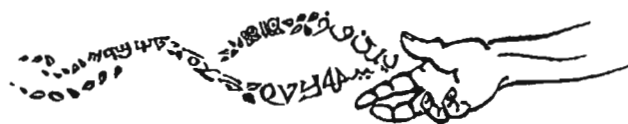# FOUNDATION FOR ENDANGERED LANGUAGES

oʒmios

The Fiddler King

Ken Hale at MIT in 1978. (The editor is the only member of the audience at all visible.)

OGMIOS Newsletter 2.5 (#17) : Summer — 31 August 2001

Old Ken Hale

is a Merry Old Tale

Jane Simpson, David Nash, Mary Laughren, Peter Austin and Barry Alpher, ed.
Forty Years On: Ken Hale and Australian Languages.

Canberra: Australian National University. 2001. 527 pp. ISBN 0 85883 524 X.

Details of content and availability are at http://www.anu.edu.au/linguistics/nash/aust/hale/

This tour through Australianist linguistics — sadly the same thing as the study of endangered languages in Australia — is as wide-ranging as the interests and influence of the man who made it all possible. Reading it, one is left constantly asking: How can one man, and so recently, have built the framework for our whole knowledge of the indigenous languages of a continent? Furthermore, how could he have done it so swiftly, through so little actual presence in the country whose ancient history he has revealed?

Ken Hale, having grown up in Arizona, and with no serious experience of languages outside America until he had finished his doctorate, arrived in Australia in 1959 and stayed two years. He did not visit again for fieldwork until 1966-67, and in the course of the last 40 years, has in fact only made 5 other (brief) visits in all.   Australian languages cannot be said to be more than a sideline for Hale. Yet 71 published articles on Australian languages are listed here, 47 unpublished papers, and 81 corpora of field-notes and recordings, not counting a set of 69 recordings of traditional music and a collection of artefacts.   His field-notes listed in this volume appear to cover 88 distinct languages.

Not surprisingly, 37 Australianist scholars have queued up to contribute to this Festschrift.   (Meanwhile   two   other published Festschrifts with distinguished contributors   have come out much at the same time — to honour Hale's official retirement in 1999. *See web-site above*.)

The editors of this volume are deserving of great praise for the way they have organized the material in the volume, beginning and ending with personal views of Ken, weaving the rest of the papers into geographical themes that follow his route round Australia, leaving a trail of constructive imagination wherever he went.

rightly has a full share of personal memoirs. For here is a new problem: how can it be that this linguistic whirlwind evidently rates as one of the most charming, and the gentlest, people that most the contributors have ever met? (Yet one of his inimitable charms was skill as a bronco rider.)

Leaving that one unsolved, the academic papers then range over all fields of descriptive and historical linguistics from phonology to semantics [with especial attention to Hale's skill with the artificial languages that are part of some Aboriginals' intellectual traditions.], lexicography, bilingual education, toponymy and linguistic anthropology. Most of these fields were given their foundations in Australia by Hale, and the contributors' quite straightforward acknowledgement of this gives the volume a sort of family reunion feel.

Behind all these good spirits, though, there lies a brooding, and bloody, tragedy: the sheer, lethal incompatibility between the dominant, Anglo-Saxon, people's empire, and an Aboriginal society of almost inconceivable antiquity, measured in tens of thousands of years. There are examples of recent attempts at cooperation in this book, often inspired by Hale himself. But if this one man has been able to ignite a new tradition of Western scholarship in the study of Australian languages, his ultimate influence on public policy has been less miraculous.

Community colleges, and bilingual education programmes, were started, but have either been amalgamated out of existence (as the School of Australian Linguistics), or are struggling to survive, now that government sympathy (and funding) is being withdrawn. Aboriginals are not thriving under the "whitefella managers", even if they can satirize them; and they are certainly not coming to replace them.

There is only one paper in this collection that recounts the death of a language, *The Tragedy of Nauo*, but it stands for the fate of most of the languages still spoken in Australia just 100 years ago. And although Hale, and all the contributors here, are earnest in wanting to accord Aboriginals pride and authority as the real masters of their own languages and traditions, only 3 papers of the 36 have an Aboriginal author, and only 1 of those (a very short one, by Ephraim Bani, of Trawq Community, Thursday Island) offers an independent theoretical view.

One of Hale's great innovations has been to attempt to teach about the scientific method by encouraging students from any culture to use their own language data as

Aboriginals on a par with others in a shared Australian society.

Aboriginal society is in its origins quite literally the polar opposite of the simple-minded, but too easily victorious, Anglo-Saxon order. One effect of this was that colonists simply failed to notice what was going on in the day-to-day lives of the people whom they bullied and swatted. It is part of the genius of Ken Hale that he has been able to reveal, in terms that Anglo-Saxon intellectuals can recognize (after all, he is one himself), the sophistication in quite unexpected directions of so much that the Aboriginals have been doing all along: inherited skills that have recently often been forced to forget, when denied their livelihood in their own territory, and often the very right to care for their own children.

There is little sign yet that Oz is ready to take on much, or anything, from their predecessors in that land. There are glimmers, here and there in this volume, of some of the things that Aboriginals ultimately have to teach:

a culture with the sophistication to construct and transmit an artificial language (often quite alien in sound), a language which is not just a game (though it is partially just that), but plays a crucial role in the social order, an order that is itself organized by a network of kinship that gives everyone a calculable place;

a world-view with an explicit spatial organization, such as Bani's "morpho-directional" analysis of the language Kala Lagaw Ya, which carries a manifold of orientation information keyed ultimately by the sense of the prevailing wind;

a sensitivity for how to build a poignant story of child abandonment into an elementary language course ("Learn Yir-Yoront");

and a history, derivable from the comparison of its languages, which can show quite different features of what it is to be a human being: a body, a skin, a mind, as much as a friend or a lover ("The complete person").

Ultimate irony: Robert Hoogenraad points out that it is Aboriginals' inveterate mobility, which increases as they achieve greater affluence, that breaks up their school attendance, and dogs progress that they could make, and used to make with their English when they were poorer. This failure to make progress in English is now being used as a reason, quite illogically, to deny them instruction in their own languages.

But this is to be expected when one culture has power over another: sympathy will fail; coercion will appear the only means of bringing agreement. It has been the genius

2. Foundation-Supported Projects

Testing of bilingual competence in children in Ethiopia

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Introduction

The Benishangul Region of Ethiopia is a highly multilingual area. There are 5 officially recognized local languages (Berta, Gumuz, Shinasha, Mao, Komo). A few others may still be in use (e.g. Opuo). In addition to these local nationality languages (NL), three languages of wider communication (LWC) are in use: Amharic, Arabic, Oromiffa. The resettlement policy of the former regime (for Amhara), a strong extension of the neighboring Oromo and ethnic as well as historical ties of the Berta group with the Sudan are reasons for the multiplicity of LWCs. While Mao and Komo may be threatened by their small numbers, for the other languages, the threat comes from the presence, prestige and supposedly widespread use of LWCs. The official Ethiopian language and education policy and the example of other Ethiopian languages asserting themselves and their official position provides a frame for the Benishangul-Gumuz Regional Government to develop their Nationality Languages. It seems that especially the major languages are seriously considering to pursue such a goal. The challenge to the Regional Education Authorities may be to make sure that all the five languages will be supported to assume their proper official position.

In view of eventually introducing local languages into the school system, the question arises, how all these different languages should be dealt with in the school curriculum. In Ethiopia this question is usually decided on political grounds. This study aims at adding some pedagogical criteria based on the language competence of children who enter the first cycle of primary school. Ideally, the language competence of school beginners is taken into account when language curriculum and textbooks are developed.

The argument persists, that the use of mother tongue as a medium of instruction is not really necessary, if a substantial number of children know a LWC well enough to follow the teaching of the lower primary school grades. Competence necessary to follow the school curriculum properly should include the knowledge of a certain range of vocabulary as well as the verbal ability to express certain cognitive processes. This last argument is especially relevant, if an interactive methodology is envisaged and if the home life experiences of the children are supposed to be used for

Research design

3 out of the 5 NL are planned to be developed in the next years for use in education. 30 children between the age of 5 and 8 were to be tested in each of the 3 languages. Interviewers of each language group were requested from the Regional Bureau of Education and Culture. They were given an introduction to the research instruments and then sent to 3 different villages (1 urban market town, 1 rural with no access to a bigger market, 1semi-urban with a market town accessible to the population).

As school beginners' language competence has to be assessed orally, a number of different oral research instruments were developed:

A series of cultural pictures were presented to the children who had to name them in their own language, in Amharic and in any other language they knew. It was expected that some might know at least a few words in Arabic or Oromiffa.

A series of 4 pictures were given to the children. They had to put them into a logical sequence and explain the 'story'.

A well known animal story of their own language was played to them in their language and they had to answer a few questions relating to the story. 2 of the questions asked for explicit content, 3 involved implicit information or values.

The interviewers had to fill in an answer sheet for each child they interviewed. As much as was possible to elicit, they wrote down some personal data of the interviewees and their exact answers to all of the 3 tasks.

Implementation

More even than expected, methodology became a primary concern. In a first trial run, it turned out to be difficult to find a school with teachers speaking the local language. Few or no speakers of the local languages who have higher education do seem to go into the teaching profession.

Present political instability had positive as well as negative implications for the implementation of the study: government officials of one of the nationality languages who normally would work in the government structures in position of responsibility were willing to be interviewers as they were on strike for political reasons. The one female interviewer had to drop out, because she was involved in conflict resolution between two ethnic groups. The same skirmish made it necessary to change one location for interviews.

The test run also showed that the school environment was not necessarily ideal for interviewing children. A major challenge was to make them feel at ease and willing to talk. It was decided therefore to have the interviews in their homes. The village authorities however modified this request

and called the children to the 'guesthouse'[1], which turned out to be a good solution.

Another methodological difficulty was to gather the children with the desired profile. All the children did not know their age, sometimes even older brothers and sisters or parents were not quite sure. The interviewers tended to disregard the younger children and pick those who were rather older than 8. They called the ones who looked like 5, 6 years of age 'babies' and did not expect them to be able to answer the questions. In some cases this turned out to be correct, but some younger children came up with vocabulary that the interviewers considered to be very traditional and not part of their own active vocabulary.

Due to administrative problems and the present political situation, it was not possible to run the test in all the 3 projected languages in due time (May and June 01). Only the testing of Berta children could be accomplished. It may be possible to continue with the Gumuz and Shinasha languages at the end of the year.

At least one article will be written up, when the data have been analyzed. It may be presented to a conference on 'Orality and scripturality in African languages' (organized by the Department of General Linguistics of the University of Zurich, Switzerland, October 20-22, 2001).

Discussion of results

Pictures: The 42 pictures (18 eliciting objects and animals, 18 activities and 6 feelings) were of various levels of difficulty. Children living in urban and rural areas found different objects easy or difficult to identify. A first general impression indicates that many Arabic and some Amharic and Oromiffa words are part of their current vocabulary, but only very few children used full Arabic or Amharic sentences in the tasks that elicited extended language. Many Arabic and some Amharic or Oromiffa words were used in the answers. Often the children did not discern them as being of another language, which indicates that they have become loanwords and are part of the Berta language.

Only 6 out of the 30 Berta children answered the questions systematically in more than 1 language, all the others are monolingual in Berta. It was expected that especially the urban children would use Amharic more. It seems that Amharic is only becoming the language of communication for the older children, who have been to school for more than 3 years. As in most African towns, many ethnic groups live together in their own part of town (sefer) but separated from other ethnic groups. Therefore the children use their

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[1] Each Berta village (or well to do family) has a so-called guesthouse. It is a hut reserved to lodge

own language for interaction with peers in the neighborhood. Only the school environment gives them the opportunity and obligation to learn an LWC.

'Misinterpretations' of pictures give some anecdotal, but nevertheless useful insights into the knowledge that the children bring to school[2]. It is hoped that a detailed analysis of the answers will provide some indication of what cultural knowledge can be built on in the development of the Nationality Language and Social Studies curriculum.

The translation of the Berta answers into English revealed areas of vocabulary distinction that can be used in textbook development. It brought to surface distinctions that are not used in English, but may be part of the general knowledge of the age group interviewed, when they are allowed to use their own language.

Picture series: As was expected, the sequential arrangement of 4 pictures[3] was the task that caused most difficulties. When the testing procedure was adapted and the children were first asked to explain one picture after another, a few more were able to put them in a sequence. This can be interpreted as a methodological difficulty: many children in the rural and semi-urban villages may never or not regularly see books and therefore looking at pictures may be a new process for them. The challenge for the researcher is to find tasks that could elicit the same cognitive ability using every day procedures in an oral society (giving them a few objects that could make up a logical sequence? recurring to the description of a sequential task in everyday life?)

Story: As one of the interviewers remarked, the story on the tape went too fast for the children. It was rather the adults listening at the fringe who reacted to it. To make a story digestible to children, child's language would need to be used. One child, who was asked to give a summary of the story, used what the interviewer called child language: he pointed out a recurring syllable as characteristic for child speech (discourse feature marking reference?). This feature may need more linguistic research as it may have important implications for the type of language to be used in textbooks for early grades.

Conclusion
As this study is one part of a long term project aiming at providing linguistic and cultural data necessary to provide a

culturally adapted nationality language curriculum, overall conclusions cannot yet be drawn. Preliminary conclusions drawn from the bilingual competence testing with Berta children affect the following areas: research methodology in societies with basically oral communication patterns, language competence and cultural knowledge of school beginners.

Research methodology in basically oral societies. It is completely 'unnatural' to isolate a single child for testing. People - young and old - passing by were part of the testing scene in all three villages. Especially the children in the lower age range often needed the support of a familiar sibling before they even uttered a single word. It may be useful to try out some kind of group testing procedures. An interviewer interacting with a group of children and one or two observers keeping track of the answers of individuals may make group testing possible and allow to get some idea of differences between the performance of distinct individuals.

Fortunately most interviewers were surprisingly well adapted to deal with children. The research implementation asked for adaptation to actual circumstances, the respective local situation and cultural implicits unknown to the researcher. With interviewers who were quickly grasping the research objectives and the most important aspects of the methodological approach, it was possible to elicit useful data in rather difficult circumstances.

Language competence. Final conclusions have to wait for a full analysis of the data. At this point, the hypothesis is confirmed, that school beginners are more apt to express themselves in their own language at a level necessary to interact with curriculum content than with an LWC (including Amharic as well as Arabic and even more so for Oromiffa). The surprising finding is that few urban children in the tested age group were sufficiently fluent in the LWC to use it efficiently for subject teaching. A thorough introduction of any LWC is indicated, even teaching it as a foreign language, at least for the first few school years.

The indication that Berta is clearly a dominant language for all the children interviewed (except 1 or 2 balanced bi- or trilingual individuals) may ease the often difficult question of first language choice in a multilingual environment.

Cultural knowledge. As the present study did not explicitly aim at cultural findings, only a few provisional statements can be made regarding this topic. As language and culture are closely linked and linguistic as well as cultural aspects are crucial for effective teaching in lower grades it can be expected that

output and vice versa. Comparing pictures that were easy to interpret for many or all children, versus pictures that were interpreted in many different ways can will give some pedagogical insights for the production of child conform textbooks - referring to content as well as to language.

Khang - an endangered language in Vietnam
From: vnnh@netnam.org.vn
Sent: Friday, June 08, 2001 9:01 AM
Prof. Dr. Nguyen Van Loi
Institute of Linguistics, Hanoi, Vietnam

The Khang (also called Makang, Sa Khao) are an ethnic group with a population of 3,821 people, living in the Son La, Lai Chau, Lao Cai provinces of North-Western Vietnam. The Khang language belongs to North Mon-Khmer division of the Austroasiatic family.

Khang consists of some dialects and subdialects. It has accepted many changes in its vocabulary (borowing from Black Thai words), phonetics (the presence of tones), and grammar (the absence of prefixes, infixes...), resulting from contact with Thai over many centuries.

Khang is spoken by oldest, the young now mostly speaking in Vietnamese, and Black Thai. As a result, Khang is an endangered language.

The documentation, primary study and description of Khang language is the aim of our small project with the grant from the Foundation for Endangered Languages. Up to now our project achieved as a result of the grant we received the following:

1.   Field work to collect the documents on Khang dialect in Ban Gion village, Muong La district, Son La province. (May 18 to June 5, 2000)
Participants:
- Prof.Dr. Nguyen Van Loi, Institute of Linguistics, Vietnam.
- Dr. Ta Van Thong, Institute of Linguistics, Vietnam
- Dr. Nguyen Huu Hoanh, Institute of Linguistic, Vietnam
Documents are including:
- Basic vocabulary (1000 words)
- 100 sentences indicate some basic features of grammar of Khang language. The data were transcribed in IPA and

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[2] A picture showing some nails was interpreted by many children as the trumpets made of a special tube like gourd that is used in traditional music groups.
[3] The girls had to arrange 4 pictures of the cooking process; the boys were given 4 pictures about fieldwork. This turned out to be necessary: when one interviewer used the cooking series

2.   Storing data, collected in Khang Son La dialect in computer and CD ROM. Data have been found in "The Database of Endangered Languages in Vietnam" of Institute of Linguistics, Hanoi, Vietnam.

