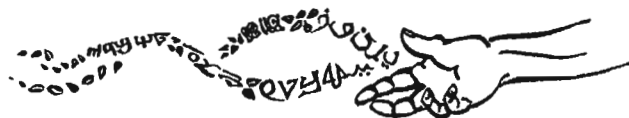
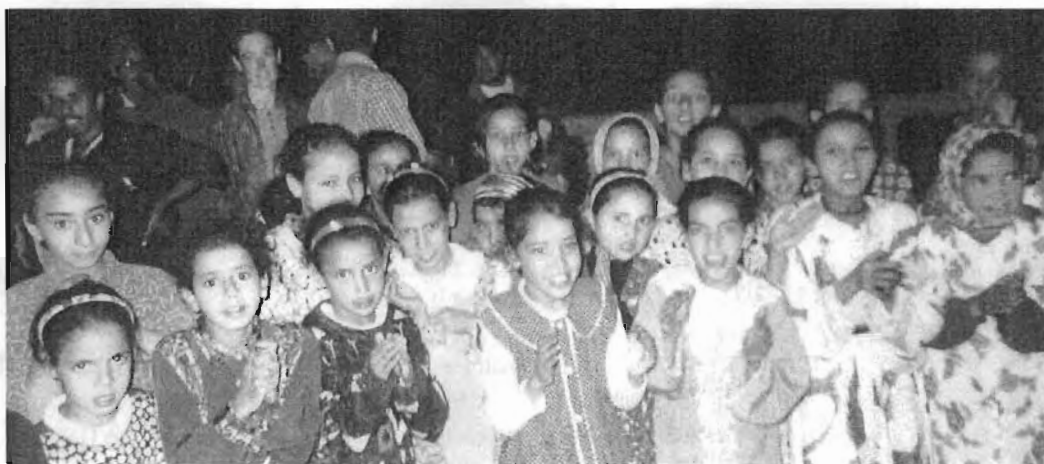


FOUNDATION FOR ENDANGERED LANGUAGES



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The cover features people of Azzimim, speakers of Tashelhit, at the feast described on pp. 6-8.

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FEL VI
Endangered Languages
and their Literatures:
Building
a Past for the Future

Antigua, Guatemala

8-10 August 2002

In the Chair:

R. McKenna Brown
 Virginia Commonwealth University
 <mbrown@saturn.vcu.edu>

1. Endangered Languages – Lost Worlds

A slightly longer version of this first appeared in Contemporary Review (December 2001), PO Box 1242, Oxford OX1 4FJ, England.

Being among the Last Speakers of your language has never been such a common plight. 1,700 of the world's languages are listed as being down to fewer than thousand speakers, over 550 to fewer than a hundred. At the last count, 150 languages were said to have fewer than ten speakers, most of them in Australia and North America. Things are moving very fast in our generation. According to Bob Dixon, in 1963 the Dyirbal language in northern Queensland was spoken by the whole community over the age of 35, amounting to 100 people. Now only 6 people over 65 know it. Tony Woodbury reports that in the village of Chevak, Alaska, in 1978, almost everyone spoke Chup'ik, a dialect of Yup'ik Eskimo; by 1996 it had died out among school children.

Here in Europe, even though the number of languages per unit of area is much lower than in any other continent (so there are fewer languages to lose) we still see the same phenomenon: Manx, the language of the Isle of Man, lost its last native speaker in 1974; and in a survey of Breton undertaken in western Brittany in 1997 (TMO-Ouest), 20% of the population said they spoke Breton — but only 6% of those under 40 said they spoke it; and less than 1% of those under 20.

The poignancy of these losses has never been to the fore in the minds of many speakers of widespread languages, when they hear that smaller languages are going out of use. Once there was the triumphalism of Empire that justified the loss. Antonio de Nebrija, presenting the first grammar of Spanish to Queen Isabel in 1492, wrote it could be used by "those many barbarous nations of foreign language put under the Spanish yoke, to receive the laws which the conqueror imposes on the conquered and with them our language." (Preface, folio 3 verso.) 178 years later in 1770, with an Empire at his command that Nebrija could never have imagined — since whole new continents had been discovered in the interim —, the Spanish King Carlos III yielded to the urging of the Archbishop of Mexico, and issued a Royal Decree banning the different languages used in the Americas and requiring sole use of Spanish.

The same effect could arise from enthusiasm for Europe's science as much as its religion. The East India Company was committed by its Charter Act of 1813 to promote a knowledge of the sciences among the inhabitants of the British Territories in India. In 1835, Thomas Babington Macaulay ensured that this was interpreted

henceforth should be English; support was withdrawn from the indigenous Sanskrit.

Nowadays, the same trend is defended on more pragmatic, even utilitarian and humanistic grounds. "Think of the convenience", say the apologists for large languages; "how much easier it will be for people to communicate, and share their insights with one other." They point to the fact that cultural and economic aspirations play a big part, nowadays, in people's voluntary flight from the language of their homes to Spanish, French and above all, English.

There is the example, famous among linguists but typical of language attitudes all over the world, of one speaker of Dahalo, a language spoken by a few hundred people in rural Kenya. When asked in 1991 by the linguist Peter Ladefoged if his sons spoke Dahalo, he proudly denied it: they spoke only Swahili. He saw this as being a part of Kenya's future. One could find similar stories from northern Queensland, the shores of the Amazon, or indeed the west coast of Ireland: anywhere in the world where small language communities are in contact with a prestige group, usually much larger than them, that speaks another language.

And, if they are historically informed, language sceptics may claim that this process of extinction is nothing new, perhaps inseparable from the human condition. We know that the Middle East of 5000 years ago was using a variety of unrelated languages, Hurrian, Egyptian, Sumerian, Elamite, Hittite, and Akkadian, where for the last 1000 years there has been nothing but Arabic and Persian. We know that, since 3000 BC in central southern Africa, Bantu has spread out (from Cameroun) and extinguished the (presumed, because totally lost) Pygmy languages, and almost eliminated the Hottentot and Bushman languages. In fact, wherever we look today and see vast areas under a single language, Mandarin Chinese, say, or Arabic, we suspect that we are seeing the results of previous language extinctions, where once there were dozens of languages. Certainly, in the last 500 years, we have seen populations around the world succumb to European domination, and their languages often replaced wholesale, by Spanish and Portuguese in Central and South America, by Russian in North Asia, by English in North America, the Pacific and Australia.

This is just the tale of the last 5,000 years, a mere 5% of the time we think human languages have been around. Language extinctions have probably always been part of the history of Man, as peoples strayed onto others' territory, and tribes clashed or merged. Nevertheless, this time it is different. In the past, human communities have been small enough, and human

considerable diversity in the world. Now, the domain of expansive modern languages is the whole world. A global common language is within reach: most likely on current form to be English — although Mandarin Chinese still has three native speakers for every one of English; and in modern conditions a couple of generations can change the world, and its prospects, beyond recognition.

In these conditions, we have good reason to be concerned for the future survival of language diversity. Whatever is carried by the current diverse host of languages in peril will not be reborn, or indeed long transmitted, when the next generation speaks and thinks exclusively in some language better known. Given enough time and the right conditions, diversity might one day re-generate, it is true: but the time is measured in dozens of generations, and the conditions involve separate and independent development in a way that is hard to foresee happening again for long, anywhere in the world.

For the first time, we now see the world as a bounded whole, quite objectively in photographs. But seeing the world as we do, and being informed about the multiple courses of its history, we can also see that the spread of a widespread common language, a lingua franca, does not actually require the loss of smaller languages. We can also see that most people in the world are, even now, actively bilingual (even if most of us denizens of large, metropolitan countries are unaware of this).

And perhaps, seeing both the trend of language loss and a possible escape-route, for the first time we might try to do something about it.

For there is no positive value at all in language loss as such: all the benefit seen as coming from widespread monolingualism could just as well be gained through adding a lingua franca but keeping the old languages. And there are real, bitter and irremediable losses that come with the loss of language traditions. These losses can be felt with the heart. They can also be recognized, even to an extent quantified, by the mind.

There is a much quoted Welsh proverb: *pobl heb iaith, pobl heb galon*: a people without a language is a people without a heart. As human beings, we need to value our traditions — as we do the other members of our families — even if there are times in our lives, especially adolescence and youth, when they seem to be more of a burden than a source of strength and enlightenment. Curbing the young, corralling them and their fresh impulses within the traditional bounds, is a recipe for stagnation for everyone; but allowing them to disappear and lose touch with their origins leaves them ultimately rootless, their elders abandoned, and the rising generation

North America) feeling cheated that their heritage has been allowed to disappear. The home fires have to be kept burning until the boys (and girls) come home.

Besides this loss of warmth and continuity in small communities when their own languages die out, humanity as a whole is a loser too. An interfering busybody in a Roman play once remarked:

Homo sum: humani nil a me alienum puto.

I am a human being: everything human is my concern.

(Terence, *Self-Avenger* 1.1.25)

The appeal of other people's affairs is undeniable. Part of the reason is that other people think of things that we never would have. Two minds are very more fruitful than one, and this applies at the level of different sets of ideas built up in different directions by different societies.

When these traditions do survive, they can enrich not just their own people, but vast numbers of others who may come in contact with them. From the Gauls, the Romans gained a wealth of new ideas about wheeled vehicles, greatly improving the value of their road-system. But these did not depend upon language: the evidence of Gaulish chariots, buggies, waggons and postchaises was there before their eyes. The Gauls also valued fine speaking and spellbinding stories, but the techniques of Gaulish rhetoric were never passed into Latin; they were lost with the Gaulish language. This was the Romans' loss too — for one thing they never ceased to value, and endlessly sought to study under Greek masters, was skill with words. They just never thought to look for it among barbarians.

We ourselves should know nothing of these skills, if outlying centres of Celtic eloquence had not survived in Ireland and Wales. Some of the style the Gauls had is familiar to us, and was described faintly (but not imitated) by the Greeks and Romans:

... in their conversation terse and enigmatic, often speaking in allusive riddles

Diodorus Siculus, V.31

We can see the sort of thing he had in mind, in a Gaelic comment from perhaps 600 years later:

Trí húaithaid ata ferr sochaidi: úathad dagbriathar, úathad bó hi feór, úathad carat im chuirm.

Three scarcities that are better than plenty: a scarcity of fine words, a scarcity of cows in a meadow, a scarcity of friends at beer. The Triads of Ireland, ed. Kuno Meyer, 93

It cannot be proved, because the full depths and breadth of ancient wisdom are unplumbed: but the only reasonable assumption is that all cultures have fostered, and preserved in their language traditions,

benefit to their own people, and at some point may benefit others.

We can disregard them, of course; indeed, we are all too likely to, trusting that our culture, having taken the initiative in contacting these different people, has nothing to learn and everything to teach. Macaulay, when calling for Indian education henceforth to be in English, wrote:

The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West... It may safely be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together.

Macaulay: *Minute on Education*, 1835.

This was the spirit in which, 400 years ago, Bishop Diego de Landa burnt all the Mayan books he could lay his hands on.

These people also used certain characters or letters with which they wrote in their books their ancient matters and their sciences, and with them and figures and some signs on the figures they understood their matters and explained and taught about them. We found a great number of books of these their letters, and because they contained nothing but superstition and the devil's falsehoods, we burnt them all, which touched them to a wondrous degree and grieved them.

Landa: *Relación de las cosas de Yucatán*, ca. 1570

(ed. Miguel Rivera, 1985) Madrid: Historia 16, p. 148.

This was the spirit in which in our own century, Protestant missionaries have terminated initiation practices in Australia. At this very moment, missionaries are actively contacting groups of Huaorani Indians in Ecuador, and sending their children to school in Spanish.

The wreckers, believing themselves cultured, often had no idea of the transmission of scholarship and theoretical understanding, developed and passed on over centuries and longer, that they were interrupting, and so destroying, by these harsh acts. Only in the last generation have a few scholars managed to piece together a small remnant of what was then lost. This is not just the medical uses of the rain forest plants, important as these may be. Whole new worlds of the mind, intellectual treasure-houses, have been built in these languages. They were simply overlooked, or disregarded.

For the Maya, Western scholars began in 1973 to decipher a system of hieroglyphs, gratuitously complicated by calligraphy (since a Mayan scribe, *ah tzib*, was no more and no less than an artist), and became able to read a large corpus of royal records which were carved on stone (and so immune to

and others had laboriously worked out the word for the ball-game central to their religion: *pitz*. It was this game that the Divine Twins played to escape from the Lords of Death. But this word still lives on, in many of the Mayan languages, not least for the games that children play with grass balls. Its ritual significance seems to have been lost. But Mayan shamanism is still very much alive, and something of its meaning can still be learnt. Martin Prechtel, for example, has imbibed its language and lived its life, and tells of its import in his book *Secrets of the Talking Jaguar*.

From the Lardil of Australia's Mornington Island, Kenneth Hale heard in the 1960s from some of the last initiates how a whole secret language could be taught, and learnt for active use, in a single day. This means that it had very few words, perhaps no more than 250. But any meaning could be expressed, so that the language brought into play whole new principles of allusion and definition. People spoke, in a way that would have delighted the mediaeval scholastics, *per genus et differentiam*. This language, Damin, was in one way like George Orwell's invented Newspeak, in that it systematically provided negatives for its adjectives: small *tjitjuu* vs. large 'un-small' *kuri-tjitjuu*. And although 'I/we' *n'a* was distinguished from 'you' *n'u*, this last could also mean 'he', 'she' or 'they'.

The fact that these cultural innovations are embedded in, or annexed to, the very languages that are spoken, means that they will represent more than the bright idea of a single person, which could presumably recur anywhere else. Languages are the creatures of tradition, passed from generation to generation. What they preserve has inevitably stood the test of time. Languages, unlike people, are in principle immortal: like genes, they survive because they are transmitted. This means that they can elaborate and refine their ideas far longer and more thoroughly than any single person can do.

Each living language has implicit in it something analogous to a scientific paradigm, the system of thinking and memory that supports a way of life. The wonderful thing is that, unlike Western science, these paradigms are different: the languages represent thousands of different lessons learned by our (single) species from living in different ways in our (single) world.

If a way can be found to confer respect on the language traditions that remain, so that their holders are inspired to carry them on even as they become familiar with other languages of international communication, the next century will witness a dialogue as stimulating as humanity has ever known.

The current growth of the Internet can be seen as potentially useful here. Not only is

material to the world at large; it also allows easy communication point-to-point. Small communities can tell the world something of what they have to offer; but, for the first time, members of those communities can also find, and then be in direct contact with their peers in other places (and in other language traditions). For the first time, this can happen without the mediation of large-scale sponsors, whether churches, international organizations or indeed citizens of large nation-states and speakers of metropolitan languages.

This is the golden scenario. But things could go very differently. In their rush to better themselves economically, spurred by modern mass media which give them a very vivid picture of the consumer heaven that they feel they lack, people often abandon the old languages and the old traditions that go with them; typically, the young lose interest, and the older generations, judging from the disrespect that they have had to suffer for their association with a surviving minority language, lose faith. Transmission falls away, from one generation to the next, and to the next but one. Later generations can have no more than a sentimental interest in their language; they will no longer know it well enough to engage in any sort of dialogue, with speakers of their local big language, or indeed any living small language.

Others will sense a quite different danger, almost the converse. Suppose pride returns to the smaller languages: this will deliver a vast fillip to smaller national and tribal identities. The consciousness so stimulated will not just be about knowledge and enlightenment: it will equally inspire aspirations to power and self-assertion. Multiple languages can lead to fractious people and unstable government.

It is true that self-consciously multicultural societies are hard to govern well, and potentially explosive when they are governed badly, which usually means too heavily. In the 20th century, the bumbling multilingual Ottoman Empire was transformed into a purposely monolingual Turkey over the dead bodies of Armenians, Greeks, Kurds and not a few Turks. Even when associated with a discrete territory, languages can provide rallying-points for violent politics: Chechen in Russia, Dayak and Acehnese in Indonesia, are just a few examples in today's news; and some would add Irish in the Six Counties of Northern Ireland.

But the real causes here are human clannishness, and power politics. The most famous internecine struggles and massacres that have gone on in the 20th century in Vietnam, Cambodia, Ruanda, Korea and Colombia have had no linguistic component at all: while in other cases, as the Mayans in Guatemala, or the Basques in Spain, the root of the problem has been in

governments. Identity, mishandled, can cause friction. But languages offer more than a badge of identity. They offer a field for the development of otherness, new ideas and new sensibilities.

