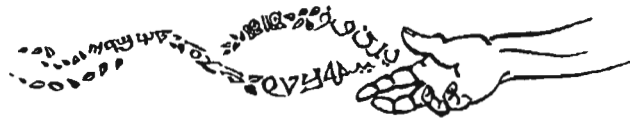


FOUNDATION FOR ENDANGERED LANGUAGES



OGMIOS



This is Charles Bird King's 1828 portrait of Sequoyah, (ca. 1776-1843), inventor of Cherokee writing.

A silversmith by trade, and unable to read in any other language, nevertheless from 1809 he worked to devise this first writing system for Cherokee. The result is a syllabary of 85 letters, based on systematic, phonetic principles, immediately adopted by his people.

He was the local hero providing inspiration for FEL's 2000 conference held over 21-24 September 2000 in Charlotte, North Carolina, USA, on the theme:

Endangered Languages and Literacy.

Conference Proceedings are available, as described on the back page of this Ogmios.

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Editor: Nicholas D. M. Ostler

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Foundation for Endangered Languages,
 Batheaston Villa, 172 Bailbrook Lane, Bath BA1 7AA, England
 e-mail: nostler@chibcha.demon.co.uk
 Phone: +44/0 -1225-852865 Fax: +44/0 -1225-859258
 http://www.ogmios.org

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1. Editorial: an Honest Outsider

Travels in an Old Tongue: Touring the World Speaking Welsh – by Pamela Petro. HarperCollins Flamingo: 1997

We native speakers of majority languages have a hard time expressing enthusiasm for, and deriving enlightenment from, other people's languages. Languages are difficult things to learn as an adult, even if you are a member of the traditional community: how much more so, when you can only visit occasionally, and your only token of membership is personal determination.

Making such a choice seems especially tough in resolutely monolingual countries such as suburban America (a widely distributed part of the USA) — ironically so, since American-ness is *par excellence* the choosable nationality. But Pamela Petro, for reasons she never makes clear, and perhaps cannot, has made this choice in favour of Welsh.

(Probably such reasons always recede from view, and can never become clear. My own justification for attempted Irishry has become fainter and fainter with the years, even as the determination gets deeper. A weathered teacher like Liam Ó Cuinneagáin of Gleann Cholm Cille says he never asks his pupils why they study the language. And here is Damian MacManus: "If you study Old Irish, it will surely destroy your life. But once you are in, there's no stopping. And so you might as well go on, and deeper in.")

This book gives the most honest account I have ever read of the trials that await the world-be learner of a minority language, where almost all the speakers are already bilingual in a language you know better. How to get them to talk to you in it, when it just hampers everyday conversation? — not only while they wait for you to get the words out, but also since you can only puzzle if you really understood what they said to you: somehow the obvious interpretation always eludes you among these alien words. Ah, the guilty relief you feel when they give up the struggle and talk to you in English (or Spanish, or some metropolitan language of global communication).

As a result, Petro (who has a fine feeling for a novel metaphor) felt she could never defeat the angle of repose of the sand into which she was digging for Welsh gold: the more she dug (past a certain point), the more English came slithering back into her hole.

She had the novel idea of trying to solve this problem by looking for Welsh speakers outside Wales. Perhaps there the

metropolitan languages would cease to get in the way. With a little support (financial) from her publisher, and more (moral) from her girlfriend, a PhD in Portuguese, she travelled round the global Welsh diaspora, her super-ego trying to get them to talk to her in Welsh (while her id mutely held out for English).

The result is a revealing travel book, full of insights — though mostly about the psychological pitfalls of trying to cope in a language you don't know well enough. The special horrors of a telephone conversation; the handicap of 'one-track' vocabulary, where you only get one shot at expressing a meaning, so that when you fail to communicate you lapse into silence; the particular amnesia whereby something understood at the time in Welsh is not available for recall later in English; the way that, in such a community language, grammaticality and purity of vocabulary just shade off into a 'sloppy democracy', leaving the learner with no sense of what is authentic; the lack of sympathy for true bilinguals, who claim it becomes impossible to write creatively in either language.

Petro has a fine turn of phrase too: she blows an 'inward kiss' to her vocal chords, when their soreness lets her off having to speak at all; she sees enthusiasm for small cultures as 'an air-bag for the impact of the twenty-first century'; and ultimately believes that Cymru — hopefully etymologized as the land of compatriots — is 'a place that only comes into being through speech'.

In the end the book reveals even more than the writer intended. She is well at home among upwardly-mobile expatriates — dotted all over the world in their Welsh clubs, and seeking escape from Wales' 'limited apparatus to support people with specialized educations and high incomes'; but less so among the communal exodus of the Patagonian Welsh, which seems far more redolent of the Nonconformist Chapel Welsh tradition than any community left in Wales itself, and where the demanding paraphernalia of The American Way is hard to come by: 'no-one has heard of decaffeinated anything', as she ruefully remarks.

All in all, a good, and thought-provoking, read.

Petro notes at the close that writing the book in English had ultimately brought her further away from her Welsh experience. (At least all the section headings are in Welsh.) But the book's aim is not to explain how the world looks from a Welsh point of view: it's more how the Welsh appear when seen up close from the perspective of the world.

And if a world-view is here an American view, that is both ironic, and authentic.

2. Development of the Foundation

The Foundation's Grants in 1999-2000

As in previous years, in 1999 the Foundation attracted applications for its research grants for a huge range of projects all over the world. The Committee had a hard choice to make, sifting through a large number of applications that were mostly of a very high standard, both academically and in terms of the urgency of the endangerment situation. Because of the very limited funds at our disposal (made up of our members' subscriptions and donations) we had to be ruthless and narrow the choice down to just a few; the ultimate criteria were the degree of benefit to the speech communities and the judicious use of the Foundation's resources. We had to disappoint more applicants than we would have liked to, and even to disappoint some of the applicants who were granted funds, because we could not grant them in full measure. The following four applicants were awarded grants:

Bruna Franchetto, of the National Museum in Rio de Janeiro, Brazil, for compiling a bilingual Portuguese-Upper Xingu Karib dictionary with the aim of preserving and revitalizing the Upper Xingu-Karib language, part of a documentation project and of a training project for indigenous teachers. Ms. Franchetto has been working with Upper Xingu Karib speakers since 1976.

Dr. Elisabeth Gfeller, a bilingual education specialist who is preparing teaching materials for six adjacent and related languages of southern Ethiopia; Dr. Gfeller has worked for several years with the Summer Institute of Linguistics in Ethiopia, documenting indigenous languages. Part of her project is to develop urgently needed language teaching materials.

António Díaz Fernández, who is conducting fieldwork about the last speakers of Tehuelche (own name Aonik'o La'yin) of Santa Cruz province, Argentina. The language is extremely endangered, with only about ten elderly speakers remaining; the applicant plans to prepare teaching materials for passing on the language.

Prof. Nguyen Van Loi, of the Institute of Linguistics of Vietnam, for fieldwork on the phonetic structure, grammar and sociolinguistic aspects of the Khang language of northwest Vietnam. Little research has been done previously on this language, which retains only some four hundred speakers.

From our selection it can be seen that we place high value both on documentation and

preparation of teaching materials. Our committee felt that all these projects deserved support because they offered wise use of resources by experienced specialists to try to ensure the preservation and maintenance of highly endangered languages. We are now inviting applications for the next round of grants, due to be apportioned in October 2000.

Christopher Moseley
Treasurer

President's Report on 1999-2000

The aims of the foundation are conveniently stated at the end of our Manifesto. There are six of them:

- (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.

Now is the time of year when we review our joint success pursuing these aims over the last year. And I think that these headings provide a good way of organizing our memories.

Looking first at **Raising Awareness**, the most effective media here are the broadcast media, mostly radio and television, though increasingly we can reach a large public on the Internet. In the long run, it may be that newspaper and magazine articles — and especially books — will be the most effective, since they remain a source of ideas for journalists.

Members of the Committee have taken part in national radio interviews, starting with Eoghan McKendry on the Irish Raidio na Life at the last conference, which was taken up in an Irish Times article "Republic Policy can Aid Irish in the North" the following day. I myself was approached to take part in *Words with Melvyn Bragg* (a major serious Arts and Culture presenter in the UK media): the interview, which also featured Jane Freeland on literacy actions in Nicaragua, graced British Airways' in-flight

entertainment across the Atlantic in February, and was mostly about the cultural implications of language loss.

This subsequently led to an article in the UK Lads' magazine *FHM* (March 2000), urging its readers to learn some language more interesting and impressive than French — such as U'wa, Dyirbal, Belhare or Cornish. And this then led on to an interview on the BBC's Scottish breakfast time radio (2 February), where I did my best to pass on the rudiments of conversation skills in Warlpiri. And just two days ago, the Treasurer and the President were together, discussing what can be done to help losing languages, on BBC Radio 4's *Four Corners*.

Attempts at a TV series have still eluded us, though we have collaborated with an enthusiastic TV producer, Jane Gabriel, to put together an outline for a series on what is being done, by individuals here and there all over the world, for languages in danger. Most recently, we have been in touch with the UK's Foreign and Commonwealth Office, who are putting together (with David Crystal) a series on English, which will give an opportunity for contrasts with the languages in a less triumphal position, especially (it seems) in North America.

Other members of the Foundation are also very much doing their bit. Our first Secretary, Daniel Nettle, has teamed up with Suzanne Romaine to write *Vanishing Voices*, a penetrating analysis of the endangered language situation, which ties it in with the need worldwide to empower small communities in everybody's best interest. And this came out in the same month (June 2000) as David Crystal's *Language Death*, which makes striking use of many stories that had previously appeared in our newsletter *Ogmios*. David has kindly put the Foundation in line to receive royalties from this book.

FEL's work to **Support the Use of endangered languages** is still concentrated in very few hands. Notable for his efforts here has been Alasdair McCaluim, with his tireless efforts to intervene in policies which affect Scots Gaelic. He has written dozens of letters to support the right to Gaelic medium nursery and primary education, and to promote Gaelic in railway stations and national parks. In the event, Gaelic is now mentioned in the Scottish Education Bill as an education priority, although an amendment to enshrine the right to Gaelic medium nursery and primary education subject to reasonable demand in the bill was not passed.

As for **Monitoring Policies and Practices** towards smaller languages, our main effort has concerned the U'wa people of eastern Colombia, still locked in a potentially mortal struggle with the Occidental Petroleum Corporation of Southern California. This particular struggle is focused more on a people's right

to continue in peace, than with the right to speak their language, and has been taken up in some high places, not a million miles away from the Democratic candidate for President of the USA. FEL did its bit by inviting the U'wa spokesman Berito KubarUwa to visit the UK during his tour of Europe, and co-ordinating his visits (e.g. to the Foreign Office and various NGOs) and interpreting for him while he was with us.

Supporting Documentation tends to be the main focus of FEL grants, which are awarded towards the end of the calendar year. This year we funded 4 awards, with a combined value of £870 (US\$ 1,300). There were 28 proposals in all, of which 21 had met all the criteria to be considered for funding.

The four successful applications, by Elisabeth Gfeller, Bruna Franchetto, Antonio Diaz-Fernando and Nguyen Van Loi are briefly summarized in Chris Moseley's preceding article.

As for the tasks of **Collecting and Disseminating Useful Information**, our main contributions here have been made by our publications, *Ogmios* the newsletter, and the Proceedings volumes of our conferences. Since 17 March 2000, FEL has been a bona fide publisher, with a registered series of ISBN for its Proceedings volumes, and also an ISSN for *Ogmios*.

The Proceedings Volumes for FEL II (Edinburgh 1998: *EL — What Role for the Specialist?*) and FEL III (Maynooth 1999: *EL and Education*) continue to sell steadily, with orders coming in worldwide. It remains to be seen if the much slicker look of the FEL IV volume (Charlotte 2000: *EL and Literacy*) leads to a sales breakthrough.

Since August 1999 there have been three issues of *Ogmios*, each with its own smørgåsbord of news about Endangered Languages, and a new one is due out as this report is going to press. *Ogmios* also carries original articles of substance, most recently one by Margaret Florey and Aone van Engelenhoven on the task of documenting Moluccan languages in the Netherlands (in #14 — Spring 2000).

Our web site is also now under serious management, for the first time for many years. Through the enlightened policy of Tony McEnery (head of the department of Linguistics and Modern English Language at Lancaster University), Paul Baker can now work seriously as our web master, and the new professional approach shows through. Do have a look at www.ogmios.org, a new and easier address to remember: this too we owe to the generosity of Lancaster LAMEL.

So much for the past. I should finish with some thoughts about where I believe we should be tending in the coming year and years.

It is clear that the cause of Endangered Languages is becoming ever more present in the world's conscious, and perhaps the world's conscience. In the past four months there have been articles in *Whole Earth*, *British Airways High Life*, *New Scientist* and *Newsweek*, all regretful and elegiac in tone, though usually emphasizing language support activities: all over the world so many quiet struggles to honour and develop the speech and thought of ancestors. In Europe, almost every state has signed the Charter for Regional and Minority Languages, and 2001 has been declared the European Year of Languages.

The Foundation is still a small organization, with no more than 300 members worldwide. It needs to paddle as hard as it can to ride the waves powered by this tide as it gradually rises. We are certainly open to everyone, and have members active in every continent: but we have yet to achieve a membership pattern that looks like the world we should like to serve. A third of us are British; a quarter North American; over a half are European, and two thirds of us live in countries where English is the dominant language.

I think, therefore, that we need to aim in the coming year to widen the participation of friends abroad: possibly this can be done by members actively encouraging their own far-flung friends to join us. Most likely, we need to devise new membership categories, and new means of funding to bring people on board. But anyway, please share your copy of *Ogmios* with others, and encourage your own institutions to subscribe.

At the same time, the struggle for publicity will go on, to bring these issues before our own monolingual publics largely in the English-speaking world. We shall go on angling for those TV slots, and agitating against injustice to little-heard languages and the small groups who speak them. It will help if people of good will everywhere come to regret their monolingualism, and see what a crass waste it is when people gain command of a majority language only to lose touch with their own.

Please let us know what you think we can do to spread the word. But even more, let us know what you are doing yourselves, so we can tell of it to inspire others.

In other words, in your love of your languages, be like Adam and Eve: be fruitful, and multiply, and replenish the earth.

A New Committee

For those of you who were not at Charlotte, the new committee looks as follows:

Elected members:

Chairman	Nicholas Ostler	nostler@chibc ha.demon.co.uk
Treasurer	Blair Rudes	BARudes@aol.com
Secretary	Nigel Birch	Nigel.H.Birch@epsrc.ac.uk
Membership / Grants Secretary	Christopher Moseley	Chris_Moseley@mon.bbc.co.uk
Campaign Secretary	Alasdair Mac-Caluim	alasdair@stara.n.globalnet.co.uk
Ogmios Editor (as of the next issue)	Karen Johnson-Weiner	johnsokm@pot.sdam.edu
to be assigned	Mahendra Verma	mkv1@york.ac.uk
to be assigned	Louanna Furbee	furbeel@missouri.edu
to be assigned	Karl Teeter	kvt@fas.harvard.edu
to be assigned	Eugene McKendry	e.mckendry@qub.ac.uk

Co-opted members:

Conference Chairman	Hassan Ouzzate	hasouzz@casanet.net.ma
Webmaster	Paul Baker	bakerjp@exchange.lancs.ac.uk
Publications Manager	Patricia A. Shaw	shawpa@interchange.ubc.ca
to be assigned	Davyth Hicks	celdhp@sv0.arts.ed.ac.uk

3. Language Endangerment in the News

Besides the Foundation's own brief forays in the media (mentioned in the President's Report above), there have been several language endangerment stories in major journals during the last six months.

The issue of *Whole Earth* for Spring 2000 contained a special section entitled "More than Words". In it were articles by Matt Vera on revitalizing Yowlumni (a Californian language); Rosemarie Ostler (no relation) on *Disappearing Languages*; Richard Littlebear urging readers to "Just Speak Your Language"; Joshua Fishman mooting whether English is a killer language; Darryl Babe Wilson pondering how Great Spirit can talk to her when she does not know her own language; and a Forum of Compassionate Linguists including Ken Hale, Elena Benedicto, Doug Whalen, Don Ringe, Nora England and Leanne Hinton.

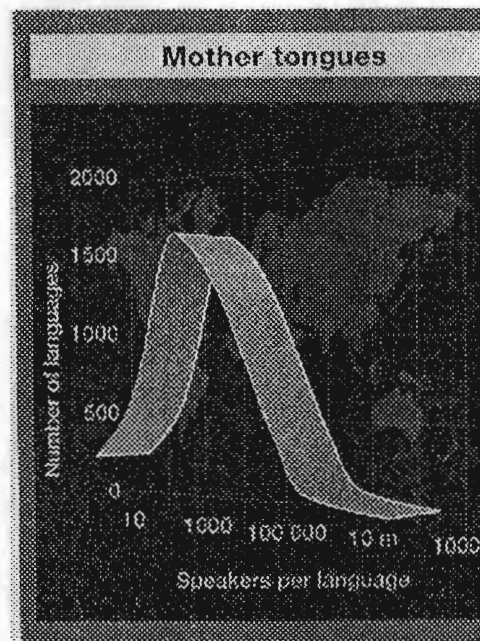
There was also a good selection of references to further reading, including Leanne Hinton's *Flutes of Fire* (Berkeley

Calif.: Heyday Books, 1994) on Californian Languages, and Laura Bliss Spaan's video *More than Words... The Life and Language of Eyak Chief Marie Smith* (AMIPA 1996) (+1-906-279-8433, www.alaska.net/~amipa).

The *Toronto Globe and Mail*, on Saturday, May 13, 2000 contained an article by Margaret Philp: "Aboriginal languages nearing extinction: expert Canada's loss of 'precious jewels of its cultural heritage' called 'ecological' disaster to rival that of any in the world." Ron Ignace, Chief of British Columbia's Skeetchestn Reserve and chair of the Assembly of First Nations' Chiefs Committee on Aboriginal Languages, spoke of the Government's seemingly "clear-cut mentality -- clear-cut the forests and oceans, and clear-cut the linguistic diversity of Canada".

Science for 19 May 2000 (Vol 288) contained under 'News Focus': "Linguistics: Learning the World's Languages -- before they vanish."

Newsweek for 19 June 2000 carried an article (pp. 68-70) by Jeffrey Bartholet, entitled "Sounds of Silence". It contained three case-studies of endangered language situations: Alaska's Eyak and Marie Smith Jones, its last native speaker; Montana's Miami and Daryl Balwin attempting to revitalize it after extinction in his own family, and Coptic, which is still being actively spoken by minority Christians in Egypt, who would like recognition for the Egyptian government that this is the primeval language of that country. Kurna is quoted as an Australian language that died out in 1927, but now has 50 fluent speakers and university courses to its name. (Cf. the description in section 11 of this *Ogmios*).



New Scientist on 12 August ran a piece "Lost for Words" by Jonathan Knight. It focused on the plight of Navajo: with 150,000 speakers yet considered endangered

because of its pattern of use, and the skewed age-range of its speakers. The article took a fairly detached and analytical view, looking at the statistics of language populations (see figure, just above), before quoting some general remarks by Mark Pagel, Nicholas Ostler, Doug Whalen, and especially Salikoko Mufwene of the University of Chicago, all trying to give a clearer picture of the link between survival of a language and maintenance of a culture.

Canada's CBC broadcast on 8 October a programme entitled "Tlingit Teacher Passes On Language, Culture" about the retiring Lucy Wren, of Carcross, Yukon. It can be found in text and audio at <http://north.cbc.ca/cgi-bin/templates/view.cgi?news/2000/10/06/06lucywren>

Most recently, on 21 October 2000, *The New York Times* published an article which is so informative it is reprinted below in the *Where to Go, in the World and On the Web* section of this *Ogmios*.

A little earlier, on 30 September 2000, *The New York Times* had considered the con's and pro's of making an attempt at language revitalization in an article named "Speak, Cultural Memory: A Dead-Language Debate".

Michael Blake, a professor of philosophy at Harvard University, who recently published a broadside attack on the movement to protect endangered cultures in *Civilization* magazine, was ranged against: Jessie Little Doe Fermino, a member of the Mashpee tribe on Cape Cod, who has been on a single-minded mission to revive the language of her ancestors, Wampanoag; Daryl Baldwin (already mentioned), who is reviving the language of the Miami Nation in Indiana and raising his children in it; Akira Yamamoto, a professor of linguistics at the University of Kansas who works each summer at the University of Arizona's indigenous language development institute; Diane Ravitch, a professor of education at New York University, apparently a frequent critic of progressive educational fads, but a strong defender of language revival. Faced with a half-hearted claim that communities choose to give up their languages in the interest of progress, the article goes on to quote the case of Hawa'ii, where outsiders simply moved in and deprived the islanders of their traditions, their independence and their language.

