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1. Editorial

Dear Members

Your Foundation for Endangered Languages is poised to leap forward.

We have just had our most successful year to date in terms of grants awarded; we have a significant and growing list of books to offer to people looking for insight into the issues in language endangerment, and the languages they effect; and we are currently looking forward to our farthest-flung conference ever, *Maintaining the Links — Language, Identity and the Land*, in Broome in Western Australia, over 13,000 Km from our base in Bath, England. Over the past seven years, we have gained a significant membership in every continent — not through our own powers of persuasion, but simply as a reflex of the fact that all over the world, people are noticing language endangerment, and are responding in new ways, with conscious documentation and attempted revival.

The Foundation exists to support, enable and assist the documentation, protection and promotion of endangered languages. For all this we need power: to strengthen endangered language communities, and to spread knowledge and concern about them. Reputation is one form of power — and we have achieved a little of that, invited to this year's UNESCO deliberations on language endangerment,¹ and to the Long Now's workshop on how to achieve a token documentary representation of every language in the world. (Last time UNESCO attended to endangered languages — responding with the International Clearing House, and the Red Book — FEL did not even exist.) Another form is simply human warmth. Our conferences, and our In Box, are enlivened by so many people who want to do something for their own languages, and express their sense of encouragement at finding that there are others, in different parts of the world, who share their concern, even if they don't have an indigenous language of their own to speak.

But another form of power is money. Hitherto, we have been concentrating on our explicit purposes, and showing what could be done with essentially a zero budget: none of our running costs in human effort are paid at all, since all our income goes out in grants, and the printing and distribution of our Newsletter and Proceedings. Outside convertible currency areas, anyone can become a member for free, and so can any member of an endangered language community anywhere. This is not a policy calculated to make us

rich, but it has been good for morale: and it has meant that we have been free of friction on what infrastructure costs are allowable — essentially none, except for train fares for the few Committee members who actually attend our Committee meetings; these have not included the substantial costs of getting to our conferences.

But our financial innocence is becoming a constraint on our growth. In the last year a number of large US donors have approached us, but have been discouraged from acting at once to contribute because we have not been registered as a US Not-for-Profit under 501(c)(3): this costs a significant sum to obtain, thousands of dollars in lawyers' fees, and at our level of turn-over we have not felt able to justify the investment. But we have been surprised by joy at the offer of the latest of these donors, Michael Yenigues of NowVision, who as well as offering us 5% of his profits, has also undertaken to obtain this registration for us at no cost.² We are very grateful for this gesture, which moves into a different league, and should be the beginning of serious career for us on the western side of the Atlantic.

In general, besides sustaining our existing activities, we need to move right now in two directions. One is actively to build links with language communities. We need to build real relations with language activists and teachers in their home communities. In some cases, this may involve building up links with other language promoting institutions which have a more regional focus than our own: for example, ILI, the Indigenous Languages Institute, might prove one good collaborator in North America.

It is a matter of concern to the Committee that so many of our grants are going to outsider linguists, to work for and with languages in other parts of the world, while the applications — which we did receive — from home communities themselves have been less successful. Since we do explicitly look for community involvement in work that is to be funded, this can only be because local speakers are finding it hard to put the right kind of information into our application form. We either need to change the form, or to offer more help in filling it out: probably both.

Another direction for development is to set up permanent links between sets of donors and particular communities. People in the all too monolingual part of the world will be able to get into real contact with those who need help to sustain their multilinguality. We can hope that this will benefit both sides, making the world a richer place. This will fit in well with the first direction. Our Committee member Louanna Furbee has been active in setting

up a web-site which shows how some of the grants we have already given could be used as the basis of new links: have a look at < > to get an idea of the approach.

Besides these general directions, aimed at building up the links between real people and real language communities, there are so many other activities in which FEL can play a useful role:

as a channel of advice for communities, on methods, technical aids, and personnel for language revitalization;

as a source of news and analysis on language endangerment for the world's media;

as a channel to training and employment for those in the monolingual world who would like to help directly;

perhaps even as a study centre for endangered languages research.

We also need to get more organized about our publications and conferences. We don't want to lose the touching spirit which invigorates and animates them; but it would be nice to get Ogmios onto a regular — and more frequent — schedule, and it would be good to plan our conferences further in advance. That is why we are already thinking this summer about where next summer's conference should be held.³ But if we are to make serious changes in our practice, we shall need more resources, both to find part-time staff who can keep the journalistic and publicity activities regular, and also to be able to pay for individuals to come from far afield to take part in our conferences. This should also mean that members of the Committee will be able to devote more time to expanding the Foundation's range of activities, rather than just keeping the admin going.

All in all, it seems we now need to make a major effort in fund-raising. We shall be coming to you with more insistence to build up committed sources of support. We hope we have already shown that we can make good use of such funds as we have had. If anyone reading this feels that they could help — with money, with ideas, with a contribution for Ogmios, or with their own time — please get in touch with me at any of the contact points listed on page 2 opposite.⁴ One immediate means to take your voice heard is to make a suggestion for the agenda of our Annual General Meeting in Broome — for which, read on!

³ Probably in Europe — which should make it easier at last for some of our longest-standing members to attend.

⁴ And if at all possible, let me know an e-mail address at which we can reach you. Despite the modern flood of spam, this remains the most effective means we have for active communication among the FEL Committee and the membership: it will probably be essential, for example, in planning the wheres, whens and wherefores of the next conference.

¹ You can see a copy of the PowerPoint presentation introducing FEL's work to UNESCO at <http://www.languageresourceonline.com/FEL/>

² Have a look at his web-site <http://www.languageresourceonline.com>

2. Development of the Foundation

Announcing the 2003 AGM

As Secretary to the Executive Committee of the Foundation for Endangered Languages I hereby give notice that:

1. The 7th Annual General Meeting of the Foundation will take place on 23rd September, 2003 at the Mangrove Hotel, Broome, Western Australia starting at 14:00. All members are entitled to attend and vote at this meeting.

2. The Agenda will comprise:

1. Minutes of the 7th AGM (as published in Ogmios 2.8 (#20) 31 Dec 2002)
2. Matters Arising
3. President's Report
4. Treasurer's Report
5. Election of Officers for the year beginning 23rd September 2003

Any additional items for the agenda should be sent to reach the President (<nostler@chibcha.demon.co.uk> or at 172 Bailbrook Lane, Bath BA1 7AA, England.) by 15 September, 2003.

3. The membership of the Executive Committee for the year 2003-2004 will be chosen at this meeting. Nominations (including self-nominations) for election to the Executive Committee should be sent to reach the President by 15 September 2003. There are up to 15 places on the Committee and should nominations exceed vacancies, election will be by ballot.

Nigel Birch

Secretary to the Executive Committee

FEL grants in 2003

We are proud to announce this year's grants made by the Foundation for work on behalf of endangered languages. As always, they come out of your donations to us. The values are denominated in US dollars.

- Paul Heggarty of the United Kingdom receives \$912 for salvage fieldwork on the lexis, phonetics, and phonology of the Kawki language (Aymaran) with the few remaining speakers.
- Ana Valentina Fernández Garay of Argentina receives \$970 for fieldwork to study the phonology and collect texts in the Wichí language of Argentina/Bolivia (Mataco-Matagayyan).
- Maximilian Viatori of the United States receives \$500 for fieldwork on the phonology and morphology of the Zápara language of Ecuador (Zaparoan).
- Anna N. Gerasimova of Russia receives \$1,000 for fieldwork on the Uilta (Ulch) language of eastern Siberia, (Tungus-Manchu) and the preparation of an Uilta grammar for beginning learners, a

Russian-Uilta phrase book, and an Uilta dictionary.

- Jeffrey Gould of the United States receives \$987 to support the development of a multimedia program for teaching the Nahuatl-Pipil language of El Salvador/Honduras (Uto-Aztecan).
- Mark Anderson of Australia receives \$1,000 to support fieldwork on code-switching and code-mixing in natural speech between Ryukyuan and Japanese on Okinawa.
- Barbara Capoeman of the United States receives \$1,000 on behalf of the Taholah School District No. 77 to correct & update an existing dictionary of the Quinault language of USA (Salishan) and to develop a grammar book for use in the language component of the district's cultural revitalization project.

Together these amount to approximately \$6,400, by far the largest distribution we have made to date. Thank you all for your donations, and do keep your subscriptions up to date! We can't do it without you.

FEL VII Conference: "Maintaining the Links: Language, Identity and the Land" Broome, Western Australia, Sept 22nd - 24th 2003

Keynote Address by Pat Dodson:

Pat Dodson is very well-known Aboriginal activist in Australia, and a former Chair of the Council for Aboriginal Reconciliation. He is a Yawuru man from the Kimberley, and was born in Broome in 1948. His mother too was brought up in Broome. An interview with him is available at <http://www.abc.net.au/rn/relig/enc/stories/s887191.htm>

Languages and Land Claims:

Nigel Crawhall: Rediscovery of N|u and the †Khomani Land Claim Process, South Africa

Janet Sharp: Karajarri, Historical and Contemporary Connections with Country and Kin.

Toponymy:

Thomas Thornton: Tlingit Place Names and the Language of Subsistence in Southeast Alaska

David Nash: Authenticity in Toponymy

Frances Kofod: My Relations, My Country - Language, Identity and Land in the East Kimberley of Western Australia

Planning for the Future:

Mary Jane Norris: From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages, Within Families, Communities and Cities

Patrick McConvell & Nicholas Thieberger: Language data assessment at the national level: Learning from the State of the Environment process in Australia.

Lang, Identity & the Environment:

Shelley Tulloch: Inuktitut and Inuit Identity, from the Tundra to the Town

Joe Blythe & Glenn Wightman: The Role of Animals and Plants in Maintaining the Links: East Kimberley, Western Australia

N. Louanna Furbee: The Landscape of Language: Tojolab'al Maya Ethnicity and Globalization

Open Session/Local Presenters:

Annual General Meeting:

Lang & Identity: Home and Away:

Vianor Pérez Rivera (Iguaniginape Kungiler): Kuna Yala: A People that Refuse to Disappear, Panama.

Katherine E. Hoffman: Divided Youth: Language, Longing, and Labor in the Anti-Atlas Homeland, Morocco

David Newry & Keeley Palmer: "Whose language is it anyway? Rights to restrict access to endangered languages: a north-east Kimberley example"

Language Revitalization: Revival:

Mary Chanda: Reviving an Endangered Language "The case of the Mirning Language"

Michael Walsh: Raising Babel: language revitalisation in New South Wales, Australia.

Jennie Bell: 'Value and purpose of renewing community links to traditional language and land'

Lang Revitalization: Maintenance:

Ilana Mushin: The politics of language revitalisation: balancing Yanyuwa and Garwa in the Borroloola language project.

Rebecca Green: Gurr-goni, a Minority Language in a Multilingual Community: Surviving into the 21st Century.

Jepkorir Chepyator-Thomson & Norman Thomson: Ecotourism in Kerio Valley, Kenya: Creating a Need for Maintaining Keiyo Language, Identity, and the Land

Documenting Endangered Langs 1:

Margaret Sefton: Winds of change-exploring the links between land, language and memory in the recording of Kwini stories and songs around Kalumburu, Western Australia.

Hans Boas: Social Factors Contributing to the Death of Texas German

Claire Bower: Laves' Bardi Texts

Documenting Endangered Langs 2:

Linda Barwick and Allan Maret: Endangered songs and endangered languages

Dafydd Gibbon: Language Documentation and Heritage: publication avenue for language documentation.

Monica Ward: Language Documentation and Revitalisation - is there really a conflict?

The website for the conference, including practical details, and the planned excursions, up the Dampier Peninsula, and afterwards to Windjana Gorge, Tunnel Creek, Fitzroy Crossing, Geike Gorge, Kimberley Language Resource Centre and Mangkaja Arts, is at:
www.ogmios.org/conference/index.htm

The site includes conference & registration information, the programme, details of excursions and the call for papers. If you lack web-access, write to the Editor for a printed copy for the details.

There is still time to book for this event. Those travelling from the UK may like to contact Trailfinders (tel 0117 929 9000) for cheap fares to Australia.

3. Language Endangerment in the News

Endangered Languages in Nature

In an article entitled "Parallel extinction risk and global distribution of languages and species," which recently appeared in the journal *Nature* 423, 276 - 279 (15 May 2003), William J. Sutherland, of the Centre for Ecology, Evolution and Conservation, School of Biological Sciences, University of East Anglia (Norwich NR4 7TJ, UK) argues that:

There are global threats to biodiversity with current extinction rates well above background levels. Although less well publicized, numerous human languages have also become extinct, and others are threatened with extinction. However, estimates of the number of threatened languages vary considerably owing to the wide range of criteria used. For example, languages have been classified as threatened if the number of speakers is less than 100, 500, 1,000, 10,000, 20,000 or 100,000 (ref. 3). Here I show, by applying internationally agreed criteria for classifying species extinction risk, that languages are more threatened than birds or mammals. Rare languages are more likely to show evidence of decline than commoner ones. Areas with high language diversity also have high bird and mammal diversity and all three show similar relationships to area, latitude, area of forest and, for languages and birds, maximum altitude. The time of human settlement has little effect on current language diversity. Although similar factors explain the diversity of languages and biodiversity, the factors explaining extinction risk for

birds and mammals (high altitude, high human densities and insularity) do not explain the numbers of endangered languages.

It was widely picked up in the world's media, making William Sutherland a popular talk-show guest for a couple of weeks, and even causing the FEL President to appear on the Richard and Judy Show on British ITV on 28 May. It provoked a comment in the *New York Times: Science Desk*, 27 May, 2003—*Fading Species and Dying Tongues: When the Two Part Ways*, by David Berreby, Section F, Page 3, Column 2.

The original article is available on the web through the homepage for the journal *Nature* <http://www.nature.com> and also (on request) from the Editor of Ogmios (nostler@chibcha.demon.co.uk). Ogmios invites comments on the article and the author's findings for its next edition.

Keys to Wisdom

© Jackie Kemp. The Herald. 4th Dec 2002.

Keys. You may have some jingling in your pocket or handbag. Take them out. Look at them. Describe them. Collins dictionary remarks that they are metal instruments that, when rotated, open locks. But there is more to them than that.

In a recent survey, one group used the adjectives "little", "lovely", "magic", and "intricate" to describe them while another chose "awkward", "worn", "jagged", and "serrated".

This cleverly designed study, reported in this week's *New Scientist*, attempted to prove scientifically what poets have always known. Language matters. The first group of describers were Spaniards, who see keys as feminine; the second were Germans, for whom they are masculine. The words they used were identified by "gender-blind" English speakers as gender-linked.

The situation was reversed in the case of bridges, for Germans "fragile", "beautiful", and "elegant"; for Spaniards "big", "dangerous", and "sturdy". The next step for Lera Boroditsky of the Massachusetts Institute of Technology is to investigate if bridge design actually differs in the two countries or if it is simply a matter of perception.