These are the dangerous futures, the danger of too little faith, and the danger of too much fear. If there is a solution to either of them, it must be to try to make the view set out in this paper so familiar that it seems like the most obvious common sense.

Everybody needs to have a certain sophistication about the confrontation of smaller languages with the big languages of global mass culture, a phenomenon that is in fact being played out all over the world. When they do, there will be an end to the false dilemma between learning the majority's lingua franca and staying in touch with the home language. Everybody who can should do both.

But what of us, the unfortunate native speakers of successful imperial languages like English, French, Spanish, Russian or Chinese, who have no domestic language of our own to keep safe our more intimate discourse with family, friends and fellow-poets? We shall never share the sheer spaciousness of domain, known by speakers of small languages, who can move from their home language out into world-speak, but returning when they seek something at a scale more adapted to human life.

We do stand to benefit, like everyone else, from what could be a global Renaissance, the enrichment which will come when the speakers of different small language traditions choose to communicate, on a level of mutual respect and equality. Even now we can intone the odd Mayan blessing:

Kiil utziil; nimlakh taq kaslimaal; makhun loulo; oshlakhukh matioshiil

Long life; honey in the heart; no evil;
thirteen thank-yous.

(Prechtel: *Secrets of the Talking Jaguar*)

2. Development of the Foundation

FEL's Fifth Conference, Agadir Morocco, 20-23 September 2001

This was duly held as scheduled, and despite the absence of all participants coming from the USA — due more to turmoil in their air-space than excessive caution on the part of our US members — it was well attended. Especially strong was the attendance by Moroccan scholars and students of Berber/Tamazight, mostly of the local (High Atlas) variety called Tashelhit.

We were informed that our conference taking

pharaoh Sheshonq I, which initiated 238 years of Libyans, i.e. Berbers, on the throne of Egypt.

The programme can be found on the Foundations' web-site, or better, in the volume of Proceedings which came out soon after our return home from the conference, and has sold 130 copies as this goes to press. It is available, as our all our Proceedings, at a concessionary rate to members. (See the back cover.)

In the Annual General Meeting, a number of suggestions were made as to how the Foundation might increase the financial support in the future, especially for conferences:

- allow payment by vouchers from UNESCO or the British Council;
- set up a scheme to people to sponsor attendees from non-convertible currency zones;
- apply to the European Cultural Foundation for grants to support conference attendance;

It was also suggested that Foundation should suggest the set-up of panels with endangered language relevance, at other conferences; and in general have more contact with other organizations with a view to collaboration.

A variety of suggestions were also made for topic for future conferences.

President's Report on the Year to August 2001

Dear Members,

Our report this year is formulated at a sombre time: a savage, anonymous, attack on places at the heart of the USA, premeditated and executed with breathtaking strategy, has without warning killed thousands of people, and left the whole world stunned. None of us quite knows what comes next, but fear is everywhere.

That fear has blighted the attendance at our conference this year. And first of all, I want to thank you, all of you that are here today, for your courage. You have been prepared to cross the world, to stand up and be counted as supporters of other people's rights.

All in all, I find it is a time that evokes compassion, and makes clear to everyone our common need and vulnerability as human beings, regardless of the wealth of our economy, or the power of our state.

Our presence here today marks our concern for one of those common needs, the need to live freely with our own language, wherever we live in the world. So I also want to thank you for the work that you are doing.

as it would like, hampered by losses from our last conference. Since we have no financial strength at all to fall back on, we have simply had to be patient, go on doing the work that we could do without money, and wait for the situation, gradually, to resolve itself. This has now almost happened; so I also want to thank those few people, not many of them present here but certainly with us in spirit, whose generosity in making donations, or remitting debts, has made it possible for us to get back to solvency within the year. One of them is Blair Rudes, the Charlotte conference chairman, who had to suffer the slings and arrows of an outrageous global hotel chain.

During this year, our main activity has been publicity activities and campaigns.

In November 2000, I was interviewed by the Bristol free-sheet *Spark* magazine, and an article profiling the Foundation duly appeared. I was also interviewed by the BBC World Service in June this year.

As pre-figured in my last report, I did participate in the UK Foreign Office TV documentaries, *Beyond Babel - English on the World Stage*, released in July 2001, which devoted about a quarter of its length to the struggle for endangered languages in the modern era, and the future of multilingualism. In bringing this rather enlightened theme into a Government production, it helped that the scientific consultant was David Crystal, very much "Professor Language" for the UK media at the moment, but also one of our members.

Dr Eugene McKendry has introduced the the Foundation and its aims into a "Languages Bus" travelling around Ireland, organised by ITE/Linguistics Institute of Ireland, as part of the European Year of Languages.

We have been represented at various conferences over the year. In November 2000, I attended the Kyoto conference run by the Japanese Government's project *Endangered Languages of the Pacific Rim*, and stressed the need to involve young people in all aspects of the Endangered Language support (above all, in speaking Endangered Languages!) Just last month in Helsinki, I attended the Finnish Linguistic Association's conference on *Linguistic Aspects of Endangered Languages*, which will have boosted knowledge of us in Russia and the Baltic countries. We have also sent a greeting to the International conference *Language and Culture* held in Moscow last week, as they requested it.

Others who were not on the Committee have also helped us to get the word out, Belle Matheson organizing a network of supporters at US universities, Joseph Tomei beginning to represent us in the unique Japanese setting.

Our campaigning this year has mainly

Manager, Alasdair MacCaluim has worked for:

- inclusion by the UK Government of the Cornish language under the European Charter for Regional or Minority Languages,
- retention of the Frisian Studies Programme in the University of Amsterdam,
- AOL to provide a full Welsh language service,
- a Manx-medium school in the Isle of Man;

Specifically for Scottish Gaelic, which he speaks, he has campaigned for

- a Gaelic census form,
- a Gaelic policy for the national parks, and
- a Gaelic language act.

Meanwhile, our Secretary Nigel Birch is leading a language challenge, to engage members in sponsored personal study efforts, which is part of the Foundation's contribution to the current European Year of Languages. (He himself is severely challenged by Welsh!)

Another member of our Committee, Louanna Furbee, has been involved all year in a campaign to encourage electronic and other archiving of materials from endangered languages. (She is also representing the Linguistic Society of America, for which she serves as archivist.) She reports that several other groups are also active (e.g. LinguistList, the Univ. of Pennsylvania's Open Language Archive initiative, the Volkswagen Stiftung's DOBES project, and SIL), and in general the archiving issue seems to have taken hold in the community. She is concerned to foster a discussion on ethical issues with respect to endangered languages and their archiving. She and I both represented the Foundation at a LinguistList workshop on these matters in Santa Barbara in June 2001.

Three new issues of Ogmios have been published this year, as well as the new volume of proceedings for the Agadir conference on *Endangered Languages and the Media* that you have in your hands. This of course is the fruit of much more than simple book-production, since it represents the full effort of organizing an international conference. This too we have been able to complete without prior assistance, but never, of course, without your support. This is something else for which I would thank all of you here today.

Although the Foundation has not been able to award any grants this year, we hope that this year we shall be able to return to this tradition, despite the adverse situation in which we have had to hold our conference.

As ever, this conference has been an

forces which are too vast and coarse to regard the interests of smaller communities. We are very few; but the love of people for their language is more poignant when it is shared by only a few.

I can only end by thanking you, once again, for your courage in all your work. And with some of the very few words of Tashelhit Berber that I was able to find before I came to Agadir. They are curiously fitting, I hope:

Sellum flfamilienik Say hello to your family.

Report on Our Final Event: Banquet in Azzimim

After the conference, I was requested by the BBC to do a report on our reception by the village of Azzimim, which is in the High Atlas mountains and the home of our conference chairman Hassan Ouzzate.

Here is the text as I delivered it: a fair amount was omitted in the broadcast, including any detail of how to contact the Foundation. (Especially sad, since Isabel Hilton gave blanket coverage of how to access the events tangentially related to the other participants.) But there...

As they say in Tashelhit, (according to Abdallah El Amountassir's excellent grammar and language tutor):
a y'awn rbbi "May God Come to Help"
(someone taken up with a task)

Crossing the High Atlas, from the coast of Morocco at Agadir, to Marrakech, was an eerily familiar experience. As our bus left behind the dry coastal plain, the dried-out river-beds, and the groves of palm-trees that cannot survive in the steep and high places, the ground got redder, and began to rise up in long mesas stretching from one horizon to another, and buttes that ended suddenly and precipitously. The High Atlas in the Tizi Machou pass is like nothing so much as Arizona.

Our Foundation for Endangered Languages had held its annual conference this year among the playing waters, and playing tourists, of Agadir. We had been talking about the impact of the mass media: the implications of commercial TV programming for Breton, and whether a radio station could be seen as the modern equivalent of the teueikan drum that spread news and good spirits among the Atikamekw Indians of North-Eastern Canada.

And of course we had heard about the ancestral language of this part of Africa. It is called Berber or, more properly, Tamazight, and spoken over half a dozen countries from the Straits of Gibraltar deep into the Sahara Desert. It has been spoken there for over 3,000 years. In that time the

before them the Carthaginians. Even Arabic here is just an overlay language, although it has been with them for the last twelve hundred years. And Arabic has long monopolized all the written media here. Was Tamazight too a language in danger of extinction, despite its many millions of speakers? Educated Amazigh live their lives in Arabic and French. Would the recent announcement of the King Mohammed, that it will at last be taught in Moroccan schools alongside Arabic, really make a difference?

Perhaps the fate of Quechua, the language of the Incas, could provide a clue. It too is facing a similar challenge on the other side of the world up in the Andes mountains. There the challenge is not from Arabic, but from Spanish. Like Tamazight it is riven into smaller dialects, and there has been little contact among them. But now, thanks to radio, speakers of different dialects are beginning to understand one another again, something that had not happened for 500 years, since the days of the Inca Empire, the far-flung Tawantin Suyu.

This, and much else, was the stuff of our talk in Agadir.

But now we were bound for a destination known only to our host, the village of Azzimim in the High Atlas. Here we would hear Tamazight spoken without embarrassment, since it was the only language that most of the people knew. Here we would meet with Berber hospitality, on a scale and in ways that we could only guess. The Berbers are so called because outsiders saw them as barbarians (not speaking a civilized language, which in those early days was Greek: now Greek has gone back to Greece, and the language of civilization here is Arabic, or perhaps French - neither of them even heard of when the Berbers were given their unflattering name). We already knew the gentle geniality of Berbers as hosts from our time in Agadir - and in many ways, Morocco was the best of places to shelter from the storm of war hysteria that has gripped us in the last three weeks: Islam here is very true to its name - the religion of Peace.

As we passed the vast and pudgy massifs of the Tizi n'Tichka heading west from Marrakech, expectancy in our bus was growing. We came to the river Zate, suddenly making sense of our host's name, Hassan Ouzate, "Hassan by the Zate". As we lurched off the road and up the track into the mountains we began to make out groups of children, all little boys, on ridges and hilltops. They waved, and we waved. Two or three more ridges and the bus ground to a halt. As the sun dropped low, we found ourselves climbing up a gravelly slope, surrounded by friendly children (now with plenty of girls in amongst them), trying out their one or two phrases of French: "Bonjour", "donnez-moi un stylo" - there is a vast unsatisfied need here for cheap pens,

it would seem. All the better for them to write in Tamazight, of course!

As we reached the top of the slope, we were greeted by a row of well over a hundred gentlemen, all nodding and smiling. Never had any of us felt so much like royalty - though with no common language, it was difficult to stop for the odd friendly word as we processed up the line to the highest building in the village. As we reached it, the sun set, and our greeters re-grouped: now they were facing east, and it was the hour for prayer, namaz. We visitors went on up into the house. From its roof-top terrace, we could look out on the surrounding mountains, where other villages glinted like stars in the gathering gloom, or inward, on a close-packed crowd of ladies and girls, draped from head to toe in magnificent colours, striped and swatched, and grabbing a quick repast, bread and couscous, before the dancing to come. We could see fires lit in the courtyard, and men using them to warm the bendir, the round drums like tambourines of which we would hear so much that night.

It was dark now and we went down into a brightly decorated tent, where couches had been laid out, and it front of them half a dozen round tables. As we sat down, and attempted to relate to our hosts, learning our first few words of Tamazight: Brkrat dar-ngh "Welcome", Manza kinn "How are you?" Bixir "Very well", the drumming, and the singing began.

When we went out to join them, we saw that that a hundred or so women were gathered in a large but tight circle, where they swayed in rhythm, while within there was another smaller circle of men, all carrying bendir, and beating out another rhythm. The women would all sing a chant together in unison, and then the men would answer with the same chant. From eight o'clock to midnight the chants kept up. In my heart the strongest feeling was one of awe at the cooperation of the two sexes: all the women, and all the men, celebrating the same festival in their complementary ways. It's not a common feeling in the west, outside a church choir - but here it was the whole village singing.

Meanwhile there was more to be done than sing and dance. There were five whole roasted sheep to be eaten, and score upon score of chickens. As we broke off from the dance to stuff ourselves, the main hazard was the sheer heat of the roasted meat, since we ate it with our fingers: it was tender, but still it needed a good yank to get a piece: "ouch! phew! mmm!" And indeed the Tamazight for "it is tasty" is Immim. No vegetables were served at all, but there was cinnamon linguini to follow (again to be eaten with the fingers), then fruit, and finally - the pièce de résistance - a large bottle of Coca Cola on every table. Never have I been so glad to see it - a digestif was precisely what

we needed at that moment of extreme stress for our stomachs.

Back to the circle for more dancing, chanting and drumming, and gradually, ever so gradually, the dancers fell away, succeeded first by children, anxious to have a go, and then by quietness and silence.

We later learnt that there had been over 1200 people at this party, put on specially for us of the Foundation, as it would be for a wedding. These are not the poorest of people - they have electric light (as we well realized when they suffered a power-cut in the midst of our festivities, though they soon fixed the fault), and their sons and daughters may be working all over Morocco, in a bank in Marrakech or a university in Agadir. They have their own self-help organization, called TAGMAT or "Brotherhood", working to provide waterworks, roads, health and education, quite independently of the Moroccan government. They would appreciate help from outside, but they are coping, and making progress, in any case.

But development does not mean Westernization, still less Arabization. Few Americans made it to our conference, and one of those who had to cry off was unwise enough to express the view that Morocco was probably the most benign of Arab countries: straight back came the response from Hassan, our host, that 80% of Moroccans would profoundly resent being considered Arabs - they are Berbers, Amazigh. Indeed next month in Kabylia, the Berber south of Algeria, there is to be a general demonstration against militant Arabo-Islamism. The USA will find more to make common cause with it in the Muslim world than perhaps it ever realizes. "Abroad" is a complicated place, and nowhere more than in the world whose faith is Islam.

Like the Tamazight-speaking villages dotted across the High Atlas mountains, there are little pockets of otherness, small language communities, in remote corners all over the world. There is good-heartedness, and friendship in these places, (as well as every other feature of human life): their languages keep them together, as marks of their identity, and links to their past. Our Foundation for Endangered Languages, under the auspices of Ogmios, our Celtic god of eloquence, exists to protect, and make better known, their heritage. If you want to contact us we're on www.ogmios.org.

What these communities need from the rest of the world is serious respect, and sincere good will. Like the dancers and feasters of Azzimim, they can take care of the rest.

Nicholas Ostler

*Hassan Ouzate's charitable foundation is:
Tagmat Development Association
90 Blvd Almassira, Les Amicales, Agadir,
Morocco +212-8-229647*

A New Committee

The new committee looks as follows:

Elected members:

Chairman, & Editor of Ogmios	Nicholas Ostler	noster@chibcha. demon.co.uk
Treasurer	Christopher Moseley	Chris_Moseley@ mon.bbc.co.uk
Secretary	Nigel Birch	Nigel.H.Birch@e psrc.ac.uk
Grants Officer	Blair Rudes	BARudes@aol.co m
Campaign Secretary	Alasdair MacCaluim	staran@tesco.net
Member- ship Secretary	Patrick Williamson	gaoozaae@cytan et.com.cy
	José María Flores Farfán	flores@juarez.cie sas.edu.mx
	Salem Mezhoud	salemtro@hotmail il.com
	Louanna Furbee	furbeel@missour i.edu
	Karen Johnson- Weiner	johnsokm@potsd am.edu

Co-opted members:

Conference Chairman	McKenna Brown	mbrown@saturn. vcu.edu
Webmaster	Paul Baker	bakerjp@exchan ge.lancs.ac.uk
Japanese liaison	Joseph Tomei	jtomei@kumagak u.ac.jp

3. Language Endangerment in the News

Daniel Nettle & Suzanne Romaine's book on Language Endangerment, *Vanishing Voices*, has won the 2001 book prize from the British Association for Applied Linguistics

Congratulations from all at the Foundation!