A somewhat unequal debate, some may think, but the fact is that there is rather less to be said anti than pro. As Winston Churchill famously said, the difficulties argue themselves. Once people realize that widespread bilingualism is not only possible, but also - if anything - beneficial to the speakers, there is very little left to say on whether language survival is desirable. To quote Michael Krauss (in *Newsweek*): "If you see an ancient pagoda,

you're not immediately tempted to bulldoze it; and languages are intellectual pagodas."

As for feasibility, L. Frank Manriquez, a worker for Tongva, spoken in the Los Angeles area, put it well (in the *Whole Earth* section, above). Coming away from a conference of indigenous language activists, she said: "How can it be hopeless, when there is so much hope?"

4. Appeals and News from Endangered Communities

1st Conference on Bilingual-Intercultural Education in the Sumu-Mayangna Languages and Indigenous languages and 'Western' linguistics.

The Sumu-Mayangna are one of the three indigenous peoples of Nicaragua's Atlantic Coast (pop. in Nicaragua c. 10,000). There are also smaller populations in Honduras. In Nicaragua, they come low down in an ethnolinguistic hierarchy, dominated not only by the Spanish-speaking Mestizo culture, but also by two of the minority groups, the Afro-Caribbean Creoles and the Miskitu Indians. Nicaragua's 1987 Autonomy Law, passed by the Sandinista government, entitles them to material, territorial and cultural rights which subsequent governments have not honoured. However, they are part of the Programa de Educación Bilingüe-Intercultural (PEBI) initiated in 1985, which runs in the state school system, although not in all communities, with additional technical and financial support from various European NGOs. The change of linguistic status brought about by the Autonomy Law, and specifically by the PEBI, has boosted ethnic pride and stimulated an interesting programme of linguistic revitalization. However, the position of their language in the hierarchy has led to its erosion in important domains, and presents them with complex problems of language development. It has three mutually intelligible varieties: Twahka, Panamahka and Tawahka (the latter spoken in Honduras) and a fourth (Uiwa), which has undergone serious language shift towards Miskitu. Until the Literacy Crusade of 1980, for which Sumu leaders developed a Sumu supplement, the language had no orthography. As a result of this development, and of its use in the autonomy consultation documents, Panamahka is currently the dominant variety, but there is as yet no agreed standard.

This conference was an historic event - the conference devoted to the Sumu-Mayangna language(s) and culture(s). It was held at the end of January this year, at Mina Rosita, the

municipality closest to the main Sumu-Mayangna settlements, and the site of one of the sub-campus of the recently founded Universidad de las Regiones Autónomas de la Costa Caribe de Nicaragua (URACCAN). It was primarily organised by the Sumu-Mayangna themselves, with financial and technical support from URACCAN, as part of its work in researching and promoting *Costeño* languages and cultures.

The conference was timed to end the January meeting (*encuentro*) of URACCAN's distance-taught Licenciatura (BA) in bilingual-intercultural education, for teachers and teacher trainers in the PEBI. It was attended by all students on the course, as well as representatives from Sumu-Mayangna communities throughout Nicaragua and from Honduras, representatives of donor organizations supporting the PEBI, and international researchers on the region: Elena Benedicto from Purdue University, USA, and Tom Green, from University of Indiana, USA, both of whom had been contributing to the course, and me from Portsmouth. Ken Hale, of MIT, who has done major work on the Sumu-Mayangna languages, was unfortunately unable to attend due to ill health.

The first morning was devoted to presentations by indigenous researchers, based on their dissertations for the URACCAN Licenciatura and Masters' degrees. This work is collecting invaluable linguistic and cultural information from the communities: there were presentations on the PEBI itself, on women's lives, on culinary and agricultural terms, and on the history of the Twahka. Some of this research was beautifully assembled in book form, thanks to desk-top publishing and IT photographic processes - another excellent demonstration of what 'appropriate technology' can mean in indigenous life.

There followed rather more orthodox papers from the international guests. All sessions included workshops on designated themes of the papers, with reports back to plenary discussions. For me, these plenaries were the most interesting part of the discussion, giving invaluable insights into indigenous perceptions of the linguistic task they are undertaking.

My own paper, on "Sociolinguistic perspectives on the revitalization of indigenous languages in interethnic contexts", aimed to complement the 'autonomous' approach to indigenous language description and development of the MIT linguists, by focusing on the sociolinguistic dimensions of status changes and corpus development in historically subordinated languages, especially in regions like this one, where varieties of the five indigenous and Afro-Caribbean languages (Rama, Sumu-Mayangna, Miskitu, Garífuna and Creole) interact with each other and with Spanish in

a complex 'ecology', and where language choice and variation are important in identity negotiation.

The feedback from this session, and the development of the conference as a whole, gave me more insights into the issues than any of our papers, interesting though these were. There were, for instance, intriguing and occasionally quite explosive culture clashes between the 'Symposium' format on the one hand, and on the other the *asamblea* which any Sumu-Mayangna assumes to be taking place when delegates from all communities are gathered together. The Symposium format (which followed that of other indigenous languages conferences and was fostered by the University) required the usual disciplined time-keeping and focused discussion of points arising. *Asambleas*, however, are political affairs; with no fixed agenda, they last as long as is needed for consensus to be reached. The Symposium therefore appeared to many Sumu-Mayangna to be curbing the expression of their views, and thus defeating its own purpose. Finally, with the timetable all awry, the indigenous participants were invited to decide which format should take precedence, whereupon they voted to continue the Symposium, and chaired the remaining sessions with a rigour which only they had the authority to impose.

Correspondingly, plenary reports from the workshop sessions called into question aspects of both the sociolinguistic and the 'autonomous' linguistic frameworks presented in the formal papers. From within the 'symposium' framework, this at first seemed to stem from 'misunderstandings' of the argument and content of the papers; from within that of the 'asamblea', however, they were indications of how our proffered linguistic frameworks were being constructed by people with very different approaches to language, languages, and their interactions. They were, I believe, the first stage of a long process of argument for which the conference format could not afford the time. They demonstrate how important it is to explore these constructions with the indigenous peoples we intend to 'help' when we offer them our analytical frameworks; how these are not value-free 'tools', but rooted in alien 'linguistic cultures', and therefore ideologically loaded. Since I have been invited to contribute a Sociolinguistics unit to a future intensive course, possibly in July this year, I hope to be able to explore these perceptions further. They also formed the core of a paper I presented to the Sociolinguistics Symposium 2000 held at the Bristol-based University of the West of England, April 26-29.

Jane Freeland
School of Languages and Area Studies
University of Portsmouth
Portsmouth PO1 2DZ, England
Jane_Freeland@excite.com

An Independent Academic Study on Cornish by Kenneth Mackinnon

1 Historical Trends in the Development of Cornish

The Cornish language was the speech of Cornwall from Dark Age times through to the late Middle Ages. In late medieval it was weakening in eastern Cornwall but its substantial reverses came with the closer incorporation of Cornwall into the Tudor state. At its maximum size the speech community has been estimated at 38,000 (circa 1300), representing 73% of the total population of Cornwall at that time.

During early modern times Cornish initially held its ground as the majority speech of the Cornish people but the further dislocations of the 17th Century (Civil War) and other rebellions destabilised the language considerably. By 1700, the year in which Edward Lhuyd visited Cornwall he reported the language to be in substantial decline and limited only to the western extremities of the County, where it persisted into the last decades of the eighteenth century. This process of decline was considerably hastened by Cornwall's early industrialisation and the inter-penetration of a previously autonomous speech community by adventitious economic enterprises reinforcing a new language. Economic change from the later eighteenth century brought about a process of emigration, with the opening up of new mines abroad providing a strong pull factor.

Nevertheless, knowledge of Cornish and some extent of speaking ability continued to be transmitted through family networks and individuals. These were the sources whereby scholars in the 19th Century compiled the first dictionaries and learners lessons in the language. A landmark for the language revival was Jenner's "Handbook".

The beginnings of the revival pre-1914 produced a number of persons able to use the language - especially in writing. The inter-war years witnessed the formation of key institutions for the revival (Gorsedd, the Old Cornwall Societies) and the establishment of classes both in Cornwall and in London.

After the dislocations of the Second World War the language revival made initially slow but steady progress which gathered impetus as new journals were established. At this period the revival continued with Nance's revision of Jenner's original Cornish, which came to be called Unified (Unys). The developing needs of the language grew beyond its patronage by the Gorsedd and a Language Board was established in 1967 whose constitution was later reformulated to make it representative of the body of speakers and users.

Disquiet with Nance's system was being voiced by the early 1980s. This was

addressed linguistically by Dr. Ken George with regard to spelling, pronunciation and lexical problems. Also, at this time Richard Gendall was developing his ideas of basing the revived language upon its later vernacular and written forms. These were the seeds of the "tri-partite split" between: Unified Cornish, which was based upon the late mediaeval classic texts; Gendall's Late/Modern Cornish; and those who adopted Ken George's version of Common Cornish (Kemynn). The debate over the revival versions was addressed by public meetings and the Language Board adopted Kemynn.

The language controversies appear to have had a stimulating effect upon public awareness of the language and have attracted a new generation of learners. Linguistic research has been greatly stimulated in all three varieties, as has output of language resource publications and general reading material. The bulk of this publication has been in Kemynn, the language community which has produced most language activity and supporting institutions in terms of volume.

2 Mode of Use

Traditionally, historically spoken Cornish extended across the whole range of uses when it was the majority speech of the Cornish people. In late mediaeval times it produced a literature which was chiefly religious drama and verse. Cornwall had significant trading links with Brittany, and Cornish was thus used in the tin trade in commercial and economic life.

The events of the 16th Century resulted in the anglicisation of upper orders of society especially as members of this class were replaced by English speakers and the language became general in Cornwall's ruling classes. In its last phase when the language was obviously fast retreating, efforts were made to secure its prospects by the production of a written literature in its Late/Modern form. This was developed by a class of professional people.

New industries implied the strengthening of English, but Cornish evidently remained strong amongst fishing communities in western Cornwall which comprised its last body of speakers. There are reports of the language being used at sea into the 19th Century. It continued to be used for specific purposes even into the 20th Century.

In the revival, its early use was chiefly written and from the beginning a conscious effort to produce a quality literature is evident. This has continued to strengthen from the pre-1939 period - as has the resolve to ensure Cornish as a spoken language.

Today, the language is spoken in a wide variety of situations: the conducts of business in Cornish organisations; in cultural events; in a wide variety of social activities when speakers congregate; and

most importantly in the homes and families of what is still a small number of cases. A reasonable estimate of the number of speakers able to use the language effectively for everyday purposes is around 300, including about 30 in the London area. There may be, perhaps, 10 families using the language in the home.

Cornish is also used increasingly in public worship and in public ceremonies and ritual, and it has recently begun to be used again in broadcasting media. The arts continue to be an important domain for Cornish-language use. They operate as opportunities for Cornish speakers and learners to come together and use the language either as performers or audiences. As is the case with other Celtic languages, they form an important overall part of the "scene".

Public signage and language display represents a domain of particular importance for the "visibility" of Cornish, with many towns now displaying or incorporating a Cornish welcome in their nameboards. The naming of new streets and public buildings also constitutes a contemporary domain for Cornish language.

3 Availability and Take-Up of Learning and Study of Cornish

At the present time, there are 36 formal classes in Cornish at adult education level, which encompass all three language groups, and it is estimated that over 350 people attend these classes. The majority of these are held in and organised by FE Colleges. Otherwise, they are locally organised by language activists and held in a variety of venues, such as village halls and pubs. Other informal classes and self-help groups were also reported, as well as language events organised by the three language movements. It is therefore estimated that there are approximately 450 people involved in learning activities provided by the three main language groups. There are also classes in London and overseas, as well as a correspondence course organised outside Cornwall.

At school level, Cornish was being taught as early as the pre-1939 period in local authority schools. After the war it featured in a private school at Camborne and subsequently developed in the local authority sector. A GCSE Examination incentivised Cornish at primary and secondary level.

At the time of the study, 12 schools reported the teaching of Cornish (both within and outwith the school day) at primary level and 4 secondary schools reported Cornish as an extra-curricular activity. Although the number of schools reporting the teaching of Cornish at some level has increased in recent years, the cessation of the GSCE scheme (due to the low numbers involved) and the introduction of the National Curriculum and local management of schools is seen by respondents to our research as a set back to

further development. For the language to progress within the education system, it needs to be more clearly indicated within the schools curriculum, as the other Celtic languages are within their own systems.

In terms of Cornish language playgroups for pre-school infants, there has not been the sufficient critical mass in any one area to sustain a viable group. However, organisations such as Dalleth and Agan Tavas have developed support materials to help overcome this. Without a developed playgroup stage, the prospects for the wider provision of Cornish in primary schooling may be difficult. However, Cornish as a second language should be a feasible proposition, as has long been the case for the other Celtic languages in their respective countries.

4 A Body of Cornish Literature

Old Cornish is represented solely by a vocabulary and glosses in the Bodmin Gospels. A late mediaeval literature of religious verse, a charter, a mystery play cycle and two other dramas represent this period. Late/Modern Cornish is said to commence with a collection of mid-16th Century homilies. It continued in the subsequent two Centuries with an extension of genres into secular verse, letters, and essays on various subjects including the language itself.

Revived Cornish literature has increasingly developed in quantity and quality. There have been a number of literary publications which have developed the essay, the short story and poetry in Cornish. More recently novels have been produced, along with an increasing amount of children's publications. In terms of output and publications per head of language users this may constitute a record even higher than Icelandic. The medieval drama has been revived in modern performance.

5 Organisations Which Promote Cornish

There is a wide range of organisations involved in, or connected with the language. Our research has identified a total of over 40 such bodies, which can be broadly categorised as follows:

* Language organisations (for example, Gorseth Kernow; Cornish Language Fellowship; Agan Tavas; and Teer ha Tavaz). These represent the three main forms of the language and all are represented on the Cornish sub-committee of EBLUL.

* Culture organisations (for example, Federation of Old Cornwall Societies; Cornish Eisteddfod; Lowender Peran Folk Festival) and bodies co-ordinating music and dance.

* Political and public life. The majority of local authorities have adopted a policy framework supportive of the language.

Political organisations include Mebyon Kernow, COBER and The Celtic League.

* Media. Examples of organisations using media include small film and video enterprises, Celtic Film and Television Festival, local radio stations and the press, including Cornish language periodicals.

* Private sector enterprises. These relate primarily to Cornish language literature activities, with three specialist bookshops setting up throughout Cornwall since 1997, and a small business wholesaling in Cornish language materials.

* Religious life. This is co-ordinated by the Bishops Advisory Group and services are held across a number of denominations.

The first two of these groups of organisations are: in the main, quite longstanding; have cross-membership; and exist on slight or very slight financial resources. Very active inter-Celtic links have been developed by the Gorseth, the Eisteddfod; the Celtic Congress; the Celtic League; and the Cornish Sub-Committee of EBLUL.

6 Funding and Support

It appears that organisations and individuals involved in the promotion and development of the Cornish language have received little in the way of funding over the last 20 years. We have identified third party funding of approximately £50,000. This probably reflects the generally small scale nature of these organisations over this time. However, there has been some funding activity during the 1990s, albeit for relatively small amounts. One of the main sources of funding has been local authorities; while South West Arts has provided the largest single source of funding, supporting Verbal Arts Cornwall entirely with £21,000 annual funding. There have also been a small number of successful applications to the European Commission DG XXII, under the Minority Languages programme.

Whilst there has been a range of cultural funding programmes available through the European Commission during the 1990s, our consultations suggest that Cornish language organisations would have been able to access very little funding over the period, particularly as projects assisted tend to require partnerships between organisations from two or three Member States. Our research indicates that over the last 20 years, Cornish language activity has not really been at the stage of critical mass where it could link up and exchange information with organisations in other Member States. Further, these initiatives generally have relatively small budgets, with the bidding process being very competitive.

In addition, funding programmes delivered under Objective 5b (eg ERDF) and LEADER II during the 1990s generally required assisted projects to demonstrate an economic benefit for the area; it is therefore unlikely that Cornish language organisations would have

had successful applications specifically for language-related activities over this period.

The Department of Education and Employment (DfEE) was also consulted as part of the research. It advised of two funds that could potentially be sourced for Cornish language related activities: the Study Support Programme; and the Standards Fund.

The Study Support Programme, which is managed by the DfEE and administered at a local level by the local education authorities, provides funding to schools for various activities. Discussions with the DfEE indicate that the fund could provide a potential source of funding for the learning of the Cornish language out of school hours, as well as associated staffing costs. However, take up of funding is likely to depend on the priorities of local schools and the local education authority.

There are a number of institutional and funding changes currently taking place. For instance, RDAs have recently been established in England; and the Cornwall and Scilly Objective 1 Programme will commence during 2000. Discussions with the South West RDA, whose remit does not include cultural activities, indicate that it would be unlikely that funding would be available to Cornish language organisations for language-related activities.

In addition, a programme has been developed called Culture 2000, which has been designed to replace some of the cultural programmes operated by the European Commission during the 1990s. It will operate from 2000 to 2004, and has a total budget of 167 million ECU over its five years of operation. However, the eligibility for funding from this programme includes partnership activities involving cultural operators from at least three eligible countries, and it may be difficult therefore for Cornish language organisations to secure such funds given the current level of critical mass.

© Kenneth MacKinnon
kenmackinnon@enterprise.net

Alasdair MacCaluim, our Campaigns Manager adds:

In case you are interested in Cornish politics, here is the URL for an online petition for Cornish home rule:
<http://www.cornwall.eu.org/assembly/>

TU Breton: Fest Noz Cathodique (© La Libre Belgique 11 / 09 / 2000)

Le paysage audiovisuel français compte un nouveau membre : TV BREIZH. Cette télévision régionale, la première du genre, confirme l'attrait d'une région symbole du renouveau celtique.

LES BRETONS PARLENT AUX BRETONS

Lancée le 1er septembre dernier à l'initiative de Patrick Le Lay, P.D.G. de TF1, TV Breizh est la première télévision régionale à voir le jour en France. Ce projet, soutenu par tout ce que la France compte de Bretons étoilés (de Patrick Poivre d'Arvor à François Pinault en passant par Olivier de Kersauzon) n'est pas uniquement le résultat d'un caprice de capitaine d'industrie, soucieux d'affirmer haut et fort ses racines.

Derrière le romantisme de l'histoire officielle (le patron de TF1 réaliserait avec TV Breizh la promesse qu'il avait faite à son père de "faire un jour quelque chose pour sa terre natale"), c'est tout un contexte socio-économique qui a rendu possible cette initiative iconoclaste dans un pays où le centralisme reste la loi.

Prenons le terrain économique. On peut être Breton et savoir où sont ses intérêts. Patrick Le Lay a ainsi pris soin de tester l'attachement des Français à sa région avant de se lancer dans l'aventure. Résultats: en plus des 4 millions de Bretons de Bretagne, 12 millions de personnes en France se déclarent "tout à fait Bretons" ou "très attachés à la Bretagne". De quoi donner ses apaisements au président de TF1 sur le potentiel de la première chaîne celtique qui arrosera dans un premier temps, via le satellite et le câble, quelque 3 millions de foyers, soit 10 millions de Français. Et puis surtout, Patrick Le Lay ne s'est pas embarqué seul. En professionnel éclairé, il s'est entouré d'autres magnats de la presse, certains partageant la même foi celtique (François Pinault ou Rupert Murdoch) d'autres juste une sympathie (Sylvio Berlusconi notamment). Un tour de table solide comme une falaise de Brest, qui lui permet de compter sur un budget annuel de 80 millions de francs français (environ 500 millions de FB). Un matelas pour le moins confortable.

