)

*Birgid Nubian, Nilo-Saharan [Björn H. Jernudd <jernudd@hubu.edu.hk>]

USA (70)

Acoma dialect of Keresan, Lg isolate [Hilaire Valiquette]

Alabama, Muskogean Lg Family [Timothy Montler <montler@unt.edu>]

*Arikara, Caddoan Lg Family [Douglas R. Parks <parksd@indiana.edu>]

Assiniboine (a Sioux dialect), Siouan Lg Family [Douglas R. Parks <parksd@indiana.edu>, Raymond J. DeMallie <demallie@indiana.edu>] (See also Canada)

*Caddo, Caddoan Lg Family [Wallace Chafe <chafe@humanitas.ucsb.edu>]

*Central Pomo, Pomoan Lg Family [Marianne Mithun <mithun@humanitas.ucsb.edu>]

Chimariko, Hokan [Katherine Turner <kathy@cogsci.berkeley.edu>]

*Ch[^]were, Siouan Lg Family [Louanna Furbee <anthnlf@mizzou1.missouri.edu>] (See also Ioway-Otoe/Missouria)

*Choinimne, Yokuts Lg Family [Robert Lyday]

Choctaw, Muskogean Lg Family [Patricia Kwachka <ffpbk@aurora.alaska.edu>]

*Chukchansi Yokuts, Yokuts Lg Family [Robert Lyday]

Cochiti dialect of Keresan, Lg isolate [Hilaire Valiquette]

Costanoan languages, Utian Lg Family [Catherine Callaghan]

*Deg Hit'an/Deg Xinag/Ingalic, Ingalic-Koyukon, Athabascan [Sharon Hargus <sharon@u.washington.edu>]

*Delaware (a.k.a. Lenape, Unami), Algonquian Lg Family [Bruce Pearson <blpears@vm.sc.edu>] (See also Unami [Dallas Dennis <fu585@cleveland.freenet.edu>; Lenape [James A. Rementer <jimrem@aol.com>]) (See also Canada)

*Eastern Band Cherokee, Iroquoian Lg Family [Robin Sabino <sabinro@auburn.mail.edu>]

*Haida, Lg isolate [John Enrico <74542,1026@compuserve.com>] (See also Canada)

Havasupai, Yuman Lg Family [Akira Yamamoto <akira@ukans.edu>]

Hóčk (formerly Winnebago), Siouan Lg Family [Valdis J. Zeps <particle@matc.wisc.edu>]

*Holkomelem, upriver dialects of Northwest Coast, Central Salish, Salishan [Brent Galloway] (See also Canada)

Hwalbáy (Hualapai), Yuman Lg Family [Akira Yamamoto <akira@ukans.edu>]

Iñupiatun, Inuit [Wolf A. Seiler <wolf_seiler@sil.org>]

*Ioway-Otoe/Missouria [Jimm G. GoodTracks <jggoodtracks@juno.com>] (See also Chiwere)

*Isleño dialect of Spanish [Felice Coles <fcoles@sunset.backbone.olemiss.edu>]

*Karuk, Hokan (?) [William Bright <brightw@spot.colorado.edu>]

*Kawaiisu, Uto-Aztecan Lg Family [Curtis G. Booth <cbooth@es.com>]

*Kechayi of Chukchansi, Penutian [Robert Lyday]

*Klamath-Modoc, Penutian [Scott DeLancey <delancey@darkwing.uoregon.edu>]

Laguna dialect of Keresan, Lg isolate [Hilaire Valiquette]

Lakota, Siouan Lg Family [Regina Pustet <rpustet@oregon.uoregon.edu>] (Until July 28, 1996)

*Lenape, Delaware, Algonquian Lg Family [James A. Rementer <jimrem@aol.com>]; (See also Delaware [Bruce Pearson <blpears@vm.sc.edu>], Unami [Dallas Dennis <fu585@cleveland.freenet.edu>])

Louisiana French Creole [Megan E. Melançon <LQMELA@LSUVM.SNCC.LSU.EDU>]

*Luiseño, Uto-Aztecan Lg Family [Susan Steel <steele@ccit.arizona.edu>]

Maliseet-Passamaquoddy, Algonquian Lg Family [Karl van Duyn Teeter <kvt@husc.harvard.edu>] (See also Canada)

*Mandan, Siouan Lg Family [Mauricio Mixco]

*Miluk, Kusan, Penutian Lg Family [Troy Anderson <Hadaimas@msn.com>]

*Mississippi Gulf Coast French [Rebecca Larche Moreton <rebling@mailhost.tcs.tulane.edu>]

*Miwok languages, Utian Lg Family [Catherine Callaghan]

Northern Sierra Miwok [Suzanne M. Wash <6500wash@ucsbuxa.ucsb.edu>]

Plains Miwok [Suzanne M. Wash]

Mohawk, Iroquoian Lg Family [Nancy Bonvillain, Marianne Mithun <mithun@humanitas.ucsb.edu>] (See also Canada)

*Monachi (a.k.a. Mono), Uto-Aztecan [Sydney Lamb <lamb@rice.edu>]

Montana Salish (Flathead), Salishan Lg Family [Sarah Thomason <sally@isp.pitt.edu>]

Nez Perce, Sahaptian Lg Family [Haruo Aoki <haoki110@uclink4.berkeley.edu>]

*Nooksack, Central Salish, Salishan [Brent Galloway] (See also Canada)

*Oneida, Iroquoian Lg Family [Bryan Gick <bgick@minerva.cis.yale.edu>, Clifford Abbott <abbottc@uwgb.edu>] (See also Canada)

Onondaga, Iroquoian Lg Family [Karin Michelson <linkarin@ubvms.cc.buffalo.edu>] (See also Canada)

*Osage, Dhegiha of Siouan Lg Family [Carolyn Quintero <lang_cq@centum.utulsa.edu>]

*Pawnee (Skiri & South Band dialects), Caddoan Lg Family [Douglas R. Parks <parksd@indiana.edu>]

*Pit River (Achumawi), Hokan [Bruce E. Nevin <bnevin@cisco.com>]

*Potawatomi, Central Algonquian, Algonquian Lg Family [Laura Buszard-Welcher] (See also Canada)

Sahaptin, Sahaptian, Penutian [Eugene Hunn <hunn@u.washington.edu>]

Salinan, Hokan [Katherine Turner <kathy@cogsci.berkeley.edu>]

San Felipe dialect of Keresan, Lg isolate [Hilaire Valiquette]

Santa Ana dialect of Keresan, Lg isolate [Hilaire Valiquette]

Santo Domingo dialect of Keresan, Lg isolate [Hilaire Valiquette]

Seneca, Iroquoian Lg Family [Wallace Chafe <chafe@humanitas.ucsb.edu>]

Shawnee, Algonquian Lg Family

Absentee Shawnee [Bruce L. Pearson <blpears@vm.sc.edu>]

*Loyal Shawnee [David Costa <dcosta@garnet.berkeley.edu>]

*Sñchitsu'umshstsn (Coeur d'Alene), Salish Lg Family [Gary Palmer <gpb@nevada.edu>]

*Tuscarora, Iroquoian Lg Family [Marianne Mithun <mithun@humanitas.ucsb.edu>] (See also Canada)

Unami, Delaware, Algonquian Lg Family [Dallas Dennis <fu585@cleveland.freenet.edu>]; (See also Delaware [Bruce Pearson <blpears@vm.sc.edu>], Lenape [James A. Rementer <jimrem@aol.com>])

*Waksachi, Tule-Kaweah Yokuts [Robert Lyday]

*Wintu, Wintun, California Penutian [Harvey Pitkin; Alice Shepherd <shepher2@ix.netcom.com>]

Wiyot, Algic [Karl van Duyn Teeter <kvt@husc.harvard.edu>]

Wyandotte, Iroquoian Lg Family [Bruce Pearson <blpears@vm.sc.edu>] (See also Canada)

Yanktonai (a Sioux dialect), Siouan Lg Family [Douglas R. Parks <parksd@indiana.edu>],

Raymond J. DeMallie <demallie@indiana.edu>
(See also Canada)

*Yavbé of Yavapai, Yuman Lg Family [Akira Yamamoto <akira@ukans.edu>]

Yuki, Yukian [Alice Shepherd
<shepher2@ix.netcom.com>]

*Yuchi, Lg isolate [Mary Linn
<mmlinn@lark.cc.ukans.edu>]

Zia dialect of Keresan, Lg isolate [Hilaire Valiquette]

Zuni, Lg isolate [Willard Walker]

Venezuela (2)

(Arawak; See Arawak in Guyana)

Kariña, Northern Carib [Andrés Romero-Figueroa
<aromero@cumana.sucra.udo.edu.ve>]

Warao, Lg isolate [Andrés Romero-Figueroa
<aromero@cumana.sucra.udo.edu.ve>]

Total number of languages/dialects

in 1995: 84

in 1996: 66

Total of 150

Total number of researchers responded:

in 1995: 49

in 1996: 58

Total of 107

Number of languages in different stages of endangerment measured by the number of speakers

We can read the data in different ways and reach different conclusions. What is clear about the language situations presented in this survey, however, is that **the number of speakers is an immediate index for its endangered situation**. However it alone is not an accurate indicator of the language situation of the given population. For example, in Brazil (L. R. Storto), there are 185 speakers of Karitiana of all ages. The number 185 seems very small, but the total population of this group is 191! This makes that the 96.85% of the population speak Karitiana as their first language. Storto reports that children learn Karitiana as the first language, and later they learn Portuguese as their second language. Is this an endangered language community? In the Grand Canyon, we find that Havasupai is spoken by over 500 people of all ages, and the total population is 565. That is, about 90% of the population speak the language. Is Havasupai more endangered than Karitiana in Brazil? How about the case of Scottish Gaelic (Gàidhlig) as reported by Iain Taylor. There are 70,000 speakers of Scottish Gaelic out of the total population of 88,892 (i.e., 78.74%), but the number of children acquiring it are dropping. The sense of the language decline is strong among those who have been trying to reverse the language shift. We will leave the judgment of the language endangerment to the readers.