Until now, the science of language has emphasised its universality. All humans are hard-wired for language. It doesn't matter, the argument has been, whether you identify the colour of blood as red or rouge, you bleed when cut. A rose by any other name would smell as sweet. Moving from language to language is, therefore, a simple matter of translation.

Just as psychologists believe they have proved that humans across the world identify the same female faces as "beautiful", decoding characteristics such as youth and symmetry which promise reproductive health, language scientists thought they had proved the universality of thought. Words were just labels for things we all understood.

But reality, it now appears, is much more complex. Because, if the universal pattern were really universal, then the model with the ring of confidence from the Colgate toothpaste ad would be the most desirable woman in the world. Of course, she's not.

It's the same with the universal ideas described by language. Boroditsky and her colleague, Dan Slobin of the University of California, are chipping away at the orthodoxy with studies designed to reveal the interaction of thoughts and language. They believe that from infancy our entry into the world of thought is governed by the language we hear around us and that, although we may see colours and other aspects of the physical world in the same way, our understanding of love, life, and time can be hugely different. For Mandarin speakers time is vertical, not horizontal as it is for English speakers. Ask a monolingual Mandarin speaker to point into the future and he will point down, not along like a satellite in orbit, as we would. How influential is that distinction in his making sense of the world? We don't know.

What we know is that half of the world's 6,000 languages are in danger of extinction. Does this elimination of diversity matter? Are these languages simply no longer useful in the modern world? After all, if you want to get a job in Nairobi or Alicante or Edinburgh, what you need to speak is English, not some antiquated tongue which hardly anyone understands.

Perhaps it does matter. At home, Gaels have long told us that the soul of Gaeldom and the wisdom of our forebears are held within their language and literature as a sailing ship contains its timbers and its sails. They believe that the poetry of the ancients can only be understood and appreciated in the tongue in which they were written. To translate them is to create something different. The meaning of the original can only be glimpsed in translation, not fully apprehended. Those trying to protect the language of Scots have described a pithy, couthy sense of being that is embedded in it.

This concept is perhaps hard to understand for monolingual English speakers for several reasons. One, because they are monolingual and therefore have a limited understanding of linguistic difference. Two, because English itself, in becoming universal, has done away with the particular. English exists in many forms,

from journalese to business English; the broken English which globetrotting polyglots often use to each other; the English of the internet and computers; American, Australian, and Indian English; but most of these are comprehensible to most of us.

A succinct and lucid language, it is undeniably a useful tool, but its global status makes it relatively value-free. It can also be bland. The flowering of the Elizabethan age, when 10,000 new words appeared, has gone. Subcultures such as rap music throw up their own words, often expressing an alienated rage. Scrabble fiends and crossword fanatics will plunder a new Oxford dictionary, published this week, of weird and wonderful words - such as erinaceous for hedgehog-like - but most of us use a fairly limited vocabulary.

There is a victory in the fact that science now appreciates the poetry of language, languages can be keys to other, magic lands, keys to chests of wisdom, to hearts, and minds. To be monolingual is to inhabit only one room of the house of knowledge.

4. Appeals, News and Views from Endangered Communities

Letter-Writing Campaign to Help West Papuan Refugees

The Friends of Peoples Close to Nature-Intercultural seeks support in its letter-writing campaign against the plans of the Papuan New Guinea governments to expel the West Papuan refugees. Materials for the campaign are available at <http://westpapuaaction.buz.org/unreview> and may be amended to suit your purpose. The Forum for "Friends of Peoples close to Nature" is a movement of groups and individuals, concerned with the survival of Tribal peoples and their culture, in particular hunter-gatherers. These were the first and are the last societies on earth to have a non-exploitive relationship with the natural world. The task, according to the Forum, is to help tribal peoples preserve their unique cultures from enforced assimilation, alien religions, the ideologies of "progress" and "growth" and absorption into the global economy.

To support:

Error! Bookmark not defined.

Recommended:

<http://www.fpcn-global.org/general/affiliates.php>

Request for finance: Land for the Agta on San-Ildefonso Peninsula

The organisation Friends of Peoples close to Nature has been given the opportunity to buy another 10 Hectares of cheap land on San-Ildefonso peninsula for the Agta.

Since time immemorial Agta have lived in the Sierra Madre and on the Pacific coast including the San-Ildefonso peninsula. Agta are Negritos. The Negrito race is by far the oldest one in Southeast Asia and adjacent Oceania. Like all Negritos the Agta traditionally live a vagrant hunter-gatherer life in the natural forests.

Within the past 20 years Malay o-Filipinos, the mainstream society on the Philippine archipelagos, have intruded and stolen almost all the ancestral Agta land. Agta are seen as inferior and are de facto without rights so if a Filipino makes a claim on land where Agta live they have no choice but to move.

The San-Ildefonso peninsula, some 30 km long and 2 to 10 km wide, remained for some time one of the last retreats and strongholds of the Agta peoples. In the last 10 years however, masses of Filipinos have intruded on the peninsula, cut down the remaining forests and evicted Agta from their ancestral lands. The legal authorities never intervene.

A few years ago the the Government supported logging industry started to exploit the peninsula. Loggers do not even spare the fruit trees, used for generations, in front of Agta huts. The powerful logging interests do not tolerate any protest by Agta people.

Much of the mountainous interior of the ancestral Agta land is relatively undeveloped and therefore used as a retreat by guerrilla fighters. Agta often get caught in military conflicts with the guerrilla and are killed. In military conflicts in the 80's and 90's some three quarter of all Agta men were murdered.

Everywhere, except on the San-Ildefonso peninsula, Agta have become a tiny minority within their own lands. Additionally, within the last few years, Agta have been forcibly mixed with Filipinos and pure Agta children are now rare.

Some facts about the land: The land is situated on the south-west coast of the San-Ildefonso peninsula, on the slopes of the highest mountain in the area which rises 700m above sea level. Most of the 10 hectares are covered by natural forest and the land reaches almost down to the shore. In the vicinity of the land there are some Agta families, while Filipinos, who claim much of the area, visit only occasionally. The land is accessible by a two hour boat journey from our land in Dipuntian or, when the sea is calm, by a similar journey from the small town of Dinadiawan opposite the peninsula. There is no title for the land; we will buy the rights from a Filipino who claimed it a couple of years ago. This procedure is very common in the Philippines.

Land use: Agta families, who have been evicted from their land by Filipino settlers or loggers, will be allowed to live on the land. There they will be safe from further eviction. We will take up to 10 Agta families. Other people will not be allowed to live permanently on the land. We will also allow sick Agta to stay on the land and we will treat them with appropriate medicine. Generally, Agta face difficulties in getting proper treatments in the local public hospitals.

Most of the land will be protected as a strict nature reserve. Agta will be allowed to do traditional hunting and gathering. Cutting of forest trees will be strictly forbidden.

Other fPcN activities for the Agta:

1. Eco village Dipuntian—In 2001 f P c N purchased an initial 10 Hectares of land on San-Ildefonso peninsula. Most of the land is declared as a strict nature reserve. Some 10 former landless Agta families live there in a small village called Dipuntian. Many more Agta want to join, hence the requirement for funds to purchase additional land.

2. Agta tribal school—fPcN-Germany has recently received a 8000 Euro donation for a tribal school in Dipuntian. The school will be built on request of the Agta in Dipuntian, who want to avoid to send their Agta children to a governmental school. The school will be a cultural centre for the Agta, where Agta language, Agta culture and Agta history will be given priority. Preparations have already started and the school is due to open in early 2003.

3. Agta Ranger-f P c N may receive some funds to pay two Agta rangers to protect a 20 Hectares area of rainforest, including a breeding place of the rare Philippine eagle.

Budget:

land purchase	200 K Peso (4 K Euro)
land survey	50 K Peso (1 K Euro)
registration	50 K Peso (1 K Euro)
outrigger service boat	40 K Peso (800 Euro)
hut on the land	20 K Peso (400 Euro)
total	360 K Peso (7,200 Euro)

Donations may be sent to:

Friends of Peoples Close to Nature - Germany

Maxgrund 22, D-21481 Lauenburg, Germany

or direct to:

Postbank Hamburg (BLZ 200 100 20)

Account Number 6196205,

Keyword Agtaland.

SPIRIT WALK: A Race Against Time - 1700 Mile Walk to Raise Awareness and Funding for the Preservation of Lakota Language and Culture

Time is running out for the Lakota Nation. Their language, once the most widely

spoken Native language in North America, is now in danger of becoming extinct. On July 11th, a group of concerned people will take the first steps of a 1700 mile journey they call 'Spirit Walk' to help raise donations for The Seven Fires Foundation, a non-profit organization dedicated to helping the Lakota people preserve their culture and language by bringing elders and children together to teach their native language.

Besides raising money, the goal for the Spirit Walk, according to John LaFontaine, President of the Board of Directors, is to show the world what the Lakota people have given to this Nation and to humanity and the desperate situation in which their culture, their language and their way of living is at risk right now.²

Fewer than 25% of the Lakota population currently speak or understand their native tongue and fewer than that are fluent. The Oglala Lakota College predicts that within the next generation more than 90% of the population will no longer be able to speak or understand Lakota at all. The Seven Fires Foundation believes that the imminent loss of the Lakota language has important consequences for the Lakota Nation both today and in the future. Once a culture loses its language, the loss of its cherished cultural ways is often not far behind. The impact of this on a culture is devastating.

With the right support, The Lakota language has a realistic chance for long-term survival due to the available documentation and the fact that there are still people alive who speak the original language. Because most of these people are elders, the time to act is now.

There are over 100,000 people in the Lakota Nation and the majority of them live in areas on and off reservations near the Sacred Black Hills of South Dakota. With the bicentennial celebration of Lewis and Clarke's western expedition beginning this year, awareness is growing about the current challenges facing the Lakota and other tribes whose way of life was vastly changed by the opening of the western passage 200 years ago.

The Spirit Walk starts on the Pine Ridge Indian Reservation in Porcupine, South Dakota and will travel through Iowa, Illinois, Indiana, Ohio, West Virginia, and Virginia before landing in Washington D.C. in late September where the organizers will meet with government representatives and request assistance for all programs that preserve Lakota and other indigenous cultures in the United States. The walkers plan to average 20-30 miles per day, stopping in communities to share their message of hope through storytelling and music.

Seven Fires Foundation is a non-profit organization whose mission is to provide

humanitarian services and preserve the ancient traditions for the generations to come. A vital part of this mission is to extend supportive services, by helping to raise support, for children, traditional medicine people and traditional cultures in need.

For More Information, write to Spirit Walk 2003, c/o Seven Fires Foundation, 89001 Hwy. 42 South, Bandon, Oregon 97411 USA. You can contact the SEVEN FIRES FOUNDATION through their website www.7fires.org or email dir@7fires.org. By telephone, the Foundation can be reached at 541-347-7801.

Amazon nomads celebrate land victory: Triumph for Brazil's last hunter-gatherers after 20-year Survival campaign

Brazil's last hunter-gatherer Indian tribe face the future with more confidence this week, after the demarcation – mapping out and marking on the ground – of the Awá Indians' land was completed. This legal recognition of their territory, ordered by a judge, was the main objective of a 20-year Survival campaign.

Much of the Awá's rainforest has been invaded by ranchers, loggers and settlers, who killed many Indians. Only 300 Awá remain: about 60 still live uncontacted in small nomadic groups. The EU- and World Bank-funded Carajás industrial project was responsible for much of the devastation. On Wednesday 12 March Survival handed in a petition of over 40,000 signatures to the Brazilian authorities urging the government to implement a long term programme to protect the Awá area – particularly the uncontacted Indians – and to ensure that the illegal ranchers and settlers are permanently removed.

To'ó, an Awá leader, explains why preserving the forest is so crucial:

'We live in the depths of the forest and we are getting cornered as the whites close in on us. Without the forest we are nobody and we have no way of surviving. Without the forest we'll be gone, we'll be extinct.'

Photos and footage available. For more information contact Fiona Watson on (+44) (0)20 7687 8730 or email fw@survival-international.org

Bushmen Against Botswana

24 January 2003: Case Against Botswana To Be Heard

The crucial case for the "Bushmen" of the Central Kalahari Game Reserve (CKGR) has been referred to Botswana's High Court to be heard as "a matter of urgency." The court will consider the case brought by over 200

Bushmen and determine if they were deprived of their land by the Botswana government forcibly, wrongly or without their consent. At least 1500 Bushmen have been evicted from the CKGR.

The court will also determine if the government's destruction of the Bushmen's water supply, ban on the Bushmen hunting for subsistence, and refusal to allow Bushmen to enter their land without a permit are "unlawful and unconstitutional." The case was thrown out of court last April on a technicality at the request of the Botswana government. The Bushmen have been removed from their land where they lived for thousands of years and dumped in resettlement camps, which they describe as "places of death."

Stephen Corry, Director of Survival International, said that "This case must be heard with the utmost urgency. The evictions happened nearly a year ago, and the case has still not been heard. The Bushmen are dying in the relocation camps; they think it's a government scheme to finish with them once and for all.

12 June 2003: Botswana President: Bushmen Can't Go Home

President Mogae of Botswana told a protester in the UK this week that the !Gana and !Gwi 'Bushmen' who have been forced off their land in the Central Kalahari Game Reserve will not be allowed to go home. He declared, 'the Central Kalahari Game Reserve is for animals, not people.'

President Mogae was met by a peaceful protest outside University College, Oxford, where he was having lunch during his visit to the UK. When asked by a student if the Bushmen would be allowed to go back to their homes in the Reserve, he replied, "No, no, no, they won't." The video of the encounter has been passed to Survival, and can be viewed at <http://www.survival-international.org/bush%20mogae.htm>

This statement by President Mogae appears to pre-judge the ongoing court case brought by the Bushmen to be allowed to go home. It also contradicts numerous assurances by Ministers that the Bushmen are free to return to the Reserve, and have not been forced out against their will.

A representative of the college students handed President Mogae a letter which declares, 'The eviction of tribal peoples from their land, and their forced assimilation into an alien society is intolerable... Those Bushmen who wish to return to their land should be allowed to do so.'

For further information: <http://www.survival-international.org/enews.htm>

Scottish 'monolingual mindset' exposed in Gaelic name case

From *Eurolang*, the news agency for lesser-used languages <http://www.eurolang.net>

3 Jun 2003

The General Register Office for Scotland has been forced into a humiliating climbdown after a couple from Skye won their fight to have their baby daughter's name registered in Gaelic. The Boyle family of Erusbaig, near the Kyle of Lochalsh had been told that Gaelic was classed as a foreign language and their child, Aoife NicBhaoille, would have to have her name changed to English before it could be accepted. Aoife's father, Austin Boyle, had said that he was prepared to risk prosecution and would refuse to name his daughter if he could not use the Gaelic form of Boyle, NicBhaoille.