E-MELD Project on Electronic Archive of Endangered Languages is Picked Up by US Chronicle of Higher Education

Linguists Collect Unpublished Information on Dying Languages for an Online Database
By BROCK READ

Copyright 2001 by The Chronicle of Higher Education
September 25, 2001

Five or six languages die every year, experts say. Within two centuries, 40 percent of the world's extant languages may be gone. These are sobering numbers for a linguist like Anthony Aristar, a professor at Wayne State University. "It really is a desperate situation now," he says. "If you lose your language, you've lost your culture."

Mr. Aristar heads E-MELD, the Electronic Metastructure for Endangered Languages Data, a project that aims to combat the growing problem of language loss. A \$2-million grant awarded in July by the National Science Foundation will allow Mr. Aristar and colleagues at Eastern Michigan University, the University of Arizona, and the University of Pennsylvania to construct an online database bringing together information and resources that various scholars have gathered about endangered and dying languages.

The database will appear in its initial version this fall on the Linguist List, a Web site of language tools that Mr. Aristar runs with his wife, Helen Aristar-Dry, a professor of linguistics at Eastern Michigan University and one of E-MELD's chief researchers. Ms. Aristar-Dry likens the project to "a giant card catalog" holding information not just about the languages themselves, but also about software that can support them.

Much of the groundwork for the project involves collation, organization, and standard-setting. "There's a lot of data which has been collected" by field linguists, according to Mr. Aristar, but a fair portion has not seen the light of day since the initial research was completed.

"In the past, a field worker could spend years and years researching an endangered language, produce one article of analysis, and the rest of his data would go unmined," Ms. Aristar-Dry says. "There's documentation on these languages, but on yellowing notebooks and in shoe boxes in the back of closets." The challenge facing the project team is to take these raw materials and digitize them as coherently as possible.

To do so, Mr. Aristar and Ms. Aristar-Dry have been working with field linguists to create a set of standards for language digitization. Many archives for endangered languages exist already, but most of them use their own software and standards for marking up and storing data.

"An enormous effort could go into digitizing the languages," says Ms. Aristar-Dry, "but the usefulness to scholars could be reduced" if individual archives lack what she calls "interintelligibility." She hopes that by uniting language research under a set of open standards, "we'll be adding longer life to the data."

Both professors also hope that the E-MELD Web site will become a gathering place of sorts for students of endangered languages. One piece of the project is an online "showroom" in which project researchers use their ideal standards to mark up data from 10 languages -- including Biao Min, a language spoken by about 21,000 people in southern China, and Cambap, which has only 30 remaining speakers in Nigeria and Cameroon.

The showrooms will include sound files of native speakers demonstrating their languages, as well as grammatical and lexical information. Query rooms will allow researchers and native speakers to interact.

Interaction is an essential part of the project, because there's no reversing the trend of disappearing languages, according to Mr. Aristar. The reasons for this are "intensely practical," he says. "People want better lives for themselves and their children. One way to acquire better lives is to get educated. People choose to acquire education through a dominant culture," and they adopt its language.

Researchers and students benefit from the preservation of languages, though, and not always for strictly academic reasons. "It's a big thrill," Ms. Aristar-Dry says, "to push a button and see 69 varieties of Quechua."

Forthcoming Programme on BBC Radio 3

For once we can give forewarning of an Endangered Language programme.

This one is produced by Nick Morgan, and will be broadcast in Radio Three's 'Sunday Feature' slot, 1745-1830, on April 16th 2002. Hugh Brody is presenting it and the contributors will include, I am told, Suzanne Romaine, Nick Evans (of the ANU), Nigel Cawhall, James Suzman (African Studies Centre, Cambridge), Nikolai Vakhtin, Olga Kazakevitch and Nicholas Ostler; so we can expect guest appearances of languages from Nunavut, Hawaii, Australia, Africa and Siberia.

In case you are interested, and live outside the BBC's domestic broadcasting area, you could try to find it on the Radio 3 Web-site:
www.bbc.co.uk/radio3/

4. Appeals, News and Views from Endangered Communities

Struggle For Rajasthani

Rajasthani, a member of Indo-Aryan language family, is spoken by about eighty

of India and world. It has eight dialects: Bagri, Shekhawati, Mewati, Dhundhari, Harauti, Marwari, Mewari, and Wagri. It has a vast literature written in various genre starting from 1050AD.

Besides being recognised by the Sahitya Academy, University Grants Commission, All India Radio (Jaipur-Ajmer), DoorDarshan (T.V.), it has two Departments of Rajasthani at Jodhpur and Udaipur Universities, it is a tragedy that it is not recognised by the Eighth Schedule of the Constitution of India. Still it is considered a 'dialect' of Hindi.

Since 1947 the movements have been there for its recognition. Rajasthani speakers are 'mute' as they are not allowed to speak Rajasthani in governmental offices. Hindi has been imposed on Rajasthani speakers.

Now we the like-minded persons are thinking to launch a massive movement for the inclusion of Rajasthani in the Eighth Schedule of the Constitution of India. For this, if you think we are struggling for the genuine reason you are most welcome to join this movement for the **self-respect of Rajasthani**.

If you like these or similar ideas please send an email to:

Lakhan Gusain <lghusain@hotmail.com>

Stranger than Fiction: You Can be Arrested for Distributing Materials on Lesser Used Languages in Greece (report in French)

Brussels, 18 Dec 2001

The European Bureau for Lesser Used Languages distributed the following communiqué about an agitator for linguistic freedom. Fortunately, he has at least been released...

Procès des langues minoritaires à Athènes : relaxe pour un défenseur de la démocratie linguistique. Le Bureau exprime son soulagement humain et son espoir pour les langues minoritaires de Grèce.

Au mois de juillet 1995, M. Sotiris Bletsas se voyait condamné à 15 mois de prison pour distribution de fausses informations par la court de justice d'Athènes (Grèce). Militant connu pour son combat en faveur de la démocratie linguistique, Mr Bletsas avait distribué lors de réunion d'une réunion de travail des documents officiels du Bureau européen pour les langues moins répandues, ONG soutenue par la Commission européenne et oeuvrant en faveur du respect de la diversité linguistique. Dans ces publications étaient mentionnés et décrites les langues minoritaires parlées sur le territoire grec. Les autorités grecques étant peu favorables en matière de respect des langues minoritaires, la police avait

les publications du bureau, qualifiée de « propagande antinationale » par les autorités.

« C'est avec un grand soulagement que nous avons appris la relaxe de M. Bletsas, le jugement en appel a en effet été reporté plusieurs fois. » explique Bojan Brezigar, Président de l'organisation, « il faut souligner le soutien des avocats de M. Bletsas, M. Panayote Dimitras, du Greek Helsinki Monitor, et de M. Domenico Morelli, du comité italien du Bureau. Au nom du Bureau, je les remercie ainsi que tous ceux qui ont soutenu M. Bletsas dans son action pour la reconnaissance de l'ensemble des langues autochtones de Grèce. »

Ce verdict ne pourra que réjouir entre autres, les locuteurs d'aroumain (langue proche du roumain, parlée en Grèce), d'albanais, de slavo-macédonien, de turc, qui représentent plus de 400 000 personnes. Ce verdict pourrait en effet faire jurisprudence : les informations incriminées ont finalement été reconnues comme 'non-fausse' par un tribunal grec. Cela pourrait ouvrir la voie à une juste reconnaissance de ces langues et à la possibilité de créer enfin un comité du Bureau en Grèce pour accompagner le mouvement de libéralisation linguistique.

Pour Bojan Brezigar, « La Grèce semble donner des signes d'ouverture en matière de respects des droits linguistiques. Nous espérons que la législation grecque se mette en conformité avec les standards européens en la matière, telle que la Charte européenne pour les langues régionales ou minoritaires, du Conseil de l'Europe, ou encore la Charte des droits fondamentaux de l'Union européenne. Outre que la Grèce pourra ainsi mettre en valeur son riche patrimoine linguistique, il faut rappeler que le grec lui-même est une langue minoritaire en Italie : les efforts grecs pour promouvoir cet héritage grec en Italie auront d'autant plus de portée que la Grèce respectera les minorités sur son sol. »

Information sur les langues de Grèce :

<http://www.eblul.org/wow>

Information sur le procès Bletsas :

<http://www.eurolang.net>

Contact :

Bureau européen pour les langues moins répandues

Bertrand Romain Menciassi

Rue Saint-Josse, 49

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www.eblul.org

Manx Gaelic Unit - Official Opening At Ballacottier Primary School, 12th Nov 2001

Since September of this year, the Department of Education has been providing

children. This venture has been developed in conjunction with Sheshbaght ny Parantantyn (SnyP), a group of parents wishing their children to be educated through the Manx language - and Mooinjer Veggey, who have supplied the teaching expertise. This unique class is encompassed within Ballacottier Primary School, where Headteacher, Mr John Rhodes, ensures the smooth running of the unit and full involvement of the children in school life.

The creation of the Manx Gaelic Unit is the latest example of the Department of Education's support and encouragement of the learning of the Manx language. The Minister for Education, Steve Rodan, commented 31 am pleased to be able to announce this important step, which was foreseen in the 1985 Report of the Select Committee on the Greater Use of Manx Gaelic and also by the Department of Education's Report to Tynwald in 1995 on the 3Future Development of the Manx Language2. I hope that this initiative will eventually lead to the creation of a school whose medium of teaching and learning will be Manx Gaelic2.

The Department of Education has led the promotion of learning Manx, by interested children and their families, in a steady and purposeful way over the last decade. In 1992, the Department, together with Manx National Heritage and the Manx Heritage Foundation, collaborated in a 3joined-up2 Government drive to introduce the teaching of Manx into all 35 Primary Schools and 5 Secondary Schools. Any pupils between the ages of seven and eighteen could volunteer to learn the language for half-an-hour per week. The uptake has been huge, with nearly 1000 pupils choosing to take part each year. Phil Kelly, the Department's Manx Language Officer, leads a team of three peripatetic teachers, all of whom visit the schools each week.

A GCSE examination in Manx was introduced in 1997 with the specialist input of Dr Brian Stowell, who is currently putting the finishing touches to an A-level examination.

Plans for the future include moving the Manx Gaelic Unit to St John's old school, when the new Primary school opens in 2002-03. The Manx Gaelic Unit will occupy the old school premises when vacated. This will allow for future expansion, if the interest in Manx-medium education is sustained at its present level.

There is ample and convincing research evidence from other countries that "pupils receiving Gaelic Medium primary education were not being disadvantaged in comparison with children educated through English. In many instances they out-performed English-medium pupils". (Page 4 - "Attainments of pupils receiving Gaelic Medium Primary Education Scotland". Scottish Executive

The official opening of the Unit at Ballacottier Primary School was performed by the Minister of Education, Steve Rodan, and attended by a number of guests, including some from Scotland and Ireland.

Call for Papers on Endangered Languages of South Asia

Dear Readers of the FEL Newsletter,

I am R. Elangaiyan working as a Member, Research Group For Studies On Tribal & Endangered Languages in the CENTRAL INSTITUTE OF INDIAN LANGUAGES (CIIL), Mysore, India. You may kindly read the background information provided and the appeal that I make in the following lines and consider offering your valuable cooperation most favorably.

CIIL, since its inception in 1969, has been working for the promotion of Indian languages, major and minor. Different States and Union Territories in India have been responsible for the promotion of major Indian languages like Tamil, Telugu, Malayalam, Kannada, Marathi, Gujarati, Bengali, Oriya, Assamese, Hindi, etc. (which are the official languages of the States & Union Territories). Hindi being the Official Language of the Union and a few bigger States, and English being the Associate Official Language of the Union (and also as the medium of instruction at all higher levels of education throughout the country) are promoted by various Central and State agencies – governmental and nongovernmental. But CIIL is the only major institute (which is a department under the Ministry of Human Resource Development, Government of India) vested with the responsibility of promoting the cause of minor and lesser known languages (like the tribal languages) of India. More than a hundred such languages have been the subject matter of study, research and applications at CIIL for over the last thirty years of its functioning.

It is to be remembered in this context that all such minor and tribal languages do not enjoy adequate status and are not used to any appreciable extent in important domains like education, administration and communication. It is true that people numbering a million and above speak some of these languages but many other languages are spoken by only a few thousands and some other languages are spoken only by a hundred or so on. Naturally, language shift has been observed in many areas leading to language endangerment. In view of this prevailing situation, CIIL had arranged in collaboration with the University of Hyderabad, a Post Conference (International Conference On South Asian Languages-3) Seminar on Language Endangerment and South Asia on 6th and 7th January 2001. I

coordinating this event. Language Endangerment being a relatively new area of enquiry for linguists in South Asia, only a few research papers were presented. Some presentations were oral. The presented papers (six in number) were discussed in the Seminar, revised and submitted for publication. The idea is to bring out a volume on 'Language Endangerment and South Asia' that should become a source of reference for all the future work on language endangerment in this part of the globe. And hence I make this appeal in this newsletter for obtaining more research papers on language endangerment in the South Asian context. We in the CIIL are quite aware of the fact that there are many linguists from different parts of the globe are working on the lesser known minor and tribal languages spoken in South Asia. Those who are willing to contribute to the aforesaid volume are welcome. Friends! Your contribution to this volume will be highly appreciated and gratefully remembered forever. Issues related to language maintenance, language shift and language loss leading to language endangerment might be highlighted in your proposed research papers. Though we will be happy to receive your papers on and about the languages in South Asia, interesting case studies and theoretical issues based on languages spoken in any part of the globe are equally welcome. All your correspondences in this regard may kindly be addressed to:

Prof Udaya Narayan Singh,
Director,
Central Institute of Indian Languages,
Manasagangotri,
Mysore – 570 006.

udaya@ciil.stpmv.soft.net

Or

Dr R. Elangaiyan,
Research Group For Studies On Tribal & Endangered Languages,
Central Institute Of Indian Languages,
Manasagangotri,
Mysore – 570 006, India.

elan@ciil.stpmv.soft.net

Submission & Correspondence through e-mail will be preferred.

The time schedule for submission of papers is as follows:

Abstracts: by 28th February 2002.
Completed Papers: by 15th April 2002.

5. Allied Societies and Activities

The Fund of the Four Directions

Here is an institution which contacted us recently, and is looking to give grants to American Indian projects. It is particularly concerned to honour the memory of Ingrid Washinawatok, the Menominee activist who was murdered three years ago by the FARC in Colombia along with two other American sympathizers of the U'wa people. Ingrid's widower, Ali El-Issa, is on the board.

"Each nation of people are given by the Creator specific instructions, practices, ways of life and languages which are linked to those lands upon which they share life... The healing and strengthening of Native communities is dependent upon the renewal of our lifeways."

-- Dagmar Thorpe, *Renewing the Universe: How Philanthropy Can Support Native Lifeways*

The Fund of the Four Directions values...

- The Diné concept of Hozhó, known as the Fourth Mind, in which all decisions are made by considering the implications on the next seven generations and all creation.
- Communities that value and utilize the gifts of each generation.
- Communities that strive for balance to maintain wholeness.
- The traditional wisdom and ethics manifested through the Native lifeways.
- The application of ancient wisdom in a modern context.
- The interconnectedness of all creation (human and non-human).
- Walking honorably and respectfully.

VISION

The Fund of the Four Directions seeks to create and operate a philanthropic structure that supports the movement of Indigenous peoples towards maintaining their cultural integrity and holistically reintegrating their lifeways into the world community.

MISSION

The Fund of the Four Directions honors the legacy of Indigenous wisdom and knowledge. The Fund supports Indigenous communities by: Basing daily operations and programs on the fundamental principles of the Fourth Mind, utilizing consensus and accountability to:

Further grantmaking, capacity building, advocacy and collaboration for these communities to implement solutions that are

consistent with and revitalize Indigenous ways and concepts.

Fund of the Four Directions
11 Park Place, Suite 1203
New York, NY 10007-2801, USA

tel: +1-212-406-2206
fax: +1-212-406-2254
url: <http://www.ffd.org>

Free electronic journal subscriptions offered to developing countries

Multilingual Matters, a provider of research on multilingualism and minority language rights, announced that it is offering free electronic access to journals for institutional subscribers in countries of "low human development" as defined by the UN Human Development Index (see <http://www.undp.org>). The company will also offer subscriptions at a substantially reduced rate to institutional subscribers in countries of "medium human development."

