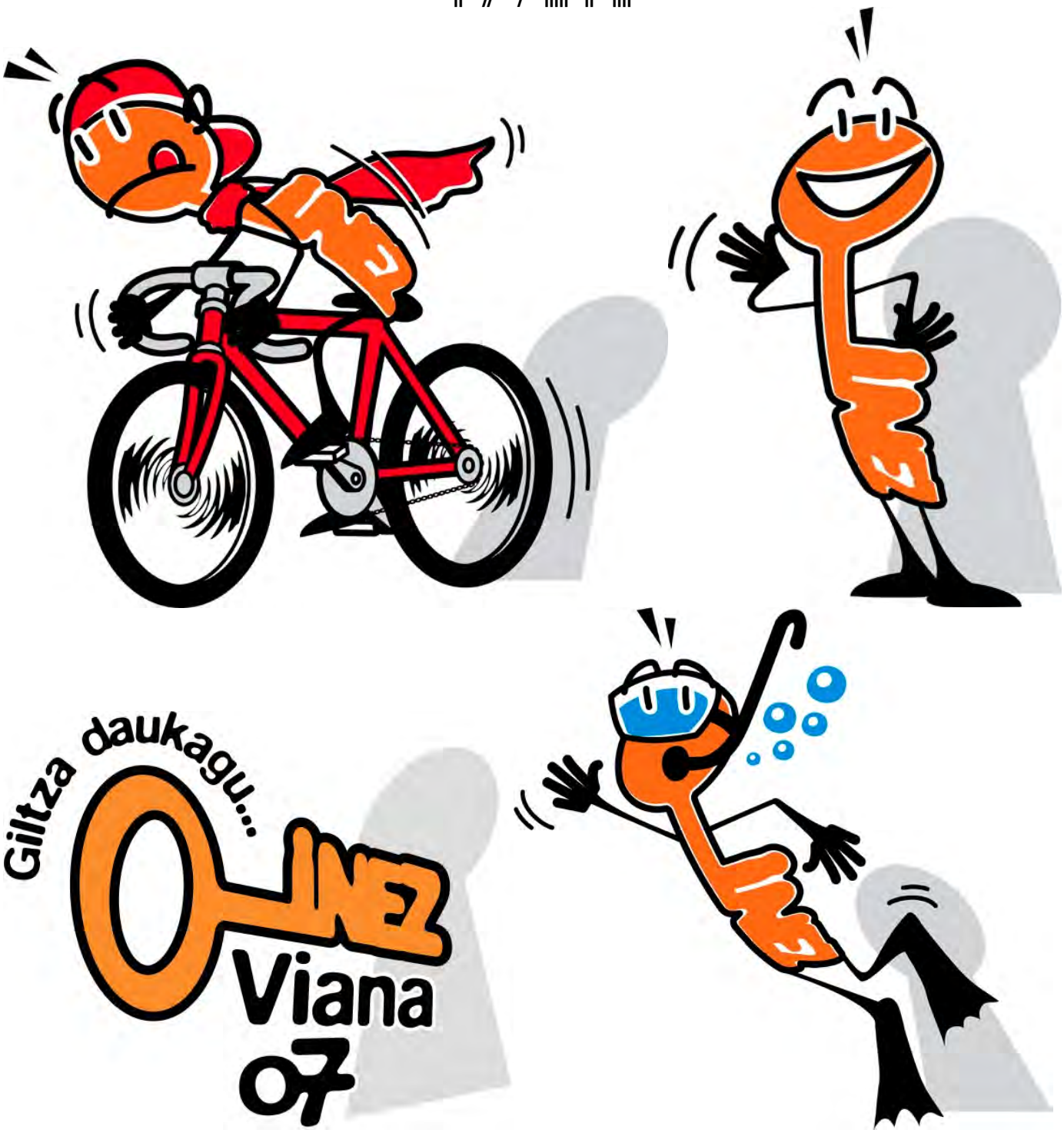
OGMIOS



Logo and “mascots” for the Nafarroa Oinez, to be held in Viana in the Basque country in October 2007. See the article on the Basque Oinez tradition in this issue.

OGMIOS Newsletter 3.08 (#32): — 30 April 2007

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OGMIOS Newsletter 3.08 (#32): 30 April 2007
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Editorial

Welcome to a new format for *Ogmios*. Not a revolutionary change, but hopefully one that makes for easier legibility. We continue to seek original articles for our pages, and in this issue there are some interesting new features, some by FEL members, some not.
If you have illustrations to provide for Ogmios, they are of course welcome too.
This year the Foundation is once again in a position, thanks to your support, to offer funds for worthwhile endangered-language projects, and we shall be announcing the results of this year's grant award process very soon.
Chris Moseley

2. Development of the Foundation

2007 FEL grant recipients announced

The judging committee for the 2007 round of grants, presided over by our Grants Officer Hakim Elnazarov, has announced the list of successful applicants for the Foundation's Grants. We're pleased to announce the names of the successful applicants here, representing a wide variety of projects around the world. Altogether we decided to award funds to ten applicants whose work appeared to most benefit the speaker communities which are the focus of their research. They are as follows, with awards quoted in US dollars:

- Jørgen Rischel (Denmark) "Developing a Mlabri-Thai-English dictionary for practical use" ($800)
- Martin Kailie (Sierra Leone) "Documentation of the Banda Language and Culture" ($1140)
- Shodikhor Yusufbekov (Tajikistan) "Roshorvi language: Transmission of language skills between generations" ($880)
- Éva Csató (Sweden) ""Teaching resources for the Karaim Summer School in Trakai [Lithuania] in July 2007)" ($1000)
- Olga Lovick, Siri Tuttle, Isabel Nunez (USA) "Upper Tanana grammar resource for teachers" ($923)
- Ai-yu (Tracy) Tang (USA/Taiwan) "Truku, Mandarin and English Picture Dictionary" ($500)
- Marit Vamarasi (USA) "Rotuman Dictionary and Corpus" ($792)
- Nina Sumbatova (Russia) "Traditional texts in Kunki: Reading materials and linguistic database" ($345)
- Fatoumata Diallo (Burkina Faso) "Revitalisation of the Tiefo language" ($1000)
- Govinda Tumbahang (Nepal) "Orthography management and book writing in Chhatthare Limbu"($700)

This year we had a good response to our call for applications and a good field of applicants. We warmly congratulate the successful applicants and wish them continued success in their language revitalisation and documentation work.

But our pleasure at being able to make this announcement has been tempered with sadness. Just after we made our selection, we received the sad news of the death of our most academically distinguished recipient, Professor Jørgen Rischel of Copenhagen, Denmark. Professor Rischel had intended to carry out a project among the Mlabri speakers of Thailand, developing a Mlabri-Thai-English dictionary for practical use. His interests were wide-ranging, and as the obituary posted below on the Linguist List shows, he is a great loss to linguistics.

15 May 2007
From: Peter Bakker
Subject: Obituary: Jørgen Rischel 1934-2005

> Jørgen Rischel, professor of linguistics in Copenhagen, Denmark passed away Friday May 10, 2007. He is best known internationally for his descriptive work on Greenlandic, his grammar of Minor Mlabri of Thailand and his analyses of Danish phonology and morphology. He also contributed a considerable body of work on historical linguistics, the history of linguistics, linguistic fieldwork, phonology and links between linguistics and culture.

Christopher Moseley, Treasurer

Eleventh FEL Conference, Kuala Lumpur 2007

Eleventh Conference of the Foundation for Endangered Languages, in collaboration with the University of Malaya, Kuala Lumpur, Malaysia:

Working Together for Endangered Languages: Research Challenges and Social Impacts, 26-28 October 2007

Globalisation has an impact on societies on various levels. One of its implications is the further endangerment of languages, especially those of minority communities. The looming threat of language loss and death is due to the hegemony of more dominant languages in sociopolitical and economic domains. Linguists therefore have an important role in documenting, projecting, and providing information on, languages which face extinction.
Linguists undertaking such research must tread carefully in any community which faces language endangerment. The researcher by his or her very presence can disturb the established social relations, the socio-economic organisation, and the power relations within a community, bringing in more globalisation, and more awareness of and exchange with the outside world. Researchers must be made aware of the impact of their presence.
Communities facing language endangerment may not be cooperative towards outsiders and may view them with suspicion. In some communities breaking such barriers requires tact, effort, and strategic planning. Members of the community facing endangerment should be perceived and treated by the researchers as experts in their heritage language. Such a view inevitably reduces the power inequality between researchers and members of the endangered language and eases collaboration. Cooperation and collaboration may be impeded if the linguist sees him/herself or is seen as someone who is more authoritative and linguistically more 'correct' than members of

the community facing endangerment. Such a perception may result in the infamous observer's paradox where subjects become less natural in the presence of the researcher.
When researchers do not take members of the studied communities seriously, collaborative work is impeded as the input provided may be distorted due to the researchers' belief that they are the language experts. Linguists must be objective and this can be a challenge as prior knowledge may interfere in their objectivity. Lack of trust and collaboration may result in information not being provided. One way of combating the failure to share information is to ensure that researchers are aware that different members of the community facing language shift are responsible for different kinds of information.
If communities are informed of the dangers of losing their languages, they may be inclined to collaborate with the linguists to provide information of the language they speak as on them is entrusted the onus of transmitting their heritage to family members. Promoting the popularity of an endangered language in domains such as the workplace, at home and at school may prove to be difficult, as endangered languages face many obstacles namely from the economic functionalities of more dominant languages and the attitudes of younger speakers. At worst, linguists could be seen as counter-productive by the very community whose language they want to save, because the shift away from an endangered language is at times motivated by upward economic and social mobility.
The task of the linguist in this is by no means simple. To penetrate and immerse oneself in an ethnolinguistic speech community whose language may be on the verge of death provides the linguist many challenges on the social and relationship levels. While the linguist is required to collect data as a researcher, s/he must also form a relationship with the members of the community so as to collaborate with them in efforts to promote and preserve the language, in ensuring its revival, in establishing devices and procedures to stop endangerment etc. Given that the endangerment of languages can be handled sensitively through collaboration between researchers and members of a community facing language extinction, this Conference will address the research challenges and social impacts of such collaborations. Amongst the questions raised in this Conference are:
· What can researchers do to ensure collaboration with members of the language community? What should the researcher do to find a way into the community through proper and accepted channels? What benefits can a language community expect from such collaboration?