In the following, we list the number of speakers, followed by the number of languages/dialects, and within the square brackets, we provide information on the approximate size of community and the name of the language:

**No. of speakers: No. of langs/dialects
[Pop. size, Language name (country)]**

0: 12

Community itself has disappeared (2): Chimariko (USA) and Salinan (USA);

Total population is 80-100 (3): Pima of Ónavas (Mexico), Wiyot (USA) and Yuki (USA);

Total population is 1,600 (1): Nooksack (Canada and USA);

Total population is 2,200 (1): Miluk/Kusan (USA);

Total population is over 3,000 (2): Bare (Brazil) and Wyandotte (USA);

Total population is more than 16,000 (1): Ainu (Japan and Russia);

None or few speakers out of 22,000 (1): Eastern Band Cherokee (USA);

Total population unknown (1): Birgid (Sudan)]

1: 5

[Total population may be a few hundreds (1): Waksachi (USA);

Total population is over 1200 (1): Unami dialect of Delaware (USA);

Population is 9,000-11,000 (2): Lenape and Munsee dialects of Delaware (USA);

Population unknown (1): Kechayi (USA)]

2-5: 8

[Population is about 20 (1): Kw'aṛ (Mexico);

Population is about 130 (1): Yavbé (USA);

Population is several hundred (1): Chiwere (USA);

Population is a little over 1,000 (2): Monachi (USA) and Tuscarora (USA & Canada);

Population is a little over 2,000 (1): Wintu (USA);

Population is about 5,000 (1): Central Pomo (USA);

Population unknown (1): Gascon (France)]

5-10: 9

[Population is 40 (1): Kiliwa (Mexico);

Population is about 100 (1): Chukchansi (USA);

Population is a few hundred (2): Choinimne (USA) and Samish (Canada);

Population is under 1,000 (1):

Pit River (USA);

Population is about 1,500 (1): Munsee dialect of Delaware

(Canada);

Population is several thousands (2): Karuk (USA) and KJallam

(Canada);

Population is about 15,000 (1): Osage (USA)]

10-15: 7

[Population is a few hundreds (2): Miwok (USA) and Wambaya (Australia);

Population is about 500 (1): Luiseño (USA);

Population is between 1,200-1,500 (2): Sñchitsu'umshstsn (USA) and Yuchi (USA);

Population is about 4,000 (1): Ioway-Otoe/Missouria (USA);

Population is about 8,000 (1): Loyal Shawnee (USA)]

15-20: 10

[Population is 35 (1): Kawaiisu (USA);

Population is about a thousand (1): Rabaul Creole German (Papua New Guinea and Australia);

Population is a few thousands (2): Pawnee (USA) and Saanich (Canada);

Population is several thousands (3): Arikara (USA), Caddo (USA) and Haida (Canada and USA);

Population unknown (3): Kawki (Perú), Kwaza (Brazil) and Mandan (USA)]

20-30: 4

[Population is 300 (1): Deg Hit'an (USA);

Population is 5,267 (1): Holkomelem (Canada and USA);

Population is several thousands (2): Oluta Popoluca (Mexico) and Oneida (USA, reported by C. Abbott)]

30-40: 4

[Population is about 600 (1): Sekani (Canada);

Population is a few thousands (1): Miwok languages (USA);

Population is over 15,000 (1): Onondaga (Canada);

Population unknown (1): Warekena (Brazil)]

40-50: 5

[Population is about 2,000 (1): Isleño dialect of Spanish (USA);

Population is about 5,000 (2) Mississippi Gulf Coast

French (USA) and Oneida (USA and Canada, reported by B. Gick); Population

is about 25,000 (1): Potawatomi (Canada and USA); Population unknown (1): Bubburè (Nigeria)]

50-100: 5

[Population is several hundreds (2): Alabama (USA) and Mocho (Mexico);

Population is about 1,500 (2): Tariana (Brazil) and Western Itelmen (Russian Far East);

Population is about 5,000 (1): Montana Salish (USA)]

100-200: 5

[Population is about 200 (1): Karitiana (Brazil);

Population is several thousands (2): Cayuga (Canada), Klamath-Modoc (USA);

Population is about 6,000 (1): Seneca (USA);

Population unknown (1): Jarawara dialect of Madi (Brazil)]

200-300: 8

[Population is about 300 (1): Pa'ipai (Mexico);

Population is about 500 (1): Ginux (Daghestan Republic, Russia);

Population is about 2,500-3,000 (2): Absentee Shawnee (USA) and Nez Perce (USA);

Population is between 5,000-6,000 (3): Assiniboine (Canada), Høcøk (USA) and Yanktonai (Canada and USA);

Population unknown (1): Nipode (Colombia)]

300-500: 5

[Population is about 600 (1): Santa Ana dialect of Keresan (USA);

Population is about 2,000 (3): Babine/Witsuwit'en (Canada), Texistepec Popoluca (Mexico) and Ulwa (Nicaragua);

Population is about 12,000 (1): Sahaptin (USA)]

501-1,000: 7

[Population is about 600-800 (5): Faetar (Italy), Havasupai (USA), Naskapi (Canada), Polar Eskimo (Greenland) and Zia dialect of Keresan (USA);

Population is about 1,000 (1): Cochiti dialect of Keresan (USA);

Population is about 40,000 (1): Azoyú (Mexico)]

1,000-2,000: 8

[Population is about 2,000 (3): Hwalbáy (USA), San Felipe dialect of Keresan (USA) and Wayan (Fiji);

Population is about 3,000 (1): Maliseet-Passamaquoddy (Canada and USA);

Population is about 4,000 (1): Acoma dialect of Keresan (USA); Population unknown (3): Ixtenco Otomi (Mexico), Kadiweu (Brazil) and Ushojo (Pakistan)]

2,000-3,000: 9

[Population is about 3,000 (2): Dogrib (Canada) and Snato Domingo (USA);

Population is about 5,000 (1): Iñupiatun (USA);

Population is about 6,000 (1): Mohawk (USA);

Population is about 7,000 (1): Laguna dialect of Keresan (USA);

Population is about 13,000 (1): Mohawk (Canada and USA);

Population is about 25,000 (1): Mi'kmaq (Canada);

Population is over 4 million (1): Louisiana French Creole (USA);

Population unknown (1): Delao (China)]

3,000-5,000: 9

[Population is about 4,000 (2): Coatzospan Mixtec (Mexico) and Tungag/Nalik (Papua New Guinea);

Population is about 5,000 (1): Slavy (Canada);

Population is about 6,000 (1): Choctaw (USA);

Population unknown (5): Baniwa of Içana (Brazil), Dameli (Pakistan), Jaqaru (Perú), Kalasha (Pakistan) and Kari'ña (Venezuela)]

5,000-10,000: 7

[Population is about 6,000 (1): Inuktitut (Canada);

Population is about 8,000-10,000 (2): Phalura (Pakistan) and Zuni (USA);

Population is about 12,000-15,000 (3): Sipakapense (Guatemala), Tsez (Daghestan Republic of Russia) and Yidgha (Pakistan);

Population unknown (1): Xavante (Brazil)]

10,000-20,000: 10

[Population is about 15,000 (2) Arawak (Guyana) and Inga (Columbia);

Population is about 20,000 (1): Kalam (Papua New Guinea);

Population is about 52,000 (1): Inuktitut (Canada);
Population unknown (6): Guruntum (Nigeria),
Inuktitut (Greenland), Ojibwe (Canada), Popoloc
(Mexico), Secret Language (China) and Warao
(Venezuela)]

20,000-40,000: 2

[Population unknown (2): Chuj (Guatemala),
Southeastern Tepehuán (Mexico)]

40,000-60,000: 2

[Population is about 90,000 (1): Salar (China);

Population unknown (1): West Greenlandic
(Greenland)]

60,000-100,000: 4

[Population is about 89,000 (1): Scottish Gaelic
(Scotland);

Population is about 205,000 (1): Belize Creole
(Belize);

Population is over 60,000,000 (1): Sorbian
(Germany);

Population unknown (1): Potosino dialect of
Huastec (Mexico)]

100,000-more: 5

[Population is about 250,000 (1): Khowar
(Pakistan; 200,000 speakers);

Population is about 387,000 (1): Guadeloupean
French Creole (Guadeloupe; 350,000 speakers);

Population is 1,200,000 (1): Asturian (Spain;
360,000 speakers);

Population is about 3,210,000 (1): Tzeltal of
Tenejapa (Mexico; 258, 153 speakers);

Population is unknown (1): Kaqchikel (Guatemala;
405,000 speakers)]

Report made for 1995 data: February 17, 1996

Report made for 1996 data: December 26, 1996

Compiled by Akira Y. Yamamoto, University of
Kansas

Resources

The resource list was initially compiled by Dr. Anthony (Tony) Woodbury of the University of Texas at Austin for the Committee on Endangered Languages and Their Preservation, Linguistic Society of America. The following is an expanded version of it.

International:

The International Clearing House for Endangered Languages. [Contact: Professor Tasaku Tsunoda, Head, Department of Asian and Pacific Linguistics, Institute of Cross-Cultural Studies, Faculty of Letters, University of Tokyo, Bunkyo-ku, Tokyo 113, Japan; Phone: 81-3-3812-2111, ext. 3797; FAX: 81-3-5803-2784; <staff@tooyoo.L.u-tokyo.ac.jp>] The Department of Asian and Pacific Linguistics functions as a clearinghouse and data bank center for the world's endangered languages (collect, store and disseminate information and

materials on languages which are imperiled or close to extinction).

UNESCO has supported a number of cultural preservation projects throughout the world. They have also encouraged preservation and development of minority languages. Contact:

Madame Noriko Aikawa, Chief of Section
Intangible Cultural Heritage Section, UNESCO
7, Place de Fontenoy
75700 Paris, France
Tel: +33-1 4568 4519; Fax: +33-1 4273 0401

Deutsche Gesellschaft für Sprachwissenschaft. Arbeitsgruppe Bedrohte Sprachen. [Contact: Hans-Jürgen Sasse, Chair, University of Köln. <am015@rsl.rz.uni-koeln.de>] Purpose to draw attention to endangered languages and their documentation; to promote field work in graduate curricula; and to develop sources of support for endangered language field work.

Language Documentation Urgency List. [Contact: Dr. Dietmar Zaefferer, Institut für Deutsche Philologie, Universität München, Schellingstr. 3, D-80799 München, Germany; Phone +49 89 2180 2060; Fax: +49 89 2180 3871; <ue303bh@sunmail.lrs-muenchen.de>]

Foundation for Endangered Languages. [Contact: Dr. Nicholas Ostler, President, Batheaston Villa, 172 Bailbrook Lane, Bath, BA1 7AA, England; Phone +44-1225-85-2865; Fax: +44-1225-85-9258; <nostler@chibcha.demon.co.uk>] The Foundation supports, enables, and assists the documentation, protection and promotion of endangered languages.

TERRALINGUA. [Contact: Dr. Luisa Maffi, President, <maffi@cogsci.berkeley.edu>; Dr. David Harmon, Secretary, The George Wright Society, P.O. Box 65, Hancock, Michigan 49930-0065, <gws@portage1.portup.com>]

TERRALINGUA is the tentative name of a non-profit, non-governmental international organization devoted to preserving the world's linguistic diversity, and to investigating parallels and links between biological and cultural diversity.

USA, general focus:

The Endangered Language Fund. [Dr. Doug Whalen, President; Department of Linguistics, Yale University, New Haven, CT 06520; <whalen@haskins.yale.edu>] Nonprofit organization devoted to the scientific study of endangered languages; the support of community-initiated preservation efforts; the broader dissemination of the linguistic results of these efforts.

Linguistic Society of America, Committee on Endangered Languages and Their Preservation (Chair changes every two years; 1) Michael Krauss, 2) Akira Yamamoto, 3) Scott DeLancey--current). [Contact: Ms. Margaret Reynolds, Linguistic Society of America, 1325 18th Street, N.W., Washington, DC 20036-6501, <lisa@lsadc.org> or <zzlsa@gallua.gallaudet.edu>]

USA, Americas focus:

Advocates for Indigenous California Language Survival, Subcommittee of Native California Network. [Native California Network, Contact: Mary Bates, P.O. Box 1050, Bolinas, CA 94924; Advocates for Indigenous California Language Survival, Contact: Nancy Richardson, CICD, Humboldt State University, Arcata, CA 95521]

American Indian Language Development Institute. Directors: Dr. Ofelia Zepeda and Dr. Teresa McCarty. [Contact: Ms. Karen Francis-Begay, Coordinator, ALLDI, College of Education, P.O. Box 210069, University of Arizona, Tucson, AZ 85721-0069; Phone: (520) 621-1068, Fax: (520) 621-8174, <kfranbe@ccit.arizona.edu>]

Centro Editorial en Literatura Indigena, A.C. (CELIAC); Avenida Ejercito Mexicano 1107, Colonia Ampliacion Dolores, Oaxaca, Oaxaca, 68020 Mexico. [Contact in Spanish: Jesus Salinas, <CELIAC@laneta.igc.apc.org>] or Dr. H. Russell Bernard, Department of Anthropology, University of Florida, Gainesville, FL 32611 <ufruss@nervm.nerdc.ufl.edu>

The Institute for the Preservation of the Original Languages of the Americas. Joanna Hess, President/Founder, Gloria Emerson, Vice President. [Contact: Inée Yang Slaughter, Executive Director, 713 1/2A Canyon Road, Santa Fe, New Mexico 87501; Phone: (505) 820-0311; Fax: (505) 820-0316; <ipola@roadrunner.com>

Society for the Study of the Indigenous Languages of the Americas. [Contact: Dr. Victor Golla, Secretary-Treasurer, Department of Ethnic Studies, Humboldt State University, Arcata, CA 95521; <gollav@axe.humboldt.edu>]

Others:

Less Commonly Taught Language Project
Center for Advanced Research on Language Acquisition, University of Minnesota, 1313 5th Street SE, Suite 111, Minneapolis, MN 55414.
Phone: 612-627-1872; FAX: 612-627-1875;
LCTL@maroon.tc.umn.edu or
janus005@maroon.tc.umn.edu

Endangered-Languages-L:

A forum and central electronic archive for those interested in the study and documentation of endangered languages. To subscribe, send email to: majordomo@carmen.murdoch.edu.au with the message "subscribe Endangered-Languages-L <your e-mail address>".