3.   Analysing data, collected in Khang Son La dialect by program ASAP (Acoustic Speech Analyse Program) and CECIL (Computerized Extraction of component of Intonation in Language).

4.   Comparing analysed data of Khang dialects: Khang Son La, Khang Quang Lam, Khang Lao Cai

5.   Describing the phonetic system of Khang Son La dialect.

6.   Describing the tonal systems of Khang language (Dialects: Son La, Quang Lam, Lao Cai)

7.   Articles written:
The position of Khang in genetic classification of languages in South-East Asia. (In Vietnamese, Published in Journal *Ngon Ngu*, 10 (2000)
The Khang Language in Vietnam. (In English, Will appear in *Languages on the Chinese-Vietnamese Border* ed. Jerold Edmondson.)

Lavukaleve   dictionary   project

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The Lavukaleve dictionary project began in 1995, when I started working on producing a grammar of Lavukaleve, an indigenous language of the Russell Islands, in the Solomon Islands. When I started my work there I was asked to compile a Lavukaleve-English dictionary to help preserve the language and help children in school learn English. The dictionary work was started with funding from the Australian National University, and was enabled to be continued on the basis of funding from the Foundation for Endangered Languages.

There are about 2,000 speakers of Lavukaleve; of these, very few people use written Lavukaleve. Indeed few people have a need to write at all. The written word is mostly confined to a few liturgical services which have been translated into Lavukaleve. Official English-only language policy in Solomon Islands schools means that even those who have attended school have not been taught how to read or write Lavukaleve. However, Lavukaleve is phonologically relatively well suited to an alphabetic orthography, and there seem to be few difficulties for people in reading and writing Lavukaleve words when necessary.

Given this literacy context, what role

culture, and who were already native speakers of their language. I discussed with community leaders and school teachers what form the dictionary should take. Opinion was fixed that it should be a bilingual Lavukaleve and English dictionary. I asked whether Solomon Island Pijin should be included, given that more people know Pijin than English. However, people pointed out that Pijin is not considered a written language, no-one knows how to write it, and in any case it is not considered a suitable language for such a purpose. In Solomon Islands, Pijin is, perhaps unfortunately, denigrated as being a corrupted variety of English, and thus nobody wanted Pijin in the dictionary.

Once the languages for the dictionary were determined, there were still questions about what it should contain. The dictionary was intended for Lavukaleve speakers, but realistically, it is also the only dictionary ever likely to be made on this language. Therefore it should be useful and useable by Lavukaleve speakers, but it should also be useful for other non-Lavukaleve speakers who want to know about the language. In the future, government policy might change and the dictionary could conceivably be the basis for pedagogical materials. Other linguists may find it useful in the future, so it should have grammatical information and example sentences. However it should not have so much grammatical information as to be uninterpretable and off-putting for the very people it was intended for.

So far the Lavukaleve dictionary is in its second version. It consists of 160 pages, starting with an introduction to how to use the dictionary, the Lavukaleve-English section which comprises the main body, and an English-Lavukaleve finder-list. It is co-authored by myself and my main consultant, Patterson Barua. It is a compromise between the desires of the community, and possible future needs of the language. It contains, as well as words and their translations, example sentences for verbs and adverbs; information on word class and information on transitivity for verbs, and for nouns, their gender, their dual and plural formatives and irregular possessive and locative formatives. There is also a small amount of encyclopaedic information, particularly with respect to plant names, explaining what the plant looks like and what it is used for. It is an ongoing process; every trip I find out more information and correct mistakes.

An underlying question remains, why do people who don't read want a dictionary anyway? The answer to this question was made apparent to me very early on when I first asked what work Lavukals wanted me to do on their language. Most people answered that they wanted a book written on their language just like that on one or other of their neighbouring languages.

own language, which had never had any outsider work on it, with those of many other languages that had. A picture emerged of their sense of their own language as a worthless language, not deserving of respect; if it had been worthy, it would surely have had a book written on it. There was a widespread perception that the Lavukals, and their language, had been forgotten by the outside world.

Having a book written specifically on a community's language is a matter of great pride for that community. To this end, the content of the Lavukaleve dictionary is never the matter of comparison with those of other languages, but rather the size and substantiality of the book is. This is not a trivial observation, but rather is an overt manifestation of a deep unease about the worth of their language in comparison with other "outside" languages, and, ultimately, about the growing encroachment of urbanisation and globalisation and its impact on the indigenous culture and way of life. Within this context, the value of the Lavukaleve dictionary for this community has less to do with its content, and more to do with its very existence.

3. Other Reports from the Field

Three   African   Field-Reports from   Roger   Blench: Ganang, Sambe   and   Tchumbula

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The strange case of Ganang
Languages become threatened in different ways and occasionally gender rather than generation and ethnicity form part of the nexus. Ganang seems to represent a rather extreme case of gender differentiation in the process of language loss. Ganang or Gashish is often listed as one of the dialects of Izere, a significant Plateau language spoken north of Jos in Central Nigeria. No data on this language has ever been published and no Izere informants in Jos could tell us about the language. As a consequence I decided to go to try and resolve its status.

As we approached the Ganang-speaking area, we found that the Ganang, locally known as Gashish, are considered to be Berom, and indeed culturally they share much in common with their Berom neighbours. The Ganang language is

State, Nigeria. Gashish Kuk is one hour's drive southeast of Jos, beyond Kura falls.

We encountered an old man sitting under a tree and requested him to help us fill in a wordlist. He readily agreed, but it very soon became clear that he did not speak the language, although he claimed to be Ganang. However, a group of women had gathered around us and began answering the questions in his stead. I soon switched to using them as the principal informants and Mrs. Cundung Bulus and Mrs. Cingun Mandong were able to help me complete a basic 400-word list on the 18th of January 2001.

Despite gathering quite a crowd it became clear that none of the men present could speak Ganang, despite the linguistic competence of their wives. However, the women were unable to produce vocabulary from the male world, particularly in relation to hunting, and so I was not able to elicit words for 'arrow' or for large mammals. The men speak principally Berom, and increasingly Ron, a Chadic language of recent migrants, as well as Hausa, the *lingua franca* of the area. The men said that these other languages were 'better' or 'more prestigious' than Ganang, while the women said they would continue to speak Ganang with their children. Indeed, young male children were heard speaking Ganang, so they must stop speaking it at a certain age. Husbands and wives communicate with each other in Berom, or increasingly in Hausa. Long-term bilingualism in Berom was later confirmed by the data analysis which indicated high levels of interference between the two languages. Linguistically, Ganang turns out to be a form of Izere that has been Beromised. The phonology and noun-class system have taken on features of Berom and it is for practical purposes unintelligible to mainstream Izere.

It turned out to be very hard to gauge the number of competent Ganang speakers, as most individuals are multi-lingual, also speaking Ron, Hausa and Berom. Almost all settlements are mixed, with Ron and other outsiders. The nearby settlements of Hye and Iɲyɔ were reported to be principally Ganang but the same gender division of linguistic competence applies. Overall there are unlikely to be more than 3000 ethnic Ganang, but many fewer speakers. This unusual gender division makes it hard to predict the future of Ganang but it should definitely be regarded as threatened. A definite case for intensive sociolinguistic research.

### A first record of Sambe, a language that is nearly extinct

On the 11th of February 2001, I was working on the Ayu language, with the assistance of Barau Kato. We asked if there

and the name of Sambe came up. No such language is listed in any reference source on Nigeria, so we went in search of it. After several wrong directions we came across the last speakers the Sambe language, spoken in a single village, Sambe, some 10 km. west of the town of Agamati, on the Fadan Karshe-Wamba road in Kaduna State, Nigeria. A short wordlist was collected by Roger Blench with the assistance of Atsar Musha and group of villagers. The name of the language and people, as well as the settlement where they live appears to be Sambe; we were unable to clarify this issue further. Sambe is a nearly extinct language and our informants were all very aged, hence the shortness of the list. We hope to return and extend the list at some future date.

Sambe is spoken by six people, three men and three women. All of these are extremely aged and the principal informant was said to be over 100 years old. Recall of the language is good and it is apparently still spoken between these individuals, though Ninzo is the usual language for communication with the rest of the village. Many other people of a slightly younger age have some knowledge of the language and can produce isolated words, but were apparently never fluent speakers. Sambe has given way to Ninzo and is effectively moribund; within 5-10 years it will be spoken no more.

Analysis of the language showed that it is of considerable importance linguistically. The external cognates show without doubt that the closest language to Sambe is Hasha, although the relationship is not that close and that the Arum-Təsu and Toro languages are also related but further apart. Sambe is geographically between Hasha and Alumu and links together what were previously isolated Plateau languages.

The best guess for the internal structure of this group is:
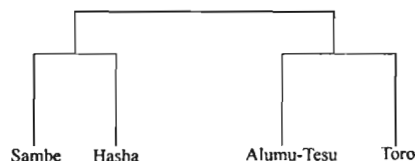
Sambe   Hasha   Alumu-Tesu   Toro

Sambe is a nearly extinct language and our informants were all very aged, hence the shortness of the list. We hope to return and extend the list at some future date.

A recent report on Tchumbuli, Benin republic

A recent (June 2001) report on the Tchumbuli language of Benin (Schoch & Wolf 2001) provides some information on an otherwise barely-reported speech-form. Tchumbuli is a Northern Guang language

Departement de Collines between Savé and Ouessé. These villages are Okounfo, Gbede and Edaningbe and their total population is 3500 individuals.

The origin of the Tchumbuli is complex; they are closely related to the Chumburung of NE Ghana and oral tradition suggests that they migrated to their present site in the mid eighteenth century. However, while in Ghana they absorbed the 'Cobecha', mercenaries from Benin (the precolonial state in Nigeria) who had come to fight in the Ashanti wars and halted on their way home. This ethnic distinction is maintained in the Tchumbuli communities in Benin Republic today, despite the homogeneity of the spoken language. To add to the confusion, in the 1950s an expedition led by their Paramount Chief returned with a number of families back to Ghana and settled in Anyinamae, near the present-day Chumburung community. Their language has effectively been relexified and absorbed back into Chumburung.

Tchumbuli is slowly dying as a result of contact with two major neighbouring languages, Maxi and Cabe. Maxi is related to the Fon group while Cabe is a type of Yoruba, closely related to that spoken across the border in Nigeria. In Okounfo village, the switch to Cabe has occurred, with pervasive bilingualism and Tchumbuli only known to the older generation. In Edaningbe, Maxi is replacing Tchumbuli although a more complex ethnic mixture in the village means that the process of replacement is less straightforward. In Gbede, Tchumbuli remains widely spoken although Cabe is used to communicate with outsiders and appears to be spreading among younger children.

The total number of speakers of Tchumbuli was estimated at 1838, and although this is relatively high compared with many other threatened languages in West Africa, it conceals the fact that the language is largely confined to the older generation. Paradoxically, the Tchumbuli are proud of their historical traditions and their links with Ghana. Tchumbuli illustrates the problem of how much weight should be given to languages close to those that are not threatened. Tchumbuli is sufficiently close to Chumburung for linguists to classify it as a dialect. However, the results of complex interactions with Maxi and Cabe and the very different cultural traditions of the Tchumbuli have made the language quite distinct above the level of fundamental vocabulary.

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Outré but not "Out" in 1960s Britain: the Polari Language

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In the late 1960s, the BBC Radio programme *Round The Horne* was tremendously popular, attracting about 9 million listeners a week. A mishmash of comedy sketches, the most popular featured two "camp", out of work actors called Julian and Sandy (Kenneth Williams and Hugh Paddick) who would greet the long suffering Mr Horne with "Oh hello, how bona to vada your dolly old eek!" Every week, thanks to Polari, Julian and Sandy made a mockery of the BBC's censors. For example, in one episode, they are domestic helps and have been shown into a kitchen where they are expected to get to work. "I can't work in 'ere," complains Julian. "All the dishes are dirty!" "Ooh speak for yourself, ducky!" retorts Sandy. The audience would probably get the use of the word dish as an attractive young man, as in "Isn't he dishy?", but hardened Polari speakers also know that dish refers to a person's backside, which would afford them an extra special laugh.

Their use of Polari followed a long tradition - it had been known by actors and gay men in the U.K. for decades. But fast forward a few years and Polari has almost vanished from gay circles. Mention it now and you'll more likely than not to get a blank look, especially from anyone under 30. And those who do profess to have heard of it are likely to only know a handful of words.

It's impossible to pinpoint an exact date when Polari came into existence. It most likely arose from a type of 19th century slang called Parlyaree which was used by fairground and circus people as well as prostitutes, beggars and buskers. Many of these travelling people worked all over Europe, and as a result a fair number of the old Parlyaree words resembled Italian. The music halls of the 19th Century eventually replaced these wandering entertainers, and out of music halls developed the theatre. Parlyaree gradually morphed into Polari (or Palare as it was earlier known), being picked up by gay actors and dancers - who introduced it onto London's gay subculture.

But there were lots of other influences - The East End of London was full of vibrant communities, and so we find bits of Yiddish (schwartzer: black man, schnozzle: nose) coming into Polari. The docks were popular places for people who wanted to meet sailros - who used Lingua Franca. As a result, bits of Lingua Franca appear in Polari. Then throw in some Cockney Rhyming Slang and the less well-known backslang - the practice of saying a word as if it's spelt backwards (hair = riah, face=ecaf). Finally, in World War II add some American terms (butch, cruise) as gay

American G.I.s, and then throw in a few words stolen from 1960s drug culture (doobs: drugs, randy comedown: a desire for sex after taking drugs) for good measure. The result is a complex, constantly changing form of language which appears slightly different to whoever uses it. While many people used it as a lexicon, those who were most adept at it, began to invent their own grammar and morphology, making Polari more like a unique language. In researching Polari for a doctoral thesis I have collected a lexicon of over 400 items.

Polari flourished in the repressive 1950s, where the control of post-war sexual morality was viewed as a priority and prosecutions against gay men reached record levels. As being openly gay was dangerous, the need for a language that protected gay men, and at the same time acted as a kind of "gaydar" by allowing them to recognise others, was extremely useful.

By the 1960s, the political situation had begun to change. Polari was used less to cautiously "out" yourself, and more for chatting with friends. Its vocabulary - full of words to do with clothing (lally-drags: trousers, ogle-fakes: spectacles) and parts of the body (thews: arms, luppers: fingers) and evaluative adjectives (bona: good, cod: bad), reflects what it was most often used for - gossiping about potential sexual partners, while the target was in earshot. "Vada that bona omee ajax - the one with nanti riah!" translates to "Look at that nice man over there - the one with no hair!"

However, in the 1970s, Polari started to fade from people's memories. Julian and Sandy had represented a swan-song of sorts in any case. In 1967 (the same year that *Round the Horne* was at its peak, winning the award for best comedy radio programme), the legal situation for the average gay man was improved with the implementation of the Wolfenden Report's recommendations of ten years earlier. Homosexuality   was   partially decriminalised, and as a result, there was less of a need for a secret language. In addition to that, Julian and Sandy gave Polari a kind of doomed respectability - they had inadvertently blurted out the secret via the radio, into 9 million homes a week.

And ultimately, there were political reasons for ditching Polari - it was associated with oppression,   and   the   early   Gay Liberationists wanted to put all of that behind them. It was rather easy to criticise Polari as being sexist, racist and brimming over with internalised homophobia. Writers of the early 70s are quick to cast Polari as ghettoising and politically incorrect. By the beginning of the 1980s, Polari had all but vanished.

However, in the 1990s, the situation changes again. Polari is undergoing a

view it as part of gay heritage - a weapon that was used to fight oppression, and something to take pride in again. For example, the London branch of the Sisters of Perpetual Indulgence use "High Polari" in   their   blessings,   sermons   and canonisations - adding religious mystique while also acknowledging the historical origins of their ceremonies.

It's unlikely that Polari will ever be revived to the extent that it was used in the 1950s - but that's no shame. And in any case, little bits of Polari have even been incorporated into mainstream slang. For example - the word naff was originally used as a Polari acronym meaning "Not Available For Fucking". Now it simply refers to something that's tasteless. Non-Polari speakers must have heard it - "oh don't bother with him, he's naff!", inferred it meant something bad, and started using it themselves - not realising that the word was originally an insult hurled at them.
Paul Baker is writing book on Polari, which will be published by Routledge towards the end of the year.

Note on the Kusunda Language

- B. K. Rana <bk_rana@hotmail.com> [4]

This note has appeared in JANAJATI, 2. 2 - a governmental journal of nationalities or the ethnic peoples of Nepal.

Ethnologue survey of languages in Nepal has painstakingly dug out more numbers of languages than they actually are there, offering independent nomenclature to them to increase unreal number of languages in the country.

For example: it mentions - *Byangsi, Chaudangsi* and *Darmiya* as three different languages spoken in Darchula District, of far west Nepal but they are dialects of *Shauka* language which I had an opportunity to study last year. Likewise, the survey report presents *Tarali Kham* known as *Kaike, Kham Gamale, Kham Maikoti, Kham Nishi, Kham Sheshi* and *Kham Takale* as different languages of the area which should also have been introduced as Magar language of Karnali area. The Magar language of that area is publicized as *Kham Magar Kura* but in fact, Kham does not   mean any language category. It refers to an administrative unit set by then Yumila[5] kingdom to rule over the indigenous Magar peoples of that area.

