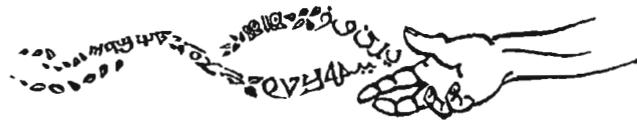


FOUNDATION FOR ENDANGERED LANGUAGES



OGMIOS



Pictured here is a Pictish cross slab from Aberlemno Churchyard in Angus, North-East Scotland, dating from the 8th or 9th century AD. The cross is surrounded by interlacings of animals. The bas-relief includes a notched rectangle, a triple disc, and a battle. The Pictish language is unattested but conjectured to be closely related to British (e.g. Welsh). The Picts and Scots (Gaels) were united under the Scots King Kenneth Mac Alpin in 843 AD.

The slab is a small reminder of the artistic tradition, with its emphasis on finely worked detail, that lies behind the East Sutherland Gaelic of which Nancy Dorian speaks, in her article leading off this edition of Ogmios.

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Call for Proposals

The Foundation for Endangered Languages is now accepting proposals for projects of work that will support, enable or assist the documentation, protection or promotion of one or more endangered languages.

The time-limit for proposals in the current round will be **31 October 1999**. By that date, proposals and supporting testimonials must reach Christopher Moseley, the Treasurer and Grants Administrator. The FEL Committee will announce its decision before the 31st of December 1999. See the fuller announcement later in this issue of Ogmios (p. 14).

1. Celebrations: In Praise of the Particular Voices of Languages at Risk

Nancy C. Dorian (Bryn Mawr College)

Editor's introductory comment

In this issue of Ogmios we are privileged to be publishing a new article by one of the great authorities on language endangerment. Nancy Dorian wrote one of the analytic classics of the field, Language Death, the Life Cycle of a Scottish Gaelic Dialect (1980), and has since, among much else, edited over many years a section in The International Journal of Sociology of Language, "Small Languages and Small Language Communities".

Here she offers a personal insight into what concern for language loss is really about: what faculty is it that is lost when a language goes? Her answer is based on the language that she is famous for studying, the Scots Gaelic of East Sutherland.

We very much hope that this topic will become a regular one in Ogmios. Every language has its distinctive jewels, and we all benefit by taking them out and looking at them once in a while. But for this to happen, readers will have to contribute views of the ones that they know personally. I (and Nancy) look forward to your manuscripts!

Dorian's Introduction

Reading an impressive political novel in German years ago, I was struck by how effectively the author, Joseph Breitbach, made use throughout the entire book of a particular grammatical device that the German language offers its speakers and writers, and also by how impossible it would be to create quite the same effect in English, which lacks a comparable grammatical device. The novel, *Bericht über Bruno* ('Report on Bruno'), deals with the career of a malevolent politician (the Bruno of the title). Breitbach uses ordinary indicative verb forms to render the point of view and experience of the first-person narrator, but he uses the so-called subjunctive of indirect discourse to report what Bruno and the other figures in the novel have to say. That particular subjunctive indicates that second-hand report or inference forms the basis of whatever is expressed in it, not first-hand knowledge. It has evidential properties that create a distancing effect in discourse (largely in written discourse, since it's not often used in spoken German except in registers that intentionally mimic the style of the written language). It can also suggest doubt about the validity or veracity of whatever is expressed in it. An employee who responds to the boss's comment on a fellow-worker's absence by saying "Er ist krank" ('He's sick') implies that he knows of a presumably valid reason for the absence. If he should say "Er sei krank" instead, with the subjunctive of indirect discourse, the effect would be more on the order of 'He's supposedly/reportedly sick'. In that case the speaker would take no responsibility for the validity of the reason offered for the absence, and the selection of the subjunctive of indirect

discourse could even suggest that the speaker *intended* to cast doubt on the statement.

In the absence of a parallel in English to the German subjunctive of indirect discourse, an author writing in English would have to take a much more circuitous route to achieve an effect at all similar to the one Joseph Breitbach had ready to hand in his skillfully wrought novel. Adverbs such as *purportedly, seemingly, apparently, evidently, and supposedly* would probably appear with considerable frequency, and the first-person narrator would need to resort to phrases such as *I took that to indicate, one could assume, there seemed to be, and that seemed to suggest*, when reporting on other figures in the novel. Some of the same implications could be introduced in that way, but such turns of phrase would quickly become repetitious in a way that ongoing use of a single verbal tense-and-mood choice does not. A different tone would result, and a stylistic economy that contributes to the novel's power in German would certainly be lost.

Although I'm suggesting that the stylistic economy with which Breitbach achieves his effect could not be matched by English, it would be unwise to argue that no English translation of Breitbach's novel, however inspired, could ever render the deliberately distancing formality of this report-as-novel. Translation is a commonplace and workable activity, even if it's often an imperfect one. George Steiner argues that to fault translation for imperfection is pointless: "No duplication, even of materials which are conventionally labelled as identical, will turn out a total facsimile. Minute differences and asymmetries persist. To dismiss the validity of translation because it is not always possible and never perfect is absurd" (1992:264). Steiner considers that there is slippage at every point in our linguistic performances: between the thought and the word, between two renditions of "the same" words by a single speaker, between two speakers' constructions of a mutually heard message, all with reference to a single language. All the more so, then, when two different languages are involved.

Still, who would read Breitbach in English (or Dostoyevsky, or Ibsen, or Tagore in English) if s/he had the requisite language skills to read the work in the original language? Languages have their individual voices, created equally by the means which they deploy and by the details of the deployment. Steiner himself agrees: "Each human language maps the world differently. ... Each tongue ... construes a set of possible worlds and geographies of remembrance" (1992:xiv). Semantic mappings across the lexicons of any two languages are often so obviously different that the rankest beginner confronts them immediately and sharply; more subtle differences continue to emerge and confront the second-language learner for years, as familiarity increases. The full significance of different grammatical mappings can take even longer to make themselves felt. Dell Hymes, patiently teasing forth the details of a once unsuspected narrative verse patterning within Chinookan myth, offers in the final chapter of his

1981 book *In Vain I Tried to Tell You: Essays in Native American Ethnopoetics* an example of "an interpretation of the meaning of a set of Native American texts on the basis of a linguistic variable, a stylistic device that cannot be represented in English translation" (p. 343). The device in question is variation in the prefixes attached to noun stems in Clackamas Chinook, and after a detailed exposition of the forms encountered in a set of texts featuring Grizzly Woman, Hymes concludes:

Inquiry into a minor, almost neglectable, variation in grammar has turned out to implicate the major modes of organization of discourse. In larger context the choice of shape of a prefix with apparently constant meaning, feminine singular, has turned out to imply an additional dimension of meaning. *Wa-* has to do with an active, *a-* with a passive state, in those texts in which the two alternate. In those texts, shape of prefix varies with point of view (1981:354).

Hymes cites renowned predecessors in the interpretation of Native American myth -- Claude Lévi-Strauss, Melville Jacobs -- who explicitly ruled out any important contribution to the study of structure and meaning from focus on linguistic detail. Hymes himself, with conviction derived from a lifetime's study of ethnopoetics, considers that "close attention to a detail of language can illuminate the meaning that Native American myths must have had for their narrators and can have for us today" (1981:342).

Linguists have the preoccupations of their specialty, naturally enough. The properties of a language that fascinate and please them are those that are unusual from a specialist's point of view: a prominent role for one of the grammatical devices less widely encountered among the world's languages, or a region's (infixes, say); the appearance of a syntactic property that had been thought not to exist (languages with both classifiers and gender as separate categories; see Aikhenvald forthcoming); the occurrence of one phenomenon without another phenomenon believed to be routinely co-occurrent with it (massive grammatical restructuring despite near-absence of lexical borrowing from the language that provides the model for the restructuring; see Aikhenvald 1996). All of these things are of understandably high interest to anyone who studies linguistic properties, but dear as they are to the linguist they are no more likely than much commoner features to form the basis of the very particular effects that native speakers are able to achieve with their languages. A grammatical feature unfamiliar to speakers of English, Spanish, or other Western European languages, such as the partial-reduplication prefixation that expresses intensification in Turkish (*beyaz* 'white', *bembeyaz* 'extremely white'; *yalniz* 'alone', *yapyalniz* 'absolutely alone'; etc.), attracts the instant attention of an English speaker who learns Turkish as a foreign language. But the same English speaker who's struck by intensification

prefixation in Turkish may never have noticed in his or her own speech the subjunctive marked by absence of the present-tense indicative 3rd-person suffix *-s* in the finite verb of the subordinate clause in sentences such as *I suggest she try again, I'd prefer that he not go*. Sophisticated native English speakers, much given to lamenting the disappearance of the subjunctive as a grammatically marked category in English, commonly overlook the faithfulness with which they and their peers produce this subjunctive, despite the fact that some speakers deploy just this device to achieve overtones of sarcasm, dry humor, and so forth ("Smith says he can't find the folder." "I'd suggest he look again -- in the appropriate filing cabinet this time.").

Many linguists are used to arguing, in talking to non-linguists or in introducing the subject matter of Linguistics to students, that each language is unique and has highly individual features that lend it its inimitable and irreplaceable character. Yet as a profession we've done very little to date to demonstrate that this is so or to celebrate the particular voices of individual languages. To make good our claims of individually unique expressive capacities for each human language, we need to follow the example set by Tony Woodbury and Marianne Mithun, who in papers given at a conference on endangered languages (held in 1995 at Dartmouth College, New Hampshire, USA) discussed the way in which special properties give two threatened languages their particular expressive flavor: the affective affixes in Yup'ik, in the instance Woodbury discussed, and the evidentials and certain other grammatical devices in Mohawk, in the instance Mithun discussed. (Their papers appear as chapters in Grenoble & Whaley 1998.) Discussions such as these, acknowledging and celebrating the unique voices of endangered languages, make their point best when they're mounted in terms of the language(s) that actually threaten to supplant a language poised on the brink of shift (or already over the brink). So, for example, even if the K'emant language of Ethiopia has various properties that seem interestingly exotic from the point of view of English or Spanish (and of English- or Spanish-speaking linguists), the relevant question is not whether K'emant speakers can create semantic or discourse effects that English or Spanish speakers can't, but whether *Amharic*, the Semitic language to which K'emant speakers are rapidly shifting, does or does not have properties that offer expressive parallels for the semantic distinctions and the discourse effects that K'emant (a Cushitic language) makes possible (Leyew 1997). That is, the focus needs to be on what K'emant-Amharic bilinguals lose in expressive capacity if they stop speaking K'emant, and on what expressive capacity their descendants never gain if K'emant is not transmitted to them. If speakers of a language that offers an unusually large number of infixes deploys those infixes to express grammatical or semantic categories equally well expressed by prefixes or suffixes in various other languages that they and others around them speak, then they have no particular expressive advantage from the infixing property of their language. If on the other

hand, the infixes express concepts, make distinctions, or create discourse effects unavailable in any other languages spoken by mother-tongue speakers of the high-infix language, then no matter how multilingual they may be, they lose some expressive capacity if they cease to use their mother tongue.

Unless speakers of the high-infix language are lucky enough to be exceptionally well schooled in their ancestral language, or to be unusually observant and reflective about the structural differences between two or more languages they speak fluently, they are not likely to be consciously aware of the losses in expressive capacity that they would face if they stopped using their ancestral language and switched over entirely to an expanding language. This is no discredit to them at all. Most speakers of any language have a hard time becoming aware of some of the most distinctive features of their own language and discovering just how those features work. (See the example of the zero-marked subjunctive in English, above.) Linguists often come to learn about such features and their use in the course of professional training, of course, but relatively few of us were fully aware of them beforehand.

Ogmios, as the newsletter of a foundation devoted to endangered languages, seems like a particularly appropriate place to celebrate various properties of "local languages" (Ken Hale's term [Hale 1992]), typically small and threatened languages, that allow the speakers of those languages to create effects that would not be available to them, or would be only weakly available, if they no longer spoke their ancestral languages and acquired only the expanding language(s) of their region. All too often, the history of small languages is such that their speakers have been afforded very few chances to recognize, much less to revel in, the special expressive capacities of their ancestral languages. Many local languages have a small population base, and most have much less prestige than some other language spoken in the same region. Schooling is often available only in a higher-prestige, wider-currency language, and under those circumstances it can be still harder than in the wide-currency languages themselves to recognize and appreciate the uniquely expressive resources that an ancestral language offers. The material used to create some notable effect may be quite unremarkable in itself (a change in word order, the use of a suffix or prefix), but since the effect created has no match in local speakers' other language(s), only the resources of their heritage language offer them the opportunity to create the expressive effect in question. Whether native speakers are fully aware of the uniquely expressive features of their ancestral language or not, most of them have the ability to make very effective use of them when they argue, tease, scold, joke, or tell stories, skilled native speakers that they are. Examples for one endangered language follow.¹

¹ I'd like to thank David Nash, Nicholas Ostler, and Jane Simpson for helpful comments on an earlier version of this paper. Responsibility for the remaining shortcomings is my own.

Expressive bleaching in the shift from Scottish Gaelic to English in East Sutherland, Scotland

I would like here to look at East Sutherland Gaelic (ESG) from the point of view of expressive uniqueness, highlighting an expressive resource that ESG speakers, all Gaelic-English bilinguals, have available to them in their Gaelic but not in their English.

The Gaelic dialect at issue here is a variety spoken in the second half of the 20th century by a dwindling population of fisherfolk and their descendants in three villages of coastal East Sutherland in Highland Scotland. ESG speakers represent the last local population segment to shift to English in a regional shift process that began in the 12th century, when vast lands in the region were granted by a distant monarch to a non-indigenous family without either linguistic or cultural ties to the local population. The upper social strata (not just the ruling aristocratic family, but also their upper-level estate administrators and functionaries, and likewise the clergy whose placements the ruling family controlled) grew more and more exclusively English in speech and culture over the centuries. The large farmers became exclusively English-speaking quite abruptly, by contrast, in the process of massive lease transfers in the first half of the 19th century, transfers that simultaneously weakened the position of Scottish Gaelic by displacing great numbers of the original Gaelic-speaking population; the evictees either became fishermen (involuntarily, by estate design) or emigrated. Craftsmen, small tradesmen, subsistence agriculturalists (crofters), and large populations of agricultural wage-laborers and fishers remained exclusively or predominantly Gaelic-speaking throughout most of the 19th century. By the early 20th century most craftsmen and small tradesmen were going over to English, however, and by mid-20th century the crofters and such agricultural laborers as remained had also largely shifted to exclusive use of English. Since only the fisherfolk and their descendants remained proficient speakers of Gaelic as well as English when my work in East Sutherland began in the 1960s, the materials I draw on here represent fisherfolk ESG. The feature of ESG that I'll chiefly be discussing, the emphatic marker, takes somewhat different phonological forms in other dialects of Gaelic. Since this suffix has merged phonologically with a deictic suffix in East Sutherland, the details of its use in ESG differ from those in other dialects as well. The general phenomenon of an emphatic marker is common to all dialects of Scottish Gaelic, however, and to Irish Gaelic as well.

One notable thing about this feature is its ordinariness in structural terms. It consists of a few rather similar forms of a single suffix, and suffixes could hardly be commoner, in Gaelic or in the world's languages, as a grammatical device. The grammatical structure of Scottish Gaelic is celebrated among linguists, and among language enthusiasts generally, but not for its suffixes. The celebrated feature is rather its abundant consonant

mutations. They occur both at the beginnings of words (very commonly) and at their ends (less frequently). As a grammatical device consonant mutations are much less common in the world's languages than suffixes, and consequently they have the allure of the unusual. Consonant mutations strike the English speaker as highly unusual, since there's nothing like them in English, whereas English has a reasonably good supply of suffixes. Some of the consonant mutations carry grammatical information, which makes them functionally important to native speakers and learners alike. Examples (with written forms here and throughout given to suit ESG, rather than as in standard written Scottish Gaelic): /fo:s a/ *phòs a* 'he married', vs. /p^ho:s a/ *pòs a* 'marry him!'; /ha k^hat^h am/ *tha cat a'm* 'I have a cat', vs. /ha k^hac^h am/ *tha cait a'm* 'I have cats'. Some of the mutations are obligatory and yet do not carry grammatical information, which doesn't trouble native speakers in the slightest but can seem an unnecessary and unkind complication to learners. Despite the fact that consonant mutations are relatively unusual as a high-frequency grammatical device, there is relatively little expressed via consonant mutation in ESG that is not either fully matched as a grammatical category by some grammatical element in English, as is true of the past tense and the plural, the two grammatical categories expressed by consonant mutations in the examples given above. (The major exceptions are direct address, the vocative case, which is marked only suprasegmentally, e.g. by pitch—and stress-contours and by timing—in English but by consonant mutation, as well as by suprasegmentals, in ESG; and grammatical gender, which is marked by consonant mutation for one class of nouns, provided the definite article is present, but can be marked by other devices in various other grammatical environments).