UN RÉCEPTACLE IDENTITAIRE IDÉAL

L'autre ingrédient qui devrait assurer le succès de la télévision régionale, c'est l'engouement actuel pour tout ce qui touche à la celtitude. Dans la foulée de groupes comme Manau, le public français a redécouvert les piliers de la musique bretonne que sont Alan Stivell, Denez Prigent ou Dan Ar Braz. Un intérêt qui n'est évidemment pas étranger au besoin croissant des gens de renouer avec leurs racines, ou à défaut, avec celles des autres. La Bretagne constitue à cet égard un

réceptacle idéal pour toutes les angoisses identitaires. Elle n'a pas la réputation sulfureuse du pays Basque ou de la Corse, et s'est toujours montrée fière de ses traditions sans pour cela remettre fondamentalement en question le modèle républicain - à quelques exceptions près bien sûr. Preuve que l'attrait de la côte sauvage du Nord-Ouest dépasse le cercle des seuls Armoriciens, la diffusion cet été du festival interceltique de Lorient sur TF1 a recueilli 50 pc de parts de marché en France, et 89 pc en Bretagne. La seule inconnue tient sans doute à l'accueil que réserveront les spectateurs au bilinguisme. Une pratique qui a toujours répugné les français. Ils auront toutefois le choix entre deux canaux (l'un français, l'autre en breton) pour l'ensemble des programmes. Ce qui paraissait indispensable dans la mesure où seules 240 000 personnes parlent la langue... Quant au contenu, il devrait faire l'unanimité puisqu'à côté des entretiens politiques et économiques, la chaîne diffusera des programmes musicaux et des films qui ont un rapport plus ou moins lointain avec l'identité celtique. U2, James Bonds (Sean Connery oblige) se piqueront ainsi aux embruns de al mer du Nord.

Article signé Laurent Raphaël

Campaign to Site Language Body in West Belfast

The Belfast-based Irish language newspaper Lá has initiated a campaign to ensure that the Northern Ireland headquarters of the new cross-border language body, An Fhoras Teanga, is based in West Belfast.

The Celtic League supports this campaign and all branches of the League will be asked to communicate their support. A petition has been launched by the paper and this will be presented to Irish Minister of State Eamon O Cuiv and his northern counterpart Michael McGimpsey. Individual League members are also being urged to express support by contact Lá at the address below: 301 Bóthar na Ghleanna, Bal Feirste, Fon: 01232 501111, Facs: 01232 501112

An e-mail petition is also under-way and this can be supported by contacting the e-mail editor Eoghan O Neill on eoghan@nuacht.com

Bernard Moffatt
Secretary General

A translated text of the Lá editorial is set out below. The Irish language version of the front-page opinion can be read at: <http://www.nuacht.com>

"Next week, the cross-border language body, An Fhoras Teanga, will discuss proposals before it about the location of its new Northern Ireland offices. Let there be no beating about the bush: The Northern offices of the Body should go to West

Belfast, that vibrant district where Irish is widely spoken. The Body is already planning to locate its offices in Belfast but a decision should be taken to place the initiative at the heart of the area already known as the Irish language capital of Ireland. The Language Body should be active among that pioneering community which has ensured Irish lives. In that way, the Foras would be at the heart of the language revival and not looking down at it. The Foras has a role to play in the regeneration of the North. Indeed, that is the very basis of the body. If it operates as a part of the Irish language cluster in West Belfast, it will add to the dynamism and energy of the language groups and Irish language community of the area. Imagine the power of an Irish language cluster which would boast the Cross-Border body as well as the head offices of Glor na nGael, Cultríann McAdam-O Fiaich, Ionad Uíbh Eachach and Gaelscoil na bhFl, the new Telecottage, An Teilann, Menscoil Feirste, the Irish language unit of the Queen's University at St Mary's College and much, much more. The location of the Foras in this area would send out the signal to the Irish school parents and to Irish activists that the Body supports the work they are doing and is proud of their efforts. The Foras will also be saying that West Belfast is a great area where the community has kept the language alive despite years of discrimination and neglect. That is a crucial message when so many of the suits at Stormont cling to the old agenda. The rivers and loughs' commission will go to Derry, the cross-border tourism body to Coleraine, the cross-border enterprise body to Newry and Armagh will host meetings of the Inter-governmental body. It's only sensible then that the Language Body should be based in the area where Irish is strongest. There are reports that the Body may be located in South Belfast. That would be a shameful blow to the Irish-speaking community of West Belfast. Though the South Belfast 'ghetto' is well known for the fortunes made there during the worst years of the Troubles, it will not go down in history as an area which cherished the Irish language. It must be admitted that 'nice' people live there, people who have little in common with the 'natives' of Ballymurphy or Andersonstown. That's why the area received only buttons from the old Stormont. But times are changing. This is the time for the two putative ministers Michael McGimpsey and Eamon O Cuiv to make a decision, which would give recognition to the long hard struggle of the Irish language community. They should insist that the Northern offices of the Foras go to West Belfast. Let the future begin today"

The Celtic League has branches in the six Celtic Countries of the western British Isles and Brittany. It works to promote cooperation between these countries and campaigns on a broad range of political, cultural and environmental matters. It

targets human rights abuse and monitors all military activity within these areas
 TEL (UK)01624 627128 MOBILE (UK) 07624 491609
 Internet site at
<http://www.manxman.co.im/cleague/index.html>
<http://homepages.enterprise.net/mlockerby/clint/clint.html>
 News updates at:
http://www.egroups.com/group/celtic_league/info.html.

Canadian Indians Could Force Bankruptcy on Anglican Church in Canada

30 May 2000

Edward Alden, Financial Times, Toronto

The Anglican Church of Canada is warning that it faces the possibility of financial failure as a result of the growing number of suits brought by indigenous Canadians, seeking damages for the abuses that they suffered in boarding schools run by the Church.

More than 10,000 Canadian Indians will bring proceedings against the Church and the Federal Government and damages could easily exceed a billion Canadian dollars (US\$ 665 million).

The boarding-schools, operated by the Anglican Church of Canada for more than 100 years and abolished at the beginning of the 80s, are considered one of the darkest chapters in the relations between the Europeans and the indigenous inhabitants of Canada.

The schools were originally seen by the Church and by the Government as a benign medium to "civilize the natives", assimilating them to European culture. But they had a devastating effect on the indigenous peoples.

The Federal Government apologized for its role in the process in 1998, recognizing that the schools prevented the natives from speaking their languages and, in the worst cases, permitting physical and sexual abuses against the pupils.

The apology provoked a wave of legal actions both against the Government, which supported the schools financially, and against the Churches, which ran them in the name of the Government.

<http://www.uol.com.br/times/fintimes/nt3105200001.htm>

Protest on behalf of Funding for Sorbian

The Government of the Federal Republic of Germany is going to cut financial support for the "Foundation for the Sorbian people", an institution by which a substantial part of

the cultural activities of the Sorbian minority in Germany is financed.

In response, the GBS (the German Association for Endangered Languages) has sent the following letter to the German Chancellor and a number of other officials involved in the affair:

Dear Sir

The "Gesellschaft für bedrohte Sprachen" ("Association for Endangered Languages") was most perturbed to learn that the Government of the Federal Republic of Germany is planning to cut the financial support for the "Stiftung für das sorbische Volk" ("Foundation for the Sorbian people") in the year 2001 by one million DM, and by a further 500.000 DM in each of the years 2002 and 2003.

Given the financial situation and the economic difficulties of the states of Saxony and Brandenburg it seems rather unlikely that these federal states will be in a position to cover this loss in the budget of the "Stiftung". Thus, the danger is immanent that a substantial part of the cultural and scientific activities by, and on behalf of, the Sorbian people will have to be abandoned due to the lack of funds.

Even though we recognize the present need for thriftiness, we call upon the Federal Government to continue the financial support of the "Stiftung" at its present level. The Sorbian people represent a unique cultural and linguistic minority within the boundaries of the Federal Republic of Germany. The Federal government and the governments of the states of Saxony and Brandenburg have so far acknowledged their special responsibility for this small group of Slavonic people, as is demonstrated by their financial support of the "Stiftung" since German Reunification. Without this support, however, the Sorbian people will be in a situation in which not only their culture but also their language - which has been an endangered language within Germany for a long time - is doomed to die. The ongoing loss of minority languages and the loss of cultural diversity accompanying this loss is one of the severest cultural and intellectual problems of our time. As a society that aims at the preservation and documentation of endangered languages, we appeal to the German government and to the governments of Saxony and Brandenburg to do everything possible to continue the financial support of the "Stiftung für das sorbische Volk" at its present level and thus to safeguard the linguistic and cultural identity of the Sorbian people.

Signed by:

Prof. Dr. Hans-Juergen Sasse (President) Dr. Anke Beck, Dr. Werner Drossard, Prof. Dr. Otto Jastrow, Dagmar Jung Ph.D., Eva Schultz-Berndt, M.A., Prof. Dr. Gunter Senft (managing committee)

Gesellschaft für bedrohte Sprachen
Institut für Sprachwissenschaft, Universität
zu Köln, D-50923 Köln, Germany
gbs@uni-koeln.de
http://www.uni-koeln.de/gbs

The Foundation has added its own voice. On 18th June 2000, Chris Moseley, the then Liaison Officer and Campaigns manager wrote to Edelgard Bulmahn, Minister of Education and Culture with copies to: Dr. Matthias Rossler, Staatsminister, Sachsisches Staatsministerium für Kultur and Dr. Wolfgang Hackel, Minister für Wissenschaft, Forschung und Kultur des Landes Brandenburg.

German School Atlases will Carry Sorbian Placenames

Maximilian Hartmuth, of Vienna reports <melange@gmx.at>:

The council of the German regional culture ministers (Kulturministerkonferenz der Länder) agreed on Tuesday 1/7/2000 that the atlases used in German schools will list Sorbian names (in addition) for places in Germany inhabited by this indigenous Slavic minority. The aim of this innovation is "to make pupils in other parts of Germany aware of the existence of the Sorbian minority". The Sorbs are a west-Slavic minority in eastern Germany. About 4,000 Sorbs live in Saxony and some 20,000 live in Lower-Lusatia (Brandenburg).¹

The proposal was originally made by the former chairman of the "Domowina-Bund Lausitzer Sorben" (founded 1912), Jakob Brankatschk.

The Last of the Tofalar: a People's Identity Lost to Soviet Rule

By Michael Slackman (mslack@rinet.ru). syndicated from Newsday, July 23, 2000 — brought to our attention by Robert Chandler

Tofalar is also known as Karagas, Kamass or Sayan Samoyed, and had 600 speakers in the 1959 census, according to SIL Ethnologue (1994). - Editor

Nerkha, Russia — Luba Shibkeyeva quickly wrapped a scarf around her head, threw on a blue dress decorated with fake white fur, plastic beads and medals cut from a tin can and bolted out the door, barefoot through the mud and manure.

She met her older sister, Zena, wearing a similar costume as she bent over, winded and wheezing by the dash from her house hundreds of yards away.

"We want to dance," Luba Shibkeyeva hollered as she struggled to keep her

footing. "Can we dance? Please, we want to dance!" The sisters had heard a visitor had arrived in their village deep in the Siberian taiga and they were eager to perform a native dance, one their ancestors might have performed to welcome guests hundreds of years ago. They were joined by two other women in similar attire and the quartet stood in the muddy grass, arms at their sides, staring at each other. Finally, a man arrived with a handmade drum, and began pounding, bang, bang, bang, constant and monotonous.

The women started to twirl and shuffle, and for a brief moment their radiant smiles lit up their faces. Then one woman bumped into Luba, before wandering off in the wrong direction. Zena's hands went up over her head, while everyone else's stayed by their sides. One woman went left, another went right and soon the group looked like a wind-up toy with a broken spring. They were out of step, out of sync, out of sorts.

Embarrassed, Luba finally stopped and tried to explain.

"You see, we are Russified, we do not even know our own language," she said. "We want to sing traditional songs, but we don't even know how. Our clothes," she paused, looking at the filthy costumes, "we cannot find the embroidery so we use plastic beads." Then in a non sequitur that served to underscore their dual loss, to their material as well as their inner lives, Luba leaned forward and said: "We want to know, can you send a dentist? I am only 42 but my teeth are already gone.

Doctors don't come here. I have not seen a doctor in 10 years. The children are not checked. We just stay here and we die." For thousands of years, a people called the Tofalar roamed this region in southern Siberia, living a nomadic life, hunting elk, trapping sable, herding reindeer. Legend has it that thousands of Tofalar fought in the armies of Mongol warlord Genghis Khan before falling out of favor and taking refuge in the isolated Siberian Sayan Mountains until 1927 when Josef Stalin forced them into crude, makeshift villages.

Today, there is virtually nothing left of their heritage, or the people, nothing but a few hundred souls like Luba and Zena, genetically linked to the past, but in all other ways blind to what was. They exist in a twilight zone of uncertainty, literally on the edge of extinction, their desperate lives the by-product of one of the boldest and ultimately treacherous experiments in modern history -the effort of the Soviet Union to wipe away the cultural identity of hundreds of millions of people and replace it with a new, modern, Soviet identity.

With the Soviet Union relegated to the pages of history, and the Tofalar's cultural practices found nowhere but on a library shelf, they have no means to support

themselves. They receive little aid from the impoverished state; their collectives were shuttered long ago and, even if they knew how to extract a living from the wild, their access to ancestral lands is limited by state law.

The only commodity they receive in abundance is cheap vodka.

As a result, their life expectancy is 47 years-at least 13 years less than the already low average for Russian men-their monthly income is \$4, about one-tenth of that of the rest of the local region and their homes, ramshackle huts built of timbers and planks 73 years ago, which hardly offer protection from the unforgiving Siberian winters. Further, no one under the age of 40 speaks the native language, a guarantee of the speedy demise of what is regarded as the bedrock of every nationality.

"The Tofalar are doomed to extinction," was the bleak assessment of the Irkutsk Charity Foundation for the Defense of Human Rights and Freedoms in a recent report. "The internal system of the national community has lost any tradition of self-regulation. From the social memory of this national minority any experience of administrative rule is completely wiped out." The failure of the Soviet attempt at remaking its people was one of the fundamental weaknesses of the once powerful empire, ultimately leading to resurgent nationalism and cries for independence within many of its constituent ethnic parts. But where the Soviets failed in larger regions, like Ukraine and Georgia, the Baltics and Central Asia, they proved more successful in Siberia.

For many years, the Tofalar were taught that their ancestral lifestyle was primitive and that, thanks to the Soviet Union, they would leap across 1,000 years of development into civilization. They were given schools, and health care and jobs and the chance to travel. While the truth was far murkier, with many Tofalar unable to make the cultural adjustment, virtually all members of the community deferentially cast aside their heritage in order to be accepted as "Soviet" at least in name. When Soviet leader Mikhail Gorbachev spoke of perestroika, and with that the right of ethnic people to once again pursue their ancestral ways, the Tofalar did not hear words of emancipation.

They heard words of doom.

"In Soviet times we didn't think of ourselves as Tofalar — it just didn't come to mind," said Prokopyi Ungushtaev, 62, who studied agriculture and traveled all over the Soviet Union to work. "We lived as everybody else. Now they [the authorities] tell us we should learn more about our culture but it is difficult. No one remembers. The old generation has died and all of our culture was lost. It went with them." The Tofalar are

¹ UNESCO reports estimates of between 20,000-110,000 speakers of the 2 Sorbian dialects, Upper (around Bautzen) and Lower Sorbian (around Cottbus/Chsebus), "but the actual number may be approx. 20,000".

among at least 30 so-called "small nations," totalling about 200,000 people, whose culture and existence were nearly wiped out by the Soviets. Some of those groups, such as the Evenks in northeastern Siberia, have economically miserable lives but do not face imminent extinction. The government says, however, at least 10 Siberian groups face the same peril as the Tofalar and perhaps sooner.

Pavel Sulyandziga, deputy president of the Russian Association of the Indigenous Peoples of the North, a Moscow-based advocacy group, said the situation facing the Tofalar is dire, but not unique. "In fact," he said, "what is happening to the Tofalar is happening to all our people." Newsday recently visited two of the three Tofalar villages in the Sayan Mountains, the first trip ever made there by a Western journalist, according to local officials. There is only one way to get to the region informally known as Tofalari; a six-hour flight from Moscow to the regional capital of Irkutsk, then 12 hours by train to the Siberian city of Nizhnyudinsk. From there, a 20-year-old biplane or a rickety helicopter is on stand-by for the hourlong flight. During Soviet times, this plane made daily trips, dropping off food and other essentials. But today, the state has little money to cover the cost of the flight, which can be as much as \$2,000, so the plane travels at most once a week. When it does bring in goods, the added cost of transportation pushes the price up beyond the ability of most people to pay. Food prices, for example, are 10 times higher in Tofalari than in the closest neighboring city.

In the winter, the Tofalari villages can be reached by driving along frozen rivers but in the summer this relic of an aircraft is the only link that the approximately 1,000 people have to the outside world. Maybe one in five is Tofalar, the rest the result of mixed Russian-Tofalar marriages. When the plane lifts off the runway it makes a loud clank, as though something fell off.

Within an hour, the mountains part, exposing a valley, its sharp stone cliffs and jutting hills walling off the village below. Tall, slender cedar trees soften the landscape.

This is Alygdzher, the nominal capital of the region, a hostile place selected by Soviet engineers only because it was possible to land a plane here.

The runway is a marshy grass field. From above, the village is like a camping site in the Adirondacks. Small wood structures dot green fields, curls of black smoke rise from the chimneys.

But on the ground, the roads, or paths, are rutted and flooded. The houses collapsing. It is impossible even to purchase glass here, so most windows are boarded over. Rusted and abandoned machinery is tossed here and

there. Children wander around, their faces smudged with dirt, their clothing mismatched and threadbare, their feet often bare or covered in rubber slippers. Adults wander aimlessly, many appearing drunk, hungover, ill. The whole place has an otherworldly feel.

A man in thin black socks, his words thick and his balance wobbly, wanders through the mud and rain, approaching everyone in the road. "Smoke, smoke," he says over and over, his fingers motioning toward his mouth. "Smoke, smoke," he said, wandering off in the mud and rain.

Yuri Antsiferov, 61, was born and raised in this village, and returned after 20 years as an officer in the Soviet army. He is Russian and he serves as the local administrator. He explains how during Soviet times, the government tried to turn the Tofalar traditional practice of herding reindeer into a communist-style enterprise. They created a cooperative, paid the shepherds a salary, and produced a herd of about 1,000 reindeer. Meat and skins were sold all over the country. But when the Soviet Union dissolved, so did the cooperative. Today there are only 250 reindeer in the herd and the few people tending it have not been paid in years. Nothing has taken its place.

Fifty-year-old Anatoly Adamov lives in a filthy shack with his two elderly aunts. They sit on a thin mattress black with dirt. A bare bulb hangs from the ceiling and stale pieces of bread litter the small table. He has not had a job in 10 years and survives mostly on humanitarian aid and the few squirrels he shoots.

"I am unemployed now," he said. "I was a shepherd looking after the calves 10 years ago. There is no other work here." Up the road, Sergei Amastayev, 53, lives in a similarly rundown shack with his wife and two children. He is one of the few people here who still works with the reindeer. In the winter months, he straps a saddle on one of the four he keeps tied to a post and rides it into the forest, where he hunts and tries to guard the herds. He has not received any salary for four years, and only survives by bartering furs he catches with the few traders who make the winter journey along frozen rivers to the region.

"Our life is like this," Amastayev said, his 10-year-old daughter Katya by his side. "What else can I do? What would I do without the deer? To live without deer would be to live without legs." With his focus on basic survival, Amastayev does not have the time, or inclination, to worry that his children don't speak the native language, which has some Turkic roots, or that he doesn't know traditional customs. And even if he cared, his 18-year-old son, Dmitry does not.

"We don't want to speak Tofalar," Dmitry said, "Only Russian. Everyone speaks

Russian." Pavel Unguchtaev is Dmitry's grandfather. He lives on the other end of the village in a shack barren, but for a metal bed, crusty blanket and stove built into the wall. He sat on a stool hunched in the corner of his shack, his forehead resting in his hands, a wood fire crackling in the stove a few inches away.

"We had a good life in the former Union," the 80-year-old lamented, as he gently rocked on his elbows, his soot-stained sleeves draped over frail arms.

"They gave us everything. Taught us how to live. Brought us electricity. Food supplies were good. We liked the former Union. They gave us everything." He slowly lifted his chin, exposing narrow, sunken cheeks, lips that folded over empty gums and a right eyelid that jumped and flickered on its own. But as much as he mourns the loss of his Soviet life, he is upset over the price he too willingly paid to achieve that life. He is troubled that his grandchildren do not-and will not-bother learning their native tongue.