NAT-LANG.

Email list focusing on languages of Aboriginal peoples. For further information send email to:
NAT-LANG@tamvm1.tamu.edu

Data and Other Resources:

We received two important and valuable studies on indigenous languages: one from Department of the Executive, Official Languages Unit of the Northwest Territories, Canada and the other from National Board of Employment, Education and Training, Australia.

1. Canadian Study

Evaluation of the Canada - NWT: Cooperation Agreement for French and Aboriginal Languages in the NWT (Part I pp 155, Part II pp. 220, Appendices (11 appendices), Technical Paper: A literature review, maintenance and revitalization of aboriginal languages pp. 89). Final Report for the Government of the Northwest Territories prepared by New Economy Development Group, Ottawa, Ontario. December 1993. The report is an evaluation pertaining to the Canada - Northwest Territories Cooperation Agreement for French and Aboriginal Languages in the NWT that was signed on August 17, 1991, and which has provided \$17.37 million for Aboriginal languages, and \$12.35 million for French language programs during the three years from 1991-2 to 1993-4. Language programs of the aboriginal language groups evaluated in the report include Chipewyan, Cree, Dogrib, Gwich'in, Inuktitut, Inuinnaqtun, Inuvialuktun, North Slavey and South Slavey.

Contact person:

Elizabeth (Sabet) Biscaye
Assistant Deputy Minister
Department of the Executive
Official Languages Unit
Government of the Northwest Territories
P.O. Box 1320
Yellowknife, N.W.T.
Canada NT X1A 2L9

2. Australian Study

Commissioned Report No. 44 The Land Still Speaks: Review of Aboriginal and Torres Strait Islander Language Maintenance and Development Needs and Activities by Dr. Graham McKay. This is an extremely valuable and useful document.

Contact:

National Board of Employment, Education and Training, GPO Box 9880, Canberra ACT 2601, Australia

The study was done by:

Dr. Graham McKay, Coordinator, Language Maintenance Project, Department of Language Studies, Edith Cowan University, Mount Lawley Campus, 2 Bradford Street, Mount Lawley, Western Australia 6050

Selected Readings:

Bernard, H. Russell. 1992. Preserving language diversity. *Human Organization* 51, 1: 82-89.

Brenzinger, Matthias, ed. 1992. *Language Death: Factual and theoretical explorations with reference to East Africa*. Berlin: Mouton de Gruyter.

Cooper, Robert L. 1989. *Language Planning and Social Change*. Cambridge: Cambridge University Press.

Dorian, Nancy C. 1981. *Language Death: the life cycle of a Scottish Gaelic dialect*. Philadelphia: University of Pennsylvania Press.

Dressler, Wolfgang U. 1988. Language death. In *Linguistics: The Cambridge Survey Volume IV (Language: the sociocultural context)*, ed. by Frederick J. Newmeyer. Pp. 184-192. Cambridge: Cambridge University Press.

Fishman, Joshua A. 1991. *Reversing language shift*. Clevedon: Multilingual Matters Ltd.

Gal, Susan. 1979. *Language Shift: Social determinants of linguistic change in bilingual Austria*. New York: Academic Press.

Greaves, Tom, ed. 1994. *Intellectual Property Rights for Indigenous Peoples, A source book*. Oklahoma City, OK: Society for Applied Anthropology.

Hale, Ken, Michael Krauss, Lucille Watabomigie, Akira Yamamoto, Colette Craig, LaVerne Masayesva Jeanne, and Nora England. 1992. *Language* 68, 1:1-42.

Hill, Jane. 1983. Language death in Uto-Aztecan. *International Journal of American Linguistics* 49: 258-276.

Hinton, Leanne. 1994/5. "Preserving the Future: A progress report on the Master-Apprentice language learning program" and "Ten Points for Successful Language Learning." *News From Native California* 8 (3): 14-20.

Hinton, Leanne. 1994. *Flutes of Fire: Essays on California Indian Languages*. Berkeley: Heyday Press.

Karttunen, Frances E. 1994. *Between Worlds: Interpreters, Guides, and Survivors*. New Brunswick, J.J.: Rutgers University Press.

Kulick, Don. 1992. *Language Shift and Cultural Reproduction: Socialization, self, and syncretism in a Papua New Guinean village*. Cambridge: Cambridge University Press.

Mithun, Marianne. 1994. SSILA Presidential Address, 1993. *SSILA Newsletter* 12, 4: 10-11.

Newman, Paul. 1992. Fieldwork and field methods in linguistics. *California Linguistic Notes* 23, 2: 1-8.

Robins, Robert H. and Eugenius M. Uhlenbeck. 1991. *Endangered Languages*. Oxford and New York: Berg.

Skutnabb-Kangas, Tove and Robert Phillipson, eds. 1995. *Linguistic Human Rights: Overcoming linguistic discrimination*. Berlin: Mouton de Gruyter.

Sherzer, Joel. 1994. "The Kuna and Columbus: Encounters and Confrontations of Discourse." *American Anthropologist* 96 (4): 902-924.

Watabomigie, Lucille J. and Akira Y. Yamamoto. 1987. Linguistics in action: the Hualapai Bilingual/Bicultural Education Program. In *Collaborative Research and Social Change: Applied anthropology in action*, ed. by Donald D. Stull and Jean J. Schensul. Pp. 77-98. Boulder, Colorado: Westview Press.

Woodbury, Anthony C. 1993. A defense of the proposition 'When a language dies, a culture dies.' *Texas Linguistic Forum* 33: Proceedings of the First Annual Symposium on Language in Society. Austin, TX: University of Texas.

Zepeda, Ofelia and Jane H. Hill. 1991. The condition of Native American Languages in the United States. In *Endangered Languages*, ed. by Robert H. Robins and Eugenius M. Uhlenbeck. Pp. 135-155. Oxford: Berg.

UNESCO Grants Available for Endangered Language Research

From Professor Stephen A. Wurm, 14 May 1997:

Applications to UNESCO (CIPSH) for Grants for the Study of Endangered Languages for the Biennium 1998-1999

I recently discussed the matter of UNESCO (CIPSH) grants for the Study of Endangered Languages personally with the Director-General of UNESCO, Frederico Mayor, in Paris, and was assured by him that the UNESCO funds earmarked for this purpose will increase considerably for next two-year period, 1998-1999. Applications for such grants are called for now.

Applications should be sent to M. Jean Biengen, Secretary-General, CIPSH, UNESCO, 1 Rue Miollis, 75732 Paris, France (fax: 33-1-40659480), as soon as possible, and preferably by fax. (CIPSH stands for International Council for Philosophy and Humanistic Studies.)

The applications should constitute one page only, or maximally two.

They should consist of:

- A title, e.g. "Application for financial support for the study of (language N) which is in danger of disappearing"
- Information on the person making the application: name, circumstances of work (institution, academic qualifications, full address, with fax and/or e-mail address if available)
- Name and circumstances of the language(s) to be studied: location, circumstances and grade of endangerment
- Whether unknown or studied to some extent by
- Number of speakers if known
- Intended work: grammatical, lexical, text collection (the latter, with interlinear and free translation, and recordings, is particularly important in the case of moribund languages)
- Are local persons or institutions collaborating and involved other than just as informants? (this is much desired by UNESCO)
- Are results expected to be published?
- What other information of relevance may be added.

Note that UNESCO never funds a research project alone, but expects that other financial help will be also available for it (university or other institutional funding, other grants, private funds, etc.)

At the end of the application, a single figure in US dollars should be given as the amount of the financial support applied for. No detailed budget should be submitted.

It should be kept in mind that the primary purpose of UNESCO grants is to make it possible for the specified research to be carried out with a view to its results becoming available through their being written up and eventually published in some form. Financial support - if granted for an application - will be paid separately for 1998 and 1999. Decisions on applications submitted now will be made in the first part of 1998.

All eleven applications to UNESCO for the Study of Endangered Languages in 1996-1997 were approved, although with cuts.

Stephen A. Wurm
Research School of Pacific and Asian Studies
Australian National University
GPO Box 4, Canberra, ACT 2601, Australia

Endangered Language Fund: First Call for Proposals

We enclose, for record only, an edited version of this call. Unfortunately it came out just after the last issue of this newsletter had gone to press, and the deadline has now passed. However, taken together with the last item, it suggests that the funding prospects for EL maintenance and fieldwork may be somewhat more favourable from now on.

From: whalen <whalen@haskins.yale.edu>
Date: Mon, 10 Feb 1997

Dear Listers,
Here is the Request for Proposals from the Endangered Language Fund..... In this, our start-up year, the time-frame is more compressed than we would like. Next year will be easier.
Doug Whalen

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

films, consultant fees, etc. Grants are normally for one year periods, though supplements may be applied for. We expect grants in this initial round to be less than \$2,000 in size.

How to Apply

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

Endangered Language Fund, Inc., Dept Linguistics,
Yale University, New Haven, CT 06520, USA

...

Deadline

Applications must be received by May 1st, 1997. Decisions will be delivered by the end of May, 1997.

If a Grant is Awarded

Before receiving any funds, university-based applicants must show that they have met with their university's human subjects' committee requirements. Tribal- or other-based applicants must provide equivalent assurance that proper protocols are being used. If a grant is made and accepted, the recipient is required to provide the Endangered Language Fund with a short formal report of the project and to provide the Fund with copies of all publications resulting from materials obtained with the assistance of the grant.

New Italian Mailing List on Ethnic Minorities, Native Peoples and Stateless Nations

A new Italian mailing list is born! It is called POPOLI (peoples) and it is operated by the Society for Threatened Peoples / Italian branch with Majordomo. POPOLI is maintained by INES, the Italian partner network of APC - Association for Progressive Communications.

POPOLI is the first Italian list dealing with ethnic minorities, native peoples and stateless nations worldwide.

To subscribe, please send a message to:
popoli-request@ines.org
writing in the message area the word:
subscribe

To send a message to the whole list, please send to:
popoli@ines.org

ATTENTION: Even if you don't know Italian, and so you don't subscribe, send us your news and events and we will circulate them in the Italian-speaking area. Thanks.

