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1. An Honoured Guest

Our cover this quarter features Berito KubarUwa (also known in Spanish as Roberto Cobaría), a roving ambassador for the U'wa people of eastern Colombia, currently locked in a life-and-death struggle with the Occidental Petroleum Company of Los Angeles. This is particularly poignant for them, since they believe oil, Ruiría, to be sacred; extracting it from the Earth is sacrilegious, and will lead to widespread droughts.

As part of a tour of western Europe which he undertook in the middle of April, he was invited by the Foundation for Endangered Languages, along with the Earth Love Fund, to visit the UK. He was here over the few days 16-19 April, and while here he was interviewed by the BBC World Service (Latin America) and visited the Foreign and Commonwealth Office for talks with the Head of the Brazil/Andean Section.

He also attended a street protest outside a major shareholder in Occidental, Fidelity Investments (in Lovat Lane, London EC); addressed meetings of Colombian refugees near Vauxhall, and of NGOs and linguists at the Gaia Foundation in Hampstead (where this photo was taken); and still found time to record a song with the group Jezebel and a gospel group in Notting Hill, for a CD to be produced by the Earth Love Fund.

Some details of the U'wa case can be found in section 5 below. Their language (which is split into 4 or 5 dialects although it has fewer than 5,000 speakers in all) is endangered only in that the people who speak it face a severe threat to their continued existence. The language is still lively in this small community. It is the only close relative of the now extinct Chibcha language, which was once the speech of the dominant civilization in the northern Andes.

After a quick stop back in Colombia, Berito was then off to in Southern California, to make his presence felt at Occidental's latest general meeting of shareholders. He can be contacted through the Editor of Ogmios.

2. Development of the Foundation

Some Publicity

A couple of recent turn-ups for the FEL book.

Talk with Melvyn Bragg - B.A. Inflight Entertainment

I was interviewed by Melvyn Bragg on 16 December 1999, together with Jane Freeland: perhaps to be seen as the general and specific faces of action against language endangerment. (Jane <jane.freeland@port.ac.uk> is an academic at School of Languages and Area Studies, University of Portsmouth, and works in literacy programmes in Nicaragua.) Despite his famous and unremitting attention to English and its history in recent series on BBC Radio 4, Lord Bragg was evidently just as enthusiastic about smaller languages and their cultural goods.

The interview went out on BA Inflight Entertainment in February this year.

"My U'wa's a bit rusty"

I was approached a couple of months ago by FHM, a somewhat raunchy men's magazine, who were interested in a piece on endangered languages. They were particularly keen to have some real phrases with cultural authenticity.

Well, it has now come out. On page 48 of the March 2000 issue, you will find:

"My U'wa's a bit rusty"

Why learn French when you can perfect a language that nobody speaks any more?

With more than 6,500 living languages to choose from, it is tragic that most young students choose to tackle French - just so they can waffle in the same annoying way as 220 million other Gallic speakers. It's surely far more impressive to have a crack at a dying language spoken by virtually no-one...

It goes on to give thumbnail sketches and a single phrase from four countries and four languages. (I just give the translation here.)

Australia - Dyirbal: Would you like to eat a piece of kangaroo?

Britain - Cornish: A man without his tongue shall have lost his land.

Nepal - Belhare: And then the lama lifted up his intestines and abdomen and took

them out and cleaned them all thoroughly.

Colombia - U'wa: We're dying.

The coverage was quite sympathetic, and the contact details for the Foundation correct.

It produced one further lead. BBC Scotland lined me up to appear on the Fred MacAulay show between 9 and 10 am on 2 Feb. 2000, when I was to teach him some further choice phrases from little known peoples around the world: as it happened, just a few sweet nothings in Warlpiri

And for the Future...

Further major moves are afoot. We are now in advanced discussions with BBC TV producers about a series about the threat to small languages — and what some individuals, in different lands, in different ways, are doing about it. More news in the next Ogmios, I hope.

3. Moluccan languages in the

Netherlands: documenting moribund languages in an immigrant setting

Margaret Florey (University of Newcastle, Australia) and Aone van Engelenhoven (Leiden University, the Netherlands)

Introduction. In 1997, the authors began work on a collaborative research project which is focused on the most severely endangered languages of the Maluku region of eastern Indonesia¹. The project goals include documentation of moribund languages and working with

¹ The project is funded by the Australian Research Council and UNESCO's Endangered Languages Fund. We are very grateful for the assistance we have received in the Netherlands from Mr. Wim Manuhutu at the Moluks Historisch Museum, Utrecht, and for the publicity which has been generated by reports in the community newspaper, *Marinyo*, and by Mr. Victor Josef on the community radio program, *Suara Maluku*. Florey's fieldwork in the Netherlands from November 2 - December 18, 1998, was carried out under the auspices of a Visiting Fellowship at the International Institute for Asian Studies (IIAS), Leiden University, the Netherlands.

remaining speakers and their descendents to develop appropriate language programs. Depending on the interest and language fluency of members of the speech community, these programs might entail language awareness, language renewal, or language maintenance.

We have both worked throughout the past decade with speakers of indigenous Moluccan languages - Florey in Central Maluku and van Engelenhoven in South Maluku. Certain stages of this project were planned to involve working with speakers of a number of languages in the indigenous setting in Maluku and other stages were planned to involve working in the migrant Moluccan community in the Netherlands.

The task of documenting these languages is critical given the very small populations of remaining speakers of moribund languages and the lack of written materials for most of the languages. However in late 1998, inter-ethnic violence erupted in the regional capital of Ambon city. Throughout 1999, the fighting spread to other parts of Ambon island and to other islands in Maluku, resulting in several thousand deaths and extensive loss of homes and government infrastructure. We were therefore faced with postponing indefinitely the intensive documentation work which we had planned to base in Maluku during 1999 and 2000. Instead, we shifted our attention to work among the migrant Moluccan community in the Netherlands.

This work is proving to be very rewarding. Most exciting has been locating speakers of languages which are moribund in the indigenous setting. By working within the migrant community, we have therefore been able to commence documentation of a number of languages. We have also been able to respond to requests from members of the first and second generations of migrants who are keen to work with their ancestral languages (*bahasa tanah* 'languages of the land'). In this report of our work to date, we discuss the status of *bahasa tanah* in the Netherlands and describe some of the language activities which are taking place.

History of the Moluccan exiles in the Netherlands. The large migrant population of Moluccans in the Netherlands is a consequence of events in Maluku following the proclamation of the Republic of Indonesia by Indonesian nationalists on the island of Java in 1945. In 1949 the Dutch government finally accepted the independence of its

former colony. However, Moluccan members of the government of the former state of East Indonesia did not accede to inclusion within the Republic of Indonesia. On April 24th, 1950 an independent Republic of the South Moluccas - *Republik Maluku Selatan* (RMS) - was proclaimed on Ambon Island. When a few months later the Dutch government disbanded its colonial army, the KNIL, the Dutch Court of Justice disallowed any involuntary demobilisation on Indonesian territory. As a result, in 1951 the Dutch government transported to the Netherlands 12,500 Moluccan soldiers who had either not yet resigned or refused to go over to the Indonesian army.

It is estimated that up to 50,000 Moluccans live in the Netherlands today. Van Engelenhoven (1999: 2) observes that 76% of the migrant population originated from Central Maluku (Maluku Tengah) and the remaining 24% from Southeast Maluku (Maluku Tenggara). The majority of Central Moluccan members of the armed forces were drawn from Christian villages in Ambon and the so-called Lease islands of Saparua, Haruku, and Nusalaut. 97% of the Central Moluccan migrants are Christian and the remaining 3% Muslim (*ibid.*).

The languages of Maluku. The precise number of languages in Maluku is unknown, but is estimated in the *Ethnologue* (Grimes 1996) to number 131. Behind this picture of rich linguistic diversity, Maluku could reasonably be assessed as the most severely endangered linguistic region in Indonesia, with a large number of languages which are moving rapidly towards obsolescence. We note, for example, that seven languages indigenous to western and central Seram Island have fewer than fifty speakers: Hulung, Loun, Naka'ela, Piru, and West Littoral² have fewer than ten speakers, while Amahai and Paulohi have perhaps fifty speakers each. Language shift is occurring primarily towards the regional creole, Ambonese Malay, which has functioned as a lingua franca in Maluku for more than four hundred years (cf. Florey 1991, 1997). The national language, Indonesian, is also clearly impacting on the linguistic economy through its status and role as the language of education, the media, government, and so forth.

² West Littoral is a language label chosen by Collins 1983 to unify the dialects spoken in southwest Seram Island in the villages of Hatusua, Waesamu, Eti, Kaibobo.

Despite the threat to its languages, Maluku remains one of the least known regions linguistically. Very few modern descriptions of the languages of the Maluku region of eastern Indonesia have been produced. The most detailed to date include grammars of two languages of Central Maluku - Nuauulu, spoken on Seram Island (Bolton 1990) and Buru, spoken on Buru Island (C. Grimes 1991); one language of North Maluku - Taba, spoken on Makian Island (Bowden 1998); and one language of Southwest Maluku - Letinese, spoken on Leti Island (van Engelenhoven 1995).

Languages of the Moluccan migrants in the Netherlands. For much of the past five decades it has generally been considered unlikely that any *bahasa tanah* were represented among the migrant Moluccan community in the Netherlands. It has commonly been thought that language shift in this community is following the pattern which has been noted in many immigrant settings - of language shift in three generations from the language spoken by the migrants at the time of migration to the language of the country to which migration took place. From this perspective, Malay was the language of the Moluccan migrants and shift is taking place from Malay to Dutch. This is a pattern which is indeed taking place, however such a picture greatly oversimplifies a very complex sociopolitical and linguistic setting which provides a valuable opportunity to add to our very limited knowledge about *bahasa tanah*. Our research indicates that languages represented within this community include Dutch, perhaps twenty-five *bahasa tanah*, and a number of Malay variants³. This project represents the first attempt to learn to what extent *bahasa tanah* have been maintained by the remaining members of the first generation and the extent to which these languages have been transmitted to the second and third generations. The initial stage of our work in the Netherlands has therefore involved delineating the status of *bahasa tanah* and the linguistic economy of the various generations within the migrant Moluccan community.

Lack of awareness of the existence and use of *bahasa tanah* among members of the migrant community may be explained by recourse to three factors. The first factor derives from the association which has developed in

³ We exclude from this discussion other European languages which may have been learned by members of the community.

Central Maluku between language and religion. Before the arrival of the Portuguese colonial authorities in the 16th century, Ambon and the Lease islands were part of the North Moluccan sultanate of Ternate. The Portuguese and later the Dutch colonial authorities successively stationed garrisons on Ambon and the Lease Islands to break Ternate's control of the area. The redistribution of political power resulted in Central Moluccan Muslim villages aligning with Ternate, and Christian villages aligning with the Dutch. Closer ties with the Dutch provided Christian villages with greater access to education and to employment in various government departments. As Malay was used as a lingua franca from early in the colonial era, its use has predominated among Christian Moluccans. Linguists working in Central Maluku have noted that *bahasa tanah* in Christian villages in Maluku are becoming obsolescent at a much faster rate than languages spoken in Muslim villages (cf. Florey 1991, 1997, Grimes 1991). Given the demographics of the migrant population, the assumption that few, if any, *bahasa tanah* are represented becomes understandable.

The second factor which has played down the existence of *bahasa tanah* concerns the role of Malay. At the time of migration everybody spoke a variety of Malay. Depending on the region of origin, the variant may have been Ambonese Malay, used by Central Moluccans, Southwest Moluccan Malay (*Malayu Tenggara Jauh*), or Southeast Moluccan Malay (*Malayu Tenggara Dekat*). A Malay pidgin known as Barracks Malay had also developed among the soldiers and their families living together in the barracks.

Malay has retained an important position as a lingua franca among the Moluccan community. It has great symbolic value in the RMS - the Republic of the South Moluccas independence movement which has continued to thrive in the Netherlands. The use of Malay has been encouraged by the RMS government in exile as it allows the community to present itself as unified to the Dutch government, the general Dutch population and the wider world. Some dialect divergence has occurred during the past fifty years, and the Malay variant spoken by younger people in the Netherlands is known as Melaju Sini (literally "Malay here"). The linguistic research which has been undertaken among Moluccans in the Netherlands has focused entirely on this variant (cf. Tahitu 1988). Particular emphasis has been placed on the

development of Melaju Sini for use in the school curriculum by descendants of the migrant population (cf. Pusat Edukasi Maluku 1990).

The third factor which has reduced knowledge about the existence and use of *bahasa tanah* is that of concealment of ethnolinguistic identity (van Engelenhoven 1998). A sociocultural pattern of concealing language use outside the indigenous community has been noted among Southwest Moluccans; for example, among the Letinese, Meher and Oirata people. This pattern derives in part from issues of language ownership: Who owns a language? Who owns the right to speak it? It also derives from the issue of 'safe' vs 'dangerous' usage of a language, which delineates the circumstances under which it may be appropriate to use *bahasa tanah*⁴. Concealment has been exacerbated by the lack of numerical strength of the Southwest Moluccans and the political dominance of the Central Moluccans.

Our research during the past two years has coincided with a strong revival of interest in ethnolinguistic identity and *bahasa tanah* which has been driven largely by the second generation. This interest has encouraged elderly members of the first generation to reveal their residual knowledge of *bahasa tanah* - in many cases for the first time since migration. We have therefore been able to uncover a great deal of linguistic complexity within the migrant community.

The first generation of Moluccan migrants to the Netherlands included speakers of *bahasa tanah* who predominantly originated from the islands of southeast and southwest Maluku, but also included some people originating from the islands of central Maluku - Ambon, Haruku, Nusalaut, Seram, and Buru. We have been able to confirm that there are speakers of twelve languages and have reports of speakers of a further thirteen languages. The distribution of languages among the regions of Maluku is shown below.

Eight of the twelve languages which we have confirmed are still represented by speakers in the Netherlands are moribund in their homeland. A further six of the thirteen languages which are reported to have speakers in the Netherlands are also moribund in their homeland. This community therefore presents a very unusual situation in which there are

opportunities which are not available in the homeland to document and support the retention of a substantial number of severely endangered languages in a migrant setting.

Community action: language-related activities in the Netherlands. Among different ethnolinguistic groups in the migrant Moluccan community, aspirations relating to *bahasa tanah* vary widely. A range of activities are now taking place which vary according to interest, access to speakers, and access to written materials. Some people are eager to become speakers while others wish to learn about the languages and cultures of their parents and ancestors and perhaps incorporate a few words into their speech as markers of identity. All of the language activities have been initiated by members of the community, some of whom have subsequently sought linguistic support from the authors. Some of the language-related activities are described briefly here.

Younger Moluccans who are fluent speakers of Dutch and have a working knowledge of German have been drawing upon historical records stored in the Netherlands in university libraries and the library of the *Koninklijk Instituut voor Taal-, Land- en Volkenkunde* (KITLV⁵). These records include material produced since the mid-nineteenth century by Dutch and German missionaries, soldiers, administrators, and researchers working in Maluku. Some of the *bahasa tanah* represented in the Netherlands have been the subject of modern linguistic research - either by members of the academic community or by members of the Summer Institute of Linguistics (SIL) team which is based in Ambon. Younger Moluccans who speak English are also able to utilise these materials, which have provided a starting point for learning more about *bahasa tanah*.

As noted earlier, the revival of interest in *bahasa tanah* has been driven largely by the second generation. However there are cases in which language revival is led by elderly speakers in the first generation who promote the importance of *bahasa tanah* and the value of language learning. One such case concerns the Amahai language which is located in south central Seram - one of the languages which is nearing obsolescence in its homeland. One speaker of Amahai, Mr. Dede Tamaela, lives in the Netherlands.

⁴ This issue is also addressed in relation to the Alune of western Seram in Florey 1993.

⁵ Royal Institute of Linguistics and Anthropology.

Central Maluku	Southeast Maluku	Southwest Maluku
<u>Ambon Island</u> *Allang Hila (?) Hitu (?) *Tulehu (?)	<u>Kei Islands</u> Ewaw	<u>Kisar Island</u> *Kotalama Meher *Oirata
<u>Seram Island</u> Alune (?) *Amahai *Kamarian (?)	<u>Tanimbar Islands</u> Fordate Selaru (?) *Selwasa (?) Yamdena (?)	<u>Teun-Nila-Serua Group</u> *Nila *Serua
<u>Haruku Island</u> *Haruku	<u>Aru Islands</u> Dobo (?)	<u>Babar Islands</u> *Central Marsela *Imroing (?) *Southeast Babar (?) *Tela (?) Wetan
<u>Buru Island</u> Buru (?)		

* = language moribund in Maluku (< 50 speakers)

(?) = unconfirmed reports of speakers

In addition to the languages which are or may be still represented in the Netherlands, there are at least six *bahasa tanah* which were represented among the first generation of migrants but which are now obsolescent in the migrant setting. These are listed below.