"We abandoned our language," he said, a distinct bitterness hanging on the end of each word. "We had our own traditions. None of it is anymore. No union.

No traditions." Antsiferov, the administrator, is sympathetic to the plight of the Tofalar.

His wife, Natalia, a lifelong resident of the village, has set up a small "ethnographic center" where she hopes the few remaining seniors will teach what they do know of the culture to the children-though she concedes mostly they make native-looking crafts, costumes, bowls, decorations, that have no solid connection to the Tofalar.

But despite their sympathy, Antsiferov and his wife are frustrated by what they say is the population's affinity for alcohol, a thirst that is so strong they say people will trade away what little they have-even food and clothing-for vodka.

"The main reason for their bad lives is themselves," he said. "They get all this aid, warm blankets, clothing, and I see none of it anywhere. They used it all to buy vodka. I work hard to get them to bring the aid. Then in a week it is all gone. Traded for vodka." Just 10 minutes away by air is another village, Nerkha, where vodka is a big problem as well. Unlike Alygdzher, though, Nerkha does not even appear picturesque from the sky. It is a jumble of sheds, strewn along either side of a mud- and dung-covered path. Animals wander aimlessly. Children and adults walk around barefoot in the filth. There are 230 residents of the village, half are Russian and an estimated 10 percent Tofalar by both parents, the rest the product of mixed marriages. In the winter, the children are shipped out to boarding school in the

nearby city of Nizhnyudinsk. In the summer, there is nothing for anyone to do here. Nothing but drink.

"People only spend money on salt, sugar, cereals and the rest goes to vodka," said Prokopiyy Ungushtaev, a Tofalar and lifelong resident of the village. "That's why Tofalar life is miserable here." In government offices in Irkutsk and Moscow, officials say they are all too aware of the problems with aboriginal people of the north, including the Tofalar. But those in charge have never even visited the region. They also admit that given the dire needs of the Russian population at large, and the nation's poor economic status, there is little likelihood they will be able to stave off the Tofalar slide into extinction. The only hope, they said, is to require firms interested in mining the natural resources in Tofalari, which include gold, to turn over some profit to the local community-though so far that has not worked.

President Vladimir Putin has demonstrated the low priority he attends to the problem, officials said, when as one of his first acts in office he dissolved the Committee on the Affairs of the North, the organization responsible for dealing with these issues. More than three months later, officials are still unsure who will assume the committee's responsibilities. The only chance the Tofalar or other endangered people have of longevity is in an encyclopedia of indigenous people being put together by the Ministry of Nationalities, more than 2,000 miles from Moscow.

"It will be quite dramatic if they disappear; each of these minorities over thousands of years have developed a unique cultural voice," said Lidija Nimajeva, an official with the Ministry of Nationalities. "These problems of these people, their history, their culture will not just disappear. At least they will be registered in a book."

New Kyrgyz-Uzbek media launched in Osh, Kyrgyzstan

"Alliance-Press" is the name of a newly founded press agency that started its work in Osh last month. According to its director Makhmudjon Kazakbaev and his deputy Alisher Toksonbaev, the news agency was registered in the Ministry of Justice of Kyrgyz Republic in July and is going to work closely with already existing press institutions.

The agency will publish two national newspapers: "Demos Times" in Uzbek language and "Jash Muun" ("New Generation") in Kyrgyz language. The first issue of the newspapers (1,000 copies each) is expected to appear on 11 August and is going to be distributed in all provinces of Kyrgyzstan.

The agency and the newspapers, which will receive initial financial aid from a non-profit organization based in the U.K, are believed to become self-sustainable in one year. Nickolas Megoran, a technical adviser for the agency, believes that such an initiative can bring Kyrgyz and Uzbek journalists to work productively together, to share information, experience, and to serve as examples for the integration of their communities.

Konstantin Khaitbaev, an ethnic Russian from Osh, believes the news agency is not only a start for developing dialogue between a numerous number of ethnic groups inhabiting Kyrgyzstan, but it is also an example to be followed by journalists of neighbouring republics of Uzbekistan and Tajikistan.

Nearly all those surveyed shared the belief that the this initiative can play a significant role for the future development of the press in southern Kyrgyzstan and country in general.

In a separate development, a private Information and Commercial Center DDD (abbr. Dostuk-Druzhba-Dustlik; "Friendship" -translation from Kyrgyz, Russian and Uzbek) launched its radio broadcasting on 576 short-wave frequency on 1 August.

According to the director of the centre, Mampirjan Shakirov, "DDD" pursues a goal of promoting a dialogue between different ethnic groups living in Kyrgyzstan in order to foster solutions for existing problems. The new radio broadcasting of "DDD" is in Uzbek and in Russian, and it was possible due to assistance rendered by the Russian TV and Radio broadcasting Company "Sodruzhestvo."

The Information and Commercial Center "DDD" has also a TV programming on UHF - ultra high frequency (mainly in Uzbek language) that covers the town of Osh and neighbouring area. Apart from Radio and TV broadcasting, the center publishes a weekly newspaper titled "DDD" with a circulation reaching 1,500 copies.

For more information, contact:
Alisher Khamidov, Director, Osh Media Resource Center
tel/fax: (996) 3222 208-58
email: alisher@infotel.kg
internet: www.camsp.osh.kg

OFTEL Publishes Consultation Document on Welsh Language Scheme

4 August 2000

OFTEL, the body regulating telecommunications in the UK, has today set out its proposals to enable consumers in Wales to have access in Welsh to OFTEL's and the Welsh Advisory Committee on

Telecommunications' consumer publications and general consumer services.

OFTEL's proposals are contained in the consultation document 'OFTEL's Welsh Language Scheme' published today.

Proposed measures to meet the needs of Welsh language speakers include:

- improved arrangements for responding to phone calls and correspondence in Welsh;
- information leaflets published by OFTEL to be made available in Welsh and English; and
- a commitment to provide translation arrangements, if requested, whenever public meetings in Wales are hosted by OFTEL or the Welsh Advisory Committee for Telecommunications.

The document can be found in both Welsh and English on OFTEL's web site at www.oftel.gov.uk More information about WACT, the Welsh Advisory Committee on Telecommunications can be found at www.acts.org.uk

Adding Extinction to Extortion: Eircom withdraws Irish language service

Dublin 13/9/00, by Alex Hijmans (c/o EuroLang News Service)

Irish language activists today demonstrated at the annual shareholders' meeting of Ireland's main telecommunications company, Eircom, in Dublin.

The protest was called in response to Eircom's decision to cease issuing Irish language versions of bills to customers.

While the demonstration, organised by two Irish language groups, Conradh na Gaeilge and Gael-Taca went on outside, some fifty Irish-speaking shareholders voiced their anger about the disappearance of the Irish language billing service at the meeting itself.

When Ireland's main telecommunications company, Telecom Éireann, was privatised and changed its name to Eircom last year, Irish language billing was discontinued. Irish-speakers now receive their bills in English, with just a few lines of Irish, which Irish language organisations have described as 'purely ornamental'.

Seán Mac Mathúna, Chief Executive of Conradh na Gaeilge, Ireland's largest Irish language organisation, is outraged at Eircom's discontinuation of its Irish language service.

'We will be demonstrating outside the Eircom shareholders' meeting because they plainly refuse to continue even a rudimentary Irish language service. Eircom says they can't afford to provide the service:

it would probably only cost them a couple of thousand pounds to change their software, but meanwhile they are paying out large sums to shareholders,' Mac Mathúna told Eurolang.

The demonstrators will carry placards featuring enlarged bills of British Telecom, in Welsh. 'If British Telecom can provide Welsh bills, surely Eircom can provide Irish ones,' Mac Mathúna said.

Eircom claims providing Irish language bills under the new billing system would be too costly. 'Eircom is unable to continue providing a complete Irish language version of phone bills, due to the fact that the appropriate investment in software would be cost prohibitive, given the number of customers who request this service,' Pauline Madigan of Eircom told Eurolang.

'The Irish language customer base represents 0.14% of our total number of customers. Re-formatting the Irish bill and maintaining this service would have required support levels almost equal to that required to support the remaining 99.86% who receive the English bill version,' Pauline Madigan said.

Seán Mac Mathúna from Conradh na Gaeilge believes that the demonstration will have an effect. 'If Eircom doesn't want to provide Irish language billing I am sure that one of their competitors, NTL or Esat, will. They could gain a couple of thousand Eircom customers,' Mac Mathna said. (EL)

5. Allied Societies and Activities

The Asmara Declaration on African Languages and Literatures (Jan. 2000)

We writers and scholars from all regions of Africa gathered in Asmara, Eritrea from January 11 to 17, 2000 at the conference titled *Against All Odds: African Languages and Literatures into the 21st Century*. This is the first conference on African languages and literatures ever to be held on African soil, with participants from East, West, North, Southern Africa and from the diaspora and by writers and scholars from around the world. We examined the state of African languages in literature, scholarship, publishing, education and administration in Africa and throughout the world. We celebrated the vitality of African languages and literatures and affirmed their potential. We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism and neocolonialism created some of the most serious obstacles against African languages and literatures. We noted with concern the fact that these

obstacles still haunt Africa and continue to block the mind of the continent. We identified a profound incongruity in colonial languages speaking for the continent. At the start of a new century and millennium, Africa must firmly reject this incongruity and affirm a new beginning by returning to its languages and heritage. Therefore, the question of culture, literatures and languages cannot be separated from the economic problems of African countries created by colonial and neocolonial forces and their local allies. Decolonization of the African mind should go hand in hand with decolonization of the economy and politics.

At this historic conference, we writers and scholars from all regions of Africa gathered in Asmara, Eritrea declare that:

1 African languages must take on the duty, the responsibility and the challenge of speaking for the continent.

2 The vitality and equality of African languages must be recognized as a basis for the future empowerment of African peoples.

3 The diversity of African languages reflects the rich cultural heritage of Africa and must be used as an instrument of African unity.

4 Dialogue among African languages is essential: African languages must use the instrument of translation to advance communication among all people, including the disabled.

5 All African children have the unalienable right to attend school and learn in their mother tongues. Every effort should be made to develop African languages at all levels of education.

6 Promoting research on African languages is vital for their development, while the advancement of African research and documentation will be best served by the use of African languages.

7 The effective and rapid development of science and technology in Africa depends on the use of African languages and modern technology must be used for the development of African languages.

8 Democracy is essential for the equal development of African languages and African languages are vital for the development of democracy based on equality and social justice.

9 African languages like all languages contain gender bias. The role of African languages in development must overcome this gender bias and achieve gender equality.

10 African languages are essential for the decolonization of African minds and for the African Renaissance.

The initiative which has materialized in the *Against All Odds* conference must be continued through biennial conferences in different parts of Africa. In order to organize future conferences in different parts

of Africa, create a forum of dialogue and cooperation and advance the principles of this declaration, a permanent Secretariat will be established, which will be initially based in Asmara, Eritrea.

Translated into as many African languages as possible and based on these principles, the Asmara Declaration is affirmed by all participants in *Against All Odds*. We call upon all African states, the OAU, the UN and all international organizations that serve Africa to join this effort of recognition and support for African languages, with this declaration as a basis for new policies.

While we acknowledge with pride the retention of African languages in some parts of Africa and the diaspora and the role of African languages in the formation of new languages, we urge all people in Africa and the diaspora to join in the spirit of this declaration and become part of the efforts to realize its goals.

Asmara, 17th of January 2000

European Centre for Minority Issues (ECMI) - Evaluating Policy Measures for Minority Languages in Europe

Towards effective, cost-effective and democratic implementation. Flensburg, 22-25 June 2000

As part of a project initiated in December 1999 with support from the European Commission (DG X), the ECMI organised a conference on 22-25 June 2000 on the implementation of minority language policies. The conference was attended by some 40 persons, including representatives of major international organisations and NGOs, representatives from member states of the Council of Europe, and scholars (see list of participants).

The conference was organised in close co-operation with the Council of Europe and the European Bureau for Lesser Used Languages.

Whereas many of the conferences organised on such topics emphasise issues of language rights in a legal perspective, legal aspects were not central to this conference, which focused instead on principles of "good policy". The emphasis was placed instead on the policy measures to be adopted in favour of regional or minority languages, with particular reference to the Charter for Regional or Minority Languages. The Charter itself is an instrument which focuses not on minority rights, but on minority languages, and emphasises the catalogue of policy measures that can be adopted by parties to the Charter.

However, because of the extreme diversity of cases and situations, the programme of the conference looked not at the specific

measures adopted by some states, but stressed the issue of how states can ensure that the measures adopted meet three criteria, which are relevant across cases and situations. These three criteria are effectiveness, cost-effectiveness and democracy, and they are discussed, in relation to minority language policies, in the background paper prepared for the conference. This approach also builds on earlier work published by the ECMI (Monograph No. 2, November 1999).

At the end of the conference, a set of recommendations was adopted. These recommendations, reflecting the results of discussions during the conference, are intended as a means to draw attention to relevant principles in the selection, design, implementation and evaluation of policies in favour of regional or minority languages, as well as an instrument assisting authorities in implementing the Charter, with a view to helping states that have not yet ratified (or signed) the Charter to assess the practical implications of doing so, and to offering assistance to other organisations, particularly NGOs, involved in minority language policies.

Recommendations

Preamble

With the active help of the participants at the International Conference on Evaluating Policy Measures for Minority Languages in Europe: Towards Effective, Cost-Effective and Democratic Implementation, convened on 22 to 25 June by the European Centre for Minority Issues (ECMI) in Flensburg, Germany, the ECMI has formulated the following Recommendations.

These Recommendations are based on the firm conviction:

- (a) that regional or minority languages constitute a crucial element of Europe's linguistic and cultural heritage;
- (b) that linguistic and cultural diversity is valuable resources contributing to the overall quality of life of all residents in Europe, and must therefore be recognised as a contribution to general welfare;
- (c) that the maintenance and revitalisation of regional or minority languages, allowing for their vitality in the long term, represents a core element of the identity of individual speakers of these languages, and as such represents a relevant policy goal in a human rights perspective;
- (d) that the maintenance and revitalisation of regional or minority languages requires committed and tangible support from states and international organisations;
- (e) that the maintenance and revitalisation of regional or minority languages is an issue taking on increasing saliency, as evidenced among others by the declaration of 2001 as the European Year of Languages, both by the Council of Europe and the European Union.

Participants at the Conference further note that there is a need, beyond the political dimensions and legal issues involved, for developing analytical and technical guidelines for the selection, design, implementation and evaluation of policy measures. While these guidelines must take account of the considerable diversity of cases and conditions, it is possible to formulate general principles and guidelines of good governance towards the management of linguistic diversity, with particular regard for regional or minority languages. These Recommendations therefore aim at contributing to the necessary bridge-building between analytical principles of good policy and practical modalities for the selection, design, implementation and evaluation of policies.

Participants at the Conference share the view that the resulting guidelines can be useful for states considering, planning or evaluating policy measures for regional or minority languages. Furthermore, such guidelines can also be useful for the communities using the regional or minority languages concerned, as well as for the civil society organisations also concerned with the preservation and promotion of linguistic diversity in Europe.

These ECMI Recommendations are formulated with particular reference to the implementation of the European Charter for Regional or Minority Languages of the Council of Europe opened for signature on 5 November 1992. States are therefore urged to accede to the Charter as soon as possible while ensuring that accession is rapidly followed by the adoption of policies reflecting the guidelines in these Recommendations, in compliance with the spirit and letter of the Charter.

It is the belief of the participants that the principles for the selection, design, implementation and evaluation of policy measures outlined in the present Recommendations can also be relevant in a broader range of policy contexts. The Participants at the Conference therefore underline the relevance of:

- (a) the Framework Convention for the Protection of National Minorities;
- (b) the Oslo Recommendations Regarding the Linguistic Rights of National Minorities;
- (c) the Hague Recommendations Regarding the Education Rights of National Minorities;
- (d) the Lund Recommendations on the Effective Participation of National Minorities in Public Life;
- (e) the relevant resolutions of the European Parliament;
- (f) the relevant recommendations of the Parliamentary Assembly of the Council of Europe

In order to meet the obligations to which they subscribe by acceding to the Charter,

states are urged to take into consideration the following guidelines.

I. Recognising the role and importance of minority language policy²

1. **Minority languages and linguistic and cultural diversity:** In addition to their relevance in the definition of human rights and minority rights standards, regional or minority languages should be explicitly recognised as essential elements of linguistic and cultural diversity as well as an important aspect of the identity of users of the regional or minority languages.

2. **Importance of minority language policy:** In line with the standards developed in international instruments as mentioned in the Preamble, and taking account of the intrinsic value of linguistic and cultural diversity, governments should recognise the selection, design, implementation and evaluation of policies in favour of regional or minority languages as necessary tasks making a crucially important contribution to the good governance of modern societies.

II. Identification of and agreement on clear aims and principles

3. **Clarity of aims:** The successful implementation of minority language policies requires their aims to be clearly identified, defining in particular the criteria to be used to assess the attainment of policy goals by a particular set of measures.

4. **Clarity of principles:** Realising these aims requires good policy principles for the selection, design, implementation and evaluation of the corresponding policies, as described in particular in the following paragraphs of these Recommendations.

III. Recognising and applying good policy principles

5. **Principles of good policy and their adaptation:** 'Good policy' is to be understood as an approach to public policy stressing in particular, though not exclusively, the effectiveness, the cost-effectiveness and the democratic nature of policies.

6. **Effectiveness:** Policies selected should be demonstrably effective, promising to result in a significant improvement in the position, status, use (or other relevant criterion) of the regional or minority language(s) being promoted.

7. **Analysing and spelling out effectiveness:** Effective policies require proper identification of the aims pursued, of the resources used, and of the processes through which policies can realise these aims. This requires in particular the proper identification of the needs and demands of

² Throughout the four Sections of these Recommendations, the expression 'minority language(s)' refers to 'regional or minority language(s)' in the sense of the European Charter for Regional or Minority Languages. The same applies to the expression 'minority language policy/policies'.

the regional or minority languages for which policies are intended, and the supply, by the state or its surrogates, of appropriately defined facilities for minority language learning and use.

8. **Recognising urgency:** The issue of the effectiveness of policies must be given particularly sustained attention in the case of particularly threatened languages, with a view to restoring, wherever possible, the conditions for the natural maintenance and development of all regional or minority languages.

9. **Cost-effectiveness:** Policies should be demonstrably cost-effective. The principle of cost-effectiveness, which is only a means to an end, is entirely compatible with adequate provisions for regional or minority languages, and requires a well-managed use of resources towards achieving desirable results. Cost-effectiveness favours the transparent use of resources allocated to minority language policy and demonstrates the authorities' commitment to good policies; it is therefore a key factor for the acceptability, among majority opinion, of minority language policies. Demonstrated cost-effectiveness should be seen as an opportunity for increasing the aggregate volume of resources made available to minority language promotion.

10. **Democratic processes:** Policy measures must be adopted through a demonstrably democratic policy process. Throughout the policy process, it is necessary to ensure broad consultation and participation, including through non-formal channels complementing the normal institutions of democratic states. Civil society organisations, including in particular non-governmental organisations, as well as the general public should therefore be encouraged to play an active role at all stages of this process, ensuring that the dynamic evolution of social and economic needs over time is duly taken into account.

11. **Available experience:** Throughout the policy process in any given context, it is important to learn from the experience in good practices and from the successes already achieved in other contexts through appropriate measures in favour of regional or minority languages.

IV. Establishing the necessary structures

12. **Analysis and research:** In order to develop States' capacity to adopt appropriate policy measures in favour of minority languages, particularly in the context of the European Charter for Regional or Minority Languages, it is important for the authorities to provide facilities and support, including through applied academic research, for the study of the corresponding policies.

13. **Sharing, exchanging and disseminating information:** Civil servants and other social actors involved in the selection, design, implementation and evaluation of minority language policies

can gather considerable and valuable information and experience in the course of their activities. It is essential for this information and experience to be regularly exchanged and disseminated through widely accessible publications, meetings, etc. In particular, the attention of public opinion must be drawn to success already achieved in the revitalisation of regional or minority languages.

14. **Expert advice:** The Council of Europe, possibly with participation of the European Bureau for Lesser Used Languages (EBLUL), the OSCE, UNESCO, and other relevant organisations and research institutions, should establish a panel of independent experts whose services would be available to help governments and communities in the selection, design, implementation and evaluation of regional or minority language policies.