Innovative use of technology may assist endangered languages

Date: Tue, 4 Mar 2003

From: Terry Langendoen
<langendt@U.Arizona.EDU>

VICTORIA, BC, March 4 /PRNewswire/ - There is an urgent need for Aboriginal communities worldwide to have the tools to document, archive and revitalize their endangered languages while enough fluent speakers still survive.

Two Victoria-based organizations - The First Peoples' Cultural Foundation (FPCF) and Trafford Publishing - are exploring ways to support and enhance existing First Nations language programs and encourage the revitalization of endangered languages around the world.

They have begun to use Trafford's service in full-color book publishing to create a series of customized full-color primers-in several Aboriginal languages..

"There are more than 6,500 languages spoken around the world," says Simon Robinson, Executive Director of the FPCF. "It is estimated that 90 per cent of these languages will be extinct by the end of the 21st century. Unless we act now to support their revitalization, thousands of years of accumulated human knowledge is at risk of disappearing without record." In Canada, British Columbia is home to 32 of the country's 50 Aboriginal languages. By building tools and providing resources that support community language initiatives, Robinson's organization aims to help endangered languages thrive again.

In their initial collaboration, Trafford and the FPCF will publish primers on colors and numbers. There will be five different versions of the book - each featuring a different First Nations language. As a testament to the speed and accessibility of Trafford's new publishing tool, a proof of the first book in the series - a book in Sencoten created by students of the

Lau, Welnew Tribal School on the Saanich Peninsula - was produced in under one week.

Future work includes expanding the series to include an alphabet primer, books on conversational phrases, and dictionaries; and translating the primers into other First Nations languages. The new technologies will enable First Nations communities and individuals to produce their own wide range of books in their own languages.

"We are really excited about the work of the First Peoples' Cultural Foundation," states Bruce Batchelor, co-founder and CEO of Trafford Publishing. "Our on-demand publishing system can provide the FPCF with an accessible and cost-effective way to produce dictionaries, children's books - any imaginable printed resource - in First Nations languages."

Generally, once a manuscript and accompanying artwork are complete, Trafford can have the book ready for distribution to classrooms and retail outlets in as little as four weeks. It will be stored as a digital file and printed on-demand using a Xerox DocuColor system

"Xerox has been a leader in Print On Demand since the initial launch of high-speed digital print engines more than 20 years ago. Our latest generation of digital printing devices, particularly the DocuColor family of digital color presses, enables the cost-efficient production of full-color books such as these First Nations primers," said Peter W. Perine, vice president and general manager, Xerox Publishing Segment Marketing. "In this high-growth area of Print On Demand, Xerox is helping customers produce high-quality books in short run lengths and quick turnaround times."

The First Peoples' Cultural Foundation is committed to the documentation, protection and revitalization of the full diversity of Aboriginal language, arts and cultures. It has garnered worldwide attention for FirstVoices.com, a web-based Indigenous language archiving application that it has developed and made available online. Indigenous groups from Canada, Australia, Europe and the USA are preparing to use the FPCF's tools. (See www.fpcf.ca)

Manifesto on Behalf of Cultural Diversity

We would like to inform you that the International Federation of Translators (FIT) has launched, as a contribution to the work of UNESCO, A Manifesto on Behalf of Cultural Diversity. This manifesto aims to encourage all those professionally engaged in the field of literary translation to commit themselves to an output that is culturally diverse. Those wishing to sign up to the manifesto can do it clicking here <http://www.fit-ift.org/english/index.html>

Nous vous informons que la Fédération internationale des traducteurs (FIT) a lancé, comme contribution à l'œuvre de l'UNESCO, un Manifeste des auteurs, éditeurs littéraires et traducteurs. Ce manifeste a pour but de promouvoir l'engagement des acteurs professionnels de la traduction en faveur d'une offre littéraire culturellement diversifiée. Celles et ceux qui souhaitent le signer peuvent le faire en cliquant ici <http://www.fit-ift.org/francais/index.html>

Tenemos el agrado de informales que la Federación internacional de traductores (FIT) a lanzado, como contribución al quehacer de la UNESCO, un Manifiesto de los autores, editores literarios y traductores en favor de la diversidad cultural.

Este manifiesto tiene por objeto fomentar el compromiso de los actores profesionales de la traducción en favor de una oferta literaria culturalmente diversificada.

Los que desean firmarlo pueden hacerlo pulsando aquí: <http://www.fit-ift.org/francais/index.html>

EBLUL broadly welcomes new Draft Constitution, with some reservations

A landmark Convention on the Future of Europe adopted the first Draft Constitution for an enlarged European Union by consensus on Friday, 46 years after the founding Treaty of Rome was signed. After 16 months of heated debate and bargaining the adopted Draft Constitution will present the basis for a future constitutional treaty of Europe.

The European Bureau for Lesser Used Languages (EBLUL), as an independent Non-Governmental Organisation working for languages and linguistic diversity, has participated in the debate about the future of the EU from the beginning. EBLUL-President Bojan Brezigar welcomes the new Draft Constitution:

"The new text marks a variety of achievements. I note in particular:

that the preamble describes Europe as united in its diversity; that Article I-3.3 on the Union's objectives states that the Union shall respect its rich cultural and linguistic diversity, and shall ensure that Europe's cultural heritage is safeguarded and enhanced;

that Article I-6 provides the Union with a legal personality;

that Article I-7 on Fundamental rights refers to the integrated Nice Charter of Fundamental Rights which constitutes the Second Part of the Constitution and suggests that the Union shall seek accession to the European Convention for the Protection of Human Rights and Fundamental Freedoms;

that Article I-16 refers to culture, education, vocational training, youth and sport as areas of supporting, co-ordinating or complementary action of the Union;

that Article II-21 establishes the principle of non-discrimination on the basis of (...) language; that Article II-22 states that the Union shall respect cultural, religious and linguistic diversity;

that Article III-176 provides the Union with an adequate constitutional basis in the area of culture;

and that Article III-177 provides the Union with an adequate constitutional basis in the area of education, vocational training, youth and sports."

Although overall EBLUL is satisfied with the Draft Constitution for the new Europe, it regrets that the Convention introduced new political criteria for EU-accession regarding the Union's values (Article I-2) which refer neither to diversity nor to minority languages or minority rights. These new accession criteria for EU-Membership differ significantly from the ones decided in the Presidency Conclusions of the Copenhagen Council on 21 and 22 June 1993 and which had a clear reference to the respect for and protection of minorities. This might create problems for future enlargement.

"Moreover, we are disappointed about the fact, that Article III-5.1 on non-discrimination does not refer to language as a possible ground for discrimination" says Brezigar. "This is contradictory to the Charter of Fundamental Rights of the EU in general and to Article II-21 in particular, which refers to language as a possible ground of discrimination. The contradiction will have concrete consequences: Although the EU does in principle forbid discrimination on the basis of language, in practice no affirmative actions against a possible or real discrimination are allowed, since Article III-5.1 does not explicitly allow the EU to become active in this field."

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Lithuania/Ukraine: Karaims Struggle to Maintain their Language and Culture

<http://www.rferl.org/nca/features/2003/07/22072003165742.asp>

By Charles Carlson

Karaim is an endangered Turkic language spoken only by an estimated 50 speakers mostly living in Lithuania. RFE/RL traces

the ethnogenesis of the Karaims and highlights present-day efforts to maintain their language and culture.

Prague, 22 July 2003 (RFE/RL) -- Karaims are the descendants of Kypchak tribes who lived in the tribal union of the Khazar empire in the Crimea between the eighth and 10th centuries. In the eighth century, the Karaims converted to a form of Judaism known as Karaism, which may be described as a return to the roots or "sola scriptura."

The Karaims later split into three main groups. One group remained in the Crimea; another moved to Galicia, in part of present-day Ukraine; and the third group -- the largest -- in the 14th century left for what is now the town of Trakai in present-day Lithuania.

By the end of the 17th century there were about 30 Karaim communities in eastern Central Europe. But just 100 years later, their numbers had been drastically reduced as a result of epidemics and wars. Nevertheless, they were given status as a religious community by the respective countries in which they found themselves.

According to a 1992 study by Lithuania's National Research Center, the country's Karaims are considered a national minority and "original inhabitants" of Lithuania.

The sect of Karaism to which the Karaims have belonged since the eighth century is known as Anan ben David, a form of Judaism that acknowledges the Old Testament, but rejects the Talmud. According to Karaim religious teaching, reading the Bible is the duty of each believer. This religion is distinct from Rabbinical Judaism. The Karaim house of worship is called a kenesa. Today there are two functioning kenesas in Lithuania, one in Vilnius and one in Trakai.

In the 19th century, Karaim intellectuals became aware of the need to develop a literary language and publish periodicals in Karaim. The vocabulary of the Karaim language is strongly influenced by folklore, proverbs, riddles, and folk poetry, but lacks many abstract terms and has not expanded to incorporate words to express many scientific, technical, and philosophical concepts.

Until the 20th century, Karaim literacy was based on a knowledge of Hebrew. At first, Hebrew characters were used for writing Karaim, but later the orthographic system was based on the writing systems of the countries in which Karaims lived. After Lithuania gained independence in 1990, Karaims adopted an orthography based on the Lithuanian writing system. The most comprehensive grammar of Karaim is by the well-known Turkologist Kenesbay Musaev.

Estimates place the number of Karaim speakers today at around 50. This includes

about 45 speakers of the language in Lithuania and only five speakers in the small settlement of Halych in Ukraine. This has led to Karaim being classified as a "seriously endangered" language in the UNESCO Red Book on Endangered Languages. The maintenance of their mother tongue and the revitalization of community life are the most urgent tasks facing the Karaims today.

Several projects today are aimed at maintaining conversational Karaim. One such project, designed to document the spoken language, has been carried out by Professor Eva Csato Johansson, a specialist of Karaim at Sweden's Uppsala University. She launched a program in 1994 to document the language by means of voice and video recordings.

Working with other linguists, she also produced a multimedia CD which has been in use by the community in order to support the revitalization of the language in Lithuania, and help linguists who want to learn about this language.

Csato praised the local Ukrainian authorities in the town of Halych, home to the five remaining elderly speakers of the Halych dialect of Karaim, for their efforts to publicize and preserve the Karaim language and culture. "Now in spite of the fact that the Halych community consists of only five old speakers, this is a very, very powerful little community. In 2002, in September, they could organize an international conference on Halych Karaim history and culture which evoked very great interest," Csato said.

This, Csato said, was partly due to the support the Karaim community received from Halych authorities, which has provided financial aid as well as help in maintaining Halych traditions.

The Karaim community in Lithuania, too, receives support from the state for the development of its culture. The Lithuanian Karaim Cultural Society, under the leadership of Karaim musicologist Karina Firkaviciute, seeks to promote Karaim cultural traditions through courses and programs especially designed for the approximately 250-member Karaim community in Vilnius and Trakai. Karina is one of the very few young native speakers of the endangered Karaim language.

Firkaviciute told RFE/RL that a great deal is being done to help preserve Karaim culture. "As the Cultural Society of Lithuanian Karaims, we are trying to maintain the language, and the most important thing is to be able to give the children the possibility to learn the language. So we are trying to organize each summer a kind of summer camp for Karaim children, where they can get some time to learn the Karaim language. But of course they would need to

do it more often and during the whole year, not only in the summertime," she said.

She also praised the work of Eva Csato Johansson, especially the CD-ROM she compiled for people who would like to learn the Karaim language. "[It] includes also some dictionary, and grammar and sounds, and you would be able to learn how to read and how to pronounce it correctly, so it is quite a live thing. It is a very fresh and nice thing, but it is not yet published, and you would not be able to buy it. But we expect it every second to come, so there would be already the scientific background for the future lessons, and also we are trying to document the language in the sense of printing the books, printing the poems or literature or some articles on the Karaim language, on something that has been written in Karaim language, etc.," Firkaviciute said.

Firkaviciute said the various Karaim communities maintain contacts with each other and meet practically every year. RFE/RL asked her if she was optimistic the language would survive. "I would say, 'yes,' and if somebody is not, I would say we should actually be optimistic, because otherwise you are not able to do anything," she said. "And of course the only pessimistic note that could be here is that the [size] of the communities is very small, but it is not the main thing which could make you pessimistic. If you are pessimistic, then you are not a human being. You should be optimistic, and I think we are optimistic, and we will try to do something to make other people more optimistic. But it's the main thing just to stay with those positive moods, because otherwise there's no way to run."

As an example of her language, Karina read a Karaim poem entitled "Syr Trochnun": "Being faraway our brothers always remember our native lands. Elders and the young, everybody from distant places always come back to Trakai. There everybody enjoys the nature, summertime on the islands. Youth will not come back, so we have to remember and being faraway not to forget about Trakai. What is the secret of Trakai, why does everybody long for that small town? You have to tell that secret even for the youngest -- Youth go there because of young nice girls and we all go and long for Trakai because of tradition."

Some are convinced languages like Karaim, which have only a few speakers, are doomed to extinction. But Professor David Crystal, an internationally recognized linguist and supporter of endangered languages, believes that a language can survive regardless of the number of speakers -- as long as there is support for the language.

"It is possible for a language to survive, to regenerate -- to 'revitalize' is the usual term - regardless of the number of speakers it has. There are cases on record of peoples

with just a few hundred speakers who have, with appropriate support, managed to maintain their language presence and to build upon it," Crystal said. This should be encouragement to the small community of Karaims in Trakai.

5. Support Activities

UNESCO Program "Safeguarding of Endangered Languages" (Intangible Cultural Heritage Section, UNESCO)

Arienne Dwyer, Matthias Brenzinger, and Akira Y. Yamamoto

Recent History

UNESCO's involvement in endangered languages is very recent, but has its roots in initiatives of the last two decades. In the 1980s UNESCO began to make statements on the importance of languages in the maintenance of cultural diversity of the world. Under the leadership of the late Stephen Wurm, UNESCO's Intangible Cultural Heritage Section (ICHHS) launched the Red Book of Languages in Danger of Disappearing Program. Though UNESCO undertook a new project "Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity" in 1997, language was not included. Only in September 2001, at the International Jury for the Proclamation of Masterpieces (Elche, Spain), was it recommended that UNESCO establish an endangered languages program separate from the Masterpieces Project. In the same year, UNESCO's 31st Session of the General Conference issued the "Action Plan of the Universal Declaration of the Cultural Diversity," highlighting the importance of languages.

At the second International Conference on Endangered Languages (Nov 30 - December 2 2001 in Kyoto as part of the Endangered Languages of the Pacific Rim Project), it became clear that UNESCO and endangered-language advocates share the same goal: the maintenance and perpetuation of language diversity. At the conference, Madame Aikawa (then the Head of ICHHS), Michael Krauss, Osahito Miyaoka, Osamu Sakiyama, and Akira Yamamoto agreed that it was high time to initiate a call for coordination and cooperation of indigenous-language advocates, linguists, and their respective organizations.