By comparison with the attention lavished on the consonant mutations of Scottish Gaelic in most grammars, the emphatic suffix, the chief feature to be discussed here, is only briefly mentioned in most treatments of Gaelic dialects. One reason for the disparity in treatment is natural enough: the consonant mutations affect a large number of different consonants and appear obligatorily in many different environments (and optionally in still others), whereas the emphatic suffix takes a limited number of forms and can be suffixed to only a limited number of elements, while its use largely optional. Still, there is most likely another reason as well. The emphatic suffix serves above all to create discourse effects, rather than to express grammatical categories, and both traditional grammars and linguistic descriptions show a tendency to concentrate on grammatical elements whose domain is the sentence. Some of the expressive force of the emphatic suffix can be seen within the sentence, or across one or two sentences, but to see its most striking effects it's necessary to look at longer stretches of discourse.

The emphatic suffix, a focus marker

Traditional Scottish Gaelic grammar recognizes an emphatic suffix, usually a sibilant or shibilant element plus or minus following vowel, that serves

to highlight contrasts, to place emphasis, and generally to mark the speaker's focus. It also marks changes of focus as the speaker takes conversational turns or moves along in a narrative. In traditional grammar the emphatic suffix is restricted to occurrence with personal pronouns, prepositional pronouns (the prepositions that conjugate for person in all the Celtic languages), and a limited number of verbal forms. As compared with the forms in the standard language and in many other dialects, the order of vowel and consonant in the emphatic suffix is reversed (metathesized) in East Sutherland Gaelic, taking the basic form /-əs/ (rather than /-sə/). The sibilant element is often (though not always) palatalized to /j/ if the pronoun to which the emphatic suffix is attached has a front vowel, or had one historically.

More nearly mainstream dialects of Scottish Gaelic have a set of so-called emphasizing particles which can appear after nouns, but only if the noun is preceded by the possessive pronoun. These emphasizing particles traditionally take different forms according to person and number, just as the possessive pronouns do. Insofar as these emphasizing particles can be said to exist in ESG, however, analogical levelling eliminates all person-and-number forms except the one common to the 1st and 2nd person singular, [-s(ə)] in more westerly dialects (see Oftedal 1956: 212) but [-əs] in ESG:

va	h	a:r-nə	arkitek	anə ʃ
was	3.sg.fem.	father-suffixed in-the-state-of	architect	here
	poss. pron.	emphatic		

'Her father was an architect here.' (Golspie speaker, 1968)

Scottish Gaelic grammar also recognizes a set of three unstressed and postposed enclitic particles with deictic force, expressing roughly 'this', 'that', and 'yon'. The first two of these are recognizably present in ESG, but only one of them is productive, a proximal deictic which takes exactly the same phonological form as the the dominant allomorph of the emphatic suffix, namely /-əs/ 'this'. The deictic force of proximal /-əs/ is clearly recognizable when it's applied to nouns with temporal reference, e.g. *an t-seachdan-as* /ən ʃaxkanəs/ 'this week', but otherwise the deictic force is less obvious, often undiscernible. The phonological merger of all these elements -- emphatic suffix, emphasizing particle, and deictic enclitics -- blurs their distinctiveness in ESG, and it appears that the /-əs/ suffix can now combine their semantic force to some extent.

In view of the ESG merger of the emphasizing elements (suffix and emphasizing particle) with the deictic enclitic, it would be most accurate to speak of an emphatic-deictic suffix for the dialect. But since the emphatic function is considerably the more prominent in contemporary usage, the rubric 'emphatic suffix' can be used for economy's sake to cover the single phonological outcome.

The emphatic suffix appears at highest frequency with the personal pronouns and with the prepositions that conjugate for person. Among the latter the pronominal forms of the preposition *aig* 'at' are most frequent, since conjugated forms of *aig*, in conjunction with the verb 'to be', serve in the absence of a verb 'to have' to express possession ('I have a brother and a sister' is expressed as 'a brother and a sister are at me'). As an example of emphatic suffixation, the ESG forms of the personal pronouns and of the prepositional pronoun *aig* are given here with their emphatic equivalents (with the forms from the village of Embo cited wherever there are inter-village differences):

personal pronouns			emphatic equivalents		
	sg.	pl.		sg.	pl.
1	mi 'I'	ʃin' 'we'	1	miʃ	ʃin'əs
2	u 'you'	ʃi 'you'	2	us	ʃi:]
3m.	a 'he'	aj 'they'	3m.	e:]	e:ʃəs
3f.	i 'she'		3f.	iʃ	

prepositional prons			emphatic equivalents		
	sg.	pl.		sg.	pl.
1	am ² 'at me'	an' 'at us'	1	aməs	an'əs
2	ad 'at you'	agi 'at you'	2	adəs	agiʃ
3m.	ig 'at him'	ɔk 'at them'	3m.	igəs	ɔk ^h əs
3f.	ek ^h 'at her'		3f.	eks, ek ^h əs	

Apart from its appearance with the personal pronouns and the conjugated prepositional pronouns, the ESG emphatic-deictic suffix can attach to certain other pronominal forms (e.g. *an té* 'the one' [used for feminine nouns only in standard Gaelic and also in ESG where humans are in question, but used in ESG for both female and male animals and for all inanimate nouns that have purely grammatical gender]) and to either noun or adjective when either is the final element in a noun phrase with a possessive pronoun: [mə fyu:rəs] 'MY sister' (*mo phiùthaireas*), [ən dE mo:rəs] 'their BIG house' (*an taigh móras*). Note that by contrast to English, where the voice emphasis falls on the possessive pronoun in the case of 'MY sister', it's the noun that takes the emphatic suffix

² Although the form normally used in ESG is [am] speakers appear to be aware of a fuller underlying form and occasionally someone produces a form such as [agə m] or [agɪn]. In the case of the two pronouns that end with voiceless final consonant, [ekh] and [ɔkh], variant forms appear with and without a vowel before the sibilant.

in Gaelic; the possessive pronoun, [mə] in this case, is always unstressed and can not combine with other elements. In ESG just one verb form can add the emphatic suffix, namely the first person singular of the conditional: [raxin'əs ar aʃ] 'I WOULD GO back!' (*rachainneas air ais*). There are occasional occurrences with numerals: [ver mi nə ʔa:əs ʃaxəd] 'I'll pass THESE TWO on' (*bheir mi na dhà-as seachad*).

Uses of the emphatic suffix

Of particular interest here are uses of the emphatic suffix over more extensive stretches of speech to create discourse effects. I offer below some examples from recordings of ESG interviews, narratives, and taped "letters" to show typical discourse effects. They begin with an instance which could be paralleled quite effectively in English by use of suprasegmentals alone, since emphasizing the equivalent words by stress and pitch in the English translation creates a similar effect. In the later examples, however, the number of emphatic suffixes used goes beyond what could appropriately be matched by voice emphasis in English; the number of sentence elements that can take voice emphasis in English without semantic or affective distortion, over an extended stretch, is limited by comparison with the number of sentence elements with emphatic suffix attached that can comfortably appear in an extended stretch of ESG.

ABBREVIATIONS IN TRANSCRIPTIONS:

adv	adverbial marker
imper	3 singular imperative suffix
cond	conditional suffix ³
pret	preterite particle
emph	emphatic suffix
rel fut	relative future suffix
fut	future suffix

LINES IN TRANSCRIPTIONS:

1. phonemic rendering of ESG, with hyphens marking word-internal morpheme boundaries
2. morpheme-by-morpheme gloss; a period within the gloss signifies a complex morpheme the constituents of which can not be designated by segmenting the surface structure
3. orthographic rendering of East Sutherland Gaelic; words with emphatic suffixes are capitalized and boldfaced
4. English translation; words that correspond to Gaelic words with emphatic suffixes are capitalized and boldfaced.

³ The conditional suffix and the 3 singular imperative suffix are both /-u/. But in the independent conditional (that is, in the conditionals not governed by certain particles and conjunctions), the suffix /-u/ combines with obligatory verb-initial consonant mutation, whereas no initial consonant mutation appears in the subjunctive.

1. correction of a misapprehension: 'You've got it wrong!'

(Source: Embo male, aged 54 at the time of the recording in 1974.)

o:, va i-ʃ -- wəsənə ʃiəd xuar^t va i s ə val
 oh, was she-emph-- since the first time was she in the village
 O, bha IS-- uaosan a' cheud chuairt bha i 's a' bhail',
 'Oh, **SHE** was -- since the first time she was in the village,

va i k iar-i hīān n ə val
 was she at want-gerund to.come to the village.
 bha i 'g iarraidh thighian 'n a' bhail.
 she wanted to come to the village [to live].

ʃe mi-ʃ nax t rə k iar-i hīān n ə val
 is it me-emph that.not preterite was at want-gerund to.come to the village
 'S e MIS nach d' robh 'g iarraidh thighian 'n a' bhail.
 It's **ME** that didn't want to come to the village."

2. Contrast between two different eras: 'Those were the days!'

(Source: Same as in 1.)

wəl va ka:lik^h anə do:rnax tə va mati pyo: mati m____
 well was Gaelic in Dornoch when was Matty alive Matty M____.
 Uail, bha Gàidhlig ann an Dòrnach, da' bha Matty beò. Matty M____.
 Well, there was Gaelic [taught] in Dornoch when Matty was alive. Matty M____.

pordi s bī^h hē-u aǰ ik-ə s
 body in the world would.go-cond they to.him-emph
 Bordaigh 's am bidh, theidheadh aid UICEAS
 Anybody whatever, they would go to **HIM**,

yē-u aǰ ka:lik^h vɔi
 would.get-cond they Gaelic from.him
 gheibheadh aid Gàidhlig bhoidh.
 they would get Gaelic from him.

ʃiəgrafi t'ičə r v āūn ʃe -s ax x a:g e:-ʃ
 geography teacher was in.it of.him-emph but pret leave he-emph,
 Geography tidsear bha ann DETHAS. Ach dh' fhàg EIS,
HE was a geography teacher. But **HE** left,

x arlu a skai
 pret went ; he [to] Skye
 dh' fhalbh a Skye ...
 he went to Skye.

3. you/your party vs. me/my party: 'I've got a bone to pick with you!'

(a) a serious matter

(Source: Embo female, aged 42 at the time of the recording in 1967.)

ānig a kəs ə dɛ ān' agəs hurd a rɛ m a:r
 came he to the house at.us and said he to my father
 (Th)àinig a gus an taigh a'inn, agus thubhard a re m' athair,
 'He came to our house, and he said to my father,

va n' irīn' ad-əs kəj ən -- nəh u:l-ən am-əs er ʃi sɔ:rn
 was the daughter at.you- stealing the -- the.pl apple-pl at.me-emph on Saturday
 "Bha 'n irinn A'DAS goid an -- na h- ùibhlean A'MAS air Di-Sathairn."

"YOUR daughter was stealing the -- MY apples on Saturday."

s hurd m a:r nə səl-īn'-əs kəm bi-u i
 and said my father if think-cond.1.sg.-emph that be-cond she

'S thubhard m' athair, "Na SAOILINNEAS gum bitheadh i
And my father said, "If I THOUGHT that she would be

kəj	u:l-ən	xa-in'-əs	ə belt	či
stealing	apple- pl	take-cond.1.sg.-emph	the belt	to.her
goid	ùibhlean,	GHABHAINNEAS	am bealt	dith."
stealing apples, I WOULD TAKE the belt to her."				

(b) joking

(Source: Golspie female, aged 69 at the time of the recording in 1964.)

ax pai kəli	mə vi-s	tu-s	fiax-ən	nəh au:ran-n	am-əs
but by golly	if will.be-rel fut	you-emph	show-gerund	the.pl song-pl	at.me-emph
Ach, by golly,	ma bhithidheas	DUS	feuchan	nah ambran'n	A'MAS
'But by golly, if YOU show MY songs					

tə sʰuəu mwi ʃəd	yo	u-s	vum-əs	a
to people out yonder	will.get	you-emph	from.me-emph	it
do sluagh muigh siod,	gheobh	THUS	BHUAMAS	a!
to people out there, YOU'll get it from ME!				

Note that in the case of the oppositional emphatics of 3(a), line 2, and 3(b), line 2, both parties are represented by pronouns that show the emphatic suffix, whereas in English one pronoun in each line would certainly receive voice emphasis but probably not the other. This sort of symmetrical emphasizing of the pronoun forms representing both speaker and hearer is frequent in the use of ESG emphatic suffixes, highlighting the interactional dimension of the material.

To see the emphatic suffix come into its own most fully, in ESG, the best place to look is a narrative told with plenty of feeling. In the tape-recording from which example 4 is taken, the narrator tells of a rivalry between choirs from the villages of Golspie and Brora. A Gaelic choir from each village will be competing for a cup at the provincial Gaelic music festival, and the singers (none of whom speaks the standard language in which competitive singing is done, and many of whom don't speak or understand Gaelic at all) will need the services of a Gaelic coach to help them prepare. The narrator of the story, a bilingual Golspie woman, doesn't take kindly to the woman who has come to coach the East Sutherland choirs, and the force of her opposition to the woman is felt not just in the words she uses but also in the number of emphatic-deictic elements that appear in the narrative.

4. exception is taken to someone or something: 'Not if I can help it!'

(Source: Golspie female, aged 73 at the time of the recording in 1968.)

s va k ^b onsert mo:r ān' as ə dril hal ən tɔ: ha ʃɔ	agəs	va	i
and was concert big at.us in the drill hall the day is this	and	was	she
'S bha consairt mòr a'inn a's an <i>drill hall</i> an latha tha seo,	agus	bha	i --
'And we had a big concert in the drill hall this day, and she was --			

bā:nig	ən	ʃe:-əs	ə stɛ
came	the one-emph	in	
thànaig	AN	TÉ-EAS --	a staigh.
THAT WOMAN came in.			

s tər ə ɣaʃu i	hurɔ	mĩ	hĩān	ri pɛn m_____
and when pret went she	said	I	self	to Mrs. M_____
'S dar a dh' fhalbh i,	thubhard	MI	FHÉIN ⁴	ri Bean M_____,
And when she went off, I	said to Mrs M_____,			

te: ən danəs	ha	ən	ʃe:	ʃən	ʃir-u	ʃɔ
what the devil	is	the	one	that	seek-gerund	here
"Dé an danas	tha	an	té	sin	sireadh	seo?"
"What the devil is that woman looking for here?"						

agəs	ɔrs	i-ʃ	o an al fis	ak-əm	nə ə ɣa:lik ^b	ɛk ^h	hē:n
and	said	she-	oh not is knowledge	at-me	or the Gaelic	at.her	self

⁴ Adding the element fhéin 'self' to a pronominal form is another way of adding emphasis. If anything, fhéin creates a slightly stronger emphatic effect than suffixed /-əs/, and it's striking that two instances of emphatic fhéin appear in this passage, in addition to the many emphatic suffixes. (One other instance of fhéin is non-emphatic.)

Agus ors ^{emph} IS, "O, 'an ail -- fios agam" - no -- ... a' Ghàidhlig aic fhéin⁵

And SHE said, "Oh, I dont -- know", or -- her own Gaelic.

s ors mi-] wɛl mər ʧe:j i max ε ʃ
and said I-emph well if.not will.go she out of here
'S ors MIS, "Uail, mar téid i mach á seo,
And I said, "well, if she doesn't go out of here,

ver mi k'ik^h s ə dō:n ʧi
will.give I kick in the rear to.her
bheir mi cic 's an tòn dith."
I'll give her a kick in the rear."

agəs ors pɛn m____ rəm-əs wɛl ha i-] t^hiçgy-u ə ɣa:lik^h
and said Mrs. M____ to me-emph well is she-emph teach-gerund the Gaelic
Agus, ors Bean M____ RIUMAS, "Uail , tha IS tidsgeadh a' Ghàidhlig."
And Mrs. M____ said to ME, "Well, SHE's teaching the Gaelic."

s ors mi-] wɛl an al i tu tə hiçgy-u ʃɪn'-əs
and said I-emph well not is she going to teach-gerund us-emp
'S ors MIS, "Uail, 'an ail i du' do thidsgeadh SINNEAS.
And I said, "Well, she's not going to teach US.

tər ax tə ɣo i-] ʃɪn'-əs tərə hærnig əj ən ɔ:rd
when not pret took she-emph us-emph when turned t hey adv high
Dar ach do ghobh IS SINNEAS, dar a -- thurnaig aid an àrd,
When SHE didnt take US, when they turned up,

tərə hā:nig əj ... kəs ə hal
when came they to the hall
dar a thàinig aid ... gus a' hall
when they came to the hall.⁶

vel i smɔxk-u kə vel a ʌn'-əs ri fe:-u i-]
is.interrog she think- ger. that is.interrog it at.us-emph to pay-gerund her-emph
Bheil i smochdadh gum bheil a A'INNEAS ri phàidheadh IS,
Is she thinking that WE have to pay HER?