Central Maluku	Southeast Maluku	Southwest Maluku
<u>Nusalaut</u>	<u>Banda</u>	<u>Leti</u>
		<u>Roma</u>
		<u>Wulur</u>
		<u>Dawra/Dawlor</u>

In February 1998, Mr. Tamaela compiled a guide to learning the language he terms *Bahasa Koako*. This work reflects his very strong interest in his ancestral language and his keenness to encourage young people to learn and use *Bahasa Koako*. Mr. Tamaela notes in his introduction: "I hope that this book will be a bridge for our children and grandchildren and the generations to come who may yearn to know or be acquainted with the language of their ancestors" (1998: i). A secondary aim is to provide language material for members of the broader migrant Moluccan community.

The language learning material has been prepared trilingually in Amahai/Koako, Melaju Sini, and Dutch. It incorporates wordlists of numerals, kin terms, pronouns, adjectives, interrogatives, and frequently used verbs and nouns. A number of short dialogues are aimed at assisting young people in learning the language. In December 1998, Mr. Tamaela requested the assistance of a linguist in continuing to document Amahai/Koako and to prepare teaching materials and work has now begun with Florey. Mr. Tamaela provides the following advice to young members of the community (1998:15):

Young men and young women you must not forget!!! that

a. *Language is an utterance from the soul!*

b. *If you know your own language that means you will even more understand and be familiar with our own traditions!*

c. *Language by itself can even more arouse and strengthen all of our national spirit!*

d. *The nation which is great is the nation which holds in high esteem its own traditions and language!*

In October 1997 a radio program about this project which was broadcast on the Moluccan community radio program *Suara Maluku* resulted in two second-generation members of the Haruku community approaching the authors. The men had already compiled a collection of archival material about the Haruku language and culture. They were asking for assistance in learning how to work with elderly speakers so they could document the language and also wished to have a Haruku dictionary and language learning materials produced. Florey was able to begin working in 1998 with four elderly men who have some residual knowledge of Haruku.

While these men are eager to become speakers, another Haruku descendent is drawn to the sounds of the language. Ms. Monika Akihary is a professional jazz singer who is a daughter of one of the remaining speakers of Haruku. She has been consulting with van Engelenhoven about the incorporation of Haruku into her song texts. Ms. Akihary composes a preliminary text in English which she translates into Malay. Her father and uncle then try to provide a Haruku translation. Ms. Akihary does not aim to become a speaker of Haruku and focuses on the feeling which the sounds evoke in her music rather than the accuracy of the translations. Like a number of other second-generation migrants, Ms. Akihary also draws on historical sources about other ethnolinguistic groups in Maluku and incorporates cultural concepts and elements of myths in her songs.

The Alune language is symbolically very important in the Netherlands as its speakers are located in western Seram in the territory commonly held to mark the location of Nunusaku, the mythical mountain from which all life is held to derive. Both historical and contemporary linguistic and anthropological material exists for this

language. One second-generation man has used all available written material concerning Alune to teach himself the language, which he claims as his ancestral language.

Unlike Amahai, Haruku, and Alune, there are no speakers of the language of Saparua in the Netherlands, yet members of this ethnolinguistic group are very keen to learn more about their languages. Saparua is one of the largest migrant sub-communities. In 1998, a community member was focal in the publication in the Netherlands of a dictionary which was compiled in Saparua by a number of speakers (Supusepa 1998). Language classes have been organised within Saparuan community organisations (*kumpulan*).

Members of the Keiese community have requested van Engelenhoven's assistance in working with the Ewaw language. This is an interesting case in which the language community has been replenished by a pattern of arranged marriages which sees Keiese men continuing to return to Maluku to marry Keiese women. The women arrive in the Netherlands as bilinguals - speakers of Southeast Moluccan Malay (*Malayu Tenggara Dekat*) and Ewaw. However, within the Netherlands, Keiese is only used inside the home by the women. Ongoing in-migration of speakers means that Keiese is maintained in one town in the Netherlands in a restricted sense as a women's language. Van Engelenhoven has been working with the women to check archival material⁶, to continue to document the language, and to prepare language learning materials.

In the Fordate community, language classes have been initiated and organised by young people. Elderly speakers draw upon material produced by an SIL team which has been working in the Fordate speech community in Tanimbar to use in the classes. Young Tanimbarese from Selaru, Yamdena, and Selwara do not have access to material in these languages but have been able to join the Fordate classes.

An interesting use of *bahasa tanah* has been noted among some members of the community. Some speakers are drawing on a pool of lexical items from a number of *bahasa tanah* and incorporating these words in their everyday speech. This kind of usage is also found in the poetry of a performance artist who is a descendent of the Nusalaut language group. Like Saparua, there are no speakers of the Nusalaut language in the

Netherlands and very few written records. Recitation in his poetry of unrelated lexical items from a number of *bahasa tanah* evokes identity and strong emotional ties to Maluku.

Conclusion. Performances such as that of the young Nusalaut poet and the commercial availability of products such as CDs of Ms. Akihary's music, are increasing the exposure of *bahasa tanah* in the Netherlands. This not only means that language material becomes more widely available but is also resulting in increased status for *bahasa tanah* and increased interest in language renewal.

This project will continue throughout 2000 and, we hope, for a number of years to come. This year we will broaden our work in the Netherlands and plan to run a number of language workshops in conjunction with the Moluks Historisch Museum, Utrecht, and various community groups (*kumpulan*). The workshops have been planned in response to the expressed wishes of members of the second and third generations, who wish to learn more about *bahasa tanah* and who wish to gain the linguistic skills required to maintain or revitalize their languages. Students will be taught basic linguistic skills such as elicitation and recording techniques, phonetic transcription, basic issues in analysing morpho-syntactic structures, selecting an appropriate orthography, and literature production.

This unusual situation provides a unique opportunity to assist in reversing the fortunes of severely endangered languages. We share the hopes of Moluccans in Maluku and the Netherlands that peace may be restored in Maluku in the near future and look forward to returning to that region to continue this work.

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⁶ Geurtjens 1921.

4. Language Endangerment in the

News

A Shocking (or Encouraging?) Statistic

The Wycliffe Bible Translation Society was the 72nd largest nonprofit in the US last year [1999], clocking in at just over \$100,000,000 in receipts. Yes, that's one hundred million dollars in one year.

Best, Doug Whalen DhW

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Georgia signs Framework Convention for Protection of National Minorities

STRASBOURG, 21.01.2000 - Georgia today signed the Framework Convention for the Protection of National Minorities. Ambassador Lana GOGOBERIDZE, Permanent Representative of Georgia to the COUNCIL OF EUROPE, signed this text in the presence of Walter SCHWIMMER, Secretary General of the Organisation.

Opened for signature on 1 February 1995, this text is the first legally binding multilateral instrument for the protection of national minorities. It is already in force in Albania, Austria, Bulgaria, Croatia, Cyprus, the Czech Republic, Denmark, Estonia, Finland, Germany, Hungary, Ireland, Italy, Liechtenstein, Malta, Moldova, Norway, Romania, Russia, San Marino, Slovakia, Slovenia, Spain, Switzerland, "the former Yugoslav Republic of Macedonia", Ukraine, the United Kingdom as well as Armenia. It has also been signed by Greece, Iceland, Latvia, Lithuania, Luxembourg, the Netherlands, Poland, Portugal and Sweden.

The Framework Convention sets out the principles to be respected and implemented by the States Parties. They thereby undertake:

- to combat discrimination,

- to promote full and effective equality, between national minorities and the majority,
- to promote the conditions necessary to preserve and develop the culture and safeguard the identity of national minorities, their language, religion and tradition,
- to afford persons belonging to national minorities freedom of peaceful assembly, freedom of association, freedom of expression and freedom of thought, conscience and religion,
- to ensure the right to access to and use of the media,

in the field of linguistic freedoms

- to allow the use of the minority language in private and in public,
- as well as in dealings with administrative authorities,
- to recognise the right to use one's name in the minority language,
- to recognise the right to display information of a private nature visible to the public in the minority language,
- to make efforts to display topographical indications in the minority language,

in the field of education,

- to provide opportunities for learning a minority language and for receiving instruction in this language,
- to recognise the creation of educational and training establishments,
- not to hinder transfrontier contacts,
- to foster transfrontier and international co-operation,
- to encourage participation in economic, cultural and social life,
- to promote participation in public affairs,
- to prohibit forced assimilation.

Implementation

The Convention includes a monitoring mechanism, whereby the Committee of Ministers, assisted by an Advisory Committee composed of independent experts, evaluates the adequacy of the Convention's implementation. The States Parties will be obliged to present, within one year after the entry into force of the Convention, a report containing full information on legislative and other measures taken to give effect to the Convention. Moreover, each Party shall thereafter submit a report every five years and whenever the Committee of Ministers so requests. The reports of the States and the conclusions of the

Committee of Ministers will be made public.

Non-member states may also be invited to accede to Framework Convention.

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Eurolang: New Brussels-Based News Service

-- *As the far-right Austrian Freedom Party moves closer to government, Austria's linguistic minorities express concern for their future (Eurolang).*

-- *German Romanies protest against their exclusion from a new law compensating survivors of Nazi atrocities (Eurolang).*

-- *Loyal Irish government members are rewarded in a cabinet reshuffle, but how will the Irish language be influenced by a lack of competent speakers in the key ministries? (Eurolang).*

Find out more by visiting the Eurolang website (<http://www.eurolang.net>)

Eurolang, a new Brussels based service specialising in serving national and regional media throughout Europe with news concerning cultural and linguistic diversity in Europe, went online on Tuesday 1st February. The news service, which will be free for an initial period of two years, has been set up under the auspices of the European Bureau for Lesser Used Languages and is a project funded by the European Commission.

News desks and correspondents will be able to access the Eurolang website free of charge and will be able to download news stories and pictures which will fill a gap in the present coverage of European affairs.

"It's our intention to provide a comprehensive and current news service relating to lesser used languages and their communities throughout Europe. Quite frequently, these communities are marginalised by the mainstream media and issues relating to their linguistic

development ignored. Therefore, we'll be offering a unique source of information which is not readily available at present to the media", says John Walsh, Editor in Chief of the Eurolang service, a journalist and researcher from Ireland who heads Eurolang's team of eight correspondents distributed around Europe.

The daily news feeds will cover stories from Ireland, Britain, Spain, Netherlands, Finland, Germany and France, and other locations will be covered through Eurolang's contacts with journalists among linguistic minorities in other EU member states.

"The primary aim of Eurolang is to enhance public awareness of lesser used language issues, and to emphasise the importance of linguistic and cultural diversity in Europe", explains John Walsh. "As well as the latest news of relevance to the linguistic communities, we'll be providing longer, in-depth feature articles from time to time, as well as interviews with relevant people across a variety of fields. We'll also be bringing the latest news regarding minority language matters from the EU institutions, the Council of Europe and various NGOs in Brussels and in other cities."

The online service will be updated daily. A wide variety of media, both national and regional, have been contacted in many countries. The response has been very positive, as journalists and editors have recognised that our service is something unique and different.

Access the site at <http://www.eurolang.net> and get your free password online. Contact Editor-in-Chief, John Walsh, on +32 2 218 25 90/+32 479 294 594. John.Walsh@eurolang.net

Moroccan King Commits to School and University Education in Berber

Middle East International: Nick Pelham, Rabat, 7 April 2000

Berber languages are to be taught in Moroccan schools. In mid-March, the Papalace announced a tight timetable stating that from next September primary schools would begin courses in Berber, and that research centres would be set up in universities.

Introducing the Education Reform Act at the beginning of March, Prime Minister Yousoufi said the package would both

boost Berber Moroccan culture and facilitate the teaching of Arabic amongst the 40% of the population whose mother-tongue, according to official statistics, is Berber.

The bill aims to reverse Morocco's position at the bottom of the literacy league in the Arab world. For most Moroccans, their mother tongue is either Colloquial Arabic or one of the three main Berber dialects, Tarifit, Tamazight and Tashilhit. But at school Moroccans are taught in Arabic, at university largely in French. Many students spend more time poring over their dictionaries than their textbooks. henceforth, the language of tuition is to be left to choice.

Morocco has undoubtedly suffered from the fact that so many schoolchildren were taught in a language that they did not understand. Some 2.5m Moroccans of school age play truant each year (schooling will now be compulsory). Illiteracy rates in the mountains are twice those in the cities: 90% of girls in rural areas cannot read.

The resulting marginalization spawned a language movement, sometimes with decidedly separatist or republican sentiments. Berber revivalists demanded recognition of "Morocco's indigenous tongues" and coined pan-Maghrebi anthems and flags. The two pronged tident — the letter "z" in Berber script — is etched on the walls from Agadir to Kabylie in Algeria.

Since becoming king, Mohammed VI has bowed to many of the Berber demands, reversing his father's policy. Many of his key advisers are Berber activists themselves, most notably Hassana Aourid, his schoolmate and spokesman. The king tals of regionalization and of the richness of Morocco's cultural diversity. And one of his first acts was to tour the Rif, the Berber mountains looming over Morocco's Mediterranean coast, which his father hasd boycotted throughout his reign following an insurrection in 1958.

So far, the bill remains wonderfully fudged. It is not clear how many hours a week Berber will be taught, nor whether it will be compulsory and country-wide. Parliament is still debating its finer points and is likley to do so for at least another month before it enters the statute books.

The result is that even Berber groups are less than satisfied. After years of struggle, they should be proclaiming

victory. Berber will now be on both the school and university curricula.

But many Berber associations smell a rat. They argue that the lack of preparation is a sure way of ensuring the project's failure. Berber lessons are due to begin next September, but as yet there is not sign of textbooks or teacher-training. After years of Palace skulduggery — Hassan II decreed Berber would be taught in schools in 1994, then did nothing till his death last July — Berber activists find it hard to believe his son is sincere. A demonstration planned outside parliament to voice their grievances in mid-March was banned by the authorities "for reasons of state security".

5. Appeals and News from Endangered Communities

Isolated Amazon Tribes Threatened By Logging: the Mashco-Piros, Yaminahuas, and Yora

*Forest Networking a Project of Forests.org, Inc. <http://forests.org/>
-- Forest Conservation Archives <http://forests.org/web/>
-- Discuss Forest Conservation 2/8/00*

WASHINGTON, Jan 28, 200 (IPS) - The survival of four indigenous tribes of the Peruvian Amazon rainforest - who have decided to live in voluntary isolation - is being threatened by commercial logging, warned indigenous leaders who traveled here this week from the South American country.

Dressed in traditional robes, multicolored feathered headdresses and beaded necklaces, the tribal leaders told environmental organisations here Friday that the government of Peru is in the process of granting large logging concessions to foreign and domestic companies in the southeastern state of Madre de Dios, where these tribes live.

They warned that allowing logging and other companies into this area threatens to end the Mashco-Piros, Amahuaca, Yaminahuas, and Yora tribes' way of life and culture, which could possibly even become extinct, as has happened to other previously uncontacted groups in the Amazon.

The tribes - which have refused all contact with the modern world - will be exposed to new diseases and face the destruction of their environment if logging companies move into the biologically-rich area, said Jeremias Sebastian, a representative from the indigenous community of Monte Salvado, located in Madre de Dios.

"Hundreds of years ago, when the Spanish came, they took away our rights as indigenous people and now today the big logging companies are taking away indigenous rights," said Sebastian, one of the few individuals to have come across the tribes living in isolation.

Natural resource exploitation and colonisation has led to the deaths of many indigenous people previously living in isolation in the Peruvian Amazon, said Antonio Iviche, president of the Native Federation of the Madre de Dios Region (FENAMAD), the regional indigenous organisation.

The Kugapakori-Nahuas and the Yora tribes lost more than half of their population to violent confrontations and simple diseases like the flu as a result of contact with loggers and oil workers, he said.

"This is why tribes have isolated themselves; they don't want to disappear," said Iviche.

The current controversy over the logging concessions started in July 1998 when the local government office of the Ministry of Agriculture illegally granted licenses for timber extraction outside of its district in regions inhabited by the isolated tribes, explained Lily la Torre Lopez, a lawyer from Peru who works closely with FENAMAD.

The Tahuamanu Forest Industrial Company and the Mississippi-based Newman Lumber Company had been given logging concessions to cut down cedar and mahogany, she said.

After FENAMAD brought this to the public's attention, the federal government began an investigation and prohibited logging in the area.

Indigenous groups demanded the government declare this area where the tribes are living "off-limits" or "untouchable."

About 10 kilometres of unauthorized dirt logging roads have been cleared, said Iviche, who feared this would open up the area to small-scale miners, oil

companies, and other resource exploitation.

Friends of Aboriginal Languages in Montreal

m_rignace@bc.sympatico.ca writes:
Merry Xmas and Happy New Year!