UNESCO's Constitution states as its basic principle:

to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and

for human rights and fundamental freedoms which are affirmed for the peoples of the world without distinction of race, sex, language, religion, by the Charter of the United Nations (UNESCO Constitution Article 1).

Madama Aikawa states that "based on this principle, UNESCO has developed programs aimed at promoting languages as instruments of education and culture, and as significant means through which to participate in national life" (2001: 13).

The stated four-fold purpose of the earlier Red Book Program still holds for the currently-developing partnerships between language advocates and UNESCO in 2003

1. to continue gathering information on endangered languages (including their status, the degree of urgency for undertaking research),
2. to strengthen research and the collection of materials relating to endangered languages, for which little or no such activities had been undertaken to date, and which belong to a specific category such as language isolates, languages of special interest for typological and historical-comparative linguistics, and are in imminent danger of extinction,
3. to undertake activities aiming to establish a world-wide project committee, and a network of regional centers as focal points for large areas on the basis of existing contacts, and
4. to encourage publication of materials and the results of studies on endangered languages.

2003 Documents

UNESCO has begun a new phase to safeguard endangered languages under the leadership of Dr. Rieks Smeets who assumed the headship of UNESCO's Intangible Cultural Heritage Section in May 2003. Between November 2001 and March 2003, a group of linguists and language advocates worked in collaboration with UNESCO to formulate ways to assess language vitality, and produced a set of guidelines in a document entitled "Language Vitality and Endangerment." A second document was also produced: a series of action-plan recommendations addressing the role of language communities, linguists, language advocates, non-governmental organizations (NGOs), and UNESCO.

One crucial point we emphasize in these documents is for all stakeholders to work with the endangered language communities toward revitalization, maintenance, and perpetuation of their heritage languages. We believe that any work in endangered language communities must be reciprocal and collaborative.

UNESCO organized an International Expert Meeting on UNESCO Program "Safeguarding of the Endangered Languages" (March 10-12, 2003; see <www.unesco.org/culture/heritage/intangible/meetings/paris_march2003.shtml#_ftn2>). The goal of the meeting was to define and reinforce UNESCO's role in safeguarding the world's endangered languages, and participants included members of endangered language communities, linguists, and NGOs. Specifically, the meeting was (1) to formulate a clear definition of endangered languages and a set of criteria for assessing language endangerment (resulting in the document *Language Vitality and Endangerment*), (2) to review the state of languages in various regions of the world (to be published by UNESCO later this year), (3) to define the role of UNESCO, and (4) to propose to UNESCO's Director-General concrete action plans regarding mechanisms and strategies to safeguard endangered languages, maintain and promote linguistic and cultural diversity of the world.

Language Vitality and Endangerment (approved March 12, 2003): a summary

To enhance the vitality of threatened languages, there is an imperative need for:

- language documentation
- new materials
- trained local linguists
- trained language teachers
- new policy initiatives
- raising public awareness
- support at all levels, from individual language specialists to NGOs, from local governments to international institutions such as UNESCO.

In the end, it is the community people, not outsiders, who maintain or abandon their language: it is their choice if and how to revitalize, maintain, and fortify their language.

When speaker communities ask for support to reinforce their threatened languages,

- language specialists should and must make their skills available to these communities, in planning, implementation, evaluation, and retooling. In short, language specialists should be involved at all points in their language vitalization process.

What can be done to safeguard endangered languages?

- In order to meet the needs of the speaker community, we need to have a clear understanding of the language situation of the community.
- Thus, nine major factors are proposed to assess the language situations.

- These factors and their descriptions are offered as guidelines and none of these factors should be used alone.

A. Assessing Language Vitality and State of Endangerment

Factor 1: Intergenerational Language Transmission

- The language is being transmitted from one generation to the next.
- The more transmission occurs from one generation to the next, the stronger the language is.

Factor 2: Absolute Number of Speakers

- A small population is much more vulnerable than a larger one to decimation by disease, warfare, natural disaster, or by merger with a larger group.
- The more cohesive a community's identity, the stronger the language.

Factor 3: Proportion of Speakers within the Total Population

- The number of speakers in relation to the total population of a group is a significant indicator of language vitality.
- The greater the number of people using the language, the stronger the language.

Factor 4: Loss of Existing Language Domains

- Where and with whom is the language used, and for what range of topic is it used?
- The more consistently and persistently the language is used, the stronger the language is. This means that the language is used in every aspect of life of the community.

Factor 5: Response to New Domains and Media

- As community living conditions change, does the language go with changes?
- The more actively the language is used in new domains, the stronger the language is. The new domains include schools, new work environments, new media, including broadcast media and the Internet.

Factor 6: Materials for Language Education and Literary

- Is education conducted in the language with materials in oral, written and other media forms?
- The greater the varieties of materials existing in the language, and the more they are used for education, the stronger the language is.

B. Language Attitudes and Policies: the dominant group's or the neighboring group's attitudes toward languages affect the maintenance or abandonment of the language of the ethnolinguistic community.

Factor 7: Governmental and Institutional Language Attitudes and Policies, including Official Status & Use

- Governments and institutions have explicit policies and/or implicit attitudes toward the dominant and subordinate languages.
- The more positive the official attitudes and policies are toward the language of the community, the stronger the language is.

Factor 8: Community Members' Attitudes toward Their Own Languages

- Members of a speech community may see their language as essential to their community and identity, and they promote it.
- The more positive their attitudes are and more pride they have of their language, the stronger the language is. The more value they attach to their traditions, the more likely the community's language is maintained and promoted.

C. Urgency of Documentation

The type and quality of existing language materials help:

- members of the language community formulate specific tasks
- linguists to design research projects together with members of the language community
- all those concerned (including UNESCO) formulate ways to support documentation efforts.

Factor 9: Amount and Quality of Documentation

- Is there an abundance of well-documented, transcribed, translated, and analyzed materials?
- The more historical and contemporary language materials there are, the stronger the language is. These include
 1. comprehensive grammars and dictionaries
 2. extensive texts
 3. constant flow of language materials
 4. abundant annotated high-quality audio and video recordings

Recommendations to Director-General: Action Plans

The importance of linguistic diversity is emphasized in the UNESCO Universal Declaration on Cultural Diversity (2 November 2001) and in Points 5, 6 and 10 of the Action Plan accompanying this Declaration.⁵

Point 5. Safeguarding the linguistic heritage of humanity and giving support to

⁵ The entire document is available at: http://www.unesco.org/culture/heritage/intangible/endangeredlanguages/html_eng/RecomActionPlans.doc

expression, creation and dissemination in the greatest possible number of languages; Point 6. Encouraging linguistic diversity – while respecting the mother tongue – at all levels of education, wherever possible, and fostering the learning of several languages from the youngest age; Point 10. Promoting linguistic diversity in cyberspace and encouraging universal access through the global network to all information in the public domain;

At the conclusion of Paris meeting, the following action points were submitted to the Director-General of UNESCO. The meeting participants requested the Director-General to:

1. Suggest to member states that they

- a. Survey and profile those languages which are found to be endangered (bearing in mind the criteria in 3. above);
- b. Actively promote the recognition of endangered languages of their countries;
- c. Encourage the documentation of endangered languages;
- d. Create the conditions which facilitate the active use of and access to those languages, by, inter alia, assigning all relevant languages their rightful place in the educational system, media, and access to cyberspace, subject to the wishes of individual speech communities, respecting their commitments to linguistic human rights;
- e. Foster speech communities' pride in their own languages and cultures, as well as secure equal prestige for all languages of a state;
- f. Explore the economic and social benefits of linguistic and cultural diversity, as a stimulus for sustainable development;
- g. Also provide, where feasible and with assistance from the international community, funding for documentation, revitalization, and strengthening programmes for endangered languages as specified in 2.a–c below;

2. Establish a financial and administrative mechanism

- a. to support projects which **document** endangered languages, notably:
 - i. recording, collecting and publishing new materials;
 - ii. safeguarding existing archives;
 - iii. updating the UNESCO Atlas of the World's Languages in Danger of Disappearing;
- b. to initialize projects which **strengthen and revitalize** endangered languages, notably language training programmes which ensure intergenerational transmission;
- c. to produce and disseminate
 - i. training manuals for community-based documentation, teaching, and curriculum development;
 - ii. creative work in endangered languages;

3. Enhance UNESCO's role as a centre for resources on language diversity and endangerment by

- a. Increasing public awareness of language endangerment in the world, through such means as the media, the arts and public events;
- b. Establishing an international network
 - i. linking organizations and communities,
 - ii. providing information about and access to archives, research, teaching and training projects and materials, sources of funding, and reference materials, referring to best practices;
- c. Supporting regional centres that design, implement, and evaluate locally-appropriate programmes and resources through
 - i. the building of local capacities for work on endangered languages;
 - ii. education, including teacher training and trans-generational learning;
 - iii. the facilitation of the exchange of information and experiences between different indigenous groups and organizations;
- d. Coordinating among policy makers, experts and NGOs in order to explore the correlation between globalization and language extinction and look for systematic solutions on a global scale.

What Do All These Tell Us About Our Tasks?

The world faces new challenges in keeping its languages alive and well.

It is time for the peoples of the world

- to pool their resources
- to build on the strengths of their linguistic and cultural diversity

This entails pooling the resources at all levels:

- individual language specialists
- local speaker community
- NGOs
- Governmental and institutional organizations, and, of course, UNESCO

Other Awareness Raising Activities of UNESCO

1. Discovery Communications (DCI) has to date produced nine two-minute vignettes of speakers of endangered languages. DCI will air up to 50 vignettes on DCI's international networks. Each vignette offers a snapshot of language both as a means of communication and expression of culture and identity. [See <http://corporate.discovery.com/press/press_releases/030211r.html>]

2. A project called Voices of the World 2005 plans to make a 24-hour movie representing 2,800 individual languages that exemplify the world's diversity and transmitting a message of goodwill via speech, music, and moving images." Also

planned is to generate an audiovisual data bank, the "language exploratorium" of comparative language materials, images, music - recordings and information. The advisory panel includes David Crystal and David Maybury-Lewis.

Where Do We Go From Here?

That UNESCO organized and hosted the 2003 Expert Meeting is a significant milestone for endangered-language advocacy: it has sanctioned international attention to the problem of maintaining language diversity. With this sort of support, we can expect to see more attention in the media in the coming years.

UNESCO's Intangible Cultural Heritage Section, under Dr. Smeets' able direction, is in the process of defining its role in safeguarding endangered languages. While it is not yet clear what that role will entail, UNESCO is most likely to have a role in information dissemination. While many Expert Meeting participants (language advocates, both inside and outside of endangered-language communities) may have also wished for strong fiscal and administrative support, these broader functions do not generally fall within UNESCO's mandate. In the coming biennium, these are limited to the following two support mechanisms: The Director-General has allocated at least \$400,000 as a startup fund for general initiatives of the Endangered Language Program for 2004-2005. Dr. Smeets is now also preparing to form an advisory group whose members will represent the UNESCO's six regions of the world.

The value of UNESCO's ability to disseminate information about language endangerment should not be underestimated. At the same time, the scope of the UNESCO Endangered Language Program is largely dependent on the active involvement of linguists and language advocates, that is, on *our own* long-term active involvement.

Stay tuned as we will find out how the action plans materialize.

Information on the 10th Annual Stabilizing Indigenous Languages Conference

which was hosted by the Ho-Chunk Nation in Baraboo, Wisconsin on June 25-28, 2003, can now be found at <http://fp1.centurytel.net/elhuccoga/SILC/SILCndx1.html>

Raising Endangered Language Documentation Programme – First Year Outcome and Invitation for Second Year: Initial Deadline – 8 August 2003

Over £1m was awarded in the first year to document 27 urgently endangered languages

In the first round of ELDP grants, approximately 150 applications were received, of which 21 have been offered funding. This enables an early start to be made on documenting 27 urgently endangered languages across six continents

The 21 grant offers are listed below.

Major Documentation Projects

Professor G Corbett, University of Surrey
Dictionary of Archi (Daghestanian) with
sound files and cultural £ 107,915

Professor M Dryer, University at Buffalo
Field Research in Sanduan Province, Papua
New Guinea £ 76,152

Professor N England, OKMA
Documentation of Two Mayan Languages of
Guatemala: Uspanteko, Sakapulteko
£ 127,341

Professor N England, Univ. Texas, Austin
Iquito Language Documentation Project
£ 67,038

Dr M Florey, Monash University
Documentation of four moribund Moluccan
languages: eastern Indonesia and the Dutch
Diaspora £ 63,037

Dr V Grondona, E. Michigan University
Documentation of Chorote, Nivaclé and
Kadiwéu: three of the least known and most
endangered languages of the Chaco
£ 100,225

Professor F Merlan, Australian Nat. Univ.
Jawoyn Cultural Texts, Dictionary and
Grammar (southern Arnhem Land).
£ 57,686

Dr D Moore, Museu Paraense Emilio
Documentation of Urgently Endangered
Tupian Languages Goeldi/ MCT
£ 57,840

Dr T Salminen, University of Helsinki
Tundra Nenets Grammar ...

Individual Postgraduate Fellowships

Dr I W Arka, Australian Nat. Univ.
Documenting Rongga, a marginalized small
language of south-central Flores, Indonesia
£ 104,818

Mr A Guillaume
Takana and Reyesano: documentation of
two almost extinct languages of Bolivia
(South America) ...

Ms B Hellwig, SOAS, Univ London
Documentation of Goemai, a West Chadic
language of Central Nigeria £ 60,784

Dr C Hyslop, La Trobe University

Documentation of the grammar, lexicon and
oral tradition of the Vurës language of west
Vanuatu £ 51,399

Dr K Olawsky, La Trobe University
Language and Culture of the Urarina People
of Peru: preparation of grammar and
dictionary for an endangered language.
£ 64,362

Mr E Ribeiro, Universidade Federal de Goiás
The Ofayé language: Documentation,
Analysis and Preservation £ 33,312

Dr A Taff, University of Washington
Aleut conversation corpus £ 91,847

Pilot Project Grants

Dr P Baker, University of Westminster
Vedda Language Project £ 4,150

Dr A van Engelenhoven, Leiden University
The Maku'a Pilot Project: documenting an
enigmatic moribund language in East
Timor. £ 3,950

Individual Graduate Studentship

Ms M Corris, University of Sydney
Barupu grammar and lexicography
£ 13,547

Field Trip Grants

Dr S Facundes, Universidade Federal do Pará
Description of Apurina (Arawak)
£ 9,747

Dr P Sercombe, Northumbria University
A Dictionary of Eastern Penan
£ 4,250

2003 Timetable

16th May, 2003 Revised guidelines and
forms available on the web page.