· What are the boundaries that the researcher should not cross in order to protect the rights and privacy of the subjects and to safeguard collaborative ties between community and researcher? What are the limits of researchers' duties to the language community, and vice versa?
· What is 'best practice' for researchers in order to be accepted and trusted as in-group members of the community? Does this require the linguist to reduce his/her role as an expert, in order to build trust and collaboration with the community? Can cultural immersion act as a collaborative means in data collection, creating the notion that the researcher is part of the community's in-group? Are there any advantages in maintaining distance between researcher and community?
· What options do researchers have if they encounter non-collaborative behaviour from their target subjects?
· Can support for maintenance of an endangered language actually be socially counter-productive, when the shift away from an endangered language is seen as progress in economic and social mobility? In such conditions, can the community be made aware of the importance of language maintenance? How can the researcher convince the community of the negative impact of language loss on their culture and history and, conversely, of the benefits of recovery, preservation, promotion?
· How can language documentation work, and its fruits, be integrated into community activities and community development? In what other ways can linguistic research benefit language maintenance and revitalization?
· How can the researcher guard against personally causing damage to existing social and political structures? In particular, how can the researcher avoid disturbing established social relations and organization by seemingly conferring favours on specific members of the community?
· How can the researcher ensure that s/he is not unwittingly the agent of globalisation within the community and thereby the cause of further socio-economic and cultural disruption?
Abstracts should make reference to actual language situations , and ideally should draw on personal experience. The aim of the conference is to pool experience, to discuss and to learn from it, not to theorize in the abstract about inter-cultural relations.

Abstract and Paper Submission Protocols

In order to present a paper at the Conference, writers must submit in advance an abstract of not more than 500 words before 15 May 2007. After this deadline, abstracts will not be accepted. Abstracts submitted, which should be in English, must include the following details:
· Title of the paper
· Name of the author(s), organisation to which he/she belongs to
· Postal address of the first author
· Telephone number (and fax number if any)
· Email address(es)
· Abstract text (not more than 500 words)

The abstracts should be sent via e-mail to waninda2001 at um.edu.my and fel at chibcha.demon.co.uk with the subject of the e-mail stating: "FEL Abstract: :
The name of the first author will be used in all correspondence. Writers will be informed once their abstracts have been accepted and they will be required to submit their full papers for publication in the proceedings before 1 September 2007 together with their registration fee. Failure to do so will result in the disqualification of the writers to present their papers. Once accepted, full papers can be submitted in English or Malay. Each standard presentation at the Conference will last twenty minutes, with a further ten minutes for discussion and questions and answers. Plenary lectures will last forty-five minutes each; these are awarded by invitation only.

Important Dates
· Abstract arrival deadline – 31 May 2007 (extended from 15 May)
· Committee's decision: 25 June 2007
· In case of acceptance, the full paper should be sent by 1 September 2007. (Further details on the format of text will be specified to the authors)
Conference dates: 26-28 October 2007
The site for the 2007 conference of the Foundation of

Endangered Languages, hosted jointly this year with SKET, University of Malaya, will be Kuala Lumpur, Malaysia.
University of Malaya is the oldest university in Malaysia, and SKET is responsible for 80 co-curricular courses, including "Ethnic Relations." (http:// www. um.edu.my).
The Foundation for Endangered Languages is a non-profit organization, registered as Charity 1070616 in England and Wales, founded in 1996. It exists to support, enable and assist the documentation, protection and promotion of endangered languages. (http://www.ogmios.org).
Kuala Lumpur is the capital of Malaysia, in an enclave within the state of Selangor. Besides the Malay peninsula Malaysia includes the Sarawak and Sabah regions of Borneo. It has 140 indigenous languages. The indigenous people of Malaya, the orang asli, numbered 105,000 in 1997, 0.5 per cent of the nation's population. By contrast in 1990 there were 900,000 indigenous people in Sabah, and 1.7 million in Sarawak. As the country's largest city, K.L. hosts spectacular modern buildings, notably the Petronas Twin Towers, and most recently, the 'Eye of Malaysia' Ferris wheel. K.L.'s best-preserved colonial buildings are mostly in Merdeka Square, and its Chinatown is also famous. The Batu Caves, 272 steps below ground, house the Hindu Lord Muruga. K.L.'s climate is equatorial: warm, sunny and often wet, year-round.

3. Endangered Languages in the News

Talk don't talk, walk don't walk

By Christopher Hadfield

The Basques like talking – they also like walking. Within the whole Basque community (the 3 counties in France and 4 in Spain) there are around a million speakers. Yet if you were to put together a grandmother from Tudela, a cousin from Saint Etienne de Baigorry and a granddaughter from Bayonne, they would probably find it difficult to communicate. The Basque of Iparralde (French Basque) is heavily accented with French words and several diacritics that don't appear across the border. Modern Basque, *Batua,* differs again from older Basque, sometimes referred to as *Ika.* Basque was forbidden for a generation, which strikes one as surprising as it is the oldest language in the peninsula and probably in Europe. Being unable to chat in one's mother tongue is frustrating and one right the Basques have been fighting for tooth and nail for decades.
Within the Basque Country every one of the seven counties has an annual cultural get-together (a bit like an Eisteddfod). In Bizkaia it is called *Ibilaldia* (circuit), in Gipuzkoa it is known as *Kilometrak*, in Nafarroa, they have chosen *Oinez* (walkabout) and in Araba it is known as *Araba-Euskaraz,* Euskara is the word meaning "Basque language". For the three French counties they call it *Herri Urrats*, which means (village stroll). In all the cases it is as it translates: a walk of some sort. People come from all over the Basque Country to visit the village on one designated day – usually a Sunday, to walk and talk in Basque. After having paid a non-compulsory admission at the entrance of any price you deem fit for the event, you walk around a carefully planned circuit of the village or town while enjoying typical Basque traditions. You can watch a *trikitrixa* dance with accordions while eating *txistorra*; you may buy a bottle of *sagardoa* and watch *aitzolari* chopping tree trunks; or sample local *gazta* while watching *pelota*.
Each county holds the event once a year, so if you are a Basqueophile you could take in all five in the year. The village, or rather school, presents a project to the Ikastola Federation, (*ikastola* means school) and once accepted can start planning the event – usually a couple of years in advance. The sole aim of these gatherings is to raise funds for the Basque school in the area. The idea for these Basque days came about from Basques in the USA who witnessed sponsored events in order to raise money for charities like cancer research. It was introduced into the Basque Country and has been extremely successful ever since. It is like winning the lottery for the school. The school gets its income from selling merchandise like clothing, accessories, drinks and food consumed on the day. But there are also pledges from as far away as Basques living in the States. An example of the charity of these events was seen in 2003 when the village of Lumbier in the east of Navarre forfeited the event because of heavy rains – they still went on to raise thousands through pledges and solidarity donations.
In 2007 (in October) the town of Viana in the deep south of Navarre, where only the children speak Basque, is going to hold the event. Viana is on Saint James' Way and is also famous for being the tomb-keeper of Cesare Borgia. It is closer to the capital of La Rioja than to its own capital but is a bastion of Basque language and a place at the extreme end of the Basque Country. It is not safely surrounded by other Basque-speaking villages nor do the children speak much Basque when they go home, but the school prevails. With the choosing of the Oinez in 2007, the school in Viana will be able to build an extra building to house larger classrooms and cater for the needs of children from newly born up to three years old.
If you are interested in visiting the event perhaps these expressions and words may help you ease into the day and enjoy it more {x} is pronounced like {sh} in *sheep* and {tx} as in {ch} of church.
Kaixo – hello
Egun on – good morning
Nola duzu izena? – what's your name?
Zer edan nahi duzu? – what do you want to drink?
Zenbat? – how much?
Bat, bi, hiru, lau, bost – one, two, three, four, five
Bai / ez – yes / no
Garagardoa – beer
Sagardoa eta txistorra – cider and sausage
Ogia eta Gazta – bread and cheese
Beltza, mesedez – red wine, please
Eskerrik asko – thank you
Ez horregatik – not at all
Agur – goodbye

Below is the manifesto for the Viana event but you can visit these websites for more information: www. nafarroaoinez.net, www. ikastola.net

MANIFESTO

What is the Nafarroa Oinez?
The Nafarroa Oinez is a celebration of all the ikastolas (Basque language schools) in Navarre.
The aim of this is to gather funds in order to provide economic needs and an infrastructure for the ikastolas in Navarre.

According to the needs of each ikastola, the schools take it in turn to hold and organize the event.
Apart from the Nafarroa Oinez day, throughout the year different cultural and sporting activities take place; all of which are part of the celebration.
The activities are varied: handicrafts, rock concerts, rural sports, children's festivities, cycling tours and art exhibitions.
Furthermore, throughout the year many different products are on sale like clothing, accessories and books.
On the actual day of the Nafarroa Oinez the visitors make a tour on foot of the vicinity which the ikastola serves.