Now, the practice of offering a nomenclature as Kham and Kaike for Magar languages of Karnali area   requires

[4] The writer is a socio-linguist by discipline and who is concentrating his studies on Tibeto-Burman languages. He believes that Nepali language has evolved sharing with Magar language of Karnali area as well as other Tibeto-Burman languages in the Southern Himalayan Belt.

linguistic redefinition and new recognition as well.

Kusunda   is   not   a   Dead Language

Kusunda is one of the endangered languages in Nepal. At the moment, there are only three speakers of this language: Prem Bahadur Shahi Thakuri of Dang, Lil Bahadur Kusunda of Pyuthan and Raja Mama of Tanahu.

Prof. Sueyoshi Toba, one of the Kusunda authorities, who first   analyzed the language scientifically,   in association with Johan Reinhard, now believes that Kusunda is not a dead language and further states that *'we do not call a language 'dead' or 'extinct' as long as there is anyone alive who knows even a little of the language in question'* (Toba 2000).

Kusunda had already been declared extinct following the death of Raja Mama's mother, the presumed last speaker; who died of diarrhoea few years ago in Damauli of Tanahu District, west Nepal. Although, there are very limited noun phrases and a remarkable loss of major word classes including verbs and their patterns, yet Kusunda is not a dead language because there are at least three Kusunda speakers physically alive in different parts of the country, which I have mentioned above.

Kusunda is one of the unique languages found in the southern Himalayan region, primarily in Nepal, which was recorded and published, for the first time, by Brian Houghton   Hodgson.   The Hodgson wordlist of 1857 (Hodgson 1992 reprint) contains only 223 words and fifteen sentences collected through supposedly available trained-bands of those days. It is understandable that Nepali was even then the lingua franca.

The Rana Regime (1846-1950) had barred Hodgson from visiting Kusunda areas in rural Nepal. It is believed that he could not have any opportunity to listen to Kusunda utterances by himself. Researchers in Linguistic Survey of India Team carried over his works. But, 'one is to argue that Hodgson (from whose article the Linguistic Survey of India drew its Kusunda vocabulary) was a well-meaning Victorian amateur whose data are worthless, whereas those of Reinhard and Toba are the reliable findings of modern professionals' (Whitehouse 2000).

Following   Hodgson's return to his country,   Kusundas and their language remained ignored for a long time until Narahari Nath Yogi tried to write something on them in 1955. And in 1970, the anthropologist Johan Reinhard from Austria arrived here and took an interest in them. He recorded some sample sentences and hundreds of Kusunda words, brought them to Katmandu for analysis, at a time

Kusundas of central hills Nepal.   Prof. Sueyoshi Toba, a linguist from Japan worked together with Reinhard, analyzing the record in a standard linguistic framework. Both of these scholars' contribution to Kusunda community is essentially very great for their reports are the only authentic source of information on Kusundas, their language, their plight and other sorts of things related to them.(Reinhard & Toba 1970).

Kusunda is Tibeto-Burman

Kusunda language, along with its unique morphology and syntax is both interesting and intriguing as linguists, until today, have not been that able to define exactly what form of language is this and in which family it falls. Meanwhile, it is prevalently believed that this language is a *'single, isolated, traditionally hardest to classify'* - not matching with any of the major language families found in Nepal and also has external relationships with *Nihali*, a language that has some 5000 speakers in the Indian state of Madhya Pradesh (Whitehouse 2000).

However, this observation lacks sufficient comparative studies with other Tibeto-Burman languages found around the traditional home of Kusundas in the central hills of Nepal. Without having any comprehensive work, as required, Kusunda language should not have been labeled as an isolated language. Nevertheless, I am fully convinced that it falls in Tibeto-Burman category because there are a great number of Tibeto-Burman cognates and phrases present elsewhere in this language and remarkable similarities in grammar of Magar Language of Karnali area. Below is a functional   explanation   of   Kusunda cognates and their comparison with other Tibeto-Burman languages found in Nepal:

a) Kusundas have *'tang'* [ta+ŋ] for water, Shaukas and Chepang have [ti] and Magars say it [di]. In *'tang'* we have voiceless alveolar 't' of Shauka and Chepang *'ti'*. And, Shauka and Chepang *'ti'* is voiceless representation of Magar *'di'*.

b) For fish Kusundas say *'ngsa'=* [ŋ+sa], Magars of Karnali area say *'nga+sya'* , Chepangs say it *'nya* or *nga'* ,Baram say it *'nanga'* and Magars of Gandaki area say it [di+sya]. The Kusunda segment 'ŋ' of 'ta+ng' i.e. 'water' stands here to denote 'water related object' and *'sa'* for meat > 'meat from water = fish'. These segments: [ŋ+sa], [nga+sya] and [di+sya] have same meaning and morphologically,   the formation of these words are distinctly similar.

c) Blood is *'yu+ei'* in Kusunda, whereas, it is *'chyu+huei'* in *'Balkura'*[6] and *'wei'* in Chepang language. These three words

are phonetically similar in these three languages.

d) *'Aagai'* is a dog in Kusunda, whereas in Baram language it is *'aakyo'* and here voiced velar 'g' is present in Kusunda *'aagai'* and voiceless 'k' in Balkura.

e) Generally   speaking   Kusunda phonology is that it has   initial ' ŋ' distribution in at least two words, so far found, for example: fish = [ŋ+sa] and wife = [ŋ+yang+di]. The initial 'ng' segments in these words suggest their root from Tibeto-Burman language. One of the major characteristics of Tibeto-Burman languages is that they have initial 'ng' segment in their cognates.

f) In   Kusunda   words   like   *'ngsa'*, *'ngyangdi'*,   *'dimtang'*   *lahang'*, *mangmi'*,   *'kapang'*   .   *'gelang'*, *'pinjang'* ,*'ghinga'* , *natang'* , *'chining'* *'chan'* *'iping jing'* *'ing'* etc. we can find [ŋ] in initial, middle and final distribution.   These all words have Tibeto-Burman characteristics.

g) Tamangs say *'moje'* for banana and *'kakhare'* for a crab. Kusundas say them *'mucha'* and *kakchi'* respectively,

h) Bhotes say *'manjya'* for millet and *'du'* for a snake and Kusundas have *'mangmi'*and *'tu'*   for   them respectively.

i) As concerns numerals in Kusunda, there is *'ghinga'* for count number '2' and in Baram it is *'ni'* and *'ngi'* in Thaksya [Thakalis (Bhotes?) who lived around *Thak Satsaya Khola*] (Grierson 1909). The nasal [ŋ] in these words is very similar to Magar *'nish'* for numeral 2. Similarly, Chepang say *'ploin-zho'* for '4' - Kusunda say it *'pinjang'* and in Baram it is *'bi'* - here too, we can find bilabials [p] and [b] present in these three words.

j) Chepangs say *'micha'* for a goat and in Kusunda and Baram languages it is *'mijha'* and *'michha'* respectively. And, a road is *'un'* in Kusunda and *'ungma'* in Baram language.

i) Let us again consider the Kusunda pronominalized sentences and phrases below:

I eat rice = *'ci kaadi taamaanan'* [it should have been 'chaamaanan'. Raja Mama says 'gaamaanam'];
You eat rice = ' *nu kaadi naamaanan'*
He eats rice = ' *git kaadi gaamaanan'*
My stomach = *'cie cimat'*;
Your stomach = *'nie nimat'*;
His stomach = *'gidie gimat'* (Bandhu 1999).

ii) The Magars of Karnali area say *'ge +pang'* for 'their own language' and ;' *rangpang'* for *Khas Kura*[7]. Kusundas also say *'gi+pan'* for their language. The Magar language of Karnali area is one of the Tibeto-Burman languages which also has pronominalized sentences and phrases as outlined below:

I eat rice = 'nga [ŋa] yai/kang jyonga'

You eat rice = 'nang [nɔ̃ŋ] yai/kang jyona'

He eats rice = 'wola yai/kang jyowa'

My stomach = 'nga phu'

Your stomach = 'na phu'

His stomach = 'wa phu'

The above Kusunda sample cognates, phrases and sentences are enough to establish that Kusunda is not an isolated language. It offers me a great sense of satisfaction and happiness to put forward this proposition that there should be a language which has cognates and grammar of a match with certain language family found close to its geographical boundaries; undoubtedly, the language belongs to any of the major families of languages that other languages belong thereto; and eventually evolves itself in its own pattern sharing   with   the   existing   principal ingredients and characteristics of other languages   following the courses of different time intervals. It is therefore, I have a firm belief in these findings that having   in   it   numerous   cognates, morphemes and phonemes very much matching with *Magar, Shauka, Baram, Chepang Tamang, Thaksya (?), Bhote, Bhujel* (Rana 2000) and other languages; Kusunda is definitely a Tibeto-Burman language and not an isolate.

Kusunda can be reintroduced

Kusunda is not a dead language, therefore, we might be able to reintroduce it by opening a language council, at central level,   which would have linguistic and cultural planning as required by the nation. To fulfil this objective the present National Committee   for   Development   of Nationalities - NCDN or any entities that are formed later by legislation, should be entrusted   with   extra   resources: both financial and legislative; so as to bring in those three Kusunda speakers together in one place, re-establish their natural living with lesser modernisation - so that they would have a natural environment to slowly recall the forgotten language to reintroduce among themselves.

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4.   Appeals, News and Views from Endangered Communities

Manx   Gaelic   Medium   Unit Confirmed
Bernard Moffatt, Celtic League
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Moves to continue the promotion of Manx Gaelic continue apace. In the latest move a language unit is to be created, with the backing of the Department of Education.

The new unit will allow for the teaching of initially 12 primary age children (later up to 25) exclusively via the medium of the language.

The new project will be housed in its own facility at St. Johns, in the west of the Island (due for completion in 2002). Until the premises are completed, and so as not to delay the project, the unit will first open, in September 2001, at an existing school in the Douglas area.

The group behind the new initiative, Sheshaght ny Paarantyn, (parents for Gaelic Medium Education), say that the new unit, " will   enjoy   a   certain   amount   of independence" but "will be within the

available to other children and can join with other children for sports, assemblies, meal times and playtimes".

They point out that, " Research carried out in the Gaelic units in Scotland has shown that children adapt well to an additional language at this stage, listening to and absorbing the language first, as with newborns,   not   questioning   points   of grammar, simply accepting them within the context of the spoken language".

The latest move follows an expansion in the availability of Manx preschool places provided by Mooinjer Veggey (Reported in CARN 112 - the Celtic League journal).

The move would appear to confirm the commitment of the Manx government to the Manx language. Education Minister, Steve Rodan MHK, said, "I am very pleased that we are in a position to bring forward these plans for primary teaching through the medium of the Manx language".

An ambitious Manx language programme is now well underway at various levels of the Education system and the main impediment to future progress is likely to be the ready availability of teaching and support staff with Gaelic language skills.

The   Language   and   Cultural Siidas   of   the   Finnish   Sámi

This   from   Tove   Skutnabb-Kangas <skutnabb-kangas@vip.cybercity.dk> *through the good offices of Kathleen Tacelosky* <taceloskyk@earthlink.net>
11 Aug 2001

Siida is a Sámi word that means the group of families/reindeer herders that take care of their reindeer together. It could also mean the reindeer village, or a mountain camp - both the reindeer and the families in the village/camp. It can also simply mean 'home'.

More than 4,000 of Finland's 7,000 Sámi live in the Sámi Homeland. The Sámi Homeland   of   Finland   covers   the municipalities of Enontekiö, Utsjoki and Inari and the Lappi Reindeer Herding District - the village of Vuotso - in the municipality of Sodankylä. The Sámi, being a minority in the area, constitute a third of the whole population of the Sámi Homeland.

In Finland, three Sámi languages are spoken: North Sámi, Inari Sámi and Skolt Sámi. North Sámi is the first language of some 2,400 Sámi, Inari Sámi that of some 300 Sámi and Skolt Sámi that of some 400 Sámi. Inari is the only one of the municipalities of the Sámi Homeland where all these three Sámi languages are spoken.

Economically, Sámi culture is based on

fishing and hunting. Traditional Sámi handicraft and tourism are also an important source of income. The Sámi livelihoods contribute greatly to the unity of the Sámi community, the maintenance of the identity and the use of the Sámi language. If the language is no longer used in everyday connections, the rest of the culture will also be threatened. Giving up the original mother tongue means that a person will no longer feel as close to the original identity, either.

The Sámi language is no longer spoken as widely as earlier, and, at the same time, the present generation is about to lose its cultural traditions. In such a situation, it is difficult to pass the Sámi heritage and language on to future generations. Especially the Inari and the Skolt Sámi languages are threatened, as these languages are not supported as strongly as North Sámi is by the Nordic community.

A very illustrative comment was made by a Inari Sámi adolescent, who said that customs and traditions are not very significant - the only thing that matters is the language. The young are losing their connection to their own indigenous culture.

The idea of the project originated from the need of Sámi families to get support and advice in order to become re-integrated into their own lingual and cultural backgrounds. A committee was appointed to promote this pilot project on February 25th, 2000, consisting of Maria Sofia Aikio from the municipality of Utsjoki, Jarmo Siivikko and Pirkko Saarela from the municipality of Inari and Ristenrauna Magga and Birit Kitti from the Finnish Sámi Parliament. The municipality of Sodankylä settled for rendering their opinion on the work of the committee. The municipality of Enontekiö did not appoint a representative to the committee. The purpose of the committee was to turn the project idea into a project and to prepare the application for assistance.

The project *The Language and Cultural Siidas of the Sámi* is a way of promoting the use of the Sámi language and passing the Sámi culturar heritage on to the offspring by using the resources of elders in a genuine cultural environment and community; it is also a way of strengthening the identity of Sámi of various ages. Indirectly, it also aims to provide children an opportunity to switch into Sámi-speaking day care and to be able to later study in Sámi at school. As a project supported by the European Social Fund cannot have children under the age of 15 as its target group, the aim is to influence children through their parents. By focusing the work and support on the know-how of the parents and those working with pre-school education, it is also possible to promote the maintenance and development of the Sámi skills and

support schools as weel as those working with Sámi children in pre-school education by cooperating and coordinating activities on the basis of the Sámi cultural heritage.

The project *The Language and Cultural Siidas of the Sámi* is part of Northern Finland's Objective 1 program, which aims to increase economic growth in the area and to create circumstances that enable the population to earn a living and to develop so that the number of inhabitants in the area will no longer decrease. In this program, the project is part of the rural dimension, which has the development of skills in the countryside as one of its priorities. The project will increase skills in the sphere of Sámi culture, create new jobs and provide educational opportunities for those lacking education. The project will promote know-how in rural areas through the development of training dealing with Sámi culture, and, thus, it will contribute to raising and guaranteeing the skills of the Sámi-speaking labor. At the same time, it will also anticipate the needs of the Sámi Homeland in the spheres of education and skills. Through a system of apprenticeship, the employees of the project will be able to become qualified youth and recreation leaders with culture as their special field. The training is planned according to the needs of the individuals and their work, which means that the work will comply with the objectives of the project.

The final and long-term objective of the project is to provide the Sámi with the opportunity of existing - in future, too - as a nation that leads, in its own terms, its own life which is based on its own language, culture and way of life without becoming assimilated to the main population. At the same time, the project will also consolidate the indigenous status and promote the well-being of the Sámi through strengthening and developing their condition in terms of language and culture.

At present, the leaders of the cultural *siidas* have been chosen and they are mapping out the Sámi families and elder Sámi who are interested in participating in the project. We are also looking for facilities for the *siidas*, and the actual practical work of the cultural *siidas* will start on September the 3ʳᵈ 2001.

The person to contact if you want to know more is Pia, the director of the project who is based at the Saami Parliament:

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Changing Scripts in Written Azeri

Mark Leisher <mleisher@crl.nmsu.edu> reported, quoting http://abcnews.go.com/wire/World/ap200 10730_71.html

Azerbaijan changed from Cyrillic to Latin on Wednesday 1 August 2001, its third change of script in the past century. Originally literate for centuries in Arabic script, the country used Cyrillic for most of Soviet rule, except for a 1929-1939 experiment with Latin.

During the 1990s, the former Soviet republics of Turkmenistan and Uzbekistan, whose languages are also Turkic, have also adopted the Latin alphabet. Azerbaijan has been slowly moving toward the Latin alphabet since the collapse of the Soviet Union in 1991, but previous decrees lacked strict requirements and concrete deadlines.

There is a site on the Azeri language at http://azeri.org/index.html

King of Morocco Announces Creation of Berber Culture Institute

From the FEL V conference chairman, Hassan Ouzzate
        <hasouzz@casanet.net.ma>

Tangiers -   (Maroc AP : 30.07.2001) King Mohammed VI announced in a speech delivered this Monday on Throne Day a project to set up a Royal Institute of the Amazigh Culture that will promote the Amazigh culture and participate, with concerned ministerial departments, in conceiving and following up the process to integrate the teaching of Amazigh language in the Moroccan educational system. The institute will also propose appropriate policies to consolidate the place of Amazigh (Berber), a component of national richness, in the national social, cultural and media space as well as in the local and regional affairs.