8th August, 2003 Deadline for submission
of Preliminary Applications

19th September, 2003 Invitations to
submit Detailed Applications dispatched

14th November, 2003 Deadline for
submission of Detailed Applications

27th February, 2004 Announcement of
Funding Awards

The timetable will be repeated annually. All
further details and forms can be found at
http://www.hrelp.org/doc_home.htm.

Alice Cozzi Heritage Language Foundation: Awards for 2003

02 Jul 2003

The awardees listed below will receive
partial funding for specific aspects of their
projects.

"Ngadlu Nharangga warra wanggadja (We are
speaking Narungga)" to print and distribute
a student dictionary to local schools
(Australia).

"Anishinaabemowin language table": to
hold weekly immersion gatherings
(Marquette, Michigan).

"Umonhon 101": to record and distribute
Omaha language materials (Macy,
Nebraska).

"Ojibwe dictionary": to purchase and
distribute dictionaries to local schools
(Minneapolis, MN).

"Thangmi-Nepali-English dictionary": to
edit and print dictionary (central-eastern
Nepal).

"Shipibo storybook": to print and
distribute booklet (Pucallpa Peru).

"Mugu Education Project": to print two
books (Kathmandu, Nepal).

"Tewa-Nambe Pueblo Language Project": to
create teaching materials (Albuquerque,
NM).

"Shela": to print and distribute a Tamajaq
(eastern Tewellemet) novel (Tahoua, Niger).

"Hmong literacy class": to maintain weekly
literacy classes amid budget cuts (Oshkosh,
WI).

"Portuguese Language School Jorge de
Sena": to purchase language books
(Turlock, CA).

"Jackson Elementary School Spanish
Club": to purchase Spanish literacy
materials (York, PA).

A. M. Moretti, Executive Director
J. G. Ojemann, Financial Director
<alice_cozzi_hlf@hotmail.com>

6. Research Activities – Four Papers by

Roger Blench on Nigerian Languages

Endangered music / endangered language: the problem of what we study – Roger Blench

Endangered language research tends to concentrate on languages with a small number of speakers or those for which competency is rapidly declining for whatever reason. However, there is a strong argument for enlarging the focus to include what might be called endangered cultural vocabulary. Many languages with a reasonably large base of speakers are not in immediate danger of extinction. Nonetheless, they are rapidly losing much of their richness in part due to the impact of globalisation.

As part of a project conducted under the auspices of the UNESCO Chair of Cultural Heritage at the University of Port Harcourt, I began conducting a survey of some of the endangered music of Central Nigeria in

December 2002. I chose languages on which a dictionary project was already in hand to try and integrate terminology and text collection with a larger programme of lexical elicitation. The Eten language is spoken by the Eten or Ganawuri people who live in the region around Ganawuri town southwest of the Jos Plateau in Plateau State, Nigeria. Ganawuri district lies between latitudes 09°32 to 09°50 North and 08°30 East. The exact size of their population is unknown but may be around 40,000 people. Most of the population speaks some version of the language and most adults are fluent, so the language cannot be described as immediately threatened. But many specialised areas of the lexicon are threatened; ethnoscientific vocabulary, terms connected with traditional religion and songs and words connected with traditional music.

In the case of music of the Eten, three forces are changing its nature very rapidly; the spread of Christianity, closeness to Jos, a regional centre, and in particular the widespread use of electricity. Christianity is perceived by its adherents to be opposed to all musical forms related to traditional religion (such as *èMàndééng*) and as a consequence these have tended to disappear. Another aspect of change is education; schools transmit a very patronising attitude to traditional music and pupils are encouraged to imitate urban, Hausaised styles. When pupils perform for visitors, they tend to sing songs in Hausa, accompanying themselves with a struck plastic container. Generators have been used since the 1970s for occasional events but without mains electricity, acoustic music was normal. However, since the introduction of electricity in 2002, a video shop has opened up in Ganawuri and it plays continuous urban pop music at extremely loud volumes, often on a 24-hour schedule. Some drinking bars now have regular CD music playing at night. On Wednesdays and Saturdays there are large-scale parties with drinking, dancing and recorded pop music. As a consequence, all types of traditional Eten music have been very rapidly sidelined. When there are 'cultural festivals' such as the New Year Festival, following the horse races, there are displays of 'cultural dancing'. These are usually managed by the police, who control the crowd with whips and threaten performers who overstep their two-minute allotted slot. The chief performers are given microphones with highly distorted amplification. As a consequence, the experience is highly unsatisfactory to many 'traditional' performers who have begun to boycott these events. It is grievous enough when rich musical repertoires die through neglect or religious change; intentional slaughter of this type seems highly undesirable.

Ethnoscientific vocabulary reflects the state of the natural environment. At the beginning of the colonial era, the Eten lived in a very isolated area, with an

escarpment close by and the region beyond the field thick with trees. Leopards and baboons lived in the hills and hunters were accustomed to catching a wide variety of mammals and reptiles for food. Population growth and the demands for staples from the nearby city have ensured that almost the entire land area has been turned to agriculture. The trees have all been cut down with the exception of a few economic species. The animals have all been hunted out or fled for lack of a habitat. The consequence is that although older people still know the names of animals, birds and trees, it is very difficult to identify many of them very accurately, because they have not been seen for decades. Trees cannot be pointed out because no examples of many less common species remain. Only a book of West African agricultural weeds generated a significant number of identifications. What I have recorded is likely to be all that there is, for with a few years the hunters who remember these names will be dead and the words will disappear forever.

I raise this point because Eten would normally be classed as a language that is not endangered, with up to 40,000 speakers. But in some important way, these are semi-speakers unable to bring up any areas of specialised vocabulary and increasingly prone to substitute loans from the dominant lingua franca, Hausa. Endangered languages and endangered cultures go together and we probably need to enlarge our concept of endangerment if we are to have any chance of reversing the decline that engages our concern.

Nincut: an isolated Berom language – Roger Blench

Information on the Nincut language, spoken in Aboro village in Plateau State, Nigeria was collected by Roger Blench and Barau Kato from a group of villagers in Nincut on the 11th of January 2003. Our principal informants were Idris Yahaya Aboro, Jibrin Adankim, Gambo Abuta, Sarki Mohamadu Dangi and Hamidu Sarki.

The Nincut language described here has not previously been recorded although 'Aboro' is noted as a dialect of Berom. It seems that the Nincut originally migrated from the Berom area and that they originally lived in a swampy region, *bɔrɔk*. This was adapted by Hausa speakers as 'Aboro'. However, *nincút* appears to be correct name of the main town and the people themselves. This name is something of a mystery as it resembles a Ninzic (old Plateau IV) language. There is some evidence for contact with Plateau IV languages, notably the insertion of a nasal between the stem and the plural prefix, which is found in this region but not in Berom. Nincut traditions record their migration down the escarpment to the north of their present villages. Usman Dan Fodio is said to have 'carried' them there. However, it is possible either

that they fled raiding in the nineteenth century or that this is a subsequent gloss on a migration in search of farmland.

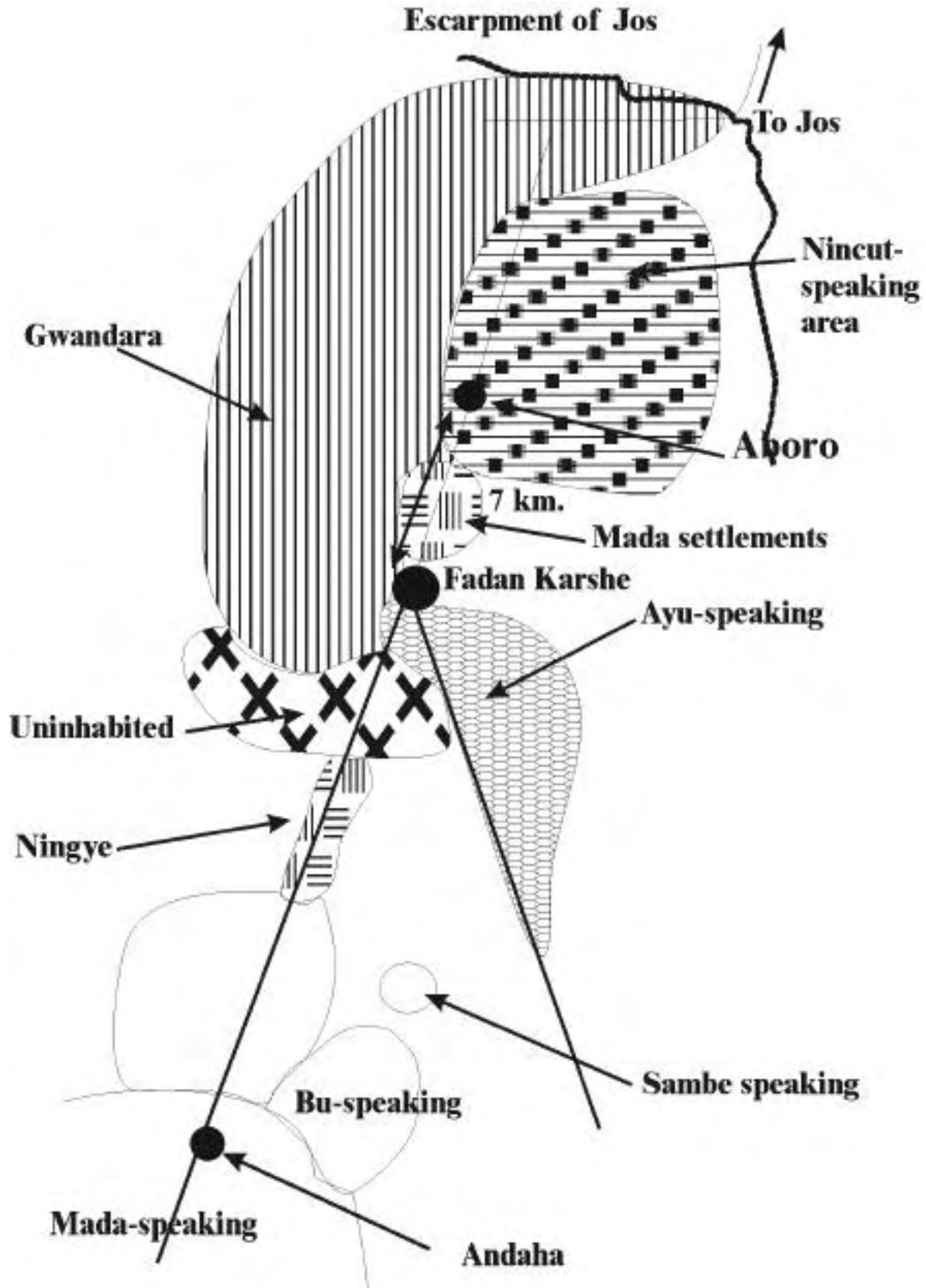
The main settlements of the Nincut are Nincút (=Aboro), Bábùt (=Mallam Achung), Rèjybòj (=Gongorong), Gwàngé (=Ungwan Baka), Kabal, Mbèn, Kwàrè, Tòt, Tsòn (=Ungwan Rumbu) and Kùdùj (=Aboro Daji). Aboro is situated on the main road from Jos to Fadan Karshe and Akwanga, about 7 km. west of Fadan Karshe. Mada settlements are on the road further east and Gwandara settlements further west, although separated from the Nincut by a teak plantation.

The Nincut on the road at least are almost all Muslims and are tending to switch to Hausa. It took some time to elicit more complex lexical items on the wordlist. However, there are probably several thousand speakers of Nincut of varying competence and those in the interior villages are probably less influenced by Hausa. Nincut people are very much aware of their identity as part of the Berom complex and attend meetings on Jos on this basis but paradoxically have to speak to other Berom in Hausa.

Nincut is a distinct language and not a dialect of Berom. It is threatened on road settlements but still fluently spoken in interior villages. Road settlements are Muslim but some of the interior villages appear to be Christian.

The map shows the location of Nincut and neighbouring languages rather more accurately than any previous publication.

Map 1: Languages due South of Jos



'We have our own small one inside': hidden languages of the Ngasic group – Roger Blench

Minority languages are threatened by the processes of globalisation on a large scale; speakers are fearful of acknowledging they speak a small language and often try and encourage their children to become fluent in the regional lingua franca. However, interestingly, these processes may be replicated on a more local scale; minorities

inside minorities may also be encouraged to hide their language.

Recent discoveries in the Ngas-speaking area of Central Nigeria give an illustration of how this process works. Ngas [=Angas] is a relatively large language, with perhaps 250,000 speakers, centred on the town of Pankshin, which is about 120 km. SE of Jos

on the Langtang road. Ngas is generally classified as West Chadic in the Afroasiatic phylum and most closely related to Mwanghavul and the Kofyar cluster (see Burquest 1971 for further references). Ngas is barely written and has a low profile on broadcast media, so it is itself hardly given enthusiastic official support. Nonetheless, it appears to be generally spoken and not under threat from Hausa. Ngas is divided into dialects, notably the 'Hills and 'Plains' groups, which divide broadly between those on the Plateau and those below the escarpment (i.e. east of Pankshin) (see Map 1). Shimizu (1974) constitutes a preliminary survey of these. Ngochal (2001) recounts the mythic history of these divisions, but interestingly glosses over the small communities apparently resident in the area at the time of the Ngas expansion.