Libraries in over 100 countries will be able to receive journals either completely free of charge (for electronic versions) or at substantially reduced cost (for print versions).

Recently, under the Channel View Publications imprint, the company has been developing a number of publications on sustainability in tourism, agriculture and transport. By increasing access to its publications, Multilingual Matters believes it can help academics in these countries to further realize their potential as equal members of the international academic community.

Multilingual Matters Ltd, Frankfurt Lodge, Clevedon Hall, Victoria Road, Clevedon, Avon BS21 7HH UK, Tel: 44-1275-876519, Fax: 44-1275-871673, E-mail: info@multilingual-matters.com, Web: <http://www.multilingual-matters.com>

European Charter for Regional or Minority Languages - First Results of the Monitoring Mechanism

Wed, 10 Oct 2001

The monitoring mechanism of the European Charter for Regional or Minority Languages has recently given its first results. The Committee of independent experts established by this treaty has examined the reports provided by Finland, Croatia, Hungary, the Netherlands, Liechtenstein, Switzerland and Norway. It has also visited all these countries (excepting Liechtenstein) and met with all possible actors (governmental and non governmental) of

evaluated the information gathered and established its own report. The report contains suggestions to the State authorities likely to improve, where necessary, the situation of the different languages covered by the Charter.

The Committee of Experts has presented its reports on Finland, Croatia, Hungary, the Netherlands and Liechtenstein to the Committee of Ministers of the Council of Europe. They were accompanied by suggestions for recommendations that the latter body could address to the States. The Committee of Ministers has examined these reports and decided to make them public. It has also decided to follow the experts' suggestions and addressed a set of Recommendations to Finland, Croatia, Hungary and the Netherlands.

We are convinced that the information concerned in these reports will be of your interest. You can download them and get an update on our activities at the internet site: <http://www.local.coe.int>.

Best regards,

Elda Moreno
Administratrice, Charte Européenne des
Langues Régionales ou Minoritaires
DGI- Affaires Juridiques, Conseil de l'Europe,
F- 67075 Strasbourg Cedex, France
Tel: +(33)3 8841 2262/ Fax: 2784

ELF Awards 10 Grants in 2001

The Endangered Language Fund is pleased to announce the grants awarded in 2001. Thanks to the generosity of our members, we were able to fund ten of the sixty proposals that we received this year. The selection was harder than ever, as more and more worthy proposals are submitted. We hope to be able to expand our fundraising so that a larger proportion of these efforts can be funded.

Two projects were funded for work in Oklahoma, thanks to the generosity of the Kerr Foundation. As in the previous year, the Foundation's grant allowed us to promote work in this language-rich portion of the U.S. One grant, spearheaded by Joyce Twins, will allow the Cheyenne-Arapaho tribe to record materials for the teaching of Cheyenne. Another grant will allow Justin Neely, a member of the Citizen Potawatomi Nation, to apprentice himself to the some of the last truly fluent speakers of Potawatomi. Both of these projects will result in the collection of material that will soon be irreplaceable.

We invite you to become a member, to help us stem the tide of language loss. Pick up a form at <http://www.ling.yale.edu/~elf/join.html>.

Here are the ten awardees:

Justin T. Neely (Citizen Potawatomi Nation), Potawatomi Language Preservation and Apprenticeship Program

The Citizen Potawatomi Nation is centered at a reservation in Shawnee, Oklahoma. Neely will apprentice himself to two elders fluent in the language. These master-apprentice programs have been among the most successful for continuing a language tradition when the youngest generation has not learned the language from childhood. Eventually, his efforts will be recorded and used as a basis for language instruction material.

Mary D. Stewart (Stó:lo Nation), Preservation and Revitalization of the Upriver Halq'eméylem Dialect Language within the Family Entity

Upriver Halq'eméylem (Halkomelem) is a Salishan language of the Central Coast branch. Only five elders still fluently speak the language. The present project will bring together words and phrases into interactive language resources that will be designed to bring young children (birth to age 6) into contact with the language through the entirety of the family unit. Audio tapes will be created, and there will be instruction booklets geared toward children and parents.

Angela M. Nonaka (UCLA), Saving Signs from Bhan Khor: Documentation and Preservation of an Indigenous Sign Language in Thailand

The similarities and differences between spoken and signed languages, and the progress of their endangerment, are relatively unexplored in linguistic science. The present proposal will study the Ban Khor Sign Language, which is used by about 1,000 people in remote areas of northeastern Thailand. It was developed from Thai Sign Language about 60-80 years ago. A basic grammar and lexicon (recorded in video format) will make further assessment of the language and its endangerment possible.

Mildred Quaempts (Confederated Tribes of the Umatilla Indian Reservation), Umatilla Immersion Camp

Umatilla is one of the three languages spoken by the confederated tribes (Cayuse and Walla Walla are the others), and they are spoken fluently by fewer than 60 people. Quaempts is one of the fluent second-language learners of Umatilla, and she will conduct an immersion program for sixteen tribal members of various ages. Several elders will be available for a five-day, intensive language experience. Much of the interaction will be recorded, and some of

that will be used to help create new language teaching materials.

Paula L. Meyer (Claremont and San Diego State), Baha California Tiipay Comparative Dictionary

Baja California Tiipay is a Yuman language closely related to U. S. versions of Tiipay (also called Diegueño) but still considered by its speakers to be a separate language. There has so far been no extensive description or dictionary work. Only a handful of elderly people still speak the language, as the parents have been convinced that knowing the language is detrimental to success in modern society. The present project will therefore focus on a dictionary, to retain the last vestiges of a language that is bound for extinction.

Marina Dmitrievna Lublinskaya (St. Petersburg U.), Collection of Audio Material in the Nngasan Language

Nngasan (along with Nenets and Enets) belongs to the Northern Samoyedic group of Uralic languages. Although the size of the speaking population seems never to have exceeded about 1,500, at present only about 50% of the population (and 15% of the children) speak the language, indicating that the language is on the decline. There are at present no audio recordings, and time is running short to record the truly fluent speakers. Lublinskaya will record words, phrases, texts and folklore for transfer to CDs which can be distributed to the community.

Kristine Stenzel (U. Colorado), The Wanano Project

The speakers of Wanano hope that the bilingual education that is guaranteed by the 1988 Brazilian constitution will someday become a reality. To help make that possible, Stenzel will help produce written material for this Tucano language. She will also record conversational data to help understand the complex situation of life with many languages that is so typical of Brazil. These little-studied languages have many unusual linguistic features, such as the simultaneous interaction of two noun categorization systems, the coding of up to five evidential categories, and a possibly unique tonal system.

Kenny Holbrook (Capitola, CA), Instruction in Northeastern Maidu

Only a few speakers of Maidu survive, and one of the best hopes of continuing the language is for young language learners to apprentice themselves to those speakers. The main teacher in this case will be somewhat unusual, in that he is not a native

from UC Santa Cruz, learned Maidu from Holbrook's grandmother over fifty years ago and is now poised to pass on that knowledge to a descendant. All of this will make the substantial corpus of written material more useful and accessible for future generations.

Zarifa Nazirova (Tajik Academy of Sciences), The Vocabulary of the Traditional Culture of the Ishkashim Language

The layer of language that deals with the spiritual life of a people is of interest to linguists, ethnologists, art historians and members of the heritage community. The present project will collect as many lexical entries in the cultural domain as possible. Tracing the influence of the various languages of contact (other Pamirian languages and various Tajik languages) will be explored even as the cultural significance is recorded as extensively as possible. The cultural heritage and the paths of cultural evolution will be available permanently thanks to this effort.

Joyce Twins (Cheyenne and Arapaho Tribes of Oklahoma), Cheyenne Pedagogical Materials

Cheyenne is an Algonquian language spoken in western Oklahoma and Montana. The Cheyenne and Arapaho Tribes have undertaken an ambitious language program that uses telecoursing to put the Cheyenne language into four high schools in western Oklahoma. However, there is a severe lack of teaching materials at all levels. The present project will help alleviate this problem, especially in the use of sound recordings of fluent speakers to give life to the written materials that predominate now. Marcia Haag (U. of Oklahoma) and Laura Gibbs (Talking Leaves consortium) will lend their expertise to this project as well. Creating this material while there are still native speakers with us is of the utmost importance. While many tribes are recreating their languages from historical records, those still blessed with native speakers can create a much more usable curriculum with modern technology, which lets us preserve the sounds of language in addition to writing it down.

The Endangered Language Fund
Dept. of Linguistics
Yale University
P. O. Box 208236
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Tel: +1-203-432-2450 Fax: -4087
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Doug Whalen (whalen@haskins.yale.edu)
Haskins Laboratories 270 Crown St. New Haven, CT 06511 203-865-6163, ext. 234
FAX: +1-203-865-8963
<http://www.haskins.yale.edu/>

Request for Proposals, 2002: Endangered Language Fund

Editors' note: this is from our our sister organization, ELF. Please address all enquiries as below.

The Endangered Language Fund provides grants for language maintenance and linguistic field work. The work most likely to be funded is that which serves both the native community and the field of linguistics. Work which has immediate applicability to one group and more distant application to the other will also be considered. Publishing subventions are a low priority, although they will be considered. The language involved must be in danger of disappearing within a generation or two. Endangerment is a continuum, and the location on the continuum is one factor in our funding decisions. Eligible expenses include consultant fees, tapes, films, travel, etc. Grants are normally for one year periods, though extensions may be applied for. We expect grants in this round to be less than \$4,000 in size, and to average about \$2,000.

HOW TO APPLY There is no form, but the information requested below should be printed (on one side only) and **FOUR COPIES** sent to:

The Endangered Language Fund
Dept. of Linguistics
Yale University
P. O. Box 208236
New Haven, CT 06520-8236
USA

The street address for express mail services:

The Endangered Language Fund
Department of Linguistics
320 York Street
Yale University
New Haven, CT 06520

Applications must be mailed in. No e-mail or fax applications will be accepted. Please note that regular mail, especially from abroad, can take up to four weeks. If you have any questions, please write to the same address or email to: elf@haskins.yale.edu

REQUIRED INFORMATION:

COVER PAGE:

The first page should contain:

TITLE OF THE PROJECT
NAME OF LANGUAGE AND COUNTRY IN WHICH IT IS SPOKEN
NAME OF PRIMARY RESEARCHER
ADDRESS OF PRIMARY RESEARCHER (include phone and email if possible.)
SOCIAL SECURITY NUMBER (if U.S. citizen)
PLACE AND DATE OF BIRTH
PRESENT POSITION, EDUCATION, AND NATIVE LANGUAGE(S).

PREVIOUS EXPERIENCE AND/OR PUBLICATIONS THAT ARE RELEVANT.

Include the same information for collaborating researchers if any. This information may continue on the next page.

DESCRIPTION OF THE PROJECT:

Beginning on a separate page, provide a description of the project. This should normally take two pages, single spaced, but the maximum is five pages. Be detailed about the type of material that is to be collected and/or produced, and the value it will have to the native community (including relatives and descendants who do not speak the language) and to linguistic science. Give a brief description of the state of endangerment of the language in question.

BUDGET: On a separate page, prepare an itemized budget that lists expected costs for the project. Estimates are acceptable, but they must be realistic. Please translate the amounts into US dollars. List other sources of support you are currently receiving or expect to receive and other applications that relate to the current one.

LETTER OF SUPPORT: Two letters of support are recommended, but not required. Note that these letters, if sent separately, must arrive on or before the deadline (April 22nd, 2002) in order to be considered. If more than two letters are sent, only the first two received will be read.

LIMIT TO ONE PROPOSAL A researcher can be primary researcher on only one proposal.

DEADLINE Applications must be received by APRIL 22nd, 2002. Decisions will be delivered by the end of May, 2002.

ACKNOWLEDGMENT OF RECEIPT

Receipt of application will be made by email if an email address is given. Otherwise, the applicant must include a self-addressed post-card in order to receive the acknowledgment.

IF A GRANT IS AWARDED

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

FURTHER ENQUIRIES can be made to:

The Endangered Language Fund

Yale University
P. O. Box 208236
New Haven, CT 06520-8236
USA
Tel: +1-203-432-2450
FAX: +1-203-432-4087
elf@haskins.yale.edu
http://www.ling.yale.edu/~elf

EBLUL sets promotion of linguistic diversity as a main priority for EU in 2004

Brussels 22.01.02

At their meeting last weekend in Dublin, the Board of Directors of the European Bureau for Lesser Used Languages (EBLUL) decided to set the promotion of linguistic diversity at the European Union's Inter-governmental Conference (IGC) 2004 as a main priority in their next work programme. EBLUL's aim is to draft an article about linguistic diversity and to promote its inclusion in the European Treaties.

"Europeans deeply respect their own cultural heritage that differs from region to region. This cultural and linguistic diversity is the real wealth of Europe and it is now time that the EU protected this diversity," says Bojan Brezigar, President of EBLUL.

The goal of the Intergovernmental Conference 2004 is to deal with further reforms aimed at promoting European integration, e.g. delimiting responsibilities between the European Union, the member states and the regions and also simplifying the treaties. A very important topic on the IGC-agenda for linguistic minorities is the point aiming to make the European Charter of Fundamental Rights a binding law. In its article 22, the European Union stresses that it 'shall respect cultural, religious and linguistic diversity.' Brezigar comments: "Minorities do not request their languages to have the status of official or working EU languages, but equal dignity and recognition of their proper role. These languages are part of the European common cultural heritage as well as the official languages. Article 22 states exactly this and, from a cultural point of view, it does not make a distinction between languages."

Another priority of EBLUL is to provide a minority Internet portal in the near future. The portal should be an extended and valuable source of information about minorities in the European Union and the accession countries. Brezigar: "People often do not know a lot about minorities and in most cases they consider minorities as a negative issue of the European society. Proper information about the languages, their historical and cultural role as well as of the contribution of these communities to the European integration process would certainly spread better knowledge about the importance of linguistic diversity as an essential part of European culture. Such an

themselves, because it will enhance exchange of information, of experiences and of best practices."

European Bureau For Lesser Used Languages (EBLUL) www.eblul.org

Rue Saint Josse 49
B-1210 Bruxelles
TEL: 0032/2/ 250 31 64
FAX: 0032/2/ 218 19 74

6. Reports on Meetings

First International Meeting of the Working Group on Indigenous Languages of Brazil

Ana Suelly Arruda Camara Cabral
<asacc@amazon.com.br>

On the 12th October, 2001, on the campus of the Federal University of Pará, came to the end the First International Meeting on the Brazilian Indigenous Languages: Phonology, Grammar and History, promoted by the Working Group on Indigenous Languages (GTIL) as a first meeting in the space between two regular meetings of the National Association of Research and Graduate Studies in Letters and Linguistics (ANPOLL). Sponsored by the Brazilian Research Council (CNPq), the Foundation for Improving Higher Education (CAPES), and the Departments of Culture and Social Welfare of the State of Pará, the meeting was assured by the Rector and the Administrator of the campus of the Federal University of Pará, who did not spare means for overcoming difficulties due to the critical moment lived by the federal universities of Brazil.

The meeting was attended by linguists from all the national institutions in which research on Indian languages is carried out: the Federal Universities of Alagoas, Amazonas, Brasília (UnB), Goiás, Pará, Paraíba, Pernambuco, Rio de Janeiro/Museu Nacional, Rondônia, and Roraima, the State Universities of Campinas (UNICAMP) and São Paulo (USP), the Regional University of Joinville, the National Foundation of Indian Affairs and the Museu Paraense Emílio Goeldi. Researchers from other countries came from the Central University of Venezuela (Caracas), the Free University of Amsterdam and the Royal University of Leiden (Netherlands), the Universities of Bremen and Münster, and the Free University of Berlin (Germany), the Phonetic Institute of Paris, Center for the Study of American Indian Languages of Paris (CELIA), and the University of Lyon II (France), the University of Canterbury (New Zealand), the Universities of Chicago, of Michigan East, and of Oregon (USA).

As a consequence of the world crisis and of the institutional crisis of the Brazilian universities, several researchers who had announced papers could not attend the meeting. Nevertheless seventy four papers were read and discussed, seven pannels were presented, one workshop on new technologies for fieldwork was offered, and six keynote speeches were delivered. Besides the workshop and the pannel session, there were nine sessions on morphology and syntax, one on phonology, five on historical linguistics, one on lexicography, one on endangered languages, one on linguistics and education, and a round-table on the ethics of the research with human beings.