1. OINEZ 2007

The Nafarroa Oinez 92 was an historic Oinez because of the social and cultural repercussions; because of the message that was transmitted; because of the song and because of the condition in which the ikastola was found at that time. It was an Oinez with a special welcome and it was a milestone at the time.
There was a "before" and "after" for the ikastola. We went from giving classes in a pigsty (literally) to a well-equipped building.
There was also a "before" and "after" for the town of Viana. Basque culture was introduced into the town; the Oinez was made known and the people enjoyed themselves during the festival.
We are also trying to make this Oinez a special one. One which will recognize the legality of the ikastola; a powerful and attractive Oinez for the whole of the Basque Country. We would also like to improve on the number of visitors who attended the last Oinez.
If everything turns out well, the Nafarroa Oinez 2007 will be the cornerstone in consolidating the final project for the ikastola in Viana.

2. AIMS

From the beginnings of Erentzun (Viana) ikastola the number of pupils has grown little by little surpassing our expectancies. Moreover, responding to the needs of society in 1996, we began the course for ages 0-3. As a result of the success that this course has had, it has also created fresh needs that were not foreseen at the beginning: more classrooms, larger classrooms, a covered playground and a play area for infants.
In brief, our current building is too small, and the main goal of the Nafarroa Oinez 2007 is the construction of a new building annexed to the current one.
Throughout the history of our ikastola, discipline, cooperation and effort have been important elements for arriving where we are now. From this moment onwards, furthermore, we will need an adequate infrastructure in order to guarantee quality education in Basque (let's not forget where we are) and so that what we have to offer is appealing to as a many families as possible.

3. LOGO AND SLOGAN

The logo and slogan of the Nafarroa Oinez 2007 comes from a contest we held within the Ikastola Association (parents, ex-pupils etc). One of the fathers won the contest.
In the logo we can see a key and a keyhole next to the slogan *Giltza daukagu,* which means "we have the key".
Apart from this, we have included in the poster a silhouette of Viana to express the link that we have with our town because we want to include the people of Viana in our celebration and project it across the whole of the Basque Country.
The poster is rounded off with our mascot *Giltzi* who will animate all the activities performed during the year of the Oinez.
You may ask yourselves, to what do we have the key? This slogan can have various meanings, but what we want to express is that we have the key:

- to Euskara in our region
- so that our children can learn Basque
- for a quality education in Basque
- to spread Basque "la lingua Navarrorum" to all the Navarrese

Across cultures, English is the word

Herald Tribune: April 9, 2007

SINGAPORE: Riding the crest of globalization and technology, English dominates the world as no language ever has, and some linguists are now saying it may never be dethroned as the king of languages.
Others see pitfalls, but the factors they cite only underscore the grip English has on the world: cataclysms like nuclear war or climate change or the eventual perfection of a translation machine that would make a common language unnecessary.
Some insist that linguistic evolution will continue to take its course over the centuries and that English could eventually die as a common language as Latin did, or Phoenician or Sanskrit or Sogdian before it.
"If you stay in the mind-set of 15th-century Europe, the future of Latin is extremely bright," said Nicholas Ostler, the author of a language history called "Empires of the Word" who is writing a history of Latin. "If you stay in the mind-set of the 20th-century world, the future of English is extremely bright."
That skepticism seems to be a minority view. Experts on the English language like David Crystal, author of "English as a Global Language," say the world has changed so drastically that history is no longer a guide.
"This is the first time we actually have a language spoken genuinely globally by every country in the world," he said. "There are no precedents to help us see what will happen."
John McWhorter, a linguist at the Manhattan Institute, a research group in New York, and the author of a history of language called "The Power of Babel," was more unequivocal.
"English is dominant in a way that no language has ever been before," he said. "It is vastly unclear to me what actual mechanism could uproot English given conditions as they are."
As a new millennium begins, scholars say that about one-fourth of the world's population can communicate to some degree in English.
It is the common language in almost every endeavor, from science to air traffic control to the global jihad, where it is apparently the means of communication between speakers of Arabic and other languages.
It has consolidated its dominance as the language of the Internet, where 80 percent of the world's electronically stored information is in English, according to David Graddol, a linguist and researcher.
There may be more native speakers of Chinese, Spanish or Hindi, but it is English they speak when they talk across cultures, and English they teach their children to

help them become citizens of an increasingly intertwined world.
At telephone call centers around the world, the emblem of a globalized workplace, the language spoken is, naturally, English. On the radio, pop music carries the sounds of English to almost every corner of the earth.
"English has become the second language of everybody," said Mark Warschauer, a professor of education and informatics at the University of California, Irvine. "It's gotten to the point where almost in any part of the world to be educated means to know English."
In some places, he said, English has invaded the workplace along with the global economy. Some Swedish companies, for example, use English within the workplace, even though they are in Sweden, because so much of their business is done, through the Internet and other communications, with the outside world.
As English continues to spread, the linguists say, it is fragmenting, as Latin did, into a family of dialects - and perhaps eventually fully fledged languages - known as Englishes.
New vernaculars have emerged in such places as Singapore, Nigeria and the Caribbean, although widespread literacy and mass communication may be slowing the natural process of diversification.
The pidgin of Papua New Guinea already has its own literature and translations of Shakespeare. One enterprising scholar has translated "Don Quixote" into Spanglish, the hybrid of English and Spanish that is spoken along the borders of Mexico and the United States.
But unlike Latin and other former common languages, most scholars say English seems to be too widespread and too deeply entrenched to die out. Instead, it is likely to survive in some simplified international form - sometimes called Globish or World Standard Spoken English - side by side with its offspring.
"You have too many words in English," said Jean-Paul Nerrière, a retired vice president of IBM USA, who is French. He has proposed his own version of Globish that would have just 15,000 simple words for use by nonnative speakers.
"We are a majority," Nerrière said, "so our way of speaking English should be the official way of speaking English."
As a simplified form of global English emerges, the diverging forms spoken in Britain and America could become no more than local dialects - two more Englishes alongside the Singlish spoken in Singapore or the Taglish spoken in the Philippines. A native speaker of English might need to become bilingual in his own language to converse with other speakers of global English.
"We may well be approaching a critical moment in human linguistic history," Crystal wrote. "It is possible that a global language will emerge only once."
After that, Crystal said, it would be very hard to dislodge.
"The last quarter of the 20th century will be seen as a critical time in the emergence of this global language," he said.
English and globalization have spread hand in hand through the world, Warschauer said. "Having a global language has assisted globalization, and globalization has consolidated the global language," he said. That process started with the dominance of two successive English-speaking empires, British and American, and continues today with the new virtual empire of the Internet.
Although Chinese and other languages are rapidly increasing their share of Internet traffic, English is likely to remain the common language, experts say.
"Estonian has an amazing Web presence," McWhorter said. But when Estonians speak on the Internet with people outside their small country, they will continue to use English.
In a phenomenon never seen before, Crystal said, English is spoken in some form by three times as many nonnative speakers as native speakers.
The teaching of English has become a multibillion-dollar industry, and according to Graddol, nearly one-third of the world's population will soon be studying English.
By the most common estimates, 400 million people speak English as a first language, another 300 million to 500 million as a fluent second language, and perhaps 750 million as a foreign language.
The largest English-speaking nation in the world, the United States, has only about 20 percent of the world's English speakers. In Asia alone, an estimated 350 million people speak English, about the same as the combined English-speaking populations of Britain, the United States and Canada.
Thus the English language no longer "belongs" to its native speakers but to the world, just as organized soccer, say, is an international sport that is no longer associated with its origins in Britain.
Two years ago for the first time, a nonnative English speaker, Jun Liu of China, was elected president of the global education association Teachers of English to Speakers of Other Languages, known as Tesol.
Even if English were somehow to collapse as the language of its birthplace, England, Crystal said, it would continue its worldwide dominance unperturbed.
A recent study found that the Queen's English - the language as spoken by the queen of England - has evolved over the past 50 years, becoming slightly less plummy and slightly more proletarian. But the future evolution of the language, scholars say, is more likely to belong to the broken-English speakers of far-off lands.
"The people who were once colonized by the language are now rapidly remaking it, domesticating it, becoming more and more relaxed about the way they use it," wrote the Indian author Salman Rushdie in an essay in 1991.
But in the end, Ostler said, all of this could become moot. The advance of technology that helped push English into its commanding position could pull it down again.
Though it still sounds like science fiction, it seems likely that some time, many decades from now, a machine will be perfected that can produce Urdu when it hears someone speaking German.
"With progress, the problem of machine translation and automatic interpreting is going to be solved," Ostler said, "and the need for a common language is going to be technically replaced."

Modern Day Livonians

By learning the language of their ancestors, they are fighting for their culture's survival

By Heather Becker
he small group meets in downtown Riga, Latvia once a week for their lessons in Livonian. Held in a dark wood and marble-filled building of the Ministry of Social Integration, the group gathers as the business day comes to an end. The offices slowly empty and the sounds of Livonian soon fill the space.
Linda Zonne, a bright 19-year-old with long chocolate-brown hair and serene eyes has attended Livonian les-

sons for over three years. Zonne's grandmother was Livonian, and she studies the language, closer to Estonian than Latvian, so she can learn about her heritage.
"I want to understand who we are and I want to learn the language as much as possible," shares Zonne. "I want to introduce society to Livonian things like folklore. For us it's enough, but we want to share it with others who don't know."
Zonne is just one of the thirty students who attend the weekly classes, divided into beginner and advanced groups, provided free-of-charge by the Ministry.
Combining young and old, Livonian and non-Livonian, the language course finds all involved eager to take part in the preservation of the Livonian culture, which with only six native speakers left, is in danger of becoming extinct.
For over 5,000 years the Livonian language has sounded through modern day Latvia. Today, however, there are only about 182 registered Livonians and a small handful of native speakers left.
"I am afraid that the Livonian language will eventually die out, but I also trust that we will keep it alive," says Alma Kaurite, a 17-year-old student attending classes for six months. "I think that lately more and more people are interested about their roots and their ancestor's culture."
The growing trend of re-connecting with your roots, however, has been criticized among both Livonian and non-Livonian society.
According to Valts Ernštreits, a poet and founder of the Livonian Cultural Center, this new-found motivation to learn Livonian is mostly superficial as it has become trendy and original.
"There is a difference between doing something seriously and just finding your roots. Saying I'm Livonian and doing nothing further; that is what's happening now and it's a very serious problem," Ernštreits explains. "People don't want to go deep, they just want to be different and have a special identity."
It is said that 1/3 of Latvians have Livonian ancestry and speaking with most of these Livonian students, identifying with their ancestral roots is the most important reason for learning the language.
Livonians also identify as being Latvian and recognize that their modern cultures are not very different. Yet, upholding the mother tongue of their grandfathers and celebrating with traditional dress, folklore and crafts continues to be the motivation in keeping the Livonian culture alive.
"I identify with the Livonian music and language. I feel them as mine; made by my ancestors," Zonne relates. "I eventually hope to teach my children both Livonian and Latvian together."
People often tell Zonne she doesn't look Latvian and that she looks Livonian. This is another reason why she chooses to study the language, so that she is aware of her past looking back at her in the mirror.