ə niʃ ɔ:m hīān ən ɔ:rd ax a rig i hē:n l'əs
adv now for coming adv high but not reach she self benefit.
an nis, oir'n thighian an àrd? Ach 'a ruig I FHÉIN leas.
Now, for coming up? But SHE needn't [think so].

mə ha i-] ʃɪr-u hiçgy-u kwair-içɛn
if is she-emph seek-gerund teach-gerund choir-pl
Ma tha IS sireadh-- thidsgeadh cuaoirichean.
If SHE's looking to -- teach choirs.

ʃul-u i-] tə vru:ra agəs pi-i i t^hiçgy-u ən' yə un ε pru:ra
walk- she-emph to Brora and be-fut she teach-gerund the group from Brora
3sg.imper
Siubhaileadh IS do Bhrùra, agus bithidh i tidsgeadh an fheadhann á Brùra.
Let HER go to Brora, and she'll be teaching the ones from Brora.

agəs p^he:-u e:j-əs i wəl an al ʃɪn' tu tə fe:-u i
and pay-3sg.imper they- emph her because not are we going to pay-gerund her
Agus pàidheadh EIDEAS i, uaoil 'an ail sinn du' do phàidheadh i."
And let THEM pay her, because we're not going to pay her."

⁵ Mrs. M____ speaks a different dialect of Gaelic than the narrator does, and in rendering agam as /akənm/ instead of /am/ or /agənm/, the latter reproduces one of Mrs. M____'s non-local forms here.

⁶ There appears to be a reference here to a grievance, perhaps the rejection of some would-be choir members who tried to join up belatedly.

The expressive power of the emphatic suffix

Quite generally speaking, the narrator from whose recorded story example 4 is drawn is a highly expressive speaker. In most of her interviews and stories, not just this one, she makes use of a particularly rich array of interjections, and she doesn't shy away from using mild profanities and other indelicate lexical items, even when she's being tape-recorded. The pitch- and stress-contours in her stories tend to be greater than average, and she's inclined to hilarity when there's the least shade of impropriety or absurdity in whatever matter she relates. In English as well as in Gaelic her stories are lively, then, but in her Gaelic arsenal she has some weapons not available to her in English. One of them is the emphatic suffix, supplemented on occasion by use of *fhéin* 'self'

There are 27 clauses in the narrative stretch offered as example 4 above. Twelve of them, or almost half, include an emphatic suffix; in two instances there are two emphatic suffixes in a single clause. (There are also two instances of emphatic use of *fhéin*.) The tone is set immediately, when the narrator speaks of seeing the Gaelic coach come into the hall and refers to her as *an té-eas* 'that one(-female)'. Two sentences earlier the narrator had referred to the same woman as *am boireannach seo* 'this woman' and had then also used two unemphatic pronominal forms in referring to her; but as she begins the particular story in which the woman appears as an unwelcome, intrusive presence, the narrator selects *an té-eas*, creating a distancing effect by using the indefinite pronoun and the emphatic-deictic. An unfriendly tone is set by this change, and it continues throughout the part of the narrative that concerns the offending woman. An unusually high incidence of emphatic suffixes captures the high affect that attaches to this tale of a strongly disliked woman; they pursue the unfortunate woman across many of the clauses that follow her introduction as *an té-eas*. Registering this trail of emphatic suffixes, the auditor or reader 'can't be altogether surprised to find the narrator asking 'what the devil' the woman is doing there or threatening to give her 'a kick in the rear'.

Of the 14 emphatic suffixes in example 4, ten are attached to personal or prepositional pronouns that refer directly to the Gaelic coach (as is one of the two emphatic uses of *fhéin*). The four others (and the other emphatic use of *fhéin*) appear in conjunction with *ors* 'said', a defective verb used only quotatively. In the full corpus of this speaker's tape-recorded material, it's evident that strong affect inclines her to select *ors* instead of the less marked quotative verb *thubhard* 'said'. The additional emphatic pronouns used with *ors* are therefore in keeping with this additional high-affect word choice.

The English translation I chose for *an té-eas*, 'THAT WOMAN', with the boldface capital letters used here to indicate strong stress on both words in the English, can serve as an example of an instance in

which English offers a good parallel, in the heavy stressing of both words and the choice of a distancing deictic element, to the effect of the emphatic-deictic *-eas* added to *an té* in Gaelic. Other features don't correspond so well.

Looking first at the resources of English, an English speaker has structural freedom to apply voice emphasis to any noun-phrase element whatever, and to two or more of them together, using voice emphasis to highlight a whole noun-phrase or even a whole clause at a time. This not the case for ESG speakers. Neither the pre-nominal nor the post-nominal element of the usual (unmarked) nominal construction 'that woman' could take voice stress in Gaelic in a noun phrase such as *am boireannach sin* 'that woman' (lit. 'the woman that'), and the emphatic suffix, too, would be restricted in its occurrence. It could appear only once within a single noun phrase, and it could be applied only to the subject noun or pronoun, or alternatively to a modifying adjective.

Thus far it sounds as though English speakers, with their suprasegmental resources, have more scope for expressing emphasis than Gaelic speakers with their suffixes. But voice emphasis in English is much more intrusive over a long narrative stretch than is the Gaelic emphatic suffix, and narrators who use voice emphasis continually or repeatedly within a limited narrative space risk overdoing the effect and detracting from the story development. Precisely because the emphatic suffix in Gaelic doesn't require any particular pitch or stress prominence, it can be employed multiply within a single clause and repeated frequently over a series of clauses without making the narrative sound overwrought and without distracting attention from the unfolding of the story line. Gaelic makes available a separation of voice emphasis and focus that English, with only suprasegmental features to indicate emphasis, can not provide. The speaker in example 4 uses emphatic forms of the personal pronoun four times in leading up to direct quotations, as she reconstructs a conversation within her narrative. By keeping the emphatic suffixes coming, she keeps the discourse tone (continuing intense interest in the objectionable Gaelic coach) constant over a long stretch. None of these personal pronouns has voice stress in the Gaelic, and it's precisely the absence of stress that makes it possible for a series of emphatic personal pronouns to play their role in maintaining discourse tone without diminishing the salience of the quotations that they precede. In addition, symmetrically placed emphatic suffixes can highlight speaker-addressee or subject-object oppositions in ESG (see especially example 3(b) above) in a way that multiple contrastive occurrences of voice emphasis in English can not, at least without distortion.

For the written language there is of course also the advantage that the discourse tone of the spoken Gaelic text persists, thanks to the visible presence of the emphatic suffixes, while the discourse tone created by voice emphasis is lost in formal written English. (It can be evoked in casual written English

by means of underlinings and exclamation points, liberally resorted to by some people in their private correspondence by way of a substitute for the missing suprasegmentals.)

As is evident in example (4), where the use of *fhéin* 'self' is seen to supplement the discourse effect of the emphatic-deictic suffix, languages not only offer distinctive resources but offer the possibility of combining them in distinctive fashion. Gaelic speakers, besides combining the emphatic use of *fhéin* with use of the emphatic-deictic suffix /-əs/, are known for their frequent use of clefting to allocate emphasis (as are Irish speakers). So prevalent is clefting in both Scottish and Irish Gaelic that in its frequent carry-over into Highland and Irish English it's become a stereotyped feature (e.g. "It's nothing but lies he's telling!"). And once again, speakers can combine this device with the emphatic suffix or *fhéin* to produce a particularly strong effect. The following two examples drawn from narratives recorded from an octogenarian Embo man in 1970, combine, respectively, clefting with emphatic suffixes and clefting with *fhéin*.

5. *focus-marking by a combination of clefting and emphatic-deictic suffixation*
(cf. also final line of example 1 above).

ʃ	e	e-:ʃ	ə xur
cop	it	he-emph	rel put.pret
'S	e	eis	a chuir

ə ɕiəd tɛ riə uən ɔ:rd as ə val-əs

the first house ever adv high in the village-emph
a cheud taigh riamh an àrd a's a' bhaileas.

'It's HE that put up the first house ever in THIS VILLAGE.'

6. *focus-marking by a combination of clefting and fhéin*

ʃ	e	mī	hīān	hug ə stɛx ar aʃ i
cop	it	I	self	take.pret in back
				her
'S	e	mi	fhéin	thug a steach air ais
				i.

'It's MYSELF that took her back in' (a fog-bound boat).

In Irish, clefting and the emphatic suffixes are used to the exclusion of suprasegmentals to mark focus and emphasis, according to Cotter's analysis of the Irish of radio broadcasting:

The Irish language does not use pitch prominence in the intonation contour in the way that English speakers do, but uses instead syntactic reordering through what could broadly be called clefting, and the so-called 'emphatic suffixes' (Cotter 1996:48).

East Sutherland Gaelic is not an especially conservative Gaelic dialect in this respect, and voice emphasis can be used in some environments, in addition to the emphatic-deictic suffix, *fhéin*,

and clefting. But voice emphasis is applicable to far fewer elements in Gaelic than in English, since stress can not be applied to particles and many other functors, and this means that a prominent role falls to alternative devices such as the emphatic-deictic suffix, *fhéin*, and clefting. By comparison with the practices of English speakers, furthermore, Gaelic speakers quite generally pay a great deal of attention to marking focus, as the very existence of three special devices that can be deployed for the purpose suggests. The frequent use that ordinary speakers make of these elements is evident in the examples given above, but of course gifted creative writers draw on them to powerful effect as well. Here are the opening lines of *Gaoir na h-Eorpa* ('The Cry of Europe') by the late Sorley Maclean, considered by many the finest of modern Scottish Gaelic poets (MacAulay 1976:74-75):

A nighean a' chùil bhuidhe, throm-
bhuidh, òr-bhuidh,
fonn do bheadil-sa 's gaoir na h-Eòrpa,
a nighean gheal chasurlach aighearach
bhòidheach,
cha bhiodh masladh ar latha-ne searbh
'nad phòig-sa.

Girl of the yellow, heavy-yellow, gold-
yellow hair,
the song of your mouth and Europe's
shivering cry,
fair, heavy-haired, spirited, beautiful girl,
the disgrace of our day would not be bitter
in your kiss.

In this first verse of a poem evoking what was for Maclean the dark Europe of the 1930s after Franco's victory in the Spanish civil war, three emphasizing particles appear in the Gaelic (*bheadil-sa* 'your mouth', *latha-ne* 'our day', and *phòig-sa* 'your kiss'), two applied to the lovely girl whose spirit and beauty are set against the darkness of contemporary Europe and one applied to the time of darkness and disgrace itself. The emphasizing particles are an important element in establishing the contrast in Scottish Gaelic, but though the translation is Maclean's own, nothing is available to him in written English to create a similar effect. If the English version of the poem were to be read aloud, furthermore, and voice stress were applied to *your* and *our*, the effect would be distorting, not enhancing.

Among the ESG examples offered above, the expressive potential of the Gaelic emphatic suffix is especially evident in the fourth. The deployment of the emphatic suffix seems a pretty straightforward matter in example 1, and perhaps also in examples 3(a) and 3(b). It's less obvious (at least to me) why some pronominal forms appear with the emphatic suffix in examples 2 and 4 while others don't. (Why not *gheibheadh aid Gàidhlig BHOIDHEAS* 'they would get Gaelic from HIM', for example? And why does the high-frequency expression '*s am bidh* 'whatever, at all' [literally 'in the world'], never pick up an extra degree of intensification and become '*s am BIDHEAS*?) Already in example 2, but even more so in example 4, we reach the realm of skilled-native-

speaker stylistic choices. It's beyond me both as linguist and as learner to account fully for the motivating factors behind the native-speaker choices, in texts such as these, where stylistic choices were obviously made not to use the emphatic suffix in some potential environments, as well as to use it in others.

At the same time, it's well within my capacity both as linguist and as learner to recognize and relish certain stylistic effects from the speakers' deployments of the suffixes, and to celebrate the liveliness and coherence of tone that the emphatic-deictic suffix brings to their Gaelic discourse. The use made of the emphatic-deictic suffix by the speaker in example 4 is not subtle, and it's easy to imagine sophisticated story tellers who might introduce suffix-bearing forms less frequently but more slyly and strategically, to more cunningly designed effect. But the particular way the speaker in example 4 uses the emphatic suffix is well suited to her personality and speaking style. The grammatical environment surrounding the central figure, the *an té-eas* 'THAT WOMAN' of the narrative who then also appears as the direct focus of nine emphatic suffixes, creates a consistent discourse environment in which that high-focus figure becomes an unsurprising target for 'a kick in the rear' or an invocation of the devil. The Gaelic passage has a well-sustained narrative tone in which the ESG emphatic-deictic suffix plays a substantial and -- for all my morpheme segmentations and glosses -- never fully translatable part. Sorley Maclean, practiced translator of his own poetry that he was, fared no better when he came to render the Gaelic of *Gaoir na h-Eorpa* into English; he had to forego in English the special contrastive effect that the emphasizing particles had given his opening verse in Gaelic. The very distinctiveness of a language's most particular features creates the insoluble problem any would-be translator (or celebrator) faces, of course: belonging uniquely to that language, they are essentially untranslatable.

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2. Development of the Foundation

Call for Proposals

The Foundation for Endangered Languages is now accepting proposals for projects of work that will support, enable or assist the documentation, protection or promotion of one or more endangered languages.

Please pass on this announcement to your friends and colleagues in endangered language communities who may not have access to Ogmios, the Internet or e-mail.

Form for Submissions

There is a form which defines the content of appropriate proposals, which is accessible at the Foundation's web-site <http://www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/> It may also be obtained from Christopher Moseley, <Chris_Moseley@mon.bbc.co.uk> 2 Wanbourne Lane, Nettlebed, Oxfordshire RG9 5AH England fax +44-1491-641922

All proposals must be submitted in this form, to ensure comparability (although see note 4 below).

Deadline

The time-limit for proposals to be considered in the current round will be the 31 of October 1999. By that date, proposals and supporting testimonials must reach Christopher Moseley, at the address specified in the form.

The FEL Committee will announce its decision before the 31st of December 1999.

Four points to note especially:

1. The Foundation's funds are extremely limited and it is not anticipated that any award will be greater than US\$1,000. Smaller proposals stand a better chance of funding.

2. Where possible, work undertaken within endangered language communities themselves will be preferred.

3. The Foundation for Endangered Languages (FEL) is a separate from the Endangered Language Fund (ELF) <elf@haskins.yale.edu>, which is also announcing its request for proposals about now, but on a somewhat different timescale. It is perfectly possible (and has indeed occurred in the past) that the same project can be partially funded by both FEL and ELF.

4. Those who have already submitted proposals to FEL speculatively should contact Chris Moseley to confirm what information, if any, still needs to be submitted. The form should be used to submit this additional information.

Clarification

In the last issue (#11) we stated, in the Minutes of the 27 March 1999 Committee meeting:

6. Grants

It was noted that all the grants awarded in November had now been approved and all but that to Elena Benedicto issued. This last delay was due to the applicant, not the Foundation.

This referred to liaison problems in obtaining the correct banking details from the award-holder, Elena Benedicto. We regret any imputation of blame that may have been read into this. We certainly intended none, since above all we should always wish to honour the holders of our awards: it is they who are taking action in favour of the Foundation's purposes.

The remark simply served to assure the Committee that the Treasurer had taken all steps feasible to send the money as fast as possible. The Minutes of the meeting must continue to be an accurate record of what was said at the meeting, and it is in the Foundation's interest as a public-interest charity that this is, in general, made public.

As President, I am glad to note that the grant in question has now emerged from the global banking system and reached the award-holder.

3. Language Endangerment in the News

With World Opening Up, Languages Are Losers by The Associated Press

— from the *New York Times* Web site
<http://www.nytimes.com/library/world/americas/>
 May 16, 1999

AMPA HERMOSA, Peru -- As she tickles her two squealing grandchildren, the woman with the long gray hair forgets herself in her joy and begins speaking in her native Chamicuro tongue.

No one understands her. So Natalia Sangama wistfully switches to Spanish -- now the language of her people, her children, her grandchildren.

"I dream in Chamicuro, but I cannot tell my dreams to anyone," the last fluent speaker of the language tells a reporter visiting her village, a cluster of thatch huts on the banks of a sky-blue lake in the Amazon jungle.

"Some things cannot be said in Spanish," Ms. Sangama said. "It's lonely being the last one."

Four other elderly inhabitants of Pampa Hermosa, 420 miles northeast of Lima, know bits and pieces of Chamicuro. But linguists say when Sangama dies, the language will die with her.

Many of the world's languages are disappearing as modern communications, migration and population growth end the isolation of ethnic groups. Linguists warn that one result is a "crash" in cultural and intellectual diversity similar to what many biologists say is happening in animal and plant species as wilderness areas are cleared.

Each language contains words that uniquely capture ideas, and when the words are lost, so are the ideas, linguists say.

At least half the world's 6,000 languages will probably die out in the next century and only 5 percent of languages are "safe," meaning they are spoken by at least a million people and receive state backing, experts say.

"There are hundreds of languages that are down to a few elderly speakers and are for the most part beyond hope of revival," said Doug Whalen, a Yale University linguist who is president of the Endangered Language Fund.

The loss of languages is damaging because when a language dies much of a culture dies with it, said Michael Krauss, a University of Alaska linguist who compares linguistic diversity to biological diversity.