15. **Independent evaluation and monitoring:** All policies should be evaluated at appropriate intervals, and their implementation and effects monitored by independent experts. As a general rule, these independent evaluations should be made widely accessible to the public and the media.

16. **Democratic debate:** States should establish the institutions and structures, for example in the form of regularly held Estates General of minority language policy, which will provide the necessary fora for such discussion. These fora must be open and accessible to individuals and organisations, including those emanating from the minority language communities concerned, and place particular emphasis on ensuring that relatively powerless individuals and groups have unrestricted access to these fora.

17. **Integration in actual policies:** Authorities, with the support of international organisations, in particular the Council of Europe, should ensure that the inputs from academic research, expert panels, independent evaluators, as well as from open democratic debate on successive stages of the policy process, are efficiently integrated into the actual selection, design, implementation and evaluation of policy measures.

V. Further recommendations

18. **Sign languages:** Due recognition should also be given to Sign Languages. The Council of Europe and other international organisations should consider the desirability and feasibility of preparing a legal instrument to safeguard these languages and the rights of their users. Likewise, the European Commission is requested to sympathetically consider the inclusion of actions to support Sign Languages in their language programmes.

The ECMI is a non-partisan, bi-national institution founded in 1996 by the Governments of the Kingdom of Denmark, the Federal Republic of Germany, and the Land of Schleswig-Holstein. Its three main missions are information, constructive conflict

management, and practice-oriented research in minority-majority relations.

ECMI,
Schiffbrücke 12, D-24939 Flensburg,
Germany
tel.: (+49) 461-14149-0
fax: (+49) 461 14149-19
<http://www.ecmi.de>

The cost-effectiveness evaluation of minority language policies: case studies on Wales, Ireland and the Basque country, by François Grin and François Vaillancourt, ISBN 3-932635-12-4. These publications can be obtained from the European Centre for Minority Issues (ECMI), Schiffbrücke 12, D-24939 Flensburg; tel: +49 461 141 49 0; fax: +49 461 141 49 19; e-mail: info@ecmi.de or downloaded in PDF format from http://www.ecmi.de/download/monograph_2.pdf

'EU-Catalogue on basic rights'

Regulations for the protection of and promotion of the national minorities and endangered lingual and cultural communities must be incorporated in the EU-Catalogue of Basic Rights.

This decision was reached by the Federal Union of European Nationalities' (FUEN) Presidium in July 2000.

The recognition of the duty of the individual states to retain languages still spoken in their territories in addition to the national language or languages is one of the foundations of Europe which will continue to excel by its variety of languages and cultures.

The FUEN-Presidium, together with other NGOs, will try to stress the urgency of this demand.

For further information, please contact: FUEN, Schiffbrücke 41, D-24939 Flensburg; tel: +49 461 12 85 5; fax: +49 461 18 07 09; e-mail: info@fuen.org; <http://www.fuen.org>

Indigenous Rights, according to the UN

Date: Tue, 22 Aug 2000

Pamela Munro <munro@ucla.edu> writes: Here's what the UN has up on the web about indigenous human rights: <http://www.unhchr.ch/html/menue6/2/fs9.htm>

This document affirms many times the right to language preservation by indigenous peoples.

The world community has long acknowledged that the distinct cultures and languages of indigenous peoples form part of the cultural heritage of humankind and deserve protection. Much more important than a means of everyday communication,

language is the vehicle of culture and identity. Yet organizations defending indigenous peoples' rights cite cases where educational systems are being used to forge nations with one language, history and culture.

(See this same site, and the section **Places to Go, on the Web and In the World** later in this issue of *Ogmios*, for the UN's multilingual publication of these rights.)

NATO Advanced Study Inst.: Language Engineering for Lesser Studied Languages

This gathering took place between 3 and 14 July 2000, in the spacious surroundings of Bilkent University, Ankara, Turkey.

The proceedings were kicked off by Nick Ostler, who gave a wide-ranging introduction to the linguistics aspects of language engineering. He drew attention to the changes which are expected to take place in the relative economic and social status of various world languages, and emphasized the value to minority language communities of their languages being well supported by information technology. The following afternoon, Sergei Nirenburg introduced the computational side of language engineering, covering the field from manipulation of writing systems, through analysis and generation of morphology and syntax, to disambiguation of the meaning of texts.

On the second day, Remi Zajac spoke on tools and resources for NLP, giving a detailed and thorough description of computational techniques used in text encoding, markup, tokenization, and on corpora. Ken Beesley was the following day's speaker, with a very practical talk on finite state machines and their implementation, with particular reference to their application in more difficult cases, such as handling non-concatenative morphotactics of languages such as Malay and Arabic. Our host, Kemal Oflazer, followed on with a discussion of two-level analyzers and morphological disambiguation techniques, illustrated by their application to Turkish morphology.

Svetlana Sheremetyeva then gave a thorough grounding on formal grammars and techniques for analyzing and representing syntactic structure. On the final day of the first week, Jim Cowie talked about work on practical information extraction and retrieval, leading into a discussion of question answering systems, including an entertaining communal effort to break "Ask Jeeves"!

The second week began with a description of statistical techniques, complete with their derivation from first principles, by Christer Samuelsson. He then went on to show how these could be applied in the field of corpus

linguistics. The following two mornings were filled by Victor Raskin and Sergei Nirenburg, who collaborated in presenting work on Lexical Acquisition, focussing on the practical techniques used for ontology acquisition.

The area of syntax and grammar development was then rounded off by Svetlana Sheremetyeva, with a detailed coverage of context free phrase grammars and dependency grammars, and a discussion of syntax knowledge acquisition. On the final two mornings of the conference, Harold Somers spoke on the varying fortunes of machine translation over recent decades, described the solutions to a number of problems which had arisen, and drew attention to some of the resources relevant to minority languages.

During the second week, 10 of the delegates gave presentations on work in which they had been involved. We were appraised of developments in NLP in Estonia, Georgia, Latvia, Turkey and Uzbekistan, and heard about research projects on dictionary generation, psycholinguistics, courseware development and machine transliteration. The final session of the fortnight was a panel discussion, in which the major topics aired were the pros and cons of machine-tractable dictionaries, and the linguistic vis-a-vis statistical approaches to machine translation.

We are all grateful to the NATO Scientific Programme for arranging the ASI, and to Kemal Oflazer and his postgraduate students for making us feel at home in Bilkent University.

Keith Richard Potter <azat@email.com>

The Major African Languages in the 21st Century - Les Langues Africaines De Grande Communication Au 21e Siecle

The Major African Languages in the 21st Century was a symposium held within the *3rd World Congress of African Linguistics* (WOCAL 2000) at the Université du Bénin, Lomé - Togo, from August 21st to 25th 2000. The symposium was sponsored by the Fritz Thyssen Foundation, Germany.

Scholars from Ethiopia, Benin, South Africa, Mali, Niger, Burkina Faso, Botswana, Senegal, Kenya, Côte d'Ivoire, Mozambique, Ghana, and Nigeria discussed aspects of the language situations of their countries, fundamentally diverse as they are, with a focus on the major African languages.

Most African languages spoken by small speech communities are very likely to vanish, in that their speakers are now deliberately abandoning them in favour of other languages which enjoy higher prestige. By contrast, it is increasingly evident that speakers of major African

languages are actively trying to resist marginalisation by European languages. In-depth analysis of the current settings of major African languages, as well as of their future, is needed to strengthen them against the challenges from globalisation.

Corpus planning to allow for the use of African languages in a wider range of functional domains is essential, but even more important is the planning of the future status of these languages, i.e. their envisaged role within African societies and nation states. Different language policies in African nations have had various outcomes and this needs to be discussed, taking into account the remarkably diverse linguistic profiles of African states. What language repertoires for citizens can serve national development aims best, while respecting cultural heritage and values?

Most African countries with an English colonial past use African languages as medium of instruction for the initial years of primary education, but many other countries have also started to use their African languages in school. The experience gained in countries with a long tradition of mother-tongue education in African languages will be considered, as will the possibility of applying it within other African countries.

The participants, together with the scholars from the WOCAL 2000, could discuss all the topics most relevant for the future of the major African languages. These included language use in education, the media and politics, as well as in economic and social development programs.

For information concerning the Symposium and the publication of the proceedings contact:

Matthias Brenzinger
Institut für Afrikanistik, Universität zu Köln
50937 Köln Germany
office: 0049-221-470-46 99
home: 0049-221-43 56 94
Matthias.Brenzinger@uni-koeln.de

Summaries of the presentations

Herman M. Batibo (University of Botswana)
SETSWANA: AN UNDER-EXPLOITED
NATIONAL RESOURCE

The paper highlighted the socio-historical factors which made Setswana a dominant lingua franca, and later the de facto national language and symbol of nationhood, following Botswana's independence in 1966.

The paper then discussed its current roles and future prospects, particularly in the face of English, the highly regarded ex-colonial language which has not only monopolized most of the official functions, but also gained prestige as a symbol of modernization, technological advancement and globalization.

The paper also described how ethnic awareness and sense of self-determination,

among the 20, or so, minority languages are affecting the process of Tswanaization.

Mary Esther Dakubu (University of Ghana)
MAJOR AFRICAN LANGUAGES IN GHANA: ELECTIVE AMBIGUITIES

Akan is the largest community language of Ghana, almost half the population, has been established for school use for at least 150 years, and it seems to be spreading as a second language. At the same time, Hausa is a major second language and lingua franca. The functional relations between these two languages and between these languages and English will be the main burden of the paper.

Norbert Nikièma (Université de Ouagadougou, Burkina Faso)

LA POLITIQUE DES LANGUES NATIONALES AU BURKINA FASO: LE CAS DES LANGUES DE GRANDE COMMUNICATION

La présente étude décrit la situation linguistique du Burkina ainsi que la politique des langues nationales depuis l'indépendance du pays en 1960, avec une attention particulière sur les langues de grande communication que sont le mooré, le jula et le fulfuldé.

Il ressort que les langues de grande communication ont reçu une attention particulière et jouent un rôle important dans l'alphabétisation des adultes et dans les médias écrits ou oraux.

Il apparaît également que ces langues vont jouer un rôle plus important dans l'avenir dans la mesure où la question de leur officialisation, soulevée lors des Etats Généraux de l'Education en 1994, est de nouveau à l'ordre du jour. Mais les obstacles ne manqueront pas, avec l'exaltation de la francophilie et les hallucinations de la globalisation.

Okoth Okombo (University of Nairobi, Kenya)

MAJOR AFRICAN IN KENYA: THE DEMOGRAPHY OF LANGUAGE SURVIVAL

This discussion investigated and drew conclusions on the demographic factors impacting on the major African languages of Kenya: Kiswahili, Kikuyu, Luhya and Dholuo. The examined factors included school education, rural-urban migration patterns, speaker attitudes, intermarriage, career ambitions etc.

The findings were used to make projections on language growth patterns and the chances of language survival in the same environment. Where major international languages have a good chance of survival alongside such languages may get into some of the prestigious domains of English? Generally what lessons can we learn from these observations?

**Spinoza Research Program:
 Lexicon and Syntax**

The history of the research program

At the end of 1998, Professor Pieter Muysken was awarded the Spinoza stipend of the Netherlands organisation of Scientific Research (NWO) to set up a research program entitled 'Lexicon and Syntax'. By the autumn of 1999 the first members of the Spinoza research team were appointed. In the following months, the number of researchers in the Spinoza team increased gradually, from around 15 in the spring of 2000, to 25 by beginning of 2001.

In the Spinoza program we focus on the relation between Semiotics (the ability to create sign systems — such as the lexicon) and Syntax (the ability to create and process linguistic structures — such as sentences

Areal studies in a typological perspective

In the first phase of the program, started in September 1999, areal studies are carried out from a typological perspective. The overall aim is to construct data bases for particular language groups and linguistic areas that link genetic, typological and areal information. The research is organised in four main areal groups: Bolivia/Rondonia, Balkan, Eastern Indonesia, and Benin/Suriname. Additional strands of areal research, concerned with languages in the Indo-China Peninsula, and possibly the Caucasus and Turkey, are planned to start in the autumn of 2000.

It is expected that the analysis of the samples in the database will help to deepen our understanding of the interaction of lexicon and syntax in situations of language contact and change. The central issue here can be stated in terms of the following questions:

- (a) What are the features of, and the limits on, syntactic differentiation in a lexically homogeneous language group?
- (b) What are the features of, and the limits on, syntactic convergence between lexically separate languages?

The typological data base

In collaboration with other researchers we are setting up a large typological data base. Within the Spinoza project, we develop a database containing areal typological data for approximately the following number of languages: Bolivia/Rondonia 17, Eastern Indonesia 12, Balkan 12, Indo-China Peninsula 6, mixed languages, Suriname creole/Benin 11, European Colonial Languages 5.

The different areal samples will consist of a basic inventory of the geographic, sociolinguistic, and demographic data, including standard and alternative name(s) of the language; geographic region; number of speakers; genetic affiliation; and relevant sources on the language, including written sources and information about informants and the researchers who entered the data into the database.

The linguistic data for each language will include primary and secondary data. The primary data for each language will be a text sample and a word list. The text sample will be as naturalistic as possible. The word list of roughly 200 words, based on the Swadesh list. Both types of data are entered into the database in orthographic and phonemic transcription, and provided with morphological glosses. The abbreviations used in the glosses follow the list established in the ESF EURO TYP project. The exact reference of the source from which the text and the vocabulary items originate is given, preferably per line or word. In this way we ensure that all the information in the database can be verified, and can be traced back to its original source.

In addition, the database contains typological data for each language, which involves a higher level of linguistic analysis and/or abstraction on the part of the researchers. For example, we will look at the structure of the language's lexicon; in particular addressing the question which word classes (verb/noun/adjective/adverb/particle/...) the language has. We will also consider the morphology of the language and indicate the types of morphological processes it has, and whether it is a head-marking language or a dependent-marking one. Basic typological properties of the syntax of the language will also be included, including word order, grammatical relations, and clause combining strategies. And finally, we aim to provide phonological information on the language, including a phoneme inventory, syllable structure, and stress patterns.

Between October-December 1999 a pilot of our database was built by a professional database developer in cooperation with the program coordinator. The database was built in MsAccess 97, with a user interface to ensure uniform input of the primary data (text and vocabulary). This pilot version has been tested by members of the Balkan group and has been evaluated in May 2000. In June 2000, Elisabeth Mauder will join the program as database coordinator to deal with all issues concerning the database.

The Spinoza database is meant to become a sub-part of a large typological database to be developed by LOT researchers in Leiden, Amsterdam (VU, UvA), Nijmegen (KUN, MPI), Tilburg, and Utrecht. Within this larger data base, the data gathered by the Spinoza team will provide the areal sample. The larger database will also

contain a genetic sample (consisting of about 50 languages), and smaller subsets of languages with more detailed grammatical information. The data base will ultimately be used to set up the Language Typology Resource Center – a web-accessible electronic archive with typological data.

Areal studies

South America: Bolivia and Rondônia (Brazil)

In South America, there are several regions with languages which diverge quite a bit lexically on the one hand, but which show profound grammatical similarities on the other hand. In addition, some language families show considerable structural divergence despite the great lexical similarities they share. This linguistic configuration enables us to investigate the interaction between syntax and lexicon from a historical and descriptive perspective.

The area we will be focusing on comprises the Bolivian lowlands and Rondônia. Strictly speaking one could say that it is the Mamoré-Guaporapé area, the big area drained by the two rivers, Mamoré and Guaporé, their tributaries and headwaters. The language families represented in this area include Panoan, Chapacuran and Tupí, three families which are represented in Bolivia as well as in Rondônia. In addition we encounter Tacanan in the north-west of Bolivia and a bit more to the south Arawakan, and smaller groups like Nambikuáran and Jabutí in Rondônia. The most striking feature of this area, however, is the high number of unclassified languages or language isolates.

The following eight unclassified languages or language isolates are to be found in the relevant part of Bolivia: Leko, Mosetén (Chimane), Movima, Cayuvava, Canichana, Itonama, Yuracaré and Chiquitano. Mosetén and Chimane form a small linguistic family called Mosetén and actually may be the same language. Three more unclassified languages or language isolates are to be found in Rondônia: Aikana, Kanoê and Kwaza.

Language descriptions in general, and descriptions of so far undescribed unclassified languages in particular, may be a way to offer some answers to linguistic, ethno-historical, and cultural issues. It is well-known what state the indigenous languages of Rondônia and Bolivia are in, and the velocity with which speaker numbers are decreasing. It goes without saying that the loss of language goes hand in hand with the loss of the most effective transmission of knowledge about one's surroundings and one's cultural traditions. These are additional reasons why we primarily want to focus on the unclassified languages or language isolates in this area. In order to get a better insight into the complex linguistic melting-pot of the Mamoré-Guaporapé area we will need to work

on i) a number of language descriptions; ii) study the socio-cultural factors which may have had an impact on the languages in the area; iii) study their mutual interaction. We will initially do this by:

- Research on the practically extinct Bolivian language isolates Canichana and Itonama
- Research on the moribund Rondonian language isolate Kanoê
- Contributing to the database mentioned above
- Studying the culture complexes in the area

The choice to work on Canichana and Kanoê has partly been prompted by ongoing research in the area financed through other sources. The research on both Canichana and Kanoê are expected to result in a comprehensive sketch of the languages, including some text samples, a vocabulary list, and a description of the phonology, morphology, syntax and discourse features. Moreover, the research on Kanoê carried out by Laércio Bacelar, a Brazilian PhD student, is intended to lead to a doctoral thesis to be defended at Leiden University.

In spite of the big linguistic differences, the majority of the ethnic groups in Rondônia, such as Aikana, Kanoê, Kwaza, and the Tupí groups Makurap, Salamain and Tuparí, must have shared a common culture. Maldí (1991) has coined the Marico cultural complex, after the marico, the Brazilian word for the characteristic carrying net made of fibres from the leaves of the tucum palmtree which is common among these groups. Moreover, Lévi-Strauss (1963) argues that unlike most South American rivers, the Guaporé river does not form the axis of a homogeneous culture area, but is rather a frontier between two culture areas: on the one hand the Mojo culture area, stretching from the left bank of the Guaporé towards the Andes, and on the other hand the Amazonian culture area of the heterogeneous tribes living on the right bank. A better insight into these culture complexes may shed some light on some of our linguistic puzzles.

In The Netherlands the Spinoza researchers form an integral part of the research team on Amerindian languages supervised by Willem Adelaar and Pieter Muysken, which, in addition to our own researchers, consists of Simon van de Kerke (Leko), Hein van der Voort (Kwazá and Arikapú), Eithne Carlin (Trio), Astrid Alexander (Cholón), Lucrecia Villafañe (Yuki) and Harry de Haan (Chiquitano).

In addition, close links are maintained with the team supervised by Leo Wetzels (Vrije Universiteit Amsterdam) which focuses on the Nambikuáran languages (Stella Telles, Latundê) and some other Brazilian languages (Odileir Sousa Cruz, Ingarikó), as well as with Sergio Meira, working at the Max Planck Institute in Nijmegen.

In Europe, the Spinoza group collaborates furthermore with researchers at the Max Planck Institute for Evolutionary Anthropology in Leipzig (Jeanette Sakel on Mosetén, who will defend her doctoral thesis in Leiden, Pilar Valenzuela on the Panoan languages), and in South America with the research groups of Rodolfo Cerrón Palomino (University of San Marcos, Lima) and Luis Enrique López (PROEIB/Andes, Cochabamba). Furthermore, contact has been established with the following researchers who have extensive knowledge of the ethnic groups and languages in the area: Hans van den Berg (Universidad Católica, Cochabamba), Jürgen Riester (APCOB, Santa Cruz) and Xavier Albó. At Groningen University Helène Brijnen is doing archival work on Brazilian languages in various German collections.

Eastern Indonesia: Moluccas and the Bird's Head

The complex relationships of mutual influence between the languages of the Eastern Indonesian provinces Halmahera and the Bird's Head have led to a melting pot of Austronesian (AN) and Non-Austronesian (NAN, Papuan) features in these languages. On the one hand, AN lexical items have been borrowed into the NAN languages of north Halmahera, and lexical and syntactic AN influence is found in all languages of the eastern Bird's Head region. On the other hand, the so-called AN-languages also seem to have adopted features from NAN-languages. In sum, the typological versus genetic affiliations in the large Papuan-Austronesian Sprachbund are unclear. In addition, there also seem to be links between these languages and the geographically remote NAN languages of Alor and Pantar near the island of Timor, and between the separate group of the southern Bird's Head languages and the languages along the south coast of Irian Jaya. And last but not least, there is intense interaction between the regional languages and the local variants of Malay (an AN language), which was the lingua franca throughout the entire region: first as the trade language, later as the vehicle for mission activities. To unravel some of the complex interplay between genetic relationship and diffusion in this linguistic area, we plan to establish a broader, more integrated, updated data set of AN vs. NAN features than the one that is presently available, investigate structural-linguistic and socio-historical factors in the development of a number of individual languages, and study their mutual interaction.