Saving Languages is a Worthy Cause

By Gary Heath
Abridged from the Taipei Times, Sunday 4 March 2007

In recent years, a great deal of attention and money has been focused on protecting Taiwan's endangered fauna, such as the Formosan Black Bear, and Black-faced Spoonbills and the Formosan Landlocked Salmon. What is less noticed – but of great importance – is the fact that all of the nation's indigenous languages are also endangered, some of them critically so and a big effort of preventive linguistics is now required to help save them.
The problem of dying languages is only superficially understood and deserves more attention.
Aside from the ongoing ecological crisis, the world is going through a cultural crisis, which is resulting in the rapid loss of languages. The fatc that about half of the world's 6,000 known languages are likely to disappear in the next hundred years is cause for alarm. Some specialists claim that one language is destined to die every two weeks or so.
When I raise the issue with friends, the typical reaction is a shrug and an apathetic comment along the lines of: "Oh, you mean those small dialects spoken by Indians in the Amazon?"
But language death is not something that happens in a faraway country – it happens all around us and has already happened to several of the nation's indigenous languages. It will now be incredibly difficult, though not impossible, to revive the Ketagalan, Taokas, Papora, Babuza, Hoanya, Siraya, Tavorlong and Makato languages, even if these indigenous groups manage to maintain a modicum of ethnic identity without speaking their former mother tongue.
It would be fair to ask if we should care about this phenomenon in the first place. After all, all things come to an end. But languages, like the air we breathe, are somewhat taken for granted. They are what makes us human and they contain within them our cultural history and collective knowledge and wisdom.
When a language dies, it truly is a catastrophe.
Imagine for a moment that you are the last speaker of English in the world. You have no one to talk to in English and when you die all of English culture and all of the knowledge associated with this language dies with you. It's as if you and the language never existed.
One misconception that needs to be addresses is the neocolonial belief that indigenous people – and by association their languages – are somehow primitive, or simple and inherently their languages are outmoded and not worth saving. This attitude ignores the complexity and subtlety of all languages and the fact that all languages hold within them special bits of knowledge not accessible to those who don't speak them.
Languages are adapted to their environments and Taiwanese languages are no exsception. These languages are complex and represent a whole unique perspective on the world.
Who knows when we may need to tap into that unique perspective for our own survival as a species?
Languages die out for all kinds of reasons, and it has to be acknowledged that in practical terms we are not going to be able to prevent the extinction of many of them.
However, the case of Taiwan is most encouraging since its Aborigines have attained formal recognition and funding through the Council of Indigenous Peoples (CIP).
The council recently adopted a plan to promote indigenous language learning among 12 officially Aboriginal tribes. This will involve the teaching of about 43 dialects in schools across the nation.
The challenges involved in the implementation of this program cannoit be underestimated, however, and proper planning, along with long-term commitment, will be required to make preventive linguistics work. At the end of the day, the whole community will need to be involved in language preservation, something that a bureaucratic quick-fix cannot achieve.
In addition to providing teaching materials, the council has to put small field teams together. These teams will

need to include specialists on socio-political organization and action, as well as l;inguists and teachers. They will also have to develop the process needed to help promote indigenous language learning in specific socio-geographical areas, a process that must include economic development.
The need for a concerted community effort is crucial for the preservation of endangered languages. That is why any non-solicited effort at the local level has to be especially welcomed and supported. It is deeply regrettable that the council has been reluctant to expand official recognition to the Ping Pu plains Aborigines, more or less writing these groups off. With the scarce resources available, the council's attitude is understandable, but wrong.

The Aborigines of Taiwan need to know that their efforts to preserve their languages are worthy, and central and local governments need to be persuaded to allocate resources to aid these local language preservation efforts instead of wasting money on the construction of unnecessary airports, roads and museums

New Internationalist magazine publicises Hawaiian language rights

The April 2007 issue (number 399) of *New Internationalist* magazine publishes an interview with Haunai-Kay Trask, a campaigner for indigenous language and human rights in Hawai'i. The interview is edited and transcribed from a conversation with Chris Richards broadcast on the newly-launched Radio New Internationalist, a weekly radio programme "linking up progressive people from every corner of the globe". If you wish to down-load these programmes, they can be found at www. newint . org/radio – and Chris Richards can be contacted at chrisr at newint.com.au.

The Editor

Anyone here speak Cromarty fisher?

By Matt Kennard, The Guardian (UK) 26.2.2007

Obscure fishing dialects aren't renowned for their ability to set the heart racing, but news that a centuries-old brand of Anglo-Scottish pidgin is only two people from extinction has induced mild panic among traditionalists. The Cromarty fisher dialect is being kept alive by two Scottish brothers, Bobby and Gordon Hogg, 87 and 80, who live in the Highland town. Am Bailie, an online archive, plans to record them to preserve this language for posterity. "Dialects come and go, but they are extremely important," says Jamie Gaukroger, content organiser for Am Bailie. "It would be doing a disservice to the whole culture by not recording it."
Cromarty is a small port on the tip of the Black Isle, just north of Inverness. The Cromarty website describes the town as a "jewel of vernacular architecture" and the "capital of the highlands". Its patois is assumed to have developed in the 17th century from a fusion of the local fishermen's tongue and that of visiting English soldiers. "The language has died now," says Bobby. "It was associated with fishing, and as the industry has died out, so has the language. Me and my brother are not the only ones who know the language – we're just the only ones who speak it all the time."
According to Gaukroger, Cromarty fisher is one of many Highland dialects that will soon disappear. "About five have come to our attention – all in the Black Isle area – and once we have got this one done, we will actively look to record the others."
Cromarty fisher sounds like a bizarre mixture of twee Shaklsperean English and thick Geordie. Archaic words like "thou", "thee" and "thine" are combined with a virtuoso use of the letter "h": "ear" becomes "hear" and "herring" becomes "erring". The uninitiated listener is left in a daze as to which century they are in.
"I've spoken the language all my life, so of course it's a good thing it will be preserved," says Bobby. "I'm surprised by the interest because I think this is a problem all over the country." He pauses and sighs wearily. "In the past couple of years, though, they've started speaking like Invernessians round here!"

New research shows strong support for Sardinian language

Cagliari, Friday, 11 May 2007 by Andrea Oppo, from Eurolang website

New research launched this week entitled "The Common Sardinian Language: A Socio-linguistic Study" shows strong support for the language and that Sardinian is faring better in rural areas.The research, commissioned by the Sardinian government, was conducted by the Universities of Cagliari and Sassari.

68,4% of Sardinians state that they "know and speak at least one of the variants of Sardinian". In municipalities with less than 4,000 people this percentage rises to 85,5%, while in municipalities with more than 100,000 people it decreases to 57,9%.

31,9% of Sardinians are against the use of Sardinian in public offices, whereas the majority, 57,7% , are "completely or partially favourable to the introduction of a unified written form of Sardinian for publishing official documents of the Sardinian Regional Government."

29% of those interviewed state that, while they could not speak Sardinian, they could understand it. Only 2,7% said that they could not speak or understand it at all.

In urban areas the percentages are particularly significant. In Cagliari, the capital of Sardinia, the 59,3% affirm that they know and speak Sardinian, and 36,7% say that they can only understand it. In Nuoro 66,7% speak Sardinian, and 62,7% in Olbia.

Finally, 89,9% of Sardinians "strongly agree" with the sentence: "The local language must be protected as it is a part of our identity." Furthermore, 78,6% of Sardinians agree with the teaching of Sardinian in public primary and secondary schools, and 81,9% agree that the teaching of languages at school should include Italian, a foreign language, and Sardinian.

In the debate held after the launch the Regional Presi-

dent, Mr Renato Soru, said: "It's time we taught Sardinian in public schools. And it's time that teachers of Sardinian got official credits for their work just as English or Italian teachers get." He added: "I don't understand why politics should protect only old walls and archaeological sites and not care about a living thing like a spoken language. In fact, a language tells us much more than a few old stones - it speaks about a whole people and is much more important."

In the run up to the study's launch, there were some disagreements among scholars on the reliability of the research, the main criticism being that the research overestimated the real knowledge that people have of Sardinian. Referring to the critics, Mr Soru said, "this is exactly what matters to me as a politician, if people pretend to know Sardinian better than they effectively do, this means they are interested in it, they recognise its value and they probably regret not knowing it." (Eurolang 2007)

Virtual school project to tackle lack of Sámi language teaching

Gent, Wednesday, 02 May 2007 by Katriina Kilpi, from Eurolang web-site

The Finnish Sámi Parliament and the Educational Centre of the Sámi Area have put out a survey on the number of interested children and youth living outside the Sámi homeland who wish to learn Sámi as a first or second language. The teaching of the Sámi language outside of the Sámi homeland started in the autumn of 2006. Now, the Virtual School Project is trying to reach more children by internet in primary and secondary schools in areas where a Sámi speaking teacher is not available.