My name is Chief Ron. E. Ignace; I am the chair of the National Chiefs Committee of languages for the Assembly of First Nations. I would inform you of our agenda and to enlist all the support I can. The Committee's objective is to get our languages legally recognized by way of legislation and to set up a Language Foundation - a la ROYAL COMMISSION, which can be capitalized to \$100M, of which \$50M is to be raised privately. We are establishing a committee called Friends of Aboriginal Languages; we hope, with the support of our National Chief, enlist Senators, MP's, National Business leaders, Sports Personalities, Musicians, Individuals who are interested and concerned, etc.

The AFN Chiefs in Assembly have declared the year 2000, a year dedicated to Aboriginal languages. The AFN's next National Assembly which will be held in Montreal is dedicated to Languages. There will be fund raising activities leading up to and during the assembly. All proceeds will be targetted at the communities which are the cradles of the languages and to facilitate intergenerational transfer of the languages.

I would appreciate your support. Any questions or suggestions you can e-mail me or +1-613-241-6789- Louise LaHache-language sector

Good-ish News for Celtic in Utrecht

On 14 January 2000 I sent the following letter to N. Bullinga at the University of Utrecht:

I wish to add the voice of the Foundation for Endangered Languages, a worldwide membership organization which is registered as a charity in England and Wales, to the chorus of concern at the prospect that the University of Utrecht will close its Celtic department.

The Celtic languages represent a tradition that is older than the Roman conquest of Europe, and is particularly relevant in the present age when small

language communities are being noticed and honoured all over the world. By maintaining such a department, Utrecht marks itself as providing its students with a more profound view of European history and culture. Furthermore, with its publishing activities, the department has played an important part in the development of Celtic studies worldwide.

Please do not allow cost considerations to overwhelm the case for keeping this department, one of the very few Celtic studies centres which exist outside the British Isles. Within the Netherlands, it provides a unique beacon of learning about this ancient family of European cultures

We very much hope that the regents of Utrecht University will take action explicitly to eliminate the threat to this department. This will send a message to the Netherlands, and the rest of the academic community, that the University is above all concerned for the propagation of humane studies, with an emphasis on the contribution of smaller communities and ancient traditions. In the long run, I am confident that this will redound to Utrecht's credit.

On 21 March, I received the following reply from the Dean of the Faculty of Letters at Utrecht, Prof. Schenkeveld-van der Dussen

It has been decided that the existing programme of Celtic Studies will be preserved. After the retirement of the current Professor of Celtic Studies in 2001, continuity will be guaranteed by attracting an extraordinary or part-time successor from a foreign university where Celtic Studies are taught. Student from Utrecht who want to graduate in Celtic Studies will follow the larger part of their Master's programme at this sister institution, taking courses that are the joint responsibility of the two universities. However, these students will receive their Master's degree in Utrecht. At present students from the University of Utrecht who are working towards their Master's degree in Celtic Studies are already taking a fair share of their courses at foreign universities. For students who choose to do a minor in Celtic Studies, or who are simply interested in the discipline, we will continue to offer various courses in Utrecht. Thus, the continuity of teaching and research will be guaranteed. We will also continue to expand the Celtic collection of the University Library, which will remain available to the public on open shelves.

Contrary to the impression that has been created, the unique discipline of Celtic Studies will be preserved in Utrecht.

We are of the opinion that in joining forces with a foreign university to offer courses in a discipline which does not attract large numbers of students, we have found a constructive way to guarantee the continuation of small departments within the Faculty of Arts.

Please do not hesitate to contact me if this letter gives rise to any questions.

Thanking you for your concern, also on behalf of the University Board, ...

I have now written back enquiring about the identity of this "foreign university".

Igloodik elders win northern science award

January 21, 2000 SEAN McKIBBON
Nunatsiaq News
<http://www.nunatsiaq.com/nunavut/>

IGLOOLIK - Elders in Igloodik were recognized with a national science award last week for their efforts in preserving traditional Inuit knowledge.

Since 1986, elders in the community have worked with researchers such as John MacDonald, the co-ordinator of the Igloodik Research Centre and George Qulaut, the centre's former operations manager to record their knowledge for posterity on paper and audio tape.

U'wa and Embera-Katío Statement: Why They Resist

On the 3rd of April, in a "Communiqué to Public Opinion", the U'wa authorities announced why they have been mobilized for 43 days in peaceful protest, blocking a road in Cobaria, to preserve life, the environment and their nation's sovereignty, against incursion by the Occidental oil company. They note that this action has been vindicated by the injunction (fallo de tutela) granted the Judge 11 of the Circuit of Bogota. They also note the international interest in their cause, in the European Parliament, and NGOs in Sweden, Canada, Germany, France, China, Spain, Belgium and the USA, who have called on the Colombian government to respect the agreements signed with the OIT (Indigenous Legislation, agreement 169). They complain of various abuses by the XVIIIth Brigade, under the command of Maj. Mauricio Pérez.

In a communiqué "Why do we have to mobilize?" (4 April 2000), the Cabildo Mayor of the U'wa and the Cabildo Mayor of the Embera Katío have written eloquently and rationally as follows:

We indigenous peoples have begun a national uprising for our fundamental rights. Before the intransigence and do-nothing policy of the National Government in the face to our legitimate claims, we have no choice but to mobilize, while the members of the Indigenous congress are conducting a hunger strike from this 4 April. The Occidental multinational oil company and the National Government are crushing the U'wa people and Mother Earth. They do not recognize the traditional U'wa territory and do not hesitate to eliminate indigenous culture. They have removed the U'wa from their own territories and further they have attacked them, killing three children and causing the disappearance of 9 indigenous people.

The Government issued, without any consultation with the indigenous peoples, Decree 1320 of 1998 that violates Agreement 169 of the OIT and they put it in use with the collusion of the Council of State. This decree, dictated by the multinational oil, electricity and mining companies, is the basis for the non-recognition of traditional territory and while it is not countermanded our fundamental rights will continue being violated as it they have been in the case of the U'wa. Judge of the Republic and before Constitutional Court has already found in favor of the U'wa but the Government and the Council of State insist on disregarding the Constitution, international treaties and the greater right of the indigenous peoples.

Something similar is happening with the Embera Kato people of the Upper Sinú. There the hydroelectric company Urrá S.A. has destroyed the fishing of the Sinú river and its river basin condemning the indigenous peoples to hunger, and in addition forcing 10 thousand families of condemned fishermen to migrate to Montera. The Urrá dam denied the Indians the river that was their life and their means of communication with the Lower Sinú. The Embera Katío culture is threatened with fast death by hunger, the epidemics resulting from the dam and by the policy of the Government who at all costs have divided and bribed, although without managing to break the consequent resistance of the Cabildos and indigenous communities of the rivers

Sinú and Verde and the community of Beguid.

We indigenous peoples have mobilized and we will maintain and increase the mobilization until the demands of the U'wa people and the Embera Katío people and their organizations, the Association of U'wa Authorities and the Cabildos Mayores of the rivers Sin and Verde are resolved favorably.

But in addition we indigenous peoples understand that the attacks of which our U'wa and Embera Katío brothers have been victims, are part of a general offensive of the Government and the multinational companies against all the indigenous peoples of Colombia. It is what we see with the repeated attempts to eliminate the standards for consultation, for example with respect to earth and with the three failed attempts to eliminate the necessity of licensing for oil exploration in the forest, that luckily have been demolished 3 times, declared unconstitutional by the Constitutional Court. It is what occurred with the issuing of decree 1320 in 1998.

This is what is happening in the ill-named project of "agrarian reform" by the Government, when it would force us to do "productive" projects that would hand over our territories in supposed strategic alliances with landowners and multinational companies, bringing back large-scale land-use fees. It is what is happening in non-recognition by the Department of the Interior for Indigenous Affairs of Reservations from the colonial and republican periods and indigenous civil communities, and with the recent signature of oil contracts and the approval of reserves for coal exploitation in Wayuu territory and the Putumayo, without consultation with the indigenous peoples. It is what is happening when the national, departmental and municipal authorities block the recognition of Reservations in areas of mega-projects of investment, as in Jurad (Chocó).

Most serious is the fact that President Pastrana in his speech in the "Congress of Quality" of the industrialists of 11 February, announced at one and the same time that Colombia will enter the NAFTA Free Trade Agreement with the United States, Canada and Mexico and will reform the constitution to give freedom to foreign investment. We well know what this has meant in Mexico. A condition of the United States to sign NAFTA was that Mexico quash the inalienability of indigenous communal lands, that had existed in Mexico since

1917: this has caused armed rebellion by the indigenous peoples.

Furthermore, this constitutional reform to enter NAFTA would above all eliminate our main constitutional right, the inalienability of the collective ownership by indigenous peoples of their communal Reservations and land, as well as the paragraph of article 330 of the Constitution that forbids any exploitation of natural resources to the detriment of our cultural, social and economic integrity.

As if this were a small matter, North American senators Coverdell and De Wine have included in the bill that the Senate of the United States is enacting on the call Colombia Plan, a clause making the military aid to Colombia conditional on greater freedom for foreign investment and especially to the oil industry.

In our statement and mobilizations we demanded of the Government that it commit not to touch our constitutional rights and especially the inalienability of the ownership of the Reservations and communal land and the paragraph of article 33 of the Constitution.

The Colombia Plan will also cause damage through its fumigation of illegal cultures, because the thousands of farmers who cultivate them will have no other choice than to go away to do such cultures deeper in the forests, invading more and more our territories, destroying us and forests more and more, and will leaving their property to the landowners and narcotics traffickers, who will take them for cattle ranches and palm plantations.

The Colombia Plan is only going to favor to the oil companies and foreign mining interests, and to the landowning cattlemen, palm and banana plantations. It is not going to serve to eliminate drug trafficking: rather, this will benefit by keeping drug prices high. It is not going to serve to finish the war that on the contrary will be increased the number of displaced persons, more settlement of the forest zones, more confrontations, more armament of the Army, more paramilitaries, more guerrillas, more destruction of the forest, more invasion of indigenous territories.

We are therefore facing serious threats. Instead of seeing our own territorial organizations, as recognized by the constitution, regulated, instead of orderly land assignment, we are facing the imminent possibility of a constitutional counter-reform that will

eliminate rights whose recognition cost us 500 years of resistance, as well as the 300 companions who have given their lives since the Constitution and Agreement 169 of the OIT were approved in 1991.

On the fight of the U'wa and Embera Katío peoples our future depends. This fight will define our future entitlement to agrarian reform, land assignment, cultural diversity, autonomy, and LIFE.

Forward then in defense of the Earth, with the U'wa and Embera Katío peoples!

COORDINATING COMMITTEE OF THE NATIONAL INDIGENOUS UPRISING

The above statement emphasizes that, besides allowing irresponsible short-term development of oil exploitation in disregard of the safety and cultural integrity of these indigenous peoples, the Colombian Government is apparently prepared to abolish the main constitutional guarantee for their future. Furthermore, it is adopting measures to eliminate drug cultivation which will have as a side-effect the further encroachment of cultivators onto indigenous land.

Gaelic in Scottish Parks: Cause for Concern

*In response to Summary of Responses to Consultation on the National Parks (Scotland) Bill, Roddy McLean <macleanr@globalnet.co.uk> submitted the following comment to the Scottish Minister of the Environment:
Sarah Boyack MSP, St Andrews House, Regent Road, Edinburgh EH1 3DG*

Dear Ms Boyack

I wrote to you on 31 January this year regarding my disquiet over the approach taken by the National Parks Bill Team to the question of the Gaelic language in Scotland's National Parks. I have now received and read the "Summary of Responses" document, and I write again to express to you my dismay at the total lack of understanding of the issue among the civil servants dealing with the National Parks proposal.

I refer specifically to the section entitled "Gaelic" in Annex 1 of the document. The following two sentences of that summary show either a total failure on the part of the team to comprehend the issue, or a wanton disregard of the justifiable and reasonable claim of Scotland's Gaelic-speakers to some

degree of consideration: "Some respondents commented that there was no mention Bill [sic] of arrangements for Gaelic speaking communities. ... It will be a matter for individual National Park authorities to decide their policy on Gaelic issues to cater for any Gaelic communities within their areas."

All the communities within or immediately adjacent to the boundaries of the two proposed National Parks are now linguistically dominated by English, as your officers would well know. And it is highly unlikely that either National Park body would be sympathetic to the claims of Scotland's Gaelic-speakers.

The community of which I am a part is the national Gaelic community of Scotland and it is this community which stands to lose out badly in this affair. We live throughout this land, not simply in the vicinity of the Cairngorms or Loch Lomond/Trossachs and we are being utterly ignored in the National Parks' Bill, despite the fact that these parks are Gaelic landscapes which are of deep spiritual and cultural significance to our community. I am a very regular visitor to the Cairngorms and am dismayed by the thought of it becoming an English-only National Park.

Your officers claim that "The Bill is an enabling Bill covering the whole of Scotland" and employ that argument to gainsay the claim of what they consider are "Gaelic communities within their areas". But it is precisely that argument which supports the claim of the national Gaelic community to some degree of respect and consideration in this Bill. There is a national responsibility on the part of our national government to support and encourage the use of our national native language in our National Parks. It is not simply a local issue, to be brushed under the table and forgotten about.

I am appalled by this document. It would never have seen the light of day in our sister Celtic countries of Wales and Ireland. Each Welsh National Park, regardless of whether the surroundings are largely English-speaking or predominantly Welsh-speaking, has had to create a language action plan to encourage and facilitate the use of the native language because the issue is a national one. No one park in Wales is allowed to stand out from the rest, even if its board is virulently opposed to the Welsh language. The Welsh are not shirking their responsibilities. We in Scotland, if this bill stands as it

currently appears, certainly will be, and we should be condemned for it.

I did not receive a reply to my letter of January. I would be most grateful if you would respond to this letter, explaining what action you intend to take on this matter. It simply cannot be allowed to rest as it is or a severe and reprehensible injustice will be done.

Thankyou. Yours sincerely, Roddy Maclean
cc. Alasdair Morrison, Minister for Gaelic

If you want to join the letter campaign about this, please contact:

Alasdair MacCaluim,
4/2 Sraid Mhioltain (Milton St),
Cnoc na h-Abaid (Abbeyhill),
Dun Eideann EH8 8HF (Edinburgh)
<alasdair@staran.globalnet.co.uk>

6. Allied Societies and Activities

**Hints on the Future from
Language Contact in South-
East Asia? "Language
Endangerment & Language
Maintenance: an Active
Approach" La Trobe, Australia
29-30 Nov 1999**

(My thanks to David Nash for sending me the collection of abstracts and hand-outs for the event.)

This conference was held at La Trobe University, Melbourne, Australia, under the chairmanship of David Bradley. As well as a few talks on aspects of the general phenomenon of language endangerment, there were a larger number of talks on individual languages which may be considered endangered, notably those of Oceania and the Pacific Rim. And a feature of the conference was a final session on technical aspects of language support work: desirable properties of dictionaries and technical tools, and the particular problems that arise when one attempts to re-create a language on the basis of 19th century documents.

Under the general rubric of language endangerment, David Bradley identified attitudes to language in the home community as the crucial determinant of language survival, having its effects through bilingualism, inter-generational

transmission, maintenance of linguistic boundaries, and the sense of the language's historic status. Michael Clyne considered the background properties of language shift (as witnessed in so many immigrant communities in Australia). Sasha Aikhenvald focused on the breakdown of traditional life in Northwest Amazonia and resulting disruption of traditional multilingualism, often perversely through the speakers' own frustration at the loss of their customary ways. Peter Mühlhäusler's topic (revealed in the Norfolk Island language of the HMS Bounty mutineers) was the ecologies in which languages could survive, preserving a lively link between language and crucial aspects of local geography. Stephen Wurm was eminently practical, with concrete recommendations on which part of the community to start on for a revival (young adults) and what kind of activities to target for language reintroduction (traditional ones — whether actually or through dramatic recreation).

In the case studies of individual languages, it was possible to discern the current situation of Irish in Ireland and Finnish in Sweden (both under heavy pressure from incursions of English — Anders Ahlqvist), German in Pennsylvania (Kate Burridge), Tsimshian on the British Columbia coast (Tonya Stebbins), as well as many south-east Asian languages: the Yi languages in southern China (David and Maya Bradley); Tai languages in Assam (Stephen Morey), and the languages of East Timor (John Hajek); was Taba being swamped by Malay in North Maluku (John Bowden)?

In this geographic area, a special focus of the conference was bilingual phenomena in transplanted immigrant communities. So Aone van Engelenhoven asked how the politically inspired "Alifuru" concept, with its emphasis on Malay as a common language, and designed to preserve cultural solidarity of the Moluccans away in the Netherlands, had affected the survival of their various indigenous languages. (Her answer: very variously, sometimes eliminating the memory of languages (Leti), in other cases breeding a reaction and language revival (Ewav, Allang, Amahei), enabling the renaissance of protoypical languages (Alune, Fordata). Margaret Florey (whose paper appears in this issue of Ogmios) looked into the effects of its new immigrant setting in the Netherlands on the Amahai language, now being revived in later generations. Christina Eira compared the different, and increasingly

incompatible, varieties of Hmong which are developing among refugees in Melbourne.