The human race evolved with a diversity of languages, which formed a rich pool of varied ideas and world views, but the pool is shrinking fast, he said. As contact between cultures has grown with globalization, the process of dominant languages killing off smaller languages has accelerated, he said.

"It's a cultural narrowing," Whalen said. "It may not be plagues and pestilence, but it is a cultural disaster."

The extinction process can best be seen in places like Peru's Amazon jungle, where some languages are still being discovered while others become extinct.

"South America has languages that are only now being discovered, and as soon as they are discovered they become endangered," Whalen said. "The mechanism of discovery immediately endangers them."

The Peruvian Amazon was called a Tower of Babel by early Spanish missionaries stunned by the number of languages they found among isolated communities separated by dense jungle.

Missionaries estimated that more than 500 languages were spoken in an area half the size of Alaska. Linguists now estimate there were probably 100-150 languages, but with a dizzying array of dialects.

Today, only 57 survive and 25 of them are on the road to extinction, said Mary Ruth Wise, a linguist with the Dallas-based Summer Institute of Linguistics.

In Pampa Hermosa, the last Chamicuro live without roads, electricity or telephones, the jungle looming around the village like a dense green wall. But a radio blares Spanish news and salsa music from a station in Yurimaguas, a town eight hours away by river boat.

Smallpox, migration and assimilation into the dominant Spanish culture have reduced the number of Chamicuros from 4,000 at the time of the Spanish conquest to 125 today. They live by fishing in dugout canoes carved from tree trunks, hunting and growing corn, yucca and beans.

"In the missionary school they used to make us kneel on corn if we spoke Chamicuro," Ms. Sangama recalled.

Farther along Lake Achual Tipishca live the Cocama-Cocamillas, a more numerous tribe of former headhunters who have also lost much of their culture to the dominant Spanish mestizo society.

Carlos Murayari, a 64-year-old river fisherman, has 11 children, but none speak Cocama-Cocamilla. "I tried to teach them Cocama-Cocamilla but Spanish took over," he said. "It's like paddling against the current."

Pulling flopping lake fish from his net, Murayari said he dreams of the "Land Without Evil," the Cocama-Cocamilla heaven that awaits people who have lived well. "Maybe there I won't be so alone," he said.

"Vanishing Cultures" in the National Geographic

Martha Ratliff <martha_ratliff@wayne.edu> wrote:
The August 1999 issue of the National Geographic features stories on "Global Culture", and includes an article on "Vanishing Cultures" which was written with input by Joe Grimes and quotes Michael Krauss and Ken Hale.

That issue also includes a linguistic map of the world! (It paints continents in shades of the same hue, suggesting relationship where there is none, but no linguistic map is perfect . . .)

Nepal: War of words for minority groups (Newari, Maithili)

© *South China Morning Post* (7-11 June 1999)

A Supreme Court verdict annulling municipalities' decisions to use local languages for official correspondence has drawn flak from some of Nepal's minority communities. Some activists have threatened to take to the streets.

The court ruled that the use of Newari, a language spoken by the native segment of the population living in the capital, and Maithili, used in the flatlands bordering the Indian state of Bihar, was unconstitutional.

"The Nepali language in Devnagari script is the language of the nation of Nepal. The Nepali language shall be the official language," the constitution stipulates.

There are about 40 languages and dialects in use in Nepal - evidence of the country's ethnic diversity. All of these languages are recognised by the state, and each ethnic group is allowed to operate primary schools using its own mother tongue.

Nepali, also used in northeastern India, where it is called Gorkhali, and in Bhutan, has been Nepal's official language since the kingdom came into being in 1768.

The activists' protests last week outside the court have been criticised in newspaper editorials and by linguists. "Growth and expansion of any language is possible through well-written literature and media promotion, not through slogans and complaints," Professor Padma Prasad Devkota, of Tribhuvan University, said.

Demands that the Government adopt a multilingual policy have never won support from the Nepali elite. Their frequent riposte is that a poor country like Nepal cannot afford to use more than one official language. "Nepali, by accident or design, has become the lingua franca of inter-group communication," wrote Sanjaya Serchan in the official newspaper *Rising Nepal*. "[And] it is basically a question of utility and expediency."

MacArthur Fellowships honour Denny Moore, Ofella Zepeda

(syndicated from the Society for the Study of the Indigenous Languages of the Americas, 24.vi.99)

The John D. and Catherine T. MacArthur Foundation, in Chicago, has named 32 new recipients of MacArthur Fellowships, which are widely known by their unofficial name as "genius grants." The fellows will receive full salary awards for 5 years in amounts determined by their age. We are proud to say that among the 32 recipients of this year's awards are two Americanists working with and for endangered languages.

Denny Moore (Coordinator of the Linguistics Division, Museu Paraense Emilio Goeldi, Belem-Para, Brazil). Moore, an anthropological linguist, is making important contributions to preserving the language and culture of endangered indigenous groups in Brazil. With strategies that engage both native speakers and the larger public, he leads the

effort to document and preserve well over a hundred endangered languages in Brazil.

Ofella Zepeda (Professor of Linguistics, Univ. of Arizona, Tucson, AZ). Zepeda is a linguist, poet, editor, and community leader devoted to maintaining and preserving Native American languages and to revitalizing tribal communities and cultures. Her singular work in advancing the field of Native language scholarship positions Zepeda as a unique force on behalf of the continued life of endangered languages.

Environmental destruction a threat to languages: UN Environment Programme
7 Sep 1999

(© 1999 The Nation.) Distributed via Africa News Online by Africa News Service.

Nairobi - The diversity of languages is being eroded by the unabating destruction of the environment, the United Nations Environment Programme has said. UNEP says the loss of linguistic diversity represents a huge loss in intellectual resources, necessary for solving the world's abounding problems such as poverty.

"Each culture and language is a unique tool for analysing and synthesising the world," Dr. Klaus Toepfer, the executive director of Unep says.

"To lose such a tool is to forget a way of constructing reality, to blot out the perspective evolved over many generations," he said.

According to UNEP's biodiversity programme manager, Mr. Bai-Mass Taal, there are close to 7,000 documented languages worldwide.

Of these, up to 5,000 belong to indigenous people who represent the most culturally and linguistically diverse peoples of the world.

And of all the languages presently spoken, 2,500 are in danger of extinction, a threat now recognised as a worldwide crisis, Mr. Taal said in commemoration of the fifth **International Day of the World's Indigenous Peoples on August 9.**

The International Day for the World's Indigenous Day was launched in 1994 by the United Nations to raise awareness on the plight of this marginalised group of people, and their untapped traditional wisdom. The UN also inaugurated the **international decade for indigenous peoples which runs to 2004.**

According to Mr. Taal, these two initiatives were intended to give indigenous peoples, such as the Ogiek, a voice in national socio-economic and political affairs, and therefore give them choices and greater opportunities in life.

Mr. Taal told journalists there were 300 million indigenous peoples scattered in more than 70 countries worldwide who live in the environmental hotspots of the world.

These areas, their homes, are threatened by over-exploitation of their great biological diversity, and habitat destruction.

"There is remarkable overlap between the mappings of the world's areas of biological megadiversity and areas of high cultural and linguistic diversity," Unep says.

"Unfortunately, these are the areas where biodiversity loss has been the most dramatic," he said.

He says the destruction of forests and other natural ecosystems has ejected indigenous peoples from their homes, forcing them to migrate to urban areas and other places where they could eke a living. Their dispersal this way breaks down community structures and cultures which promote the use of indigenous languages.

The decimation of indigenous languages breaks down a vital channel for passing on indigenous knowledge and wisdom, an under-developed repository for traditional, herbal remedies, for example.

As global socio-economic factors disrupt traditional ways of life, indigenous peoples are abandoning traditional behaviours, indigenous knowledge and their languages which are the repositories and means of transmission of knowledge on preserving biodiversity and promoting sustainability," Unep says.

The loss of language and culture destroys self-worth limiting the potential of the affected peoples and complicating efforts aimed at addressing vices such as the breakdown of family structures, substance abuse and school failures and dropouts.

4. Appeals and News from Endangered Communities

Threat to Lands of Macuxi, Wapixana, Ingariçó and Taurepang - Raposa Serra do Sol. (in Portuguese)

Appeal from General Coordinator of CIR (Conselho Indígena de Roraima).

"Governo trai a nossa esperança"

A revogação da Portaria 820, de 11/12/98, assinada pelo Ministro da Justiça Renan Calheiros, que determina a demarcação da Terra Indígena Raposa Serra do Sol em Roraima, anunciada pelo Governador Neudo Campos nos dias 17-18/06/99 e confirmada pelo Diretor de Assuntos Fundiários da Funai, Áureo Falleiros, demonstra falta de seriedade, de respeito e de compromisso do governo para com os nossos povos e nossas organizações.

Sabedores das pressões das forças econômicas e políticas anti indígenas, defendidas principalmente pelo governo e pelos políticos do Estado de Roraima, uma delegação de 22 lideranças de nossos

povos Macuxi, Wapixana, Ingaricó e Taurepang, e de nossas organizações CIR, APIR, TWM e OPIR, da terra indígena Raposa/Serra do Sol, foram até Brasília para se encontrar com o Ministro da Justiça. Ouvimos do próprio Ministro, em audiência no dia 20/04/99, a afirmação que está gravada: „Quando eu assumi o Ministério, eu deixei claro o meu compromisso com a demarcação das áreas indígenas e eu tenho intensificado essa luta. (...) Do ponto de vista político, com a possibilidade de haver recuo, vocês não contem com essa possibilidade. Não há a hipótese de revogação da Portaria (...) a decisão política está tomada. A Portaria que foi publicada eu não a revogarei.

Caso confirme-se a notícia da revogação da Portaria 820/98, Renan Calheiros tornar-se-á o quarto Ministro que, a exemplo dos seus antecessores Alexandre Dupeyrat, Maurício Correia e Nelson Jobin, a faltar com a palavra empenhada perante nossas lideranças e comunidades indígenas, com o agravante de voltar atrás numa decisão oficialmente tomada e publicada no Diário Oficial da União.

Após 30 (trinta) anos de luta pela demarcação e garantia da terra Indígena Raposa Serra do Sol, em que muitos dos nossos parentes tiveram suas malocas e retiros queimados, foram ameaçados, presos, torturados e até assassinados, como Juvencio André (1990), Lorival Ribeiro (1990), Damião Mendes (1990), Adão da Silva (1991), Donald Wilian (1988), Velario Tamir (1991), Mário Davi (1990), Claudemisson José Laima (1991),

Geraldo Mendes (1991) e tantos outros, acreditávamos que, com a assinatura da Portaria, finalmente abria-se uma perspectiva concreta para assegurar o futuro de nossos povos e de vivermos em paz em nossas terras.

Muitos dos posseiros já deixaram a área indígena convencidos de que a demarcação era um processo irreversível. Recursos públicos do Governo Federal foram utilizados para a demarcação física da área e, nas comunidades indígenas, se criaram enormes expectativas com relação à ocupação de toda a terra indígena.

Já não bastassem a violência desses últimos séculos, com centenas e milhares de mortes em decorrência da invasão do nosso território, recebemos agora, novo golpe com a revogação da demarcação.

Trata-se de estratégia deliberada de consolidar a permanente pressão e invasão da terra indígena e conseqüentemente as violências, destruição e morte dos Macuxi, Wapixana, Ingaricó e Taurepang que ali vivem.

O governo brasileiro quer comemorar os 500 anos de conquista com grandes eventos e manifestações triunfalistas. Ao mesmo tempo, através da mentira e da traição, nega os direitos dos povos indígenas sobreviventes, fazendo conscientemente das nossas terras um simples objeto de negociação, colocando a vida dos nossos povos como moeda de troca, frente aos interesses em jogo.

Com essa atitude, o governo brasileiro demonstra a disposição de dar continuidade à prática colonialista de inviabilizar a sobrevivência dos povos indígenas conforme seus projetos de vida, sua cultura e sua organização social, garantidos na Constituição.

- Não aceitamos que nossa terra seja reduzida.
- Não aceitamos a presença de arroteiros e fazendeiros invasores de má fé.
- Não aceitamos as vilas criadas a partir do garimpo como estratégia para minar a resistência de nossas comunidades.
- Não aceitamos que o Governo Federal e seus aliados no Estado de Roraima brinquem com a vida dos nossos povos e o futuro de nossos filhos.

A anulação da demarcação da Terra Indígena Raposa Serra do Sol provocará de imediato um conflito de proporções imprevisíveis, pelo qual responsabilizamos o Presidente da República Fernando Henrique Cardoso e o Ministro da Justiça Renan Calheiros. A violência e as mortes serão cobradas em todas as instâncias nacionais e internacionais.

Mais uma vez estamos sendo traídos em nossa esperança. Pedimos a todos os que acreditam que temos o direito de viver em paz em nossas terras, como povos nativos deste continente e país, que nos apoiem nesta luta decisiva pela nossa vida presente e futura que enviem cartas repudiando a atitude do Governo e exigindo a imediata homologação da Área Contínua Raposa Serra do Sol.

Sr. Presidente da República
Fernando Henrique Cardoso
E-mail: pr@planalto.gov.br
fax: 061 4112222

Sr. Ministro da Justiça
Renan Calheiros
E-mail: acs@mj.gov.br
Fax: 061 3226817

Boa Vista, 19 de junho de 1999

Conselho Indígena de Roraima - CIR

Jerônimo Pereira da Silva
Coordenador Geral do CIR
CIR Conselho Indígena de Roraima
Av. Sebastião Diniz, 1672 - Bairro São Vicente
CEP.: 69.303-120 Boa Vista/RR Brasil
Tel/Fax: ++ 55.95.224-5761
e-mail: cir@technet.com.br

Help sought for Záparo in Ecuador, especially from experts in Iquito, Arabela or Taushiro
From CarLuz (nauta@speed.net.ec) 15 Jun 1999:

[Sorry if I don't write this message in English, but I prefer to do it in Spanish. It will be important for the Záparo community of Ecuador.]

Los indios záparo del Ecuador (unos 150 miembros, frente a unos 200 mil durante el siglo XVI), se han propuesto rescatar su lengua - a la que ellos llaman záparo- de la que existirían unos 8 locutores, muy distantes, geográficamente, unos de otros.

Por el momento se trabaja en la identificación de todos los locutores nativos de la lengua, así como en el análisis del contacto con locutores de español y quechua. Los primeros registros sonoros se han hecho, aunque sin mayor rigurosidad científica, motivados un poco por el temor de que el último locutor de la lengua desaparezca.

La lengua haría parte de la familia lingüística záparo a la que pertenecen las lenguas iquito, arabela y taushiro del Perú. Toda información concerniente a estas lenguas podría ayudar mucho en el avance de la descripción de esta lengua que está por desaparecer.

Cualquier comentario, sugerencia o información puede ser enviada en inglés, francés, español o italiano a: nauta@speed.net.ec

Muchas gracias!

--Carlos Andrade
(nauta@speed.net.ec)

Wanted: Card Sharps to Help Páez Language Revitalization

Luisa Maffi <maffi@nwu.edu>, *President of Terralingua*, writes:

A Colombian sociolinguist working with the Páez people sent me the message below. He asks whether anyone has had experience with the kind of language revitalization experiment they are doing there (developed by a group of bilingual teachers), via the use of table games. At present, only 30% of Páez in the community speak the language (nasa yuwe). If anybody has any relevant information or would like to correspond on this, they can write Pedro Cortés or William García at <wgarcia@atenea.ucacua.edu.co>. Pedro speaks English too.

Thanks,

Date: Wed, 19 May 1999 12:59:54 -0500

From: Pedro Cortés Lombana
<pcortes@multi.net.co>

En una comunidad indígena Páez del sur de Colombia, departamento del Cauca, se está desarrollando un proyecto de investigación participativa sobre la utilización de juegos de mesa (naipe, parqués, bingo) para la recuperación de la lengua nativa, la cual ha venido progresivamente siendo sustituida por el Español hasta el punto de que hoy da menos del 30 % de la comunidad habla dicha lengua (nasa yuwe). El proyecto lo desarrollan un grupo de maestros indígenas bilingües con la asesora del Grupo de Estudios en Educación Indígena y Multicultural de la Universidad del Cauca. Estamos interesados en intercambiar información y experiencias con proyectos similares. Pueden escribir a Pedro Cortés o William García a la siguiente dirección:
wgarcia@atenea.ucacua.edu.co

Restricted Access to Gaelic-language Education in Edinburgh: the case of Andrew McLeod

Our Committee member Alasdair MacCaluim <alasdair@staran.globalnet.co.uk> shared the following report of a setback in the case of this boy denied a place in the only high school in Edinburgh offering Gaelic, because of catchment area policy.