A group of a minimum of three students is needed to be able to begin virtual Sámi teaching. According to the Sámi parliament, the project is cost effective as the schools will only have to cover the costs of maintaining the virtual connection, the license payments of the required softwares, and monitoring the teaching.

Over the past few years the Sámi parliament has repeatedly called for the government to take action to protect the Sámi language learning rights of students living outside of the Sámi homeland. Small groups have already been formed in Tampere, the Oulu area, Rovaniemi and Sodankylä, where there have been teachers available for Sámi teaching. Besides a lack of teachers, Sámi teaching outside the homeland is made even more difficult as there are no laws protecting this right, municipalities lack funding, and there exists no common curriculum for Sámi education.

The Sámi parliament considers the prevailing situation unconstitutional as over 50% of all of Finland's Sámi children and youth is left without Sámi language teaching because they live outside the homeland. In fact, the prevailing legislation equates Sámi children with immigrant children when it comes to receiving education in one's first language.

To tackle the most pressing issues of Sámi education, a Sámi Parliament approved proposal on Educational Policy was presented to the Finnish Ministry of Education in December 2006. The proposal, entitled "Development of educational policy status and the education of the Sámi", calls for the Finnish Ministry of Education to immediately appoint a working group to explore the educational policy status of the Sámi, as well as to look at the most pressing issues over Sámi education.

The proposal called for a long term development plan for Sámi education. Other issues presented in the report ranged from the need for special and additional training for Sámi teachers, for a unified curriculum for the whole Finnish Sámiland, for comprehensive assessment of Sámi education to gain data on the effectiveness of methods used and the success of Sámi children, and more resources to produce educational materials and resources for Sámi schools.

Finally, the report underlines the importance of shifting the influence and decision-making power to the Sámi parliament for the education of its own people. The Sámi parliament also proposed an annual assembly with the Ministry of Education, for which purpose the Sámi parliament would draft a report about the status and the need for development of Sámi education.

Eurolang talked to Ulla Aikio-Puoskari, a researcher from Giellagas institute at the University of Oulu and the educational secretary of the Sámi parliament in Finland. She said that "the paper is a compilation of proposals compiled over the last electoral year of the Sámi parliament as well as some new material. It is one of the biggest and most important Education Policy proposals and statements of this electoral term (2004-2007)" She added that she thinks that the paper is "good and thorough and summarizes the situation of Sámi education at the moment". Eurolang, however, has not been able to get a comment on the paper from the Ministry of Education.

Meanwhile, parents outside the Sámi homeland have in recent years become more active in their demand for Sámi language daycare and Sámi language teaching. In the last few months some daycare centres in Helsinki have begun a North Sámi language nest. The Sámi language daycare is a result of the efforts of Sámi children's parents, led by Maija Lukkari, a mother of two Sámi children. However, the fight for a Sámi language daycare took so many years in Helsinki that at least five Sámi children and their families moved elsewhere. Nonetheless, the Sámi language daycare begun its operations in March with seven children from Vantaa and Helsinki cities. Lukkari is convinced that this will just be the beginning. The goal is to have Sámi as a main language in daycare centres and for the children to be able to continue speaking it all the way through school. (Eurolang 2007)

Wales watching

By Diane Hofkins, abridged from the Guardian Education supplement, 1 May 2007

The child-made banners in the hall leave no doubt about what country Radnor primary is in. The largest is stud-

ded with photos of Tom Jones, Anthony Hopkins, Catherine Zeta Jones, Shirley Bassey and more celebs. past and present.
In the classroom, year 5 and 6 children answer the register with "prynhawn da" (good afternoon) and the teacher praises achievement with "da iawn!" (well done). Like Jones, or Owen Glendower, the Welsh tongue is part of the children's national heritage, and they identify with it. "People want to learn their language," says 11-year-old Laura, Notices around the Cardiff school are in English and Welsh, and crib sheets remind teachers to use Welsh phrases such as "bobol bach!" (literally, it means "little people") instead of English ones such as "goodness gracious!"
Across the Severn, Lord Dearing's report, published in March, has strengthened the government's commitment to the teaching of foreign languages in English primary schools. The education secretary, Alan Johnson, accepted the recommendation that modern languages should become part of the statutory curriculum from age seven by 2010. The report comments on children's enjoyment of language learning and notes that the groundwork has already been laid – some 70% of primaries already teach a foreign language in some form or have plans to do so.

Competitive edge

In most European counties, children start learning foreign languages at seven, and as Dearing's interim report in December notes, children's enjoyment is not the only issue. "The British Council warned earlier this year; 'monoglot English graduates face a bleak economic future, as qualified youngsters from other countries are probing to have a competitive edge over their British counterparts in global companies and organisations.'"
But when it comes to looking for a country where a second language is universally taught to English speakers in primary schools, there's an example right here in the UK. Welsh as a first or second language became compulsory from age five with the introduction of the national curriculum in 1989, so Wales has more than 15 years' experience of systematic language teaching to national standards. And the desire to develop a truly bilingual country is still at the heart of education policy.
The experiment started somewhat chaotically as, despite intensive and expensive training programmes, and a rolling programme that started with children in years 1 and 7, there was an inevitable shortage of teachers of Welsh. A decade later, standards of Welsh in English-medium primaries remained dodgy, but now the subject is holding its own. In its 2006 annual report, the Welsh schools inspectorate, Estyn, found that around two-thirds of primaries developed children's bilingual skills well.
Experts agree it is important to "embed" language into daily activities, through games, songs and incidental use, such as answering the register and giving praise and simple instructions. Nigel Pearson, primary languages adviser for CILT, the national centre for languages, says children can do simple addition in French or Spanish, and familiar stories such as Goldilocks or Little Red Riding Hood can be told or acted out in other languages. The Internet and interactive whiteboards make it possible to talk about foreign food in class and see it before your eyes directly from the country in question.
Partly in the light of the notoriously overcrowded primary timetable, Dearing advocates cross-curricular teaching, and Pearson agrees that dedicated lesson time is not necessary in primary schools. Through "creative embedding", it can enhance rather than detract from subjects such as humanities or RE> A few minutes spare at the end of the day can be used to sing a song or do a few mental maths. exercises in a foreign language.
John Bald, primary languages consultant to the Hackney learning Trust in east London, believes it is feasible to give every child a baseline in a language by 2010, even without a prescribed curriculum. This will, he says, make their acquisition of language in secondary school smoother, as the earliest stages of a language are the hardest to learn. "It means children won't have a cliff to climb in year 7."
Bald wants to see children reach a level where they can write a few sentences about their friends and families.
In Wales, the set-up is more formal. At Radnor primary, infants have a dedicated hour a week of Welsh, and juniors just over an hour; but the level of attainment by year 6 seems in line with Bald's wish.
Back in class, Welsh coordinator Sarah Pritchard has got a multicultural group playing with the *pel Cymreig* (Welsh ball). Whoever catches it has to say a sentence about the person next to them, based on simple sentences Pritchard has put on the whiteboard. "Mae Said," says Said's neighbour. "Mae yn hoffi… how do you say cricket? Mae yn hoffi criced." (This is Said. He likes cricket.)
Laura, Lawrence, Ffion and Anika all fpound learning Welsh fun. "You get to see what other people speak," says Ffion, 10. "It makes you feel talented," adds Anika, also 10. Eleven-year-old Lawrence points out that when he goes to north Wales, where everyone speaks Welsh, he can speak a bit, too. They all enjoy learning through games, and agree that the younger you start, the better.
Teaching is topic-based, with vocabulary and sentence structure increasing in complexity. The emphasis is on oracy, but a Welsh text is studied every half-term. For children who have English as a second language, it can be difficult at first, but because of their ear for languages, they pick up Welsh quickly. "You can see the delight on their faces," says Pritchard.

Pioneering work

Bald argues that the factor that will make similar success in England possible is ICT. The pioneering work of Glynis Rumley, whose Pilote software was the first to bring the voices of children from a French primary into the Anglophone classroom, has made it much easier for non-specialist primary teachers to teach a language. "The role of explanation in language learning is crucial," he says. "I explain that French people like their language to flow, and that putting words such as *je* and *ai* together makes it sound jerky. Children practice forming "j'ai", using software, and then move on to writing sentences on the whiteboard.
Support from secondary schools is also easing the introduction of primary languages in England, with increasing numbers of modern foreign language teacher doing outreach work. This is important, because if the government hopes that enthusiasm built in the primary years will boost the take-up of languages at GCSE, they will have to get the transition right – as Dearing acknowledges.
Welsh local authorities such as Cardiff are now developing ways to improve links between primaries and secondaries in Welsh language teaching, because pupils' enthusiasm for the subject wanes when they are teenagers, hitting its lowest ebb at GCSE level – at key stage 4, only 19 out of 45 lessons visited by Estyn in 2006 gained the top two ratings.
Much of this has to do with a shortage of qualified Welsh-language teachers in non-Welsh-speaking areas. And although the Radnor primary children say they are looking forward to studying a third language in high school,

take-up of foreign languages at GCSE in Wales is much lower than in England: 30%, compared with 51%.
At present, there are no plans to mandate another language in Welsh primary schools. But things are not standing still – Welsh is now moving into the early years in English-medium schools in Wales, with the ultimate goal that all foundation classes will be completely bilingual.

Sinn Féin seeks Irish development plan

Fri, May 18, 2007
Sinn Féin has called for the establishment of a new 10-year development plan to preserve and advance the Irish language. Outlining the party's Irish language policy in Dublin today, Bairbre de Brún MEP said Sinn Féin was also seeking a monitoring programme for the Gaeltacht and a mechanism to officially recognise "Breac-Ghaeltachtaí" - areas where both Irish and English are widely spoken. She said the party was pushing for increased use of Irish in the Oireachtas and the retention of the language as a core subject at post primary level. In its manifesto, the party proposes the teaching of a second subject, like PE or drama, through the medium of Irish at primary and secondary school level.
The party also wants funding for Irish language pre-schooling and the adoption of an Irish language stream in English language pre-schools. "Every child in Ireland at secondary level should have the right to be schooled through the medium of Irish," the manifesto contended.
The party said the State should tackle resistance within government departments to changes brought about by the status accorded to Irish as an official language of the EU. Sinn Féin also wants funding to be made available to provide access to language classes for all, including Irish language classes for foreign-nationals living in Ireland - for whom classes in English are already provided for.