Alessandro Michelucci
Society for Threatened Peoples - Italy
PO Box 6282
I-50127 Florence
Italy

5. Conference Report

Authenticity and Identity in Indigenous Language Revitalization: by Rosemary C. Henze

a report on a session at the American Anthropological Association Annual Meeting held November 1996

(Ms Henze is with ARC Associates, Oakland, California)

This session was organized with the goal of exploring, through the lenses of educational anthropology and language planning, some exciting new developments and struggles taking place in indigenous language renewal efforts. It included presentations by the following participants: Rosemary Henze (ARC Associates): Introduction to the session; Leanne Hinton and Jocelyn Ahlers (University of California, Berkeley): The issue of "authenticity" in California language restoration; Nancy Hornberger and Kendall King (University of Pennsylvania): Authenticity and unification in Quechua language planning; Edna MacLean and Roy Iutzi Mitchell (Iliisagvik College): Iñupiak language revitalization on Alaska's North Slope; No'eau Warner (University of Hawai'i, Mānoa): Deciding for others: The role of non-indigenous people in the efforts to revitalize the Hawaiian language; Laiana Wong (University of Hawai'i, Mānoa): Cheering for the re-make in an authenticity contest; Kahulu Palmeira (University of Hawai'i, Mānoa): Authenticity: The problems of cultural negotiation in the re-genealogy of the Hawaiian language; Leisy Thornton Wyman (Stanford University): Opportunity and challenge: Yup'ik oral narratives in a school-based language revitalization effort. Discussants were Kathryn Davis (University of Hawai'i, Mānoa) and David Gegeo (California State University, Monterey Bay). The next paragraphs provide a summary of these papers and the discussants' comments.⁴ I apologize in advance for selecting what I thought were some of the major points made by each speaker, and perhaps ignoring other important points or explanations.

The session began with my own brief introduction to the topic. Along with citing the increasing threat to the world's indigenous languages, which is surely familiar to Iatiku's readership, I drew attention to the fact that this threat means different things to different people-- the tragedy of the depletion of the world's linguistic resources, the personal loss of indigenous identity and culture encoded and expressed through language; or simply another "fact of life" that we should accept and get on with the business of survival.

One of the premises of the session is that intervention in the decline of a language requires education in the broadest possible sense. I do not mean that school must be involved. As Fishman (1991) and others have pointed out, relying only on schooling to revitalize a language is a sure way

to guarantee its demise. However, schooling is only one form of education; community-based programs, consciousness raising, child socialization practices in the home, informal apprenticeships -- all these are also forms of education. Yet little documentation exists that describes the educational process in these different language renewal settings. Successful intervention also requires language planning and policy changes at the local as well as state or national level so that the indigenous language can be supported. And finally, intervention means conscious cultural change as well as language change. In all of these realms -- educational, political, and cultural -- individuals and communities attempting to shift from a dominant language toward an indigenous minority language run directly into profound questions of authenticity and identity. What form of the language is to be passed on? Is there an "authentic" form? How will that form be viewed by different sectors of the community? Who is indigenous? Who has the right and responsibility to decide matters of indigenous language revitalization? The papers in this session explored these and other questions that help us understand both common struggles and different pathways for addressing those struggles in a variety of language communities.

Jocelyn Ahlers presented a paper she co-wrote with Leanne Hinton in which they discuss *authenticity in the context of California Native languages*. Most California languages have few if any remaining native speakers, all of whom are elderly. Current programs aimed at language revitalization, both of which are intertribal, include a master-apprentice program designed for language groups which still have native speakers, and a native language restoration workshop designed for those tribes with no remaining speakers. Both programs have been described in detail in other publications (e.g., Hinton, 1994). It is notable that unlike many other language revitalization efforts, neither of these programs rely on classroom instruction as the mode of transmission and acquisition. The fact that the master apprentice program, in particular, takes place through informal learning contexts gives it the advantage of less rigidity and enhances the participants' ability to tie the language to traditional activities and values. Traditional methods of word formation have proven especially fruitful as a way to enhance authenticity while simultaneously extending the corpus of the language to include modern concepts. Hinton and Ahlers described in detail some examples from Hupa in which metonymy and metaphor are used to create new words following cognitive strategies that were found to be common in the formation of older words. One of these strategies for naming objects is to associate an action that is typically done with that object, thus for example, the word for butter is 'miq'it-k'iwiLiw, which translates roughly as "on top it is smeared." Through strategies such as these, "it is possible to modernize a language while still retaining that which makes the language an expression of the culture which uses it." Increasing modernization,

⁴ Some of the papers presented at this session will be published in an upcoming theme issue of the *Anthropology and Education Quarterly*, guest edited by Rosemary Henze and Kathryn Davis. The theme issue, scheduled for publication in 1998, focuses on authenticity and identity in indigenous language education in the Pacific Rim.

therefore, need not always lead away from the world view of earlier speakers.

Nancy Hornberger and Kendall King discussed *authenticity in the context of Quechua language planning*. They described two cases (in Peru and Ecuador) in which seemingly insurmountable controversies over unification and the maintenance of authenticity have led to deep divides among interest groups who purportedly share a common desire to revitalize the indigenous language. In the Peruvian case the debate focused on whether standardized Quechua should use a three or a five-vowel system. The three-vowel system is newer and considered linguistically more "correct" in reflecting the vowel phonemes of the language, whereas the five-vowel system is older but also more reflective of Spanish colonial influences. Peruvian linguists, the Summer Institute of Linguistics (SIL), and the Peruvian Academy of the Quechua Language have become entrenched in a debate in which the vowel system serves as the terrain for contesting other, deeper issues; "namely, the basis of authority on the language, and the defense of its authenticity and autonomy." In Saraguro, Ecuador, the controversy over authenticity and unification in Quichua has taken a different, but no less contentious path. King has studied two communities in particular, Lagunas and Tambopamba, where tensions between advocates for "Authentic Quichua" and "Unified Quichua" tend to follow age and social and economic class lines. Among other findings, she noted that older community members and those of less education and tend to use only "Authentic Quichua" whereas younger and better educated people tend to use only "Unified Quichua." The authors comment that "such linguistic and communicative division further fragments already embattled linguistic minority communities." In the case of the Peruvian vowel controversy, it has also considerably slowed the production of written materials while publishers wait to see the resolution of the debates. The authors find Bentahila and Davies' distinction between restoration and transformation useful here in trying to sort out different acquisition planning aims. The restorative aim seeks to return "the language to a previously more healthy state" whereas transformation "seeks to forge new roles for the language." (Bentahila and Davies, 1993:355). Hornberger and King argue more transformatively for a relaxation of strongly held positions in favor of compromise that will enable the language revitalization efforts to move forward, with a written standard and encouragement for continued use of regionally distinct spoken varieties.

Roy Iutzi-Mitchell presented a paper co-authored with Edna Agheak MacLean in which they focus on how Iisagvik College is *responding to the language shift from Iñupiat (the traditional language of the North Alaskan Iñupiat) to English*. Currently on the North Slope, few Iñupiat under age 40 are fully fluent, and Iñupiat semi-speakers are common in their 30s, rare in their 20s. Iisagvik College is a two-year college which, according to the authors, has taken on the responsibility to

provide leadership in reversing the trend of language shift. This in itself is an inspiring stance, since most institutions of higher education want no part in such responsibilities. The authors recognized both positive first steps and shortcomings or areas for improvement. Among these, they noted that though the college does teach Iñupiak as a second language, the emphasis is on spelling, rudiments of grammar, and memorization of simple phrases, not on conversational fluency. They recommended an immersion program for adults with conversational fluency as the goal. An immersion program does exist (since 1994) for children, but the college needs to provide professional development in immersion theory and practice for all those school district staff who implement the program. The authors also identified a need for community forums in which local residents could discuss larger issues of language revitalisation and cultural survival. These could serve the dual purpose of raising awareness and generating more community support for language programs. Such awareness raising would need to address the fact that despite the good-willed efforts of the schools to teach Iñupiak as a second language, mother tongue transmission of the language is essential to language continuity. "Not only must young Inuit become able to speak their language; they must speak Iñupiak as a genuine medium of communication."

No'eau Warner, Laiana Wong, and Kahulu Palmeira each discussed different aspects of their work in schools, university, and community on O'ahu. Since 1984, when the first *Pūnana Leo* (language nest) pre-school began, over a thousand people, most of them children and young adults of college age, have become fluent speakers of Hawaiian as a second language. Kula Kaiapuni (Hawaiian immersion schools) which as of 1997 serve children in grades K-10, are slated to continue through Grade 12 by 1999. Programs are now in place to extend this learning beyond the schools into community-based language learning activities, thus addressing the concern that school by itself is not enough (Fishman, 1991). Thirteen years of language revitalization work, alongside political efforts to achieve sovereignty and economic stability, have given Hawaiian a strong new beginning. There has been considerable program spread, and the immersion program along with efforts in homes and community have produced a new generation of children who are fluent speakers. Compared to thirteen years ago, when Hawaiian was almost silenced, this is remarkable progress. However, the three presenters see a great deal more work ahead before Hawaiian could possibly enter a stable state of diglossia.

No'eau Warner talked about the problem of "speaking for others" in Hawai'i. He provided some historical examples of how decision making about Hawaiian issues has not involved Hawaiians as key decision makers (including the overthrow of the Hawaiian government, definitions of Hawaiian identity, disputes over water rights, land rights, and even the 1996 election in which sovereignty was an issue). He also provided a brief

description of the progress that has been made in language and cultural revitalization. Against this background, however, he contended that "non-indigenous people are once again silencing Hawaiians." The primary problem is that "non-Hawaiians are playing leadership roles in the implementation of policies which separate language and culture from the Hawaiian people, arguing that the Hawaiian language and culture are autonomous entities distinct from the people from whom they evolved." Warner drew on the Hawaiian concept of *kuleana* (responsibility and right) to explain why, if we assume indigenous people have *kuleana* for their language and culture, they must have authority in decision making about these issues. He was careful to point out that while some have called this position racist, he is not suggesting that non-Hawaiians be excluded from participating in revitalization activities; rather, he is advocating for the inclusion of Hawaiians as key decision makers. He also made suggestions about appropriate roles for non-Hawaiian linguists, anthropologists, and other interested people. [Those who followed a recent discussion on the "Endangered Languages" e-mail list concerning Maori rights and responsibilities for things Maori (including language) will find Warner's paper raises similar issues].

Laiana Wong's presentation demonstrated, through examples from the Hawaiian situation, why "*authenticity, on an absolute level*, may or may not exist." Because language is not a static entity but "constantly adapts to its present context, its authentication can be viewed as a construct of society, the result of a process of promotion and negotiation." He noted that the gap between what is called "Hawaiian" in the present context of immersion schooling and what is generally considered to be "authentic" Hawaiian is continually widening. Current forms of Hawaiian are often called "book Hawaiian" or "university Hawaiian" because the teachers are for the most part second language speakers who have learned the language through other second language speakers at the university. Imperfect acquisition and modernization are often considered to be "contaminants which weaken the integrity of the language, perhaps leaving it unworthy of attention or inappropriate as a marker of ethnic identity." However, such a perception can seriously hamper efforts to revitalize the language. Not only that, but efforts to influence language use norms in the community imply a relationship between authenticity and prescriptivism, with the promotion of one form over another resulting in a binary standard of "right" and "wrong." While the groping for authenticity may seem silly to some linguists familiar with natural language change and variation, for community members it has tremendous power, especially for learners whose status as "competent speakers of Hawaiian" is never free from doubt. Thus, it is unlikely that authenticity will lose its value as a goal for the community, however abstract and elusive such a goal may be. Rather, language revitalization proponents should concentrate on the negotiation and promotion processes that can authenticate language for the present context.