15 June 1999 12:25 Louise MacLeod
<Louise@nicleoid.freemove.co.uk>

16/1 McLeod Street, Edinburgh EH11 2NQ

A charaid

Yesterday Risnidh Mag Aoidh, Alasdair MacCaluim and myself attended the council meeting on whether or not Andrew MacLeod would be admitted to James Gillespies High School in Edinburgh to have the opportunity to learn Gaelic like his brother Conall. We had to address a meeting which consisted of a panel Mr George McLafferty (Education Committee), Mr Graham Bryce (parents of Children of School Age) and Mr John Dames (Chair) & (persons experienced in Education). These people were to decide my son's fate. There was also three other council members. We were asked if we could send Andrew to night classes (classes outwith school hours) to learn Gaelic, to which we replied that they were all adult-based.

They told us that language was not part of the criteria when deciding on placing in schools. Alasdair reminded them that the laws are in the process of being changed and this could take effect from next year. We told them that we did not have a choice, no other school taught Gaelic. I asked, why is Gaelic only available in a school that is bursting at the seams? (Is this to keep the language from being learned by other children?)

They said that the only way we could be given a place is if Andrew was in the Gaelic unit. I did not know about the Gaelic Unit until Andrew was in primary 2 and that was only through the knowledge of Gaelic activists. We assume that other people know about the Gaelic Unit but there is very little advertising. Does this curtail numbers?

It appears to me that the only way the language will survive is through our children. If our children can't get access to it, then who for heavens sake can?

The committee went through an intimidating bureaucratic set of procedures. Their decision was already made before we entered into the room. I felt intimidated with two others beside me, imagine how one single parent arriving at their child's hearing would feel? Despite the large amount of letters the Council received from others, we did not receive a copy of them all. I confirmed this today and these will be sent out to me. (Incidentally, thanks to all of you who sent letters of support)

Anyhow, I suppose by now you have guessed that we have been refused, as confirmed this morning.

Sadly, Andrew is today attending the three day visit with all his friends provided by James Gillespie's as an alternative to sitting in the class by himself. How do I explain this to him when he arrives home? I suppose if we lived in the catchment area Andrew would receive Gaelic. He may eventually have to settle for learning German, French or Spanish but sadly, not his own language. Where is justice? However, we will fight on to have these rights.

Tapaidh Leat

Louise

There is a petition being circulated among those who wish to protest at this decision. It is available from:

ALBA BRANCH CELTIC LEAGUE
c/o Risnidh Mag Aoidh.16/1 McLeod st.
Edinburgh EH11 2NQ.
SCOTLAND

Jacaltek-Spanish Dictionary seeking reviewer

22 July 1999

Dr. Frankle Hecht has sent Terralingua a copy of a Jacaltek-Spanish / Spanish-Jacaltek dictionary that she has published. She is interested in having it reviewed, and the review published. Please contact the Editor if you are interested:

Frankle Hecht, Eleanor. *Diccionario Hak'ub'al-Kastiya / Español-Jacaltek: un diccionario de hablantes.*

1998. Mexico: Potrerillos Editores S.A. de C.V., Ciudad de México.

Nueva declaración de derechos lingüísticos en México

From: David Wright <dcwright@mpsnet.com.mx>

Estimados colegas:

Hace una semana, apareció una nota muy interesante en el periódico mexicano *El Financiero* (14 de mayo de 1999, sección Cultural, p. 66), donde se nos informa que "la Asociación de Escritores en Lenguas Indígenas presentó a la Comisión de Asuntos Indígenas del Congreso de la Unión el proyecto denominado Declaración de los Derechos Lingüísticos de los Pueblos Indígenas de México".

En uno de los párrafos de este largo artículo, se menciona, como antecedente y punto de referencia, la Declaración Universal de Derechos Lingüísticos, firmado en Barcelona hace casi tres años:

"—Considerando los derechos establecidos en diversos documentos como la Declaración Universal de los Derechos del Hombre (sic), la Declaración Universal de los Derechos Colectivos de los Pueblos y la Declaración Universal de los Derechos Lingüísticos, entre otros — agregan los integrantes de la asociación — planteamos la

Declaración de los Derechos Lingüísticos de los Pueblos Indígenas de México...—"

Las semillas plantadas se han convertido en tallos y empiezan a dar frutos.

Un abrazo,

David Wright
Consejo Científico de Seguimiento
Declaración Universal de Derechos Lingüísticos

Withdrawal of Maori News Broadcasts by Radio New Zealand; FEL enters the fray

Date: Sun, 11 Jul 1999 15:22:54 -0700

From: "Rewi C" <tahuhu@mailcity.com>

Subject: [Tino-Rangatiratanga] he korero

UNION CALLS FOR RETURN OF MAORI LANGUAGE NEWS Wellington, July 9

The Radio Broadcasters' Association today called on the board of Radio New Zealand (RNZ) to reinstate daily Maori language news bulletins. The three daily bulletins were dropped by National Radio last Friday, after running for 57 years.

The move came after Maori broadcasting funding agency Te Mangai Paho withdrew its \$250,000 funding to Mana Maori Media to produce the news bulletins for RNZ. The agency had only helped with funding for one year, with RNZ funding the bulletins prior to that.

Association chairman Derek Lowe today described the lack of funding reason given by RNZ as "a lame excuse".

Mr Lowe said National Radio had a mandate to provide programmes that reflected New Zealand culture and national identity, which included Maori language promotion.

"Public radio exists to cater for sectors of society that commercial radio cannot serve," he said in a statement today.

"It is to be hoped that the board of RNZ will now act swiftly and firmly to reinstate these bulletins." Mr Lowe said the Maori Council had been justified in demanding the Government explain why the bulletins had been dropped.

RNZ chief executive Sharon Crosbie has said National Radio would still honour the requirement in its charter to provide 250 hours a year of programmes promoting the Maori language and culture, but those shows would be either bilingual or in English. English language bulletins of Maori news will still be broadcast on National Radio by Mana Maori Media.

On this report, I wrote the following letter of protest to the CEO of Radio New Zealand:

To:
Ms Sharon Crosbie, Chief executive
RADIO NEW ZEALAND, Wellington, New Zealand
17 July 1999

Madam

I understand that on 9 July, by your decision, the three daily news bulletins in Maori were dropped from National Radio. This was particularly momentous, since I also understand that Maori news bulletins had previously been running for 57 years.

I do not know anything of the internal division of responsibility and funding, and the particular developments, which motivated this unfortunate decision. These are in fact beside the point.

As the national public radio service of your country, you have a unique duty to serve the full range of your country's society. By summarily withdrawing a service in your country's indigenous language (still understood by 5% of New Zealanders), you are betraying an important part of that duty. Furthermore, you lay New Zealand Radio open to the charge that it is a service only for the white New Zealander.

5% is an important minority in itself, but the Maoris are not just a minority. They represent the earliest inhabitants of your islands, as well as forming approximately 10% of the NZ population. According to an authoritative source (Barbara Grimes ed., *Ethnologue*, 1996) approximately half of them are still capable of understanding Maori, the indigenous language of their ancestors.

Those of us involved in the struggle to maintain and foster indigenous languages all over the world are particularly saddened by this decision, since recent developments in New Zealand have given some hope that Maori might at last be regaining ground, not least through more enlightened public policy. (As a sign of this, we are receiving three presentations on Maori in schools at our Foundation's conference this year (Maynooth, Ireland, 17-19 September), which focuses on the role of education in language maintenance. An article in this week's National Geographic magazine also represents Maori in New Zealand as a beacon of hope for indigenous languages.)

I am confident that you will be receiving a storm of protest, nationally and internationally, as a result of this decision, and trust that you understand that far more is at stake here than the constraints of the annual budget of Radio New Zealand. Radio is especially important in maintaining a favourable background for indigenous language use in a developed modern state, so that by withdrawing your service, you are not simply disregarding Maori but actually making its survival less likely, with all that implies for the long-term peace and internal well-being of New Zealand society.

English language broadcasts about Maori affairs are no substitute. An indigenous language provides a means of sharing a distinctive viewpoint not just of local affairs but of the world as a whole. You show total misunderstanding of what is at issue if you maintain that the requirement in RNZ's charter to provide 250 hours a year of programmes promoting the Maori language and culture can be met by English or bilingual programmes about the Maori.

I hope and trust, on behalf of all the members of our Foundation world-wide, that means may yet be found to reverse this pernicious decision before serious damage is done to New Zealand's future.

Yours truly

Nicholas Ostler

copies:
Chair, Radio New Zealand board (same Address)

Derek Lowe, Chairman, Radio Broadcasters Association
PO Box 3762, AUCKLAND CITY, New Zealand
Ph: (09) 378 0788 Fax: (09) 378 8180

Foundation for Endangered Languages (UK regd charity, 250 members worldwide)
Endangered Languages List

I subsequently (09 Aug 1999) received a reply which disputed none of the facts above, and few of the evaluative claims I had made, instead it pointed out:

"...It is correct that the Maori language news bulletins have ceased. The Maori development agency which funded them deemed that National Radio might not be the most effective way of broadcasting Maori language news and redirected their support to the large network of 21 iwi stations which broadcast in the reo language. These were not in existence when National Radio first began broadcasting in reo.

"Being a publicly funded Crown-owned company with finite funding, we are not able to fund the news and news gathering elements of Maori language news as well as meet all the other elements of our Charter. This requires us to promote Maori language and culture..."

The reply gave no account of why the finite budget must now exclude Maori news gathering rather than any other marginal items. Instead, it went on to claim, somewhat patronizingly, but in the best traditions of Anglo-Saxon despair at real bilingualism:

"the 260 hours each year of Maori programming will include reo and English **where appropriate** in ways that make the use of the Maori language **natural and accessible...**" (emphasis mine).

No doubt the CEO stands in need of more letters from those dismayed by her policy if she is to get her priorities straight on the proper rôle of a national broadcasting network!

Chile: Mapuche nation under attack!!

28 August 1999 Mapuche International Link / Enlace Mapuche Internacional write:

The Chilean Government has broken the Agreement to Respect Citizens' Rights which it signed as recently as 5 August 99. The police detained 34 people from indigenous communities, some of whom are held *incomunicado* in Lebu gaol. Ten of them declared a hunger strike on 25 August. Two others were detained in Arauco province. The charges brought against all these Mapuche people is robbery, causing fires and harming private property against which the Prisoners have declared their innocence.

On 22 August, military forces of the Chilean police took over an VIIIth Region community called Pablo Quintriqueo Huenuman very violently. They detained 34 Mapuche people who were in an official meeting. Among them were the Chief (Lonko) of Antonio Frem, and those who lead the Coordinadora Mapuche Arauco Malleco: Pedro Cayuqueo, Aliwen Antinao and Jose Huenchunao. Jose is both ill and held incomunicado. Another detainee is Pedro Frem, 76 years old, who is ill and has been refused medical attention.

Added to these on 19 August six people from Choin Lafquenche of Collipulli had been held. Also Pascual Cona and Avelino Menaco (from Arauco province) were captured on 25 August.

400 people have been imprisoned since the beginning of the year. This figure compares with the worst years of repression under the Pinochet regime.

These police actions usually take place without authorization and at the request of forestry companies. Human rights have been violated on these occasions. Women, children and elderly people have been held without legal justification, as well as pregnant women and those with babies in arms. They have had to suffer racist abuse, torture and physical assault. The companies' objective is to intimidate Mapuche people, and prevent them from demanding the restitution of their ancestral land which they have expropriated. The forestry company, Mininco (among others) have tried to criminalize the Mapuche leaders through false allegations which have been lodged by witnesses who they have paid. This was widely publicised in the Chilean media just recently.

Many communities are virtually under siege. The police are patrolling them, taking photographs, filming and interrogating leaders, destroying household possessions, violently preventing people from meeting and holding peaceful protests. Some families claim the police are stealing their money and humble possessions.

As there is no effective recourse to law, these actions go unpunished. None of the many complaints about arbitrary offenses and racial abuse have been dealt with by the authorities. Numerous Mapuche requests for an investigation of their complaints have been met by a deafening silence of the part of local and central government.

The national police force in Mapuche areas have been converted into minions of the forestry companies. With their institutionalised racism, all security forces have lost credibility with the affected population, as they have been transformed into instruments of repression, and act like an occupying force in the same way as in Palestine, East Timor and Kurdistahn.

The present government is palpably unable to negotiate peaceful solutions for the Mapuche Nation. The real intention of President Eduardo Frei with his trumpeted Agreement to Respect Citizens' Rights is quite clear, as he has never received

Mapuche delegations or responded to communications. Right at the end of his term he refers to the "Mapuche problem", and in the run-up to the next elections is making noises about what his coalition party intends to do about this "if re-elected". With an eye to public opinion he tries to appear to offer hope to Mapuche people, a transparently dishonest move. This is viewed as merely a public relations exercise in order to gain support for the forthcoming elections.

This deplorable situation for Mapuche people tolerated by the Chilean State, with no real hope for justice, reaffirms those who are struggling for territorial autonomy. This is felt to be the only way the Mapuche nation can reconstruct stable communities, regain their freedom, maintain their culture and determine their own future.

The Mapuche International Link organisation express their solidarity to their Brothers and their families who are victims of the brutal repression. We call upon human rights organisations, including the UN, to take urgent action to secure the individual and collective rights of the Mapuche nation by insisting on the implementation of international law and conventions to which the Chilean State is a signatory concerning civil, social, economic and cultural rights.

We are also asking people to write protesting about the militarization of Mapuche areas, and demand the liberty of political prisoners. Please send your letters to the following names and addresses:

Carlos Gonzales, Gobernacion Provincial de Arauco, Fax: +56-41-51 12 21

Martin Zilic, Intendencia de Concepcion, FAX: +56- 41 - 230247

Oscar Eltit, Intendente de Temuco. Fax: +56-45-213064

Eduardo Frei Ruiz-Tagle, Presidente de la República, Palacio de la Moneda, Santiago, Chile. Fax: +56-2-6 90 40 20

5. Allied Societies and Activities

Volkswagen Foundation: Open for Grant Applications - a Willing Collaborator for non-German Applicants writes

As you may already know, the Volkswagen-Stiftung (Volkswagen Foundation) has recently announced a new program on the documentation of endangered languages and is soliciting applications for project grants. Information on the program is available on the internet (so far apparently in German) at the address <http://www.volkswagen-stiftung.de/infotext/infodoku.htm>

The responsible person at the VW-Stiftung is Dr. Vera Szöllössi-Brenig, <szoeloessi@volkswagen-stiftung.de>.

The main reason for this message is to draw your attention to one point in the announcement, in the first paragraph of section VII. Here it says that

applications from abroad are treated equally with those from Germany, but that applicants from abroad are expected to develop institutional cooperation with individual scientists or scientific institutions in Germany. The Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology, which has the documentation of endangered languages as one of its areas, would be happy to consider cooperation with applicants from outside Germany who are seeking such a link...

With best wishes,

Bernard Comrie

Prof. Dr. Bernard Comrie, Director,
Dept Linguistics, Max Planck Institute for
Evolutionary Anthropology
Inselstrasse 22 tel +49 341 99 52 301
D-04103 Leipzig tel secretary +49 341 99
52 300 Germany fax +49 341 99 52 119
E-mail: comrie@eva.mpg.de
<http://www.eva.mpg.de/lingua.html>

Editor's note:

The current deadline for Volkswagen-stiftung grant applications is 1 December 1999. The German announcement is attached for your convenience.

Volkswagen-stiftung: Merkblatt für Antragsteller

1. Zielsetzung

Weltweit werden heute ungefähr 6500 Sprachen gesprochen. Es ist davon auszugehen, daß davon rund zwei Drittel im 21. Jahrhundert aussterben werden. Jede Sprache ist auf das engste mit der Kultur ihrer Sprecher verknüpft, und jede Sprache und Kultur stellen je spezifische Ausprägungen menschlichen Denkens und sozialer Organisation dar. Deshalb werden mit jeder Sprache unschätzbare geistige Werte für immer verloren gehen. Weder die nationalen und internationalen Kulturbehörden noch die entsprechenden wissenschaftlichen Disziplinen sind darauf vorbereitet, Maßnahmen zur umfassenden und womöglich letztmöglichen Dokumentation auch nur weniger Sprachen zu ergreifen.

Die Volkswagen-Stiftung möchte mit ihrer Förderinitiative dazu beitragen, diesem unwiederbringlichen Verlust zu begegnen. Angesichts des vor auszusehenden rasanten Sterbens von Sprachen innerhalb von nur ein bis zwei Generationen erscheint die systematische Dokumentation als das Dringlichste. Sie sollte durch drei Schlüsselbegriffe gekennzeichnet sein: Datenorientierung, Multifunktionalität und allgemeine Zugänglichkeit.

Der exemplarische Charakter des Programms bezieht sich nicht nur auf das Endprodukt der einzelnen Sprachdokumentation, sondern auch auf die Entwicklung und Erprobung neuer Verfahren der

Erhebung, Aufbereitung und Archivierung sprachlich-kultureller Daten. Diese Verfahren sollen Modellcharakter haben und sich auch bei der Dokumentation anderer Sprachfamilien anwenden lassen. Das Programm ist interdisziplinär ausgerichtet: Mit ihm wird nicht nur die fachübergreifende Zusammenarbeit bei der Datenerhebung unterstützt, sondern es zielt auch auf eine spätere multi- und interdisziplinäre Nutzungsmöglichkeit der Dokumentationen.