Native American Caucus Supports Funding for the Esther Martinez Act and Johnson O'Malley Program

On April 27, 2007, the Native American Caucus, co-chaired byRepresentatives Dale Kildee (D-MI) and Rick Renzi (R-AZ), sent letters requesting funding for the Esther Martinez Native American Languages Act and the Johnson O'Malley program to the House Committee on Appropriations Subcommittee on Labor,
Health and Human Services, Education and Related Agencies and to the Subcommittee on Interior and Related Agencies, respectively.
National Indian Education Association
110 Maryland Avenue, N.E.
Suite 104
Washington, D.C. 20002
P: (202) 544-7290 / F: (202) 544-7293

'The Interpreter': Dan Everett and the Pirahã

The New Yorker in its issue of 16 April 2007carried an extensive article by John Colapinto, 'Reporter at Large' on the work of our member Dan Everett among the Pirahã of (a tributary of) the Amazon in Brazil, which has also been well publicised elsewhere, and the implications their language has for Chomskyan theory of language. The article is accompanied by stunning photographs. Another version of the article was subsequently published in *El Mundo* in Spain under the title 'El increíble lenguaje des los pirahas'. – *The Editor*

Anger at Aborigine school plan

Barbara McMahon in Sydney (The Guardian, UK, 26 May 2007)
An Australian government plan to force Aboriginal children to learn English ignited fierce debate yesterday, with some activists calling the plan racist.
The initiative was put forward by Australia's indigenous affairs minister, Mal Brough, who said the compulsory teaching of English would help Aboriginal children living in remote and deprived communities to escape poverty and inequality.
He revealed that the government was considering a plan to require Aboriginal parents to ensure that their children attend school or risk losing welfare payments. Referring to children living in some of Australia's most remote communities, he added: "Most of the children don't speak any semblance of English. So what chance have they got?"
Tauto Sansbury of the Aboriginal Justice Advocacy committee said the idea was insulting and would reinforce old-fashioned stereotypes.
Another activist, Sam Watson, said the government seemed to be "inventing new ways of showing Aboriginal people cultural disrespect."
The federal opposition education spokesman, Step[hen Smith, said he agreed in principle with the government's push for indigenous children to be compelled to learn English.
Indigenous MP Linda Burney said that speaking English would help lift indigenous children out of poverty, but added: "It's a bit rich coming from a government that took away funding for bilingual programmes in the Northern Territory."
Australia's 460,000 Aborigines make up 2% of the population and are the country's most disadvantaged group.

No words to describe one cost of immigration

By Maggie Marwah

TORONTO – For all its rewards, immigration exacts a steep price – one paid by families in guilt, frustration and seemingly endless regret. Government officials may tout immigration as economic and demographic salvation. Others welcome people from other lands for the richness and depth they add to our society. But beyond the bureaucratic number-crunching and the pretty costumes at multicultural festivals, many immigrant families – like my own – live a profoundly sad reality:
We can no longer communicate across generations. We sons and daughters of non-English-speaking immigrants – perhaps we were immigrants ourselves, arriving as children – foolishly, naively, defiantly but readily, gave up the language of our parents. Not all. But many of us.

This price we paid – the tradeoff we made for a better life – is no more fully felt than during a visit to our ailing parents' home. There are few words the child can say that the parent can understand, few words the parent can offer that the child can understand. We no longer speak a common language – and no longer share all that allows us. Even in these, their dying years, we know that much will remain forever unsaid and unshared. That the children of immigrants almost universally embrace the language of their adopted country is no surprise. What is perhaps surprising is how quickly linguistic assimilation can occur. Research indicates that by the second generation of non-anglophone immigrants, between 10 and 40 per cent speak only English. How large the number depends on the culture and whether there are frequent visits back to the homeland.

A 2006 report by the Migration Policy Institute puts the language loss among second-generation Chinese immigrants in the United States at just over 25 per cent. By the third-generation – the grandchildren – the loss is almost total: 91 per cent speak English only. Anecdotally and intuitively, I cannot see how Canada's Chinese immigrants can avoid a similar fate. Ask an immigrant father why he uprooted his family, why he left a good job or a prosperous business and all that was familiar, sometimes giving up a profession, to come to Canada, to start all over, to build a new life, almost from scratch – never, ever, assume it was easy. Ask him why, and often he will answer: for the children.

Perhaps more than anything, my father wanted us to have the educational opportunities this country offered us, and from that education succeed in a safe land with few limits. He knew, as many immigrant parents do, that prosperity would not necessarily come to his generation. His would be marked by back-breaking labour to keep us fed, clothed, sheltered and in school. No, the prosperity would belong to the next generation. My parents wanted our success in an English-speaking world and knew that meant speaking English. They would learn early on the high price of giving us this opportunity. At the kitchen table, its plastic tablecloth still damp from the after-dinner wiping, they would struggle to help us with our homework. Soon enough, as we grew, they struggled to understand what we joked about or argued over with our cousins at family gatherings.

They understood the cost, but that didn't mean they accepted it or weren't hurt by our rejection of their language. They would push back by speaking only Chinese to us, often embarrassing us in front of our friends. They would make a case for the value of speaking a second language – only the second language many of us chose was French. Once, my parents floated the idea of sending us to Chinese-language classes, but money was scarce and defiance high. No way were we going to give up carefree Saturdays to travel to Chinatown to sit in a classroom yet another day of the week. The idea quickly died.

And so it is that the language that I was born into, and spoke easily in my early childhood, I would increasingly lose the further I moved into English Canadian culture – and in my life. The most damage occurred in my teen years, when I sought desperately and uselessly not to be different from my friends and classmates.

But, proof that there is life beyond adolescence, I emerged in my early 20s with regret that I had given up so much of a language I had once even dreamed in. And I was doing so at the very time that my already aging parents were losing much of the English they had learned. My Chinese vocabulary was arrested in childhood, by then already limited to chore details and bedtime routines. My regret took me back to university to study Cantonese, one of the two main dialects of China. The problem was that I knew just enough to be frustrated. I was being taught standard Cantonese, but I grew up speaking, listening and understanding a dialect of Cantonese – in essence, a dialect of a dialect. The differences were subtle but numerous enough to confound me – and my parents when I tried it on them. I gave up after one semester.

This is how it came to be that several weeks ago, I faced what for many families would have been a straightforward question – but wasn't for us. Because I'd been exposed to mumps, I needed to find out whether I had had it as a child. I could not recall, and my older siblings could not agree. We knew our mother would remember, but none of us knew the Chinese word for mumps. We had to bring in an interpreter. I recognize the tremendous sadness in that situation, and more so during this visit to my parents' quiet home. I sit in regret that I have never shared the adult conversations of women with my mother. Even today, as I see how the cancer is finishing its work, I cannot speak to her of her life or my life, of my hopes and my dreams for my children. I do not know the words that she would understand. I do not tell her I love her, because in English the words mean nothing to her. In Chinese, they mean little to me.

This is the high price of immigration not quantified by officialdom. The silence of the room, and the silence across time and generations.

Maggie Marwah is a freelance writer and communications consultant living in Halifax.

4. Appeals, News and Views from Endangered Communities

Encouraging the use of Manx

Manx Gaelic had been pronounced dead in 1974 when its last first-language speaker, Ned Maddrell, died. Yet today, from an office in Port St.Mary on the Isle of Man, the Manx Language Officer is energetically spearheadinga campaign to promote the revivalk and daily use of Manx Gaelic, or Yn Ghaelg as it is known to its speakers. The Language Officer represents the Manx Heritage Foundation, a charity based on the island whose rile is to fund and support all aspects of indigenous culture on the island. The Foundation has produced a number of leaflets and publications which are quite exemplary for anyone wishing to rescue a language from its death-throes. At present the Foundation is preparing a learners' website, according to the Language Officer, Adrian Cain. Meanwhile I can pass on the following useful links:

For information about the work of the Manx Heritage Foundation:
http:// www. manxheritage. Org
For a general overview of the Manx language there is a website run by Phil Kelly:
http:// www. bunscoill. iofm. net/
For information about the Bunscoill Ghaelgagh:
http:// www. bunscoill. iofm. net/
The Manx Language Society, yn Cheshaght Ghalickagh, is at
http:// www. ycg. iofm. net/
The Bible in Manx can be searched at

http:// www. mannin. Info/MHF/
And Manx Radio provides the news in Manx Gaelic each week at
www. manxradio. Com/ newsinGaelic. Aspx
A new website has just been set up for a playgroup organisation using the language, which Adrian Cain says was instrumental in changing attitudes towards Manx Gaelic.
The printed matter promoting Manx includes:
A Guide to the Business Use of Manx (Gaelg son dellal) (with a CD)
Gaelg Vio/Your guide to the Manx language and culture of the Isle of Man
Dhooraght: A Yearly Journal of Manx Gaelic (in Manx)
Brochure: 6 oyryn mie/ 6 good reasons
Pocket Guides (in Manx and English)to: Fresh Produce; Places of Mann; Birds of Mann; Wildlife of Mann; the Music of Mann; the Manx language.
Promotional leaflet from the Manx Language Advisory Council
Beautifully printed, colourful and in handy sizes, these are a credit to their producers and would be an inspiration to anyone seeking to promote the revival of a severely endangered language. If you would like to know more, you can contact Adrian Cain, the Manx Language Officer, by post at PO Box 17, Port St.Mary, Isle of Man IM99 7QJ, by e-mail at greinneyder at mhf.org.im

5. Allied Societies and Activities

Summer Institute of Linguistics catalogues endangered languages of Papua New Guinea

A new page on endangered langugaes has been added to SIL's PNG website. The new page lists sample endangered languages in PNG, and has links to pages summarising the vitality of each language, as well as available resources on the language. This page is a resource for those interested in studying endangered languages, or languages of PNG for which there is limited time for data collection. The page will be a work in progress, with further information to be added.
The web-page address is: http:// www. sil. org/ pacific/ png/ endangered. asp.
From LR-Linguistics at SIL

Research Assistants needed for language documentation project

The Project for the Documentation of the Krim and Bom Languages (DKB) is a two-and-a-half-year project (Sept 07 – May 2010) funded by the Hans Rausing Endangered Languages Project (SOAS, University of London) and the National Science Foundation (USA). The site of DKB is the southern coast of Sierra Leone (West Africa) in a low-lying area of tidal estuaries and mangrove swamps. Field conditions are difficult; the research site is beautiful but can be reached only by boat. A solar-power system will be the source of power for recording equipment, computers, etc.