This meeting was the first of such magnitude and one of its virtues was to make visible the **amplitude and variety of the research on indigenous languages undertaken in Brazil**, which are not quantitatively nor qualitatively limited to any institution in particular, nor directly dependent on the foreign educational and research centers whose cooperation has been very important but is not determinant for the development of linguistic research in this country.

In the meeting Professor Yonne de Freitas Leite (CNPq) was honored as **the first Brazilian woman to become a researcher on Indian languages** with her studies on the Tapirapé language and more recently on Araweté, as well as for her contribution to the training of other researchers and to the development of the linguistic profession. Yonne Leite delivered the first speech of the meeting in the opening session. The other keynote speakers were Lucy Seki (UNICAMP), Eric Hamp (professor emeritus of the University of Chicago), George N. Clements (director of the Phonetics Institute of Paris Sorbonne III), Lyle Campbell (University of Canterbury, New Zealand), and Aryon Dall'Igna Rodrigues (Laboratory of Indigenous Languages of the University of Brasília).

In the final session of the meeting, the **organization of a Brazilian association of researchers on indigenous languages** was proposed by Yonne Leite, who remarked that there is now a considerable number of linguists united by the same aim of promoting the scientific knowledge of such languages. All the participants applauded this proposal. Yonne Leite and Aryon Rodrigues with the support of GTLI will prepare the constitution of the new society.

Skutnabb-Kangas and Phillipson take the message to Kathmandu

B. K. Rana wrote on 8 Nov 2001
<bk_rana@bhargav.wlink.com.np>

The day before yesterday, (November 6, 2001) there was a very illuminating talk programme on "Language issues and Language policy" organised by the Ministry of Education and Sports and the Danish Government in Kathmandu. Prof. Tove Skutnabb-Kangas (Finn) of University of Roskilde together with Prof. Robert Phillipson (British) presented their papers.

The programme was attended mostly by senior professors from different universities in Nepal. Prof. Tove mainly spoke on indigenous languages and their preservation. She was very much in favour of offering recognition to the indigenous languages at the national level. She believed that indigenous languages are endangered by killer languages like English and many others. In case of Nepal - Nepali is the killer language. So, priority should be given to preserving endangered languages by developing different curricula. Professor Phillipson said that the "MacDonaldization" of English has been a great challenge to the preservation of endangered languages. Hardly any of the preservation activists were indigenous people — an ironical situation.

Prof. Tove's paper entitled: "**The future roles of indigenous languages for the world - from romantic rhetoric to realities: Applying the diversity and creativity arguments to education**" may be found at
<http://babel.ruc.dk/~tovesku>

By and large the paper is very useful for indigenous people's linguistic human rights movement.

Resolution of the International Scientific Conference "Language And Culture" (Moscow, 14-17 September 2001)

On September 14-17, 2001, an International Conference "Language and Culture" was held in Moscow, in the building of the Presidium of the Russian Academy of Sciences. It was organized by the Literature and Language Department of the Russian Academy of Sciences, the Institute of Foreign Languages and the Journal of Philology.

The Conference was attended by nearly 500 scholars and lecturers from 25 countries: Russia, the USA, Great Britain, Germany, Italy, Sweden, Denmark, Japan, India, China, the Republic of South Africa, Poland, Bulgaria, Romania, Ukraine, Belarus, Estonia, Latvia, Lithuania, Armenia, Kazakhstan, Uzbekistan, Kirghizia, Tadjikistan and Azerbaijan. The Conference programme included over 400 papers. The participants worked in 9 sections:

Theoretical Problems of Linguistics,

The National Linguistic Picture of the World
Problems of Cultural Studies

Literature and Art at the Turn of the Century:
History and Prospects

Problems of Sociolinguistics and
Psycholinguistics

Russian in Russia and Abroad

Problems of Studying European Languages

Problems of Translation and Lexicography

Problems of Educational Linguistics

There were four plenary meetings and two round table sessions:

Language and Writing

Debatable Problems of Philology.

Russian President Vladimir Putin sent the Conference participants a message of greetings, in which he pointed out that the study of cultural and linguistic relationships between nations is the key to comprehension of many political and social processes and an important element of mutual respect and understanding between peoples. The Conference also received a letter of greetings from Academician Yuri Osipov, President of the Russian Academy of Sciences and from the President of the Foundation for Endangered Languages Nicholas Ostler (England).

The Conference revealed the scholars' and lecturers' intense interest in finding solutions to the topical issues of linguistics, literary and cultural studies, and educational linguistics. The papers presented at the Plenary sessions, Sectional meetings and the round tables provoked heated discussion.

The papers on linguistics themes addressed the most important issues of theoretical linguistics, including the latest achievements of cognitive linguistics, especially the problem of identifying linguistic and cultural concepts in different languages in order to describe the peculiarities of the national linguistic picture of the world as a manifestation of national mentality

Many papers focused on the problem of culture and language correlation which is currently discussed by the world scientific community and also on the problem of cross-cultural communication (dialogue of cultures).

An animated discussion was aroused by papers on sociolinguistics and psycholinguistics, largely because at the turn of the century the problems of world languages' functioning, interaction of national languages and prospects for preservation of disappearing languages acquire particular importance.

There was a heated debate on a number of problems of the Russian language,

world, particularly in the CIS countries, and enlargement of the Russian vocabulary.

The Conference was presented a number of papers on the history and modern state of such foreign languages as English, German, French, Spanish, Slavonic and Asian languages.

A lively interest was also shown in the problem of applied linguistics, including translation of belles-lettres and business translation, which can be accounted for by the current tasks of cross-cultural communication and mutual enrichment with cultural values.

Besides, the participants discussed creation and use of modern types of dictionaries (electronic dictionaries, terminological databases).

Papers on literary studies dealt with historical poetics, comparative literary studies, world literature, specific features of national literatures and their typological community, and other important problems of modern literary science.

The dialogue of different schools of literary studies manifestly revealed a trend toward return to the Russian philological tradition which synthesizes the approaches of cultural, philosophical, linguistic and literary studies in the analysis of literary works.

The round table "Language and Writing" discussed two topical issues: "National Languages and National Alphabets" and "Written Language and Orthography".

The round table participants devoted much of their attention to the proposed transfer of the Tatar language to the Roman alphabet. Having discussed the linguistic and cultural aspects of the problem, the participants came to the conclusion that it would be unadvisable to transfer Tatar to a system of writing based on the Roman alphabet.

The scholars also gave a negative assessment to attempts to prove the "progressiveness" of replacing Cyrillic with the Roman alphabet in Russian.

The Conference participants find it necessary that the Organizing Committee should apply to international and regional organizations and social, political and governmental bodies with the proposal that when introduction of a new system of writing in any language is being considered, scholars' scientifically grounded recommendations should be taken into account.

Taking into consideration the ever important role played by the mass media, the Conference participants recommend scholars to take a more active part in forming public opinion on the above problem, which stirs up lively interest.

The participants in the round table "Language and Writing" had a spirited discussion of the proposed new Rules of Russian Orthography and Punctuation. Taking into account international and available Russian experience, the Conference deems it necessary to recommend the authors of this project to refine it, taking into consideration both positive and critical comments and the opinion of the scholars who warn against unnecessary haste in this work or put in question the advisability of any changes in the Russian spelling rules at the present time, when Russian society is not prepared to accept such changes.

Many speakers suggested that such conferences should be held on a regular basis, so that scholars from the Russian Academy of Sciences and from Russian and foreign higher educational establishments could meet to discuss interdisciplinary problems, moot points and new ideas. It would be advisable to hold the 2nd International Conference on these topics in 2003. The Organizing Committee should arrange for the publication of the most interesting and valuable scientific papers.

The International Scientific Conference "Language and Culture" was an important event in the life of the international scientific community.

Moscow, 17 September 2001

For further details, contact: Emma Volodarskaya <id@gaudeamus.ru>

7. Overheard on the Web

How does Gender affect Language Retention?

On 8 November 2001 Patrick E. Marlow <fpem@uaf.edu> of the Alaska Native Language Center, University of Alaska Fairbanks wrote to <endangered-languages-l@cleo.murdoch.edu.au>

... there may be evidence here in some Alaskan Athabascan communities, that as language shift occurs, it may overlay traditional male-female communication patterns such that men are more likely to continue using the language with other men and speak English with women who are themselves Native speakers, and vice versa.

This research is only in its initial stages, and among other things, we still have to investigate traditional Athabascan male-female patterns of interaction (something else that doesn't appear to be in the literature).

Later this winter we will begin interviewing a few key Elders, with the point being to

gender-based interaction patterns and to try and correlate those patterns with modern language usage. In short, to try and understand the gender-based patterns that language shift may be overlaying.

From there we expect to move into schools and see how traditional patterns of interaction are being undermined/ reinforced/ or whatever in the school.

From there we hope to figure out how to work with existing patterns (rather than against them) in order to improve language teaching specifically and education in general...

Toni Waho in Aotearoa replied <toni.waho@xtra.co.nz>:

... In Maori society I believe we can measure the proficiency levels of Maori who learned to speak the Maori language based on gender roles within our traditional society. It has not been done as a specific study but I believe the strength of my male peers (we learned to speak Maori as young adults) is commensurate with the roles we play as men, juxtaposed with my female peers whose language could be regarded as not as proficient because the traditional role of women has been undermined by colonisation. There has been a notable turn around in recent years because women have been at the forefront of the Maori language revitalisation movement and have increased in number as teachers in Kohanga Reo (early childhood) and Kura Kaupapa Maori (schools)...

Gail Coelho then wrote:

... It would also be interesting to compare this to gender-based patterns of shift and traditional language communication in other parts of the world.

In India, you get families where men tend to know English better than women; they use the native language with women more than with men. I assume that this fairly typical in most of the Old World -- so I'm curious about why there's a different pattern in the New World...

Inge Genée rejoined: <inge.gene@uleth.ca>

.. I used to live in Amsterdam, which has in recent years absorbed large numbers of foreign workers and refugees. A large group of these immigrants is Turkish. These are now beginning to be integrated into Dutch society (although much discussion is possible about the degree to which this "integration" is real rather than a sort of two-solitudes type situation), at least insofar as they are moving into middle class suburban neighbourhoods such as the one I grew up in, about 35 km. from Amsterdam.

A typical pattern in the Turkish families moving into my parents' neighbourhood (I left there 20 years ago) seems to be: fluently

Turkish and fluent Dutch with a Turkish accent, wife speaks no or very little Dutch (even though she may have been in Holland for (almost) as many years as her husband and all or most of her children are born there).

While I have always just thought of this and other immigrant situations as a home-versus-society language issue, there is obviously also a gender issue at play, since the women are the ones holding on most strongly to the ancestral language, presumably forced because they are much less able to mix with Dutch people than their husbands and children. A lot of work has been done on Turkish-Dutch code-switching and code-mixing, as well as on educational issues relating to Dutch-as-a-second-language for Turkish (and other immigrant) children.

Cem Bozdog added, still on 8 Nov 2001
<kebo0002@stud.uni-sb.de>

... my parents native-tongue (Zaza) is dying out and I live in Germany and my own mother-tongue is Turkish and not German.

I think women keep more to their native language than men. So I was surprised, when I've read about the Scadinavian situation. For example my father never speaks Zaza at home. His opinion on this language is, that Zaza is nothing more than the language of uneducated women. Turkish is for him the language of education and knowledge. When he went to school, Zaza was forbidden and the Turkish-only policy was present. Sometimes, when I start to speak Zaza heloughs and answers: What language are you talking. He denies his own native-tongue. Vice versa my mother nevers refuses her native-language. Even among Turks she starts speaking Zaza, about what my father feels embarrassed.

My native-tongue is Turkish. I can speak Turkish to some degree, but if I want to explain something technical in Turkish, I can't do it. My Turkish is too poor for it. Sometimes I listen to Turkish news on TV and sometimes I can't understand it. This is that, what Ina Genée didn't recognize. It is difficult for foreigners to distinguish, if a child is a fluent speaker or not, if someone can't understand the spoken language. Speaking a few sentences in a language means nothing. My Turkish grammar is very bad and because of that a lot of Turks recognize in Turkey, that I'm not living in Turkey or that I'm a foreigner. I myself I won't be able to pass on languages like Turkish or Zaza to my children. But I'm sure it'll be German.

Literature and Endangerment: Guernsey Norman French

Dennis Holt <dionisio77@yahoo.com>
wrote to <endangered-languages-
l@cleo.murdoch.edu.au> on Nov 14, 2001

I am interested in information about the use of creative-writing workshops, poetry-festivals, literary contests, and any other kind of literature-oriented events and activities in connection with attempts to revitalize endangered languages or to reverse language-shift. Thank you for whatever information you may be able to provide.

Julia Sallabank replied
<julia@torteval.demon.co.uk>:

I am doing research on Guernesiais (Guernsey Norman French), the highly endangered native language of Guernsey, Channel Isles. Every year there is an Eisteddfod, a general cultural festival which includes competitions in reciting poetry and prose, plays and sketches, etc. in Guernesiais. There are classes for different levels of expertise in the language. I intend to attend this in March 2002 (and possibly enter it in the future!). The Guernesiais part of the festival has grown over the last few years and now covers two evenings rather than one. As well as the recitation of 'classics'(poetry and stories written by acknowledged masters), a great deal of creativity and literacy in the language is engendered by the event (this is a language which is generally seen as spoken only). It is not a tourist event; it is held in the winter and is taken very seriously by contestants.

However, it is unclear to what extent such events actually contribute to language revitalization, i.e. to intergenerational use in the home. I would have thought indirectly, by encouraging pride in the native language.

Does anybody have any thoughts on this?

Articles on small languages and communities

Nancy Dorian (ndorian@ghi.net) wrote on 29 Nov 2001:

The *International Journal of the Sociology of Language* regularly publishes a special section (which I edit) entitled "Small Languages and Small Language Communities." Some SLSLC sections are coming up that may be of particular interest.

These include the last one for the current year (SLSLC 36), "Culture and Language Revitalization, Maintenance, and Development in Mexico: The Nahua and Alto Balsas communities," by Jose Antonio Farfan; and the first one for next year (SLSLC 37), "A Collaborative Model for Preparing Indigenous Curators of a Heritage Language," by N. Louanna Furbee and Lori A. Stanley.

SLSLC 34, which is already out as the first one of this present year, was "Using the Telephone as a Community Language Center," by Alice Taff.

--Nancy Dorian, Harpswell, Maine

Indigenous language policy in Russia and elsewhere

From Andrei Yury Filtchenko
(andreif@ruf.rice.edu) 29 Nov 2001:

A year ago I did some research in the area of Siberian indigenous languages and the history of policies towards them in Russia -- with a bit of comparative perspective on Canada, Australia, and the USA -- which I compiled in a policy-research paper of sorts that is now in the process of publication. The text is at:
<http://www.owl.net.rice.edu/~andreif/project.html>

(follow the link on top to "Policy Paper").

Suggestions and opinions would be very welcome and thoroughly appreciated.

--Andrei Filtchenko
Department of Linguistics, Rice University
Laboratory of Indigenous Languages of Siberia, Tomsk State Pedagogical University

8. Places to Go,

on the Web and in the World

Information on Romani Language

If you are referring to Romani, there are many publications available. W.R. Rishi compiled a Romani-Punjabi-English phrasebook (based on the Balkan dialects of Romani, 1980, printed by Rajdhani Press, 83, Wazirpur Industrial Complex, Delhi-110052). The Hertfordshire Press publishes many books related to Roma (<<http://www.herts.ac.uk/UHPress/interface.html>>) including the recent book, What is the Romani Language? (there is a description of it at the above link). The Patrin website has some general information (<<http://www.geocities.com/Paris/5121/sitemap.htm>>), for example, see the articles, "Lexical Impoverishment as Control" (by Ian Hancock, who has written extensively on Romani, his e-mail is xulaj@mail.utexas.edu) and "The Language of the Roma". The Patrin website also has an associated e-mail discussion list, and many members are Romani speakers. One of the list members recently reprinted a set of Romani lessons based off of a text by Barthelemy.