Kahulu Palmeira's presentation focused on the problems of *cultural negotiation* that pervade the Kula Kaiapuni schools and the difficulties of realizing authenticity. For example, the program "continues to be viewed [by the Hawai'i Department of Education, which funds it] as having a parallel curriculum to the English program, rather than one based on indigenous models of meaning and learning." While equity and access to the mainstream curriculum are important goals (as seen in the Kamehameha schools, for example), there are other goals that the Kula Kaiapuni are trying to achieve, namely indigenous determination of the "why, what, and how" of schooling (Stairs, 1994). Another issue is that "much of the children's exposure to traditional Hawaiian culture is related to ways of the distant past, not the current society." In fact, the question of whose culture is to be acquired in such a program is a very complex one, given that many students in the program have mixed ancestry including Chinese, Japanese, Haole (white), Portuguese, and others. Furthermore, since the teachers and curriculum developers, like the children, are English language and culture dominant, their world views, beliefs, and values become reflected in pedagogy that is supposed to validate Hawaiian cultural heritage. Palmeira also raised the question of how many children benefit from programs like the Kula Kaiapuni. Not many, unfortunately. The vast majority of Hawaiian children are not in these or other special programs, and while one has to start somewhere, it is important not to lose sight of the other children who could potentially benefit.

The last presentation by Leisy Thornton Wyman examined an *oral history project*, the Kipnuk Language and Culture Preservation Project (KLCCP), in the Yup'ik community of *Kipnuk, Alaska*. The Central Yup'ik language, unlike Hawaiian and California languages, is still spoken as a native language by children in some communities. Kipnuk is one of the stronger and more traditional communities in the area, and Wyman pointed out that in this village, it is considered shameful not to know Yup'ik. Nonetheless, large numbers of elementary school children are now using English most or all the time, and secondary students, though dominant Yup'ik speakers, are having trouble understanding the language of their elders. The KLCCP was designed to address the perceived need for enhancing inter-generational communication between students and elders in the community. Wyman's presentation focused on how a group of local language activists use the claim of authenticity to gain control over tensions centering on (1) the pull towards standardization of Yup'ik, and (2), the pull to enhance inter-generational transmission of the language at the local level. In particular, she examined two of the micro-decisions that were made during the development of a book of elders' narratives. One of these was the decision to write in two Yup'ik orthographies rather than one, in view of the fact that the region is currently in a transition period between the older missionary-developed orthographies (Moravian, in this village), which

are familiar to village elders, and the newer phonetic orthography that is used in the schools. Respect for the elders' forms figured prominently in this decision. The other was the decision to keep older, more difficult words in the text undefined in order to encourage young people to ask teachers, parents and elders about them, thereby leaving the authority not in the text but rather "with the living local sources of the language, the elders themselves." Both decisions exemplify how language activists managed to maintain local control over language planning.

One of our discussants, Kathryn Davis pointed out that these papers speak not only to indigenous groups, but also to language minority groups world-wide, including speakers of immigrant languages, vernaculars such as African American Vernacular English, and creoles such as Hawai'i Creole English. She draws several lessons from the papers, including, (1) *language planning includes culture planning* (see also Harris 1994); and (2) language/culture planning is a *highly political* endeavor. The papers, according to Davis, can inform us particularly in terms of rights and responsibilities for language planning. A major question is whether indigenous community members are able to make informed choices about the forms and functions of their schools. For example, because parents often have limited access to information about bilingualism, bilingual education, and immersion schooling, the "informed" part of their right to choose is often overlooked. As for responsibilities in language and culture planning, Davis suggested that the critical process planning described by Wong would be a good model for other groups.⁵ Language planners should be aware of the dangers of hegemony involved in corpus planning, specifically planning for a standardized variety or in making decisions about authenticity.

Our other discussant, David Gegeo, observed that there are *two angles* from which language revitalization is typically approached -- *political*, and *linguistic/sociolinguistic*. Indigenous or native peoples tend to approach it from a political point of view because for them, language revitalization is counter-hegemonic; it signals the end of de-indigenization and the beginning of re-indigenization. Non-indigenous people tend to place more emphasis on language as a medium of communication, and the political implications are often secondary to this linguistic/sociolinguistic focus. While both approaches are valuable, it is important to recognize that for native people, language revitalization must go beyond an alternate medium of communication; it must encompass the revitalization of indigenous epistemology, including the ability to construct knowledge, to express one's spiritual constitution, to laugh and grieve, to swear and bitch, to dialogue about one's cosmology and to think and reason -- all in one's own language. [Gegeo's own native language, Kwara'ae, is relatively more intact than the others

discussed in this session; but it too is beginning to show signs of being undone, and paramount among these signs is the undermining of indigenous epistemology.] Gegeo also questioned the opposition of restoration and transformation noted by Hornberger and King, suggesting that he would prefer to see these two aims as interrelated than diametrically opposed. "If there is firm ground (e.g., the existence of an authentic language) why can't language revitalization be restorative?"

As the organizer of this session, I am of course positively biased toward these papers. Taken as a group, I think they demonstrate what is actually involved in doing language revitalization in indigenous communities. We gain insight into the micro-decisions that must be made, and the politics of those decisions. We see how strongly connected language, culture and identity are, especially from an indigenous perspective. Because of my own background in education, anthropology, and sociolinguistics, I have been surprised at times by the absence of educational and anthropological perspectives in language revitalization. I am not suggesting that more outsiders need to step in and "rescue" language revitalization programs, but rather that the vision of language revitalization needs to include a number of perspectives, not only linguistic ones. For instance, wherever education is involved, as it is in all the cases described here, process makes a difference. How something is taught or learned can be as important as what is taught or learned, and these processes also carry cultural meaning. In devising innovative ways to support reverse language shift, we need to pay much more attention to these educational and cultural processes. Finally, I think we are beginning to see a shift in who speaks about indigenous issues, with many of the authors of these papers who are themselves indigenous people speaking about their own communities. If we desire to move out of relationships that reproduce earlier colonial patterns of hegemony and subordination, this is a critical step, and one I hope will be increasingly the norm rather than the exception.

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⁵ These papers will be appearing in the above issue of *Anthropology and Education Quarterly*.

6. Overheard on the Web

Priority Work Items For Supporting Languages, by Trond Trosterud

The following, which was sent to the Endangered Languages Forum (endangered-languages-l@carmen.murdoch.edu.au) on 22 Feb 1997, seemed a useful corrective to unthinking support of languages such as English for languages of communication.

Until now, we have had a bias on the list on documenting undocumented languages and conditions for that (the "fieldwork discussion", the "theory vs. descriptivism discussion", etc.). These are important discussions, and we linguists certainly should have thought through our own answers to all these questions. Typically (but not always) we are dealing with really small language communities not (yet) integrated in the capitalist society. Crucial here is of course how this (eventual) integration happens, both linguistically and socially.

An equally important issue is the large-scale language shift going on within larger non-(that)-threatened language communities. These are basically of two types:

1. Minorities in countries with a non-colonialist language policy
2. Minorities in countries with a colonialist language policy

The first type promotes the language of the (numerical or political) majority of its own country; thus, many/most of the speakers have the official language as their mother tongue (e.g. Turkey, England, Norway, Slovakia all promote the native language of their ruling nationality within their borders). The second type promotes a language spoken by a former colonial power, in most cases being (or until recently being) the mother tongue of only a small elite (the *comprador burgeois*).

Type 1. Political pressure should continue along the lines of linguistic human rights. Many of these countries like to see themselves as democratic and tell other countries about it. They of us that live in these countries should indeed make Linguistic Human Rights part of this export commodity, and also part of domestic practice.

Step 1: Make Linguistic Human Rights part of their rhetoric,

Step 2: confront them with it.

A famous case in point was in the early 60s, when Norway criticised the apartheid policy of South Africa in the UN. The RSA's answer was to draw attention to the Norwegian policy towards the Sámi...

Type 2: Due to many factors, the overwhelming majority of former colonies have carried on using the language of the former colonialist as the (only) language of instruction in their school system. It is our responsibility to reveal the disastrous

consequences of this policy, one of the most important result of racist colonial policy. Not only is this a major contributor to the global language shift process, it is also a crime against all the innocent children that get their education spoiled, and against countries that get generations of inhabitants with bad education. Monolingual English teaching is being given as "aid" in order to perpetuate the unequal relationship between centre and periphery. Ultimately, this must be solved by educators in the countries suffering under this policy. Until then, especially those of us that come from countries with a foreign language teaching tradition (The Nordic countries, the Netherlands), used to having both education in general and English teaching in particular on our own premises and not the premises of British Council and the like, should make our voices heard in our national "aid" programs. The logic should not be "Do as we do - use English", but "Do as we do - use your mother tongue". Money should be earmarked for producing and printing of native-language text-books, departments of national languages should be strengthened in national universities, etc. (not only English departments).

There is much work to do, on many battle grounds.

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L'identité bretonne, quel avenir ?

Le maintien de notre identité est, en dernière analyse, la source et la motivation de notre militantisme. Réfléchir à ce qu'est cette identité, essayer de voir en quoi elle mérite qu'on se batte pour la défendre et la sauvegarder, est absolument indispensable. L'identité bretonne est, en quelque sorte, une identité hors-la-loi étant donné que la conception de la citoyenneté française ne laisse pas de place à une double appartenance, comme dans un système fédéral : on est citoyen français, point final. En conséquence, les cibles privilégiées de l'État français dans son effort séculaire pour faire disparaître l'identité bretonne fournissent une indication sûre des éléments constitutifs de cette identité. À l'évidence, ces éléments sont l'histoire, la langue et le territoire. Les atteintes portées à ces trois éléments de notre identité sont patentes : l'histoire bretonne est occultée, la langue n'est pratiquement pas enseignée et le territoire a été sciemment amputé. Tout ceci a des répercussions psychologiques, voire économiques, éminemment fâcheuses, mais paradoxalement provoque des prises de conscience extrêmement vives qui vont totalement à l'encontre du but poursuivi par l'État français. Il est clair désormais, eu égard à l'environnement international, que ce but ne peut pas être atteint, que l'identité bretonne est absolument indestructible, en dépit de ce que l'observation superficielle pourrait laisser croire. La raison et l'intérêt commandent donc à l'État français, dans son propre intérêt, comme dans le notre, de prendre acte de cette incontournable réalité.

Ainsi est née l'association Identité bretonne...

URL <http://www.mygale.org/11/idbzh/>

Identité bretonne
(Association membre du Conseil culturel de Bretagne)

E-mail : idbzh@mygale.org

Fax (matin) / Tél./Rép. (soir) : (33) 02.99.32.06.12
Courrier : Boîte Postale 202, 56102 An Oriant
Cedex, Breizh

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

Endangered Languages Fund: Web Page

Date: Mon, 2 Jun 1997 10:02:45 -0400 (EDT)
From: Bryan Gick <bryan.gick@yale.edu>

The Endangered Language Fund (ELF) announces a new web page, at:

<http://sapis.ling.yale.edu/~elf/index.html>

In addition to membership information, calls for proposals, descriptions of funded projects, etc., the new page will contain a list of endangered language educational resources (cassette courses, college courses, etc.). Please send any corrections or additions to this resource list, or comments on other aspects of the web site, to bryan.gick@yale.edu. ALL other questions about the Fund should be sent to: elf@haskins.yale.edu

Saami dictionary on the net

Date: Thu, 06 Feb 1997 16:12:58 -0800
From: Carola Mågnusson <carmag@sto.foa.se>

Arctic net has a Saami-Norwegian and Norwegian-Saami dictionary. The address is:
<http://www.arcticnet.no>

Cheyenne Language Web Site

This is now available at:
<http://www.mcn.net/~wleman/cheyenne.htm>

There are also links to many other Native American languages Web sites.