In the technical sessions, Jane Simpson considered features of dictionaries and electronic look-up systems that were helpful (or — as often — not so helpful) to those endeavouring to regain useful knowledge of an endangered language; and David Nash noted the different constituencies which might make use of new tools, with an emphasis on systematic tagging of video records. Barry Blake reviewed the quandaries created in trying to work with a previous century's relatively amateur documentation of languages in Victoria.

A common theme of the discussions seems to have been the pervasive, and unpredictable, effects of language contact, both in the original and transplanted settings of languages that are now endangered. Since more, rather than less, change and disruption can be expected for most endangered language communities in this new century, these case-studies are likely to form a very useful addition to our knowledge of what may be beneficial or survivable for smaller languages in times of change.

It is expected that the proceedings of this conference will sooner or later be available in a permanent form. In the meantime, there is a dedicated web-page at <http://www.latrobe.edu.au/www/linguistics/conferences.html> and more related material can be found at <http://www.anu.edu.au/linguistics/nash/links.htm#Endangered>

**Identities in Action:
Hunaniaethiau or Waith:
Gregynog, Wales 10-12 Dec
1999**

This conference was organized in a picture-book country-house in central Wales, in the midst of the worst of the winter floods. Cosy it was while we were there, listening to Welsh harp-music in book-lined libraries and tucking into slap-up cooked breakfasts, but for this reporter, the most memorable moments were on the way to and from, choices between dashing through 30 cm and more of standing water or slithering over muddy banks, always wondering if my journey was to end there: it never did, but the car's battery and weak drive-belt could not in the end take the strain — leaving me stranded for two hours in a Welsh wood at dead of night.

But enough of my personal Odyssey. The meeting itself was a farrago of interesting studies in how small cultures and small languages were rising to the challenge of the Globalized Conglomerate. The cultures treated were mostly European but there were contributions from Australia and the Americas too. (I was also lucky enough to strike up a conversation with one East-Timorese, whose native languages were Mambae, Makasai and Tetum.) Many of the sessions were held in Welsh, with simultaneous interpreting provided for the Welshless.

The whole thing had been organized by Meic Llewelyn <mml97@aber.ac.uk>, whose main active interest was in music. He noted the important role of Zebda and the Fabulous Troubadours for Occitan, Sting and Innuvrini for Corsican, Denez Prigeunt for Breton; there was festival in Marseilles, the Fiesta del Sud which brought much local music together. This aspect of minority-language culture is direct and moving for native speakers, and also capable of showing those outside the charmed circle something of what they are missing. We need to pay more attention to it in the Foundation, I believe.

The conference had four simultaneous streams, so it was quite impossible for a single participant to take its full measure. I remember discussing the contribution of electronic media to the future of Welsh with Ned Thomas <ned.thomas@genie.co.uk> (author of *The Welsh Extremist* — an amazingly far-sighted book, written in the 70s and re-issued in the 90s, but still fresh as a daisy). As a retired leader of the European study group MERCATOR-Media, he also noted the sometimes perverse effect of growing political independence in leading to greater demands for broadcasts of local news in the metropolitan language, to accommodate remaining non-ethnic citizens: this had happened with English in Wales, Spanish in the Basque country: perhaps the same might be expected for Russian in Moldova?

In the field of broadcasting, discussed by Geo. Jones <George.Jones@aber.ac.uk>, in some cases minority-language cultures took up battles which had previously been pursued by larger metropolitan sisters (e.g. Catalunya's struggle with Hollywood to get films dubbed in Catalan); in other cases, they might find that the supra-national culture of global media was a refreshing release from the suffocating local metropolis: he noted how Hollywood's modern-day cowboys in *Dallas* had gone down differently in Glasgow and in London — but neither

appreciating the right-wing flavour that dominated the US take on the series. Circumstances would dictate whether public media would help or hinder minority languages: in Turkey, it needed a private initiative of concerned businessmen in London and Brussels to put Kurdish on the air, in the teeth of a ban in Turkey itself.

Furthermore, as Nicolas Pélissier (Information-Communication, Univ. Nice) pointed out, local languages (and cultures) might still face a prestige deficit, even after effective independence was obtained: in Kazakhstan, Russian culture was still seen as more noble than the Kazakhs' own, and providing a useful common language. But this was more to dignify the Kazakhs' relations with their external neighbours, than to show any concern for the 120 separate minorities that still existed in this new state. Edorta Arana <CYPARARE@lg.ehu.es>, in analysing the Basque content of media north and south of the Pyrenees (i.e. under French and Spanish administration), showed how the much greater media concentration in France (i.e. fewer papers [notably just one, *Sud-Ouest*] covering a larger area) resulted in less Basque focus.

In this area, Enric Llorca <ellorca@dal.udl.es> spoke of the interesting situation of the Val d'Aran, an enclave of Spain north of the Pyrenees: part of Catalonia, but speaking Aranese, which is linguistically a dialect of Occitan, a language otherwise spoken only in France. In identity, it is very much alone, with few links to its linguistic cousins in France, who border it on every side. Education is rigorously trilingual, with Aranese only from 3 to 8, Aranese, Catalan and Spanish (split by subject) from 8 to 14, and thereafter only two hours of Aranese per week. As a linguistic minority within Catalonia, it stands as a guarantee of Catalonia's willingness to "do as it would be done by" linguistically. For its own part, its continued loyalty to Spain even though there has only been a tunnel link through the Pyrenees since 1949 is a reassurance that linguistic loyalties do not need to engender divisive political nationalisms.

Details of the conference (and perhaps more of the same in the future?) can be obtained from Meic Llewelyn <mml97@aber.ac.uk> and at <http://www.aber.ac.uk/~jmcwww/Identact/identact08a.html>

Linguistic Exploration: New Methods for Creating, Exploring and Disseminating Linguistic Filed Data: Chicago, USA , 6 Jan 2000

On the fringe of the 2000 meeting of the Linguistic Society of America in Chicago, Steven Bird of the TalkBank project had organized a workshop to bring together proponents of new methods in creating, exploring, storing and disseminating linguistic field data. Exemplary systems were discussed for Nahuatl, Italian, Turkish, Ingush, Bamileke Dschang (Cameroun), Karaim (Turkic), Caddoan-Siouan, Warlpiri (NT Australia), Kru-Kwa-Mande-Kur (Ivory Coast), Yiddish, Quechua, so there was a fair variety of language situations considered. The variety of talents that took part, and approaches that they took, can be found in extenso on the web-site <http://www ldc.upenn.edu/sb/exploration.html>

After a day's exposition and discussion of individual projects, there was a half-day discussion of what steps might be taken in the future to adopt workable standards for electronic storage of linguistic data, as well as a defensible stance towards the multifarious and insidious ethical problems which arise when scarce linguistic data are deposited: when the data are crucial as cultural as well as linguistic records, and a global anonymous medium such as the World Wide Web is used as a medium for storage, are there any guidelines that will be acceptable across the cultural gamut for regulating access, given that local interested parties, as well as external cultural freebooters (including "World Music" collectors alongside theoretical linguists?) will be pursuing their own agendas.

There will be a follow-up conference at Philadelphia in 12-15 December 2000. Further details can be gathered from <http://www ldc.upenn.edu/exploration/>

LSA Symposium: Field Relationships: balancing Power and Priorities in Language-Based Fieldwork: Chicago, USA, 7 Jan 2000

This was organized by Megan Crowhurst of U. Texas (Austin), with contributions from Colette Grinevald, Keren Rice, MaryAnn Willie, Bret Gustafsson and Barbara Meek. The languages on which these authors focused were all-American, respectively Popti'/Jakalteq (Guatemala)

and Rama (Nicaragua), (Canada), Navajo and Hopi (USA), Chiriguano (i.e. Guaraní in Bolivia), Kaska (in Alaska) and Nahuatl (Mexico). Although each of these speakers had unique insights to offer⁷, I shall focus here on just two, Keren Rice and MaryAnn Willie.

Keren Rice noted how the centre of gravity of fieldwork ethics had changed in 33 years: minimum standards of respect for linguistic informants as the linguists pursued his or her higher (scientific) goals have come to be replaced by a much livelier concept that the language belongs to the speakers: their aspirations for it may be seen as a higher, and perhaps now more incontrovertible, goal than linguistic analysis per se.

MaryAnn Willie, a Navajo linguist, was in a position to give the liveliest sense of the pathos, and the humour, of real sympathy with native-speaker communities of a language. She told of the poignant break-up of small family groups of Navajos as judgements in the land-dispute between Navajo and Hopi were implemented. Taboos on certain topics might compound an absence of technical vocabulary: for both reasons it had been difficult to explain to people her study on aphasia. But she also indicated the special problems faced by a linguist who was reckoned to be a member of the community she was studying: asking a question, she would often get the answer: "Well, you should know!"; and if then she persisted, she would be asked herself: "Well, who raised you, anyway?"

Language Endangerment, Research and Documentation: Setting Priorities for the 21st century: Bad Godesberg, 12-17 Feb 2000

This invitational workshop was supported by the Volkswagen Foundation, whose new funding programme for endangered languages has been advertised in *Ogmios* #12. §5. 35 proposals have been received, but only 6 languages are likely to be selected for documentation work.

⁷ including, perhaps least seriously, Colette Grinevald's comparison, as to length and prestige, between this and Steven Bird's session on Linguistic Exploration (reported above). This, she noted, was an evening session of a couple of hours, featuring predominantly women's voices, and talking about human relations and status; that, by contrast, had lasted a full day, and had been mostly for men, talking about data and computers.

Authorities on the situation of endangered languages in each of the world's main subcontinents were invited to view their own areas in terms of a typology of endangerment elaborated by Matthias Brenzinger and others. The aim was to give some basis in relative priority as a background for choosing the languages which Volkswagen funds will support. In addition, a handful of representatives of endangered language charities (your editor among them) attended, so that the results of the workshop could be immediately disseminated and integrated into the pattern of world efforts on their behalf.

As might be expected, there was sustained and enlightening criticism, rather than simple acceptance, of the Brenzinger typology: no comprehensive, much less coercive, categorization of the endangered languages of the world is going to emerge any time soon. However, the typology has been partially applied to many regions of the world. And an immediate result of the workshop will be a volume reviewing the status of languages in each of the subcontinents, which should be a useful successor to R.H. Robins and E.M. Uhlenbeck eds. *Endangered Languages* (Oxford: Berg 1991), and a beneficial tool for language policies worldwide. Besides linguistic regions, the volume will also discuss major issues that bear universally on language endangerment.

In what remains of this review, I shall simply pick out interesting themes that emerged from individual presentations or the ensuing discussion. Contact the authors for more details, or wait for the book to come out.

The Typology Itself: Selection and Ranking of Languages

The Brenzinger typology had two aspects or "Phases": Phase I, to assess the level of threat to the languages (in terms of speaker -population, transmission, functions still served, attitudes); and Phase II, to assess to importance of a study (in terms of scientific cruces, existing documentation, availability of good speakers, and political accessibility of the community).

In the preliminary discussion it was pointed out that at present levels of knowledge, it is just not possible to fix all the languages of the world in these aspects, and to do so might be dangerous, by creating spurious data. It was argued too that the sociolinguistic

position of a language needed to be considered: was the speaker community gradually transferring to another language through some endogenous process, for example? (See Hans-Jürgen Sasse on *Language Decay*.) More generally, it was felt that the project of bringing all the world's endangered languages into a single classification would be seen quite differently in different parts of the world: as an instance, Americanists seemed to be more emotionally involved with the plight of particular languages than Africanists (perhaps because of the sociolinguistics of the languages they studied).

At any rate, any data gathering exercise has to reckon with the uses to which data may be put: and being targeted as a case of "endangerment" may undermine a community's political position within its country even as it opens the way for concerned support. The best way to recover from weakness is not always to acknowledge it openly.

Ultimately (i.e. after the workshop), Michael Krauss produced a new set of suggestions for classification and terminology of degrees of language endangerment, whose basic terms are given here.

There is a short paper explaining this table, available from Michael Krauss <fyanlp@uaf.edu>. It also contains interesting claims about Tarascan in Mexico (reportedly learnt effectively and used only among adults) and child native-speakers of Sanskrit.

Northern Languages: Michael
Krauss <fyanlp@uaf.edu>

As one curiosity, Krauss observed that languages that had been dominated by Danish (e.g. Greenlandic Inuktitut, Faroese) seemed to bear up better than others in the Arctic (e.g. in the US, Canadian or Russian domains).

As another, he noted the relatively small lexicon sizes of Northern languages, with counts above 7,000 being exceptional. (He mentioned Bergstein's dictionary of Aleut with 14,000 entries, but maybe a third of these were place-names, Bible translations, loans from Russian or dialectal variants.) This correlated tantalizingly with the reduced species diversity in the North.

Table 1: Krauss's Proposed Typology of Endangerment

'safe'		a†		
e n d a n g e r e d	stable		a	all speak, children & up
	i	instable; eroded	a-	some children speak; all children speak in some places
	n		b	spoken only by parental generation and up
	d	definitively endangered	c	spoken only by grandparental generation and up
	e	severely endangered	d	spoken only by very few, of great-grandparental generation
r	critically endangered	e	no speakers	
e d	i n e			
extinct				

Others noted the different motives that might be served by language documentation, historical linguists valuing large dictionaries, typologists detailed accounts of syntax, and home communities quite likely having their own agenda. Above all, the priority for concerned outsiders should be to raise interest and morale among the speakers, and give them training in documentation methods.

Siberia: Olga Kazakevitch
<kazak@iling.msk.su>, Alexander Kibrik <kibrik@philol.msu.ru>

Kazakevitch noted that 50% of endangered languages in the Commonwealth of Independent States are written, but in Siberia this proportion is as high as 80%. Everywhere indigenous groups are in a minority, after the influx of Russians during the Soviet period. Furthermore, census figures grossly overstate numbers of speakers of languages, confusing speakers with people of indigenous descent.

For Siberian languages there had been a rush of enthusiasm in the mid 1980s (as in the 1930s) with publication of textbooks, and school teaching arranged. A problem of this official support had been that schoolchildren had often been instructed in dialects alien to their families. But the support had tended to die away again in the mid 1990s, in the face of increasing economic pressure (local languages effectively being seen as a luxury good). There is now only one primary school where Evenki is used. Still, Nenets for example now boasts a few newspapers, and there have been two feature films shot in it. Unfortunately, this public activity is not guaranteeing its continued use in the family.

Today's greater poverty in Siberia was causing some return to traditional

activities such as hunting, and this had a positive effect on language use. From the documentation angle, it could be claimed that all Siberian languages have some sort of description, but often this is very old. For example, there are Selkup literary texts transcribed in 1941: when the same texts are performed now, it becomes clear that the old transcription had pruned some stylistic features, for example the prevalence of recapitulation.

Europe: Tapani Salminen
<tasalmin@cc.helsinki.fi>

Quoting figures from the International Clearing House on Endangered Languages (the Red Book) <http://www.helsinki.fi/~tasalmin/europe_index.htm> Salminen recognized 137 languages spoken recently in Europe: of these only 40 were safe, while 21 were either extinct or moribund beyond help; 49 were endangered, and 26 more languages were severely endangered.

Even in Europe, it was not possible to assume that governments would cooperate to support their minorities: Greece had arrested officials of the European Bureau for Lesser Used Languages who tried to visit Aromania and Macedonian-speaking areas; and France had been persistently obstructive to Breton efforts to reinforce transmission of their language in schools. Despite large numbers of adult speakers, that language was now severely endangered for want of effective take-up by children.

A curiosity is the case of Occitan, successfully being recreated and used as a literary language, but losing touch with the (endangered) spoken language. And an encouraging case is Lule Saami, now used again among children in Norway or Sweden, although it had disappeared from this age-group.

Middle East: Jonathan Owens
<Jonathan.Owens@uni-bayreuth.de>

This was review of language status in Afghanistan, in South Arabia and of neo-Aramaic.

There is an endangered form of Arabic ("Central Asian Mixed Arabic"), spoken in Uzbekistan, Afghanistan and Tadzhikistan, distinguished by its very un-Arabic word-order, but very close to classical Arabic in its morphology.

It was conjectured that the language Turóyo is possibly less endangered now, spoken among emigrants in Germany, than it was previously, spoken indigenously in Anatolia.

Owens also adverted to the reality of "threatened extinct languages" in this region: i.e. the practice of deliberately destroying monuments and inscriptions in ancient languages, with the common motive of rewriting history in the interests of the current power.

East Asia: David Bradley
<D.Bradley@latrobe.edu.au>

In his very detailed review of the status of some 125 endangered languages (from Mon in Burma to Ainu in Japan) Bradley was keen to distinguish very many kinds of "language death": gradual or catastrophic, re-absorption by a genetic relative, de-creolization, diversification, transportation (as happened to Thai in 17th-19th centuries).