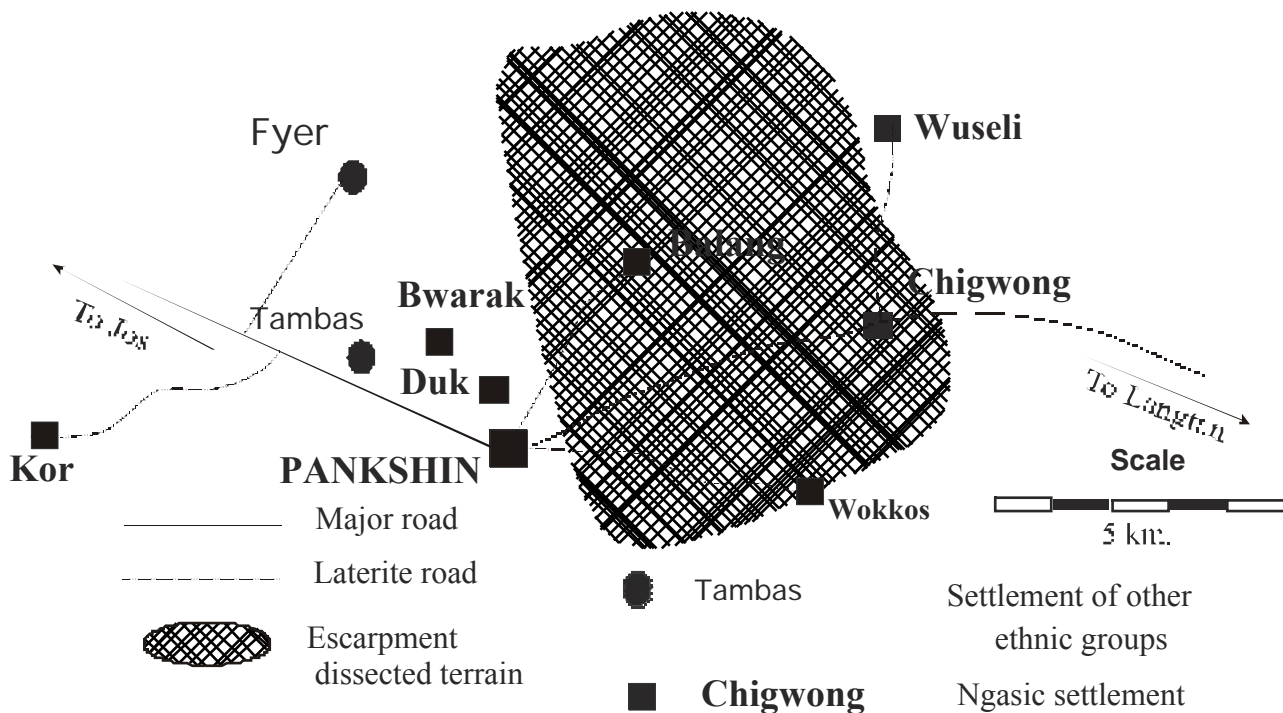
parts were apparently very similar to mainstream Ngas although the vowels were distinctive, but the numeral system appears to have marked variations. We then went on to Bwarak, where we met the chief and again met a similar denial. In this case, we had very positive information of the existence of a distinctive speech-form and so we pressed him harder. Finally he admitted that 'We have our own small one inside'.

Bwarak also turned out to be similar but distinct from Ngas, with the same variations in vowels and numerals. It was also highly noticeable that as we began the elicitation session the women in the compound actually seemed more fluent in the language than the men, presumably because the men travel out more and have become accustomed to speaking central Ngas. Bwarak is spoken in two villages, and it was said that the village further in the

Ngas-speaking area. A long period of cultural dominance and bilingualism in central Ngas has relexified these languages so extensively that they now seem more like variant forms of Ngas. Moreover, Pankshin Ngas is very much the prestige language, as seen by the difficulty of getting those in authority to admit that another speech-form exists. Nonetheless, the fact that central Ngas speakers find these variants difficult or impossible to understand, suggest that they should be treated as separate languages in reality.

Burquest, D.A. 1971. A preliminary study of Angas phonology. Zaria: Institute of Linguistics & Santa Ana: SIL.
 Ngochal, N. 2001. Nde Langkuk: the first Ngolong Ngas. Jos: LECAPs Publishers.
 Shimizu, K. 1974. Towards Angas dialectology. Harsunan Nijeriya, 4:37-46.

Map 2: Ngasic languages of the Pankshin area



However, there have been persistent reports that there are 'other' speech forms in various Ngas-speaking villages so a brief survey was mounted to explore this possibility in June 2003. We were travelling with Mr. Bala Dimlong, who first alerted us to these possible languages and who is himself a native Ngas-speaker. The two villages we were able to visit were Kor and Bwarak. We first visited the Village Head of Kor, who informed us that there was no difference between Kor and standard Ngas. Despite this, Mr. Dimlong overheard people speaking to one another in a lect very different from his own. We were unable to move the chief from his statement, but later we were able to find an informant to give us a brief list of Kor, consisting of body parts and numerals. The terms for body

hills spoke a 'purer' form of the language. Each of these languages may have 1000-1500 speakers. Kor and Bwarak are not the only two settlements reputed to have a distinctive speech. Duk, Balang, Wuseli, Chigwong and perhaps Wokkos may also have their own lects. Longer lists of Kor and Bwarak are required as well as preliminary material from these other settlements.

Are these simply dialects? Taken on lexicostatistic counts this would clearly be the usual categorisation. In sociolinguistic terms, however, it seems more likely that these were originally quite distinct languages, perhaps not even part of the Ngas group proper, but related to Ronic languages such as Fyer and Tambas, whose speakers are also virtually engulfed in the

Settlement of other ethnic groups
 Ngasic settlement

Roger Blench, June 2003

Note on Qchichì - Roger Blench

A recent publication (Ndimele & Williamson 2002:157) is the first published reference to the Qchichì, a previously unknown language of Rivers State, Nigeria. It is spoken only a few old people in the town of Ikwerengwo and Umuebulu in Etche Local government. Its existence was first noted in a student project and a small team went out from the University of Port Harcourt to try and collect further data on the language. The speakers refused to give any further information on the language as they almost entirely switched culturally to Echie (an Igboid language) and no longer wish to remember their old language. From the few words collected, Qchichì appears to related

to Obulom, a Central Delta language in turn related to Abuan. Obulom is itself little-known so Qchichì is only tentatively classified. A further approach is to be made to speakers, using only a single investigator to try and get them to change their attitude and make some record of Qchichì before it is lost forever.

Ndimele, O. & K. Williamson 2002. Languages. In: The land and people of Rivers State: Eastern Niger Delta. eds. E.J. Alagoa & A.A. Derefaka 149-172. Port Harcourt: Onyoma Research Publications.

7. Overheard on the Web

A Dialekt Mit an Armye

June 05, 2003

There is a much-cited aphorism in linguistics that "a language is a dialect with an army"; I think I had seen it attributed to Max Weinreich, but I did not know that he originally wrote it in Yiddish as *A shprakh iz a diyalekt mit an armye un a flot* ['A language is a dialect with an army and a navy'] in the article *Der yivo un di problemen fun undzer tsayt* ("Yivo" and the problems of our time) in the periodical *Yivo-bleter* 25.1 [1945].
<http://kerim.oxus.net/nucleus/index.php?itemid=1344>

How Big is the Lexicon of an Unwritten Language?

From <arcling.anu.edu.au>

Date: Wed, 11 Jun 2003

Jim Mallory <j.mallory@qub.ac.uk>

For some time I have been trying to establish ball park figures for the size of the lexicon of unwritten languages, i.e. languages that will not be full of learned European loans etc. and I have been getting estimates from historical linguists that range beyond a single order of magnitude (3,000 to 50,000). If there is a reliable source out there that covers such could you let me know. Otherwise, could this be asked around. I do appreciate how difficult this is to estimate especially given the problem of defining lexemes but some form of general order of magnitude would be useful.

From: Andy Pawley

<apawley@coombs.anu.edu.au>

I understand your concern to be getting an idea of the size of the 'indigenous' lexicon in languages of preliterate societies.

I can tell you something about estimates based on the better dictionaries for 'preliterate' languages of the Austronesian family and the Trans New Guinea (the largest Papuan) family.

But first some methodological considerations. We can't make useful comparisons without agreeing on the basic units to be counted. Defining terms such as 'lexical unit' and 'lexeme' is, as you indicate, crucial to estimating the size of the lexicon.

Like D.A. Cruse in his book *Lexical Semantics*, I regard the basic lexical unit as the pairing of a form with a single sense. Just counting 'lexical entries' or 'headwords' is highly unsatisfactory -- different dictionaries may organise entries on radically different principles so that counts of entries or headwords will not be commensurate. A polysemous root like run, take or head consists of many sense units and each such unit has to be learnt separately. A family of sense units forms a lexeme. One can in turn recognise a family of lexemes (related by derivation, compounding, etc.) which some dictionaries will include in a single entry and others will not.

Given that the 10 most polysemous verb roots in English total 552 senses between them in the Macquarie Dictionary (many more in the OED, but that includes obsolete senses), and the top 200 verb roots total over 3000 senses, you can see that a count of sense units will yield a much larger larger lexicon than a count of lexemes. Comparison is further complicated by the fact that different languages seem to have different amounts of polysemy. (It is true that there is some fuzziness in boundaries between sense units but there are tests for polysemy that work most of the time.)

There are other considerations. Just counting single-word lexical units will result in an estimate that is far too low. In most, probably all languages much of the lexicon consists of compounds and phrasal units. Estimating the size of the multi-word lexicon as opposed to the single word lexicon can't be done by a simple general formula because languages vary considerably in how much use they make of compounding and phrasal units.

Defining the boundary between inflection and derivation and whether to count inflected forms is another issue. I think most of us agree that we should not count regular inflected forms but we should count irregular ones. Another variable is the treatment of dialect variants. Some dictionaries represent a single regional dialect, others include material from a number of dialects. And so on.

Anyway, my own experience of attempting to compile comprehensive dictionaries is limited to one Austronesian language (Wayan Fijian) and one Trans New Guinea language (Kalam). I've been toiling at both for over 30 years, off and on.

Wayan is a dialect of the Western Fijian language spoken by a farming and fishing community of about 1500 people. The Wayan-English dictionary (1000 pages) contains around 35,000 sense units, of which probably not more than 3 percent would be loanwords from non-Fijian languages. I haven't done a sampling of lexemes but at a guess there are around 20 to 25,000. For sure, I have missed many thousands of multiword units and probably some thousands of derived words, as well as many foreign words and phrases that are more or less integrated into Wayans' speech repertoires.

Kalam is spoken by a farming people on the fringes of the New Guinea Highlands. At first European contact (in the 1950s and 60s) there were about 13,000 Kalam, though these divided into several regional dialects. The Kalam-English dictionary is smaller than the Wayan one, containing about 15,000 sense units. Why is it smaller? Mainly I think because Kalam doesn't have such a rich verbal derivational system as Wayan and because, unlike Wayan, it cannot derive verb roots from nouns and vice versa.

In her 1998 PhD thesis on problems in Tongan lexicography Melenaite Taumoeofalau made counts of the number of entries in the largest dictionaries of Polynesian languages (Maori, Hawaiian, Tongan, Samoan). As I recall it, these ranged from 19,000 to 23,000. These figures don't tell us the number of basic lexical units (in my sense) but they indicate that these four dictionaries probably each contains on the order of 30 to 50,000 lexical units.

All of which suggests that your historical linguist friends who said 50,000 were talking more sense (no pun intended) than those talking 3000.

Of some interest are the inventories for specialised semantic domains. Kalam has over 1200 terms for plant taxa, Wayan has 600-700. The Kalam have a richer flora (Waya is a small island) and make wider use of it than contemporary Wayans, who are more westernised. Comparative ethnobotanical data indicate that preliterate language communities generally have over 1000 terms for plants, provided they live in a place with a rich flora. The Wayans exploit a rich marine environment and distinguish over 400 fish taxa, 140 mollusc taxa and about 40 crustacean taxa. Other studies show that Pacific Island fishing communities consistently distinguish well over 300 fish taxa, except for small very remote islands where there are fewer fish. The Kalam on the other hand are great on land animals and distinguish some 230 bird taxa, over 40 mammals (mainly marsupials), 35 frogs and over 100 creepy crawl taxa. I would expect other New Guinea Highland peoples to pattern pretty much like Kalam.

I'll post this note on the Austronesian Languages and Papuan Languages lists to see if any of my colleagues there have opinions.

Andy Pawley
Linguistics Dept, RSPAS
Australian National University

From: Larry Trask
<larryt@cogs.susx.ac.uk>

I endorse Andy Pawley's reservations about the task of counting words. But, for what it's worth, here's Bob Dixon on Australian languages. Dixon is clearly counting lexemes, not sense units.

"Australian languages probably each have a vocabulary consisting of at least 10,000 lexical words -- nouns, verbs, adjectives and so on. This is about the size of the working vocabulary for the average citizen in any country -- counts have shown that the number of words used in a popular newspaper in Sydney or New York is of the order of ten thousand."

R.M.W. Dixon. 1980. *The Languages of Australia*. Cambridge U.P. p. 2.

Dixon excludes the vocabulary of the special ritual languages and "mother-in-law" languages used in some Australian societies.

Dixon has recently published another big book on Australian languages, but I can't find anything there on the size of the lexicon. But the book does contain some interesting remarks on the seemingly extensive and often striking polysemy occurring in Australian languages.

R.M.W. Dixon. 2002. *Australian Languages*. Cambridge U.P.

8. Places to Go,

on the Web and in the World

Return of Endangered Languages List

After a hiatus from October 2002, the Endangered-Languages-L has resumed, now hosted by LinguistList. There is also an archive at <http://listserv.linguistlist.org/archives/endangered-languages-l.html>

This is missing postings between Dec 1996 and Oct 1999, and prior to Nov 1995, which perhaps a reader can supply?

PARADISEC (Pacific And Regional Archive for Digital Sources in Endangered Cultures)

Australia lies within a region of great linguistic and cultural diversity. Over 2000 of the world's 6000 different languages are spoken in Australia, the South Pacific Islands (including around 900 languages in New Guinea alone) and Southeast Asia. Within the next century this number is likely to drop to a few hundred. The majority of these 2000 languages and their associated cultural expressions such as music are very poorly documented. Even in those languages that have begun to be documented many of the most developed cultural expressions (such as the dense and highly allusive language used in song) have never been studied.

PARADISEC (Pacific And Regional Archive for Digital Sources in Endangered Cultures) offers a facility for digital conservation and access for endangered materials from the Pacific region, defined broadly to include Oceania and East and Southeast Asia. At present no such facility exists, and our research group is examining feasible models to ensure that the archive can provide access to interested communities, and conforms with emerging international standards for digital archiving.

In 2003 we aim to establish a framework for accessioning, cataloguing, and digitising audio, text and visual material, and preserving digital copies. The primary focus of this initial stage is safe preservation of material that would otherwise be lost, especially field tapes from the 1950s and 1960s.

Data Preservation

Recorded material needs to be preserved in a way that allows it to be read into the future. Reel to reel and cassette tapes are becoming obsolete and the ability to play them is becoming more difficult. If there is only one copy of the recorded material it is even more vulnerable to being lost, in cyclones, fires or simply as a result of poor storage conditions.

The current option for preserving this data is to digitise it at the best quality available and to store several copies in separate locations, as PARADISEC is doing.

Information discovery

Cataloguing information (or metadata) will accompany all items in the collection. The collection is catalogued using descriptors based on Dublin Core and the Open Languages Archives Community (OLAC) recommendations. By using these metadata standards we are able to share information about what is located in the collection. The goal is that any resource from the region be discoverable regardless of where it is located, and regardless of where the researcher is located. Access to the data itself requires permission which is specified for each object in the collection.

Intellectual property issues

Each item in the collection has its own access conditions, as specified by the depositor and performer. If an item is distributed, the moral rights of speakers and performers are asserted and maintained.

Cultural renewal

A founding principle for PARADISEC is that small and endangered cultures need support for locating and reintroducing material that was recorded in the past. Ensuring that the material is well cared for means that it can be made available into the future. Digital outputs from PARADISEC will be available in various formats depending on the needs of the users. While audio files will be stored at high resolution, they can be made available as MP3 or other formats for delivery on CD or over the web.