Stabilizing Indigenous Languages

This 1996 publication edited by Dr. Gina Cantoni is available on the National Clearinghouse for Bilingual Education's web site at:
<http://www.ncbe.gwu.edu/miscpubs/stabilize/>

Among other things, it contains the full text of the US Native American Language Act Bill.

The initial printing of over 4,000 copies of Dr. Gina Cantoni's 256 page monograph on "Stabilizing Indigenous Languages" with articles by Joshua Fishman, Michael Krauss, James Crawford, Barbara Burnaby, Jon Reyhner, and others have all been distributed. The initial printing was paid for by the U.S. Department of Education's Office of Bilingual Education and Minority Languages Affairs. Because of the continued demand for the book, Northern Arizona University's Center for Excellence in Education is reprinting Dr. Cantoni's monograph, and it is now on sale for \$5.00 per copy (the cost of printing and handling) plus postage. Postage is \$2.00 within the U.S., \$4.00 to Canada and Mexico, and \$10.00 overseas and South America (Airmail is higher). Bulk discounts are available.

The Fourth Annual Stabilizing Indigenous Languages Symposium on the topic of Sharing Effective Language Renewal Practices was held at Northern Arizona University in Flagstaff, Arizona, on May 2nd and 3rd, 1997. Over 280 language activists attended the two days of speeches and sessions. Keynote speakers were Dr. Evangeline Parsons Yazzie, Dr. Richard Littlebear, Dr. Gina Cantoni, and Dr. Barbara Burnaby. The proceedings of the 4th Symposium are scheduled for publication by Northern Arizona University's Center for Excellence in Education in November, 1997 at the same cost as Dr. Cantoni's monograph. A fifth symposium is planned in Louisville, Kentucky, next year.

For more information about the monograph and the symposiums contact Jon Reyhner (Phone 520 523 0580; e-mail jon.reyhner@nau.edu). For purchasing information contact Deborah Hawthorne (Phone 520 523 2127; e-mail debbie.hawthorne@nau.edu).

The Native American Institute

has a new Web address:
<http://pilot.msu.edu/unit/nai/>

History of Language; Dhumbadji!

The URL for the Association for the History of Language, publishers of the periodical *Dhumbadji!* is now:
<http://www.lexicon.net.au/~opoudjis/Work/ahl.html>

8. Forthcoming Meetings

International Congress of Linguists (Paris, July 20-25, 1997): parallel session on Endangered Languages.

This parallel session will be chaired by Professor Stephan Wurm, member of the Executive Committee of C.I.P.L. and chair of the Consultative Project Committee on Endangered Languages.

This will take place at Palais des Congrès, Paris (Porte Maillot), France. The general contact for the Congress is:

CIL 16

Bernard Caron

CNRS LLACAN

4 ter, route des Gardes - F-92190 Meudon (France)

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E-mail: cil16@cnrs-bellevue.fr

2nd World Congress of African Linguistics, University of Leipzig, Germany Symposium on Endangered Languages in Africa. Programme: 29.07.-1.08.1997.

This is organized by Matthias Brenzinger, and chaired by Bernd Heine.

Tuesday, July 29 1997

11.00 - 11.30 Opening

11:30 - 12:15 Herman Batibo, Linguistics, University of Botswana, Gaborone, Botswana, The fate of the Khoisan languages in Botswana

12:15 - 13:00 Kay Williamson, Linguistics, University of Port Harcourt, Nigeria, Endangered languages in the Niger Delta area of Nigeria: Situation and suggestions

14:30 - 15:00 Paul Newman, Institute for the Study of Nigerian Languages and Cultures. Indiana University, Bloomington, USA, Activities of the LSA committee on endangered languages and own fieldwork project proposal

15:00 - 15:30 Bruce Connell, Institute of Social and Cultural Anthropology, University of Oxford, England, Moribund languages of the Nigeria-Cameroon borderland

15:30 - 16:00 Nikolai Dobronravin, Saint Petersburg State University, Russia, Kyanga and other dying Mande dialects. Sociolinguistic problems of North-West Nigeria

16:00 - 16:30 Zygmunt Frajzyngier, Linguistics, University of Colorado, Boulder, USA, Endangered languages of Northern Cameroon as a source of new syntactic structures

17:00 - 17:30 Roger Blench, University of Cambridge, England, Factors responsible for language death in Central Nigeria

17:30 - 18:00 Andrew Haruna, University of Bayreuth, Germany, Language death: the case of Buuburè language in southern Bauchi area (northern Nigeria)

18:00 - 18:30 Raimund Kastenzholz, Institut für Ethnologie und Afrika-Studien, University of Mainz, Germany, Preliminary findings concerning language shift and language death among Mande blacksmith and leatherworker in the Diaspora

Thursday, July 31 1997

11:00 - 11:30 Richard Hayward, School of Oriental and African Studies, University of London, England, The endangered languages of Ethiopia: What's at stake for the linguist?

11:30 - 12:00 Aklilu Yilma, Institute of Ethiopian Studies, Addis Ababa University, Ethiopia, A sociolinguistic description of Ongota

12:00 - 12:30 Moges Yigezu, Department of Linguistics, Addis Ababa University, Ethiopia, On language shift in Ethiopia: The case of Anfillo

12:30 - 13:00 Zelealem Leyew, Department of Linguistics, Addis Ababa University, Ethiopia, Some structural signs of obsolescence in K'emant

14:30 - 15:00 David Appleyard, School of Oriental and African Studies, University of London, England, Language death: the case of Qwarenya (Ethiopia)

15:00 - 15:30 Giorgio Banti, Dipartimento di Glottologia, University of Rome La Sapienza, Rome, Italy, Caste (submerged) jargons in the Somali- and Oromo-speaking areas of the horn

15:30 - 16:00 Mauro Tosco, Istituto Universitario Orientale, Napoli, Italy, Language death without language decay

16:00 - 16:30 Sommer, Gabriele, Institut für Afrikanistik, University of Cologne, Germany, Reconstructing the past: The role of endangered languages in historical linguistics

17:00 - 17:30 Eberhard Voeltz, Conakry, Guinea, The language minorities of Guinea

17:30 - 18:00 Rainer Voßen, Institut für Afrikanische Sprachwissenschaften University of Frankfurt, Germany, Language decay in Eastern Khoe

18:00 - 18:30 Bernd Heine, Institut für Afrikanistik, University of Cologne, Germany, On language endangerment in Africa

18:30 - 19:00 Close

Friday, August 1 1997

11:00 - 13:00 Round table

Sociolinguistics Symposium 12: University of London March 1998: Colloquium on Maintaining Indigenous Languages, with special reference to Latin America - State Planning vs Grass-roots Initiatives

This will be held at Institute Of Education, University of London, 20 Bedford Way, London WC1, from Thursday 26th March (mid-day) to Saturday 28th March (mid-day) 1998.

(British Sign Language Interpretation available to SS12 participants who request this in advance.)

The symposium will include a colloquium on Maintaining Indigenous Languages, with special reference to Latin America - State Planning vs Grass-roots Initiatives, organized by Jane Freeland (Portsmouth) & Rosaleen Howard-Malverde (Liverpool) contact: jane.freeland@port.ac.uk

Another of the colloquia will be: Oral Narratives across Contexts & Cultures Shoshana Blum-Kulka (Hebrew University, Jerusalem) & Alexandra Georgakopoulou (King's College, London) contacts: mskcusb@pluto.mscc.huji.ac.il or alexandra.georgakopoulou@kcl.ac.uk.

The organisers are also discussing further ideas for Colloquia on Gerontolinguistics, on the Sociolinguistics of Sign Languages, on Language & Multimodality, on Academic Literacies, on Language & Sexuality and on Code-mixing and Code-switching. In all cases we are encouraging maximum interactivity, and openness to unsolicited contributions. Contact Ben.Rampton@tvu.ac.uk

FURTHER DETAILS ON PROGRAMME

We intend to complete the programme-planning as far as we can by mid-November 1997, and to let speakers have details at that time. The full programme will then be sent by post to all registered participants, along with local travel details, by January 1998. [The text of this posting is available in printed form from our Conference Office - see below.]

Our website will be established within the next few days, and updated regularly with programme and participant details as they are settled:
<http://www.ioe.ac.uk/ccs/ss12>

CALL FOR PAPERS

The Academic Organising Committee invites offers of papers in any area of sociolinguistics.

Our intention for SS12 is to accept rather fewer papers than at some recent meetings in the series. The offers should indicate clearly if they are for the regular 35-minute slots ('Papers': where presenters will be encouraged to speak for no more than c20 minutes, leaving c15 minutes for questions and discussion), for the shorter 15 minute slots ('Reports' on work in progress), for 'Colloquia' where preliminary contact should have been made with convenors, or for 'Posters', where a specified display space, and if necessary time-slot will be offered. The criteria for selection will be: originality, significance, estimated contribution to conceptual development of the field, lucidity.

All submissions, (except those for the Colloquia, which are needed by 31st July 1997) should arrive at our Conference Office by 31st August 1997. They will be reviewed anonymously by members of the committee during September and October 1997, with the help of Colloquia convenors where appropriate.

9. Publications of Interest

Languages of Tribal and Indigenous Peoples of India : the Ethnic Space, edited by Anvita Abbi.

-- 1st ed. -- Delhi : Motilal Banarsidass Publishers, 1997. xiv, 494 p. : maps ; 25 cm. \$49.60
ISBN 81-208-1374-X DK-102791

For the first time, this book, comprising 26 essays, sets out systematic descriptions of India's tribal and indigenous languages that not only constitute as many as five distinct language groupings: Andamanese, Austro-Asiatic, Dravidian, Indo-Aryan, and Tibeto-Burman, but also cover the vast geographical space: from the Himalayan ranges to the Bay of Bengal. Exploring the structures of these languages of India, the authors focus specially on language change, language demography, sociology of language, languages in contact, and social status of the indigenous speech communities in India. The contributors are leading specialists from France, India, Japan, Russia, and the United States. Anvita Abbi is a semanticist, zealous field linguist and extensively published author, currently teaching at the Jawaharlal Nehru University, New Delhi.

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4. The Scheduled Tribes and their languages K.S. Singh, ASI, India
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25. Script and Ethnolinguistic identity: The meiteilong Quagmire
Kailash Aggarwal

PART VII: ANDAMANESE

26. Pronominal prefixes and formative affixes in Andamanese language

From:

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Fax: +1-573-474-8124

Bat, the Basque Sociolinguistic Journal

This journal is published by the Euskal Kulturaren Batzarrea (EKB for short or Congress for Basque Culture in English). The first issue came out in 1990 and is the only journal dealing with sociolinguistic matters which appears exclusively in Basque. Nevertheless, there is a synopsis in English for each article.

Bat 20/21: Language Planning in Catalonia and the Basque Country

Isidor Mari
Assistant director of the Language Policy Office of the Catalan Government

Josune Aristondo
Vice-director of the Language Policy Department of the Basque Government
Working Committee on planning of the «Euskararen Unibertsoa» (Basque Universe) organization

In this dossier, there are three articles on three practical proposals or applications dealing with strategic level planning with the aim of language normalization. The first ones deal with what is being applied in Catalonia: «The Overall Plan of Language Normalization in Catalonia: a Strategic Framework for Defining and Putting into Practice Language Policies» is the title and was written by the assistant director of the Language Policy Office of the Catalan Government, Isidor Mari. The second deals with what is being done in the area of the Basque Country known as the Basque Autonomous Community and is entitled «New Steps towards the Normalization of Basque», written by Josune Aristondo, the vice-director of the Language Policy Department of the Basque Government. The third one deals with what is being proposed for the Basque Country from sociological point of view and is entitled «A Proposal for an Overall Plan for Normalization for a Sociological Point of View», prepared by Working Committee of the «Euskararen Unibertsoa» organization.