We do this by:

1. Contributing data from (known) languages of the Bird's Head (mainly NAN), Cenderawasih Bay (mainly AN) and North-Halmahera to the database described above.

To this database, the following areal features may be added because they are

expected to be relevant for the AN-NAN distinction:

- word taboos;
- categorial multifunctionalism (noun/verb/adjective; hybrid transitivity);
- counting systems;
- classifiers;
- number and gender marking;
- spatial deixis and orientation (demonstratives and relational nouns);
- possessive constructions;
- nominal compounding;
- experiential verb constructions (linguistic expressions of mental and physiological states and processes);
- negation (formal expression; scope);
- the expression of Temporality relations (by Sequential/Non-sequential markers) between clauses;
- clausal complements, esp. of verbs of perception and speech.

2. Given the suspected historical role of the Biak-Numfor language in the area, the availability of a description of Biak-Numfor is crucial. Apart from a linguistic description, the study of Biak will also address such as: to what extent is Indonesian (=local Malay) used locally instead of Biak?

3. An inventory of the local variants of Malay/Indonesian in/around the urban centres of Sorong, Manokwari, and Biak. Given the role of Malay/Indonesian as *lingua franca* throughout the region (historically and presently), such an inventory may well show interactions between local AN and NAN languages: on the one hand, substrate influences on Malay; on the other hand the borrowing of Malay prepositions and conjunctions into local languages.

4. An inventory of language contact and multilingualism in the southern Bird's Head Area, particularly:

- (a) an inventory of forms and functions of the Malay used on the Bird's Head's south coast;
- (b) an inventory of the synchronic interaction and historical contacts between the AN contact languages Patipi and Malay, and the NAN language Inanwatan;
- (c) links of Inanwatan to NAN languages of the New Guinea south coast (especially Marind).

New data will be gathered through field work (a description of Biak, study of local variants of Malay). Close contact and consultation is anticipated with other researchers who have knowledge of the languages in the designated area: Bert Voorhoeve (Papuan languages), Hein Steinhauer (Biak), Aone van Engelenhoven (Leti), Don van Minde (Malayu Ambon), John Bowden (Taba; affiliated to the Research School of Pacific Studies,

Australian National University), Margaret Florey (Alune; La Trobe, Melbourne), David Gil (Max Planck Institute Leipzig/Jakarta), and various members of the Summer Institute of Linguistics working in the Moluccas and the Bird's Head.

Suriname/Benin

There are structural relationships between Gbe languages of West Africa and Surinamese creole languages (the 'trans-Atlantic Sprachbund'). It is known that words in the creole languages usually take on meaning of those of the substrate languages. So 'redi', the Sranan word for red (from English) is used to refer to fair-coloured people, just as is done in the Gbe-speaking area. More particularly, the structure of the creole languages has been shown to be more similar to those of the substrate languages. Two clear examples are those of complex adpositional phrases and serial verb constructions.

The research focuses on the extent to which the similarity in structure of Gbe and Surinamese creoles, e.g., in terms of argument structure, double object constructions, complex adpositional phrases, unaccusativity and serial verbs constructions, can be traced to the lexical properties of Gbe. It also explores the influence of the lexifier languages and diachronic change in accounting for some divergences.

The Balkans

On the Balkans, many languages of different genetic affiliation are being spoken. The Indo-European languages spoken include:

- (i) Slavonic languages (Serbo-Croatian (Serbian/Croatian/Bosnian), Bulgarian, Slovenian, Macedonian, South Slavonic Sinte, Slovak, Rusyn, Czech, Polish, Ukrainian, Russian),
- (ii) Romance languages (Romanian, (Daco-)Romanian, Vlach, Aromanian (Macedo-Romanian), Megleno-Romanian, Istro-Romanian, Italic, Italian, Istro-Romance, Judeo-Spanish,
- (iii) Germanic languages (German, Judeo-German, Yiddish). Other Indo-European languages spoken on the Balkan are Greek ((Modern) Greek, Pontic Greek, Tsakonian Greek), Albanian (Tosk, Gheg, Arvanitika, Arbanassian) and Romani.

Non-Indo-European languages that are spoken on the Balkan include Turkic ((Osmanli) Turkish, Gagauz (Gagauzi), Crimean Turkish (Crimean Tatar)) and Hungarian.

Each of the listed languages has accepted features from and given features to a number of the other languages. There are, however, two major language contact areas:

- (a) The Balkan Sprachbund area proper, and
- (b) Languages of the Vojvodina region. The project will primarily concentrate on the contact between the languages of the first group, the Balkan Sprachbund. In the second phase, the contact phenomena in the languages of the second group might also be examined.

Linguistic discussion on the Balkan Sprachbund has centered around five properties:

1. Substitution of the synthetic declension markers by analytic ones,
2. Grammaticalization of the category of definiteness, through postpositive definite article clitics,
3. Analytic expression of futurity – often with the aid of ossified clitic particles,
4. Loss of the infinitive and its substitution by tensed nominal clauses,
5. Pronominal clitic doubling of (direct and indirect) objects.

The manifestations of these phenomena in eight of the languages of the Balkans – Macedonian, Bulgarian, Serbo-Croatian, Romanian, Aromanian, Megleno-Romanian, Greek, Albanian and Romani – will be examined. The clausal clitic clusters of these languages will be analyzed in depth.

"Contact" phenomena will be contrasted with their correspondents in languages which belong to the same genetic family as the Sprachbund languages.

The dialects of the Sprachbund languages, in which the contact phenomena are abundant or unusual will be specifically studied.

Special attention will be given to Aromanian and Romani dialects, and to the Turkish spoken in Macedonia.

The Indo-China Peninsula

The many different languages spoken in the region made up of Southern China (China south of the Yangtze River), Burma (Myanmar), Thailand, Laos, Cambodia and Vietnam belong to such language families, such as Tibeto-Burmese, Austro-Thai and Austro-Asiatic. Southern China alone is home to several languages belonging to these families. Aside from the Sinitic varieties such as Yue (Cantonese), Hakka and Min (Hokkien), we find Austro-Thai languages such as Zhuang, Miao and Yao, Tibeto-Burmese languages such as Hani, Tibetan and Buyi, and Austro-Asiatic (particularly Mon-Khmer) languages such as Wa and Blang.

Within the Spinoza-project, we will look at a number of syntactic constructions (yet to be defined) and see whether any areal cross-family features can be found. We will concentrate on the bigger languages of the region, particularly Yue, Vietnamese and Thai, but occasionally other languages will

not excluded. In view of the "contact" bias of the Spinoza project, special attention will furthermore be given to Zhuang, the language of the largest minority in China, which is solely spoken within China's borders and whose speakers are virtually all bilingual.

In preparation, a comparative-syntactic study will be made of the Sinitic language family, comparing Mandarin (North-Sinitic), Yue (South-Sinitic) and Wu (middle). We expect that the results of this study will enable us to determine which features are typically Southern Sinitic instead of Sinitic in general. This study, which will be conducted by Rint Sybesma in collaboration with Lisa Cheng, will deal with topics in the nominal domain (e.g., mass and count nouns; classifiers; possession) as well as the verbal domain (e.g., negation; modal verbs; tense/aspect particles).

Research partners

The program collaborates with research groups in the Dutch Research School for Linguistics (LOT), the North-Western Centre for Linguistics in the United Kingdom, the Max Planck Institutes at Nijmegen and Leipzig, the CNWS and the IAS in Leiden, and the Research School of Pacific Studies of the Australian National University.

For more information, including opportunities for researchers to join the project, see:
<http://www.let.leidenuniv.nl/spls/>

COCOSDA Report on Technology in Local Languages: Appeal for Information

I am preparing a report on technological activities concerning local languages (i.e. languages which are not used on a global scale), including minority and endangered languages, for the international Coordinating Committee on Speech Databases, COCOSDA.

I would be very grateful if you would send me an outline of activities known to you with the following types of information about specific local languages on which technology-aware work is going on or planned in your region. I will circulate the report to those who supply the information and, at a later stage, distribute the report more widely:

1. Region
2. Name of local language (name used by speakers; names used by others)
3. Linguistic classification of local language
4. Widespread, minority, endangered
5. Function of the local language (e.g. standard language, official language,

vehicular/trade language, village language, domestic language)

6. Identifiable varieties of the local language
7. Sources of information about the local language (books, web, ...)
8. Type of work going on (electronic documentation, ASR and/or speech synthesis, materials for alphabetisation and literarisation ...)

Informal and general information will be sufficient as an initial step; I plan to systematise the information in cooperation with other organisations later on. If any of the categories above do not apply or if knowledge is uncertain, simply note this fact.

Many thanks, Dafydd Gibbon

Prof. Dr. Dafydd Gibbon, Fakultät für Linguistik und Literaturwissenschaft, Universität Bielefeld
P 100131, D-33501 Bielefeld Germany
gibbon@spectrum.uni-bielefeld.de
<http://coral.lili.uni-bielefeld.de/>
Phone: +49.521.106.3510/09
Fax: +49.521.106.6008
Mobile: +49.171.680.6327

6. Correspondence with Ogmios

Bad-Godesberg Workshop in Ogmios 2.2: clarification

Date: Sun, 18 Jun 2000

From Hans-Jürgen Sasse <hj.sasse@uni-koeln.de>

Hi Nick,

Thanks for your excellent detailed report on the Bad Godesberg event. ...

There is only one point I want to add a comment on, namely your introductory remarks on the connection between the VW funding program and the Bad Godesberg conference.

I think the way you state it in your report is a bit misleading, it sounds as if the Godesberg conference was some sort of a preparatory assessment to find criteria for the evaluation of project proposals submitted for support in the VW program. This is not the case. The Godesberg conference was entirely independent of the VW funding program, and the criteria worked out at the conference will of of course not go unnoticed but do not necessarily play a decisive role in the evaluation process. The reason is that the pilot phase of the VW funding program aims at trying out various concepts of cooperation or interaction between a central database project and six individual language documentation projects, where degree of endangerment plays a less important role

than feasibility in the sense that it should be possible to process a certain section of field data in order to prepare them for multimedia documentation.

It is hoped that, at the end of the pilot phase, a format will have been found that enables the projects of the main phase (to be announced in 2001) to prepare comprehensive multimedia documentations of their languages. Given the emphasis on multimedia documentation of spontaneous communication events, it is clear that some of the criteria discussed at Bad Godesberg are irrelevant for the program; for example, the program will probably not support - at least in the first place - projects on languages whose attrition is so much progressed that extensive documentation of a balanced and representative number of speech genres ceases to be possible.

Habitats Project - consultants?

Brad Ray (bradray@ix.netcom.com) 28 Apr 2000:

I have been engaged in an 11-year project involving the production of a GIS database containing the world's languages, as well as its cities, towns and villages.

The database has polygons representing the areas of concentration for each of the world's 6,703 living languages. It also contains over three million cities, towns and villages, in digital file, for each of which our Habitats Project team has been compiling language data. We intend to place this database in the public domain upon completion of a first draft.

The first compilation will have a variety of errors involving population figures, incorrect Lat/Lons, migration of peoples since compilation, etc. However, it is our hope that this global assessment will serve as a stepping-stone to a more accurate picture of the world's peoples, language communities, and migratory populations.

I would be delighted to hear from members of your Society who might be interested in knowing more about our project, and perhaps serving as consultants.

7. Matters Overheard on the Web

Defender of a Small Nation: Livonia - Hubert Jakobs

Perhaps those interested in history have heard about the Livonian War, the Knights of the Livonian Order and the geopolitical formation called Livonia, which was located on the territory that now makes up Estonia and Latvia during the Middle Ages. When I studied Finno-Ugric philology at the University of Tartu, we also had lectures on the Livonian language and culture. But back

then, I regarded Livonian as an extinct language that only linguists and folklorists could find some interest in.

Therefore, I was astonished when, 20 years later, I discovered that Livonian culture was still alive. I had been invited to the release party of the first CD of the Estonian-Livonian joint project, Tulli Lum ("Hot Snow" in Livonian). The emotional power and expressive performance of lead singer Julgi Stalte captivated me completely. I got the album and, as I liked it more with every listen, I wanted to learn more about the group, its singer and the history behind the album. Why would anybody in Estonia want to unite modern ethno-jazz with the cultural heritage of an almost extinct national group that is as good as unknown to the outside world; not to mention sing in a language, which, although beautiful, is understandable to only a few?

The Livonians are an almost extinct Balto-Finnic nation, living in the coastal villages of northern Couronia in Latvia by the Baltic Sea. In order to find answers to these questions, I arranged an interview with Julgi Stalte, after the group performed at the annual Jazzkaar festival in Tallinn. The musicians in Tulli Lum, all of whom have also been involved in other groups, had already played together for some time, and the uniting factor was probably their mutual interest in ethno-jazz and folk music.

After listening to a recording of Livonian folk songs, the leader of the group, Alari Piispea, expressed a desire to use an authentic folk singer, most likely an old man. But, after they met Stalte, Julgi Stalte a bright young Livonian girl from Riga who had come to study folk music in Estonia, their search ended. Most of the material in Tulli Lum's repertoire stems from the books of Estonian folklorist Oskar Loo. And, in a way, it is a fusion of authentic folk music and modern day jazz-rock. Although Stalte has grown up amidst traditional Livonian folk music, she regards this kind of contemporary folk sound as excellent. "It adds modern power to the old folk song," says Stalte. "The main thing is to not lose respect for the authentic folk song. And this Tulli Lum hasn't done."

There are only about a handful of people who speak Livonian, which is closely related to Estonian and Finnish, as their mother tongue. Stalte is one of those few. She remembers well her grandfather, who only spoke Livonian with her. Her parents were very actively involved in reviving Livonian folklore and, together with their children, took part in the work of the Skandinieki folk ensemble. The Stalte family performed on the first Livonian compact disc ever made, which contains the Livonian anthem, which is based on the same melody as the national anthems of Estonia and Finland.

Julgi Stalte is a fighter. Not only is she proudly declaring her own nationality and

cultural belonging (although she is married to an Estonian, she has no doubt that their son, Karl Oskar, is Livonian), her heart's desire is that everybody who regards themselves as Livonian should also show it in their actions and words. Stalte knows that there are many more "hidden Livonians" than the official statistics maintain, with Livonian blood in their veins, in both Latvia and southern Estonia.

Today there are only about 300 Livonians, most of whom have become Latvianised. Approximately 70 of them understand Livonian partially, maybe ten speak it as their mother tongue. The fate of Livonians can also act as a warning to the relatively bigger Baltic nations, who are still in danger of losing their cultural identity, as they aspire to become members of the EU. Music, of course, can sometimes speak louder than words, and Tulli Lum's first album is just a beginning. There is so much more material from the rich Livonian heritage that is waiting to be made known. Tulli Lum wants to bring the message of a tiny nation, with its tragedies and hopes, to the world outside.

As Julgi Stalte says: "If you dare to say who you are, if you dare to fight for it, then you have actually won the whole world. But if you steal it from your children, then you have indeed stolen the whole world from them, language-wise, culturally, in every sense.

Hubert Jakobs, 10 July 2000

<http://www.ce-review.org/00/27/jakobs27.html>

Transmitter Boost for Gaelic Radio

24 July 2000

The upgrading of transmission equipment will allow almost all of the Gaelic-speaking population to receive BBC Radio nan Gaidheal and improve reception in many parts of the country, Scotland Office Minister Brian Wilson said today.

Mr Wilson said:

"The extension of coverage by Radio nan Gaidheal is an issue that I have supported for a considerable period of time. I am pleased therefore that BBC Scotland have indicated to the Broadcasting Council for Scotland that they see the extension of Radio nan Gaidheal's transmission area as a key priority and expect the issue to be largely resolved within the next 12 months.

"By June of next year Strathspey, North Sutherland and Perth and Kinross should be among the areas that will be able to receive Radio nan Gaidheal.

"These are all areas in which there is a significant Gaelic presence and commitment by the education authorities to the promotion of the language. I have no doubt that access to Radio nan Gaidheal is a necessary facility, as well as a basic right.

"I am sure the improved service will be welcomed by the expanded Gaelic audience, and the many English speaking listeners who tune in to enjoy Gaelic music and singing."

Broadcasting is a matter reserved to the Westminster Parliament. Certain administrative and financial functions related to Gaelic Broadcasting are devolved to the Scottish Executive.

Discussions between Scotland Office officials and BBC Scotland have indicated that the BBC expects that by June 2001, the upgrade in coverage by the Radio nan Gaidheal service will have taken place in the majority of sites that have been designated for improvement. The transmitter at Rumster Forest, which will deliver the service across North Sutherland, has been earmarked for upgrading as part of the initial rollout of improvements.

Figures from BBC Radio Scotland put the current coverage of Radio nan Gaidheal at approximately 95% of the Gaelic-speaking population. The scheduled improvements should extend the coverage to the vast majority of the remaining 5%.

The 1991 Census of population recorded 69,510 people aged three or over as being able to speak, read, or write Gaelic.

Alasdair MacCaluim points out that Raidio nan Gaidheal is available online at <http://www.bbc.co.uk/scotland/alba>

New Report Recommends Dedicated Channel for Scots Gaelic Television

September 2000

The report of the Gaelic Broadcasting Task Force, chaired by Alasdair Milne has recommended that provision of TV in Scots Gaelic should be a full service, provided over a dedicated channel. This is estimated to cost £44 million, of which 75% would be new money. This goes significantly beyond the current block grant allocation (Gaelic Television Fund) of approx. £10 million p.a. to the Gaelic Broadcasting Committee, spent on required broadcasting on existing channels. It amounts however to less than 1% of the £4.7 billion expenditure on public service broadcasting in the United Kingdom.

Alasdair Milne was in 1982-7 Director-General of the BBC.

The Taskforce embraced the principle underlying the support of the Welsh-language channel S4C: namely that minority languages of the UK are an asset belonging to the whole of the UK, and should not be seen as the responsibility solely of their regions.

The report is issued by the Scottish Executive, ISBN 1-84268-025-0, and available from The Stationery Office Bookshop, 71 Lothian Road, Edinburgh EH3 9AZ Scotland. (tel +44-870-606-5566).

Update:

In the meantime, however, according to Alex Hijmans of the EuroLang news service [www.euroLang.net] (Glasgow, 20x00) there is uncertainty over future of Gaelic TV news in Scotland. Gaelic speakers are likely to be left without a Gaelic news service for an unknown period of time while the Gaelic Broadcasting Authority arranges a replacement for the existing service. The Authority (Comataidh Craolaidh Gàidhlig — CCG) announced this week that it would not be renewing the three-year contract for the Gaelic news, *Telefios*, which expires on December 31st. A spokesperson for CCG has said that there is likely to be delay before another body, possibly the BBC, takes over the service.

Cf comments on the report of the Taskforce for Public Funding of Gaelic, by Alasdair MacCaluim, in the section 10 (Reviews) below.

Note on Hassanpour: Language Rights in the Emerging World Linguistic Order

Mike Maxwell <Mike_Maxwell@sil.org> notes:

I ran across the ff. in LINGUIST List 11-2075, a review of Kontra et al "Language: A Right and Resource: Approaching Linguistic Human Rights." ...This is one of the articles in the reviewed book:

Amir Hassanpour's contribution "Language Rights in the Emerging World Linguistic Order: The State, the Market and Communication Technologies" (pp. 223-241) documents the rise (starting in May 1994) and (erstwhile, cf. "Postscript (July 1999)", pp. 237-239) fall of a virtual Kurdish state by means of Med-TV, a private satellite television station. Interestingly enough, this virtual state was able to grant its "citizens" the enjoyment of language rights in a way unprecedented in the history of the Kurdish people. It can be read as a sequel to Skutnabb-Kangas & Bucak (1994).

I don't have the book, but if someone does, it might be nice to review it in Ogmios (or reprint the review there, or at least point to its URL).