Another general description of Romani is at <<http://www.romove.cz/lang.html>> There is a more detailed linguistic description of Romani at <<http://www-gewi.kfunigraz.ac.at/romani/>> (see the article "Romani in General"), as well as information regarding Romani textbooks for Austrian dialects. There is a brief discussion of Romani dialects at

you can read Italian, there is a description of the Xoraxane dialect at <http://www.geocities.com/Athens/Bridge/5847/03.htm>. If you can read Spanish, there is an article on Kalo (a Spanish dialect of Romani) at <http://www.unionromani.org/ftp.idioma05.asc>. If you want to listen to Romani spoken/sung by native speakers, one of the best sites is <http://www.lachurch.net/music.html>. I am not sure exactly what you are looking for, but I hope the above suggestions were helpful. If you need information on more resources, please e-mail me at <mailto:gavi0022@tc.umn.edu>

Sincerely,
Carmen Gavin
*

If you want information about Romani language in Europe, you can visit our web-site

(<http://www.troc.es/ciemen/mercator>). In the Publication section, you can go to the working-paper sub-section and then download the working-paper n°3, titled: "The political status of the romani language in Europe", written by Peter Bakker and Marcia Rooker

Mercator: linguistic rights and legislation CIEMEN, Rocafort 242 bis, 08029 Barcelona, Catalunya, Spain

*
There was an article in Applied Linguistics journal a couple years ago on recent attempts to codify the Romani language:

Writing Romani: the pragmatics of codification in a stateless language, by Y. Matras, Department of Linguistics, University of Manchester, Manchester M13 9PL, UK, E-mail: y.matras@man.ac.uk

It appeared in:

Applied Linguistics, Volume 20, Issue 4 (Dec. 1999), pp. 481-502

Best wishes, Julia Sallabank

Resources for Endangered Languages

<http://www.nativelanguages.org/>

This site is for members and friends of endangered language communities, with an emphasis on Native American languages.

Besides a variety of pointers and links, it contains an interesting page on successes, giving details of revitalization work for the languages Me'phaa (or Tlapanec), Maori, Catalan, Frisian and Mohawk, and some final remarks about the importance of Literacy.

Minoritarian languages of Europe (in Russian only)

I have pleasure in inviting you to visit the web-site "Minoritarian languages of Europe" (in Russian only) dedicated to the history and present situation of some rare and endangered European languages. (Germish, European

Ladin, Friulian, Crimean Tatar). This is a first Internet-based project for such the languages in Russian. Here you will have an opportunity to see extracts from our manual of Crimean Tatar for Russian-speaking beginners, Russian-Crimean Tatar Dictionary, Ukrainian-Crimean Tatar Dictionary and their current pricing. So, please go to :

<http://webua.net/alashuly>.

With kindest regards

Vadim Mireyev <chimproject@excite.com>

Access to Valencian

On November 14 2001 Joan Pau Merita <pmerita@jazzfree.com> wrote:

Article 7.1 of the Statute of the *Comunitat Valenciana*, which includes the provinces of Alacant, Castello and Valencia, reads:

"The two official languages of the Autonomous Community are the Valencian and the Castilian. Everyone has the right to know and use them."

The old Kingdom of Valencia was set up as an Autonomous Community in 1982, and the Law for the linguistic normalisation of the Valencian language was approved on 23 November, 1983 B.O.E. (Official State Bulletin of Spain) 20, of 20 January, 1984.

Legal and political status: The Statute of Autonomy of the Valencian Community (1982) specifies that the official languages of the region are Valencian and Castilian. In 1983 a 'Use and Teaching of Valencian Act' was passed to encourage and spread the use of the language.

Idiom: The Valencian Community, located on the Mediterranean coast of Spain, has a population of 4 million. There are three phonetically distinguished dialects: "Castellonenc or Salat" in the north, "Alacanti" in the south and Meridional Valencian or "Apichat" in the center region.

Speakers: Nowadays Valencian is spoken by 2 million in the Valencian Community and in a small area of the frontier region of Murcia called "el Carche". 54.5% of the Valencian population speak Valencian. It is the mother tongue of 39% of Valencians. 88.2% of the population understand it, but only 17.2% read Valencian correctly. (Studies of the CIS n° 2228 and 2241, Center of Sociological Investigations of Spain, Nov-Dec 1996, March-April 1997).

Some Web Sites:

(1) Methodological Foundation
<<http://212.73.32.210/hosting/000a9/abvfiledaram/indexa.html>>

This web site includes a large explanation of the methodological foundation of the Valencian language by the Professor J. Angeles Castello. Text in English.

(2) Report on the language
<<http://agora.ya.com/arawebmix/report02.html>>

Report about the Valencian language by the Professor Antoni Fontelles. Linguistical, sociolinguistical, juridical, political, literarian and bibliographic dimensions of the valencian are available in this report. Text in English.

(3) PNP, Plataforma Normes d' el Puig
<<http://www.normesdelpuig.org>>

This is the site of PNP, a Platform constituted by more than 60 associations of all the Valencian territory to protect the Valencian language. This site includes a large report about the current situation of Valencian. Also includes the full text of the "Manifesto to the Valencian identity and Valencian language". Full English, French, Spanish and Valencian versions.

(4) Legal Status
<<http://www.sispain.org/english/language/language/valencia>>

Basic information about the legal status of the Valencian language. Text in english.

Scottish language planning

www.arts.ed.ac.uk/celtic/poileasaidh/index.html

The Department of Celtic and Scottish Studies is endeavouring to establish a Centre for Language Policy and Language Planning. Towards this end a seminar series has been organised for 2001-02 and a series of research reports is planned.

These seminars and reports will tackle a range of subjects relating to language policy and language planning both within Scotland and internationally.

Sreath òraidean / Seminar series

Liostaichean sgrìobhainnean air poileasaidh cànan / Bibliographies on language policy

Gaelic in Scotland: Sociolinguistics and Language Policy Bibliography 1980-2001

Minority Ethnic Languages in Scotland: Sociolinguistics and Language Policy Bibliography 1980-2001

'A Selected Classified Bibliography of the Scots Language' (Caroline Macafee, University of Aberdeen)

Aithisgean rannsachaidh / Research reports

Faclair Na Pàrlamaid: A Critical Evaluation (Wilson McLeod, October 2001)

The State of the 'Gaelic Economy': A Research Report (Wilson McLeod, October 2001)

Revitalising Gaelic? A Critical Analysis of the Report of the Taskforce on Public Funding of Gaelic (Alasdair MacCaluim with Wilson McLeod, October 2001)

There is also a Celtic Section Homepage 1 and a page for Celtic and Scottish Studies

All queries concerning Research on Language Policy and Planning in the Department of Celtic and Scottish Studies should be directed to:

w.mcleod@ed.ac.uk

Languages in Southern Africa: LASU

The Linguistics Association for SADC Universities (LASU) has just inaugurated its own webpage at:

<http://www.african.gu.se/lasu/>

LASU's main aim is to foster cooperation with existing SADC structure by contributing to social development in the region through research in linguistics and language education, and to promote collaboration and coordination of research resources through the sharing of research materials between teachers and researchers.

LASU was established in November 1984 by the representatives from SADC universities. The current member states of SADC include Angola, Botswana, Congo-Kinshasa, Lesotho, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe.

To contact LASU, email:

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On behalf of LASU

Jouni Mabo, Dept of Oriental and African Languages, Göteborg University

Anyone for Selkup?

Olga Kazakevitch <kazak@orc.ru> and her team at the Moscow State University is offering us the sound of a few words of Selkup, a Siberian language spoken on the Yenisei river.

<http://www.infolex.ru/selkup/SELKUP/index.html>

There are also some very striking pictures of the speakers, and some details of their biographies.

The site's commentary is bilingual in English and Russian.

Language Museum

<http://www.language-museum.com/>

This is a site with buttons for 1200 languages from Abkhaz to Zulu (which evidently means a fair number of them number among the endangered).

Each page so accessed has a short (ca 8-line) written text in a language (passed as an image file), very often the equivalent of the following, though it might be the Lord's Prayer, or a snatch of journalistic prose. Then there is a translation into English, and a couple of lines giving the number of speakers and their location in a state or states.

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."

There is no evidence of who has put this up, or why, although there is an advertisement for some pyramid-scheme type employment on the page.

WEB-OF-WORDS: a web site dedicated to the linguistic diversity of the European Union

<http://eblul.org/wow>

Brussels, Friday, December 10, 2001

"The European languages that few people speak about." More than forty minority languages of the European Union are presented on the new "web of words" site

Did you know that Russian is one of the

That Cornish, a Celtic language, which disappeared in the 19th century, is reviving in Cornwall and on the web? That Judeo-Spanish, today spoken by numerous European Jews, is very similar to the Spanish spoken in the 15th century? The "Web-Of-Words" - site presents about forty languages, so called "regional- or minority languages", which are spoken in the European Union.

"It is one of the goals of the European Bureau for Lesser Used Languages, to call the attention of every European citizen on the diversity and richness of all the languages spoken in the European Union" explains Markus Warasin, the Bureau's Secretary General "this web site has been voluntarily created to answer questions asked by the public about the European language reality, often very different from one Member-State to another."

The site describes in a simple way the situation of each minority language of the European Union, its status, its history and the reality of its use. But "a language is also about its sound and its accents. Therefore, it seemed extremely important to us, to complete the presentation, by adding poems read by native speakers." says Julia Turkina, in charge of the documentation for "Web-Of-Words".

Created within the framework of the European Year of Languages with the financial support of the European Commission (DG Education and Culture), the web site of Web-of-Words will be further developed and enriched: an original and multilingual screen saver is already downloadable from the site; a quiz will soon be online, with numerous books to win; further useful linguistic explanations; more poems and photos will be online before the end of the European Year of Languages 2001.

Bertrand-Romain Menciassi - Project leader
European Bureau for Lesser Used Languages
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Fax : +32 (0)2 218 19 74
Email : bertrand@eblul.org

Navajo children's literature

Clay Slate wrote on 19 Dec 2001
<cslatejr@crystal.ncc.cc.nm.us>:

A project of the Navajo Nation's Diné College is writing and posting Navajo multimedia children's literature. There are now thirty-two multimedia children's books posted on the web, available for download to all platforms. They are written and recorded in Navajo, by Navajo authors, for a Navajo audience, about topics to interest Navajo children. The authors are Navajo teacher trainees in programs at the Center for Dine Teacher Education at Dine College. The multimedia specialists doing the programming, and polishing up these

The programming has been done in Macromedia's Authorware.

Each book has text, illustrations, a sound file that reads the text to the user aloud, an available English/Navajo glossary, identification of Arizona state standards addressed by the materials, and, in some cases, pre-reading activities and comprehension questions. After downloading them to a desktop computer, one does not need fonts or plug-ins to make them operate; each book is a self-contained executable. Good ones to try out first would be "Animals", "Cowgirl", "School", or "Brothers". Tell us what you think, please. Make suggestions. You can download from:

<http://cdte.ncc.cc.nm.us>

Click on "multimedia" and follow instructions.

9. Forthcoming Meetings

Linguapax: World Congress on Language Policies Barcelona, April 16-20, 2002

Presentation

Since the beginning of the 90s, the political, economic and technological changes have raised the need to start a deep process of thought about how to face these changes as far as the fast spreading of new technologies, and the processes of globalization in the economic, cultural and social spheres have a strong and intense influence on languages, no matter their demographic strength or their official status. And these processes can be a threat to linguistic diversity as a fundamental part of the World's heritage. Within this context, a series of tendencies, extralinguistic factors and needs have a direct impact on languages, especially on the so-called minority languages and on small and medium-sized languages:

1. In many cases, experience shows how civil society and civic organizations can push official authorities to a more positive attitude towards minority languages;
2. The main challenges faced by minority languages are to be found in the impact of new technologies in the globalization process;
3. There is a need for new methodological and pedagogical approaches to the teaching and learning of minority languages;
4. Language exercises a powerful symbolic attraction as a tool to build up collective and individual identities;
5. The schooling system can discriminate against minority languages pupils under the cover of laws that, at first glance, seem to support and promote the learning process of these pupils;
6. Most of the time, gaps are to be found

7. NGOs, civic organizations, and other representatives of minority language groups are often more effective and fast moving than official authorities.

Therefore, minority language issues should be linked to highly relevant matters such as:

- a) The strengthening of democracy
- b) The increasing involvement of civil society
- c) The recognition of linguistic rights as human rights
- d) The improving of living conditions
- e) The access to the labour market
- f) The economic value-added of a language

Main topics to be discussed

The Institute LINGUAPAX, with the support of the Directorate General for Language Policy of the Government of Catalonia, therefore invites researchers, social actors and activists, politicians, lawyers and all those persons involved in the promotion of languages to take part in this World Congress, whose sessions will deal with the following topics:

1. Language laws and other legal instruments as tools for the promotion of languages: design, implementation, evaluation and follow-up;
2. The management of linguistic diversity in large urban centres in order to ensure the maintenance of this diversity and to prevent tensions and conflicts related to the use of different languages, and at the same time to ensure that the gradual integration of the host society will be carried out through the medium of the autochthonous language(s) of this society;
3. The study of concrete models and experiences in the field of language policy and their evaluation according to cost-effectiveness criteria in order to ensure a positive output of the invested human, technical and economic resources;
4. The effective participation of civil society (civic organizations, NGOs, etc.) in the design, implementation and follow-up of language policies; and
5. The challenge of new technologies and the production of linguistic resources to promote language diversity and the culture of peace.

There will also be complementary activities as exhibitions of materials: posters, grammars, dictionaries, didactic tools, multimedia demos, sociolinguistic resources available on the Internet, etc.

Structure of the Congress

The sessions of the Congress will be structured around six main keynote addresses and five concurrent workshops. Two 30 minutes papers will be delivered for each workshop by relevant scholars in order to focus and stimulate further debate and discussion. People registered for the Congress will receive these papers one month before the celebration of the Congress. The working languages will be

Keynote addresses

- Dr. E. Annamalai (Former Director of the Central Institute of Indian Languages) Language policy in multilingual societies.
- Dr. L. Khubchandani (Director of the Center for Communication Studies, India) Demographic imperatives in language planning.
- Dr. Tove Skutnabb-Kangas (Roskilde University, Denmark) Language Policies and Education
- Dr. Peter Mühlhäusler (University of Adelaide, Australia) Theoretical approaches to language policies
- Dr. E. Nolue Emenanjo (National Institute for Nigerian Languages) Language Policy and Cultural Identities
- Representative of the United Nations Education, Science and Culture Organisation

Concurrent workshops

- Workshop 1: Language laws and their implementation.
- Workshop 2: The management of linguistic diversity in large cities.
- Workshop 3: Models of language policies: case studies.
- Workshop 4: The role of civil society in language policy processes.
- Workshop 5: New information technologies and small and medium-sized languages.

The Congress will take place in the World Trade Center of Barcelona situated in the Old Harbor (Port Vell-Moll de Barcelona) of the city. For more information please visit the web site www.wtcbarcelona.com

Call for papers

Papers for the Congress should be submitted to the Linguapax Institute (info@linguapax.org) before February 15, indicating the workshop in which they should be presented. Papers must be four pages (A4) long maximum, single-space, 12 point, headed by title, author(s), and affiliation.

The Scientific Committee of the Congress will review all the papers and will select those to be presented at the workshops.

Scientific Committee

- Mr. Bojan Brezigar (President of the EBLUL)
- Dr. Denis Cunningham (President of FIPLV)
- Dr. Lachman M. Khubchandani (Director of the Centre for Communication Studies, India)
- Mr. Fèlix Martí (President of the Institute LINGUAPAX)
- Mr. Bartumeu Melià (Researcher)
- Dr. Mohamed Miled (Director of the Institut Supérieur des Langues de Tunis)
- Dr. Irmela Neu (Fachhochschule München)
- Mr. Joseph Poth (Former director of the Languages Division of UNESCO)

Mr. Raymond Renard (Coordinator of the UNESCO Chair in Linguistic Planning and Didactic of Languages at the University of Mons, Belgium)
 Dr. Joan Rubin (Independent consultant and researcher)
 Dr. Ignace Sanwidi (Director of the UNESCO Centre in Dakar)

See more details at the conference web-site:
<http://www.linguapax.org/>

LREC 2002 Workshop on Resources and Tools in Field Linguistics: 26-27 May 2002, Las Palmas, Canary Islands, Spain

There is general recognition that many of the world's languages are rapidly losing speakers. This constitutes loss of a rich cultural heritage, a loss which future generations will deeply regret. Considerable efforts have been made to halt this decline and revitalize these languages; but the decline of these languages is now so far advanced that a majority of presently existing languages will become extinct within this century. If this heritage is to be preserved in any sense, then there must be a serious effort towards documenting and archiving linguistic data on these languages, so that reconstruction of the essentials of such languages is possible in posterity, along with the living cultural environment in which they presently function.