2. Struktur des Programms

Das Programm teilt sich in eine einjährige Startphase und eine folgende Hauptphase, in denen Projekte zur Dokumentation bedrohter Sprachen durchgeführt werden. Parallel dazu wird ein Multimedia-Datenbank-Projekt initiiert, das die Sprachdokumentationen technisch unterstützt.

In der Startphase des Programms werden bis zu sechs Pilotprojekte gefördert, die explorative Funktion haben. Sie erarbeiten die Mindestanforderungen für die Dokumentation einer bedrohten Sprache zwischen dem Grad der Drohtheit und der Dringlichkeit der Dokumentation einerseits und der umfassenden Dokumentierbarkeit zur inter- und multidisziplinären Nutzung andererseits; sie bestimmen methodische Standards zur möglichst authentischen Datenerhebung und erstellen inhaltlich das Design der Datenbank anhand von ersten Teildokumentationen. Um innovative Konzepte mit breiter Geltung entwickeln zu können, sollten die ausgewählten Sprachen unterschiedlichen Sprachfamilien angehören. Pilotprojekte können in Dokumentationen der Hauptphase überführt werden.

In den mehrjährigen Dokumentationsprojekten der Hauptphase wechseln sich Feldforschungsaufenthalte zur multimedialen Datenerhebung mit ihrer computergestützten Aufarbeitung ab. Das Ziel sind exemplarische Dokumentationen bedrohter Sprachen.

Die Durchführung und die Zusammenarbeit zwischen den Projekten werden durch das oben erwähnte Datenbank-Projekt unterstützt. Es soll ein multimediales Repräsentationsformat für die Dokumentationen bereitstellen und für anfallende Probleme bei der Digitalisierung und Archivierung der Daten professionelle Lösungen anbieten. Darüber hinaus sichert es den Wissenstransfer zwischen den Pilotprojekten der Startphase und der Hauptphase. Schließlich soll dieses Projekt - neben der Speicherung jeder einzelnen Dokumentation auf CD - eine Lösung für eine allgemein zugängliche Archivierung der Sprachdokumentationen erarbeiten, die drei Zielvorstellungen genügt: Die Archivierung soll auf Dauer angelegt sein, vorzugsweise zentral erfolgen und nach Möglichkeit über das Internet nutzbar sein.

3. Profil der Dokumentationsprojekte

Jedes Dokumentationsprojekt soll für (mindestens) eine bedrohte Sprache die Daten systematisch aufnehmen, aufbereiten und archivieren. Dabei gilt eine Sprache dann als bedroht, wenn die Sprachgemeinschaft sie - vor allem aus politischen und wirtschaftlichen Gründen - zugunsten der Sprache der sie umgebenden dominanten Kultur nicht mehr in der Öffentlichkeit gebraucht. Der Status der Sprache sinkt zunächst in aller Regel zu dem einer "Haussprache" herab, bis die Sprecher die von außen herangetragene negative Haltung gegenüber ihrer Sprache übernehmen und sie nicht mehr an ihre Kinder weitergeben. Jeder Sprachdokumentation sollte eine kurze linguistische Beschreibung der Sprache hinsichtlich ihrer als wahrscheinlich angenommenen genetischen Affiliation sowie eine Skizze der sozialen und historischen Situation der Sprache und der Sprachgemeinschaft vorangestellt werden. Die Dokumentation selbst ist ein Korpus von Primärdaten zu konzipieren, das möglichst viele verschiedene Textsorten repräsentiert. Sie kann daneben auch andere systematisch erhobene Daten über die Sprachgemeinschaft selbst umfassen. Die Dokumente sollen in Schrift, Ton, Bild und - wenn möglich - auch als Video vorgelegt werden.

Das gewonnene Material soll - dem Kriterium der Datenorientierung entsprechend - in einer Dokumentation aufgearbeitet werden, die sich von einer Sprachbeschreibung im herkömmlichen Stil, also im wesentlichen Grammatik und Lexikon, unterscheidet. Sie sollte u.a. folgende Bestandteile als Sekundärdaten umfassen: eine Skizze des Lautsystems; eine praktische Orthographie; die sprachwissenschaftliche Darstellung der erhobenen Sprachdaten auf der in einer morphem-interlinearen Transkription repräsentierten morphologisch/syntaktischen Ebene; eine freie Übersetzung der dokumentierten und transkribierten Texte; einen beschreibenden und erklärenden Kommentar zu jeder Textsorte und jeder Sprechsituation; speziell erhobene lexikalische Daten; eine Sammlung morphologischer Formen (z.B. Flexionsparadigmen); Informantenbefragungen zur Klärung spezieller Aspekte.

Die Daten sind in einem theorieübergreifenden Format zu präsentieren. Sie müssen so weit aufbereitet sein, daß sie nicht nur als Basis für linguistische Untersuchungen, sondern auch - gemäß der geforderten Multifunktionalität - für Analysen im Rahmen anderer Disziplinen dienen können. Deshalb soll die Datensammlung sprachliche Phänomene als Teil eines umfassenden kulturellen und sozialen Komplexes erfassen.

Für die allgemeine Zugänglichkeit und dauerhafte Nutzung der Daten müssen die Daten digitalisiert, in ein multimediales Repräsentationsformat überführt und so archiviert werden, daß eine allgemeine Zugriffsmöglichkeit besteht.

4. Projektanforderungen

Eine Förderung von Dokumentationsprojekten im Rahmen des Programms ist in der Start- wie in der Hauptphase von folgenden Bedingungen abhängig:

¶ Der Grad der Bedrohtheit der zu dokumentierenden Sprache und die Dringlichkeit ihrer Dokumentation sowie ihre umfassende Dokumentierbarkeit sind nachzuweisen.

¶ Die Qualifikation der Projektbearbeiter für die Sprachdokumentation ist darzulegen. Es sollte sich um qualifizierte Wissenschaftler möglichst aus verschiedenen Disziplinen (z.B. Ethnologie/Linguistik) und mit Feldforschungserfahrung handeln. Kenntnisse in der Kontaktsprache sollten nach Möglichkeit vorhanden sein. Besonders erwünscht sind Vorhaben, die in internationaler wissenschaftlicher Kooperation, vor allem unter Einbeziehung von Wissenschaftlern aus dem Gastland, durchgeführt werden.

¶ Vorausgesetzt wird ferner die Bereitschaft zur Datenaufarbeitung im Sinne der drei Schlüsselbegriffe: Datenorientierung, Multifunktionalität und allgemeine Zugänglichkeit. Nach Abschluß des Projektes wird den Bearbeitern ein bis zu dreijähriges alleiniges Zugriffsrecht auf ihr Datenmaterial gewährt, um es wissenschaftlich - z.B. in einer Dissertation - auszuwerten.

¶ Bei Antragstellung sollte eine offizielle Forschungsgenehmigung und die Zustimmung der Sprachgemeinschaft zur Dokumentation ihrer Sprache vorliegen.

¶ Die institutionellen Voraussetzungen zur organisatorischen Durchführung des beantragten Dokumentationsprojektes bis hin zur Archivierungsmöglichkeit sollten vorhanden sein. Die Verantwortung für die allgemeine Zugänglichkeit der Dokumentation und die Verpflichtung zur weiteren Datenpflege liegen, unbeschadet einer möglichen zentralen Archivierung, bei den Antragstellern.

¶ Die Bereitschaft, an Tagungen im Rahmen des Programms teilzunehmen, wird vorausgesetzt, soweit diese nicht mit Feldforschungsaufenthalten kollidieren.

Bei den Pilotprojekten in der Startphase wird darüber hinaus die Bereitschaft zur Weitergabe der operationalisierbaren Ergebnisse erwartet. Dazu gehört zum einen ein Abschlußbericht zwei Monate nach Projektende sowie zum anderen die Teilnahme an einem Workshop, um die Resultate und Erfahrungen auszuwerten und für die Hauptphase nutzbar zu machen.

5. Abgrenzung

Die Ausrichtung auf die Dokumentation bedrohter Sprachen in Form von Datenkorpora ist zentrales Kriterium für eine Zuordnung zum Programm. Ausgeschlossen sind daher Projekte zur Dokumentation nicht bedrohter Sprachen, Projekte zu schon gut dokumentierten Sprachen, Projekte mit eher theoretischer oder methodischer Zielsetzung und Projekte, bei denen die linguistische Dokumentation anderen Zielen wie z.B. der Missionierung neben- und untergeordnet

ist und die den Verlust kultureller Traditionen der Sprachgemeinschaft nach sich ziehen können.

Gemäß diesen Zielvorstellungen sind Projekte, deren Hauptzweck die Erstellung von Lexika und Grammatiken ohne umfangreiche Textsammlungen ist, und Projekte zu Sprachen, deren Verfall so weit fortgeschritten ist, daß sie keine umfassende Dokumentation mit Textsammlungen mehr zulassen, zwar nicht ausgeschlossen, aber doch nachrangig.

6. Fördermöglichkeiten

Entsprechend der Struktur des Programms können gefördert werden:

¶ Startphase : Pilotprojekte mit maximal einjähriger Laufzeit zur dokumentarischen Aufarbeitung größtenteils schon vorliegenden Datenmaterials aus unterschiedlichen Sprachfamilien: Vergabe von Personalmitteln, Reisekostenzuschüssen, v.a. für die Feldforschungsaufenthalte, und Sachmitteln
Antragstermin: 1.12.1999

¶ Start- und Hauptphase: ein Datenbankprojekt zur Entwicklung eines multimedialen Repräsentationsformats der Sprachdokumentationen und einer Lösung für die Archivierung: Vergabe von Personal- und Sachmitteln, ggf. auch Reisekostenzuschüssen
Antragstermin: 1.12.1999

¶ Hauptphase: Forschungsprojekte mit maximal fünfjähriger Laufzeit zur Datenerhebung und Dokumentation bedrohter Sprachen: Vergabe von Personalmitteln, Reisekostenzuschüssen, v.a. für die Feldforschungsaufenthalte, und Sachmitteln
Antragstermin: voraussichtlich ab Frühjahr 2001, nach Auswertung der Ergebnisse der Startphase

¶ Symposien und Sommerschulen zur Dokumentation bedrohter Sprachen oder zur Programmbegleitung.

7. Antragstellung

Anträge können schriftlich ohne weitere Formerfordernisse an die Geschäftsstelle der Volkswagen-Stiftung gerichtet werden. Anträge aus dem Ausland sind deutschen Anträgen prinzipiell gleichgestellt, doch setzt eine nähere Prüfung grundsätzlich eine definierte und im Antrag ausführlich zu erläuternde Kooperation mit wissenschaftlichen Einrichtungen oder Wissenschaftlern in der Bundesrepublik Deutschland voraus.

Anträge sollten in Englisch abgefaßt sein und folgende Informationen enthalten:

¶ kurze, möglichst aussagekräftige Bezeichnung des Vorhabens

¶ Zusammenfassung (1-2 Seiten)

¶ eine etwa zehnzeilige Kurzfassung (Abstract)

¶ eine ausführliche Darstellung des Projekts: Dringlichkeit der Dokumentation der ausgewählten Sprache; Schwerpunkte der Dokumentation; mögliche Spezialuntersuchungen; Angaben zu

Kooperation und Kontakten mit Angehörigen der Sprachgemeinschaft und wissenschaftlichen Institutionen im Gastland; Angaben zur Durchführbarkeit (notwendige Genehmigungen von Behörden); Stand der Vorarbeiten; aktueller Forschungsstand

¶ Angaben zur allgemein zugänglichen Archivierung der Dokumentation

¶ Durchführungsplan und zeitlicher Ablauf

¶ Kalkulation und Begründung der Kosten (beziffert und gegliedert nach Personal- und Reisekosten, laufende und einmalige Sachmittel)

¶ akademischer Lebenslauf und Schriftenverzeichnis der am Projekt maßgeblich Beteiligten

¶ Angaben über die Vorlage des Antrages oder thematisch verwandter Anträge bei anderen Förderinstitutionen

¶ Bezeichnung des vorgesehenen Bewilligungsempfängers

Anträge auf Förderung von Symposien und Sommerschulen sollten zusätzlich folgende Informationen enthalten:

¶ das Programm der Veranstaltung einschließlich Referate und Zeitplan

¶ Ort, Datum und Dauer der Veranstaltung

¶ die (vorläufige) Liste der Teilnehmer und Referenten sowie bereits vorliegender Zusagen

Weitere Angaben:

Die Stiftung kann Fördermittel nur an wissenschaftliche Einrichtungen vergeben. Bei Antragstellern außerhalb des unmittelbaren Hochschulbereichs und der allgemein bekannten außeruniversitären Forschungsinstitutionen sind daher weitere Angaben zu Rechtsform, Satzung, Besetzung der Organe und Gremien, Gemeinnützigkeit, Etatgestaltung und Haushaltsprüfung der zu fördernden Einrichtung notwendig. Soweit ein Tätigkeitsbericht der antragstellenden Einrichtung vorliegt, sollte auch dieser übersandt werden.

8. Auskünfte

Für weitere Auskünfte steht die Geschäftsstelle der Volkswagen-Stiftung, Hannover: Dr. Vera Szöllösi-Brenig, Tel.: 0511/8381-218 oder E-mail: szoelloesi@volkswagen-stiftung.de (bitte vergessen Sie nicht, Ihre Postanschrift anzugeben) zur Verfügung.

Project "Strategies for Language Revitalization" at Univ. Canterbury, NZ.
Dear language revitalization/endangered language colleague(s),

We are writing both to seek help and to offer help.

We have a small three-year grant to survey research and applied programs on language revitalization. The goal is to assemble a basic resource/reference on strategies, techniques, and methods used to

revitalize endangered languages or to help speakers and communities in language maintenance and in resisting language shift. In many instances, appropriate strategies require an understanding of causes of language shift and language endangerment, and therefore part of the project is also addressed to these causes. We hope also to determine, at least in part, which strategies/techniques are more valuable and which are less fruitful in general.

We would like to ask help with our project. We would be very grateful to you for any information you could send us of the following sort:

- (1) About language revitalization (and related) projects you know about (anywhere in the world).
- (2) About the various methods, techniques, strategies utilized to resist language loss and to strengthen or revitalize the language.
- (3) About things attempted that have been successful and also things not so useful.
- (4) About causes of language shift and language endangerment in the situation(s) you are aware of, or factors favoring maintenance.
- (5) Names of other people, projects, organizations, publications, websites, and the like which we may not know about which are relevant to the project.

In return, we will be happy to share with you the final product - the compilation and evaluation of resources and techniques in language revitalization -- when we have finished the project. We anticipate it being a valuable general resource/reference for individuals and organizations concerned with this problem. If you want to send information in French, German, or Spanish, we don't mind (or in Finnish or Turkish, too, for that matter).

We prefer e-mail, but regular mail and fax are also fine; some contact details are:
j.smith@ling.canterbury.ac.nz
l.campbell@ling.canterbury.ac.nz

Thank you in advance,

Professor Lyle Campbell, Joan Smith/Kocamahhul
Linguistics Dept, University of Canterbury
Private Bag 4800, Christchurch New Zealand

Phone: +64-3-364-2242 fax: +64-3-3642969

**"The Indigenous Language Institute", ILI
14 July 1999:**

The Institute for the Preservation of the Original Languages of the Americas (IPOLA) is beginning a project ("The Indigenous Language Institute", ILI) to centralize crucial information on indigenous language programs in North America, the goal of which is to enable indigenous communities to share and learn from each other to make their programs even more effective.

Many communities are now looking for ways to revive, (re)vitalize, and stabilize their heritage languages. Other communities have already experimented with many different types of

language programs, but there is no composite data on what these programs are, what problems and issues surround a program, how a program is operated, what needs there may be in existing programs, and how a community goes about setting a program up.

The purpose of this data collection project is to gather information from as many different types of programs as possible, analyze their common methods, processes, effectiveness, and problems/issues, and create an organized data base. The information then will be disseminated to a wide range of communities and individuals who plan to create new programs.

We would like to request your assistance in (1) identifying language programs, either community-based or (tribal/private/public) school-based, and (2) getting specific information (see the topics below). Working from your recommendations, we will contact a number of programs and make arrangements for our two graduate student researchers (Mary Linn and Sheilah Nicholas) to make site visits. The result of each visit will be a report about the program, and a draft will be shared with the individuals Mary and Sheilah have met with for comments or modifications.

We want to make sure that the information is accurate and that it can be shared with other Native American communities. We will follow the same procedure with any information we obtain directly from you.

The first phase of the project will be restricted to language programs in the United States. Thereafter (in about 8 to 12 months) we anticipate expanding the coverage to Canada.

Thank you in advance for your willingness to assist us in this important project. All responses should be directed to IPOLA, at the address below.