The purpose of the DKB is to document the dying language Krim (krm) with several score speakers, and possibly the even more threatened language Bom (bmf), which had only one partial speaker during the 2006 pilot study.

See http://www.ling.pdx.edu/childs/DKB.html for additional information on the project. The web site http://www.ling.pdx.edu/childs/MDP.html contains an early characterization of a preceding project on the related language Mani (buy).

Research assistants are sought with the following qualifications. (Please note that it is not expected that any one candidate will have all of the qualifications listed below.) The qualifications in the first group are required.

- Availability: Jan-May 2008 and/or Jan-May 2009
- Graduate degree or graduate standing in Linguistics, (Linguistic) Anthropology, or a related discipline
- Linguistic training, an interest / some experience in linguistic fieldwork
- Speaking ability in English

The qualifications in the second set are desirable but not all are required.

- Adaptability to or familiarity with third-world living conditions
- Willingness to learn other languages, including the project working languages Krio (kri, an English-based extended pidgin (also a creole), one of the national languages of Sierra Leone) and Mende (men, the language to which Krim and Bom speakers have switched)
- Willingness to train others to perform linguistic fieldwork
- Film-making expertise and/or experience
- Speaking ability in Mende and/or Krio

Two periods of participation are possible, over one or two years, with each year consisting of a five-month fieldwork stretch from approximately January to May. There are two research assistantships available each year. In addition to the RAs, other members of the research team are the following (all from Sierra Leone): the co-PI from Fourah Bay College in Freetown, one advanced graduate student, two years' worth of Honours students enrolled in the Linguistics Programme at Fourah Bay College, and the Krim and Bom speech communities.

Compensation consists of a monthly stipend of US$ 900; in addition, all field expenses will be covered by the project. These include transportation, visas, inoculations, insurance, living expenses in-country, etc.

Please send a letter expressing your interest, a CV, and the names of two referees (with contact information), who can be reached by e-mail or telephone. Please state whether you would prefer a one-year or a two-year stint. Applications will be accepted until the positions are filled, but I would like to reach a decision before the 1st of August since there is the possibility of a week-long course of

training at SOAS 5-11 Sept 2007. Should you require further information, please contact me directly.
G. Tucker Childs (Princ. Invest.) childst at pdx.edu
Portland State University, Department of Applied Linguistics, PO Box 751, Portland OR 97207-0751, USA

6. Letters to the Editor

From Nigel Birch – *Origin of the name "google"*

Hi Chris,

As editor, you let something slip through. At the start of the piece *Mapuche is ours not yours* [Ogmios 31, p.18] the author says of the lawsuit over the google and googol "…google and googol are not the same word." No, they are not, but the trade name was derived from the other word, which is an invented word coined to represent a very large number (to reflect what the search engine was searching on). See the following from someone "who was there":

Origin of the name "google"

From time to time I read or hear stories of the origin for the search engine and company name "Google" that are incorrect, which prompts me to write this brief account, based on my understanding of the genesis of the name. The source of my information is my friends and colleagues from Wing 38 of the Gates Computer Science Building at Stanford university, where Google was born.

In 1996, Larry Page and Sergey Brin called their initial search engine "Backrub", named for its analysis of the web's "back links". Larry's office was in Room 360 of the Gates CS Building, which he shared with several other graduate students, including Sean Anderson, Tamara Munzner and Lucas Pereira. In 1997 Larry and his officemates discussed a number of possible new names for the rapidly improving search technology. Sean recalls the final brainstorming session as occurring one day during September of that year.

Sean and Larry were in their office, using the whiteboard, trying to think up a good name – something that related to the indexing of an immense amount of data. Sean verbally suggested the word "googolplex", and Larry responded verbally with the shortened form "googol" (both words refer to specific large numbers). Sean was seated at his computer terminal, so he executed a search of the Internet domain name registry database to see if this newly suggested name was still available for registration and use. Sean is not an infallible speller, and he made the mistake of searching for the name spelled as "google.com", which he found to be available. Larry liked the name, and within hours he took the step of registering the name "google.com" for himself and Sergey (the domain name registration records date from September 15, 1997). *David Koller, Stanford University*

Despite what Mr.Pullham claims, there is a direct link here as *googol* is an invented word to represent a number that is equal to the figure 1 followed by 100 zeroes. It was coined by the American mathematician Edward Kasner (1878-1955) after his young nephew humorously suggested it to him. The difference in the words is simply that someone couldn't spell (sign of the times?)

So there is a reason for suing Google (what did happen to the case, I wonder?)

Best

Nigel Birch (who only really remembers this story because of coming across the word *googol* in an SF story from the sixties: Barrington Bayley's "The Ship of Disaster")

From Pavel Zheltov – Hosting Chuvash music on the Internet

Dear Chris,

We have gathered material of ethnic Chuvash music and want to open an Internet Radio. Do you know some people of a minority who already have the experience of opening and streaming IRadio, and what is the cheapest good quality server for this? I have of course found several ones at yahoo, but they are a little bit expensive as they host mass music radio. And our radio will not be a mass one. What do you recommend?

With respect

Pavel Zheltov

(Anyone who would like to contact Pavel and offer him advice can reach him on: tchouvachie at yandex.ru)

From Mikael Grut – Return to !Khwa ttu

Marina and I recently returned from a two-week holiday in Stellenbosch, the "excuse" for which was a symposium and reunion at my old faculty in the University. One day we went to !Khwa ttu, the San Culture and Education Centre north of Cape Town which we had visited in connection with the FEL conference in Stellenbosch in November 2005 (www.khwattu.org). The Manager, Michael Daiber, is very good at delegating responsibilities to his staff, so he asked the field guide Kondino to show us around. Since we were there 18 months ago a photo gallery has been added. We were also shown a new film with a duration of about half an hour, of a specialist on the San culture (Professor Jeanette Deacon) who is out in the field with the !Khwa ttu guides, who then tell their various legends etc. There is now also a restaurant -- with a Swiss chef, no less -- where we had lunch. The Centre gets many school classes from as far away as Cape Town, and there are half-day tours starting at respectively 10 a.m. and 2 p.m.. The children of the staff now go to school in Darling, which is about 20 minutes away by bus, but after school they have classes at !Khwa ttu dealing with their own language and culture, as well as with their school homework. In the shop Marina bought two beautiful golden silk cushion covers with geometric San motives, which now cheer up our sofa. I attach the two pages of the Khwa ttu brochure.

During our 2005 visit I was on the tractor with Kondino and David Nash when we went to the picnic spot. This time I finished the conversation which I had started with Kondino then. He had told us that his father had been in the South African army during the "border wars" in Angola and Namibia. (The army had employed many San, mainly as interpreters and trackers.) Now I asked him if, after those wars, his father had had problems with the Bantu people. "Yes." "Is that why you came to the Kimberley area?" (Kondino is originally from the "Caprivi Strip" in the very north of Namibia, near the border with Angola.) "Yes." "Only your family?" "No, the whole community was moved there." Africa's "First People" is not well treated, whether it be the San in Southern Africa or the Pygmies in Central Africa, and in Southern Africa they have often sided with the white people. In the real-

life story "Someone's war" in the book *Shadow Bird* by Willemien le Roux (ISBN 0-7957-0108-X), a wounded San soldier says, "Our land has been taken from us, and the only way we can get it back is to fight with the Boers".

I used to think that the Khoi or Khoikhoin (Hottentot) people and languages were extinct, until I read in the Encyclopaedia Britannica that the Nama people in Namibia are of that ethnic group. Kondino told me that a close relation of his married a Nama, and that he (Kondino) can understand the Nama language. The entry "Khoikhoin languages" in the Encyclopaedia Britannica does say that the Nama language is also spoken by a "small group of San".
Mikael Grut

7. Overheard on the Web

Symposium held to promote multilingual education in Malaysia

From Beatrice Clayre
From 23 to 27 April 2007 the United Nations Educational, Scientific and Cultural Organisation (UNESCO) conducted a symposium to promote Multilingual Education. The venue was Kota Belud, bear the foot of Mt.Kinabalu in Sabah, East Malaysia. The event is quite unprecedented as the Malaysian government has hitherto insisted on education in Malay. More information about the event is available on the Internet at www. unescobkk. org/ index. php?id = 6862&tx_ttnews.