Language of the Bounty mutineers to be taught in island school

By Nick Squires in Sydney
(sent in by a reader of Ogmios on an anonymous newspaper clipping)

THE Colourful patois of Norfolk Island, a tiny speck of land in the South Pacific inhabited by the descendants of the mutineers from the Bounty, is to be taught in its only school in an attempt to save it from extinction.

"Norfolk", a relic of 18th century English

prompting the move to add the language to the curriculum for the next school year.

The argot is highly localized, with some words referring to specific incidents and people in the island's history. "Loan bin kikyu", for instance, means *ugly*, a reference to an islander once being kicked in the face by a horse named Logan.

"I only speak English when there are English-speaking people present," said Alice Buffett, 70, who traces her family back to the leader of the mutineers, Fletcher Christian. "We still speak Norfolk to each other, hut Ws getting terribly Anglicized. It's going out the backdoor."

Mrs Buffett has compiled a dictionary of Norfolk Island words as well as an encyclopaedia of grammar and pronunciation. She hopes to stem the erosion of the language as an increasing number of the 1,800 islanders marry

Australians and New Zealanders and local children are exposed to Australian English in films and television.

The language, emerged from a tangled string of events more than two centuries ago. In 1799 the crew of H.M.S. Bounty, led by Christian, mutinied against their captain, William Bligh. The mutineers sailed. to Tahiti, where they collected local women, and from there made their way to Pitcairn Island, where they hoped to evade British justice.

In 1856, the 194 Pitcairn islanders still surviving emigrated to Norfolk Island, which lies 1,000 miles east of Australia, hoping to make a better life for themselves. A few trickled back to Pitcairn over the next few decades, and the island is now home to about 40 people, who speak the same language as Norfolk Islanders.

Around half of Norfolk Island's population are descended from the original mutineers and. their Polynesian wives. The West Country origins of their language are easily detectable but the sing-song Polynesian lilt makes it difficult for the outsider to follow a conversation.

If islanders speak slowly it is possible to understand about a third of what they are saying. "We baut yu gwen?" means "where are you going?", while "fut nort?" translates as "why not?"

Official Australian poliey played its part in contributing to the near extinction of Norfolk, according to Professor Peter Mühlhäusler from Adelaide University, an expert on Paeific island languages.

"For many years, the school system on Norfolk Island had a deliberate system of marginalising the Ianguage. People were gradually shamed out of speaking it. Now

people see it as an important part of their identity and history," he wrote recently.

The islanders are determined to instil the language in younger generations. "If your mother tongue dies out it's like having your right arm ripped off," Mrs Buffet said. "It goes to the core of our identity."

5. Allied Societies and Activities

Further News of the Language Challenge: Pob Hwyl i Ti, Nigel!

Nigel Birch <Nigel.Birch@epsrc.ac.uk> *FEL Secretary, wrote ,on Mon, 9 Apr 2001:*

I promised to let you know more about my "Language Challenge"...

As you know, I have been trying to learn Welsh for a while now, not very successfully. The problem is having to do it from books at home and my self-discipline is not what it should be!

I am going to use the Language Challenge to "kick-start" my Welsh learning. I am a graduate of the University of Wales in Bangor and so I wrote to Professor Branwen Jarvis, the head of the Adran y Cymraeg, Prifysgol Cymru, Bangor (Department of Welsh, University of Wales), explained who I was, what I was trying to do and what I was trying to raise money for. I asked if she would set me a challenge. This she has done (reach Chapter 16 of "Teach Yourself Welsh" by September) and she has also agreed to set me a test to show that I have actually done it! I'm hoping to do the test in Bangor on the Day of Languages itself and use the event to generate some publicity, as well as money from sponsorship.

Please let the Editor know of any other activities on this front.

AOL on the Line

Bernard Moffatt, Secretary General, Celtic League, wrote on 25/03/01:

Welsh language activists are challenging major multi-national Internet provider AOL for its failure to provide a Welsh language option with its service.

A spokesperson for AOL said in response to criticisms:
"At AOL UK we are keen to provide content of interest to all of our members. The AOL brand is global - however the content and services we deliver are produced by local teams in each country.
The vast majority of the population of the UK are not Welsh speakers, therefore I'm afraid it is simply

However, this rather patronizing argument, and also an assertion that all Welsh AOL users will understand English anyway, has been furiously rejected by AOL's critics who point out that other languages including Celtic languages such as Irish are catered for.

[AOL were notorious two years ago for not tolerating the use of Irish on their so-called "Peace in Ireland" newsgroup. - Ed.]

The full debate which promises to continue until AOL see the error of their ways can be monitored on:
http://hometown.aol.com/beatboxtaffia/myhomepage/profile.html

Gaelic League members should support the campaign and also those with links to National languages organizations should add their voice.

Developments in computer technology and the Internet should be used to support indigenous language not diminish them.

Volkswagen Foundation Grants

Applications are now being accepted for the main phase of the funding program "Documentation of Endangered Languages" of the Volkswagen Foundation, Hanover, Germany. A detailed description of the technical, linguistic, and legal framework of the program is available at:

http://www.mpi.nl/DOBES

The Volkswagen Foundation hopes that this funding initiative will help to stem the irretrievable loss of endangered languages around the world. In view of the fact that some languages will rapidly become extinct within a mere one to two generations, systematic documentation would appear to be the task that most urgently needs to be tackled. Such documentation should be characterized by data orientation, multi- functionality, and general accessibility.

The program is intended not only to to establish high standards of documentation, but to encourage the development and testing of new methods of research, and of the processing and archiving of linguistic and cultural data. The program has a strong interdisciplinary orientation: it not only supports interdisciplinary data collection, it also intends to create opportunities for subsequent multi-disciplinary and inter-disciplinary utilization of the data.

The MPI for Psycholinguistics in Nijmegen (NL) will house the data archive, including audio and video recordings, photos, and various texts and annotations.

The program started with a 1-year initial phase, with 8 documentation projects and 1

legal framework of an archive of endangered languages, recognizing that a common electronic archive requires linguistic and technical standardization and that the documentation touches important ethical and legal questions.

The eight initial-phase documentation projects were:

1. Wichita (Caddoan, USA) -- Team: David S. Rood & Mirzayan Armik (Colorado)
2. Kuikuro (Cariban, Upper Xingu, central Brazil) -- Team: Bruna Franchetto & Sven Grevald
3. Trumai (isolate, Upper Xingu, central Brazil) -- Team: Stephen C. Levinson & Raquel Guirardello (MPI Nijmegen)
4. Aweti' (Tupian, Upper Xingu, central Brazil) -- Team: Hans-Heinrich Lieb & Sebastian Drude (Freie Universitaet Berlin)
5. Ega (Kwa family, Ivory Coast) -- Team: Firmin Ahoua (U de Cocody, Abidjan), Bruce Connell (York U, Toronto) & Dafydd Gibbon (Bielefeld)
6. Teop (Austronesian Oceanic, Bougainville, Papua New Guinea) -- Team: Ulrike Mosel, Ruth Saovana Spriggs, Marcia Schwartz & Jessica Reinig
7. Salar (Turkic) and Monguor (Mongol) (Qinghai, China) -- Team: Lars Johanson (Mainz) & Arienne M. Dwyer
8. Altai-Sayan Language & Ethnography Project (Southern Siberia and northern Mongolia) -- Team: Bernard Comrie (MPI Leipzig), K. David Harrison (Yale), Gregory Anderson (Manchester), Brian Donahoe (Indiana), & Sven Grawunder (Halle).

Applications for projects in the main phase must be made within these guidelines:

- The degree of endangerment of the language which is to be documented must be demonstrated, along with the urgency of the need for its documentation and its comprehensive documentation capacity.
- The qualification of the project members for language documentation purposes should be specified. Project members should be qualified academics, preferably from a variety of disciplines (e.g. ethnology and linguistics), with field research experience. If possible, they should possess knowledge of the relevant contact language. Projects that involve international academic collaboration, particularly including academics from the host country, will be especially welcomed.
- In addition, a willingness to process data in accordance with the three key terms of data orientation,

prerequisite. Following the completion of the project, the project members will be granted the sole right of access to their data material for a period of up to three years for the purpose of achieving and presenting their own research results, e.g. in the form of a doctoral thesis.

- A willingness to accept the linguistic, technical and legal framework defined by the goals of a central digital archive for endangered languages.
- When an application is submitted, official research permission and the consent of the relevant speech community to the documentation of its language should have been obtained.
- The institutional prerequisites for the documentation project for which an application is submitted should be in place. Responsibility for the general accessibility of the documentation and continued data maintenance will lie with the applicants.
- A willing to attend conferences and to participate in training courses within the framework of the program will be assumed, provided that such meetings do not clash with field visits.

Further information about the application process can be obtained from the office of the Volkswagen Foundation in Hannover, Germany. Contact:

Dr. Vera Szoelloesi-Brenig
Volkswagen Stiftung Hannover
Kastanienallee 35
30519 Hannover, Germany
szoelloesi@volkswagenstiftung.de
tel +49-511-8381-218
fax +49-511-8381-4218

For technical information please contact:
Peter Wittenburg
Max-Planck Institute for Psycholinguistics, Nijmegen, NL
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6. Lang. Endangerment in the News

Associated Press reports that "Half of world's 6,800 languages could die by 2100", quoting the Worldwatch Institute

WASHINGTON (AP) -- June 19, 2001
Posted: 12:10 PM EDT (1610 GMT)

Navajo, Maori and Cornish, to name just a few, may be lost forever
One reason is that half of all languages are spoken by fewer than 2,500 people each, according to the Worldwatch Institute, a

private organization that monitors global trends.

Languages need at least 100,000 speakers to pass from generation to generation, says UNESCO, the United Nations Educational, Scientific and Cultural Organization.

War and genocide, fatal natural disasters, the adoption of more dominant languages such as Chinese and Russian, and government bans on language also contribute to their demise.

Some facts about the world's 6,800 tongues

"In some ways it's similar to what threatens species," said Payal Sampat, a Worldwatch researcher who wrote about the topic for the institute's May-June magazine.

The outlook for Udihe, Eyak and Arikapu -- spoken in Siberia, Alaska and the Amazon jungle, respectively -- is particularly bleak.

About 100 people speak Udihe, six speak Arikapu, and Eyak is down to one, Worldwatch says. Marie Smith, from Prince William Sound in Alaska, is thought to be the last speaker of Eyak, in which 'awa'ahdah means "thank you."

It's becoming a struggle, too, to find many who can say "thank you" in the Navajo language of the American Indian tribe (ahehee), "hello" in the Maori language of New Zealand (kia ora), or rattle off the proud Cornish saying: "Me na vyn cows Sawsnak!" (I will not speak English!).

The losses ripple far beyond the affected communities. When a language dies, linguists, anthropologists and others lose rich sources of material for their work documenting a people's history, finding out what they knew and tracking their movements from region to region.

And the world, linguistically speaking, becomes less diverse.

In January, a catastrophic earthquake in western India killed an estimated 30,000 speakers of Kutchi, leaving about 770,000.

Manx, from the Isle of Man in the Irish Sea, disappeared in 1974 with the death of its last speaker. In 1992, a Turkish farmer's passing marked the end of Ubykh, a language from the Caucasus region with the most consonants on record, 81.

Eight countries account for more than half of all languages. They are, in order, Papua New Guinea, Indonesia, Nigeria, India, Mexico, Cameroon, Australia and Brazil.

That languages die isn't new; thousands are believed to have disappeared already.

"The distinguishing thing is it's happening at such an alarming rate right now," said

Linguistic Society of America's endangered languages committee.

Linguists believe 3,400 to 6,120 languages could become extinct by 2100, a statistic grimmer than the widely used estimate of about one language death every two weeks.

While a few languages, including Chinese, Greek and Hebrew, are more than 2,000 years old, others are coming back from the dead, so to speak.

In 1983, Hawaiians created the 'Aha Punana Leo organization to reintroduce their native language throughout the state, including its public schools. The language nearly became extinct when the United States banned schools from teaching students in Hawaiian after annexing the then-independent country in 1898.

'Aha Punana Leo, which means "language nest," opened Hawaiian-language immersion preschools in 1984, followed by secondary schools that produced their first graduates, taught entirely in Hawaiian, in 1999.

Some 7,000 to 10,000 Hawaiians currently speak their native tongue, up from fewer than 1,000 in 1983, said Luahiwa Namahoe, the spokeswoman.

"We just want Hawaiian back where she belongs," Namahoe explained. "If you can't speak it here, where will you speak it?"

Elsewhere, efforts are under way to revive Cornish, the language of Cornwall, England, that is believed to have died around 1777, as well as ancient Mayan languages in Mexico.

Hebrew evolved in the last century from a written language into Israel's national tongue, spoken by 5 million people. Other initiatives aim to revive Welsh, Navajo, New Zealand's Maori and several languages native to Botswana.

Governments can help by removing bans on languages, and children should be encouraged to speak other languages in addition to their native tongues, said Worldwatch's Sampat, who is fluent in French and Spanish and grew up speaking the Indian languages of Hindi, Marathi, Gujarati and Kutchi.

7. Reports on Events

It's The Same Old Song: a view of the Eurovision Song Contest

The Eurovision Song Contest is the highlight of some people's year; but it is the embarrassing low spot of some also. This year's entrants were the same as usual: boy-girl-boy-girl combos, or disco beats from Euro-no-man's land. The winners were no different from any other year's winners. When I write that I mean in the fact that they sang in English. Estonia, that little Baltic republic which spent decades trying to throw off the Communist yoke, in culture, ethnicity, and moreover, language, decided to use English instead of Estonian for their entry. Perhaps singing in Estonian is bizarre and impedes the chances of winning?

Estonia, indeed, won the event, only being threatened by that other English-singing nation, Denmark. Third place was taken by the Greek entry, who, you guessed it, sang in English.

My complaint is not with the Eurovision Song Contest, it is with the groups, or writers, who dismiss their own language in favour of English, with the sole reason of being understood in order to win. I also think that the judges' incapacity to appreciate another language other than English is irresponsible and only serves to aid the degrading truth that English is fast destroying other languages.

It does not matter that the majority of the songs had a very basic vocabulary range: *love* and *baby* being the predominant words. I take issue with people who think they can get away with such liberties. What is wrong with saying *baby* in Portuguese or Sami, or Tuscan, or Basque or even Cornish?

Out of the twenty-three countries who entered, only six sang in their country's main language: Israel, Portugal, Spain, France, Turkey and funnily enough, Britain. Some other countries made efforts to sing a bit in their own language but a lot in English: Bosnia-Herzegovina and Germany. But most countries – almost three-quarters – decided to flout their own language in favour of English.

If languages are to be respected we should not be ashamed of singing in them; and for that matter, telling jokes, stories, anecdotes, etc. in them.

I propose a new rule for the Contest: that every entrant must sing in a language that is native of the entrant's country. This rule proposes *a* language, and not *the* language. In that way, not only will English be limited to Britain (and perhaps Ireland) but will give rise to ethnic languages being allowed to lend their voice to an event, which however kitsch it seems, could become an important flagship for some languages in Europe which need a boost. I have cited Tuscan and Sami, but how about an entry in Lowland Scots, or Sardinian

Contest could unconsciously be a great event.

More persuasion is needed here. If there are any ideas about this I would gladly welcome them and perhaps we could petition the organizers to change the rules.

Christopher Hadfield
christopherhadfield@yahoo.co.uk

Eighth Annual Symposium: Stabiliz'g Indigenous Languages: "Merging Tradition and Technology", June 14-16, 2001

Jon Reyhner <Jon.Reyhner@NAU.EDU> *writes:*
The Eighth Annual Stabilizing Indigenous Languages Symposium "Merging Tradition and Technology to Revitalize Indigenous Languages" was held at Northern Arizona University (NAU) in Flagstaff, Arizona, on June 14-16, 2001, with about 400 indigenous language educators and activists in attendance. The symposium provided them an opportunity through panels, workshops, papers, and informal discussions to share ideas and materials for revitalizing the indigenous languages of the world.

This sharing included 60 separate sessions, ranging from Choctaw Internet Courses in Oklahoma to Planning a Summer Language Immersion Camp. General sessions included Oscar Kawagley of the University of Alaska speaking on "A Yupiaq Worldview: A Pathway to Ecology and Spirit," readings by Navajo poets Luci Tapahonso and Laura Tohe, and language activist Gary Owens speaking on "Curriculum Development and Language Learning: Breathing Outside the Box." A published selection of papers from the conference is planned to be issued in the spring of 2002.

The ninth annual conference is planned for 2002 in Montana with the date and place still to be determined. Updated information will be posted on the Teaching Indigenous Languages (TIL) web site at http://jan.ucc.nau.edu/~jar/TIL.html as soon as it is available or to be put on an e-mail list to receive information, sent your e-mail address to Jon.Reyhner@nau.edu. Published proceedings of the 1994, 1995, 1997, and 1998 conferences can be accessed from the TIL web site.

New material on the TIL web site includes the full text of *Learn in Beauty: Indigenous Education for a New Century*, including papers on Navajo attitudes towards teaching their language in schools, a model Navajo/English dual language program, and western influences on teaching indigenous languages. Among new links posted on the TIL web site is a link to the full text of the summer 2001 special issue of *Cultural*

Languages, Endangered Lives" and a link to the 2001 Alaskan "Guidelines for Strengthening Indigenous Languages."