In the opposite direction, there are occasional cases of re-emergence of a language that had been kept secret. Tu Jia in China is one such case: it turns out to have some 170,000 speakers, though now again in decline. This last may yet

happen to some languages in Burma now thought lost.

Australia: Nick Evans
<N.Evans@linguistics.unimelb.edu.au>

Evans's keynote was the potential of linguistic fieldwork continually to revolutionize our preconceptions of what was possible in a language. Hence we need to be very cautious in deciding where important evidence is likely to come from, e.g. when prioritizing languages for documentation and study. He gave several examples:

- Kayardild of Northern Territory, sharing 80% of its vocabulary with coastal languages, but radically different in its syntax (e.g. having category-changing affixes and "case-stacking", a feature otherwise found in Ethiopia). 20 years ago, on the basis of a superficial analysis, this would have been seen as not significantly distinct from the coastal languages.
- Dalabon (as per Barry Alpher 1982) marks the kin-structure of plural subjects, distinguishing whether are made up of people related by even or odd number of generations—not something a routine sketch grammar would show up.
- Iwaidja and Ilgar (documented by Capel), languages with 8-9 distinct liquid phonemes.

He also noted some sociolinguistic curiosities of the Australian scene: where good speakers might be held not to have the right to talk a language (as Mark Harvey reported of Waray), where restricted auxiliary registers might substitute for languages (e.g. among initiates in Warlpiri and Lardil communities), where terms for one's own kin might depend on who was being addressed (e.g. in Gun-djeihmi), where people appear to choose which language to speak by the area they are in rather than the known competence of their addressee, and where people go on learning new languages throughout their lives. Multilingualism is very much the norm, and external judgements that certain languages are moribund are sure to be resented: not least because such judgements have often been used to subvert very real land-rights.

There were important problems both for outsiders and for the speakers in the use of electronic technologies. One was the tendency of these to obsolesce: in 1991 David Nash had needed to find a punched card reader to decipher the only records of a dialect of Western Desert. The other was the unresolved, because incalculable,

danger of access to private information over the Internet.

Another characteristic of Australia was a challenge to our conceptions of the pace of language change. The evidence was that any common ancestor of the Australian languages was 40-60 thousand years old, 5-10 times the time-depth of Indo-European linguistics. Yet relationships could still be traced.

Western Pacific: Stephen Wurm
[fax +61-2-6248 6627]

Wurm noted that the 650 languages of the Pacific from the Philippines to Papua had been relatively unaffected by endangerment forces until recently: there had been few white settlers, small languages (average population 200) with multilingualism and strict linguistic exogamy had been the rule, and in general the speakers of small languages had viewed them with extreme pride. Nowadays, however, personal mobility was on the up, and Tok Pisin (which he described as a Melanesian/Austronesian language with 60% English loan vocabulary) was more and more used not only as a lingua franca but within the family.

Oceania: Darrell Tryon
dtryon@coombs.anu.edu.au

Tryon said there were about 500 languages in the area from just west of the Irian Jaya border to Easter Island and Hawai'i. If those with 500 speakers or fewer were seen as endangered (hard to maintain in this area of vast distances and extreme isolation), perhaps a quarter could be so considered. In fact, he felt that Maori, despite its 2,000 speakers among a total population of 100,000, was if anything likely to be the first language in the area to go extinct.

In this cultural area chieftainship was in general non-hereditary, and the maximum domain of a Big Man would be 1,000 people (usually all speaking the same language, but sometimes 1 or 2 more). All marriages would be bilingual, and boys moved to the men's house at the time of puberty. A pidgin (e.g. Bislama, in Vanuatu) would be used as a lingua franca. There were separate languages learnt after initiation but these were in general not accessible to researchers.

The main force threatening languages was the spread of education: those going to school would go further and further from their island of origin, and they would not come back. Also, as subsistence farming gave way to a cash

economy, urban centres were springing up, which would function through pidgin languages.

As for research threats, there was malaria in Vanuatu, and a non-cooperative administration in the Solomon Islands. In parts of Indonesia, field-workers were banned.

Tryon talked of the "taboo room" system he had set up the Vanuatu cultural centre, where community leaders (66 men, 33 women) could deposit records of knowledge (cultural, genealogical, linguistic) in cyclone-proof conditions, accessible only to themselves or their nominees. This was funded by the Australian Government.

Endangered Languages of the Pacific Rim

Osahito Miyaoka
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Miyaoka and Sakiyama briefly described this far-flung project supported by the Japanese Ministry of Education, Science, Sport and Culture. "Pacific Rim" is interpreted very liberally, so that it includes sub-projects on Australia, Papua-Niugini, New Caledonia, Cook Islands, Hawai'ian, Tungusic, Palaeo-Siberian, Manchu, Nivkh, Ainu, Palaeo-Asiatic languages of Siberia and Alaska, American Northwest, Canadian Northwest, Burma, Tibeto-Burman, Formosan, Negrito, Philippines, Eastern Indonesia, Northern Thailand and even survival strategies for the Mayan languages in central America. (Only South America and Easter Island seem to be missing!) It also includes 8 projects in Japanese dialects, and 6 methodological projects on endangerment, documentation, and electronic media.

Further details about it can be found at <http://www.elpr.bun.u-kyoto.ac.jp>

Africa:
Bruce Connell
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Connell noted the absence of any notion of exclusive ownership of a language in East Africa, even though one may be a badge of ethnicity. More likely motives are shame if one cannot speak the language of one's own people, and pride if it emerges that outsiders are interested

in it. Languages are seen as tools, with widespread multilingualism. As a result it is hard to envisage what a solitary "last speaker" of an African language would be like.

As to North Africa, there was very little diversity, besides Arabic and Tamazight, the varieties of Berber language. This latter had been in retreat since the Arabic conquests in the early 7th century AD, and in some places (e.g. Tunisia) it was in danger of not being passed to the next generation. But in general, transmission continued, though the language was restricted in its range of functional use (public discourse being reserved for Arabic).

Blench had noted the discouraging lack of interest by West Africa linguists in documenting their own languages, even though language diversity was highest round Nigeria, Cameroun and the Central African Republic. Brenzinger said, however, that here was a fair amount of documentation going on, e.g. by Tucker Childes and Sue Hasselbring, and by Angelika Gobi (in the Nuba Mountains).

Brenzinger remarked that Bantu languages were under-documented (Botswana now banning foreign fieldworkers). However, he placed the main concentrations of language endangerment in Africa in East Africa (especially the south of Sudan), and West Africa (especially eastern Nigeria and western Cameroun).

So-called "Mother-tongue education" was common throughout the old British colonies, though nowadays only Ethiopia, Eritrea, and (recently) Malawi have left the choice of language open, rather than imposing some larger African language. The old French colonies, by contrast, had generally stuck with education through French.

The Indian Subcontinent:

Mahendra Verma

<mkv1@york.ac.uk>, George van Driem <driem@rullet.leidenuniv.nl>

Verma remarked that documentation of minority languages went back to the mid 19th century and Sir George Grierson's Linguistic Survey of India. (Grierson was a British magistrate in Patna.) Unfortunately not all the data gathered had been checked thoroughly, and this tradition of partly unreliable data had tended to continue to the present day.

The most endangered languages in India tended to be those of Hill Tribes, especially as tourism eased access to them. (Two examples would be Toda, a

Dravidian language spoken by 600-1,000 people in the Nilgiri Hills of the south, and Raji, an Indo-Aryan language spoken by some 600 in Uttar Pradesh in the north.)

On the Andaman and Nicobar Islands too, there were still four languages (Pucikwar, Jarawa, Önge and Sentinel) each with less than 100 speakers. The remoteness of the population was such that any access by the outside world was likely to be deadly in starting epidemics.

Stephen Wurm mentioned that Vartti Tikkaman had informed him that there were just 11 endangered languages in India, and had gathered data on them.

Van Driem took up the tale, mentioning that in Sri Lanka, Vedda had died out recently, victim of an artificial flooding scheme, and that Barodia had died out in the 17th century, after contact by the Dutch and Portuguese.

In the Himalayas, there were large numbers of small languages, mostly of Sino-Tibetan origin, although the relations among them were far more complex than those among the Indo-Aryan languages which had penetrated from the south and west. There are two language isolates, Burushaski in northern Pakistan (with 80,000 speakers, now taking in large numbers of words from Urdu - cf Hermann Berger's extensive description) and Kusunda in Nepal (now with perhaps 2 speakers or rather rememberers, documented in 1830, and later by Jacob Weinhardt).

He remarked that tourism was a major threat to the Himalayan regions' languages, particularly in Nepal, the most accessible country. Furthermore, the net effect of overseas tourism appeared to be impoverishment of the picturesque regions, even if money was generated at other points in the value chain between site and foreign consumers. Arunachal Pradesh in India, and Bhutan, which largely prohibited access to foreigners, were therefore more successful in retaining their heritage.

Raw numbers could be very deceptive of the true danger to a language: Gurung, for example, with 225,000 speakers in Nepal, was severely endangered, whereas Tamang with 900,000 was probably OK.

Poignancy of languages on the edge was great: he had known the last speaker of Dumu, who had died in August 1998. The last speaker had died in the bitter knowledge that the language, and — even more important — all its shamanical lore would die with him, the

last shaman: yet he recalled that the decision not to bring the next generation up with knowledge of the language had been quite deliberate at the time.

A new book by George van Driem, *Language of the Himalayas* (EJ Brill, 1997: ISBN 9004103902) provides a demographic mosaic viewed from a historical and comparative linguistic perspective. He has a team of 12 linguists based in Leiden who are continuously engaged in descriptive research in the region.

North America:

Akira Yamamoto<akira@ukans.edu>

In the USA, endangered language activists recognize the Native American Languages Act (1990) as a milestone, the result of lobbying organized in reaction to the "English Only" Movement.

Native American language speakers are under-represented in census figures (only 50% of the 194 languages still spoken are in fact registered at all.) Women who have married outside their language group are not counted, and many who work outside prefer not to identify themselves tribally. In fact, saturation of language speakers within a tribal population may be a better indication of language health than absolute numbers. A clear example of this was the Yuman Indians of Arizona: Havasupai, with 530 speakers but 94% of its tribe speaking it, is in better shape than the closely related Hualapai, with 1,000 speakers but only 54% of the tribe.

Unfortunately for researchers and documenters, willingness to cooperate often correlates inversely with the number of speakers, and liveliness of the language in use. Pueblo Indians of the South West often forbid the writing (and even the sound-recording) of a language, with motives reminiscent of those of the Gauls in ancient times: sacred matters are not to be written, and memory improves as reliance is laid upon it.

In a more modern context, the funded Master-Apprentice schemes popular in California especially put non-speakers into contexts where there undertake ordinary tasks — basket-weaving, laundry etc.— with a speaker. It is reckoned that it takes 300 hours of such contact to engender fluency in the learner. These too require that the apprentice takes no written notes of what they are learning — although they may be free to create written materials afterwards, indeed they are encouraged to do so.

Central America (+ Mexico):
<Colette.Grinevald@ish_Lyon.cnrs.fr>

This is the most dense and complex area of America for languages, with twenty families and 137 languages. There has been a recent trend all over the area to detach language descriptions from the missionary activity which has traditionally gone hand in glove with it.

Grinevald had information from specialists in different parts of this area, namely:
for Mexico, Terrence S Kaufmann <topkat+@pitt.edu>
for Guatemala, (specifically Mayan) Nora England <england@blue.weeg.uiowa.edu>
for Honduras, Danilo Salamanca <106420.3401@compuserve.com>
for El Salvador, Nicaragua, herself for Belize, Costa Rica, Panama, written sources, especially Ethnologue and Carmen Rojas Chaves (1997) *Revitalización lingüística de las lenguas indígenas de Costa Rica* (ICA, Quito); also Adolfo Constenla <aconsten@cariari.ucr.ac.cr>

Two extreme cases were Guatemala, whose Mayan population has been massively stirred by civil war, to the extent that there are said to be more Jakalteko speakers in Los Angeles than in Jacaltenango; and Honduras, which has more World Bank funds for language documentation and revitalization than it can currently spend.

The sociolinguistic course of languages is said to be very different: for example in Guatemala, England says that Kaqchikel is going down hill (from a relatively high base), while languages like Q'anjob'al, though smaller, are holding steady. Some deaths foretold have turned out to be false alarms: Poqomam and Ch'orti' appear to be gaining rather than losing speakers, where it counts: among the young.

South America:
Willem Adelaar
<Wadelaar@rullet.leidenuniv.nl>,
Denny Moore
<moore@amazon.com.br>

Adelaar had harrowing tales to tell of deliberate massacres in the 19th century, including Argentina's *Campaña del Desierto* in 1830, and Uruguay's extermination policy in the middle of the century. He provided figures for numbers of speakers, number of ethnic group, transmission and numbers of studies, by county and family, for all the countries

of South America except for Brazil and its northern neighbours.

Moore provided such figures for the rest, including Colombia's Amazonia.

He spoke about the languages as evidence for Amazonia's prehistory, which was now seen (e.g. through pioneering work of Anna Roosevelt) as much longer (up to 11,000 years) and much more culturally developed than current survivors would suggest of themselves: Aryon Rodrigues believes that the collapse caused by the conquests, and the resulting incursion of an alien world economy, was massive, with as many as 75% of languages driven to extinction in the last 500 years, and the level cultural sophistication and organization greatly reduced. Climatic conditions mean that there can be little physical trace of what may have gone before.

Moore's institution, the Museu Goeldi, is planning a massive video recording of the 200 languages of Brazil, structured around exhibits, cultural items and texts. One benefit of this is that it should make it much clearer to trace borrowings among languages, and hence cultural contacts. They are already doing video recordings of ceremonies (e.g. the Xingu ceremony among the Awetí).

Moore believed that effective protection of the Indians and their cultural heritage was only likely to be effective when the Brazilian's own capacity to do research in relevant sciences (ethno-linguistics, anthropology, etc.) was solid: as a result he was strongly promoting doctoral programmes with in the country, employing Brazilian students returning from study abroad (especially at Museu Goeldi, University of Campinas, and University of Brasilia - the last not yet having a PhD programme.)

He quoted Queixalós F., and O. Renault-Lescure (eds.), *As Línguas Amazônicas Hoje*, Instituto SocioAmbiental, São Paulo, 2000, as the source of the data.

Final Sessions and Wrap-Up

There is no space here for transcriptions of the tabular data which accompanied the above disquisitions: much will be in the resulting book, but the Foundation will be happy to distribute copies at cost, where feasible, to enquirers.

There were presentations by most of the observers present:

- Vera Szöllösi-Brenig, Volkswagen Foundation

<szoelloesi@volkswagen-stiftung.de>

- Anke Beck, Mouton de Gruyter <A.Beck@degruyter.de>
- Barbara F Grimes, SIL Ethnologue <jgrimes@concentric.com>
- Ulrike Mosel, Kiel University <umosel@email.uni-kiel.de>
- Nicholas Ostler, Foundation for Endangered Languages <nostler@chibcha.demon.co.uk>
- Hans-Jürgen Sasse, Gesellschaft für bedrohte Sprachen <am000@rsl.rz.uni-koeln.de>, <http://www.uni-koeln.de/gbs>
- Douglas Whalen, Endangered Language Fund <whalen@haskins.yale.edu>

It may be of interest to readers to know that the next issue of Ethnologue is due out in July 2000. It will contain 6809 languages, with population estimates for 90% of them; the median size of language is 6000 speakers. There will also be codes for social functions served, age-range of speakers, and level of vitality.

The meeting concluded with an assignation of global themes to authors, to include within specific regional chapters.

California Languages in the New Millenium: 4th biannual gathering "Language is Life": 17-19 March 2000

A joint conference of The Advocates for Indigenous California Language Survival (a project of Seventh Generation) and the California Council for the Humanities, funded by CCH, the Lannan Foundation, the University of California at Berkeley, and the Native California Network was held on March 17-19: it had about 175 native participants, all talking about what they are doing to save their languages.

Administration for Native Americans: toward Social and Economic Self-Sufficiency for Native Americans

The Administration for Native Americans (ANA) promotes the goal of social and economic self-sufficiency of American Indians, Alaska Natives, Native Hawaiians, and other Native American Pacific Islanders, including Native Samoans. Self-sufficiency is that level of development at which a Native American community can control and internally

generate resources to provide for the needs of its members and meet its own economic and social goals. Social and economic underdevelopment is the paramount obstacle to the self-sufficiency of Native American communities and families.

ANA is the only Federal agency serving all Native Americans, including over 550 federally recognized Tribes, 60 Tribes that are state recognized or seeking federal recognition, Indian organizations, all Indian and Alaska Native organizations, Native Hawaiian communities, and and Native populations throughout the Pacific basin. ANA's fiscal year 1998 budget is \$34.9 million; the same amount has been requested for FY 1999. ANA provides grants, training, and technical assistance to eligible Tribes and Native American organizations representing 2.2 million individuals.