8. Places to Go,

on the Web and in the World

UN Declaration of Human Rights

You can find this in about 360 languages (including Latin and Sanskrit) at

<http://www.unhchr.ch/udhr/index.htm>

The two latest additions at the time of writing are Kimbundu (Angola) and Cokwe (Angola, Congo, Zambia).

Many language versions are accompanied by an estimate of the total number of speakers, the language's usage by country, and notes on the history of the language.

It claims, on the authority of the Guinness World Records, to set the world record for the most translated site.

In the words of the High Commissioner for Human Rights, Mary Robinson: "This project bears a special symbolism. It immediately brings to us a sense of the world's diversity; it is a rich tapestry with so many different languages and peoples. But, at the same time, it shows that all of us, in our different forms of expression, can speak the "common language of humanity", the language of human rights, which is enshrined in the Universal Declaration of Human Rights."

Indigenous Knowledge Pages

The IK Pages can help you in various ways. They offer possibilities for:

- searching or browsing through a selection of annotated resources which are identified by region, topic and type of resource;
- publishing news and making announcements of workshops, conferences, calls for papers, etc.-free of charge;
- reading or downloading online versions of the international journal known as the Indigenous Knowledge and Development Monitor (all issues since February 1993);
- communicating with other persons in your field via a system of mailing lists- for example, in the fields of ethnoveterinary medicine (EVM) and biodiversity in Africa (AFRICADIV);
- contacting other organizations and networks active in your field of interest and/or region, and adding your own organization or network to the list;
- reading about actual cases that serve as models ('best practices') of how indigenous knowledge can be put to use for development purposes, and then either contacting the persons involved and/or offering your own 'best practice'.

<http://www.nuffic.nl/ik-pages>

Ingeborg Krukkert

Sorbian

The homepage of the Sorbian Institute is found on this webpage: <http://www.serbski-institut.de>

This is the link to the dictionary (Upper Sorbian):

<http://www.serbski-institut.de/siprojj.html>

From there, you should find a link to the primer for Upper Sorbian.

More general information on the Sorbs can be found on this page:

<http://www.sorben-wenden.de>

There you will find links to Sorbian institutions e.g. the Domowina, cultural information centres.

Instituto Ibero-Americano, Berlin

de la fundacion del patrimonio cultural prussiano, en Berlin.

Es una de las bibliotecas mas completas del mundo sobre america latina e tiene gran parte de sus catálogos disponible por la internet. Sin embargo, quando quise verificar ahora, el servidor estaba con problemas que espero no persisten.

La dirección es:

<http://www.iai.spk-berlin.de>

También puedes escribir para esta institución y pedir la bibliografía referente a alguna lengua: la dirección por correos es:

Ibero-Amerikanisches Institut, Preussischer Kulturbesitz, Potsdamer Str. 37, Postfach 1247, 10785 Berlin, Alemania

Suerte para tus proyectos!

Sebastian DRUDE <sebadru@zedat.fu-berlin.de>

eLandnet: Indigenous Peoples and the Internet

A Dutch site (with English access) totally dedicated to ethnic minorities, indigenous peoples and stateless nations on every continent:
<http://www.eLandnet.org>

Over 2000 links (half of them relating to Europe). To suggest new links, and comment otherwise: info@eLandnet.org

Taino Tribal language

Tau Ah Taigüey Guaitiao,
Hello And Good Day Friend,

We thank you for the update. Our tribal nation has a language project that is working to restore our traditional Taino Tribal language with the help of our

brothers of the southern Amerindian Tribal Nations.

We are very much interested in your project and hope that you keep our tribal nation in your organization's mailing list.

If any language professionals and/or friends can help our tribal nation, we it would be greatly appreciated their help. Please have them send any related language information to our language project. We are very much interested in obtaining any dictionaries and language tapes of the South American Arawakan family group of languages.

Relates Arawakan languages that are kin to the Taino language of the circum Caribbean and Florida region: Island Carib, Lokono, Northern Maipuren, Curipaco, Guarao, Warao and others.

Please send language materials to the following US mailing address.

The Taino Inter-Tribal Council, Inc.
Attn. Taino Language Project
527 Mulberry Street
Millville, New Jersey 08332
Tel: 856-825-7776 Fax: 856-825-7922
E-Mail: TITC@dandy.Net

Central Asian Studies World Wide

This is a comprehensive reference resource that will help you to learn about and orient yourself in worldwide study of this region. 13,000 people a month refer to this rich website.

Visit:
<<http://www.fas.harvard.edu/~casww/>>.
And let us know if you are interested in joining the effort to build further on this resource by writing to
<casww@fas.harvard.edu>.

John Schoeberlein
Director, Forum for Central Asian Studies,
Harvard University, 1737 Cambridge Street,
Cambridge, MA 02138 USA
+1 (617) 495-4338 fax: 495-8319
schoeber@fas.harvard.edu

Crimean Tatar On-line

Maximilian Hartmuth writes, from
<maximilian.hartmuth@gmx.net>

Sabirzyan Badretinov wrote on several lists: starting today (June 7th, 2000), a new English-Tatar Dictionary will be available on-line at the following address:
<http://agidel.virtualave.net/frame.html>

There's also a Crimean Tatar dictionary online. The Dictionary file is about 1.5 Mb. The Dictionary includes 8 languages (Crimean Tatar, English, German, French, Dutch, Turkish, Russian, Ukrainian). Also the Dictionary includes audio module, so that you can hear Crimean Tatar words pronounced.

It has been created by Rustem Nuriev, so if you want to get a grip on it, you should contact him at rustem@club.cris.net

TRT-Avrasya-Turkiye'den

<<http://www.turkiyeden.metu.edu.tr>>

With home pages in Turkish, English (.../enghome.html) and Russian (.../rhome.html).

This website includes the documentation in Turkish, English and Russian of the weekly TV program "Turkiye'den" broadcast in TRT-Avrasya channel. The contents of the program are composed of the scholarly discussions on Turkish language, Turkish history and Turkish culture. Each program hosts different scholars from various countries, especially from Turkey and the other Turkic countries that were inside the former Soviet Union.

The purpose of designing this website was to make the discussions in the program available to the wider public who may happen to have any interest in the matters of the Turkic world or of Eurasia and Central Asia. By this way we hope to make know the general public the major topics of discussion in Turkey related with Central Asian Turkic societies as well as inciting response from those who may be interested in the discussions. So, we welcome all the contributions from the worldwide scholarly public to the discussions in the program. The contributions may not only be limited to criticisms, but also can expand to the suggestions concerned with the content, form or general direction of the program. You can also contribute to the program by establishing or proposing a link to the homepage of the website on the webpages to which you may have any connections.

We are also ready to exchange links with the sites that are related with the issues of Turkish society, Turkish history, Turkish language, Central Asia, Eurasia, nomadism, tribalism, and so on.

For such issues or any others please feel free to contact us via e-mail:
hadi.senol@trt.net.tr

Scholarship on Native American languages

For information on current scholarship see the website of the Society for the Study of the Indigenous Languages of the Americas:
<http://www.ssila.org>

For links to the best of the many websites devoted to specific languages (some of them maintained by tribally based organizations devoted to the revitalization of traditional languages and cultures) the best portal is the Native Languages page at Lisa Mitten's website:
<http://www.pitt.edu/~lmitten/natlang.html>

Another very useful site is Jon Reyhner's "Teaching Indigenous Languages" page:
<http://www2.nau.edu/~jar/TIL.html>

--Victor Golla, Secretary, SSILA
golla@ssila.org

"Shoecabbages" in Kansas City

Date: Tue, 08 Aug 2000

I do a weekly language feature for kids in "The Kansas City Star" (Missouri, USA, circulation: 400,000+). Every Sunday I introduce kids to a different language and offer an easy-to-say word (a shoecabbage) in that language along with basic information such as where the language is spoken. One week it's Estonian; the next week it's Inuktitut or Tigrinya or Vietnamese. It's a popular feature and helps, I hope, to send the message that there's a whole world out there and English isn't the only language in it.

I have a website that describes my project in greater detail:

<http://msnhomepages.talkcity.com/LibraryLawn/shoecabbage>

Please drop by some time. I'm always looking for new words in different languages.

Teresa Dowlatshahi
<shoecabbage@hotmail.com>

Klamath (a language of Oregon) Still Hanging On, Just

Patrick-Henri Burgaud reports:

By the way, I got an email from Noel Rude: Ten years ago we found five surviving native speakers of Klamath -- not all of the same fluency. Today only one is still living, Mrs. Neva Eggsman, who was among the most fluent.

For Klamath, at the web-site (quoted below), see *North America, from 2 to 10*, the icon *just a few of us*, and then click on *Klamath-Modoc*.

Patrick-Henri Burgaud
Zypendaalseweg 75, 6814 CE Arnhem,
Netherlands
tel + fax: (00 31) 26 3707370
<http://www.burgaud.org>,
<http://www.burgaud.demon.nl>

War Ar Stank -- Journal for Breton Diaspora

Depuis le 6 septembre, à défaut de TV Breizh, WAR AR STANK, le premier journal de Unvaniezh Bretoned Bro-Veljik est sur sur
<http://www.breizh-brittany.com/war/>

Merci à tous ceux qui ont contribué à la réalisation War Ar Stank numéro 1 et merci d'avance à tous les Bretons de Bretagne et de la diaspora qui voudront bien contribuer à la réalisation de War Ar Stank numéro 2.

Que vous soyez une personnalité isolée ou un représentant d'une AADB (Amicale et Associations de la Diaspora Bretonne), ce journal est le vôtre, et toutes les rubriques vous sont ouvertes, pour que le Réseau fonctionne, pour que le RBE Rouedad Bretoned Etrevroadel soit vivant et utile.

Articles de fond, photos, chroniques régulières, coups de coeur et coups de gueule, sont les bienvenus. Les sponsors aussi, d'ailleurs...

Pour faire paraître un texte dans WAR AR STANK, envoyer un e-mail contenant votre texte et vos photos (format .gif s.v.p.) à: UBB@breizh-brittany.com ou OBE_International@breizh-brittany.com

A greiz kalon

Kenavo

Claude Guillemain

Président de l'Union des Bretons de Belgique (UBB)
Secrétaire général International de l'Organisation des Bretons de l'Extérieur (OBE)

Tiniest Languages Have a Home on Net

*Michael Pollak, New York Times
Saturday 21 October 2000*

Achumawi: There are 10 elderly speakers of this language left in northern California.

Kiowa Apache: 18 speakers in western Oklahoma. Comanche: 854 speakers, most of them middle-age or older in western Oklahoma.

Alawa: 17 to 20 fluent speakers in northern Australia.

Manx: became extinct during the 1900s as a native language on the Isle of Man.

These statistics, taken from the Web site for Ethnologue (www.sil.org/ethnologue), a reference work on the world's more than 6,000 oral languages, represent only a tiny fraction of those that are endangered, dying or dead. Language extinction is often the flip side of progress; as the world draws closer together, some regional differences fade to a distant, then a lost, memory.

Some organizations equate the extinction of a language with the loss of a biological species, and they are trying to call attention to the need to record and preserve as many threatened tongues as possible. "As languages and the cultures they express continue to thrive, so do their relationship with the environment," said Luisa Maffi, the president of Terralingua, an international advocacy organization that supports research and education about linguistic and biological diversity (www.terralingua.org). "If the environment is disrupted, people can no longer learn from it, and conversely if cultural change comes in and people adopt a

different language, like a major language, and different cultural habits, the knowledge they developed about the environment may become irrelevant, and they may not care about the traditions the way they used to."

Terralingua has links to a vast array of language Web sites as well as a map showing the correlation between linguistic and biological diversity. It publishes a quarterly newsletter, Langscape.

A simple but extensive index is the Yamada Language Center site from the University of Oregon (babel.uoregon.edu/yamada/guides.html). It offers information or learning materials on about 115 languages, including Cherokee, Dakota, Gaelic, Hawaiian, Inuit, Iroquois, foreign sign languages — and, for Star Trek fans, Ferengi and Klingon. (Yes, "real" vocabularies and grammars were created for them.)

Many Web sites about endangered languages focus on the technicalities of linguistics, but relatively few have audio examples of the languages themselves. Two that do are www.ohwejagehka.com/index.html, which has sound clips of the Six Nations of the Iroquois, and www.smo.uhi.ac.uk/gaelg/goo, a site with Manx sound clips. Manx, like its extinct relative Cornish, is being learned anew as a second language.

At the Words and Images site (www.hollowear.com/gallery/word-image.html), Elly Sherman, an artist and poet, has had one of her poems translated into 80 languages. Two of them are playable on the site — the versions in Saami, a language of northern Scandinavia, and Guarani, spoken in Paraguay and to a lesser extent in Brazil.

The International Dialects of English Archive, an audio site run out of the University of Kansas (www.ukans.edu/~idea/), is an interesting site for training the student's ear, although it does not deal with rare languages. Created mainly for actors and other performers, it suggests an untapped possibility for rare languages on the Internet. Dozens of English speakers from around the world speak the same brief passage in their different accents.

The Creolist Archives from the University of Stockholm (www.ling.su.se/Creole/Speech.html) has audio files of English, French and Portuguese creoles and pidgin tongues.

The House of the Small Languages says it plans to serve as a collection of audio files of rare languages (www.burgaud.demon.nl/index.htm). One of its recent Language of the Week features focused on Luiseño, a La Jolla Indian language of Southern California with about

43 speakers left, according to the 1990 census.

Aboriginal Languages of Australia, a site sponsored by the University of Melbourne (www.dnathan.com/VL/austLang.htm), lists resources and background on Aboriginal Australian languages, many of them extremely rare. One audio link is a site on Jiwarli, a language of western Australia whose last native speaker, Jack Butler, died in 1986.

Clicking on stories in the Jiwarli site, you can hear three short talks by Butler: a mythological tale, a description about how hunters kill an echidna and a reminiscence about an aged uncle.

Another Aboriginal audio file has musical selections of Tjapukai (www.tjapukai.com.au/welcome.htm). On other sites in the Melbourne index, you can hear singing in Yindjibarndi and Yorta Yorta. A selection from a CD of the band Yothu Yindi (www.yothuyindi.com) presents some rousing Aboriginal rock.

9. Forthcoming Meetings

Gullah: A Linguistic Legacy of Africans in America: 3 Nov 2000, Washington DC

A Conference on the 50th Anniversary of "Africanisms in the Gullah Dialect"

Paul D. Fallon, Ph.D.
Assistant Professor of Linguistics and English
Dept. of English
248 Locke Hall +1 (202) 806-6708
(fax)
Howard University +1 (202) 806-6730
(dept.)
2441 6th St., NW +1 (202) 806-5611
(office)
Washington, DC 20059, USA
pfallon@howard.edu,
pfallon@paprika.mwc.edu

Multilinguae Congress: San Sebastian / Donostia, Spain. 8-9 November 2000

8th November

- Welcome and presentation – GAIA
- Tapani Salminen- The current status of European minority and regional languages.
- Elin Haf Gruffydd Jones- Mercator Centre. Linguistic Diversity and the Internet: the role of machine translation.
- Guido Mensching. The internet as a Rescue Tool of Endangered Languages. The Sardinian.

- Luís M^a Alvarez Ihardun. Reading and writing applications for minority language learning.
- Lyn Pemberton. Children as Authors of Bilingual Multimedia Books.
- Caroline Philips. Ecommerce and Basque language promotion.
- Donncha O'Croinin. Use of the World Wide Web as the Save-Net for Endangered Languages
- Round Table.
- Sara Scardoni. Verona, Vicenza, Trento and the multimedia jointly promoting the survival of the Cimbri.
- Xabier Artola. Natural language processing: current projects and research at the IXA group.

9th November

- Peter-Wiens Plautdietsch – Russian German Mennonites Around the World Join Efforts in the Web to Save their Mother Tongue.
- Alastair Macphail / Caroline Loup. The role of the EC in the support of European Minority languages.
- Luis de Yzaguirre. Minority languages Engineering. A Catalanian view point.
- Bertrand-Roman Menciassi. Dart Project Description.
- François Grin. Language planning, public policy and costs.
- Pilar Diez Eusko Ikaskuntza. The role of language Promotional bodies in the Basque Country.
- Jon Patrick. Regeneration of Integrated Language Reference Resources for Multiple Modes of Publication.

<http://www.gaia.es/multilinguae/him/ihm/iintro.htm>
 Jokin Garatea +34 943 316666;
 garatea@gaia.es

Endangered Languages of the Pacific Rim: Kyoto, Japan 24-25 Nov 2000

Ten lectures/presentations are scheduled;

- (1) to make the audience aware of the language situations throughout the world and of the serious nature of language endangerment,
- (2) to point out reasons for documenting threatened languages,
- (3) to formulate effective methodologies for documenting and describing those languages,
- (4) to find ways to address ethical issues when working in endangered language communities,
- (5) to devise ways to develop cooperative projects with the people of the endangered language community, and
- (6) to stimulate the audience to formulate strategies for maintaining and revitalizing endangered languages, both top-down and bottom-up.

Nov.23 (Thu.) Registration, Reception

Nov.24 (Fri.)

General Chairperson : Akira Yamamoto (USA)

Opening Remarks : Osahito Miyaoka

- Michael E. Krauss (USA) — Mass Language Extinction and Documentation: The Race against Time
- Barbara F. Grimes (USA) — Global Language Viability
- Willem F. H. Adelaar (Netherlands) — Descriptive Linguistics and the Standardization of Newly Described Languages
- Matthias Brenzinger (Germany) — Language Endangerment through Marginalization and Globalization
- Stephen A. Wurm (Australia) — Ways and Methods for Maintaining and Re-invigorating Endangered Languages

Nov,25 (Sat.)

- David Bradley (Australia) — Language Attitudes: The Key Factor in Language Maintenance
- Victor Golla (USA) — What Does It Mean for a Language to Survive?: Some Thoughts on the (Not-so-simple) Future of Small Languages
- Yukio Uemura (Japan) — Endangered Languages in Japan
- Bernard Comrie (Germany) — General Comments

Closing Remarks — Osamu Sakiyama

Business Meeting and Sectional Meetings

1. South Pacific Rim — Norio Shibata
2. North Pacific Rim (including AINU) — Fubito Endo
3. East and Southeast Asia — Takumi Ikeda
4. Japan — Katsumi Sibuya
5. Africa — Osamu Hieda

Documentation, Description, and Ethical Issues — Tasaku Tsunoda

- Terrence Kaufman (USA) — Two Models for Large-scale Linguistic Documentation
- Colette Grinevald (France) — Encounters at the Brink: Linguistic Fieldwork among Speakers of Endangered Languages

http://www.elpr.bun.kyoto-u.ac.jp/index_e.html

ELPR <elpr@utc.osaka-gu.ac.jp>

Osahito Miyaoka <omiyaoka@utc.osaka-gu.ac.jp>

TEL: +81-6-6381-8434

Web-Based Language Documentation (Philadelphia, Dec. 12-15)

Steven Bird (sb@unagi.cis.upenn.edu) 20 Oct 00:

This is a further call for participation in a workshop on Web-Based Language

Documentation and Description that will be held in Philadelphia, December 12-15, 2000, hosted by the Institute for Research in Cognitive Science, University of Pennsylvania. The organizers are Steven Bird (U of Penn) and Gary Simons (SIL International).

The workshop will lay the foundation of an open, web-based infrastructure for collecting, storing and disseminating the primary materials which document and describe human languages.

The deadline for registration is November 1. For further information visit: <http://www ldc.upenn.edu/exploration/exp12000/>

3rd International Symposium on Bilingualism (ISB3) Bristol 18-20 April 2001

Keynote speakers

Professor Jim Cummins (Toronto)

Professor Nancy Hornberger (Pennsylvania)

Professor Juergen Meisel (Hamburg)

Dr A.F.J. Dijkstra (Nijmegen)

Address for Correspondence:

3rd International Symposium on Bilingualism

University of the West of England, Bristol

Faculty of Languages and European Studies

Coldharbour Lane

Bristol BS16 1QY

UK

Co-ordinator Academic and Administrative Affairs:

Jeanine Treffers-Daller

jeanine.treffers-daller@uwe.ac.uk

U. Penn.: Ethnography in Education "Situating Literacies & Learning" 2-3 March 2001

Nancy H. Hornberger, Convenor

The Graduate School of Education and the Center for Urban Ethnography of the University of Pennsylvania are pleased to announce the 22nd Annual Ethnography in Education Research Forum. The Forum hosts a diverse selection of workshops convened by researchers, graduate students, and practitioners in the fields of education and anthropology.