Adult Literacy Programmes: Forecasts for the State of Supply and Demand and the Future

Kike Amonarriz
Member of the SLADECO research team

At the instance of many Basque language schools for adults and in coordination with the EKB, the SLADECO research team has conducted an overall survey of the state of adult Basque literacy programmes today. We published an article about the first chapter of this piece of research in the previous issue. In this issue, however, is a report on the second chapter of said research. The goals of the second chapter of the research mentioned above is to ascertain the level of literacy, to identify linguistic needs, and to ascertain attitudes and value judgements. The results, on the other hand, stress among other things that in future literacy needs will have to be adapted to specialized modules and offers.

A Microplanning Project in Language Normalization at the «Club Deportivo Hernani» Sports Club.

J. Inazio Marko
Professor at the University of the Basque Country

This article deals with a field project done on language reform and normalization of the usage of Basque being carried out in a sports club. The article is divided into four chapters: The first places the

project within its context. The second reports on the nature of the field project. The third is concerned with the theoretical premises and the fourth details the methodological bases.

Four issues are published a year and the annual subscription rate is 3,200 pesetas or US\$ 23.00 plus postal handling. Payment may be made by postal money order. Those interested in subscribing should send the following information to EKB:

*Full name (name and surname):
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<http://www.eusnet.org/partaide/ekb>
EUSKAL HERRIA (Basque Country - EUROPE)

Iroquoian Mingo: book and tape

Jordan Lachler (lachler@unm.edu) announces the publication of a Mingo language book and tape combination, "Rabbit Stories: An Introduction to the Mingo Language," by Thomas McElwain and Jordan Lachler.

The book includes 18 stories, with Mingo and English texts on facing pages. At the end of each story is a complete glossary of all words used in that story. Following the glossary is section on grammar notes, pointing out some of the salient grammatical characteristics of Mingo, using examples from the stories. The book covers 140 pages and is spiral bound so it will lie flat, allowing you to compare the Mingo and English pages more easily.

Along with the book comes a complete audio recording of all the stories, as read by Thomas McElwain, a native speaker of West Virginia Mingo. The tape covers approximately 75 minutes of spoken Mingo, recorded onto high-quality cassette.

Together, the book and tape serve as an introduction to this little-studied language for Mingo people interested in the language of their ancestors, speakers of related Iroquoian languages, as well as for linguists and students of language in general.

Ordering information may be obtained at:
<http://www.ling.nwu.edu/egads/mingo/rabbitstories.html>

or via e-mail at: lachler@unm.edu

New Journal: *Bilingualism: Language And Cognition*

Bilingualism is an international peer-reviewed journal focusing on bilingualism from a cognitive science perspective. The aims of the journal are to

promote research on the bilingual person and to encourage debate in the field. The domains covered are the following: bilingual language competence, perception and production, bilingual language acquisition in children and adults, neurolinguistics of bilingualism (in normal and brain-damaged subjects), as well as non-linguistic cognitive processes in bilinguals.

Four copies of manuscripts should be sent to the coordinating editor:

Professor François Grosjean
Laboratoire de traitement du langage
Université de Neuchâtel
Avenue du Premier-Mars 26
2000 Neuchâtel, Switzerland

A covering letter should state the type of paper being submitted and should include the name, address (mail and email) and telephone number of the author (or corresponding author for joint papers).

Submissions should consist of original work that has not been previously published and is not under consideration elsewhere. Papers should reflect fundamental research and should use the research methodologies and the theoretical and modeling approaches of the disciplines within which the research was conducted: theoretical or descriptive linguistics, experimental, computational or developmental psycholinguistics, neurolinguistics, etc. The overriding criterion for consideration and subsequent acceptance, after peer review, is that papers make a truly significant contribution, either empirically and/or theoretically, to one of the domains listed under Aims and scope.

Consideration will be given to papers of the following types:

Keynote articles. Keynote articles will be published together with peer commentaries commissioned by the editors, to which the keynote author will be invited to respond. The content of keynote articles must therefore offer a rationale for peer commentary: by presenting a new theory or model, reviewing recent developments in a subfield of bilingualism, presenting a critical review of the literature on a research problem, dealing with a controversial issue, etc.

Once keynote articles have been peer reviewed and accepted for publication, they will be sent to commentators. The final selection of commentators, from within and outside the field of bilingualism, will be made by the editors, but the advice of keynote authors will be sought. Accepted commentaries will be sent to authors of keynote articles so that they may prepare their response (also subject to review). Occasionally a keynote article may be published without commentaries, but commentaries will then be published in a later issue.

Keynote articles should not exceed 10,000 words in length (including footnotes, references, etc.) and

should include an abstract of no more than 150 words.

Research articles. Research articles should report fundamental research of interest in one of the domains listed under Aims and scope (above) and must have clear theoretical implications. Research articles should not exceed 10,000 words (including footnotes, references, etc.) and should include an abstract of no more than 150 words.

Research notes. Research notes provide an opportunity for researchers to discuss problems of general interest, to comment on or supplement research articles previously published (in this journal or elsewhere), to present innovations in research, etc. They should be between 3,000 and 6,000 words in length (including footnotes, references, etc.) and must be preceded by an abstract of no more than 100 words.

10. Book Review

Maurais, Jacques (editor). 1991. *Quebec's Aboriginal Languages: History, Planning and Development.* Reviewed by Jessica Payeras, Université du Québec à Montréal

Publisher - Clevedon, England: *Multilingual Matters.*

During the last decades, there has been a marked decline in the vitality of aboriginal languages all over the world. This comes as no surprise as most of the records show among other facts that languages originally spoken in pre-colonial times in the Americas have considerably been reduced for several reasons. Besides, it is very risky to depend on statistics because each researcher uses different methods to count how many aboriginal languages still survive.

In Canada and particularly in Quebec, the public's attention has historically been more concerned with the danger of the survival of French in a dominant English-speaking environment. An unfortunate result has been that the richness of Quebec's aboriginal linguistic diversity, striving to resist total disappearance, has been seriously overlooked.

Jacques Maurais's book *Quebec's Aboriginal Languages: History, Planning and Development* comes to us like fresh air in the defence of Quebec's aboriginal languages. This 334-page book provides clear and practical solutions to the problems encountered by many languages around the world. Besides this already difficult task, the book gives a very clear description of the syntax, morphology and phonology of these languages. This very useful information for linguists is presented with all the additional sources clearly indicated.

What's so original about this book? In this book, part of Quebec's cultural heritage comes to the

reader like a three-dimensional picture. The book is a collection of articles by Quebec's leading researchers, historians, teachers and everyday life aboriginals. A plethora of information is presented in a very organized way to facilitate the reader's comprehension of the real problems that Quebec's aboriginal population faces. Moreover the practical solutions presented in this book are potentially viable elsewhere.

The book has three main parts. The first part (chapters 1 to 3) deals with the description of the linguistic situation of aboriginal languages in the Americas. In this part, the geographical, historical and legal account of aboriginal languages are also reviewed. This information is vital as it prepares the reader to deal with the more specific issues than will come later on in the book.

Different authors like Jacques Maurais, Louis-Jacques Dorais and François Trudel deal with different sub-topics such as the history of the relation of aboriginal languages with European languages, the history of language repression and the legal protection granted to some languages making a special mention of Quebec's and Canada's governments' policies. Some of these policies seem to be in the right direction of the protection of these languages. One such example is presented in Chapter 3. For example, the Quebec Cultural Development Policy which clearly stipulates three principles to be respected in any situation :

1. the right of the aboriginal populations to freely determine their own development ;
2. their right to government assistance and,
3. their responsibility for bringing into being the institutions and strategies suitable for their own development.

(François Trudel, *The Aboriginal Policies of the Canadian and Quebec Governments*, p. 109)

The second part of the book can be labelled the linguistic section. Here linguists have directed their attention to diverse aspects of Mohawk, Montagnais, Inuktitut. Several points are worth pointing out. First of all, each linguist gives special attention to the particular field in linguistic he or she is interested in. Secondly, the descriptions have been carried out as concrete as possible, facilitating enormously the various readers, not necessarily all in linguistics. This effort is worth pointing out. Thirdly, each contributor presents their work in their own style, giving the book a real sense of a shared effort.

Marianne Mithun gives a brief but complete description of what Mohawk is like. The author deals with various aspects about the phonology, morphology and general formation of discourse in this aboriginal language. It is rather interesting to learn of certain complexities of this language like the nature of the pronoun system. For instance, there are separate and different forms for the agents and the recipients of the actions. Let us take the verb "to feed" for example. There are several forms for the following pronoun relationships : *I fed you, I fed you too, I fed you all, I fed her/it, I fed him, I fed him, I fed her/someone/them* (Mithun, Marianne, *The Mohawk Language*, p. 166).

Danielle Cyr deals with Montagnais in the next chapter. She starts by introducing the complex morphology of this polysynthetic aboriginal language. As an example of this process, the author gives forms such as «tashkamassetshipanu» to indicate 's/he flies across the swamp'. The rich morphology also indicates the manner, i.e. who performs and who receives a specific action. With respect to its phonology, Montagnais is described as having nine consonants and seven vowels. Montagnais morphology is characterized by a generous usage of prefixes, affixes and suffixes which are very productive. The syntax allows certain variation in the word order. The author nevertheless explains the speakers' « preferred » tendencies. The rest of the chapter deals with the description with what a Montagnais child has to learn in the process of language acquisition. This knowledge is not restrained to the grammar components of the language but also involves the pragmatics and cultural aspects of language use such as the concern for certitude, precision and honesty in communication.

In the next chapter, Ronald Lowe deals with Inuktitut. The author clarifies that the term 'Inuktitut' is frequently used to refer to the Eskimo language. However, the extension of the term is not at all equivalent as the Inuit people of Eastern Canadian Arctic refer to this language as Inuktitut but they have specific terms for their other languages: Inuinnaqtun (Central Arctic), Inuvialuktun (Western Arctic), Inupiatun (Alaska), Inuttut (Labrador and Natsilik areas) and Kalaallisut (Greenland), (Lowe, Ronald, *Grammatical Sketches: Inuktitut*, p. 231, footnote 1).

This chapter is the longest of the linguistic descriptions in the book. In it, the author gives a detailed account of what Inuktitut is opposing it as much as possible to the characteristics of the Indo-European languages. This chapter begins with a revision of the phonology, the relationship between morphology and syntax and lexical morphology (structure of the Inuktitut word, word bases, lexical suffixes, grammatical suffixes, event-expressing words and enclitic suffixes).

The third part of the book, *The Future of Aboriginal Languages*, comes next. This is probably the section that makes this book so different from other books dealing with the issue of aboriginal languages. In this part, the contributors themselves are aboriginal language speakers who express their feelings and attitudes towards their native languages. Other aboriginal books tend to focus in a much too narrow view on linguistic studies or historical accounts of aboriginal languages. It is in this section of the book where the aboriginal language and culture seems to come alive. The objective of the chapter clearly shows this :

«It is extremely important in a volume such as this to give a voice to Aboriginal peoples, who are the most qualified to comment on the future of their languages. The pages which follow were opened to Aboriginal speakers themselves, to those who live

the daily vicissitudes of their ancestral language». (Maurais, Jacques, *The Future of Aboriginal Languages*, p. 233).