[...]

Language Preservation

The Congress has recognized that the history of past policies of the United States toward Indian and other Native American languages has resulted in a dramatic decrease in the number of Native American languages that have survived over the past five hundred years. Consequently, Congress enacted the Native American Languages Act (Public Law 102-524) to address this decline. The Clinton Administration plans to spend approximately \$2 million in FY 1998 for projects that promote the survival and continuing vitality of their languages and has requested the same amount for FY 1999.

[...]

phone +1 (202) 690-7776 fax +1 (202) 690-7441
e-mail: ana@acf.dhhs.gov]

Language Access Initiative - Aboriginal and Torres Strait Islander Commission

ATSIC currently supports two language maintenance programs, these being the Aboriginal and Torres Strait Islander Languages Initiatives Program (ATSILIP) and the Language Access Initiatives Program (LAIP).

ATSILIP aims to promote the use and development of Aboriginal and Torres Strait Islander languages by supporting community-based initiatives and community education activities.

The principal activity under this component is to fund the operational costs of Regional Aboriginal Language Centres and Regional Aboriginal Language Management Committees. The Committees are responsible for developing and prioritising language projects in consultation with local communities. Language Centres provide a base for the collection of information on local languages and provide a platform for community based language projects, such as the recording of oral histories.

The Language Access Initiatives Program (LAIP) is a three year program developed by ATSIC in response to recommendations 12a and b of the Human Rights and Equal Opportunity Commission's Bringing Them Home Report. The overall aim of the program is to increase community access to language and cultural knowledge.

Funding: The ATSIC Board allocated a total of \$9 million over three financial years, beginning 1999/2000, towards this program. The funding allocation to date has supported 51 community based projects covering a diverse range of language initiatives throughout 26 regions in Australia.

In Dec 1999 - Feb 2000 ATSIC was seeking submissions from interested individuals and organisations under the LAIP. This was for the second and final round of funds allocated under this program.

http://www.atsic.gov.au/programs/noticeboard/Language_Maintenance/

Archiving Latin American Indigenous Languages

Letter from Tony Woodbury and Joel Sherzer to various scholars in this field, 24 January 2000:

We are seeking funding to archive a large selection of tape recordings, transcriptions, and translations (including interlinear analyses) of indigenous languages of Latin America on the web. A description of this project is copied below. We think that it is very important to provide students, scholars, and native communities access to these materials. We hope that you would like to be involved in this project, by contributing tape recordings, transcriptions, and translations from your field research.

If so, we would greatly appreciate your writing to us indicating your commitment to do so. Since we believe

we represent a community of scholars, including you, your commitment to this project will help us in the search for funding. In your response could you indicate the nature of the materials you would be able to contribute. If you like, you might also suggest other individuals you think we should contact. Either an email or a hard copy mailed response will be fine. Please include the name of your institution or affiliation at the top of your message or letter.

Many thanks, Joel and Tony

Project Description:

The purpose of this project is to create a permanent Web-based archive that makes available to indigenous peoples, scholars, and students unpublished or difficult-to-obtain materials from the indigenous languages of Latin America. This archive will be the first centralized site for these materials and will be accessible to all those interested in the indigenous languages of Latin America through the World Wide Web. This state-of-the-art electronic archive will store materials drawn from the full range of linguistic behavior -- from phonetics to discourse, in the form of primary data and analyses -- making accessible a breadth of data on linguistic behavior not normally available in language archives. Since the majority of indigenous languages are unwritten, most of the archived materials will be sound files, transcripts, and analyses of oral data. In addition to digitized sound files and written texts, the archive will contain digitized image and video data.

The archive will achieve several important goals: the permanent preservation of data from endangered languages; greatly increased access to indigenous Latin American language materials for indigenous people, researchers, and students; and the facilitation of the interchange of materials and ideas between indigenous peoples and scholars. The archive will also be a resource for the preservation, maintenance, and revitalization of indigenous languages in both oral and written form. It will be designed in a manner that maximizes its accessibility internationally; at the outset, the site will be available in Spanish, Portuguese, and English versions, and versions in other languages will be incorporated as is feasible. The Web-based format of the archive will take full advantage of new technologies to resolve numerous difficulties associated with non-digital methods of data storage, including physical space limitations, and the care of perishable media such as paper,

magnetic tapes, and photographs. At the same time, this archive will facilitate the archiving of those original materials in cooperation with traditional archives (such as the Indiana University Archives of Traditional Music.)

The archive will be a collection of digital sound, text, and image files stored on a central server administered by the existing Linguistic Anthropology Laboratory at the University of Texas. Established in 1988, this laboratory is a state-of-the-art center for the documentation and analysis of language behavior. The Linguistic Anthropology Laboratory will design and develop the archive; carry out digitization of materials; and maintain the archive and its website. The archive will be accessible through a website designed using database-driven webpage formats. The data files in the archive will be stored in universal platform formats, which will allow the files to be viewed on any platform (PC, Macintosh, Unix, etc.) using internet-downloadable readers. Files will be downloadable, and also viewable online. Not only will the archive be accessible from remote sites via the internet, but the universal-format infrastructure will allow files to be remotely uploadable into the archive. The website will support a system of graded access which will ensure the protection of the intellectual property rights associated with the materials in the archive.

As a project of the University of Texas' internationally known linguistic anthropology program, this archive will form an important new link in the extensive network of people working with the indigenous languages of Latin America. It will provide a tremendous range of language data for use in teaching, at all levels, courses in linguistics, anthropology, folklore and other language-related fields. The archive will also test and explore new electronic archiving methods and tools, and make this knowledge available on the website to provide expertise to indigenous peoples and scholars interested in creating similar projects. It will also make possible the electronic publication and dissemination of indigenous language texts, for which it has become increasingly difficult to find either academic or commercial publishers due to the costs of print-based publication.

The principal investigators for this project are Joel Sherzer and Anthony Woodbury, both of whom have carried out considerable research dealing with Native American languages. The initial staff will consist of Chris Beier, Odilio

Ajb'ee Jimenez, and Lev Michael, all graduate students in linguistic anthropology at the University of Texas. Beier and Michael have carried out linguistic fieldwork and documentation projects with the Nanti, an Arawakan group of southeastern Peru; Jimenez, a native speaker of Mam, a Mayan language of Guatemala, has co-authored a published grammar of this language. Lev Michael brings considerable computer experience and expertise to this project, as well as familiarity with server technology and website development and design.

Contact them on:
jsherzer@mail.utexas.edu (Joel F.Sherzer) and acw@mail.utexas.edu (Tony Woodbury).

Endangered Language Fund 1999 Grants

On 26 Jan 2000, the Endangered Language Fund announced its grant awards for 1999. The Fund is a nonprofit organization dedicated to the scientific description of endangered languages, support for maintenance efforts, and dissemination of the results of those two efforts to the scholarly community and the native communities. These twelve grants received almost \$20,000 in funding, made possible entirely by the support of our members. Please visit our web site at <http://www.ling.yale.edu/~elf>.

Elena Benedicto (Purdue University), **Indigenous Women as Linguists**. The goal of this project is to form a team of Mayangna women in linguistic techniques, so that they can later use that knowledge in the bilingual programs of Nicaragua. This is an indigenous effort to provide educational materials which brings the generations together in a single project.

Marianne Milligan (University of Wisconsin, Madison), **Menominee Phonology and Morphology**. Only a few speakers of Menominee remain, and they show varying degrees of fluency. The Menominee tribe has expressed interest in revitalizing their language, but there is a lack of materials and speakers to contribute to the effort. The present work on the phonology and morphology of Menominee will provide some of the material for a language curriculum.

Jonette Sam (Pueblo of Picuris), **An Integrated Approach to Language Renewal at Picuris Pueblo, New Mexico**. This grant allowed four members of the Language Committee of the Pueblo of Picuris to attend the 6th

Annual Stabilizing Indigenous Languages Conference in Tucson, AZ, this past June. The discussions of such topics as language camps, language in sports and other community recreation, language at work, language in religion and culture, language and the media, and language in community historical and cultural research proved very valuable.

Carolyn J. MacKay and Frank R. Trechsel (Ball State University), **A Linguistic Description of Pisa Flores Tepehua**. This variety of Tepehua, spoken in Veracruz, Mexico, is a member of the Totonacan language family, a group of linguistic isolates in Mesoamerica. The texts and elicited words will be used for a dictionary, grammatical descriptions, and, ultimately, interlinear translations of the texts.

Yogendra P. Yadava (Royal Nepal Academy), **A Study of the Dhangar Language**. Dhangar is the only member of the Dravidian language family spoken in Nepal. The present work will provide basic linguistic description which will be necessary for any serious language maintenance program. This will include the beginnings of work on linguistic affiliation, grammar, sociolinguistic perspectives, literacy and databased texts and lexicon.

Delphine Red Shirt (Guilford, CT), **Winyan Isnala: My Mother's Story**. From her early days in North Dakota, Red Shirt's mother was a source of wisdom, and recordings of their phone conversations and visits over the past several years included much of the history and lore of the Lakota people. Between the time of the submission of this grant and its being awarded, Red Shirt's mother passed away, making the transcription and editing of those texts even more urgent. The grant from ELF will help make that possible.

Yaron Matras (University of Manchester), **A Description of the Domari Language of Jerusalem**. Domari is an Indic language spoken by a socially isolated and marginalized community in the Old City of Jerusalem. All of the fluent speakers of Domari are over 40 years of age, most in their 60s, with Arabic taking its place. Very little description of the language exists, and Matras will begin a more complete description based on 20 hours of recordings already collected supplemented by further field work.

James T. Collins (National University of Malaysia), **Documenting and Describing the Tola' Language**. Many previously ill-described areas of Borneo are inhabited by autochthonous Dayak groups, speaking a number of diverse languages and dialects. The

language to be studied. Tola', is an undescribed Malayic variant spoken in four villages. Building on previous wordlists, Collins will begin work on a grammar and on a survey of language use and attitudes.

Hongkai Sun (Chinese Academy of Social Sciences), **Recording the Last Fluent Speakers of Anong, a Language of Yunnan (PRC)**. The Anongs are a branch of the Nu nationality, numbering 7,300 but with only 50 or 60 fluent speakers of the ancestral language. Sun plans to augment his fieldwork from the early 1960s, aiming to collect 12,000 words for the dictionary, preserve the oral literature as far as possible, analyze the linguistic structure, make recordings, and assess the state of the language.

Silverio Jimenez (Mexico City), **The Nahuatl from Milpa Alta**. The Nahuatl spoken in this area of Mexico is relatively conservative in its changes from the Aztec times. Although Nahuatl is Jimenez's heritage language, his own experience of learning only Spanish while growing up is indicative of the endangered state of this language. He will be using modern technology to help document that past, as embodied in the language and the stories of the elders.

Veronica M. Grondona (University of Pittsburgh), **Material development for Bilingual Education among the Mocovi**. Mocovi is a Waikurian language of approximately 4,000 speakers in Argentina. Increased contact with Spanish has led to a decline the use of Mocovi, and many speakers are migrating out of the area to look for better work opportunities. Grondona intends to use the material from her 1998 Ph.D. dissertation as a basis for developing bilingual education materials. Grondona will assist native speakers of Mocovi in the development of these materials.

David VanBik (Haka, Chin State, Burma), **Lai (Haka Chin)-English Dictionary**. In Burma, minority languages such as Lai are not allowed to be taught in the schools, and Burmese is increasingly dominant in the linguistic landscape. The availability of a dictionary from Lai into English will increase the value of the minority language by giving its speakers access to a world language without going through the national language. VanBik has already completed an English-Lai dictionary; the Lai-English version will be of more practical use to the native community.

7. Overheard on the Web

Languages Charter Warning

From: Mr B Moffatt
<B.Moffatt@advsys.co.im>
To: celtic_league@eGroups.com
Date: 05 March 2000 18:48

The UK has joined France in signing the Euro Charter on Minority languages. However, the Celtic League believe practical implementation will be the true test of the veracity of the Old Nation States towards language rights.

Speaking during the first Gaelic debate in the new Scottish Parliament Gaelic minister, Alasdair Morrison, said on Thursday: "There are many precious components in the heritage of Scotland. But none is as ancient, profound and worthy as the Gaelic legacy."

Despite the comparatively small number (3) of Gaelic speakers in the Parliament the debate was historically important and marked the continuing reversal in fortunes of all the Celtic languages.

As if to reinforce this on the same day the United Kingdom finally got around to signing the European Charter for Regional or Minority languages, an issue the Celtic League has been campaigning on for many years.

However, the UK's reluctant signature is only the first step and ratification and implementation will be the true test of cultural equality between the peoples of these Islands. We need to press vigorously for ratification and implementation and also spell out clearly that the provisions of the Charter are not to be dissipated by neutralising qualifications.

We already have the worrying example of France. Its signature, and ratification, of the Charter was so hedged around with qualifications as to clearly indicate that the cultural genocide which the French State has exhibited towards minorities within its frontiers is not yet extinguished.

The Council of Europe (CoE) drew up the Charter in 1992 for the purpose of encouraging the preservation and the promotion of indigenous minority languages in Europe. So far a disappointingly small number, 16 of the 40, of CoE members States have signed.

The Old Nation States of Europe such as England and France are not stupid, they are aware that stimulating linguistic self determination is a catalyst for political self determination. Their commitment to the Charter will be lack-lustre unless the Celtic languages groups present a united front to pressure the signatories.

Bernard Moffatt
Secretary General Celtic League
5/3/2000

About élites among language minorities

About 30 years ago the Slovene minority in Carinthia (Austria) was provided with a "Bilingual" secondary school - a "Gymnasium" - to which a small portion of the minority population has ever since been sending their children. (The word "bilingual" is in quotes because Slovene is used much more than German in class).

The (considerable) contribution towards the maintenance of Slovene (which has for 150 years been under intense pressure from German) in Carinthia has been described. What interests me is the potential opposite effect: that one result of having such an educational establishment is, at least in theory, the creation of an élite - a minority among the minority population - which speaks Standard Slovene much better (and also perhaps in more functional domains) than the rest. In particular, I am interested in one possible further development - that this small élite may become (socially, and at least partly) split from the remainder of the Slovenophone population, with the result that there is no longer any *general* tradition of language maintenance: the intelligentsia prefer to use the standard, the others do not, and they do not communicate (even, no longer wish to communicate) as much as before with each other. The intelligentsia may be considered snobbish, and the non-élite may be thought of as "hicks." And so on. - I have some evidence of this, and am collecting and analyzing more.

I have heard, mostly at third hand, that in some minority/endangered language communities the same kind of process has been observed. Sometimes, efforts at standardizing the minority/endangered language have backfired, because most minority members, for one reason or another, do not wish to use such a variety.

If any readers of ELL have personal experience of such a thing, and/or can direct me to literature on this kind of phenomenon, please respond ***OFF LIST***. If the responses are sufficiently interesting, and not too long, I will summarize them for anyone who is interested.

Thanks in advance,

Tom Priestly

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Breaking a New Mexico Language Bar

2 Feb. 2000 *Assoc. of Trial Lawyers of America* :

The adage "a jury of your peers" just became a little more meaningful in New Mexico. The state Supreme Court held that non-English-speaking people cannot be eliminated from jury duty because of their language skills. Chief Justice Pamela Minzner quoted the New Mexico Constitution, which expressly states that the right of any citizen to sit on a jury shall not be restricted on account of "religion, race, language or color, or inability to speak, read or write the English or Spanish languages."

Elizabeth Amon, *National Law Journal*, 2/3/2000

For complete story, see
<http://www.lawnewsnetwork.com/stories/A15028-2000Feb2.html>

Zimbabwe: Promote Indigenous Languages First For National Development

Harare (*Zimbabwe Standard*, March 5, 2000) - After 20 years of independence, it is indeed unbelievable and embarrassing that a sovereign nation like Zimbabwe has nothing to show for its language and national cultural policy.

I know that bits and pieces have been done here and there, but a vivid and yawning gap of a comprehensive language and national cultural policy has always remained for everyone to see-policy makers included! Language and cultural issues may sound abstract and useless, but sooner or later, especially with the winds of globalisation blowing

no better than the storms of Cyclone Eline, a nation with neither a language nor a cultural policy shall find itself rolling in the deluge of cultural and conceptual confusion.

Surely if we are to develop as a nation, time has come for all proud and patriotic Zimbabweans to redefine and reconceptualise themselves accordingly. Although policymakers have always pretended to be baffled by the link of language to national development, the answer to this simple puzzle is as clear as the Babylonian towers-return to the source, return to your languages. By returning to the source I don't mean that each language community in Zimbabwe should be cocooned and inward looking, but that we need, as a nation, a very clear language and cultural policy framework that does not only recognise that indigenous languages are living languages, but also empowers those languages to be the engine of national development.