--Inee Yang Slaughter, Executive Director, IPOLA
--Akira Yamamoto, ILI Oversight Committee
Institute for the Preservation of the Original Languages of the Americas
560 Montezuma #201-A, Santa Fe, New Mexico
87501 (ipola@roadrunner.com)

The following topics will be covered in the site visits:

1. Community profile: Location; Total population; Estimated number of speakers; Position of the language program in the community (degree of the community support -- including financial support)
2. Language program profile
 - a. What is your language program?
 - b. How the program was established (e.g., as a part of the tribal school, of the public school, of the continuing education, etc.), and who was instrumental in establishing it (e.g., a language and culture department, a language committee, a volunteer/advocate group, a church group, etc.)?
3. The goal of the program
 - a. Long range goal

b. Immediate or specific objectives: what is aimed at and when it is to be accomplished.

c. How the specific objectives are to be accomplished (e.g., by teaching in a tribal school class, how often, how long for each session; by implementing a master-apprentice approach; etc.).

d. Who manages it (e.g. a designated tribal office, the Bilingual Education Unit in the school district, etc.) Also, who finances it (grant money from ANA, by the tribe, etc.).

4. Who are the teachers? How are teachers selected, recruited, and trained?

5. Who are the learners?

6. What materials are used? How are language materials prepared and produced? What are the materials (documentation, grammar, dictionary, books, interactive materials, photo-books, language tapes, language cards, etc.)?

7. Are there language researchers separate in addition to teachers? If so, how are they recruited and trained? What do they do? Do those researchers actively participate in the language program? How do they contribute to the goals of the program?

8. Are there curriculum and materials developers in addition to teachers? How are they recruited and trained? Have you (or they) developed your curriculum? How about language teaching materials?

9. Results: How long has the program been running? How have the objectives been accomplished? What has been effective?

10. Needs: What are the needs of your program? What would make your program even more effective and successful?

11. Sharing: Can the curriculum, language teaching materials, or any- thing else be shared with other communities? Can we give your name (or someone else in the program) to others who need assistance in planning and developing a curriculum and/or language teaching materials? Or is it easier for IPOLA to have a copy of relevant materials for dissemination to those who seek assistance?

The field linguists

Sheilah Nicholas is a member of the Hopi Tribe in Arizona and a doctoral student in American Indian Studies at the University of Arizona. She participated in the American Indian Language Development Institute (AILDI) at the University of Arizona first as a student and then as a teaching assistant. She served as Coordinator of the Sixth Annual Stabilizing Indigenous Languages Conference (SILC) which AILDI hosted in conjunction with the 1999 summer institute.

Mary S. Linn is a Ph.D. candidate in Linguistics at the University of Kansas. She has been working with the Euchee (Yuchi) community in Oklahoma since 1994. Mary has been involved in language

maintenance and revitalization in Oklahoma through the Oklahoma Native American Languages Development Institute, the Euchee Language Class of Sapulpa, and with the Oklahoma Native Languages Association. She has been one of the key participants in language workshops and training programs for Native language teachers in Oklahoma.

Language Link: new on-line Newsletter from the E.R.I.C. Clearinghouse on Languages and Linguistics

From: "Donna Christian" <Donna@cal.org>

The E.R.I.C. Clearinghouse on Languages and Linguistics is pleased to announce the publication of *Language Link*, a quarterly on-line newsletter.

To subscribe to *Language Link*, send a message to <langlink-on@mail-list.cal.org>. Please leave the subject and message fields blank. You will then receive a welcome letter along with subscription option information.

Each issue of *Language Link* will focus on a specific theme related to foreign language education, English as a second language, bilingual education, or linguistics. Profiles of relevant books, journals, and recent E.R.I.C. documents will follow a feature article on the theme. Each issue will also feature news from E.R.I.C. partners and the E.R.I.C. system, as well as information about forthcoming conferences and links to organizations and publishers.

The first issue, scheduled for publication in June 1999, will focus on language policy and re-authorization of the Elementary and Secondary Education Act (E.S.E.A.).

If you have any questions about Language Link or if you would like to contribute news about your organization, please send a message to <linkeditor@cal.org>.

Other services offered by the E.R.I.C. Clearinghouse on Languages and Linguistics (E.R.I.C./C.L.L.) include a popular question-answering service; a Web site that includes F.A.Qs., resource guides, and information digests on topics in language education; a semi-annual print newsletter; and directories, monographs, and other publications. E.R.I.C./C.L.L. is operated by the Center for Applied Linguistics with funding from the U.S. Department of Education, Office of Educational Research and Improvement, National Library of Education. For more information about our products and services, visit our Web site at <www.cal.org/ericcll>.

New Endangered Languages homepage for the LINGUIST list

26 Aug 1999

This will bring together materials on the study of endangered languages to serve the needs of both the linguistic profession and communities interested in language revitalization or maintenance programs.

As a start, the following pages (with appropriate links) are proposed:

- (1) national and international professional/service organizations involved in the endangered language documentation and revitalization effort;
- (2) community organizations which are working to preserve their own languages;
- (3) "linguist wanted" ads; a list of communities and linguists in the field needing technical assistance (this page will be run by Megan Crowhurst);
- (4) an archive of on-line discussions and on-line conferences on ELs;
- (5) programs of (traditional) conferences on ELs, and calls for papers;
- (6) notices and reviews of books and journals on ELs and linguistic fieldwork;
- (7) information about and reviews of fieldwork tools such as software and questionnaires;
- (8) information on linguistics departments with a specialty in training fieldworkers (and which accept "Grammar of X"-type dissertations) and information on short-term training programs;
- (9) pedagogical materials for fieldwork courses and other courses on linguistic diversity;
- (10) funding opportunities for fieldwork projects;
- (11) a list of people to contact who are currently working on particular languages/groups of languages, with their permission. (Alana Johns is building a page which will include 5-page descriptions of projects in progress authored by different fieldworkers which can be linked to this page.)

Interested linguists are invited to volunteer as the "curator" of any of these proposed pages (except #5 above, which has been claimed). Suggestions for additional pages are also welcome. Please contact Martha Ratliff <martha_ratliff@wayne.edu>.

6. Places to Go - on the Web & in the World

Indigenous Peoples and Protected Areas
G. Oviedo <GONZALO.OVIEDO@wwfnet.org>
31 August 1999

The World Commission on Protected Areas (WCPA), the World Conservation Union (IUCN) and the World Wide Fund For Nature (WWF) adopted earlier this year a new policy on indigenous / traditional peoples and protected areas. The document, called Principles and Guidelines on Indigenous and Traditional Peoples and Protected Areas, is available in English, Spanish and French at:
<http://panda.org/resources/publications/sustainability/indigenous2/index.html>

New Linguistic Olympics puzzles

You may like to know that there are now seven new "puzzles" on the Linguistic Olympics website. These are the following:

Samoan, Malay/Indonesian, Maasai, Swahili #2, Tamil, Yaqui, and Classical Nahuatl.

This brings the total to 21 puzzles that are available on the site. For the past six months the site has been averaging about 250 "hits" per week. I answer between 5 and 10 messages a day from individuals who attempt to solve the puzzles. Several Junior, middle and high school teachers have let me know they are using the puzzles in their classes. Others have inquired about possibly organizing a "Linguistic Olympics" event at their school. So far I am not aware of anyone who has actually done this though.

The main Linguistic Olympics webpage is <http://darkwing.uoregon.edu/~tpayne/lingolym/lingolym.htm>.

... Tom Payne <tpayne@OREGON.UOREGON.EDU>

'Linguistic Exploration': computer tools for description of languages

<http://www ldc.upenn.edu/sb/exploration.html>

This page describes online corpora and tools for empirical linguistic research. It has been compiled in connection with my study of formal models for representing multimodal linguistic field data, and on platform-independent open-source tools for manipulating such data. The page includes pointers to about 20 existing efforts in this area. Please let me know if I've missed anything.

--
Steven.Bird@ldc.upenn.edu
<http://www ldc.upenn.edu/sb>
Assoc Director, LDC; Adj Assoc Prof, CIS & Linguistics, Linguistic Data Consortium, University of Pennsylvania, 3615 Market St, Suite 200, Philadelphia, PA 19104-2608

Languages of Guyane - and Education
From: qxls@cayenne.ird.fr (F. Queixalos)

http://www.cayenne.ird.fr/laboratoires/Langues_de_Guyane

This colourful new site (in French) gives various details about the indigenous languages of Guyane, as well as Businenge, the English-based creoles spoken there. As well as a map, with the words for "rain" in 11 indigenous languages (Arawakan, Carib, and Tupi-Guaraní families), it contains some radical thoughts on the kind of education appropriate in Amazonian communities.

National Anthropological Archives
<http://www.nmnh.si.edu/naa/>

The National Anthropological Archives is pleased to announce its website, featuring a guide to the Smithsonian's extensive collections of ethnographic, archaeological, linguistic and physical anthropology fieldnotes, journals, manuscripts, audio recordings, motion picture film, video and more than 400,000 photographs of cultures worldwide.

Online exhibits include Canela Body Adornment, featuring Smithsonian research and photographs from northeastern Brazil, as well as 19th- and 20th-century Kiowa and Cheyenne artwork from the archives' collections. Also available is a guide to anthropological fieldnotes and manuscripts in non-Smithsonian collections and links to ethnographic archives worldwide.

Robert S. Leopold, Archivist
National Anthropological Archives, Smithsonian Institution, Washington, D.C. 20560-0152
(leopold@nmnh.si.edu)

Alaska Native Language Center
<http://www.uaf.edu/anlc>

The site includes an online version of the ANLC publications catalog, as well as brief information about each of Alaska's 20 Native languages.

Gary Holton
Alaska Native Language Center, University of Alaska, Fairbanks, AK 99775-7680
(fngmh@uaf.edu)

American Indian Studies Research Institute at Indiana
<http://php.indiana.edu/~aisri/>

- The website maintained by the American Indian Studies Research Institute at Indiana University is well worth a visit. Founded in 1985, the AISRI (co-directed by Ray DeMallie and Douglas Parks) is an interdisciplinary center for research projects relating to American Indians. Currently these projects center around Plains Indian languages and history. Native language dictionary and text projects in Arikara and Pawnee (Caddoan languages) and Sioux and Assiniboine (Siouan languages) are the primary focus of current activity.

YLE Radio Finland to broadcast in Mari, Udmurt
6 July 1999

Juhani Niinisto, head of international radio at YLE Radio Finland, reports that his station will add two new languages Mari and Udmurt on shortwave and via satellite. The programmes will be heard on week-ends starting this autumn, and will be produced in cooperation with a Finnish organization concerned with Finno-Ugric minorities in the former Soviet Union.

Access to Euromosaic reports on a wide variety of European Minority Languages ... and what about Sign Languages?

<http://www.uoc.es/euromosaic/web/homean/index1.html>

The European Union has carried out studies on the territorial lesser used languages and minority groups of the EU. The reports are now accessible through internet. The most recent work includes the minorities in Sweden, Finland and Austria, but there is penetrating analysis here on all of :

Albanian, Asturian, Basque, Berber, Breton, Bulgarian, Catalan, Cornish, Corsican, Croatian, Czech, Danish, Dutch, Finnish, Franco-provençal, Frisian, Friulian, Gaelic, Galician, German, Greek, Hungarian, Irish, Ladin, Luxembourgian, Macedonian, Mirandese, Occitan, Portuguese, Saami, Sardinian, Slovak, Slovene, Sorbian, Swedish, Turkish, Walachian and Welsh.

"Franz Dotter" <franz.dotter@uni-klu.ac.at> added:
... I must add that the autochthonous European sign languages of deaf people have been forgotten in these lists. We are struggling at the moment to get these languages acknowledged in all European countries where this has not yet happened....

University of Klagenfurt, Research Center for Sign Language and Communication of the Hearing Impaired (of the Faculty for Cultural Sciences at the Department of Linguistics and Computational Linguistics)
Funded by: Bundessozialamt Kaernten, European Social Fund
Homepage: <http://www.uni-klu.ac.at/fzgs>
Deaf server (in German): <http://deaf.uni-klu.ac.at>

Two Sites for Creole Languages
On 24 Aug 1999 Kelvin Massey
<kmassey1@utkx.utcc.utk.edu> wrote:

Some of you may be interested to learn that Orientation has set up a site which is entirely in **Haitian Creole**. You can find it at:
<http://ht.orientation.com>

And Antonio Teixeira <teix+@pitt.edu> wrote:
Here is a web page I recently came across:
<http://www.priberam.pt/dcvpo>

It is the **Capeverdean-Portuguese On-line Dictionary**.

7. Forthcoming Meetings

Linguistic Issues In Australian Native Title Claims, 2 Oct. 1999, University of Perth, (Australia)

Linguistic evidence has played an increasingly important rôle in Australian native title claims, as highlighted in recent judgements. This workshop will provide an opportunity to draw together the linguistic issues arising in the various claims. It will be of interest to linguists, anthropologists, lawyers and others involved in native title claims. The workshop will be held as part of the 1999 Conference of the Australian Linguistic Society but is open to non-members

CONTACT: John Henderson, fax +61-8-93802870

Uluru: La Terra Del Sogno. Mondì E Dimensioni Parallele Nella Mitologia Degli Aborigeni Australiani, Institute of Anthropology. 15 Oct. 99, Firenze Italy

Via del Proconsolo 12, Florence (Italy)
fax +39-55-677070, E-mail: eumeswil@dada.it

**Heritage Languages in America: 14-16
Oct. 1999, Long Beach, California**

The United States has an unprecedented need for individuals with highly developed competencies in English as well in other languages. However, we have placed little value on the largely untapped linguistic resource that we have the speakers of non-English languages (heritage language speakers) who live in this country. The Heritage Languages Initiative is a national effort to strengthen our educational and social institutions so that these resources can be developed. California State University at Long Beach (CSULB), the National Foreign Language Center (NFLC), and the Center for Applied Linguistics (CAL) invite you to participate in the inaugural conference of the Heritage Languages Initiative.

The Heritage Languages in America conference will be held October 14-16, 1999, in Long Beach, California. Representatives from heritage language communities and schools, pre K-12 heritage language educators, college and university faculty, researchers, and organizations and businesses that employ professional staff with language expertise will participate in the conference, as will distinguished researchers Russell Campbell, Lily Wong Fillmore, Joshua Fishman, Mary McGroarty, Cecilia Pino, Ana Roca, Fabian Samaniego, Guadalupe Valdis, and Amda Walqui.

Participants will have the unprecedented opportunity to help shape the development of the heritage language field by articulating a national agenda on the preservation and cultivation of heritage languages as rich national resources. This work will be facilitated by task forces that will be established at the conference to address issues that include articulation across programs, teacher preparation, materials development, instructional strategies, assessment, and public advocacy.

Proposals are being accepted for poster sessions. If you are interested in submitting a proposal, please contact Scott McGinnis of the National Foreign Language Center at heritage@nflc.org.

Additional information about the Heritage Languages in America conference (conference program, registration form, information about the Heritage Languages Initiative, and other resources) may be found at CAL's Web site: <http://www.cal.org/heritage>

To receive a conference brochure and registration form by mail, contact Lara Atella at heritage@nflc.org or by telephone at +1 202-667-8100.

Joy Kreeft Peyton
Center for Applied Linguistics
4646 40th Street NW
Washington, DC 20016-1859
phone: 202-362-0700 ext. 245
fax: 202-363-7204
e-mail: joy@cal.org

**Diaspora, Community And Identity 20-
23 October 1999, Honolulu, Hawai'i**

This is the twenty-fourth Annual University of Hawai'i Pacific Islands Studies Conference. It focuses on the expanding diasporic communities of Pacific Islanders in New Zealand, Australia, the United States, and else-where, as well as the complex flows of people, goods, and ideas that link them to their homelands. Special attention is paid to the following themes: capital, labor, and class; culture, ideas, and boundaries; biography, re-presentation, and identity

Tisha Hickson, E-mail: ctisha@hawaii.edu

**Language Endangerment and Language
Maintenance: an Active Approach. La
Trobe Univ., Melbourne, Australia. 29-
30 November 1999**

The symposium will start with a panel discussion on issues and strategies in the area of language endangerment, with David Bradley as well as Alexandra Aikhenvald (Australian National University; from 2000 La Trobe University), Michael Clyne (Monash University), Bob Dixon (Australian National University; from 2000 La Trobe University), Peter Mühlhäusler (Adelaide University) and Steven Wurm (Australian National University) and conclude with a general discussion on this topic.

Case study presentations on individual communities will be given by these and other scholars including Barry Blake, Kate Burridge and Maya Bradley (La Trobe University), Margaret Florey (University of Newcastle), Rob Amery (Adelaide University) and others. These case studies will include Australian Aboriginal and migrant communities as well as indigenous and migrant communities in various other countries including Indonesia, Thailand, China, Canada and the Netherlands.

All others who wish to make a presentation (20 minutes plus 10 minutes discussion) should submit a one-page abstract and email or fax address by 1 November; notification of acceptance will be sent by email or fax on 14 November.

Those who wish their presentation to be considered for inclusion in this volume should submit it in hard copy AND on disk or as email attachment in rtf or Word 6 at or before the symposium. Please follow the Pacific Linguistics format which is available from

<<http://pacling.anu.edu.au/authors>>.