8. Obituary

Karl Teeter

Prof. Karl Teeter was an early supporter of the Foundation for Endangered Languages, and at one time he served on our committee. Prof. Teeter died on 20 April 2007, and Bill Poser has contributed the following obituary to the Language Log web-site, which we reproduce in tribute to him:

IN MEMORIAM: KARL VAN DUYN TEETER

One of my teachers, Karl Teeter, Professor Emeritus of Linguistics at Harvard University, passed away on April 20 at his home in Cambridge, Massachusetts at the age of 78. A native of Lexington, Massachusetts, he received his Ph.D. from the University of California at Berkeley and spent the rest of his career at Harvard, as a Junior Fellow from 1959-1962, and then as a member of the Linguistics faculty until his retirement in 1989.
His education was in some ways unusual. He dropped out of college and joined the US Army, which sent him to Japan as part of the Occupation force. There he fell in love with Japanese, but as he lived on a military base had only limited exposure to it. Officers were entitled to live off-base with their families, but as an enlisted man (a Supply Sergeant) he at first thought that there was no way to arrange to live off-base. Then he discovered that although the Army did not bring the wives of enlisted men over, enlisted men were nonetheless entitled to live off-base if their family was present. He arranged for his wife Anita to join him at his own expense, then requested off-base housing. He and his wife ended up living in a Japanese house, which both from the point of view of language acquisition and in other respects he found a great improvement on the barracks.
On leaving the Army he returned to college and graduated with a degree in Oriental Languages before entering graduate school in Linguistics. He is known primarily for his work on Algic languages, but he knew Japanese well and though he published little on it, retained an interest in Japanese linguistics, especially dialectology, throughout his life.
Like most Berkeley students of the time, Karl focussed on the native languages of the Americas. His dissertation, supervised by Mary Haas, was a description of Wiyot, a language of Northern California that would soon be extinct. Wiyot was not completely unknown - in addition to a few minor works Gladys Reichard had published a grammar in 1925 - but Karl's work added immeasurably to our knowledge of Wiyot.
The speaker he worked with, Della Prince, who passed away in 1962, is usually listed as the last speaker and the only one still alive when Karl began his work. Actually, Karl told me, there were two remaining speakers. In addition to Mrs. Prince there was an old man who could speak Wiyot. Karl tried to meet him, but he was unwilling. His son, who could not speak Wiyot, wanted his father to work with Karl in order to preserve the language, but the old man had experienced so much discrimination during his working life that, now that he was retired and did not need to deal with white people, he refused to have any contact with them.
Karl's new material on Wiyot was of interest not only for its own sake but for the light that it shed on the long-standing Ritwan controversy, perhaps the paradigm case of the establishment of remote linguistic affiliation. This controversy concerned the 1913 proposal by Edward Sapir that Wiyot and Yurok, another language of Northern California, were related to the Algonquian languages, together forming a larger language family known as "Algic". Such a relationship was unexpected since the Algonquian languages are concentrated in the Northeastern United States and Eastern Canada, with the closest Algonquian language a good 1000 km from California. The controversy is known as the "Ritwan" controversy because of the proposal that Wiyot and Yurok together form a group dubbed "Ritwan".
The evidence that Sapir put forward was weak and the proposal was opposed by Truman Michelson, the leading Algonquianist of the time. After a brief exchange the debate subsided, and for many years the question was considered unresolved. It was finally resolved in the late 1950s and early 1960s due to the new data provided by Karl's work on Wiyot and field work on Yurok by R. H. Robins and Mary Haas, together with new analysis and argumentation. The first public step was the publication of Mary Haas' 1958 paper "Algonkian-Ritwan: The End of a Controversy", which for the first time put forward extensive regular phonological correspondances between Yurok, Wiyot, and Algonquian, including many proposed by Karl in unpublished work. What clinched the case was the grammatical evidence discovered by Karl and by Ives Goddard. (The details may be found in my paper On the End of the Ritwan Controversy.)
Karl was also one of the relatively few linguists who successfully bridged the transition between the Bloomfieldian tradition of American Structuralism and generative grammar. He became an advocate of generative grammar, but understood its predecessor well and retained some sympathy for it. When as an undergraduate I read the papers of Bernard Bloch on Japanese and

wondered at some of the seemingly very odd things that Bloch said, Karl was very helpful in explaining why Bloch felt compelled by the combination of the facts of Japanese and his theoretical assumptions to draw the conclusions that he did. I always thought that Karl would have made an ideal author for a history of American structuralism, but other topics, especially Wiyot, occupied his time. You've got to like the title of one of the few things he wrote in this area, his 1964 paper "Descriptive linguistics in America: Triviality vs. irrelevance".
Karl was a very nice man who always tried to be tactful. One of the odder tasks with which he helped me as a student was in composing a footnote that demonstrated that I had read a paper that appeared to be relevant to my own work but was unable to comment on it because, as best as I could tell, it was incoherent and unintelligible. It isn't easy to say that nicely.
Karl continued his work on Algic with fieldwork on Malecite-Passamaquoddy, an Algonquian language spoken in Maine and New Brunswick. A volume of the Maliseet texts that he recorded, Tales from Maliseet Country: The Maliseet Texts of Karl V. Teeter, translated and edited by Philip LeSourd, was published earlier this year by the University of Nebraska Press. He also continued to work on Wiyot. His two-volume Wiyot Handbook was published in 1993. The Wiyot lexicon on which he worked for many years remains unpublished.

9. Forthcoming Meetings

11th International Conference on Minority Languages (ICML 11), 5-6 July 2007, Pécs, Hungary.

Call for papers and further details
http:// www. nytud.hu/icml11/ICML_call_for_papers.doc
http:// www. nytud.hu/icml11/ICML_call_for_papers.pdf

Conference website *http:/ /www. nytud.hu /icml11/*

2nd *International Conference on Language, Education and Diversity* (LED 2007), 21-24 November 2007: Call for Abstracts

The organisers invite submissions of abstracts for presentations at the 2nd *International Conference on Language, Education and Diversity* (LED 2007). The conference is to be held **21-24 November 2007** at the University of Waikato, Hamilton, New Zealand.
The conference will focus on language and education, with particular reference to addressing/accommodating diversity. Within this broad focus, there will be specific streams on:
English language education (TESL/TEFL)
Literacy education (both school and adult literacy)
Bilingual/immersion education
Language education planning and policy
Keynote speakers for the LED 2007 Conference include: Suresh Canagarajah, Jim Cummins , Ofelia Garcia, Hilary Janks, Eva Lam, Teresa McCarty, Bernard Spolsky, Pippa Stein .
For more information contact the conference organisers:
Paardekooper and Associates
Phone: +64 4 568 4576
Email: led at paardekooper.co.nz

10. Recent Publications

Saami language CD: Mari Boine: Idjagiedas

New from Mari Boine: *Idjagiedas* is the title of her new CD. She says "I'm always looking for expressions which are more than just words. It's about giving yourself to it. The title means "in the hand of the night." The lyrics are mostly written by Rauni Magga Lukkari, and perhaps the Saami language's foremost poet today, Karen Anne Buljo. "My language is so minimal compared to the language of these ladies, and I want these nuances to work with," says Boine. "This is a CD where the lyrics go into the spiritual, but a text like Buljo's 'Reindeer of Diamond' feels contemporary considering what is happening in the northern areas. She wrote this a few years ago when an international mining company started digging for diamonds (in Sápmi) without permission. The song has sadness because of the inability to stop these powers."
The interviewer asks, "You have been angry for many years. Has something grown that fights for the values you have fought for?" Mari replies, "Yes, there is much more pride now than before. The problem is lack of resources in the schools. Alaska and Canada have come much further with indigenous rights. I wish we in Norway wouldn't have to beg anymore. Look at the oil drilling going on in the North – a percentage of that wealth should go to Sami culture." Her next project is Nils Gaup's film on the Guovdageainnu uprising. Her grandmother is from the Skum family, one of the families involved.

SOAS ELAP: Language Documentation and Description, vol 4.

This is now available from the Endangered Languages Academic Programme at the School of Oriental and African Studies, University of London..
Volume 4 is a collection of papers dealing with three topics in language documentation:
• Current issues in language documentation
• Meaning and translation in language documentation
• Literacy and language documentation
A CD-ROM, *The Disappearing Sounds of the World's Languages,* based on a lecture given by the late Professor Peter Ladefoged, is provided free with the volume.
Most of the papers arose from workshops held at SOAS in December 2005 and February 2006. They represent important contributions to the theory and practice of the field of language documentation by leading scholars and younger researchers, including Yonas M. Asfaha, Peter K. Austin, Henrik Bergqvist, David Bradley, Éva Á. Csató, Nick Evans, William A. Foley, Jeff Good, Lenore A. Grenoble, Sjaak Kroon, Jeanne Kurvers, Simon Musgrave, David Nathan, Mary Raymond, Hans-Jürgen Sasse, Nick Thieberger, and Anthony C. Woodbury.
The volume will be of interest to anyone concerned with documenting and describing languages.
Cost: GBP £10.00 (which includes CD-ROM; postage and packaging is £2.50 extra); for ordering information, see http://www.hrelp.org/publications/papers/volume4/

Foundation for Endangered Languages

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, Gordon 2005) lists just over 6,900 living languages. Population figures are available for just over 6,600 of them (or 94.5%). Of these 6,600, it may be noted that:

56% 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 100 million people, are the mother tongues of almost half (49%) of the world's population.

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

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

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

1.2. The Likely Prospect

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

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

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

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

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

1.3. The Need for an Organization

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

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

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

And we can work to lessen the damage:

by recording as much as possible of the languages of communities which seem to be in terminal decline;

- by emphasizing particular benefits of the diversity still remaining; and
- by promoting literacy and language maintenance programmes, to increase the strength and morale of the users of languages in danger.

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

2. Aims and Objectives

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

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

Foundation for Endangered Languages

Please send this form, or a copy of it, to the Foundation's UK Treasurer:

Chris Moseley, 9 Westdene Crescent, Caversham Heights, Reading RG4 7HD, England

e-mail: chrismoseley50 at yahoo.com

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The New Face of Livonian?

Linda Zonne, a young student of her heritage language Livonian in Latvia.

See the article on *Modern Day Livonians* in this issue.