The urgency of this task has changed the direction of field linguistics, and imposed on it completely new requirements. The highest priority can no longer be placed upon the simple publication of field-work, even when based on careful, in-depth analysis of linguistic phenomena. To preserve as much as possible of the cultural heritage of these languages, we need instead multimedia recordings, which are accompanied by carefully designed linguistic annotations. And we must utilize for this purpose technologies which guarantee long-term access to all the many facets of the material. In addition, the advent of the World-Wide-Web requires that the archived resources be available in new ways, and in conformance with the most widely adopted emergent standards. If this effort is to be successful, it must also include good relations with the members of the indigenous communities which provide the data, and a close cooperation between linguists and the engineers who provide the technology.

A number of important new initiatives, for example AILLA, DOBES, E-MELD, LACITO, and ASEDA, have begun work along these lines. There also exist other institutions, such as the Max Planck Institute for Psycholinguistics, which began still earlier the task of storing valuable recordings, and

The workshop will be held as a pre-conference workshop of the 3rd International Conference on Language Resources and Evaluation (LREC), which has expanded its scope to include **field linguistics**. We expect to have special sessions at the conference dedicated to the special needs and problems of field linguistics. LREC is unique amongst conferences world-wide, in that it brings together experts of diverse expertise, who both create and maintain language resources. The LREC announcement text (www.lrec-conf.org) indicates that the conference has an extended scope and a broad view of what constitutes language resources. In addition, the LREC conference includes exhibitions and training courses, which we expect participants of the proposed workshop would find very useful indeed.

As part of the LREC conference, the primary goal of the workshop is dedicated to structural and technological issues involved in language documentation including its cultural background, and in ways of accessing archived data. Deeper linguistic aspects of the documentation endeavor and its attendant legal and ethical aspects can only be touched briefly. We mention here a few keywords which indicate the scope of the workshop:

- Media Formats
- Digitization Methods
- Project Workflow Schemes
- Metadata for Resource Retrieval
- Long-Term Archiving Strategies
- Annotation Structures and Formats
- Interlinear Text Formats
- Character Encoding Guidelines
- Language Encoding Guidelines
- Linguistic Encoding Guidelines
- Dictionary Structures and Formats
- Typology Databases
- Geographic Information Systems
- Integration of Field Notes
- Data Types in language documentation
- Web-based Archive Access
- Tools for language documentation
- User Interfaces for Native Speakers

The workshop will be organized so as to provide time for large projects to inform interested researchers about the methods they use and their experiences so far. It will further provide time and space for other projects to describe how they document languages. Panel and discussion sessions will allow interested researchers to raise questions and comment on the methods chosen.

The goals of the workshop are:

- (1) To improve our understanding of the methods to be applied when documenting language data, with a special focus on

languages which are in danger of becoming extinct; and

- (2) To discuss methods which have already been applied by different projects and which hold promise.

Workshop Organizers

Peter Austin, Melbourne Univ., Helen Dry, Eastern Michigan Univ., Peter Wittenburg, Max-Planck-Institute for Psycholinguistics

Important Dates

Abstract Submissions	15 Feb 2002
Notification of Acceptance	15 March 2002
Final Versions	12 April 2002
Workshop	26-27 May 2002

Abstract Submission

Submitted abstracts should consist of about 400 words. The abstracts should be submitted electronically as PDF, PS, RTF, or plain text files to the following address: lrec-workshop@mpi.nl. The deadline for submitting the abstracts is February 15th. The notification of acceptance will be sent by March 15th 2002.

Paper Submissions and Proceedings

There is one month between the notification of acceptance and submission of a workshop paper. Papers have to be submitted electronically to the same address (lrec-workshop@mpi.nl) as PDF, PS, RTF, or plain text files. There will be proceedings of this workshop which will be made available free to all participants at the beginning of the workshop.

Organizational Matters

For all questions with respect to the content of this workshop, please send emails to lrec-workshop@mpi.nl. Since this workshop will be embedded in the LREC conference all emails with respect to organizational and financial questions can be addressed to the official LREC email address as well: lrec@ilc.pi.cnr.it. Forms for registration, accommodation reservation etc will be found on the LREC web-site: www.lrec-conf.org

For current information about the workshop see: www.mpi.nl/lrec

Program Committee

Anthony Aristar, Peter Austin, Steven Bird, Bernard Comrie, Helen Dry, Arianne Dwyer, Dafydd Gibbon, Nikolaus Himmelmann, Terry Langendoen, Stephen Levinson, Kazuto Matsumura, Patrick McConvell, Tony McEnery, Boyd Michailovsky, Ulrike Mosel, Peter Muysken, David Nash, David Nathan, Randy LaPolla, Hans-Jürgen Sasse, Gunter Senft, Gary Simons, Peter Wittenburg

LREC 2002 Workshop on Portability Issues in Human Language Technologies: 1 June 2002, Las Palmas, Canary

IMPORTANT DATES

Deadline for abstracts: 12th Feb 2002
 Notification of acceptance: 26th Feb 2002
 Final version of the paper for the workshop proceedings: 2nd April 2002
 Workshop: 1st June 2002

MOTIVATION AND AIMS

There are more than 6000 languages in the world, yet only a small number possess the resources required for implementation of Human Language Technologies (HLT). This imbalance in technical resources available to languages of the world is likely to result in a significant linguistic divide that further exacerbates global social and economic inequities unless decisive action is taken relatively soon. One potential means of ameliorating this imbalance in technology resources is through encouraging research in the portability of human language technology for multilingual application.

Portability issues in HLT are important in the structuring and acquisition of local language resources. The primary objective of the workshop is to bring together participants from academia and industry to discuss and disseminate the current state of the art in multilingual research and development in the context of cross-language HLT transfer. Major challenges for HLT-portability research will also be discussed.

The workshop will focus on the following topics and languages:

- Linguistic corpora and portability (new models, language maps, novel systems for creating and managing multilingual data);
- Automatic Speech Recognition (generic design in acoustic modelling, task portability, cross-language portability);
- Acoustic modelling (monolingual and multilingual modelling, cross-language transfer, finite state automata, decision trees and data-driven methods);
- Dictionary development (word-definition issues, automatic dictionary acquisition);
- Language modelling (the Internet as a linguistic resource, language modelling in spoken language processing).
- Natural Language Processing (cross-language transfer of HLT):
- Parsing;
- Translation.

The proposed workshop is intended to continue the series of SALTML (ISCA SIG) <http://isl.ntfex.uni-lj.si/SALTML/> LREC workshops related to the integration of local and global languages ("Language Resources for European Minority Languages" (LREC'98)) as well as the workshop on "Developing Language Resources for Minority Languages: Re-usability and Strategic Priorities" (LREC'00).

WORKSHOP AGENDA**Oral Session: Portability Issues in HLT**

14:30 Workshop Welcome and Introduction- Bojan Petek

14:35 Multilingual Time Maps: Portable Phonotactic Models for Speech Technology- Julie Carson-Berndsen

15:00 Automatic Phonetic and Prosodic Characterization of Spoken Language- Steven Greenberg

15:25 Creating Re-usable Documentation for Little-studied Languages- Steven Bird

15:50 Some Issues in Speech Recognizer Portability- Lori Lamel

Oral Session: HLT and the Coverage of Languages

16:30 Challenges and Opportunities in Portability of Human Language Technologies- Bojan Petek

16:55 Atlantis Project: Resources Available in the Internet to Serve Speakers and Learners of Minority Languages- Salvador Climent

17:20 Towards the definition of a basic toolkit for HLT- Kepa Sarasola

17:45 Panel Discussion - Invited speakers will be included as panelist members.

18:15 Poster Session 20:00 End

WORKSHOP ORGANIZING AND PROGRAM COMMITTEE

- Julie Carson-Berndsen, UC Dublin, Ireland
- Steven Greenberg, International Computer Science Institute, Berkeley, USA
- Bojan Petek, Univ. Ljubljana, Slovenia
- Kepa Sarasola, University of the Basque Country, Donostia, Basque Country

SUBMISSION

Papers are invited that describe research and development in the area of Human Language Technology portability. All contributed papers will be presented in poster format. Each submission should include: title; author(s); affiliation(s); and contact author's e-mail address, postal address, telephone and fax numbers. Abstracts (max. 500 words, plain-text format) should be sent via email: Bojan Petek, bojan.petek@uni-lj.si

All contributed papers will be printed in the workshop proceedings.

9th annual Stabilizing Indigenous Languages Symposium, Montana State Univ. Conf. Center, Bozeman MN, USA: Jun 9-11 2002.

Information about the symposiums, a registration form, and workshop proposal form can be found at the Teaching Indigenous Languages web site at: <http://jan.ucc.nau.edu/~jar/TIL.html>

Goals of the symposium are to:

1. To bring together American Indian and other indigenous language educators and activists to share ideas and experiences on how to teach effectively American

Indian and other indigenous languages in and out of the classroom.

2. To provide a forum for exchange of scholarly research on teaching American Indian and other indigenous languages.
3. To disseminate through the Internet and monographs recent research and thinking on best practices to promote, preserve, and protect American Indian and other indigenous languages.

Language Awareness: ALA 2002, Umeå University, Sweden, 1-3 July 2002.

Plenary speakers:

Prof Nick Ellis, Univ Bangor, Great Britain
 Prof Claire Kramsch, Univ Berkeley, USA
 Prof Inger Lindberg, Univ Gothenburg, Sweden

The ALA (Association for Language Awareness) supports and promotes activities across the whole breadth of Language Awareness. It defines Language Awareness as explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use. Activities are conducted in different areas of Language Awareness, e.g. mother tongue learning, foreign language learning, teacher education, language use in professional settings, and in the community, at a variety of levels across the lifespan (e.g. primary, secondary and tertiary education, professional training and practice, community education programmes).

Excursion

The Sunday afternoon excursion includes visits to some exotic spots in the surroundings of Umeå as well as an opportunity to experience the long hours of day light, the "white Nordic nights".

Website

www.mos.umu.se/kalender/ala2002

Conference organisers: Anita Malmqvist and Ingela Valfridsson, Umeå University. Email: ala2002@eng.umu.se

ARCLING II: Archaeology and Linguistics of Australia: National Museum of Australia and Australian Institute of Aboriginal and Torres Strait Islander Studies: Canberra, 1-4 October 2002

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

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* edited by Patrick McConvell and Nicholas Evans, published by Oxford University Press. We call for proposals for papers and for sessions for ARCLING II: see below for details.

Conference organisation

The conference will be divided into seven thematic sessions (see eConference Topics below) and at least one session for other papers not falling into session themes. The thematic sessions will include invited speakers. The conference will last 4 days (Tuesday-Friday, 9-5) with four sessions a day of 90 minutes each. Each of the topics will take up roughly two sessions. About 100-120 people will attend and it will be held without parallel sessions in a single theatre with rooms nearby for smaller meetings, receptions, book displays as necessary. 7 keynote papers of 45 minutes (30 minutes + 15 questions/discussion) will be invited (one for each session). Another 18 papers of 30 minutes (20 minutes + 10) will be selected from abstracts submitted, and distributed between sessions.

Submission of abstracts

If you wish to give a paper, please send a title and abstract to Patrick McConvell by **15 February 2002**.

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 (topics) already identified, and any equipment you will need for presentation.

Notification of acceptance of papers will take place in March 2002. Abstracts of all papers invited or accepted will be available on the conference web-site from March 2002, and full papers by September 2002. Papers will be 8000 words long maximum.

Conference theme:

Echoes of ancient footsteps: archaeological and linguistic evidence in Australian culture history

The conference aims to identify signatures of migration and language shift in prehistoric language spreads, especially among hunter-gatherers in Australia, and

and chronology, by combining evidence of proto-cultures and culture contact from archeology, linguistics and other branches of anthropology.

Conference Topics

- 1: *Methods and models in interdisciplinary prehistory*
- 2: *Language spread among Hunter-gatherers*
- 3: *Perspectives from genetics and biological anthropology*
- 4: *Hunter-gatherers: spreads in the interior*
- 5: *Coasts, islands and the peopling of the Sahul periphery*
- 6: *Artifacts: Technology and terminology*
- 7: *Stories, places and names: Indigenous landscapes and views of the past*

Contact: Dr. Patrick McConvell, Convener, Planning Committee

Email: patrick.mcconvell@aiatsis.gov.au
phone: +61-2-62461116; fax +61-2-62497714

URL: <http://crlc.anu.edu.au/arcling2>

10. Book Reviews

Chris Moseley on Hinton & Hale: *The Green Book*

Leanne Hinton and Ken Hale (eds.), *The Green Book of Language Revitalization in Practice*. San Diego, Academic Press, 2001. Hardback (paperback due out soon), 450 pp.

"To the brave people who work against all odds to help their endangered heritage languages survive" reads the dedication of this *Green Book*. The title is of course an acknowledgement of the UNESCO *Red Book on Endangered Languages*, and is meant to be complementary to it. If enough effort is made on behalf of the languages represented here, the editors reason, the languages can be removed from the *Red Book* (which is not so much a book as an electronic data bank). The *Red* and the *Green Books* have now each lost one of their prime movers: in the case of the UNESCO project, the late Professor Stephen Wurm; and now this volume has proved to be the last published work of the prodigiously gifted linguist Ken Hale, one of its two eminent editors. Ken Hale's stamp is clearly evident in both the spirit and the letter of this venture. His particular fields of interest are particularly strongly represented – Native American language revitalization and in particular its healthiest representative, Navajo, as well as Australian indigenous languages – and the emphasis on practical measures to revive languages has perhaps not been so strong in any other book so far in the rapidly expanding library on language endangerment.

In that sense, this is an immensely important book. It is Leanne Hinton who writes comprehensive introductions to the

Language Planning, Maintenance and Revitalization, Immersion, Literacy, Media and Technology, Training, and lastly and most intriguingly, *Sleeping Languages*. The nine sections include a total of 33 chapters, each written by an active participant in the field of revitalization, wherever possible a native speaker. New material on the revitalization of Hawaiian, with an interesting comparison with Maori, is especially welcome and well presented, but the book's particular strength is its comprehensive coverage of North American revitalization efforts. Some of the experiences and experiments it would be difficult to imagine being transferred to other continents. The relative brevity of the Literacy section, compared with the broad coverage in the following section on Media and Technology, points up an interesting trend: multi-media applications of minority languages are nowadays tending to take precedence over basic literacy teaching.

The strengths of this pioneering work also reveal one serious weakness: some parts of the world, notably Africa and Asia, are greatly under-represented. Perhaps this is inevitable, and the editors make no claim to cover the whole world equally. One looks in vain for articles on language revival in the Indian subcontinent, for instance; Africa and Latin America are ignored, which makes the inclusion of Western European languages like Welsh and Irish look like mere tokenism, fascinating though the chapters on these languages are.

Still, this is a most welcome addition to the literature, spearheaded by two of the greatest experts in the field of language revival, and even specialists in the languages of areas not represented in it will get a lot of practical help and advice from it.

Christopher Moseley

Nicholas Ostler on Drysdale: *Mother Tongues*

Helena Drysdale *Mother Tongues: Travels through Tribal Europe*. London: Picador 2001. Hardback, 401 pp.

This is the tale of an adventure by design: artist husband and writer wife pack up two small girls in a mobile home, and set off to experience the linguistic extremities of Europe. The result is a review of some real attitudes to small languages by the people who speak them, away from the ideology, and a sense of Europe's human scale. It takes time, and zig-zag routes to get to these people.

The book is full of contrasts and contradictions: footloose modern travel as a way to view the age-old permanence of the language communities; the children in the car at an age for effortless language absorption, but with never enough time anywhere to learn; citizens of Britain, a

the turmoil of World War II, witnessing the unfinished bitterness and confusion that it has left behind, as far apart as Saamiland, the Basque country, Brittany and Macedonia: above all, English as the uncommitted but indispensable lingua franca to give access to the aspirations expressed in ten stateless languages.

If there is a conclusion in this Odyssey, it is that languages and homelands are only there to be loved. Love gives a faculty to see something in the beloved that strangers cannot. And paradoxically that is what this charming book, by strangers for other strangers, is able to suggest.

Nicholas Ostler

11. New Publications

Proposed Multilingualism in Canada

Title: Toward a Canadian Languages Act: Rejuvenating the Official Languages Act
ISBN: 1-894839-00-5
by Raymond Samuels

<http://anzwers.org/trade/featuredbook/cs.html>

The author of the cited book is a member of the University of Toronto community, with a teaching professional background as an academic lecturer in constitutional law, commercial law, business and the social sciences. Limited edition.

Richard W. Cummings' Vocabulary of Shawnee, 1851

This vocabulary of about 320 words of Shawnee was drawn from a questionnaire prepared by Henry Schoolcraft and subsequently published in his *Indian Tribes* (1851-1857). It was originally collected by U.S. Indian agent Richard W. Cummings, most likely from the Shawnees of Kansas.