For more than a hundred years, local indigenous languages suffered brutal inditement and denigration by the colonial regime. English became the only language enjoying official recognition and naturally, a hegemonic project to entrench the language in all institutions of socialisation was undertaken by the colonial government. English became the language of instruction for both elementary, secondary and university education. It became commonsensical that English was the language for enterprise as well as a measure of excellence.

Now 20 years after independence, the status quo still remains intact, with English still at the centre of our lives and invariably shaping the perception of ourselves and that of the world. Mbuya Nehanda, Sekuru Kaguvi and Lobhengula would surely laugh their lungs out if they woke up from their graves to find black primary school pupils grappling with English syntax and grammar. They would no doubt, be tongue-tied to find the University of Zimbabwe still teaching Shona and Ndebele in English.

The biggest question they would probably pause to our wise vice chancellor, is whether the university is a University of Zimbabwe or just a university in Zimbabwe? There are some people, among them some who claim to be serious African scholars, who see nothing wrong with the present state of affairs. These lily-livered, light weight scholars argue that indigenous languages are underdeveloped and can not competently handle topics on modern

sophistication in technology and science. They have this religious commitment to English and praise it for being a global language and above all, want it to be spoken with an accent. Most poignantly, some even discourage their children from speaking their mother languages. These people must not be taken seriously by anyone because they themselves are not serious.

But why is the language issue so important? First and foremost, it must be understood that language is not only a means of communication, but also a carrier of a people's culture, history, identity and above all, people's worldview. Through language, a society reproduces itself and claims its space in history. The death of a language is the death of a people and the demise of a nation. Language is therefore central in self identity, self realisation and self actualisation, which are very important intangibles in building a confident and innovative citizenry who can be agents of national development. Needless to say, nations such as Japan, Norway and France are shining examples of how a sound language and cultural policy empowers and builds a strong nation.

Our problem in Zimbabwe is that some policy makers in government are either conceptually lost as to the meaning of their jobs, or are just simply clowning in public office. Honestly, it is a travesty of our national dignity and pride to have primary school pupils taught in English as if they were born without a mother tongue and worst of all to teach our indigenous languages in English.

The language issue was one of the most burning issues that Zimbabweans raised during the Constitutional Commission's outreach programme last year. People did, in no unequivocal terms, stress the recognition and promotion of indigenous languages as evidenced by the 10 provincial reports compiled during the nationwide evidence gathering exercise.

Although the Constitutional Commission might have missed the crux of most of people's sentiments concerning other things, it must be acknowledged that its final draft, however, had to a greater extent, managed to lay ground for a comprehensive language policy for our nation. Unfortunately, all this is now water under the bridge, but certainly not the end of history as far as the language question is concerned.

So what has to be done, and by who? As Zimbabweans, we need to learn to solve our national problems in a systematic way. We must learn not to cross the bridge before we get there.

Zimbabwe is not an English nation and will never be, no matter how proficiently some people may speak the Queen's language. A systematic solution to our problems should obviously be cognizant of the history and legacy of colonialism. As such, language and cultural policies that we should be having are those that do not only seek to decolonise the mind, but are also therapeutic in the restoration of the soul and heartbeat of the nation. Any other shortcuts-and mark my words-will be a vicious circle and waste of resources.

One way of developing our indigenous languages at grass roots level is through their institutionalisation in formal education and also the promotion of related activities such as translation, interpretation and terminology development. It is in this light that the recently launched African Languages Research Institute (ALRI) deserves mention in this article. This is because my village morality taught me that good work must be held in high esteem and that those who do well must be praised.

The ALRI, inspired by a strong sense of patriotism and an unwavering vision to the development of Zimbabwean languages, has already started digging a deeper foundation on which to predicate an enduring and truly sustainable development for this nation.

The institute, which is already in the process of producing an advanced Shona dictionary and a Ndebele dictionary, aims at researching into African orature and literature and also coming up with dictionaries for the minority languages in Zimbabwe. Kalanga, Shangani, Tonga and Nambia have already been earmarked for the second phase of the project.

According to its acting director, Dr Herbert Chimundu, who is also the Dean of Faculty of Arts at the University of Zimbabwe, the institute is inspired by "the need for a healthy and balanced, multi-lingual and multi-cultural Zimbabwean society where each language has a space in the formal and informal spheres of our social lives as Zimbabweans".

As a tripartite project between the University of Zimbabwe, University of Oslo and University of Gothenburg, the institute provides a splendid example of

how donor funds can be mobilised to help a true and genuine African cause.

The onus remains on government to create a more enabling and encouraging environment through creating a congenial language and cultural policy framework. The academics can publish as many Shona and Ndebele dictionaries as there are people in this country, but as long as there are no centrally stimulated clear policies that promote a meaningful existence of all languages in education institutions and the general lifeworld, then such grass-root actions like that of the ALRI, would be null and void.

Last Madiwa Moyo

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Non-technical Obligations in Choice of Recording Technology

From: Katherine Hoffman
<khoffman@ucla.edu>
Subject: technology in the field
Sender: owner-
linganth@ats.rochester.edu

As we discuss which of the available technologies best suit our scholarly needs (downloading into our laptops, transferring via internet, presenting to classes and at conferences), I am left wondering how to best integrate newer and cassette recordings into the field experience and relations with consultants.

In places where taping is potentially viewed with suspicion, such as Morocco where I work, recording on cassettes and playing/duplicating tapes for the local communities has been an effective way of allaying fears and giving something back that people appreciate. Cassettes are best suited for this purpose because most families have a tape player radio or know someone who does. Often when I recorded, especially ceremonial music, my consultants wanted to play back the recording right away.

How would I have done that if I'd been recording on digital or other recorder? Would I have been able to transfer the digital to standard cassette and then distribute the cassettes? ...

Katherine Hoffman
Department of Anthropology, UCLA
khoffman@anthro.ucla.edu

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

**Numeral Systems of the
World's Languages**
by Eugene S.L. Chan
<euslchan@hkstar.com>

<http://euslchan.tripod.com/index.html>

The existing 6,000 or so languages in the world are a common cultural treasure of human beings. In order to preserve global linguistic diversity, the United Nations set 1992 as "the Year of Endangered Languages". Urgent actions to rescue and document the endangered languages have been undertaken by some countries these few years.

The surviving thousands of the world's ethnic groups use a variety of different numeral systems: duodecimal systems, decimal systems, quinary systems, quaternary systems, tertiary systems, binary systems, incomplete decimal systems, mixed systems, body-parts tally systems and so on. Certain South American indigenous languages even only distinguish the numbers "one" and "many". These fascinating phenomena, like a Kaleidoscope, reflect the different evolutionary steps of human counting concepts. Needless to say, these invaluable linguistic data should also be documented as soon as possible, as the indigenous numeral systems of minority ethnic groups are particularly prone to be replaced by neighbouring politically and economically predominant languages. The younger generations tend to give up the traditional numeral systems and adopt the borrowed ones; this phenomenon is especially prevalent in Melanesia, South and South-East Asia, Central and South America and certain areas of Africa. The principal purpose of this web site is to document the various numeral systems adopted by the currently existing 5,000 to 6,000 human languages, focusing especially on those little-known, undescribed and endangered languages, to record and preserve the traditional counting systems before they indeed pass into history. Research on numeral systems is not only a very interesting topic but also an academically valuable reference resource to those involved in the academic disciplines of Linguistics, Anthropology, Ethnology, History and Philosophy of Mathematics.

The author of this project is especially interested in the genetic classifications, phonological systems and counting concepts of human languages, and has spent over fifteen years recording and analyzing the numeral systems of the World's languages, and so far has successfully collected basic numeral systems and data from about 4,000 languages in the world. Most of the data were kindly provided by linguists including members of the Summer Institute of Linguistics, the Bible translators of New Tribes Mission and other missionary organizations, and linguists, anthropologists and related scholars working on their respective fields. The majority of the data were written in standard IPA symbols or phonemic transcriptions.

Yinka-Dene (BC Athabaskan) site

29 Jan 2000:

A Web site for the Yinka Dene Language Institute (YDLI), located on the Saik'uz First Nation Indian Reserve just south of Vanderhoof, BC, has been added to the Carrier Sekani Tribal Council Web site. <http://cstc.bc.ca/yinkadene/ylindex.htm>

The site was created by Bill Poser, a linguist trained at MIT, who specializes in the Athabaskan languages and is currently working for the Yinka Dene Institute, a First Nations organization affiliated with the Carrier Sekani Tribal Council.

The site provides information about YDLI, its activities and publications. A distinctive feature of the site is the large amount of linguistic information that it provides. The focus is on Carrier and the other Athabaskan languages of YDLI's service area, but information is included on the native languages of British Columbia in general. At the site are:

- bibliographies on all of the Athabaskan languages of Northern British Columbia
- bibliographies on various topics relevant to native languages,
- endangered languages, and language maintenance and teaching
- a list of the native languages of British Columbia classified by language family
- a list of communities in British Columbia giving the native language of the community
- a description of where Carrier is spoken and what its dialects are
- grammatical information about Carrier

- a chart comparing features of Carrier dialects
- a chart comparing Carrier words across dialects
- Carrier texts with interactive annotation and translation
- descriptions of the writing systems used for Carrier

Old Grammars of Canadian Languages On-Line

<http://www.canadiana.org>

A number of years ago the Canadian Institute for Historical Microreproductions started collect early books relevant to Canadian history, in order to put these Early Canadiana on microfiche. More than 3000 pre-1900 books with Canadian relevance were thus made available to the public.

Now the whole set of books is also available on-line via a well-organized website. All pages of these old books can be viewed on one's own computer screen, and they can also be downloaded in PDF-format. This means that many otherwise hard-to-find and rare books are now within easy reach of researchers.

For linguists it is good to know that many dictionaries, grammars, vocabulary lists of Native languages can now be consulted without cumbersome library searches. There is linguistic work on the following languages, and undoubtedly more: Abenaki, Bella Coola, Chinook Jargon, Chipewyan, Cree, Eskimo (several varieties), Flathead, Gwich'in, Haida, Kalispel, Klamath, Maliseet, Micmac, Mohawk, Ojibwe, Onondaga, Plains Sign Language, Seneca, Siksika (Blackfoot), Sioux, Slave, Tlingit, Tsimshian. The quality varies from excellent to amateuristic. Texts are also available, many of them of religious nature. One can find linguistic works by people like Boas, Horatio Hale, Hunter, Lacombe, Lahontan, Petitot, Pilling, Rand and many others.

Even though the focus of the website is on Canada, one can also find sources on other parts of North America (a.o. Alaska, the Aleut islands, Florida, Hawaii, Louisiana).

An early description of the linguistically relevant part of the collection was made by David Pentland in 1993 ("North American languages of Canada, 1534-1900." Facsimile Newsletter/ Bulletin Facsimil, 10: 5-16).

One can search the website, in English and French, for words in the titles, authors, subjects and even free text search. This very valuable research tool can be found at: <http://www.canadiana.org>.

Peter Bakker <linpb@hum.au.dk>

Language Planning Guatemala: Strategy Document Available

R. McKenna Brown wrote on 12 Feb 2000:

I have been asked by my colleagues in the Academia de Lenguas Mayas de Guatemala (ALMG) to get the word out that they have recently completed a draft version of the ALMG's strategic document on language planning in Guatemala.

This is intended to be the official guiding document for setting language policy in post-war Guatemala.

They make this draft available to anyone interested, and welcome feedback. The document is a bit over 200 pages long, written in Spanish, including sections on historical background, the framework of the Peace Accords. and implementation.

If interested, contact R. McKenna Brown at mbrown@atlas.vcu.edu who can send it as email attachment for free, or a hard copy for small fee to cover photocopies and mailing costs.

R. McKenna Brown, PhD
Associate Professor of Spanish and Director, International & Area Studies Program
Virginia Commonwealth University
PO Box 842021
Richmond, Virginia 23284-2021
+1-804.828.2200 fax +1-804.828.9510
voice mail 804.278.0216

Comanche Language & Cultural Preservation Committee

The official site of the Comanche Language and Cultural Preservation Committee, which was formed in 1993 "with the vision of reviving the Comanche language into a living language once again." The site features a list of accomplishments during the past seven years, including a recently developed Master-Apprentice program. <http://www.skylands.net/users/tdeer/clcpc/index.htm>

FIL: a Strange Coincidence?

At 8:04 am 1/3/00, centro di documentazione sui popoli minacciati wrote to me:

>Dear Nick,

... I recently came across a foundation I didn't know. Maybe you do, anyway I give you the details:

>
>Foundation for Indigenous Languages
>205 Franklin Street
>Harrisonburg, VA 22801-4018, USA
>telephone: 1-800-510-5784
>fax: +1 (540) 574-3376
>FIL@fil.org http://www.fil.org

I replied:

No I don't know them. But evidently I should -- not least because the similarity to my own charity's acronym, and even phonology, is striking.

FEL Foundation for Endangered Languages
FIL Foundation for Indigenous Languages

I have looked at the pages, and they are very slick. There's something a bit worrying, about it though, don't you think? They describe in a very non-informative way the sources of their finance,

>How is FIL financed?

FIL is a non-profit organization with 501(c)(3) status with the IRS. 90% of our operational budget comes from tax-deductible donations from individuals and community-based organizations. The remainder of our operations funding and all project income is derived from grants or contracts with agencies served by FIL.

and their approach to publishing seems likely to bleach any individuality from the work that goes on in different cultures. Apparently sympathetic, but rather soul-destroying, to my mind.

There is also a gratuitous reference to The Creator at one point.

Do you think FIL might in deed, if not in word, be closer to those people we know by another three-letter-acronym, viz SIL?

CD-ROM game techniques can be useful in language restoration

From Julian Granberry
(nalserv@svic.net) 4 Mar 2000:

I would like to add my voice to those who feel that Microsoft's suggestion of adding Native American cultures and

languages to its games repertoire is a very positive gesture -- one which should not simply be rejected out of hand. I say this on the basis of our experience at Native American Language Services in our work with tribal education and cultural departments on the preparation of language restoration materials. We have found a tremendous interest on the part of Native American peoples in using CD computer games as a method of teaching their languages, particularly to their younger generations. We are currently working with a number of tribes on precisely this kind of project.

In conjunction with a professional multimedia design firm, we are developing user-friendly CD language courses which do not use English as an intermediary medium and which teach grammar not overtly but through phrase patterns. These "courses" reward the learner with a variety of positive feedback techniques for the successful completion of various kinds of "exercises". The courses use video scenes filmed in the tribal territory with tribal members as speakers, and take the user on a journey through various aspects of tribal life, each aspect utilizing the vocabulary necessary for that particular life-activity. We find that users -- young, old, and in-between -- are fascinated by the "no pain" game technique used (dare I mention "French Without Tears"?). They are eager to try the CDs, internalize the materials rapidly, and, what is more, use their new information increasingly in everyday life.

If Microsoft can help us do this, my response would be "More power to them (and, not so indirectly, to us in our language stabilization efforts)!"

--Julian Granberry, Language Coordinator
Native American Language Services
Horseshoe Beach, Florida
(nalserv@svic.net)

Laura Graham on Xavante verbal performance

Laura Graham (laura-graham@uiowa.edu) has had her work with expressive genres in Xavante, a language of central Brazil, featured on US National Public Radio's "Pulse of the Planet" program. She discussed and illustrated her work with Xavante songs and ritual speech in five short segments that were broadcast in February. Descriptions of each segment are available on the Web at:
<http://www.pulseplanet.com/Feb00.html>

To hear audio recordings of the segments go to:
<http://magma.nationalgeographic.com/pulseplanet/>
and search for "Xavante".

Polyglot version of Polish poetry by Mickiewicz

From Zbignien Wolkowski
(zww@ccr.jussieu.fr) 22 Feb 2000:

I am preparing for publication a polyglot compilation of 20 lines of the best known poetry in Polish literature, by Mickiewicz. I have received 70 translations so far. I wish to contact motivated and competent linguists to expand the project into missing languages, and am especially interested in contacting persons willing to help with translations into Native American languages. The only currently present is Quechua. For those unable to work with the original, on line literal translations are available in French and English. You may also wish to visit my website:

<http://www.ccr.jussieu.fr/mickiewicz.200>

Thank you for your help.
--Dr. Z. W. Wolkowski, University of Paris, France
(zww@ccr.jussieu.fr)

A Smorgasbord of British Views on Minority Languages: http://news.bbc.co.uk/hi/english/talking_point/newsid_664000/664149.stm

focused by the recent debate on/in Gaelic in the Scottish Parliament.

Robert Beard's Web of On-line Grammars

<http://www.yourdictionary.com/grammars.html>

If you would like to reach a broader audience, you might also want to consider letting yourDictionary.com host your grammar. Our new website, which we hope to launch in a few weeks, will contain an Endangered Language section where we will be collecting contributions for the ELF and posting its notices. We hope to bring corporate tools to the struggle to record languages before they vanish and help as many as can survive.

The new <yourDictionary.com> website, which I hope to launch in a few weeks, will contain an Endangered Language section where I will be collecting contributions for the Endangered Language Fund and posting its notices.