8. Overheard on the Web

Some Sanity from Octavio Paz

http://www.logos.it/bio/octavio_paz.html

> **Con cada lengua que se extingue se borra una imagen del hombre**

English - for every language that becomes extinct, an image of man disappears

Basque - hiltzen den hizkuntza bakoitzeko gizakiaren imajina bat ezabatzen da

Emiliano Romagnolo - ogni lengua c'as scienta, a mor una figoura d'l om

Galician - con cada lingua que morre desaparece unha imaxe do home

Latvian; Lettish - lidz ar katru izmirstoso valodu izzud ari cilveka tels

Albanian - per cdo gjuhe qe zhduket, iken me te dhe imazhi i njeriut

Valencian - en cada llengua que s'estinguix es borra una image de l'home

Venetian - par ogni lengua che se estingue sconpare 'na imagine de l'omo

Neapolitan Calabrese - tutte 'e vote ca se stuta na lengua, scria na fiùra e l'ommo

Sicilian - pi ogni lingua ca si estingui scumpari un'immagini dill'omu

Flemish - met elke taal die uitsterft, verdwijnt er een beeld van een mens

Translations courtesy of:
Verba volant © Reporters Online
http://www.rol.it

Request for Contributions to Crystal Anthology

David Crystal wrote on 30 Apr 2001:

I'm some way now into planning an anthology of literary items on language death, but still some way from having enough to make a respectable volume.

Does anyone know a poem, play, short story, etc , to which they could send me a reference, or even a copy? I'm especially after local authors who have written on a particular endangered or lost language, and whose words have a general resonance.

Professor David Crystal
Akaroa, Gors Avenue, Holyhead, Anglesey, LL65 1PB, UK
Tel: +44-1407 762764 Fax: 769728
crystal@dial.pipex.com

Learning   Mingo-EGADS

Piotr Kozłowski <koira@poczta.onet.pl> wrote on 18 Apr 2001:

My name's Piotr I'm 21 and I study Persian at the Warsaw University...

... I'm currently learning an endangered language. It's called West Virginia Mingo and belongs to the Iroquoian family and is a regional variant of the Seneca language. There's excellent site on the web, called Mingo-EGADS, dedicated to perseverance of this language with dictionary, grammar, a collection of texts and more. There's also a Mingo language course by e-mail. Each day we ... get a short sentence with a grammar and vocabulary explained and exercises to do.

We've had about 90 lessons so far and I must say this method of learning is fun, enjoyable and at the same time very effective. I'm just curious if there is somewhere on the web a similar site or a similar language course. If know about such sites or courses, please let me know. For those of you who are interested and haven't found it themselves here's an URL of "Mingo-EGADS":
http://www.speech.cs.cmu.edu/egads/mingo

Best regards, Piotr Kozlowski
koira@poczta.onet.pl

Language   identification   sought

From Peter Bakker , 10 Jun 2001:

Arnold De Lange from the Netherlands recently e-mailed me to ask if I could help him to identify the language of the following text and, if possible, provide a translation. He did not tell me where the text is from, or how accurate the translation is tobe. I hope Ogmios readers can help him.

This is the text:
        Ittokiwih salo ii metsopahwi ! Siso ! Pekossih.
        Aykasyi e mohswaka witoh. Kutowi ilohwe nache owkhu e poichow thje.
        Ahkiwi
        Ohw ahsahki mashewki
        Keyochi !
        Tachiki e nocho ! Wochwto ?

Please reply to De Lange directly at <adel.1@hetnet.nl>.

Peter Bakker, Aarhus University, Denmark
linpb@hum.au.dk

Vernacular   Kinship terminologies

Pierre Bancel wrote on 20 June 2001 <pierreibancel@hotmail.com>

We are looking for vernacular kinship terminologies, in order to build a worldwide linguistic and anthropological database with comparative aims.

All references (books, journals, and websites) would be greatly appreciated.
(Though any language is of interest to us, those from Africa, Australia, and New Guinea are most eagerly wanted. Whenever possible, the distinction made between reference and address terms would be welcome.)

Many thanks in advance. Pierre Bancel

Association d'études linguistiques et anthropologiques préhistoriques (AELAP), Paris

Brief Translation into ELs Needed

Sat, 11 Aug 2001 13:57:26 -0700

I'm an MA student in linguistics who, as a hobby, creates artistamps (fake postage intended for decoration of envelopes). I have begun a series of artistamps commemorating endangered languages which will be sold by the Endangered Language Fund as a part of its fundraising efforts. I am in need of endangered language speakers to translate the project title, "Language Project" into their language for use on the stamp.

In exchange for the translation I will send you some of the completed stamps. Any help with this is appreciated, including suggestions for appropriate images to feature on the postage.
Thank you,   Joanna Taylor
<cabbagelooper@yahoo.com>

Problems   Empowering Indigenous   Peoples

Hamish Rennie wrote on 22/6/01:

Just a note to say that a research report on factors facilitating and inhibiting section 33 transfers to iwi has just gone on line on our department website:

http://www.waikato.ac.nz/wfass/subjects/geography/research/

This report will be of interest to NZ planners and to those overseas interested in problems faced in implementing the empowerment of indigenous peoples.

Hamish Rennie, Department of Geography, The University of Waikato, Private Bag 3105, Hamilton, New Zealand
phone: +64 7 856 2889 fax: +64 7 838 4633
email: hgrennie@waikato.ac.nz

http://www.waikato.ac.nz/wfass/subjects/geography/staff/hamish/

9. Places to Go, on the Web ...

Orbis Latinus, Internet site on Romance languages

Recently updated (31 March 2001).
http://www.orbilat.com
Venetan language (materials for compiling a descriptive grammar were provided by Michele Brunelli), together with a map of *The region of Veneto*.
New articles:
Comparison of Venetan with the other Romance languages (by Michele Brunelli).
Gaulish Language (by A.L. Curchin)
Old Church Slavonic (by Cyril Babaev)
The Balkan Linguistic Union (by Zdravko Batzarov)

Venetan texts:
Cronaca de la guerra tra Veniciani e Zenovesi (1386) by Daniele Da Chinazzo;
Zibaldone da Canal (Manuscript from 14th century); *Par mi gh'era El*, poem by Silvio Lancerini; *Venesia*, poem by Silvana Dal Cero.
Zdravko Batzarov

Portuguese/Spanish/English site for Amerindian languages

Gostaria de apresentar meu site

http://geocities.com/indianlanguages_2000

voltado para a divulgação das lnguas indígenas das três Américas. Todas as páginas estão em português, espanhol e inglês. A proposta apresentar o maior número possível de listas de palavras de centenas de línguas indígenas, todas traduzidas para o português, espanhol e inglês. A grande maioria desses vocabulários é inédito em português ou em espanhol ou mesmo em inglês. No momento são 530 línguas com cerca de 28 mil palavras. O site, em expanso, será ampliado com novas línguas, uma seção de bibliografia e links com outros sites.

Eu apreciaria muito poder contar com suas críticas, contribuições e divulgação e quem sabe algum possível link.

Atenciosamente   Victor A. Petrucci, São Paulo   -   Brasil
<vicpetru@hotmail.com>

Origin Myths

Nicholas   Thieberger   writes:
<n.thieberger@linguistics.unimelb.edu.au>

A collection of about a 100 origin stories (in a variety of languages) recorded on video, in the possession of a museum in New Caledonia, the Tjibau centre:
http://www.adck.nc/sommaire-g-us.htm

Some of these may be accessed at
http://lacito.archivage.vjf.cnrs.fr/

More specifically, the LACITO archive contains:
- 15 stories in Nemi (Austronesian, New Caledonia).
- A myth, a conversation and 8 narrative texts illustrating customs and daily life, in Limbu (Tibeto-Burman, Nepal).
- An ethnic manifesto and two stories in Hayu (Tibeto-Burman, Nepal).
- Two stories and a questionnaire in Langi (Bantu, Tanzania).
- A story in Ngazidja (Bantu, Comoros Islands).
- 3 war songs in Wayana (Carib, French Guyana).

Glossary of Jamaican Terms

Do all your Jamaican friends laugh at you every time you open your mouth and try to speak Jamaican? Jamaicanize your vocabulary here. Higglers and Guppies beware! This no pappy-show.

http://www.jamaicans.com/speakja/glossary.htm

Thanks for this to Rose Lockwood <rose.lockwood@equipe.co.uk>

Online Learning Centre for Maori

The weaving together of a New Zealand online community of educators and learners.
http://www.tki.org.nz/

David Nash <David.Nash@anu.edu.au> even points out that they have translated the Dublin Core, for the delight of Maori archivists!
http://www.tki.org.nz/r/maori/pedagogy/dc_elements_m.php

Resources for Endangered Languages

On 15 Jun 2001 19:44 (EDT), Erik Rauch <rauch@nativelanguages.org> wrote:

I would like to announce a web site, at
http://nativelanguages.org

It has pointers to organizations that offer grants for Native American language revitalization projects originated from within the communities themselves, as languages and reversing language shift. It presents an account of successful Native American and other language revitalization projects, including the Maori language nests.

If you find it worthy, I would appreciate it if you could let webmasters of endangered language or indigenous people sites know about it.

Sincerely,
Erik Rauch
Editor

Endangered Language Resources at yourdictionary.com

Ben Barrett <gogaku@ix.netcom.com> writes: Here's a URL for endangered language resources

http://www.yourdictionary.com/elr/

The Editor comments:
It is interesting in that it is organized by language size, having sections
- Living Languages
- Extinct Languages
- Nearly ExtinctLanguages
- Foundations
- Donations (to ELF, the Endangered Language Fund, our American cousin.)
- YDC's Kenzi Nubian Dictionary

This last promises soon to upload: Arcangelo Carradori's Dictionary of 17th Century Kenzi Nubian, "The Oldest Dictionary of an African Language".

It also contains a recent (2000) article by Robert Lee Hotz of the LA times on Endangered Languages generally, and the struggle for their retention; and a link to resources on Aramaic, trying what is, for all I know, a new line, and possibly an effective one: "Is the Language of Christ Dying?" — For shame!

Bibliography of Russia's Minority Languages

I have uploaded a Web version of a bibliography on Russia's 53 minority languages at URL:

http://www.tooyoo.l.u-tokyo.ac.jp/Russia/bibl/index.html

The bibliography, which contains hundreds of titles of schoolbooks, dictionaries, grammars, descriptive studies, etc. on Caucasian, Uralic, Paleoasiatic and Altaic languages, is a bunch of UTF-8-encoded HTML documents.

Index pages are provided in English as well as in Japanese. Comments, suggestions, and/or criticisms from specialists in these

Kazuto Matsumura
(kmatsum@tooyoo.L.u-tokyo.ac.jp)

South   Asian   languages   biblio

TO: South   Asian   Linguists
<VYAKARAN@LISTSERV.SYR.EDU>
Date: Fri, 24 Aug 2001 12:37:43 +0200

I would like to direct your attention to the following website, which is a running bibliography I have been putting together for the last several months on the endangered and seldom studied languages of South Asia:
 http://www.southasiabibliography.de

I hasten to add that it is NOT anywhere near completion (and I doubt it ever will be). It is just a list that I have been putting together of literature on **the lesser known languages of South   Asia**.

I assume that most people will be interested in the sections on Indo-Aryan and Dravidian. Unfortunately, these are the sections which I have only just begun to deal with so there's not much to see there yet. Until now I have been busy almost exclusively with the data on **Tibeto-Burman** and **Munda** languages, these sections are relatively up-to-date.

I would be grateful for any comments, suggestions, and above all NEW DATA for the   bibliography!   I am especially interested in newer titles, but older titles, especially   standard   works,   will   be gratefully accepted.

If you have any suggestions, please send them to me at this address. As I am working on this alone, it could take some time for me to get back to you, but I will get back to you. Many thanks in advance!

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Tel: (+49) 541-969-4252
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jpeterso@uni-osnabrueck.de

Some   on-line   language   maps
*Matthew   Dryer,   University   at   Buffalo,
SUNY*
dryer@acsu.buffalo.edu
13 Aug 2001:

My website contains a number of language family maps that I constructed several years ago, including five for North America:

- United States (small map, easy to see all at once, but details hard to see)
- United States (large map, cannot be seen on screen all at once, but one can scroll around and details are easier to see)
- California

- Canada

The page with links to these maps is at:
http://wings.buffalo.edu/linguistics/dryer/family.maps

It should be noted that these are all based on the Voegelins' map.

Nahuatl   pages   at   SIL-Mexico   site
Albert Bickford 17 Aug 2001:
albert_bickford@sil.org

It is with pleasure that I announce the long-awaited posting of more of David Tuggy's web pages on Nahuatl. They are accessible through the Nahuatl family page on the SIL-Mexico website:
http://www.sil.org/mexico/nahuatl/familia-nahuatl.htm

This posting includes four pages on Nahuatl phonology and orthography, a reading list, and suggestions about other interesting Nahuatl websites. (If anyone knows of other sites that we should add to this list, we're open to suggestions.)   All pages are available in English and Spanish and are intended for a non-specialist audience (technical   linguistic   terminology   is explained through pop-up glossary entries).

Previously posted items of David's work are: Frequently asked questions about Nahuatl, Classical Nahuatl, and a glossary of linguistic terminology in English and Spanish. Still to come are two sets of pages on specific varieties of Nahuatl, Tetelcingo and Orizaba.

A   Language   Dies?   -   EGA: a   Documentation   Model   for   an   Endangered   Ivorian   Language

The language is Ega, the most westerly of the Kwa languages, spoken in Ivory Coast, in West Africa. It is isolated in the Nyo cluster of that family, and is spoken west of the Bandama river.

Although assigned to the Kwa family, Ega is surrounded by speakers of the Dida language of the Kru family. They, and also some Ega speakers, call it Dies. It is also studied at the Université de Cocody, Abidjan (Département de Linguistique et Institut de Linguistique Appliquée).

http://www.spectrum.uni-bielefeld.de/LangDoc/EGA

This is a website relating work by Firmin Aboua, Bruce Connell and Dafydd Gibbon. It reflects one of the projects funded in the 1st round of the DOBES programme by the Volkwagen-Stiftung. (See page 12 above, for announcement of the 2nd round).

The site mostly contains relevant software, but there are also pictures of Ega-speaking

10. Forthcoming Meetings

Minority   Linguistics   Paulilatino [Sardinia,   Italy],   Dec 6-8, 2001: Call   for   Papers

A workshop on "minority linguistics" will take place on December 6-8 2001, at Paulilatino (Sardinia-Italy). The purpose of the workshop is to create a European network of scholars from different branches of linguistics who are also speakers of lesser-used languages. The main task of this "native-linguist" network would be that   of   stimulating   the   autonomous development   of   new   theoretical, sociolinguistic and didactic instruments necessary   for   an   effective   policy   of preservation of non-dominant languages. The resulting approach to this issue would offer an insider's point of view with respect to language preservation, while favouring also   a   much   closer   contact   between linguists   and   non-dominant   linguistic communities in Europe.

These purposes are largely complementary to   those   of   existing   European organisations   and   programs,   such   as EBLUL and Mercator. The main concern of the network of "native linguists" will be that of stimulating and supporting the non-dominant linguistic communities in Europe in the necessary development of a "view from below" with respect to linguistic diversity, and the related technical tools. At the same time, contacts with similar networks outside Europe will be sought and stimulated. The creation and maintenance of such a network of "native" linguists, involving European citizens who speak a lesser used language, would require a regular exchange of insights, knowledge and experience between the linguists involved, as well as between the linguists and their linguistic communities. This exchange of information can be achieved, on the one hand, by means of an Internet site (that is, a virtual workshop for "native" linguists") specifically addressed to the problems of non-dominant   languages,   where   these problems would be approached in general, as well as in language-specific terms. On the other hand, the contact between native linguists must take place by means of (actual) workshops to be held on a yearly basis, where linguists can meet each other in the flesh and exchange their opinions beyond the limits imposed by the "virtual" restrictions of the Internet.

The workshop will last for 3 days.

"Native" and other linguists dedicated to the preservation of lesser-used languages operating within Europe are invited to present papers on any of the parts below.

Description: broadening the empirical basis of the debate and improving the description of non-dominant languages

The papers to be presented in this section should focus on the practical and methodological problems related to the description of insufficiently described languages, which have only recently been standardised, or not at all.

Standardisation: establishing from which point in the variety-continuum linguistic diversity should be accepted. Is standardisation always necessary?

In the existing and expanding context of multilingualism, non-dominant languages can seriously compete with other languages by remaining fundamentally the main medium to express a rather precisely defined and concrete sort of identity. This identity ought to respect and reflect, in as far as this is practically achievable, the natural dialectal diversity of a linguistic community.

Reproduction and Promotion: educating people to accept their own difference from others, while appreciating other people's diversity

The papers to be presented in this section should concentrate on the fact that, in the present multilingual situation, one uses a non-dominant language almost exclusively out of free choice. A non-dominant language can be successfully taught only if it is successfully promoted by teachers, parents and prominent members of the community.

Multilingualism: towards a definition of Multilingual Competence

The papers to be presented in this section should aim at defining multilingualism in terms of linguistic competence, and at bridging the gap between the mentalistic and the sociolinguistic approaches to linguistics.