Technicalities

PARADISEC is managed by a steering committee representing a consortium of three Universities, the University of Sydney, the University of Melbourne and Australian National University.

A Quadriga system uses the AudioCube workstation to digitise audio material at 24-bit, 96 khz BWF. A backup version of all data is held offsite at the APAC facility in Canberra, using the GrangeNet network to deliver the data from Sydney.

PARADISEC will establish a standard cataloguing method using metadata that conforms to the Open Languages Archives Community (OLAC)

Services offered

Digitisation of audio and video material.

Training in the documentation techniques of recording, data management, and data linkage. Topics covered include: use and comparative advantages of types of recording equipment; transcription and inter-linearising of texts; linkage of digitised audio and transcripts; managing information as it is collected to facilitate later access. assessment and cataloguing of data collections.

Safe backup of digital data. We offer a service of safely housing data which is not accessioned into the collection, especially work in progress or data that is not for general distribution.

Future directions

While there is a great need for the repository offered by PARADISEC it is currently operating on limited project funding. We are investigating funding options to ensure the archival function can be put on a stronger footing.

Contact
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Department of Linguistics & Applied Linguistics
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Australia
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fax +61 3 8344 8990
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For further information, contact
Linda Barwick
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University of Sydney NSW 2006 Australia
tel +61 2 9351 2923; fax +61 2 9351 7340

Information Needed: cross-cultural
significance of blushing

Christine Patricia Murphy
(cpm23@columbia.edu), a student in the
Anthropology Department at Columbia
University, is currently looking into the
cross-cultural significance of the
physiological and emotional responses
associated with blushing and their
implications for nonverbal communication.
Please let her know if you have encountered
related terms in studies of Native American
languages.

Announcing the Encyclopaedia project of Saami Culture

Saami Indigenous culture in focus:
The Encyclopaedia of Saami Culture focuses
on the indigenous culture of the Saami and
the task is approached with the
opportunities and challenges of
multidisciplinary research in mind.
Research on ethnic minorities such as the
Saami cannot be limited to a single
discipline or branch of learning; in most
cases it is multidisciplinary by virtue of its
starting point alone. Research on ethnic
minorities is associated with the traditions
and perspectives of politics, culture, the
study of religions, history, society, the
economy, mentalities and language. As is
customary, this project understands
multidisciplinary to mean cooperation
between different fields of research. It has
the benefit of scientific polyphony and the
asset of combining different approaches of
scholarship. Multidisciplinary is an
integral requirement for discussion on
identity, ethnicity and culture.

The actual idea of an encyclopaedia of Saami
culture is based on a study module launched
in 1993 at the University of Helsinki as the
responsibility of a working group
representing several departments of the
university. The Saami Culture
Encyclopaedia Editorial Board was formed
from the university's Saami Research
Working Group, with Nordic associates and
partners as added members. The Saami
Institute of the University of Umeå, one of
the project's partners, has been represented
by Olavi Korhonen and Mikael Svonni.
Other partners are the Álgu etymological
project of the Saami languages operating at
the Research Institute for the Languages of
Finland and the Finnish Literature Society.

New approaches and new dimension:

The starting point and inspiration of the
project is the distinctive culture of the
Saami and interest in them that has emerged
in different parts of the world. Since early
times, scholars in various fields, travellers
and clergymen have been interested in the
Saami, whose culture has been regarded as
the most exotic of all the cultures of the
European peoples. The contributors of the
articles in the encyclopaedia seek to revise
and overturn old stereotypes and to present
the recent results of multidisciplinary
research concerning the Saami

The objective is to chart and systematize
information in the culture of the Saami – a
Nordic indigenous people across national
border. In Europe in the process of
integration there is cause to place particular
weight on preserving the cultures of
indigenous peoples, and on the broad
distribution of researched information on
them. The project also involves the goal of
strengthening the identity and cultural
awareness of the Saami. In today's
changing world this is one of the best ways
of preventing the social and cultural
marginalization of small peoples living in
difficult conditions

Comprehensive data bank:

New information on minorities within the
Saami people, such as the Russian Saami

A modern electronic data bank will include
approximately 4000 entries in article form
on the Saami language and Saami history,
mythology, folklore, literature and music,
as well as the economy, the natural
environment, means of livelihood, media,
rights, education, art, societal conditions
etc.

The biographical articles will present
important historical and contemporary
cultural figures: Saami authors, artists,
singers, politicians, and also the best-
known researchers of Sápmi, the land of the
Saami.

An etymological list of 50 Saami culture
terms

A list of so called reference entries

A necessary work of reference for the
international scholarly community, public
authorities, cultural experts, teachers and
students in various fields, and for all who
are interested in Saami culture – including
the Saami themselves.

The objective is to publish the
Encyclopaedia of Saami culture as a book
and in CD-ROM format.

Timetable: A Data bank will be in the
internet by the autumn of 2003. Saami
Culture Encyclopaedia in the form of a book
will be published in the year of 2004.

For more information: irja.seurujarvi-kari@helsinki.fi

New Courses in Corpus Linguistics and Lexicography

The Centre for Corpus Linguistics and
Dictionary Research Centre, Department of
English, University of Birmingham, UK,
announces two short courses for September,
2003. The first is a three-day course
entitled "Using Corpora in Language
Research," which will give students an
introduction to the present state-of-the-art
in corpus linguistics and will show how to
use corpus research in a variety of other
contexts. The second course is on
"Meaning and Dictionaries." This course is
aimed particularly at researchers in
lexicography and at professional
lexicographers in the early stages of their
career. It will deal with both monolingual
and bilingual aspects of meaning. For
further information, see the website:
<http://www.corpus.bham.ac.uk/> or go to the
main university website:
<http://www.bham.ac.uk>

The Archive of the Indigenous Languages of Latin America

at the University of Texas at Austin is
pleased to announce the formal launching of
its new website at: <http://www.ailla.org>. The
new site provides interfaces in English and
Spanish to the new, permanent database and
the new graded access system, which allows
depositors to restrict access to sensitive
materials in various ways. The Archive
hopes those working in Latin America will
be inspired to send us materials to add to the
Archive, which is interested in recordings
of discourse, as well as deposits in almost
any genre, including word lists,
grammatical sketches, unpublished articles
or theses, teaching materials. Deposits are
accepted in any medium; all materials will
be digitized and archived according to your
access specifications.

Digital archive for languages of the Pacific and South-East Asian region.

Contact PARADISEC (Pacific and Regional
Archive for Digital Sources in Endangered
Cultures) at <http://www.paradisec.org.au> for
further information.

Metis News

now has a more private and dependable
system, and you are invited to join this
discussion and news alert group:
[http://www.metisnews.com/cgi-
bin/mnews/mojo/mojo.cgi](http://www.metisnews.com/cgi-bin/mnews/mojo/mojo.cgi) To read native news
on the web: [http://metisnews.com/cgi-
bin/mnews/newsboard/view.pl](http://metisnews.com/cgi-bin/mnews/newsboard/view.pl)

Two new websites: Minority Languages of Europe and Lesser Turki

1) to minoritarian languages of
Europe at <http://minlan.narod.ru>

2) to small Turkic peoples and their languages at <http://turkolog.narod.ru>

Sorbian Cultural Information

is pleased to announce the publication of a new website which can be located at: <http://www.sorben.com/ski/> For your convenience, the website is now available in five languages.

The Resources for Endangered Languages web site

has moved to the Endangered Languages Fund site at the following new address: <http://www.ling.yale.edu/~elf/resources> The old link, <http://nativelanguages.org>, is no longer valid.

Central-Eurasia-L (formerly CentralAsia-L)

is the most information-rich and widely subscribed source for information on activities and resources in Central Eurasian Studies world-wide. The archive of Central-Eurasia-L, which is available on-line at http://cesww.fas.harvard.edu/CESWW_CEL_Archive.html, is one of the best places available to find out about anything going on in Central Eurasian studies. Central-Eurasia-L is one of the best ways to get information out if you are a grant organization, employer, conference-organizer, publisher, author, etc. in this field. We encourage you to post your brief information to: Central-Eurasia-L@fas.harvard.edu To subscribe, visit http://cesww.fas.harvard.edu/CESWW_Central-Eurasia-L.html or send us your request.

Valencianlanguage.com

Allow us to present to you <http://www.valencianlanguage.com/> the international site dedicated exclusively to the Valencian language with web versions in English, Spanish, French, German and Valencian.

Valencian is a Romance language spoken by more than 2 million people in the historic Kingdom of Valencia, which is located on the Mediterranean coast of Spain. It is official according to the article 7.1 of the Valencian Statute of Autonomy and is included in the Spanish Declaration of the European Charter for Regional or Minority Languages. Nevertheless it is subject to discrimination by those who want to impose the Catalan or the Spanish in Valencia.

Valencianlanguage.com is a project of the Language and Literature Section of the Royal Academy of Valencian Culture (RACV) <http://www.llenguavalenciana.com/>, <http://www.racv.es/>, which exists for the exterior promotion of the Valencian language.

Frontier Language Institute

Frontier Language Welfare Organization (Registration DSW/NWFP/2048)

19-F Khushal Khan Khattak Rd., University Town, Peshawar, Pakistan

Phone & Fax: (+92/0)-91-853792

E-mail: frontier_language@hotmail.com

Enabling communities in the North West Frontier Province to produce and use literature through education and training for the development of their languages and the welfare of their people.

Rationale for FLI

Many individuals would like to preserve the rich culture, heritage and languages of Pakistan. There are also people who want to contribute to the development of Pakistan by promoting literacy. Some desire training and assistance in making dictionaries. Others need help locating linguistic resources to aid their scholarly research. To carry out these varied tasks, people need specialized training and access to resources.

At the present time, there are no institutions in the North West Frontier Province that can provide this kind of training. Therefore, the Frontier Language Welfare Organization has established the Frontier Language Institute (FLI) to fill this void. Its purpose is to serve the many language communities represented in Pakistan by training Pakistani nationals and equip them with the skills necessary to carry out language and community development activities in their own communities.

Equipped with this training, they will be able to produce all sorts of literature and multimedia productions, which will both document and preserve these languages for future generations. These media will include such things as dictionaries, cultural expositories, reading primers, disease prevention booklets as well as collections of folktales, proverbs, poetry and songs. Working closely with language communities, FLI will assess their needs and through adult education, provide informal training to men and women from those communities in the areas of linguistics—in order to carry out language research and development, translation—to translate various works of literature across linguistic boundaries, anthropology—so that cultural heritages can be shared, and print and non-print media production and use—so that these communities can better address the needs of all their people, including the school-aged, the elderly and the needy.

9. Forthcoming Conferences

July 28–August 14, 2003. The 4th Canadian Indigenous Languages and Literacy Development Institute (CILLDI)

will be held at the University of Alberta, Edmonton, Alberta, Canada from July 28 to August 14, 2003. It is sponsored by the Faculty of Education, Arts, and Extension and the School of Native Studies. Participants include undergraduate and graduate students interested in learning an Indigenous language or gaining expertise in the areas of linguistics, language and literacy, curriculum development and second language teaching. For further information contact: Laura Burnouf at (780) 492-4273 ext. 277 or Heather Blair at (780) 492-4273 ext. 232. email: daghida@ualberta.ca or iburouf@ualberta.ca

August 13–15, 2003. The 38th International Conference on Salish and Neighboring Languages

will be hosted by the Upper St'a'timc Language, Culture and Education Society and will take place in Lillooet, British Columbia. Papers will be presented on all aspects of the study, preservation, and teaching of Salish and neighboring languages. For inquiries about the conference, please contact Marline John of USLCEs at marline_john@yahoo.com

September 7–10, 2003. A panel on "Language Contact with Chinese in Minority Languages in China"

will be held at the upcoming 3rd Conference of the European Association of Chinese Linguistics (EACL), Ghent. This panel will bring together students of languages which have evolved in close contact with Chinese. It intends to focus on different types of contact represented in the area, and to illustrate some of the results of such contacts: influence on the structure of the language(s) under analysis and/or on the linguistic behavior of the speakers. The conference website is www.flwi.rug.ac.be/ceacl3

October 2–5, 2003. The annual conference of the Central Eurasian Studies Society (CESS)

will be held at Harvard University on October 2–5. This will probably be the largest gathering of scholars, students, and practitioners focusing on this part of the world ever to be held. CESS is a new area studies society, established 3 years ago and quickly having grown now to over 1,000 members representing more than 60

countries. At the conference, in sessions running from the morning of Friday, October 3 through the morning of Sunday, October 5, there will be paper presentations and roundtables involving approximately 200-250 presenters. For full information, visit the website at http://cess.fas.harvard.edu/CESS_Conference.html or write to CESSconf@fas.harvard.edu.

October 9-12, 2003. The 2003 International Colloquium for Vernacular, Hispanic, Historical, American and Folklore Studies

will take place in Puebla, Mexico. For further information, visit: <http://www.ipsonet.org/vernacular/index.html>

October 10-12, 2003. The 18th California Indian Conference

will take place at Cabrillo College in Watsonville, California, co-sponsored by UC Santa Cruz, CSU at Monterey Bay, and the City of Watsonville. The conference theme will be "Gathering the Past, Weaving the Future." Anyone interested in giving a paper, presentation, or organizing a session, panel, or presentation should send an abstract of 150 words to Rob Edwards, Anthropology Department, Cabrillo College, 6500 Soquel Drive, Aptos, California 95003 USA by August 1. For further information: redwards@cabrillo.edu

October 23-25, 2003. El primer Congreso de Idiomas Indígenas de Latinoamérica (CILLA I)

se llevará a cabo en la Universidad de Texas en Austin. Información: CILLA, LILAS, University of Texas at Austin, 1 University Station D0800, Austin, Texas 78712-0331 USA. Correo electrónico: co.iglesias@mail.utexas.edu o nengland@mail.utexas.edu. <http://www.utexas.edu/cola/lilas/centers/cilla/index.html>

November 7-9, 2003. "The Unifying aspects of Cultures" Vienna (Austria): section "Standard Variations and Conceptions of Language in Various Language Cultures"

Suggestions, Abstracts, Papers to: Rudolf Muhr (Graz) <muhr@gewi.kfunigraz.ac.at>

The aim of this section is to discuss differences and commonalities in the ideas about language and language norms in various language cultures. These differences concern, for example, one's openness to "foreign" elements (purist versus integration), one's attitude to one's own language (language pride versus language shame), one's attitudes toward variants of one's own language (multilingualism vs. monolingualism) as well as association with stigmatisation or prestige of languages and language variations. Another

topic could be the differences in the association with language norms in mono- and pluricentric languages and their effects on the concerned language cultures. In the "smaller" variants a discrepancy always exists between the norms of one's own country and the norms of the entire language, which are normally determined by the largest country. How to deal with these uncertainties and the differences in the standard norms can also be one of the many additional themes of this section.