May 2001 ~ clothbound ~ 47pp. ~ ISBN 1-889758-19-1 ~ US\$28.00

A Vocabulary of Seneca: Taken from Gallatin's "Synopsis of the Indian Tribes" Anonymous, 1836

Volume 22 in Evolution Publishing's American Language Reprint (ALR) series

This volume offers a list of over 400 words of the Seneca language compiled by an anonymous collector in the War Department in the late 1820s. It also contains an additional 89 Seneca words derived from a manuscript of J. Parish collected prior to 1820. Both of these were originally published in Albert Gallatin's "Synopsis of the Indian Tribes" in 1836.

October 2001 ~ clothbound ~ 75pp. ~ ISBN 1-889758-20-5 ~ US\$28.00

The Tutelo Language - Horatio Hale, 1883

Volume 23 in Evolution Publishing's American Language Reprint (ALR) series

This volume represents the most significant treatment of the language(s) spoken by the Siouan tribes of Virginia. Originally published in 1883, it includes a substantial 279 word vocabulary, as well as numerous grammatical tables with explanations, mostly gathered from an elderly Tutelo called Nikonha. This edition includes all the Tutelo grammatical material printed by Hale, and organizes the vocabulary into bidirectional English-Tutelo and a new Tutelo-English section.

December 2001 ~ clothbound ~ 107pp. ~ ISBN 1-889758-21-3 ~ US\$36.00

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

<http://www.evolpub.com/ALR/ALRhome.html>

"Languages and institutions in the European Union" by Manuel Alcaraz Ramos, Mercator Working Paper n°5

<http://www.troc.es/ciemen/mercator/work-pape.htm>
in Catalan and English versions.

The Mercator Working Papers series of ongoing monographical works or researches on linguistic rights, legislation or policies is part of Mercator-Linguistic Rights and Legislation program consisting of three different areas: research, diffusion and documentation and information service.

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Working paper 3: The political status of Romani language in Europe, by Peter Bakker & Marcia Rooker

Working paper 4: The juridical defence of Rhaeto-romansh languages, with particular reference to the Friulan case, by William Cislino.

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Within the diffusion area, we continue with the Mercator other on-line publications:

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- the DOSSIERS, which divulge part of the results of our work concerning critical and documental research.

All these publications may be consulted and directly downloaded from the MERCATOR-LEGISLATION webpage

<http://www.troc.es/ciemen/mercator>

-Publication section-,

or may be received in hard copy by means of a free subscription, which you can submit to the following e-mail address: cdoc@ciemen.org

Native American Languages: Aymara by Martha Hardman

Aymara, a member of the Jaqi family of languages (Jaquaru, Kawki, Aymara), is a language of the high Andean plain between the highest peaks of the Andes mountains and of the shores of the world's highest navigable lake. Aymara is the first language of approximately one-third of the population of Bolivia, the dominant language of the southern area of Perú throughout Puno and down towards the coast in Moquegua, Tacna, with branches into Arequipa, and is the indigenous language of northern Chile.

Aymara is a suffixing language with complex morphophonemics. The bulk of the grammatical resources are found within the morphology. Syntax is morphologically marked; verbal person suffixes mark simultaneously object/subject; data source is marked at all levels of grammar. Within the nominal system inclusive/exclusive and humanness are marked. The Aymara sentence is defined by the use of sentence suffixes. These sentence suffixes are independent of root classes and may occur on all classes. Every sentence must be marked by one or more sentence suffix, which serves to define the sentence type. Aymara has 26 consonant phonemes and three vowel phonemes. Fifteen of the consonants are voiceless stops which occur in five contrasting positions of articulation; and in three manners. Vowel dropping is significant, complex and pervasive, marking case and phrase structure as well as style.

MJ Hardman is Professor of Anthropology and Linguistics at the University of Florida.

and has since been continually involved with one or another of the Jaqi languages for which she has written grammars, teaching materials and cultural studies. She founded INEL (Instituto Nacional de Estudios Lingüísticos) in Bolivia and the Aymara Language Materials Program at the University of Florida. Her current research also involves language and gender and the patterning of worldview in language.

ISBN 3 89586 975 9.

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12. Valedictory

Professor Otto Nekitel

Sat, 15 Sep 2001

It is our duty to report the sudden death from a massive heart attack of Professor Otto Nekitel of the University of Papua New Guinea.

Professor Otto Ignatius Soko'um Manganau Nekitel, born on 12.12.1949, who was a native speaker of Abu' Arapesh, was the first indigenous linguist in Papua New Guinea to receive his PhD in linguistics (from the Australian National University in 1985).

He did insightful work on the noun classes of Abu' Arapesh and on sociolinguistic issues concerning the indigenous languages of Papua New Guinea. He was an intellectual leader of his people, and his untimely death will leave a gap that will be impossible to fill. We deeply mourn him.

Alexandra (Sasha) Aikhenvald (Research Centre for Linguistic Typology, La Trobe University, Australia)
Pauline A. Luma Laki (Research Centre for Linguistic Typology and University of Papua New Guinea)

Professor Kenneth Hale

We are sorry to announce that Ken, who was the focus of our cover feature in the last issue succumbed to cancer on 8 October 2001.

He is celebrated in special set of web pages from 1999, written in honour of his retirement at MIT: A tribute to Ken Hale"

<http://mit.edu/linguistics/www/ken_hale_tribute.html>

David Nash, at Australian National University, is maintaining a page at his website titled *In Memoriam Ken Hale 1934-2001*. It has links to the texts of numerous obituaries and tributes. The URL is: <http://www.anu.edu.au/linguistics/nash/aust/hale/memoriam.html>

The VII Encuentro Internacional de Linguística en el Noroeste (Hermosillo, Sonora, Mexico, 13-15 November, 2002) is now being dedicated to his memory: for more details contact

Zarina Estrada F. <zarina@fisica.uson.mx> or fax +52 (662) 592102

The Society for the Study of the Indigenous Languages of the Americas (SSILA) Executive Committee has voted to establish the *Ken Hale Prize* to recognize outstanding work and commitment to the documentation and preservation of indigenous languages. The recipient--who can be a native speaker, a community-based linguist, an academic specialist, or a group or organization--will be honored not for a specific achievement but for a body of work in the service of preserving language diversity. The first award will be made at the SSILA meeting next November. A full announcement, including the nomination procedure, will appear in the next SSILA Bulletin. Otherwise contact Victor Golla at <golla@ssila.org>

Professor Stephen Wurm

The cause of endangered languages has lost one of its greatest academic champions, Professor Stephen Wurm, of the Australian National University's Research School of Pacific Studies, who died in Canberra on 24th October.

Stephen was immersed in languages from an early age, and his background on one of the world's linguistic fault-lines seems to have propelled him into the career he chose and the interests he developed. He was born on 19th August 1922 in Budapest, into a bilingual family; his father, who died before he was born, had been a German speaker, his mother Hungarian. Shortly thereafter the family moved to Vienna. The family was comfortably off and culturally accomplished. The *Anschluss* of Austria with Germany coincided with the start of Stephen's tertiary education, which, being stateless and thus not liable for military service, he was able to continue through the war years. He graduated in 1944 from the University of Vienna with a PhD in Oriental languages and anthropology. In that year he also met his wife-to-be, Helen Groger, who came to share the rest of his life with him.

Stephen's first academic posting was as a lecturer in Altaic linguistics at the

even at that early time and great distance, his interest in the languages of the New Guinea area was burgeoning. Yet his next posting took him in another direction: helping to set up the Central Asian Research Institute in Britain. In 1954, however, the opportunity came for a research fellowship in Oceanic Linguistics in the Anthropology Department at Sydney University. Three years later came his first posting in Canberra, as Senior Fellow in Linguistics, and ANU was to remain his base for the rest of his life.

The first of his many linguistic expeditions to New Guinea came in 1958. At that time the linguistic diversity of New Guinea was only just coming to be appreciated, and Stephen established the identity of a large number of Highland languages.

Australia's own languages were also the subject of Stephen's attention; in 1961 he was a founder member of the Australian Institute of Aboriginal Studies. He was also first elected President of the Linguistic Society of Australia. From 1967 he represented Australia on the UNESCO permanent committee of linguists – an association which ultimately led to his editing the UNESCO Red Book of Endangered Languages. And by 1968 he was the first Professor of Linguistics at ANU.

The nineteen-seventies were a period of intense research activity for Stephen, concentrating on New Guinea: the result was three large volumes of *New Guinea area languages and language study*. This work necessitated a great deal of mapping of previously uncharted linguistic territory, so it was natural that linguistic mapping became a central feature of the work of his department. The work diversified: the *Language Atlas of China* was followed by the huge *Atlas of Languages of Intercultural Communication in the Pacific*; the section on Australasia and the Pacific in the *Atlas of the World's Languages*, through which I had the pleasure of coming to know him, and latterly the *Atlas of the World's Languages in Danger of Disappearing*. Stephen was a natural choice for me to deal with the Pacific region when I came to take on the editorship of the *Encyclopedia of the World's Endangered Languages*, and though the volume is still to appear, it was typical of Stephen that he had already edited and revised his own section way ahead of schedule. And these are only a few illustrations of his long and pioneering career in logging and mapping the world's imperilled languages.

Stephen was born and grew up stateless, but he became an Australian citizen in 1957 and remained committed to that country's life – not just the life of its European settler community but its deep and ageless indigenous cultural and linguistic life – for the remainder of his days.

Christopher Moseley

Professor Jingwen Zhong

We are sorry to be the bearers of sad news, but our leading folklorist Jingwen Zhong, one of the founders of Chinese Folklore, the president of National Folklore Society of China, Professor of Folklore at Beijing Normal University passed away at 00:01 am, on January 10th, 2002, at the age of 100. We are relieved that his passing was peaceful at Beijing Friendship Hospital.

The Society mourns our founder. As many of you know, even more than a poet, a prose writer, an educationist, or a scholar, Professor Zhong was a great human being and a master of folklore studies and teaching whose kindness and wisdom helped an innumerable number of students and folklore fellows in China and beyond China. The mission to which he dedicated his whole life was to gain a better understanding of the folk cultures, to promote oral traditions, and to set up the Chinese School of Folklore in the context of international academic discourses.

Together with the students and faculty of Beijing Normal University, the NFSC will do its best to continue the great course Professor Zhong set up along with the pioneers, to which he made tremendous efforts to explore, to maintain, and to develop in the past 80 years.

A memorial service was held at the first Memorial Hall in Beijing Babaoshan Cemetery on Friday, Jan 18th, at 10:00am.

Brief Biography of Professor Jingwen Zhong

He Xuejun, <hanabi@163bj.com> and Bamo Qubumo, <bmqbm@hotmail.com>

Jingwen Zhong, Professor of Folklore at Beijing Normal University, one of the founders of Chinese Folklore, the nation's leading authority on teaching of Folk Literature and Folk Arts, and also a poet, prose writer, and educator, passed away from the infirmities of age at 00:01 am, on January 10th, 2002, at Beijing Friendship Hospital. He was 100 years old (according to the Chinese traditional way of age counting).

Jingwen Zhong was born on March 20th, 1903, in Haifeng County, Guangdong Province. He graduated from Lu'an Normal School in 1922, joined Zhongshan University faculty in 1927, where he organized the Folklore Society along with historian Gu Jiegang, and edited Folk Literature and Arts, Folklore Weekly, and a series of folkloristic publications. Zhong became a faculty member at Zhejiang University in 1928, where he edited Folk Monthly, Selected Essays on Folklore, and other publications. Zhong later went on to be a visiting scholar at Waseda University in Japan in 1934 and returned to his teaching post at Zhejiang University in 1936. During the Anti-Japanese War, he engaged himself in supporting the Movement of Resistance

Extinction. Later on, he became a faculty member both at Zhongshan University in Guangdong, and at Dade College in Hong Kong. From 1949 to 2002, Zhong has been the leading professor of Folklore at Beijing Normal University.

Beloved by generations of BNU students, Zhong acted as Dean of Teaching Affairs, Director of the Scientific Research Division, Chair of the Department of Chinese Language and Literature, Director of the Folk Literature Program, and Director of the Institute of Chinese Folk Culture Studies. At the same time, Zhong was also an Honorary Member of the Chinese Association of Artists, acted as Chairman and Honorary Chairman of Chinese Society of Folk Artists, as President and Honorary President of the National Folklore Society of China, and as the vice Chairman of the Chinese Society of Traditional Poetry.

As one of the founders and pioneers of Chinese Folklore and Chinese Folk Literature and Arts, Professor Zhong worked hard in the field for 80 years, devoting himself to his beloved mission of folkloristic research and teaching. In 1950, professor Zhong and his colleagues broke new ground to establish the Chinese Society for Folk Literature and Arts; In 1953, he began as core advisor instructing graduate students majoring in Folk Literature. In 1955, through his great efforts, the first Center was established for teaching Folk Literature at BNU; In 1981, under his leadership, Folk Literature was formally approved as the first Ph. D. Program by the Ministry of Education; it became a core discipline in national higher education in 1988, and also was designated as one of the key disciplines of the "211 Educational Projects." Professor Zhong put immense effort into the disciplinary construction of Chinese Folklore and Folk Literature and Arts, and educated generations of professional scholars in the field of Chinese Folklore.

Accordingly, he won honors as the "Father of Chinese Folklore", and the "People's Scholar." The Folklore Program at BNU under his leadership has been regarded as "a cradle of professional training in Chinese folkloristic research." Professor Zhong won a great number of honors including National Labor Model and National Outstanding Teacher, and became a representative figure both in universities and in academic fields.

During his 80 years of teaching and research, Professor Zhong was a significant force in the development of Chinese Folklore, and played a major role in the creation of the discipline of Chinese Folk Literature and Arts. Since 1997, in particular, Professor Zhong, although approaching the age of 100, continued to lead and make great efforts to have Chinese Folk Literature established as a core discipline at the national level: he took charge of the national key projects

Chinese Folklore, funded by the National Fund for Social Sciences; set forth a new theory of "establishing the Chinese school of folklore" and brought a vital force to this old field in China; organized international and nationwide conferences on folklore studies; and served as chief editor for Collections of Chinese Folk Literature. Jingwen Zhong was the author of numerous case studies and books, including Folkloristic Culturology: Main Ideas and Formations, Studies of Folk Literary Criticism and its History, and Collected Academic Essays of Jingwen Zhong. Through teaching two Ph.D. core courses--Chinese Folklore and History of Chinese Folklore--in person, he never stopped instructing his 12 Ph. D. Students and several visiting scholars until a few days before he died. Under his guidance, the folklore program at BNU has remained at the forefront of the discipline in China, and won a great reputation internationally. The recipient of numerous awards, Jingwen Zhong received the nation's highest accolade, the Mountain Flower Award, in 2001.

Beyond folklore, Professor Zhong was also recognized as an outstanding prose writer, and important critic in the modern history of Chinese Literature. He was a brilliant poet, well-known for his profound knowledge of Chinese poetics and passionate inspiration from the love for life itself. As his many readers agree, he never lost the full-bodied disposition and passion of being a poet. He continued to write, to recite, and to offer new creations in couplets, prose, and poetry until the last few months of his life.

Professor Zhong personified the mission of establishing the School of Chinese Folklore both through research and teaching. His numerous works, in our sight, embodied his towering stature, and his domestic and international students are spread throughout the world. As his loss is immense for the cultural, educational, and academic fields the memory of his presence and his achievements is equally so. As one of the generation of great masters, his insightful thoughts on Chinese folklore, his great contribution to the development of scholarship, and his high and upright character, integrated with his poet's stature, will live forever and will be carried forward by coming generations of students and scholars who benefited so much from his learning and wisdom.

Be immortal, Professor Jingwen Zhong!

The Committee of Memory Service for Professor Jingwen Zhong

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Foundation for Endangered Languages

Manifesto

1. Preamble

1.1. The Present Situation

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

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

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

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

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

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

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

1.2. The Likely Prospect

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

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

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

And there is another kind of loss, of a different type of knowledge. As each language dies, science, in linguistics, anthropology, prehistory and psychology, loses one more precious source of data, one more of the

diverse and unique ways that the human mind can express itself through a language's structure and vocabulary.

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

1.3. The Need for an Organization

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

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

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

And we can work to lessen the damage:

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

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

2. Aims and Objectives

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

- (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.

FEL II Proceedings (Edinburgh 1998)
What Role for the Specialist?

ISBN 0-9538248-0-2 (128 pp.)

Authors
 Languages and Families

1 Setting the Scene
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