Do we need a **sociolinguistics of non-dominant languages**?

The papers to be presented in this section should concentrate on the way, if any, in which the sociolinguistic situation of non-dominant linguistic communities differs and/or interacts with the surrounding and more general sociolinguistic context.

Abstracts should be restricted to two pages, including examples and references. Two copies of abstracts should be submitted, one anonymous, and one mentioning the author's name, affiliation, postal address and e-mail address. The deadline for submission of abstracts:
September 30, 2001

Abstracts should be sent to:

Roberto Bolognesi, Dept Linguistics, Univ Groningen, Oude Kijk in `t Jatstraat 26, 9712 EK Groningen, The Netherlands

Abstracts in e-format and requests of information should be sent to
r.bolognesi@let.rug.nl

The papers will be published in the proceedings of the workshop. Papers can be presented in English or in any other European language.

For a more detailed description of the project and for the registration form see at:

http://odur.let.rug.nl/~heeringa/minority/

The scientific board of the workshop is the following:

Durk Gorter (Frisian-Univ Amsterdam/ Frisian Academy/Mercator Education)

Tjeerd de Graaf (Frisian-Univ Groningen)

Xavier Frịas Conde (Galician-Universidad Complutense de Madrid)

Patrick Sauzet (Occitan-Universit' Paris 8)

Giorgio Cadorini (Friulian-Univ Karlova, Prague)

Roberto Bolognesi (Sardinian-Univ Groningen/Sardinian Language Group)

Hristo Kyuchukov (Roma-Univ San Francisco/Balkan Foundation "Diversity")

Cenoz Iragui Jasone (Basque-Univ Basque Country)

George Jones (Welsh-Univ Wales)

Inma Lopez Silva (Galician/Univ Santiago de Compostela)

Workshop on multilingualism and language endangerment, Mannheim, Germany, 27 Feb – 1 Mar 2002

We are organising a workshop on the topic *Multilingualism & language endangerment*, to be held under the auspices of the Deutsche Gesellschaft für Sprach-wissenschaft (German Linguistics Society) at its annual conference, 27.02.2002 to 01.03.2002, in Mannheim, Germany. See also the DGfS web site, http://www.dgfs-home.de (Jahrestagungen) for further information.

The workshop will investigate the complex interrelationship between patterns of societal and individual multilingualism and the degree and type of endangerment of the community´s language.

We intend the scope of the workshop to interpreted rather broadly at this stage, ranging from the languages of very small groups outside the industrial world to small minority languages within the sphere of influence of heavily dominant national languages in Europe and elsewhere.

Presentations will normally be of half-hour length (20 minutes plus ten minutes discussion time). However, we intend to include provision for a small number of one-hour slots for presentations of exceptionally wide interest and high quality.

Abstract submissions should be
- max. 40 lines including references
- provided with a preference for "half-hour slot" or "one-hour slot"
- unformatted plain email text (no DOC, RTF, HTML, etc.; no attachments)
- sent by email to "gibbon@spectrum.uni-bielefeld.de"
- with the subject line "Multilingualism and language endangerment workshop"
- no later than 31 July 2001 (**Stop-Press: the editor is informed (27 August 2001) that there may be space for some more.**

Contributors will be notified by 31 August 2001 whether their submission was successful.

Dafydd Gibbon (U Bielefeld)
Geoffrey Haig (U Kiel)
Claudia Maria Riehl (U Freiburg)

The End of Babel? Symposium – 26 Sept 2001, U. Southampton
to celebrate the European Day of Languages

Keynote Speakers will include:
- Professor Hugo Baetens Beardsmore (Vrije Universiteit, Brussels)
- Professor Robert Phillipson (Copenhagen Business School)
- Professor Mike Kelly (Nuffield Enquiry member, Southampton University)
- Professor Christopher Brumfit (Southampton University)

We in Britain have recently heard controversial claims surrounding the nature of multicultural Britain. Claims that have suggested everything from the implied degeneration, according to MP John Townend, of Britishness to that of a 'mongrel race', the insistence by Norman Tebbit that 'no multicultural society is a happy one' to the somewhat glib description by Robin Cook that we now live in a 'Chicken Tikka Masala Britain'. If explicit racism is indeed kept off the electioneering agenda over the next few weeks, the implications of racial harmony - - either in terms of the society we now are, or as regards the visitors we do or do not welcome, or in our attitudes to collaborating more closely with our continental neighbours - certainly will not be.

One of the most obvious features of multicultural diversity is language diversity. And it is in response to the urgent need to link multicultural harmony

Year of Languages this year. As a European-wide initiative this is timely with the debates surrounding the increasingly over-burdened EU language policy of official recognition, and translation and interpretation services of all member states' national languages heightened by the imminent entry of yet more states with yet more languages. The tensions between the overwhelming use of English, the desire to maintain equality between member states' official languages, and the demands of so-called lesser-used languages of the minority linguistic communities should at the very least underlie the reasons why a consciousness-raising programme designed to promote the learning and teaching of languages and the promotion of linguistic diversity is so important.

Moreover, the debate here in the UK has barely taken place. On the one hand our complacency towards any need to learn another language given the global dominance of English, and on the other a deafness to the existence here in Britain of large linguistic communities whose mother tongue is not English have led to the well-known scenario of negative attitudes towards learning languages amongst the British. It is of course a myth that languages are difficult to learn. It is also a dangerous myth to believe that knowing English is enough: the implications for linguistic imperialism and intolerance on the one hand, and the exclusion for the monolingual from the richness of linguistic awareness on another, are only two of the many reasons why this cannot be true.

The European Year of Languages is encouraging member states to promote a range of activities to counteract such anxieties or prejudices towards language learning that may exist. In a unique response to this the City of Southampton has brought together the City Council, education establishments, businesses, community groups, social clubs and individuals to offer a programme of language challenges and language celebrations throughout this year. We have been rewarded with one of the four only grants awarded to a UK project.

A highlight of the Southampton programme will be the day symposium The End of Babel? Which we will host to encourage academics, policy makers and community leaders to come together to debate the issues surrounding the promotion of multilingualism in a world that increasingly relies on English. Besides our keynote speakers who have expertise in a wide range of relevant issues and who all share a passionate interest in shaping national and transnational language policy, we will conclude the day with a colourful Round Table where the speakers will be joined by other panellists

The symposium is completely free of charge but there are limited spaces and therefore please send for an application form by contacting Clare Mar-Molinero (cmm@lang.soton.ac.uk) or Sue Nash (llas@soton.ac.uk) who can also provide further information if necessary. Alternatively you can book on-line at: http://www.lang.ltsn.ac.uk/events/events_sc.html

(With the support of the European Commission's European Year of the Languages initiatives. The information contained here does not necessarily reflect the position or the opinion of the European Commission.)

Clare Mar-Molinero
Head of Spanish, Portuguese & Latin American Studies,
School of Modern Languages
University of Southampton
Southampton SO17 1BJ
Tel. 023 80593298
Fax. 023 80593288
E-mail CMM@lang.soton.ac.uk

Galicia: a Language, a People, Univ. Birmingham, 28-29 Sept 2001

Information and details can be found on http://www.bham.ac.uk/GalicianStudies/home.htm
and then clicking on the option 'Conference'.

Gabriel Rei-Doval
<reidovag@hhs.bham.ac.uk>
Univ. Birmingham, Dept Hispanic Studies
Edgbaston, Birmingham B15 2TT (UK)
Phone: +44 79 098 51960 / +44 121 414 3236   Fax: +44 121 414 7250
http://www.bham.ac.uk/GalicianStudies/

Línguas Indígenas Brasileiras: Fonologia, Gramática e História, 8 a 12 de outubro de 2001, em Belém do Pará

O Grupo de Trabalho de Línguas Indígenas da ANPOLL (Associação Nacional de Pós-Graduação e Pesquisa em Letras e Lingüística) realizará o encontro com objetivos:
(a) propiciar a troca de experiência entre pesquisadores de instituições científicas brasileiras e estrangeiras que desenvolvem pesquisas sobre línguas indígenas do Brasil ou sobre línguas com elas geneticamente relacionadas;
(b) criar espaço para a discussão aprofundada de problemas encontrados na descrio de fenómenos lingüísticos das línguas estudadas;
(c) discutir a importância dos fenómenos encontrados nas línguas indígenas brasileiras para a reformulação de

princípios e condições da teoria lingüística;
(d) propiciar a apresentao de novas abordagens teóricas e metodológicas de problemas lingüísticos da fonologia, da gramática e do desenvolvimento histórico das línguas indígenas;
(e) abrir espaço para a discusso de problemas relativos aplicação do conhecimento produzido sobre as línguas indígenas em favor de projetos de alfabetização e de ensino formal em comunidades indígenas;
(f) discutir a formulação de uma poltica científica nacional para as línguas indígenas, que as tenha como património cultural da Nao e que considere a situação de forte ameaça de extinção em que se encontram.
Coferencistas convidados:

- Dra. Yvonne de Freitas Leite (Associação Brasileira de Antropologia e CNPq)
- Dr. Eric Hamp (University of Chicago)
- Dr. Kenneth Hale (Massachusetts Institute of Technology)
- Dr. Terrence Kaufman (University of Pittsburgh)
- Dr. George N. Clements (Centre National de la Recherche Scientifique, Paris)
- Dra. Lucy Seki (UNICAMP e CNPq)
- Dr. Aryon D. Rodrigues (UnB e CNPq)

O encontro contará com a participação e colaboração de outros lingüistas estrangeiros que têm uma experiência e/ou uma viso crítica da pesquisa científica das línguas indígenas brasileiras:

- Dr. Wolf Dietrich (Universität Münster)
- Dr. Spike Gildea (University of Oregon)
- Dra. Odile Renault-Lescure (Institut de Recherche pour le Développement, Caiena)
- Dr. Francisco Queixalós (Centre National de la Recherche Scientifique, Paris, e Institut de Recherche pour le Développement, Caiena)
- Dr. Leo Wetzels (Frije Universiteit Amsterdam)
- Dr. Klaus Zimmermann (Universitt Bremen)

Sero divulgados os resultados das pesquisas científicas apresentados e discutidos durante o encontro, assim como as conferências e o(s) documento(s) sobre política lingüística e outros que vierem a ser elaborados. Além de um volume de atas, que acolherá a maioria das comunicações científicas apresentadas, publicará-se-tambêm uma obra com os textos das conferências e com artigos significativos especialmente solicitados de pesquisadores nacionais e estrangeiros.

Propostas de temas para mesas redondas e ses de comunicaes deverão ser enviadas

2001, por meio de um dos seguintes endereços eletrónicos:
webmaster@gtli.locaweb.com.br
ou
asacc@amazon.com.br
O prazo para entrega de resumos será divulgado brevemente.

A comissão organizadora:
Dra. Ana Suelly Arruda Cmara Cabral (UFPA), Dra. Marlia Fac Soares (Museu Nacional/UFRJ),Dr. Aryon D. Rodrigues (UnB), Dr. Marcus Maia (Museu Nacional/UFRJ), Andrés Pablo Salanova (UNICAMP), Dra. Luciana Dourado (UnB), Raimunda Benedita Cristina Caldas (SEDUC-PA)

Speakers of Smaller Languages in the Big World: New Bulgarian University, Dept Modern & Applied Linguistics, Sofia, Bulgaria. October 26-28, 2001

Background:
The advent of the 21st century has faced us with new realities posing previously unknown challenges. We have entered a period marked by dynamic processes of globalization, high mobility of human and material resources and massive influx of modern technologies in all spheres of life. Globalization, however, can have both constructive and destructive power. The dynamics of integration tends to produce tensions between the global and the local that bring to the foreground ethical issues bearing on linguistic human rights and social equity. Today, the threat of decreasing the functional role of smaller languages, of obliterating cultural specificity and of gradual extinction of smaller ethnic groups seems quite real. There is a growing belief that measures should be taken to preserve the richness of world languages and cultures for the benefit of the whole of humankind. A case in point is EU linguistic and cultural policies laid down in Council Regulation No. 1, the Maastricht and Amsterdam Treaties.

Aims of the conference:
- To provide a forum for discussion with the aim to raise public awareness of the smaller languages and cultures and develop a better understanding of the local conditions for maintaining linguistic and cultural diversity.
- To contribute to the construction of a global civilized world for the benefit of all peoples large and small.
- To provide a forum for exchange of ideas and positive experience in foreign language teaching/learning, interpreting/ translation/ FL teacher education and inter-cultural communication in order to enhance and diversify the educational practices reinforcing linguistic and cultural diversity in a multilingual multicultural democratic

Themes of the conference: Presentations addressing the following themes will be especially welcomed: Language Policy, Intercultural Communication, Foreign Language Teaching/ Learning, FL Teacher Education, Translation Theory and Practice, Multilingualism.

Panel discussion: "Speakers of smaller languages in the big world"

Educational activities: Classroom with no borders (participants will be provided with an opportunity to teach a lesson in their native language)

Cultural activities: Cultural kaleidoscope (participants are invited to bring materials representing their local culture - video films, photos, and other cultural artifacts)

Keynote speakers:
1. David Graddol (UK) 2. Georgeta Ciobanu (Romania) 3. Bogdan Mirchev (Bulgaria) 4. Heinrich Kelz (Germany)

Venue:
New Bulgarian University, 21, Montevideo St., Sofia, Bulgaria

Deadline for abstracts: July 30, 2001
Notification of acceptance: August 10, 2001
Selected papers of up to 3000 words will be published subsequently in a book. Authors should submit their presentations on hard copy and disc not later than November 10, 2001.

Accommodation: Approximate price range of hotels: 30 - 50 leva for Bulgarian participants, 40 - 60 USD for foreign participants. A list of recommended hotels will be available shortly.

Additional information as well as a registration form is available at http://www.nbu.bg/Applied_Linguistics/Events.htm

For abstract submission or any further queries contact:
Dr. Maria Georgieva, Associate Professor in English, Head of Department of Modern and Applied Linguistics New Bulgarian University 65, Shipchenski prohod, entrance3 Tel/ Fax (+359 2) 9712758
E-mail: mageorg@nlcv.net
or
Diana Yankova, Assistant Professor, Department of Modern and Applied Linguistics, New Bulgarian University
E-mail: Yankova@nlcv.net

Language-Society-History: the Balkans. Thessaloniki, 11-12 November 2001.
The Centre for the Greek Language in collaboration with the Directorate of International Relations of the Greek

Conference within the context of The European Year of Languages (2001).

For more information contact the Organising Committee:
Prof. A.-F.Christidis achristi@lit.auth.gr fax: ++3031 459107
Prof. E.Skopetea, escope@hist.auth.gr
Prof. I.Kakridis, kakridis@uom.gr

Languages of the Americas Workshop: Edmonton, March 22-24, 2002

From David Beck (dbeck@ualberta.ca) 13 Aug 2001:

The seventh annual "Workshop on Structure and Constituency in the Languages of the Americas" (WSCLA-7) will take place at the University of Alberta, Edmonton, from March 22 to 24, 2002.

The main goal of this workshop is to bring together linguists doing theoretical work on the indigenous languages of North, Central, and South America. Papers in all core areas of linguistics (phonetics, phonology, morphology, syntax, semantics) within any theoretical framework will be considered, but papers will be especially welcome which address the theme of this year's conference, "Convergence and Divergence: Language Variation within and across Language Families."

Theme
While the bulk of theoretical work in linguistics has by and large relied on the convenient fiction that languages are stable, uniform synchronic systems that are consistent and self-contained across communities of speakers, linguists working on the languages of the Americas -- the majority of which are unwritten and have no normative or "standard" form -- have often been confronted with a startling degree of variation within what speakers consider to be a single language. Conversely, researchers working in well-established linguistic areas or Sprachbuende such as the Northwest Coast have found that what are patently different and genetically unrelated languages share a tremendous number of phonological and grammatical features.

From the point of view of the theoretical linguist, both types of variation represent challenges to the view of a language as a discrete and homogeneous grammatical system and raise a number of important questions. To what extent and over what parameters can linguistic systems vary and remain mutually intelligible -- hence qualifying as dialects of a single language? If languages can, as amply illustrated by the languages of the Americas, borrow a wide range of phonological and grammatical features from other languages, what are the restric- tions on this type of borrowing and how might these restrictions be related to

of source and donor languages? And how do borrowed or innovative features created by dialectal variation interact with pre-existing features of the language, and what can this tell us about the nature of human language as a whole?

Invited speakers

- Sarah Thomason (U of Michigan), "Prominence Marking in Verbal Arguments in Salish and Algonquian"
- Leslie Saxon (U of Victoria), "Athapaskan Clause Structure and the Positions of Subjects and Objects"
- Cecil Brown (Northern Illinois U), "How Mesoamerica Became a Linguistic Area"
- Paul Kroeber (Indiana U), "Pre-verbal Positions in Tillamook and its Neighbors"

The invited student speaker will be:

- Kiel Christianson (Michigan State U), "Stress, Pitch Accent, and Language Variation: Ojibwa vs. Odawa"

Following the tradition of the WSCLA, the final day of the workshop will be dedicated to linking research to work being done on language preservation and revitalization. This year the session will focus on incorporating linguistic knowledge into Native language curriculum. The invited speaker will be:

- Ofelia Zepeda (U of Arizona), "The American Indian Language Development Institute (AILDI)"

Her talk will be followed by a roundtable discussion by all workshop participants.