Details of the registration are found at: http://www.inst.at/kulturen/2003/org_anm_teilnehmerinnen_e.htm

The conference is hosted by the "Research Institute for Austrian and International Literature and Cultural Studies" (INST-Vienna) (<http://www.inst.at>) and will take place in the Austria Conference Centre. General information about the conference can be found at: http://www.inst.at/kulturen/index_e.htm

November 19-23, 2003. Endangered Languages at the 2003 meeting of the American Anthropological Association, Chicago, Illinois, USA.

The Society for Linguistic Anthropology (SLA) and the Society for the study of the Indigenous Languages of the Americas (SSILA) are jointly sponsoring this session. It has been organized by Leanne Hinton and Elinor Ochs, and will be chaired by Elinor Ochs. Discussants will be William Hanks and Alexandra Jaffe.

January 8-11, 2004. 2003-2004 Annual Meeting of SSILA (Society for the study of the Indigenous Languages of the Americas)

will be held in conjunction with the 78th Annual Meeting of the Linguistic Society of America in Boston, Massachusetts. For further information, contact the SSILA Program Committee, PO Box 555, Arcata, CA 95518 USA, or by e-mail to ssila@ssila.org.

April 15-17, 2004. LAVIS III, Language Variety in the South: Historical and Contemporary Perspectives

This symposium, will be held at the University of Alabama in Tuscaloosa. Sessions will include topics such as Indigenous Languages of the South; Endangered Languages and Dialects; and Language and the Schools. There will also be two Pre-Conference Workshops: The semiotics of Moundville and Using the Linguistic Atlas of the Gulf States data base. For background on LAVIS I and II and the general vision behind LAVIS III, please visit: <http://www.bama.ua.edu/~mpicone/LAVISIIIsummary.htm>

10. Reviews of Publications

All in this issue by the editor, Nicholas Ostler <nostler@chibcha.demon.co.uk>

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

London and New York: RoutledgeCurzon, 2002. xx + 356 pp. US\$85 ISBN 0 7007 1456 1 hbk.

This is a volume that offers a variety of linguistic interest and delight quite apart from its declared mission to promote knowledge of language endangerment and maintenance. Hence it reveals some of the diversity of the issues which confront endangered languages, beyond its stated topical breakdown, into 'language shift', case studies of autochthonous (Greek for "indigenous") languages, case studies of migrant languages, and 'strategies and resources'. The editors have contributed a chapter on the Yi languages in Chinese language policy, as well as an introductory overview, and a final review of some published resources on endangered languages. One of them (David) has also written an early chapter on language attitudes, quoting many little known facts about relations among language groups in South-east Asia.

They distinguish four reasons for concern at language loss: linguistic, ethical, scientific and symbolic. The arguments are familiar, but the nomenclature less so: the linguistic reason has to do with the concerns of theoretical linguists, the scientific with those of humanity at large, threatened with the loss of traditional knowledge that may be lost when the linguistic tradition ceases. Likewise, the ethical concern is for the descendants of the language-speaking community: "we have no right to deprive them of the possibility of retaining or regaining their language and culture" (p. xii). Symbolic importance attaches to a language as a token of its community's self-esteem and identity — regardless of whether they are all still fluent in it. There is a sense that the editors are preaching here to the converted — or at least the well-informed — since they simply assume that language loss entails knowledge loss, and analogize with the loss of bio-diversity without closer examination. Still, they probably say enough for sympathetic readers to get a good idea of where to look for the concrete arguments in favour of retaining linguistic diversity in general, and languages in particular.

Reading further, one can learn many fascinating things. Here are just a few:

- "... speakers of Lao are highly tolerant of local tonal differences and can readily comprehend and even mimic them; while speakers of Thai are not, and do

not feel they can or should understand regional varieties.” (p. 3).

- Each of Lahu and Jinghpaw is a lingua franca in its region, both apparently expanding to replace their smaller neighbours in South-east Asia in the Burma-Chinese border-lands (though according to the current Ethnologue each has no more than a million to half a million speakers) (pp. 3-4).
- Irish is still a compulsory subject in all Ireland’s primary and secondary schools, as well as required for matriculation to the National University; but it was not available in print until the 19th century (pp.46, 48).
- Tsimshian potlatches were outlawed by Canada in 1885 (p. 61).
- Yi documentation has suffered heavily from book-burning, both by Red Guards in the 1960s Chinese Cultural Revolution, but also from the traditional practice of putting a shaman’s books on the pyre with his corpse (p. 83).
- The Salesian missionaries in Brazil’s Vaupés region in the 1920s promoted ‘civilized monolingualism’ in Tucano over what had been sociable and rule-governed multilingualism (p. 146); the resulting laxity in the use of other languages has perversely led to an enrichment of the Tariana language’s verbal system, presumably through people’s thinking in one language and speaking another.
- English, with its highly unsystematic spelling, is probably the worst European language background for naïve travellers wishing to record local languages, a particular misfortune in 19th-century Australia (p.159), and the 22 languages believed to have been spoken then in Victoria (p.164).
- The Tetum spoken in the East Timorese capital Dili is not mutually intelligible with that spoken in much of the rest of the island, east and west (p. 184).
- The various Anabaptist communities in North America are named after their original leaders: Hutterite after Joseph Hutter, Amish after Jacob Amman, and Mennonite after Menno Simons — himself a former Catholic priest. They embrace their low German for its inferiority to High German, as a badge of their humility, Demut (pp. 205, 215).
- The indigenous Hmong script, Phaj Hauj Hmoob, although written left to right, orders each consonant+vowel syllable right to left. The doctrine that it came through divine inspiration complicates the dispute among various communities, all trying to promote literacy in Hmong, but some attached to a Romanized script (pp. 239, 242).

In some places, the book is too short.

Mühlhäusler tantalisingly comments (pp.36-7) that the necessity of positing linguistic rules “has not only been shown

to be erroneous by recent work in the cognitive sciences, it has also been shown to be highly suspect by those who study spontaneous discourses and the syntactic work by Grace and Pawley on prefabricated structures.” This is controversial stuff but unsupported by any explicit references; likewise there is no evidence, even by allusion, for Mühlhäusler’s interesting claim (p. 38) that his reframing of endangerment to centralize the mutual dependence of different languages in an ecology means “abandoning the notion that languages are in competition”.

Bowden’s account of the influence of Malay on the structure of Taba spoken in some islands of Maluku in Indonesia gives a fascinating historical background in the 16th-17th centuries’ spice trade, but never clarifies the relation of modern Taba to the other indigenous languages he mentions — e.g. Ternate-Tidore. This is particularly unfortunate since his placing of languages is not isomorphic with the maps and commentary of the SIL’s Ethnologue (Barbara Grimes, 2000).

The book has some accounts of what is being done to support migrant languages, Hmong in the USA and Australia, Maluku (Moluccan) languages in the Netherlands. There are also reports of plans and stratagems to revitalize languages: Sm’algyax among Canada’s Tsimshian, the English-derived language of Norfolk Island (close to Pitcairn in the Pacific), and Australian Aboriginal languages, which seem to call for something other than courses aimed at fluency, emphasizing cultural aspects and vocabulary rather than the characteristic old sentence structures, probably quite alien to those who have grown up thinking in English or Kriol. There is a sense of the linguists’ abstract “best” struggling against the heritage enthusiasts’ less authentic, but more accessible, “good” — and the writers, all linguists of course, reminding themselves that they have to give potential speaker publics what they want, a language that they can actually get their tongues round and feel good about.

All in all, this is not one of the best books to introduce the concept and the issues of language endangerment, for example in an undergraduate course. For that, David Crystal’s *Language Death*, or Nettle and Romaine’s *Vanishing Voices*, are better focused. But it is a fascinating compilation of the kind of issues which arise in small and threatened language communities, particularly in the South-east Asia and the Pacific, and which would probably never occur to someone who only knew those general issues.

11. Other Publications of Interest

Evolution Publishing: A Vocabulary of Wyandot by John Johnston, Benjamin Smith Barton, et al.

This volume (no. 30 in the American Language Reprints series) contains over 140 words of Wyandot collected by Col. John Johnson in 1819. Johnston was an Indian agent and “beloved friend” who was associated with the Wyandot and Shawnee tribes in Ohio for over 50 years. The volume also includes a smaller sample of about 40 Wyandot words collected by Benjamin Smith Barton in the late 18th century. Also included are three sets of Wyandot numerals collected by Conrad Weiser (1755), William Walker (1851), and Samuel Haldeman (1847).

January, 2003 ~ 45 pp. ~ clothbound ~ ISBN 1-889758-32-9 ~ \$28.00

Evolution Publishing is dedicated to preserving and consolidating early primary source records of Native and early colonial America with the goal of making them more accessible and readily available to the academic community and the public at large.

English-Only Europe? Challenging Language Policy, by Robert Phillipson.

The languages of European nations are being changed by globalization, the EU, and English. It is arguable that all continental European languages are on a fast track to second-class status. The book presents the historical background of linguistic diversity in Europe, and explores how the advance of English is affecting the economy, science, culture, education, and politics. It explains the policies for multilingualism in EU institutions. As the EU takes in new members, the challenge of coping with many languages multiplies. Despite a rhetoric of the equality of the official languages and working languages (currently eleven), French has always had a special status, one that English is taking over. Language rights are so politically sensitive that language policies tend to be left to market forces. Criteria for guiding the formulation of language policy, and maintaining a rich ecology of languages in Europe are proposed.

Published by Routledge. Hbk: 0-415-28806-1 £45; pbk: 0-415-28807-X £12.99

Pazih Texts and Songs

Pazih, a Formosan language formerly spoken in the western plains of Taiwan, has come down to the very last good speaker,

who is 89 years old. Recorded in the new publication *Pazih Texts and Songs*, are 13 texts and 13 songs (with words and musical notes). The earliest Pazih text was recorded in 1897 by Ino, 3 texts in 1936 by Asai, 4 texts in 1969 by Tsuchida, and the rest between 1976 and 1999 by Li, and 3 traditional ritual songs were recorded probably before 1930, all checked and corrected with the help of the Pazih informant. This publication is accompanied by 2 CDs: one for some of the texts and the other for all of the songs. It has just won a prize for one of the best publications from the Ministry of Education, Taiwan. The book may be obtained for US\$20 hardcover, plus \$10 for shipping and handling. Contact the Institute of Linguistics, Academia Sinica, Nankang, Taipei 115, Taiwan. Alternatively, the books can be ordered by email: River4@ms65.hinet.net. Personal checks in US\$ are acceptable.

Peru. *El Diamante. Indigenous Peruvian Music*

Group: Albalonga Ensemble
 Conductor: Cetrangolo, Annibal E.
 Label: Opus
 Catalogue Number: OPS30265
 Released: 11 June, 1999

Songs from an unpublished 18th century manuscript that include texts in Chimu and Mochica (pre-Inca languages of the Andean coast of South America).

Roger Blench writes: "an astonishing CD".

Observations on the Mahican Language - Jonathan Edwards, 1788

"Perhaps the most significant grammar of a North American language published in the eighteenth century was a sketch of Mahican by Jonathan Edwards, Jr., who as the son of a missionary grew up at Stockbridge with a native speaker's command of the language." --Ives Goddard in "The Description of the Native Languages of North America before Boas," *Handbook of North American Indians*, Vol. 17, p. 23.

One of the most interesting linguistic records from the 1700s is Jonathan Edwards' "Observations on the Language of the Muhhekaneew Indians" (1788), recorded in Stockbridge, Massachusetts. While not a complete grammatical treatment of Mahican, his text is one of the best works of the era, as it was compiled by an individual who spoke the language fluently, and took the additional step of having the text approved by members of the tribe. This new edition reprints the original book in full, and also features separate bidirectional Mahican-English and English-Mahican indexes for the approximately 150 Mahican words cited.

July 2002 ~ 47 pp. ~ clothbound ~ ISBN 1-889758-23-X ~ \$28.00

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Karen Davis: *A grammar of the Hoava language, Western Solomons*

xvi + 332 pp, Pacific Linguistics, 2003
 PL 535, 2003 ISBN 0 85883 502 9

This description of Hoava, an Oceanic Austronesian language spoken on parts of New Georgia in the western Solomon Islands, is the first published reference grammar of a language from this area. The islands of the New Georgia group are home to a remarkable diversity of languages, and their Austronesian languages bear an unusual mixture of conservative and innovative features.

The author pays particular attention to verbal morphology and its relation to argument structure and applicativisation, and her description will interest Oceanists and typologists alike.

Hoava is genealogically quite a close relative of Roviana, aspects of which are described in S.H. Corston's *Ergativity in Roviana, Solomon Islands* (Pacific Linguistics 1996). Nonetheless, the grammars of the two languages differ quite sharply, in which ways which diachronic syntacticians will find intriguing.

Within Australia A\$75.90 inc. GST;
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Many Ways to Be Deaf: International Variation in Deaf Communities: Leila Monaghan, Constanze Schmaling, Karen Nakamura, and Graham H. Turner, Editors

The recent explosion of sociocultural, linguistic, and historical research on signed languages throughout the world has culminated in *Many Ways to Be Deaf*, an unmatched collection of in-depth articles about linguistic diversity in Deaf

communities on five continents. Twenty-four international scholars have contributed their findings from studying Deaf communities in Japan, Thailand, Viet Nam, Taiwan, Russia, Sweden, Austria, Switzerland, Great Britain, Ireland, Nigeria, South Africa, Brazil, Nicaragua, and the United States. Sixteen chapters consider the various antecedents of each country's native signed language, taking into account the historical background for their development and also the effects of foreign influences and changes in philosophies by the larger, dominant hearing societies.

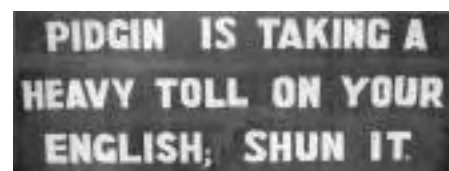
The topics covered include, inter alia: the evolution of British finger-spelling traced back to the 17th century; the comparison of Swiss German Sign Language with Rhaeto-Romansch, another Swiss minority language; the analysis of seven signed languages described in Thailand and how they differ in relation to their distance from isolated Deaf communities to Bangkok and other urban centers; and the vaulting development of a nascent sign language in Nicaragua.

ISBN 1-56368-135-8, 7 x 10 casebound, 288 pages, glossary, references, index, \$69.95s

12. ...and Finally:

Big Languages Look Out for Each Other

Two notices seen on the campus at the University in Buea, Cameroun.



(Pidgin is the lingua franca of much of Cameroun even in the Francophone areas and highly developed.)

Photos by courtesy of Kay Williamson, Buea 2002 (via Roger Blench).

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:-

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

Foundation for Endangered Languages
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