I hope to bring corporate tools to the struggle to record languages before they vanish, and help as many as can to survive.

Anyone else with grammars or dictionaries--or even poignant stories about endangered languages or squibs on interesting linguistic points, are also invited to contact me about on-line publication.

Robert Beard
Russian & Linguistics Programs
Bucknell University
Lewisburg, PA 17837
Telephone: 570-577-1336 (office)
Telephone: 570-524-9240 (home)
rbeard@bucknell.edu
<http://www.departments.bucknell.edu/russian>
<http://www.facstaff.bucknell.edu/rbeard/diction.html>

Chetco-Tututni discography

A short discography that lists and annotates all the known recordings in the languages of the Southwest Oregon Athabaskans has been put on-line by Don Macnaughtan of the Lane County Library in Eugene. The ethnic groups include the Tututni, Chetco, Chasta Costa, and Galice-Applegate. Although most of the recordings are unique wax cylinders, acetate discs, or aluminum discs held in archives in Washington DC and Seattle, in many cases the Lane County Library has tape recordings available for tribal members and researchers. This is a special project of the Confederated Tribes of the Lower Rogue as a resource for tribal ceremonies and rituals.
<http://laneccl.edu/library/chetco.htm>

9. Forthcoming Meetings

1st International Conference on African Languages, Maseno, Kenya, 10-12 May 2000: Developing African Languages for Education & Technology in the 21st Century

Presenters Of Lead Papers:

1. Prof. Beban Sammy Chumbow, Vice-Chancellor, University of Dschang, Cameroon.
2. Prof. Dr. H. Ekkehard Wolff, Chair, Institute of African Studies, Leipzig University, Germany.
3. Prof. Kwesi Kwaa Prah, Director, the Centre for Advanced Studies of African

Society (CASAS), CAPE TOWN, South Africa.

4. Dr. Neville Alexander, Director, Project for the Study of Alternative Education in South Africa (PRAESA), Univ. of Cape Town, South Africa.

5. Prof Okoth Okombo, Chair, Dept. of Linguistics & Literature, University of Nairobi.

The Venue

Maseno, the venue of the conference, is about 20 km from Kisumu. You can fly right into Kisumu, where you will be picked up from the airport to the conference venue. It will be easier to fly into Kisumu if you are flying either Kenya Airways or KLM since these airlines have flights up to Kisumu. All the other airlines have flights only up to Nairobi, from where you will have to book onward flights to Kisumu.

D.O. Ang'iella,
Chair, Organising Committee
F.A.S.S <maseno-fass@swiftkisumu.com>

7th Annual SILC "Language Across the Community" 11-14 May 2000, Toronto, Canada

At Toronto Colony Hotel, organized by Ontario Institute for Studies in Education of the University of Toronto.

Contact:
Barbara Burnaby, Mod. Language Centre
OISE/UT, 252 Bloor Street West
Toronto, Ontario, Canada M5S 1V6
Fax +1(416)926-0469 or
silc@oise.utoronto.ca
<http://www.oise.utoronto.ca/MLC/silc>

Workshop on "Developing language resources for minority languages: re-usability and strategic priorities" 30 May 2000 Athens, Greece

(Preceding Second Language Resources and Evaluation Conference) More at:
<http://www.cstr.ed.ac.uk/SALTMIL/irec00.html>

14:30 Registration, preparing posters

14:50 Welcome

15:00 "Strategic priorities for the development of language technology in minority languages" (Kepa Sarasola, University of the Basque Country)

15:20 "Language engineering resources for minority languages" (Harold Somers, University of Manchester Institute of Science and Technology, UK)

15:40 "Linguistic Exploration: New Methods for Creating, Exploring and Disseminating Linguistic Field Data" (Steven Bird, Linguistic Data Consortium, USA)

16:00 "Funding for research into human language technologies for less prevalent languages" (Bojan Petek, University of Ljubljana, Slovenia)

16:40 General discussion of talks
17:15 Posters
18:45 SALTMIL SIG first meeting
20:00 Finish

The Scots Leid Associe (Scots Language Society): Annual Colloque, 27 May 2000

The Annual Colloque o the Associe will tak place on Saturday 27t Mey 2000. Steid: Lecture Theatre, AK Bell Library, Perth, Scotlan.

A Chairtie Registrat in Scotlan CR42507

Theme o the day: "Ar Scots-speakin Neibors Dounhaiden?/Is the Scots-speaking Community Oppressed?"

The Associe is cawin for abstracks o papers for or agin the abuin theme. Abstracks shuid be aboot 150 wurd lang an can be on onie subjeck that taks tae dae wi the abuin theme, includin the airts, braidcastin, ceivil richts, eddication, the papers or politics. Abstracks shuid be sent tae Dr D Horsbroch, The Aiberdeen Univairistie Scots Leid Quorum, C/O Lithuli House, 56/58 Colledge Bounds, High Street, Aberdeen AB2 3DS, Scotland, nae later nor Fryday 14t Aprile.

The hinmaist papers shuid last 25 meinuts. Aw papers gien on the day will be set furth in the Associe Antrin Papers. Papers can be in aether Scots or Inglis.

For mair infurmentation e-mail masel, Dr Dauvit Horsbroch on Dauvit@aol.com

Issues in training linguists to work with endangered languages. Margaret Florey and Nick Thieberger. Australian Linguistics Institute, University of Melbourne, Australia, 3-14 July 2000.

Issues in training linguists to work with endangered languages is a class which will be taught by Margaret Florey (University of Newcastle, Australia) and Nick Thieberger (University of

Melbourne) as part of the Australian Linguistics Institute, to be held at the University of Melbourne, Australia, 3-14 July 2000. The class will be taught in the first week of the Institute, from 9.00-10.30am, Monday 3 - Thursday 6 July.

Researchers in the field increasingly find themselves working with minority languages which are under threat. Endangered languages (ELs) commonly exist in a socio-political environment of conflict, transition and transformation. Thus the fieldworker is often confronted by a wide range of issues beyond the scope of her academic task and training. The linguist may be perceived as a means through which the aspirations of the community might be realised or as a target for community frustrations. On the one hand, she may find herself involved in advocacy and community development while on the other hand may be confronted by the enormity of the task of trying to record the wide range of knowledge encoded in an EL.

It is clear that linguists need more specific training to work with ELs. In this course we will discuss key issues which are encountered in working with ELs. The presenters draw on their experience in working in both indigenous and immigrant settings with minority (Austro-Asian and Australian) languages ranging from those represented by very few remaining speakers to more vibrant speech communities. Topics will include:

Professional issues

- Our responsibility as a profession to ELs
- What skills do we need to work with ELs?
- How do we encourage people to go out and work with ELs?
- How we train our students?
- Revaluing the role of linguists in language maintenance activities
- Endangered knowledge
- Rethinking linguistics as a discipline
- Interdisciplinary and teamwork approaches
- Extending our research to incorporate fields such as ethnobiology, musicology, anthropology
- Data management
- Well-formed data
- Return of materials
- Intellectual property
- Archiving of data and long-term data management
- Computer-based tools

Further information about the Australian Linguistics Institute, including registration details, can be found at the ALI site <<http://www.ali.unimelb.edu.au/>>.

Sheffield Multilingual City Conference 5 July 2000

University of Sheffield Student Union
Western Bank S10

Speakers - Estelle Morris MP - Lid King
Sheffield community schools

Workshops in the morning Working groups in the afternoon Vince Taylor, Sheffield First, will lead the plenary

Cost to participants £30 Unwaged/low waged £10 Exhibitions and displays

Celebration of Languages

Sheffield Hallam University July 6th 7 - 9.30pm Compere Ony Bright, radio Sheffield

Enseignement et acquisition des langues minoritaires de l'Europe : Colloque multinational 7-8 juillet 2000

L'Institut Britannique de Paris, en collaboration avec el Instituto Cervantes et l'Institut finlandais de Paris, organise un colloque sur deux journées.

A la différence d'importants travaux récents portant sur l'enseignement dispensé aux enfants dans les langues en question, ce colloque se préoccupera de l'enseignement de ces langues aux adultes de tous âges, des défis d'un tel enseignement, du rôle qu'il joue dans la conservation de la langue, et de l'évaluation des enseignements, tant au niveau régional qu'au niveau européen. Cet appel à communications porte sur tout sujet se rapportant à la situation qui vient d'être décrite, et notamment sur :

- la situation sociolinguistique de groupements autochtones minoritaires en Europe et son rapport à l'acquisition et /ou à la pédagogie de la langue ;
- le rôle des programmes d'enseignement aux adultes dans la conservation de la langue ;
- les facteurs psycholinguistiques (ex: motivation, typologie et traitement langagiers, style l'apprentissage) qui influent sur les apprenants des langues en question ;
- des comparaisons entre l'acquisition et/ou la pédagogie de ces langues et celles de langues de grande communication ou appartenant à des groupements d'immigrés au sein d'un pays ou d'une zone langagière européenne ;
- l'élaboration des programmes, les méthodes pédagogiques et la

conception d'outils pour les apprenants des langues en question, considérées d'un point de vue théorique ;

- les différences entre la pédagogie et l'acquisition d'une deuxième langue et la pédagogie et l'acquisition d'une langue étrangère se rapportant aux situations que l'on vient de décrire.

Ce colloque se tiendra à l'Institut Britannique de Paris, 11 rue de Constantine, 75340 Paris Cedex 07, France [Esplanade des Invalides, Métro/RER Invalides].

Dates du colloque : les vendredi 7 et samedi 8 juillet 2000

NB: La langue de travail sera le français. Les auteurs de communications sont vivement encouragés à les présenter en français.

Les droits d'inscription au colloque s'élèveront à 100FF. (Cette somme comprend le déjeuner, le café et un cocktail-contact). Afin d'assurer la qualité des discussions, le nombre des participants sera limitée à 40. Il sera possible de participer à ce colloque sans y présenter de communication.

Dr. Susan Foster-Cohen, English Department, The British Institute in Paris, 75340 Paris Cedex 07, France. fosterco@ext.jussieu.fr, pispoli@club-internet.fr télécopie: (+33) 1 4550 3155

Crossing Boundaries Anthropology, Linguistics, History and Law in Native Title: 19-20 Sept 2000

A workshop organised by the Australian Anthropological Society and held in conjunction with the AAS Annual Conference at UWA in September 2000

This two-day workshop will be held on 19 and 20 September, preceding the AAS conference. It will focus on theoretical, conceptual and practical aspects of native title in Australia, and provide a forum for anthropologists, linguists, historians and lawyers to discuss a broad range of issues across disciplinary boundaries. This will include an examination of the relationships between these disciplines in the native title context, as well as an examination of the practical issues which arise in the involvement of these professions in legal and administrative domains. Papers are invited on any relevant theme, including (in no particular order):

* anthropological, linguistic and historical evidence in native title process

* commonalities and tensions in the roles of anthropologists, linguists, historians and lawyers

* communication in the native title process: translating and exchanging cultural and linguistic information

* the results of the native title process for Indigenous communities

* anthropologists, linguists and historians as expert witnesses in court

* relationships between professional experts and legal practitioners

* relationships between professional experts and Indigenous claimants and witnesses

* issues in the preparation of documents and reports

* the relationship between research for cultural heritage studies, statutory land claims and native title cases

* the role of professional peer review processes for native title documents

* the question of advocacy in native title research

* the question of academic analysis and publication of native title research

* availability of professional services to all parties in native title applications

Membership of the AAS is not a requirement of participation in the workshop. Abstracts of 300-500 words should be provided by June 30, 2000. It is expected that papers presented at the workshop will be published in an edited volume. For registration, please use the AAS conference registration form.

Interested participants may wish to contact workshop convenors for further information.

Sandy Toussaint John Henderson
Department of Anthropology Centre for Linguistics The University of WA
The University of WA Nedlands WA 6907
Nedlands WA 6907 Phone (08) 9380 3884 Phone (08) 9380 2870 Fax (08) 9380 1062 Fax (08) 9380 1154
toussain@cyllene.uwa.edu.au,
john.henderson@uwa.edu.au

<http://www.arts.uwa.edu.au/anthropw>
[ww/aas2000/workshops.htm](http://www/aas2000/workshops.htm)

LASSO: Minority Languages in the Americas, Puebla, Mexico, 13-15 October 2000

The 29th annual meeting of the Linguistic Association of the Southwest (LASSO) will be held October 13-25, 2000, in Puebla, Mexico, hosted by Benemerita Universidad Autonoma de Puebla. The theme of the meeting will be "Minority Languages in the Americas" and Yolana Lastra (UNAM)

will present the Plenary Address. Abstracts are now welcome, particularly on the conference theme. All proposals for papers, special sessions, panels, or other program features should be submitted to Harmon Boertien, Dept. of English, Univ. of Houston, Houston, TX 77204 (hboertien@uh.edu). Papers may be given either in English or in Spanish. The deadline for abstracts is June 1. For information about travel, lodging, and other local arrangements, contact Jim Fidelholtz at <jfidel@siu.buap.mx>. Information about the meeting can also be found at the LASSO website:

<http://www.tamu-commerce.edu/swjl/asso.html>

Standardisation of the Germanic languages University of Sheffield, UK, 4-7 Jan 2001

The emergence of a standard language is an experience common to all the Germanic languages, but it occurred at very different times in different places. By 1750 German can, by general agreement, be said to have achieved written standardisation. By contrast Faroese was not standardised until the late nineteenth century, and Luxemburgish is arguably still on the way. Questions of language standardisation have often tended to be a national, or at least language-specific, preoccupation, a tendency often reinforced in recent research by scholars' own language-specific specialisations. By focussing on issues of standardisation across all the Germanic languages, this international conference seeks to promote awareness of standardisation issues in a number of different, but related, languages, and so encourage reflection on common, or perhaps universal aspects of language standardisation processes.

Papers of 20 minutes' duration are invited on any aspect of language standardisation in a Germanic language or languages. Possible topics include the role of grammarians, writers, and institutions such as church, state, or schools, as well as of particular regions in contributing to and determining a standard; contemporary linguistic and metalinguistic reflection on the nature or status of the language; debates on standardisation; responses to problems such as the relationship between spoken and written language, the relationship with other, competing standard varieties, attitudes to loan vocabulary, etc. Papers with a comparative approach are particularly welcome. The conference will take a primarily historical perspective, but contributions related to

ongoing standardisation processes are also welcome. The language of the conference is English, and it is intended to publish the papers either in book form or on a dedicated website following the conference.

Abstracts of not more than 300 words should be sent to the appropriate organiser, as indicated below, by 31 May 2000. Please contact one of the organisers as soon as possible to indicate your interest in the conference and to be placed on the mailing list.

English and Scandinavian Languages:
Dr Andrew Linn, English Language and Linguistics
University of Sheffield, Sheffield S10 2TN, England
Tel: +44-114 222 0216, Fax 276 8251
E-mail: A.R.Linn@Sheffield.ac.uk

Other Germanic Languages:
Dr Nicola McLelland, Germanic Studies, Trinity College, Dublin 2, Ireland
Tel: +353 1 608 1894 Fax: +353 1 677 2694
E-mail: nicolamc@tcd.ie

Further information and the booking form will be available in due course.
http://www.tcd.ie/Germanic_Studies/StandardGermanic.html

10. Publications of Interest

University of Malawi/GTZ: Towards a National Language Policy in Education; and Sociolinguistic Surveys of Four Malawian Languages - Chiyao, Chitumbuka, Chilomwe and Chisena

Dr Joachim Friedrich Pfafe wrote, on 31 Jan 2000:

Malawi is approaching a positive decision regarding mother tongue instruction in Primary Schools, and the German Technical Co-operation Agency GTZ has just completed a publication entitled "Towards a National Language Policy in Education", being the proceedings of the First National Symposium on Language Policy Formulation. It focusses on the Malawian languages Chiyao, Chitumbuka, Chilomwe and Chisena.

Another publication available is a sociolinguistic survey which gives interesting insights into the

interdependences of linguistics and education within the Malawian context. This publication is also available free of charge to any FEL member requesting it.

Feedback on the publications would be very welcome!

The editor notes:

Copies have been distributed free from Malawi to those of FEL who requested them from Joe by e-mail. However, he is no longer there. I still have two spare copies of each here in England which I could send at cost on request.

Linguistic Cultures of the World, by Philip M. Parker

Price: \$95. Hardcover - (Feb 28, 1997) 448 pages

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About the Author PHILIP PARKER is an Associate Professor at the European Institute of Business Administration (INSEAD) in Fontainebleau, France, where he teaches graduate courses in multivariate statistics, strategic marketing, and international marketing.

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Foundation for Endangered Languages

Manifesto

1. Preamble

1.1. The Present Situation

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

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

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

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

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

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

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

1.2. The Likely Prospect

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

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

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

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

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

1.3. The Need for an Organization

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

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

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

And we can work to lessen the damage:

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

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

2. Aims and Objectives

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

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