Submissions

Please submit a one-page abstract (a second page with references and extra examples may be included). Abstracts may be submitted electron- ically, either in the body of an e-mail message (if they include no special characters) or as e-mail attachments. The latter should be in PDF, Word, Rich Text Format, or WordPerfect formats, in descending order of preference; please specify and/or include any special fonts used. Paper abstracts may be submitted in four copies, at least one of which should be camera-ready. All submissions should provide the following items of information, separate from the abstract itself: (1) name, (2) address, (3) affiliation, (4) telephone and FAX number, (5) e-mail address, and (6) status (faculty/ grad student/ postdoc/ independent scholar).

Limited funds may be available to offset travel expenses for graduate students. Indicate if you wish to be considered for a travel subsidy.

Abstracts should be sent by e-mail to <wscla7@ualberta.ca> or by snail mail to: **Languages of the Americas Workshop**, Dept. of Linguistics, Univ. of Alberta, 4-32 Assiniboia Hall, Edmonton,

The deadline for abstracts to be received is Friday, January 11, 2002. The program will be announced in mid-February.

ARCLING II: Archaeology & Linguistics of Australia: Canberra, Oct 1-4, 2002

National Museum of Australia, & Australian Institute of Aboriginal and Torres Strait Islander Studies

The last decade has advanced our knowledge of Australian indigenous languages and the archaeological record, and has also seen an upsurge in hypotheses and controversies in prehistory, including linguistic prehistory. The time is ripe to assess the discoveries and theories, and to provide a forum for cross-fertilisation between Australian and world prehistory; and between the different disciplines which contribute to our overall understanding of prehistory. ARCLING II has been planned for 2002 to bring together archaeologists, linguists and others to record progress made and map out the challenges we now face.

The first ARCLING conference was held in Darwin in 1991, bringing together leading archaeologists, linguists and anthropologists from Australia and overseas to share ideas and build foundations for an interdisciplinary approach to the prehistory of Australia, drawing on international work of a similar kind. This resulted in the publication of *Archaeology and Linguistics: Aboriginal Australia in Global Perspective* ed. Patrick McConvell & Nicholas Evans, published by Oxford University Press.

We call for proposals for papers and for sessions for ARCLING II: details below.

Contact: Dr. Patrick McConvell, Convener, Planning Committee
+61-2-62461116: patrick@aiatsis.gov.au
http://artalpha.anu.edu.au/web/arc/arclin g/arcling2002.htm

Conference organisation

The conference will be divided into several thematic sessions and at least one session for other papers not falling into session themes. The thematic sessions may include invited speakers. All sessions will take place in one venue (the Visions theatre of NMA) and there will not be parallel sessions. However a second smaller room will be available for meetings or workshops in the neighbouring AIATSIS building.

Papers, sessions and workshops

If you wish to organise a session, or a workshop or other meeting, notify the organisers by August 6 2001. Send a title and abstract of the session, workshop or meeting. In the case of a formal session to be held in the main theatre, titles, authors and abstracts of at least two papers, as for

provided. Notification and announcement of acceptance of session proposal will take place in September 2001.

If you wish to give a paper, please send a title and abstract to Patrick McConvell by November 5 2001. This should be a Word or RTF attachment to an email message of between 200 and 500 words. In the message, you may optionally specify if you wish the talk to be part of any of the thematic sessions already identified, and any equipment you will need for presentation. Talks will be 20 minutes long followed by 10 minutes question time. Notification of acceptance of papers will take place in December 2001.

Registration

Registration will be A$220 if paid before March 1 2002 and A$275 after that date. Accommodation details to be provided in September 2001.

Location

The new National Museum and AIATSIS buildings overlook Lake Burley Griffin in the centre of Canberra. Meals and refreshments are available throughout the day at the National Museum, and the Australian National University campus is close by. The bus which serves the Museum also goes through the ANU campus (including University House) and the University of Canberra, and to Canberra City and the National Library.

11. Book Reviews

Joshua A. Fishman [ed.] *Can Threatened Languages be Saved?* – reviewed by Chris Moseley

Clevedon: Multilingual Matters (series number 116), 2001. ISBN 1-85359-492.X. £24.95

It is ten years now since Joshua Fishman made a major published contribution to the study of language endangerment, with the publication of *Reversing Language Shift* (Multilingual Matters, 1991). Fishman's name will be well known, however, to anyone even remotely concerned with the field of sociolinguistics, and in particular language shift; he has been active in the field for thirty years and more. Now Fishman returns to the field of language endangerment as editor of a new collection of 18 studies from around the world addressing the specific topic of rescuing languages. Emphasising the continuity with his previous study, he maintains the term *Reversing Language Shift*, abbreviated to RLS, throughout the volume.

The terminology and frame of reference of the previous Fishman volume are maintained consistently. The book is

Americas, Europe, Africa and Asia, and The Pacific. The section on the Americas includes immigrant languages in its purview (Puerto Rica Spanish and Yiddish in New York, for example). Lee and McLaughlin's paper on Navajo language shift reversal represents one of the more hopeful cases among indigenous languages of North America, and the practical steps proposed in it seem quite feasible. Likewise, in Central America, Lastra's account of the partial reversal of Otomí language shift to Spanish in Mexico gives some grounds for cautious optimism. Even Quechua, with its millions of speakers, is endangered, but to different degrees according to the amount of institutional support and prestige it receives in the various countries where it is spoken.

Turning to Europe, Pádraig Ó Riagáin's paper deals with the unique situation of Irish, where institutional support has been stronger than public response in the past two decades. Two languages whose status of endangerment according to Fishman's criteria have remained relatively static are Frisian (Gorter) and Basque (Azurmendi, Bachoc and Zabaleta).

African languages are rather under-represented in this volume, so we must take as typical of the continent in general Adegbija's study of Oko. This is a language of Kogi State, Nigeria, with its relative stability hitherto in the village setting but gradual erosion in the wider context owing to immigration, emigration and incipient failure of intergenerational transmission.

Turning to Asia, the effect of central intervention by a large and powerful state in the tiny language community is described in the papers on Andamanese (Annamali and Gnanasundaram) and Ainu (Maher).

Ensuing chapters concentrate more on RLS itself than on endangered languages, with Spolsky and Shohamy's paper on a century of the cultivation of Hebrew, and Clyne's essay "Can the Shift from Immigrant Languages be Reversed in Australia?" (It could be, but not much has been done despite the availability of many services and media to immigrant communities, he concludes).

If the situation for immigrant languages in Australia is not bright, then that for indigenous languages has grown even more parlous in the ten years since Fishman's RLS criteria were set, according to Lo Bianco and Rhydwen in their bleak assessment, "Is the Extinction of Australia's Indigenous Languages Inevitable?" Australia's already bad record has been worsened (at the national level at least – there are flecks of brighter hope in some locations) by government policies that have set "literacy" (= literacy in English) as the primary goal for indigenous

"economistic" agenda — more so than ever at the time of writing.

Still in the Antipodes, Benton and Benton's paper on the New Zealand situation is a thorough analysis of the current status of Māori – a language which has the potential to run through the full gamut of Fishman's graded scale, yet for which the efforts so far have revealed a kind of well-meaning tokenism at the official level and varying responses at the native-speaker level.

Fishman himself has the last word. A decade is a short time in the life of a language, as he admits, and so comparisons with the worldwide situation in RLS ten years ago ought to be made cautiously. The terms of reference applied throughout this book are set out as a useful reference in this chapter, in a table headed "Stages of Reversing Language Shift: Severity of Intergenerational Dislocation". Trends have been far from uniform; conclusions are hard to draw. He tries to answer the question set out in the title: Can threatened languages be saved? "Yes, more of them can be saved than has been the case in the past, but only by following careful strategies that focus on priorities and strong linkages to them, and only if the true complexity of local human identity, linguistic competence and global interdependence are fully recognised."
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Tove Skutnabb.Kangas *Linguistic Genocide in Education or World Wide Diversity and Human Rights* – reviewed by Nigel Birch

Mahwah NJ and London: Lawrence Erlbaum Associates, 2000. ISBN 0 8058 3467 2

Question: "Why don't you allow Kurdish broadcasting, Kurdish education in schools?"

Answer: ".... if we do that, the PKK will be rewarded. It will say it wants autonomy; then a flag; then a state... Turkey has to protect her unity." President Süleyman Demirel, 1994, quoted in Atatürk's Children *by Jonathan Rugman and Roger Hutchings.*

There is no future for minority languages. The nation-state demands conformity; the majority rule. How often have you heard that argument and seen quotes like the one above? They are heard worldwide, from the US to Asia, from the north to the south.

But is this true? Does the world have to be like this? The message of this book is a resounding No!

Make no mistake - this is no lightweight read (especially at nearly 1.6 kilos - which is the answer to one of the more

"uncomfortable *why* questions". It challenges common assumptions and misconceptions and then goes on to suggest how education and linguistic and human rights can be combined without being threatening to the majority.

The book is in three sections. It starts by taking a look at the current state of the world's languages and the links between biodiversity and linguistic and cultural diversity. It then moves on to look at the relationships between language death and state policies, including globalisation (a section I found particularly illuminating giving, as it did, some of the history of free trade agreements and organisations such as the World Bank; issues much in the news in the wake of Seattle, Genoa, etc). The final section looks at the struggle for linguistic and human rights in education. Importantly, it shows examples of the positive benefits that can accrue by granting such rights.

The book is, as you would expect, well supplied with references to allow the reader to follow up the points being made. However it is also liberally sprinkled with examples in *Inserts* which often relay personal accounts relevant to the text. Not only do these illustrate the subject under discussion, many are very moving. There are also *Information boxes* and *Definition* boxes which give deeper explorations of the concepts being described, as well as *Address boxes* which point to relevant organisations.

Finally, there are the *Reader Tasks*. The book is not an easy read. As well as being packed with information many of the *Reader Tasks* hold up a mirror to the reader. You may not like what you see!

The book is a mine of information and a must for anyone with an interest in education and human rights. It provides the answers and examples to counter quotes like the one I opened with. My only quibble is that the constant emphases in bold type can seem rather hectoring.

If you read *Vanishing Voices* (D. Nettle & S. Romaine, 2000) and want to know what to do next, this is the book you need. As the author hopes in her preface, I did indeed "become angry, desperate, frustrated as well as reflective (and) optimistic." And, yes the book has changed "the way I see at least a few things". I now look at some countries I had previously thought of as liberal and enlightened in a new way. I have also had some existing prejudices strengthened as well!
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Northern   Realities: Vincent

of the Gaelic Language in Scotland & Northern Ireland in the 20th Century – reviewed by Kenneth MacKinnon

London: Bluestack Press, 1997 .   ISBN 1 90214 7 00 6, price: £10 (UK & Eire).

Now that 2001 unequivocally sees us all in the 21st Century, a review of the Gaelic language in Scotland and. the Six Counties is timely. There have been remarkable changes in the politics of these two countries throughout the 20th Century, and as it has, progressed if that is always the right word! issues of language in politics have become increasingly salient. Vincent McKee's study has valuably drawn these strands together into one story up to the point of the 1997 Labour government and the measures leading to the Good Friday Agreement — and all that has flowed thereafter.

There are of course numerous academic, and accessible and popular studies of Irish in Ireland (0' Coileain, 0' Hualláchain, 0' Murchú, Hindley) — and in the North in particular (Maguire, MacPoilín, 0' Snodaigh). There are for Scottish Gaelic substantial. academic studies such as those of Charles Withers (and a less academic effort of my own). But until this study there was none that brought these two stories of the separated Gael together into one comparative account. That it was timely is borne out by much that has happened since, hard on its heels: some sort of official recognition of Irish in Northern Ireland, the Columba Initiative linking the Gaeldoms of Scotland, the North and the Republic, and initiatives such as the Gaelic Identities and Language Links conferences at Queen's University of Belfast focusing on politics of language in Ulster and Scotland. (McCoy & Scott, Kirk & 0' Baoill)

McKee has provided a sketch of historical background in the pre 1914 Gaelic revival and its aftermath in the post independence situation in the devolved Six Counties within the UK state. The facts and figures here are good to have in comparative format likewise some thirty photographs of people, places and events. The ensuing period 1920-1965 is captioned Gaeldom's Barren Years. After the great days of the Land League, crofting legislation and the 1918 Gaelic education clause, much might have been hoped, but Gaeldom in Scotland sang itself asleep with little other than the annual *mòd* as its public face. McKee painstakingly charts the tiny and. hesitant steps forward in Scotland and has really dug hard to uncover what there was in Northern Ireland chiefly by way of maintenance in the catholic education sector.

The beginnings of resurgence in both countries are seen as getting under way between 1965 1985 as a 'Mini Renaissance'. Although numbers were

outlines how it was that in this period the foundations were being firmly put in place for what was to happen at an increasing pace as the century concluded. In Scotland at least, Gaelic was, advanced by the establishment of institutions such as, Sabhal Mór Ostaig (the Gaelic College), the Highlands and Islands Development Board, the Gaelic Books Council, the playgroups organisation CNSA, and many others. By now what was happening in one Gaelic or Celtic country was manifest to the others, and progress in one led to calls for similar in the others. We started to realise we had a lot to learn from one another and Gaeldom was quick to learn its political lessons too. In Scotland the failure of Donald Stewart's Gaelic Bill was, the spur to much else.

The penultimate section: *Gaelic in the Communities* rightly focuses on a grassroots perspective and details much that was happening on the ground between 1985 1997. And there was a lot that did. This story is good to have because it explains how much progress was possible even although the political climate was not ostensibly the most favourable. These were the latter years of the UK 1979-1997 Conservative administration, and Northern Ireland was still under direct rule. Before these days are forgotten, Gaels in both countries would do well to put such an account as this on their bookshelves, as a reminder and as a reference source. Whatever the future holds, our recent history has much in it to remind us not to slacken pace, and we should remind ourselves too where we have so recently come from.

The study concludes by looking at Gaelic medium education in both countries. If there is to be a future for the language, it has to be developed and secured here. In both countries the efforts to establish Gaelic medium education were enormous. Gabrielle Maguire recounts elsewhere the heroic story of establishing Irish medium education in the Falls and Andersonstown area of West Belfast. This formed the heart of the *nua Gaeltacht* in an urban setting. In Scotland, Gaelic medium units were eventually wrung out of reluctant education authorities and unsympathetic central education departments in 1985 by sheer parental persistence and replaced the weaker 'bilingual' and 'second language' models. From then on there is a success story in both countries (albeit with response to demand held back by teacher shortage and the old, old 'scarce resources' chestnut).

In his conclusions, the author is optimistic both of the European setting as a political reality, and, of the lobbying strategies the Gaels have developed across the political spectrum. There is more than a hint that cross party cultural politics might be a good card to play in Ulster too. McKee

militates against an alliance between Scottish Gaelic and nationalist politics on the Irish model. But as events have developed, new — and more productive — alliances are being formed. The book leaves the reader anticipating what may develop, from the establishment of a Scottish Parliament — and indeed from the return of devolved government in the North. The author's final words are to reject obituaries such as Hindley's and to demonstrate how traditional politics have outlived their usefulness. The book's purpose has been to explain how Gaeldom's survival into the third millennium has been established upon painstakingly laid foundations. The book's value has been in detailing these and reminding those of us working in this field that the achievements in enabling Gaelic to survive in the face of much adversity have been considerable. The task now is to secure them.

Developments since the book was initially published have moved. on swiftly. There is now a further story to tell. In Scotland we now have our Parliament. It was swift to start to do things for Gaelic. In Northern Ireland the Good Friday Agreement brought devolution back. Cross border institutions for the support of Irish have been established. Between Scotland, and Ireland, hands across the Sheugh have taken our common Gaelic heritage further in all sorts of dimensions. New realities have come into being in both countries for the peoples of the North. It is very much to be hoped that a further edition or a sequel from Dr McKee may soon tell this story too.

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Rob Amery *Warrabarna Kaurna! Reclaiming an Australian Language* – reviewed by Karen Johnson-Weiner

Lisse, The Netherlands: Swets & Zeitlinger B. V. I-xix, 289 pages. (Dfl. 120.00/ AUS$92.00/ EUR 54.00)

This is a "must read" for anyone interested in reversing language shift. The most recent volume in the *Multilingualism and Linguistic Diversity Series* (Series editor: Tove Skutnabb-Kangas), this study explores the "renaissance" (1) of the Kaurna language, which, at the time of first European contact, was spoken by the people of the Adelaide Plains, but, by the end of the 19th century, was considered "dead." The last native speaker of the Kaurna language died in 1929, but, Amery notes, the language had not served for everyday communication for over a century. This work is a longitudinal study of language "reclamation," the revival of a language no longer spoken and about which little is known orally by the descendants of those who spoke it. As Amery makes clear, in reclaiming the Kaurna language, the Kaurna people are reclaiming their culture, history, and identity within the larger Aboriginal community and the dominant Australian society.