In this section, we find a total of nine contributions related to the future of the following aboriginal languages of Quebec: Algonquin, Atikamek, Cree, Huron, Inuktitut, Micmac, Mohawk, Montagnais and Naskapi.

With respect to the future of the Algonquin language, the first to be discussed, Molly Kistabish encourages parents who speak this language not to let it die, «through proficiency in their mother tongue, they will be able to understand and communicate with their parents and grandparents, as well as elders of the community, who have much wisdom to pass on. The greatest heritage that parents and grandparents can give their children is indeed their mother tongue» (Molly Kistabish, *The future of Algonquin*, p. 236).

Next language, Atikamek, is presented by Marthe Coocoo. She mentions the need to raise awareness of the people and to speak about Atikamek in Atikamek (Coocoo, Marthe, *The future of Atikamek*, p. 238). She speaks of the importance of education program designing which have already been developed such as natural sciences, the human sciences and kindergarten education (Op. Cit. 243). There are also constant reminders of the importance of culture transmission from generation to generation and pride of community sense.

James Bobbish presents in the next chapter, the Cree language. The author is aware of the severe hardship his community have had to go through in dealing with relocation. Now that they find themselves back to where they feel united, they have discovered that they have to act quickly if they want to save their language. Even though one might get the idea that Cree education is well implanted in schools, Bobbish explains that there is a lot of missing connections between Cree culture taught as a subject and Cree language classes because of government imposed methods which treat Cree as a second and foreign-like language. He finishes the chapter by giving very precise indications about parent and community involvement in the efforts to save the Cree language and culture.

In the next chapter, Linda Sioui speaks for the survival of Huron. She identifies this language as the one spoken by the Amerindians who were in this territory when Samuel de Champlain came to these lands (around the year 1615). Next she cites all contributors, to the best of her knowledge, who have participated in the Huron language development and survival, among them many priests and religious scholars (Sioui, Linda, *Is there a future for the Huron language ?*, p. 251-253). Finally, she makes a comparison of the Huron language with Hebrew. Although pessimistic, she calls for the revival of Huron.

In the next contribution of this section, Taamusi Quimaaq speaks of the importance of the Inuktitut language. Of all the contributions of this section,

this chapter is very optimistic. The authors speak of the Quebec government's efforts to educate Inuit children in their native tongue before moving on to learning French or English. There are some complaints though as to the lack of law translations into Inuktitut stipulating what is and what is not allowed (Taamusik Qumaq, *The future of Inuktitut*, p. 258). Taamusik Quimac calls for a greater effort of involvement from the part of the community in matters such as education and administration of justice.

Next chapter deals with the Micmac language. Here Romeo Labillos deals with the Micmac language. He remembers Micmac repression in school. He also deals with the misconceptions of formal education (those who studied were considered lazy). He also deals with the issue of their nomad life which according to him does not upset their education system (Labillos, Romeo, *Will the Micmac language survive ?*, p. 264). The Micmac people fought for the right to native language education but did not foresee that they would only win this right. They did not receive funding for this project, materials or programs. Those who had received education outside the community like the author himself tried to help in giving classes. Nevertheless, the areas taught were of no concern and no interest whatsoever to the communities. Among the factors for the Micmac language decline, the author mentions «the fur trade and fire water, the Missions, the settlements, diseases, inter-racial marriages, etc.» (Op. Cit. p. 268). Labillos's message is not very hopeful. English seems to be the dominant language in the community and more than 50% of the children have it as a second language. He finishes the chapter with a rather nice metaphor: «a native language is like a natural resource which cannot be replaced once it is removed from the earth» (Op. Cit. p. 269).

The future of Mohawk is discussed in the next chapter by Myra Cree. In this very brief chapter, the author describes Canada's greater concern for endangered species than for endangered languages (Cree, Myra, *The Future of Mohawk*, p. 270). Even though there are many reasons for believing that Mohawk does not have a very promising future (specially if the public limits itself to the statistical figures of the report «Les autochtones de Québec» which signals out of 10,093 potential speakers, only 25% real ones, cf. p. 271). However the writer sheds some light of hope, particularly in the interest shown by teachers and scholars for Mohawk. The writer at the end confesses that unfortunately she does not speak the language but firmly believes that Mohawk can be kept alive by plans in conjunction with the Secretariat for Aboriginal Affairs. Efforts mentioned include «a program of intensive, systematic and broad-based teaching of the rich Mohawk language (Cree, Myra, *The Future of Mohawk*, p. 273).

Next chapter deals with the future of Montagnais. Marcelline Picard-Canapé explains to us the dangers of extinction that this language faces. One of the facts that could increase this danger is the oral tradition aspect of Montagnais. There is also

the imminent danger from the French or English languages in the surrounding areas. Probably the most serious threat is the marked presence of French words in Montagnais, a phenomena which, though interesting from the language contact perspective, has brought many worries to the survival of the language. This code-switching practice is also motivated by the surrounding culture as there seems to be no television, no radio and almost no literature in Montagnais (Picard-Canapé, Marcelline, *The future of Montagnais*, p. 276). Fortunately, important efforts have been taken to ensure the survival of this language, like the Montagnais language courses established since 1972 in all communities, teacher-training programs and other education projects.

The last chapter of this section deals with the future of Naskapi, another aboriginal language and the last one to be discussed in this section. Agnes Mackenzie et Bill Jancewicz deal with are the geographical situation, the history, the written language, the oral language and the people. Though the number of Naskapi speakers amount to only 500, the Naskapi have great control over their own affairs (Church Band Office, the school among other institutions). A lot of effort has gone into relating the knowing how to read and write Naskapi and the pride of Naskapi culture identification. The authors suggest that «the promotion and preservation of aboriginal language should be both, a principle and a priority of both federal and provincial governments, as well as the Assembly of First Nations» (Agnes Mackenzie et Bill Jancewicz, *The current state and the future of the Naskapi language*, p. 286). This chapter closes the second part of the book.

The last chapter of the book, *The Aboriginal Languages in the Perspective of Language Planning*, is a special chapter which presents concrete measures to save endangered languages. Lynn Drapeau and Jean-Claude Corbeil, active researchers in this field, deal first with the geographical description of the aboriginal languages in Quebec. It is calculated that there are only 25,000 speakers of 50 aboriginal languages in Quebec (Drapeau Lynn and Jean-Claude Corbeil, *The Aboriginal Languages in the Perspective of Language Planning*, p. 288). This gives a very pessimistic picture for survival. However not all aboriginal languages suffer the same degree of decline. While Mohawk and Micmac are in trouble, Cree and Inuktitut are statistically very alive. Among the measures discussed is the existence of bilingual teaching or immersion programs. A big obstacle that this measure encounters is the extreme decentralization in the administration of linguistic and cultural matters. All these difficulties make it impossible for a unique proposal to fit in all linguistic settings. There is also the problem of language shift, augmented by the majority society. In a very concrete line, the authors consider three distinct situations:

1. communities that have lost their language;
2. those where it is disappearing;
3. those where it is normally transmitted».

(Drapeau Lynn and Jean-Claude Corbeil, *The Aboriginal Languages in the Perspective of Language Planning*, p. 297).

Given the fact that there is really very little to do in extreme situations like (1), the authors concentrate their attention on situation types (2) and (3). This is what they recommend:

- Strengthen, by ideological means, the use of the ancestral language in private life, within the family and the community,
 - Consolidate the use of the ancestral language in all domains of public community action (church services, local media, public gatherings, community meetings, political meetings, public notices, etc.).
 - Improve language skills at school,
 - Go beyond the traditional domains to take over sociosymbolic domains hitherto limited to the majority language, such as public administration and business,
 - Acquire a legal status that extends beyond the limits of local communities (for instance, enshrining their status in the Canadian Constitution or in a Quebec law).»
- (Drapeau Lynn and Jean-Claude Corbeil, *The Aboriginal Languages in the Perspective of Language Planning*, p. 298).

Many other suggestions with the same objective in mind are presented like encouraging research on aboriginal languages, teacher training and the creation of an institute of research for aboriginal languages. This chapter is optimistic with respect to the possibility of rescuing many aboriginal languages in danger if adequate planning and administration are carried out. However, the most important objective should never be forgotten: the will to keep these languages alive.

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11. Publications Received

David Crystal - Vanishing Languages

I was very interested to receive from David Crystal <crystal@dial.pipex.com> a copy of an article of his that had just appeared in *Civilization*, the magazine of the Library of Congress. Entitled *Vanishing Languages*, it was the cover article for the issue of Feb-Mar 1997, and is an excellent 6-page account of the issues, with lavish photographic illustrations - of Welsh youths, Papuan fishermen, an Australian Aboriginal ritual, the last Quileute speaker, and a lesson in Hocak.

Tove Skuttnab-Kangas - 3 Articles

I have received from Tove Skuttnab-Kangas <SKUTNABB@babel.ruc.dk> at the University of Roskilde 3 new papers of central relevance to language endangerment:

Notes on Language Diversity and Linguistic Democracy, to appear in Mark Fettes ed., *Symposium Proceedings, Nitobe Symposium of International Organizations on 'Language for International Peace and Democracy'*, 81st World Esperanto Congress, Prague, Czech Republic, 21-3 July 1996.

Language attrition, language death, language murder - different facts or different ideologies? in the *Proceedings of the Conference "Strong" and "weak" languages in the European Union. Aspects of Linguistic Hegemonism*, Thessaloniki, Greece, 26-8 March 1997.

Human Rights and Language Wrongs - a Future for Diversity? to appear in *Language Sciences*, special volume, edited by Phil Benson, Peter Grundy and Tove Skuttnab-Kangas.

Foundation for Endangered Languages

If you wish to support the Foundation for Endangered Languages, please fill out the order form below, and send it with your subscription to the Foundation's Membership Secretary:

Dr Mahendra Verma, FEL, Language & Linguistic Science, Univ. York, York YO1 5DD, England

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

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US\$ 14
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US\$ 95
- Corporate member £99 or *Official bodies (incl. government department, university)*
US\$155
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- I enclose a cheque (in £ sterling) payable to "Foundation for Endangered Languages".
- I enclose a cheque (in US dollars) payable to Nicholas Ostler, and annotated "Subs. to FEL".
- I enclose proof of having sent an equivalent sum in my own currency to the society's account, "Foundation for Endangered Languages", Account no: 50073456, The Cooperative Bank (Sort code: 08-90-02), 16 St. Stephen's Street, Bristol BS1 1JR, England.

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e-mail:

Any special expertise or interest:

Registration for York Workshop "Steps in Language Rescue" 26-27 July, 1997

(see section 2 of the Newsletter for Programme Details)

The conference will take place in the University of York, and accommodation has been arranged in Derwent College, near campus. The University of York is located south of the medieval walled city of York, a comfortable walking distance from the railway. Alternatively, bus number 4 or 5 can be caught from the station, getting off at the Derwent College stop.

I would like accomodation

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- without 20 pounds
- an ensuite shower and w.c.; I would like to be fed
- on Saturday night 7 pounds
- on Sunday at lunch 6 pounds

(Let us know of any dietary or other requirements you might have)

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- unwaged (e.g. students, unemployed) 10 pounds
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(I provide some evidence / confirmation that I deserve the lower rate, if this is the case).

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(This form should likewise be sent to Mahendra Verma at the above address.)