If you use any unusual fonts, please provide details and if possible a copy of the font.

This symposium is free and open to the public. Support from the UNESCO CIPSH Endangered Languages programme and the Australian Research Council (A59803475) is very gratefully acknowledged. Koori and other indigenous and NESB participation is most welcome.

All enquiries and abstracts to <Linguistics@latrobe.edu.au> or Dept Linguistics, La Trobe University, Bundoora VIC 3083, Australia Phone +613 9479 2338 Fax +613 9479 1520

Please consult our web site on <<http://www.latrobe.edu.au/www/linguistics>>; the final symposium programme will be on this web site from 14 November.

The Third International Conference on Hani/Akha Culture, 29 December 1999 to 5 January 2000, Jinghong City, Xishuangbanna, Yunnan, China.

Sponsored by the People's Government of Xishuangbanna Dai Autonomous Prefecture, Yunnan, China.

Mr. Cha Ke, Vice Governor of the Prefecture and Mr. A Hai, investigator of the Ethnic Religion Affairs Bureau of the Prefecture are the co-organizers.

Objectives:

1. to encourage traditional Hani (and Akha) culture
2. to promote investigation of this culture
3. to strengthen academic exchange among the different countries

Although the deadline for abstracts to present papers has technically passed, I am told (27 July, Tom Tehan) they are still accepting abstracts in English or Chinese.

Papers are invited on topics such as:

Hani/Akha traditional eco-environment protection, etc.

Hani/Akha traditional education and interaction with formal education.

Hani/Akha history and culture.

Hani/Akha women and children's education.

Hani/Akha language, literacy and customs.

and more.

You can communicate with the conference organizers by fax at: +86-691-2127460

Seventh Annual Stabilizing Indigenous Languages Conference, 11-14 May 2000, Toronto, Canada

For six years now this conference has provided a unique opportunity for people world-wide to come together to work on practical issues, problems, and solutions to the challenges facing all indigenous languages. Elders, other community leaders, front-line workers, researchers, administrators, educators, students, media specialists, and advocates are invited to come and meet fellow workers, and take part in plenary sessions, workshops, and presentations about many kinds of action to promote, preserve, and support indigenous languages. There will be hands-on workshops, descriptions of educational projects of many kinds, demonstrations of materials that have

been produced, and talks by experienced leaders in the field.

This year's theme is "Language Across the Community", which will emphasize the many ways in which all community members can become involved in indigenous language activities. As always, it is expected that SCHOOL PROGRAMS will play an important part, with discussions and demonstrations related to various roles that the indigenous language can play in the school, such as subject of instruction, immersion programs, dual language programs, cooperation among schools, and so on. Along with this always comes discussion of teacher education and professional development, and materials and activities development. Special issues of administration for schools in which an indigenous language plays a role will come up. We expect to have a whole section of the program devoted to immersion programs.

COMMUNITY INVOLVEMENT is essential, not only to support school programs (recruit teachers, support teachers, involve parents, make materials, link language and culture, and so on) but also create and celebrate real language use in all aspects of life. So, topics like language camps, language in sports and other community recreation, language at work, language in religion and culture, language and the media, and language in community historical and cultural research can be discussed with examples. Adult literacy in the indigenous language, for example, is a growing activity.

SUPPORT RESEARCH will be covered in workshops and talks by people who are making dictionaries, studying effective ways of teaching indigenous languages, linking history and culture to language, planning policies and good administrative practices, and creating centers for language research and promotion. Conference goers can make their own contacts with people they would like to learn more from, and information will be available about organizations which help link people involved with indigenous language work.

Proposal Presentation Deadline: March 31, 2000

Forms to be submitted available from:

Barbara Burnaby, Modern Language Centre, OISE/UT, 252 Bloor Street West, Toronto, Ontario, Canada M5S 1V6 (416)926-0469: silc@oise.utoronto.ca

After October, check our website <http://www.oise.utoronto.ca/MLC/SILC>

The Tenth Caucasian Colloquium, Munich, 2-5 August, 2000

The board of the Societas Caucasologica Europa is pleased to announce that the University of Munich shall be hosting the 10th Colloquium, from Wednesday 2nd thru Saturday 5th of August 2000.

1. Submission of abstracts and programme
Scholars working in the field of Caucasian linguistics are invited to submit abstracts for 30 minute presentations, including at least 10 minutes

of discussion. The organization committee intends to invite several key note speakers. The committee thinks of opening this meeting of the Societas towards cultural studies related to the Northern Caucasus and Georgia, which should in a first stage be limited to anthropology, literature, history, musicology, mythology and folklore. Contributions in these fields are warmly welcomed. The results of this experiment in extending the topics of this meeting beyond linguistics should be discussed at the business meeting. The business meeting will also have to include a discussion of future activities of the Societas, a proposal for a new venue, a new board, and a discussion of the possibilities for the installment of a journal. Proposals and suggestion with regard to this can be addressed to the secretary.

The home page for the tenth colloquium can be found at:

http://www.lrz-muenchen.de/~wschulze/sce_10.htm

Abstracts can be submitted in English, German, French or Russian. They should not exceed one page, and should be in at least 12-point type with one-inch (2.5 cm) margins all round. As the abstracts will be subjected to peer review, please send two copies, one containing the author's name and affiliation, one without the author's data. Since abstracts are to be reproduced in the meeting handbook, they should be printed in clear type. The deadline for submission of abstracts is 1st February 2000. You will be notified if your paper has been accepted for presentation by 15 March 2000.

2. Conference fee

The conference fee of 80 DM covers the conference folder, the meeting handbook, coffee or tea, and a reception. Additionally, the committee plans to organize a diner party; information on this event will be given in the second circular. Payment of the conference will only be accepted at registration in Munich in German currency. We hope we will be as fortunate as to be able to provide financial support to some 10 colleagues from Russia and Georgia whose abstracts have been accepted.

3. Preliminary registration and accommodation

All those who wish to attend the Colloquium should contact the Secretary Helma van den Berg for a registration form and return it by 1st February 2000. The second and third circular will only be sent to those who registered. In order to be able to limit the mailing expenses, you are kindly requested to provide us with your e-mail address: future circulars will be sent by regular mail only to colleagues without an access to e-mail.

Abstracts and registration form should be sent to:

SCE10 Programme Committee
Helma van den Berg
Dept. of Comparative Linguistics
University of Leiden
P.O. Box 9515
NL-2300 RA Leiden
The Netherlands

The organization committee:

Wolfgang Schulze Helma van den Berg

| Prof. Dr. Wolfgang Schulze
| Institut fuer Allgemeine und Indogermanische
Sprachwissenschaft
| Ludwig-Maximilians-Universitaet Muenchen
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| Email: W.Schulze@mail.lrz-muenchen.de
|
<http://www.lrz-muenchen.de/~wschulze/>

World Congress of African Linguistics, 2000, August 21 - 26, 2000 at the Université du Bénin, Lomé, Togo

Organizer: The Standing Committee of the World Congress of African Linguistics and the Local Committee at the Université du Bénin, Lomé.

General theme: African languages for culture, peace, and socio-economic development in Africa in the third millennium.

Conference subjects: All aspects of the analysis of African languages: phonetics & phonology, tonology, morphology, syntax, semantics and lexicography, pragmatics, sociolinguistics, historical and comparative linguistics, typology, etc.

Please send the title of your paper and an abstract in French and English (approx. 200 words for each version) to:

Dr. Kézi K. Lébiakaza
Comité d'Organisation du 3ème Congrès
Mondial de Linguistique Africaine
Département des Sciences du Langage et de la
Communication
Université du Bénin
P.B. 1515 Lomé, TOGO
Email: lebiakaza@syfed.tg.refer.org

(Registration fee: 40 000 F CFA (80 \$ US)).

8. Publications of Interest

Identity, Insecurity and Image — France and Language by Dennis Ager
(Aston University, Birmingham, U.K.);
Multilingual Matters No. 112 (MM112); March 1999; 253 pp.

Publisher: Multilingual Matters Ltd., Frankfurt Lodge, Clevedon Hall, Victoria Road, Clevedon, North Somerset BS21 7HH. England.
Tel.: +44 (0) 1275-876519;
Fax: +44 (0) 1275-343096
Web: www.multilingual-matters.com
1-85359-443-1 (hbk)
UK£44.95/ US\$75.00/ CAN\$89.00
1-85359-442-3 (pbk)
UK£14.95/ US\$24.95/ CAN\$29.95

Key Features

Explores the reasons for the language policies of the French state. The book examines three main motives for French language policy: identity, insecurity and image.

Description

This book is about the relationship between language and the society that uses it. It specifically aims to discover what drove and drives the French to concentrate so much on language, on what it is that characterises their approach, and on the explanations for the policies governments have pursued in the past and present.

Author Information

Dennis Ager is Professor of Modern Language at Aston University. His most recent books are *Sociolinguistics and Contemporary French* (Cambridge University Press, 1990); *Francophonie in the 1990s: problems and opportunities* (Multilingual Matters, 1996); *Language Policy in Britain and France: the processes of policy* (Cassell, 1996); and *Language, Community and the State* (Intellect, 1997).

Ordering information

Please send us an e-mail us with any queries to <multi@multilingual-matters.com>. Books can be ordered from ourselves at the address above (add 5% for postage and packing), or from any of the following addresses:

(1) Taylor & Francis Inc., 47 Runway Road, Suite G, Levittown PA. 19057, U.S.A. Tel.: 215-269-0400, or toll free 800-821-8312; FAX: 215-269-0363; e-mail: bkorders@taylorandfrancis.com

(2) Customer Order Department, University of Toronto Press, 5201 Dufferin Street, North York, Ontario M3H 5T8, Canada. Tel.: 416 667 7791, or toll free 1-800 565 9523; FAX: 416 667 7832 or toll free 1-800 221 9985; e-mail: utpbooks@utpress.utoronto.ca

(3) Eleanor Brasch Enterprises, P.O. Box 586, Artamon, N.S.W. 2064, Australia. Tel.: (02) 9419 8717; FAX: (02) 9419 7930; e-mail: ebe@enternet.com.au

(4) P.M.S. Marketing Services Ltd., 10-C Jalan Ampas #07-01, Ho Seng Lee Flatted Warehouse, Singapore 1232. Tel.: 256 5166; FAX: 253 0008.

Native American language preservation and pedagogy — Audio-Visual Materials

From: Brenda Farnell <bfarnell@uiuc.edu> Via *linganth@cc.rochester.edu*

I have several extra copies of a CD-ROM "sampler" of multi-media work that I have permission to share with linguistic anthropologists and other teachers/scholars working on Native American language preservation and pedagogy. I will send copies at cost to anyone interested — \$25.00. This sampler was produced following the "Iowa Multimedia Workshop for Endangered Languages"

that I directed in the summer of 1996. It contains examples of work from seven multi-media projects on Native American languages that were started at the Workshop (Dakota, Cayuga, Mono, Nakota, Yuchee, Navaho and Xavante). Some focused on language learning, others on preservation and documentation. Paul Kroskirty's work began at this workshop and is excellent — it documents Mono (California) language and culture. It is soon to be published, I believe.

Brenda Farnell
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Davenport Hall 607, Sth. Matthews Ave., Urbana,
IL. 61801. U.S.A.
Tel.: +1 217 244 9226 FAX: +1 217 244 3490

'Sentence Puzzle Kit' for Nisga'a
25 May 1999: From M-L Tarpent
(mtarpent.employee.msvu@msvu.msvu.ca)

My paper resulting from a workshop conducted at the Fifth Annual Stabilizing Indigenous Languages Symposium (Louisville, Ky, 1998) is: "Concretizing linguistic structure: a 'Sentence Puzzle Kit' for modeling and practicing grammatical Nisga'a sentences" I will send a printed copy to anyone interested. The paper describes the grammatical structures involved, the design (coding by shape and color) of the puzzle pieces in the kit, and some of its uses in the classroom with students of various ages and levels, as well as some possible adaptations for different languages. Apart from its pedagogical use with language learners, a concrete representation such as the 'sentence puzzle kit' can also play a role in helping to bridge the gap between linguists and native speakers.

Marie-Lucie Tarpent
Mount Saint Vincent University
Halifax, Nova Scotia B3M 2J6, Canada
(marie-lucie.tarpent@msvu.ca)

"Language endangerment: What have pride and prestige got to do with it?" new paper by Salikoko Mufwene

Salikoko S. Mufwene <s-mufwene@uchicago.edu> writes:

I have now posted my latest paper on language endangerment at my home page, under the title "Language endangerment: What have pride and prestige got to do with it?" ... I'll appreciate any feedback.

<http://humanities.uchicago.edu/humanities/linguistics/faculty/mufwene.html>

University of Chicago, Department of Linguistics
1010 East 59th Street, Chicago, IL 60637, USA

Papers on South-East Asian Minority Languages etc.

The Payap University Graduate Linguistics Department (Chiang Mai, Thailand) has published their third volume of Working Papers in Linguistics. This third volume includes the following papers -

AN ACOUSTIC PHONETIC ANALYSIS OF THE VOWELS AND TONES OF LAHU SHI BALAN
Arthur D. Cooper

THE KINSHIP SYSTEM OF THE BISU OF CHIANG RAI
Kirk R. Person

RELATIVE CLAUSES IN TAI LUE
William J. Hanna

SOME DISCOURSE EVIDENCE FOR ANALYZING MOLBOG AS AN ERGATIVE LANGUAGE
Douglas Inglis

A PRELIMINARY DISCOURSE ANALYSIS OF WESTERN RED KAREN NARRATIVES
Brooke Bryant, Karen Block, John Bryant

A SOCIOLINGUISTIC ANALYSIS OF COLOURED SOUTH AFRICAN SPEECH IN AUSTRALIA
Ken Manson

A PRELIMINARY PHONOLOGICAL ANALYSIS OF HUAY JO KHMU
Michael Cooper and Susan Cooper

This volume of papers can be ordered by writing to Department of Linguistics, Graduate School Payap University, Chiang Mai, 50000 Thailand
And sending a check made out to Payap University for one of the following amounts -

US\$16 - airmail US\$10 - seamount

Revitalising the Maori Language - Some Lessons from Abroad, (a report for the Winston Churchill Memorial Trust) by Joseph Selwyn TeRito.

This work conveys the author's findings from the three international language conferences that he attended in 1998: in Hawai'i, Wales and Scotland. The last of the these was the Foundation's Edinburgh conference "What Rôle for the Specialist?" Joe made a very memorable contribution to the Open Forum at that event, with moving video footage of Maori schools, and it is gratifying to see that he has value so highly what he experienced there. Joe had previously that year attended Language Immersion conferences at the University of Hawai'i and Trinity College, Camarthen in Wales, and gives details of what experience has shown to be priorities for this type of language instruction.

In the report he also recommends that the New Zealand government immediately broaden and strengthen (resource-wise) the Maori Language Act and the Maori Language Commission.

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OZBIB: a linguistic bibliography of Aboriginal Australia and the Torres

Strait Islands - Lois Carrington and Geraldine Triffitt.

Pacific Linguistics D-92, 1999; x+282pp

OZBIB aims to provide a full bibliographical listing of all published materials on Aboriginal and Torres Strait Islander languages and linguistics, plus relevant theses and dissertations. Its usefulness, it is hoped, will extend beyond its convenience as a reference work, making it as well a reliable and accurate source for citation. The basis of *OZBIB* lies in materials collected by Lois Carrington and Geraldine Triffitt over many years, in the course of work undertaken for the Australian National University, the Australian Institute of Aboriginal and Torres Strait Islander Studies, and the Australian Linguistic Society. A comprehensive Introduction sets out the criteria employed. There are topical and language indexes, as well as over 250 pages of bibliographical entries. Wherever possible, brief biographical notes, or current affiliations, are supplied for each author.

Price \$38 Australian, excluding postage, due out late August 1999, obtainable from Julie Manley, Department of Linguistics RSPAS, ANU Box 0200, Australia;
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jmanley@coombs.anu.edu.au

9. And finally...

The Last Laugh

About 1969 or so, a NASA team doing work for the Apollo moon mission took the astronauts near Tuba City where the terrain of the Navajo Reservation looks very much like the Lunar surface.

Along with all the trucks and large vehicles, there were two large figures dressed in full Lunar space suits. Nearby a Navajo sheep herder and his son were watching the strange creatures walk about, occasionally being tended by personnel.

The two Navajo people were noticed and approached by the NASA personnel. Since the man did not know English, his son asked for him what the strange creatures were and the NASA people told them that they were just men that were getting ready to go to the moon. The man became very excited and asked if he could send a message to the moon with the astronauts.

The NASA personnel thought this was a great idea so they rustled up a tape recorder. After the man gave them his message, they asked his son to translate. His son would not.

Later, they tried a few more people on the reservation to translate and every person they asked would chuckle and then refuse to translate.

Finally, with cash in hand, someone translated the message, "Watch out for these guys, they come to take your land."

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.