Amery begins by setting the Kaurna language and the Kaurna people in the broader context of history, Australian geography, and modern Australian society. Chapter 1, "Locating the Study," describes the physical setting of the Kaurna culture, their historical relationship to neighboring languages and Aboriginal groups, and the Kaurna people today, including the reawakening of a distinct Kaurna identity and the dominance of competing indigenous languages and "Nunga English," the variety of English spoken as an in-group language by Aboriginal peoples. In Chapter 2, "Language Reclamation," Amery challenges the assumptions of many (the majority?) of linguists about reversing language shift and, indeed, about the role of language. At the start of the reclamation project, the Kaurna language has neither native speakers nor semi-speakers left, and

from school children. Reclaiming the Kaurna language means building on what is left, drawing on knowledge of linguistic processes, the lessons of historical linguistics, and data from a variety of sources, some not so authoritative, to have Kaurna as a means of expressing a particular ethnic identity.

Amery assumes that the revival of language is a social process, the reuniting of the language with its community (36). In Chapter 3, "An Ecological Approach to Language Revival," he calls on Haugen's 1972 notion of "ecology of language" to focus the study of language revival on the human beings shaping the language as they bring it back into use. Throughout this work Amery reminds us of the tension between language as "historical relic" and language as "dynamic resource for the future" (48). Chapters 4 and 5, "A Sociolinguistic History of Kaurna" and "Kaurna Sources" respectively, show us the former, the language as it once existed. One is struck by the paucity of linguistic information and the lack of a coherent picture of the language. European observers, even the most conscientious, were influenced by their assumptions about Aboriginal religion and daily life and their limited experience of the physical setting of the Kaurna people. Different spellings, annotations, and even inaccurate copying make their records and the language data even less trustworthy. In Chapter 6, "Restoring and Transforming the Kaurna Language," Amery describes the process of reconstructing the sound system and lexicon. The goal, he argues, is to "develop a language that meets the needs and aspirations of the contemporary Kaurna community and can be taught in formal language programs" (115). In Chapter 7, "Kaurna Language Programs," Amery discusses the development of formal language programs for teaching Kaurna, looking at both the evolution of Kaurna programs in the framework of Aboriginal language policy and to explore the place of these programs in Kaurna society and their relationship to Kaurna revival efforts.

The scope of Amery's study is wide. In addition to his study of formal teaching programs, Amery looks at the social aspects of Kaurna revival. From naming to singing to dancing, Kaurna, he points out is becoming a vehicle of Kaurna identity, even for those who have little interest in learning the language for broader communicative purposes. Chapter 9, "Kaurna Language Revival: the Formulaic Method," explores the methodology of Kaurna language revival, arguing the need to focus on achievable limited goals, and, in Chapter 10, "Sociopolitical Dimensions of Kaurna Language Revival," Amery focuses on the political and social forces driving (and hindering) the reclamation of Kaurna. Here we see issues that linguists of 20 years ago could not have foreseen. Who

are most useful in expanding the lexicon or creating discourse rules. How "authentic" is the reclaimed language? Is a reclaimed Kaurna that is not demonstrably the same as the Kaurna spoken 200 years ago, one that reflects such aspects of European culture as base 10 counting, still Kaurna? Amery makes clear in his conclusion that these questions must be resolved by the Kaurna people. Challenging notions of language as a "natural" phenomenon, Amery argues that "successful language revival comes from within the language community" (249). He's not the first to make this claim, but this work is, to my mind, the most compelling argument for it.

Amery acknowledges readily that this is not an unbiased work. He is an outsider and Kaurna is not his language, yet, since the writing of 6 songs began formal efforts to reclaim Kaurna in 1990, he has been in the front lines of the Kaurna reclamation struggle, and he remains actively involved in Kaurna language reclamation. An important aspect of this work is Amery's self-conscious questioning of the role of the linguist in language reclamation efforts. His discussion of language "ownership" and the politics of language revival is important and enlightening.

In *Warrabarna Kaurna! Reclaiming an Australian Language*, Amery challenges our assumptions about the role of language in identity and the goals of language revival, our linguistic understanding of "natural" and "artificial," and our notions of what can be done with "dead languages." It is an optimistic work, essential reading for those attempting to reconnect with their ancestral language or culture. Ideal for use in advanced courses in sociolinguistics or language and culture, this work will appeal to a wide audience. I recommend it for those involved in language revival efforts, educators, policy makers, and linguists.
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Little Jack Horner's Christmas Pie: Alwin Fill & Peter Mühlhäusler ed. *Ecolinguistics Reader: language ecology & environment* – reviewed by Nicholas Ostler

London: Continuum. viii. 296 pages. 2001. ISBN 0 8264 4912 3 hbk; 0 8264 4911 5 pbk.

The first question brought by a reader of this book is "What is Ecolinguistics?" No clear, or unitary answer, is ever given. Some play is made with the biological metaphor that Einar Haugen dreamed up in 1970, in his essay *The Ecology of Language*:

> Language ecology may be defined as the study of interactions

its environment... The true environment of a language is the society that uses it as one of its codes.

But what are those interactions, especially if we accept, as all the contributors here do, that a language is not a life form, and so the application of the term *ecology* is at best metaphorical?

What in fact is offered is a slightly punning amalgam of two subjects: the study of language in its environment (especially its physical environment, *pace* Haugen — although language diversity and the roots of language endangerment get a fair amount of attention); and language from the ecologist's or environmentalist's point of view, i.e. the criticism of bureaucratic English as serving to avoid green issues, or more often (as expounded) to disguise or deny patent (green) truths.

This is not then a collection of developments, and critiques of the consequences, of a particular set of axioms (as, e.g., a reader in Historical Linguistics, or Optimal Phonology, might be); but rather an unruly set of essays that fall under one or other of these two rubrics. Ecolinguistics is not a discipline, and hardly even a subject, despite the bold claim of the editors (p. 1) that "in the early 1990s ... a unified — though still diverse— branch of linguistics was established..." Rather, it fits the Roman satirist Juvenal's accout of what he was doing in his work:

> Quicquid agunt populi, hic nostri
> farrago libelli est
> [Whatever people are doing,this
> is our hodge-podge of a book.]

This is not to deny that there are good things in the midst of all this. Little Jack Horner can still find a few plums in here.

The leading paper by Edward Sapir is magisterial in its tone and coverage, laying down where language is actually interestingly formed by its environment, and even more definitely where it is not; it is enlightening too, to see how dismissive even this saint of sensitive linguistics was prepared to be in 1911: "... primitive peoples, for among these culture has not attained such a degree of complexity as to imply practically universal interests." (pp. 14-15). Mühlhäusler, and Goatly, are both stimulating and trenchant in their analyses of how (they believe) modern European languages' apparent objectivity, and syntactic flexibility, distort and hide the true relations of things in the world, when policymakers talk about the environment, and what people do to it.

Mackey ("The Ecology of Language Shift") begins the search for some universals that apply in the relative propensity and speed of languages to shift, noting some recent evidence (e.g. in Quebec) for languages more closely related genetically to yield to

act as a buffer on shift. Denison ("A Linguistic Ecology for Europe"), while sympathizing with smaller languages, argues tough-mindedly that policy makers must recognize the economic costs (in public funds) of preserving scientific and technical publication in a smaller language.

Finke ("Identity and Manifoldness") argues that there is a possibility of learning something from the manifoldness of diverse languages, something quite different from the increasingly unitary trend of hard science. Weinrich ("Economy and Ecology in Language") points out that part of language's function is to convey a sense of the speaker's considerateness to the hearer, the very antithesis of economy and minimalism. Mühlhäusler ("Babel Revisited") pushes our thoughts in the direction of the positive value that may be derived from language diversity per se; Laycock gives some concrete examples from Melanesia where that kind of diversity has been effective (serving e.g. as a warning of "I see strangers"); and Glausiusz recapitulates Daniel Nettle's argument to account for the geographical coincidence of high rainfall and language density.

Others will no doubt find other plums here, so suit their particular outlook. But on the testimony of this book, ecolinguistics cannot be seen as any sort of probative or empirical science. The papers on green discourse and "ecocritical discourse analysis" are part of literary criticism, serving to elucidate the sensibility of the author, aand their loyalty to Mother Earth or Gaia, but hardly to convince the uncommitted.

Ultimately, I put down this book disappointed, because I am interested in the way that languages live and die through their situations in the world, and the promoters of Ecolinguistics have obviously not yet even begun to build a discipline in this area. But I was also inspired, because the task of explaining some very real facts, that here one language spreads, while another shrivels and disappears, is still wide open to the enterprising and imaginative researcher. <nostler@chibcha.demon.co.uk>

12. Book Announcements

Ogmios is very happy to have any items that appear in this section reviewed by readers. As per usual practice, the reviewer keeps the review copy. Please contact the editor if you are interested: naturally this depends whether the publishers are willing to send us a review copy. Titles marked with an asterisk (*) have already been assigned to a reviewer.

Valentin Vydrine: Esquisse contrastive du kagoro (Manding).
Köln: Köppe, 2001. Mande languages and linguistics, vol. 4. ISBN 3-89645-073-5.

The author, who received the first FEL grant to support some of the research published here, wrote to us: *[it is] in French, which will make it accessible to those speakers of the Kagoro language who are literate in the official language of their country. The other problem is that prices of books published by Köppe are usually high, and an average Malian won't be able to buy such a book, but hélas, I can do nothing about it... I asked the editor to send one copy of the book to the FEL.*
which we have received, and is available for review. - Ed.

I have just returned from a 4-month trip to Africa (Côte d'Ivoire, Mauritania, Guinea) where I worked on different Mande languages, and discovered one unknown language in Guinea, in Futa-Jallon...

We have a brief report on his recent activity, a Joint Research Project on the lexicography of Mani-Bandama (South Mande) languages, which is to appear in the next Ogmios. He adds:
Strictly speaking, it doesn't deal with dying languages (the smallest among them, Wan and Tura, are spoken by 50,000-60,000 people). The languages I was working with in Guinea (such as Kakabe and Mogofin) also don't seem to be dying, even if they remain undescribed.

Frances Karttunen and Jan-Ola Östman, ed.: Issues of Minority Peoples.
Dept. Linguistics, University of Helsinki, 2000. 140 pp.

This contains papers:

Alfred W. Crosby: Expansion and collision.

Frances Karttunen: Raising the alarm for endangered Languages.

Jan-Ola Östman: Ethics and appropriation — with special reference to Hwalbáy.

Helena Hamari: Towards additive multilingualism: ... Alabama and Coushatta in Texas

Diana ben-Aaron: Language and minorities on US Independence Day: 'a note of color'

Alfred W. Crosby and Frances Karttunen: Biodiversity and linguistic diversity *in North America:* collision and reduction.

Luisa Maffi, ed.: On Biocultural Diversity: Linking language, Knowledge, and the Environment

Luisa Maffi writes <maffi@terralingua.org> about this, coming out from Smithsonian Institution Press in May.

Based in part on the international working conference Endangered Languages, Endangered Knowledge, Endangered Environments" Berkeley, California, 1996, it unites an interdisciplinary and multicultural group to discuss the common threats to the world's biological, cultural, and linguistic diversity. In addition to theory and case studies, book chapters deal with indigenous peoples' cultural, linguistic, and traditional resource rights and outlines counter-actions needed.

For content and ordering information, see http://ucjeps.herb.berkeley.edu/Maffi-book.html.

She adds:

Also, my NGO Terralingua: Partnerships for Linguistic and Biological Diversity (http://www.terralingua.org) collaborated with WWF International on the project Indigenous and Traditional Peoples of the World and Ecoregion Conservation. The project yielded a cross-mapping of the world's ethnolinguistic groups onto the world's ecoregions and a report outlining an integrated approach to conserving the world's biological and cultural diversity. The report contains recommendations on best practices in working with indigenous peoples in ecoregion conservation, with a special focus on issues of traditional ecological knowledge and use and management of traditional resources. Both the map and the report are available on the web at http://panda.org/resources/publications/sustainability/indigenous.

John Lynch: *The Linguistic History of Southern Vanuatu*
(PACIFIC LINGUISTICS 509)

The languages of Erromango, Tanna and Aneityum in Southern Vanuatu form a closed subgroup of Oceanic, and have often been regarded as 'aberrant', especially in terms of their phonological history. In this book Lynch shows that, under a cloak of aberrancy, they are in many ways quite conservative Oceanic languages. Three chapters are devoted to the phonological history of these languages, and there is also a detailed discussion of historical developments in their morphology and syntax. Appendices include lists of lexical reconstructions and of apparent lexical innovations.
2001   ISBN: 0 85883 500 2   334 pp
Price: AUS $49.50   International $45.00

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Tel: +61 (0)2 6249 2742
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http://pacling.anu.edu.au

Nikolaus P. Himmelmann, ed.: *Sourcebook on Tomini-Tolitoli languages: General information and word lists*
(PACIFIC LINGUISTICS 511)

This sourcebook presents an edited version of the fieldnotes gathered during an extensive linguistic survey of the Tomini-Tolitoli languages, a group of eleven languages spoken in northern Central Sulawesi, Indonesia.   The introductory sections present general information about the Tomini-Tolitoli languages and about the survey, including detailed maps and a few notes on phonology and morphology. The main part holds word lists of each language (between 700 and 1,400 entries per language, often including information on dialect variation).   The book thus makes available a rich collection of primary data on Tomini-Tolitoli languages.
2001 ISBN: 0 85883 516 9 xxii + 436 pp.
AUS $59.40   International $54.00
For ordering, see above under *John Lynch.*

David Rose: *The Western Desert Code – An Australian Crypto-grammar*
(PACIFIC LINGUISTICS 513)

This volume is a description of the language of Australia's Western Desert peoples, from the perspective of Western Desert culture, focusing on what M.A.K. Halliday has characterised as 'ways of meaning' in the culture. C.M.I.M. Matthiessen (Macquarie University) called it 'an outstanding contribution to semiotic and linguistic scholarship in general and to the description and understanding of Australian Aboriginal languages in particular... the first contribution ever to give a comprehensive account of the semiotic complex of an Australian Aboriginal language-culture, using the resources of a powerful theory to map out this complex along a number of dimensions... K. Davidse (University of Leeuven) writes: '... a tremendously inventive effort of interpretation... I know of no other work which has so consistently related to the relation between code, register, semantics, lexicogrammar and phonology as this Ph.D. thesis'.

2001 ISBN: 0 85883 437 5 xvi + 482 pp.
AUS $59.40   International $54.00
For ordering, see above under *John Lynch.*

William Lamb: *Grammar of Scottish Gaelic*
University of Edinburgh and Colaisde Bheinn na Faoghla

This new grammar is the most up-to-date

in the available literature, e.g. information structure, complex clause formation, and various types of discourse-related constructions. The grammar ends with sections interjections and exclamations, the influence of English, and a full oral folktale with interlinear translation.   It has been informed by an ongoing corpus-based study of register variation in the language, highlighting some of the initial differences that have been found in this data set. It is fully-referenced throughout for further information on Gaelic grammar and sociolinguistics.   It also includes a statistically-derived list of the 100 most frequent words in Gaelic with definitions.

ISBN 3 89586 408 0.
Languages of the World/Materials 401.
Ca. 100pp. USD 40 / DM 64 / 22.00. Sept. 2001.   A Students' and course discount of 40% is offered to the above title.

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Peter Bakker and Marcia Rooker: *The political status of the Romani language in Europe*

27 June 2001
http://www.troc.es/ciemen/mercator

Tebtebba Foundation: *Highlights of the International Conference on Conflict Resolution ..., Manila, 6-8 Dec 2000*

Highlights of the International Conference on Conflict Resolution, Peace Building, Sustainable Development and Indigenous Peoples, at: http://www.tebtebba.org

Mark Warschauer: *Technology and Indigenous Language Revitalization – Analysing the Experience of Hawai'i*

Hawaiian educators have made ambitious attempts to use new online technologies in language revitalization programs. These efforts have included the development of one of the first bulletin board systems in the world completely in an indigenous language. This paper reports on 2 years of research. It addresses the role of the Internet in affecting linguistic diversity, the relation of multimedia computing to non-Western patterns of communication, and the Internet as a medium to explore cultural and social identity. The results are consistent with a critical theory of technology as a site of social struggle.
Available at:
http://www.gse.uci.edu/markw/revitalization.html

Foundation for Endangered Languages

Manifesto

1. Preamble

1.1. The Present Situation

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

The most authoritative source on the languages of the world (Ethnologue, Grimes 1996) lists just over 6,500 living languages. Population figures are available for just over 6,000 of them (or 92%). Of these 6,000, it may be noted that:
- 52% are spoken by fewer than 10,000 people;
- 28% by fewer than 1,000; and
- 83% are restricted to single countries, and so are particularly exposed to the policies of a single government.

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

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

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

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

1.2. The Likely Prospect

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

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

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

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

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

1.3. The Need for an Organization

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

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

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

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

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

2. Aims and Objectives

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

(i) To raise awareness of endangered languages, both inside and outside the communities where they are spoken, through all channels and media;

(ii) To support the use of endangered languages in all contexts: at home, in education, in the media, and in social, cultural and economic life;

(iii) To monitor linguistic policies and practices, and to seek to influence the appropriate authorities where necessary;

(iv) To support the documentation of endangered languages, by offering financial assistance, training, or facilities for the publication of results;

(v) To collect together and make available information of use in the preservation of endangered languages;

(vi) To disseminate information on all of the above activities as widely as possible.

Foundation for Endangered Languages

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