Keynote Speakers will include:

Jean Lave, UC Berkeley; Dixie Goswami, Breadloaf Sch., Middlebury Coll.; David Barton Lancaster University; Brian Street King's College, London

<http://www.gse.upenn.edu/cue>

Anne Roberti: cue@gse.upenn.edu

MICOLLAC 2001: 2nd Malaysia International Conference on Languages, Literatures and Cultures

17 - 19 April 2001:

Hotel Istana, Kuala Lumpur, Malaysia
Theme: Envisioning Continuities and Possibilities

Registration: Deadline January 15th, 2001
Information on registration fees and procedures is provided at the MICOLLAC Web site.

Submission of Conference and Workshop Papers: Deadline for submission of abstracts is November 15, 2000

Possible areas of research or discussion

1. Shifts in theories, approaches, and research related to language, literature and culture
2. Description and discussion of research results and ideological investigation related to language, literature and culture
3. New trends in Literature
4. Language-related developments in Information and Communication Technology (ICT) and transmediation
5. New trends and innovations in language acquisition and learning
6. Innovations in meeting learner needs and user expectations
7. Ethnographic studies of language use in communities
8. Language and culture in organization and commercial enterprise
9. Links between thinking and language, literature and culture

NOTE: All papers must be written and presented in English or Malay. If there are special materials that need to be presented in languages other than English or Malay, presenters are responsible for having them translated.

<http://fbm.upm.edu.my/~micollac/>
Dr. Mardziah Hayati Abdullah
MICOLLAC 2001 Secretariat
Faculty of Modern Languages and Communication
43400 UPM, Serdang, Selangor, Malaysia.
e-mail: mardziah@fbm.upm.edu.my

7th Himalayan Languages Symposium, Uppsala Univ. 7-9 Sept 2001

The Himalayan Languages Symposium brings together scholars working on languages and language communities of the greater Himalayan region: north-western and north-eastern India, Nepal, Bhutan and the Tibetan Plateau, northern Burma and Sichuan, and Nuristan, Baltistan and the Burushaski-speaking area in the west.

The Seventh Himalayan Languages Symposium will be held at Uppsala University. We invite abstracts (by 1 February, 2001) for presentations on topics including, but not limited to:

Descriptions of lesser-known languages
Language change and variation

Multilingualism and language contact
Historical-comparative studies
Typological studies
Field reports
Corpus-based analysis
Language death and language preservation
Language policy and language planning
Ethnology and folklore
Himalayan languages and new technologies

Abstracts should be no longer than one page with one-inch margins using at least an 11-point font. Along with the abstract, please enclose a separate page specifying the affiliation, address, and e-mail address of the author(s). Abstracts may be submitted electronically (as an attached file in RTF, postscript, PDF or MS Word format).

For any information related to the HLS-7, please contact:

Anju Saxena, Department of Linguistics,
Uppsala University, Box 527, SE-744 51
Uppsala, Sweden
tel. +46-18-471 14 57 fax. +46-18-471 14 16
e-mail: anju.saxena@ling.uu.se
<http://www.afro.uu.se/HLS-7.html>

10. Reviews

Taskforce on Public Funding for Gaelic: "Revitalising Gaelic - A National Asset" by FEL Campaigns Manager, Alasdair MacCailuim

This eagerly awaited report was released in September 2000. The taskforce was established by the Minister for Gaelic, Alasdair Morrison in December 1999 to "examine the arrangements and structures for the public support of the Gaelic organisations in Scotland, to advise Scottish Ministers on future arrangements." A key option to be investigated by the Task Force was to be the possibility of creating a single Gaelic group in place of the existing Gaelic organisations.

This taskforce was controversial from the very beginning. Some Gaelic activists felt that there was no need for such a review and were of the opinion that the Taskforce was a device to take the attention of Gaelic speakers away from the campaign for legal ("secure") status for the language. Some others such as the Gaelic newspaper "An Gaidheal Ùr", however, were very much in favour of this review of Gaelic organisations.

Taskforce membership was also controversial. While members of the group had a wealth of skills in broadcasting, education, administration and business, many expressed surprise that nobody

specialising in the revitalisation of minority languages was appointed: no university Celtic departments or experts in language planning were represented. The taskforce was also entirely composed of native Gaelic speakers, leading CLI, the organisation for new Gaelic speakers, to comment: "We are greatly disturbed that the working party includes none of the many Gaelic speakers who have learnt the language as an adult. Surely this is necessary if the group is to have the confidence of all the Gaelic community and its supporters throughout Scotland, not just that of the native speakers in the Western Isles."

Unsurprisingly, the final recommendations of the taskforce have proved as controversial as the taskforce itself. These were that:

- there should be a "small Gaelic speaking Department of the Gaidhealtachd" within the Scottish Executive to advise Ministers on policy.
- a Gaelic Development Agency be established to produce an overall strategy for Gaelic and to formulate and implement plans for Gaelic and to facilitate the process of Secure Status for the language.
- the agency should receive £10M annually for Gaelic development and be the sole channel of Government funding for Gaelic.
- the agency should "subsume the strategic direction and activities and activities of the currently public-funded organisations. The number of existing organisations would be reduced and some or all of the remaining ones would become wholly-owned subsidiaries of the Agency".
- the management of Gaelic activities should be concentrated in the "Gaelic heartland, with appropriate distribution to accommodate the "energy centres" and the language's national disposition".

Many of the findings have been widely welcomed, most notably the establishment of a national Gaelic Development Agency and the proposed great increase in finance for Gaelic. The fact that the agency would be involved in language planning and in drawing up an overall strategy for Gaelic would represent a major step forward. Such co-ordination and planning has been largely absent until recently and is widely seen as being vital to future development of the language.

The remainder of the recommendations have proved more controversial. The idea of a Scottish Executive "Department of the Gaidhealtachd" has been criticised on the grounds that most learners and almost half of Gaelic speakers live outside the Gaidhealtachd (Highlands). There is also a concern that if this department were to deal

with other Gaidhealtachd related matters in addition to Gaelic that Gaelic would not be high on the department's agenda. Many Gaelic activists are, therefore, calling for a Gaelic department.

The report also recommends that the Executive and Gaelic Agency should make a split between the "Gaelic Heartland", "Rest of Gaidhealtachd" and "Rest of Scotland and Diaspora" when they are making policy for Gaelic. Many feel that such a split would be divisive and inappropriate. It has particularly been criticised on the grounds that Lowland Scotland would be placed in the same category as Gaelic speakers/learners abroad for the purposes of policy making. This is seen as inappropriate in that the Lowlands contain around 40% of all Gaelic speakers and a majority of Gaelic learners and also contain Greater Glasgow with 10,000 Gaelic speakers and Edinburgh & the Lothians with around 5,000 Gaelic speakers. Many Gaelic activists feel that the taskforce have not taken the views of learners and Lowland residents into account and that they have belittled the importance of the cities, the Lowlands and of the Gaelic learners.

This criticism has also been made of the recommendation that Gaelic development activities should be centralised in the Western Isles. While most, or all, Gaelic supporters are in favour of an expansion of Gaelic development employment and activities in the Western Isles, there is concern that a group based mainly in the Western Isles would not be able to properly understand or represent the Gaelic community in the Lowlands or Gaelic learners nationally. There is also a concern that the situation might continue where no national Gaelic agency has any office or representation in Edinburgh and where Gaelic groups have only minimal representation in Glasgow. Many are concerned with the prospect that Gaelic development work in Inverness might also be cut back. There have, therefore, been calls for a more decentralised structure with real power over Gaelic development being devolved throughout Scotland to ensure that Gaelic is represented not only in Island Gaelic communities, but also in Scotland's main seats of power and population.

The ball is now in court of Alasdair Morrison MSP, Minister for Gaelic who now has to respond to the report's recommendations.

The report is issued by the Scottish Executive, ISBN 1-84268-025-0, and available from The Stationery Office Bookshop, 71 Lothian Road, Edinburgh EH3 9AZ Scotland. (tel +44-870-606-5566).

**Nettle, David & Suzanne Romaine
– Vanishing Voices: the
Extinction of the World's
Languages. Oxford University
Press 2000.**

Reviewed by Chris Hadfield
christopherhadfield@yahoo.co.uk

If the loss of language is a naturally occurring phenomenon then we should not complain that language is metamorphosing and relinquishing a whole host of new dialects and languages which will in turn form new languages. The problem with this statement is that this is precisely what is not happening. We are slowly creating a unified 'global' lingua franca. The predominance of English is in many respects a natural phenomenon; just like that distant language, named Proto Indo-European, from which a large chunk of the world's languages derive. English (or Global Business English G.B.E.) is usurping the last pretender to the world-dominating linguistic throne.

Many languages have had stabs at this position: Latin, French, Russian and others. Some even say that Spanish is fast becoming a world language. Let's take Latin as an example. Latin, unlike English, can be said to have had a beneficial effect on languages. Vulgar Latin gave light to, and nurtured a manifold of phyla mother languages, and of now complete languages: French, Catalan, Romanian and Portuguese to name a few of the survivors. Others like Rhaeto-Romance, Galician and Corsican have had a tougher time imposing themselves on the world. However, languages like Langue d'oc, Langue d'oïl or Provençal are dead or moribund. Whatever! The outcome is a vast and varied collection of tongues. If English is half as fructuous then we can rest easier that languages will continue to evolve. But only time will tell. So far English has only spawned pidgins and creoles.

So why do we bemoan the passing of a language? In Darwinian terms – which the authors of this book lean towards when they compare language with species – evolution is the 'survival of the fittest'. Indeed the authors intersperse their tame invective with environmental metaphors whenever they can. The answer to why we ought to care is beautifully embedded within the pages of this book and if you were unsure before you will be certain beyond a shadow of a doubt after.

The writing is not unacademic but finds that fine line between scholarly and laic in the presentation of a deeply disturbing fact that seems to pass by without the least attention being paid to it. Both the authors have distinct voices expounding their own personalities, but both voices share a common goal: that of underlining the dangers of losing languages. If Manx had

been a sperm whale we would have had organizations, foundations and charitable societies chaired by a princess or duke with film stars shooting their mouths off about saving it ... but lamentably it was not. Manx died with its last speaker in 1974. The authors quite rightly prick our consciences by continually referring to environmental issues or biodiversity. When a language dies so does the culture and way of thinking and inhabiting the world. As Sapir and Whorf explained, language can alter the way we view the world. We are informed of species and subcategories of fish in Hawaiian which are no longer used; fish hooks from Micronesian societies that Captain Cook thought better than Western methods, and in Dyirbal, hundreds of names of plants are disappearing because nobody can be bothered learning them. Indeed the wonderful ergativity of Dyirbal may be under threat.

There are times when reading this book that we might think we are reading some environmental or political pamphlet, or perhaps an anthropology article. This only goes to show that language is integral in society, and if Western methods of agriculture have been introduced into Balinese society to detrimental effects then it is not only the Western methods that are wrong, but also the way of thinking and acting from a Western perspective.

The book gives a holistic approach to language preservation, and no matter how diplomatic we may think we are, this book will unsettle us and perhaps even make us that bit angry. This is no bad thing and at least the book does what others have failed to do – that is put the plight of language loss firmly in front of us. The loss is inescapable but the lessons will hopefully be learned and the tide will change. Another favourable point in the book is its highlighting of how languages are lost; whether through colonialism, agronomy, mass immigration or widespread diseases.

At one point in the book we are informed of an American scholar who visited Finland. He found the language too complicated and suggested scrapping it in favour of English; yet a few pages on we are shown this is precisely what the Finns did to the Sami speakers. Who is guilty of language loss? I guess we all are.

**Studies in Minority Languages,
ed. Kazuto Matsumura.**

Published (March 2000) by Dept. Asian and Pacific Linguistics, Institute of Cross-Cultural Studies, Graduate School of Humanities and Sociology, University of Tokyo, 7-3-1 Hongo, Bunkyo-ku, Tokyo 113-0033 Japan.

Reviewed by Nicholas Ostler
nostler@chibcha.demon.co.uk

This is a collection of brief grammatical studies on 11 smaller languages: Wolaitta (SW. Ethiopia), Basque (W. Europe), Pwo Karen and Lisu (SE. Asia), Jiongnai (Guangxi, China), Bantik and Sumbawan (Indonesia), Sedeq or Seediq (Taiwan), Itelmen (E. Siberia), Iñupiaq (Alaska) and Quechua (S. America).

The work was undertaken by graduate students who have received Mitsubishi Trust Yamamuro scholarships. Since all papers are 3- 5 pages long, the work is at best an introduction to these various languages. They are in general clearly written and well set out, and the odd detail may be useful to other researchers.

11. Publications of Interest

Himalayan Horizons
Balthasar Gaenszle

Space: and Practices.
Bickel & Martin

Cultural Ed.
Ed. Martin

1999, Museum of Ethnography, Zürich
ISBN 3-909105-36-X

The contributors to this volume analyze different conceptions of space in various traditions of the Himalayan region by relying on linguistic and cultural evidence. Linguistic approaches raise questions about the underlying cognitive models which are inscribed in grammatical systems and are relevant in everyday speech practice.

Anthropological analysis complements this perspective by looking at cultural patterns which become particularly apparent in ritual action (such as shamanist journeys) and mythological discourse. In comparing the findings about different traditions, two basic spatial models emerge in various local constellations and blends: the 'mandalaic' model takes up a common South Asian theme and systematically conflates body-centred orientation with cardinal directions. The 'geomorphic' model invokes more territorial notions and is strongly bound to the hilly and mountainous landscape of the region.

In their detailed studies the authors explore the complexities of these models and related practices. The cultural horizons for conceptualizing space and the practices informed by these horizons prove to be crucial for an understanding of both tradition and change in the social and political settings of the Himalayan region.

Please order at:

Völkerkundemuseum Zürich, Sekretariat
Pelikanstr. 40, CH-8001 Zürich, Switzerland
Tel.: +41-1-634 90 11
Fax: +41-1-634 90 50
e-mail: musethno@vmz.unizh.ch

Warrabarna Kaurna: Reclaiming an Australian Language – Rob Amery

My PhD, originally entitled "Warrabarna Kaurna! Reclaiming Aboriginal Languages from Written Historical Sources: Kaurna Case Study" was completed at the University of Adelaide in June 1998. It will be published by Swets & Zeitlinger, Lisse in The Netherlands in August 2000 under the title "Warrabarna Kaurna: Reclaiming an Australian Language".

This book addresses the questions:-

1. Is it possible to revive a language that once ceased to be spoken, on the basis of written records?
2. What is the nature of this language revival?
3. What factors support such a revival?
4. What are the limitations?

This is a longitudinal study of the reclamation of Kaurna (both as a linguistic and social process) which is taking place within the context of a linguistic and cultural renaissance and re-emergence of a distinctive Kaurna identity over the last few decades.

In this book I take an ecological perspective, that is one that focusses on the functional links between the language and its support structures. I trace the history of Kaurna drawing on all known sources (mostly from the period 1836-1858) and all known emerging uses for the language in the modern period (1989-1997). In reclaiming Kaurna, key leaders and members of the community are working in collaboration with linguists and educators.

Kaurna language revival began with the writing of six songs in 1990. Since then, the language has developed considerably; Kaurna programs have been established and expanded across several institutions catering for a range of learners; increasingly, the language is being used in public by members of the Kaurna community; the range of functions for which the language is being used continues to expand; and there are early signs that the language is beginning to take root within Nunga households.

We are still in the very early stages of Kaurna language revival. Will the Kaurna language take the "great leap forward" and emerge as an everyday language within the Kaurna community? Experience elsewhere tells us that the prospects for this to happen are slender. However, the programs have already been a success in the eyes of the Kaurna community and within the education sector.

This study is breaking new ground. In the Kaurna case, very little knowledge of the

language remains within the Aboriginal community. Yet linguistic heritage is still important as a marker of identity and as a means by which Kaurna people can further the struggle for recognition, reconciliation and liberation. This study challenges widely held beliefs as to what is possible in language revival and notions about the very nature of language and its development.

Features:

- * this study is pioneering a method for the revival of languages no longer spoken on the basis of historical materials.
- * it challenges accepted beliefs about the impossibility of reviving so-called 'dead' or 'extinct' languages. It shows in a practical way that this is a real possibility. Furthermore it demonstrates how this might be accomplished, at least in relation to the Kaurna language.
- * this study provides a detailed account of the very earliest stages of a language revival movement.
- * it documents carefully and systematically the steps taken to reclaim the Kaurna language over a decade, from the time people first thought about reviving it.
- * it documents the majority of use of the Kaurna language over that period, something which would be impossible for the majority of the world's languages. This accomplishment is, I believe, unique amongst language studies.

Rob Amery
<ramery@arts.adelaide.edu.au>

CD-ROM: Pueblos Indígenas ~ Herri Indigenak

This is produced by the Basque organization Mugarik Gabe. The text is bilingual in Spanish and Basque. It expounds the main issues in indigenous politics and policy. Technically, it requires:
Windows 3.1, 95 or 98; CPU: Pentium 100 Mhz; 8MB of RAM; SVGA video screen.

Orders and information: Mugarik Gabe, fax +34-94-4166796, E-mail: mugarik@mail.com

Gramática do Kamaiurá: Língua Tupi-Guarani do Alto Xingu – Lucy Seki

Co-edición Edimilson — Editora / Imprensa Oficial — 504 pág. — R\$ 39,80

As línguas indígenas faladas no Brasil (cerca de 170) são desconhecidas para a maioria de professores e alunos dos cursos de letras e lingüística, que contam apenas com estudos do Tupi Antigo ou Tupi-Guarani, língua já extinta.

Este livro, fruto de muitos anos de pesquisa, é a completa descrição da língua Kamaiurá,

falada por um povo que habita os altos do Xingu e conhecido por meio de obras antropológicas, literárias e cinematográficas, mas ainda desconhecido no que diz respeito à sua língua.

A descrição e análise da língua é completa, abrangendo desde a fonologia, a morfologia e a sintaxe da língua, até alguns aspectos semânticos e lexicais, incluindo ainda textos analisados, mapas e fotos.

Além de um panorama lingüístico geral da região do Alto Xingu, o trabalho apresenta um breve histórico das migrações dos Kamaiurá e das suas relações com os demais povos que habitam a região.

O livro traz também, no final, um caderno fotográfico com anotações da autora.

Sobre a autora:

Lucy Seki é professora titular da área de Lingüística Antropológica na Unicamp, onde trabalha a mais de 20 anos como pesquisadora e docente. É idealizadora e coordenadora do *Projeto Integrado História e Conhecimento Lingüístico dos Povos Indígenas do Parque Xingu*.

Divulgação e vendas:

(19) 788-1094 e 788-1097

e-mail divulgação: montalti@editora.unicamp.br
e-mail vendas: vendas@editora.unicamp.br

Video: The Strength of the Indigenous People of Mut Vitz

(Tzotzil and Spanish, w/ English subtitles, 27:05 min.)

This video, shot and digitally edited by two video makers from Oventic, documents the Mut Vitz coffee growing collective. Over a year in the making, Strength beautifully traces the entire organic coffee production process: from seedling to transplant, from cultivation to the roasted bean. With care and sensitivity for surrounding eco-system and the plants themselves, Mut Vitz produced thousands of pounds of high quality organic coffee last year. A portion of each video sale is donated to the collective to continue their dedicated work.

Chiapas Media Project, 4834 N. Springfield, Chicago, IL 60625, USA
Price: \$20 Institutional Price: \$70
Shipping and handling: Please add \$4 for first video and \$1 for each extra video. For more information call the Chiapas Media Project at +1-773-583-7728 or cmp@chiapasmediaproject.org

Languages in Britain & Ireland, ed Glanville Price, Blackwell, 2000

228 pp; 19 chapters on different languages (incl British, Cornish, Cumbric, Pictish, Flemish in Wales, Anglo-Norman, Romani

...); some chapters by the Editor are based on his 1984 book.

Encyclopedia of the Languages of Europe, ed Glanville Price, Blackwell, 2000

499 pp. A large number of entries, of varying lengths, by some 50 contributors.

Learn in Beauty: Indigenous Education for a New Century, ed. Jon Reyhner, Joseph Martin, Louise Lockard, and W. Sakiestewa Gilbert.

152 pp. + viii. ISBN 0-9670554-1-5.

The title "Learn in Beauty" is adapted from a traditional Navajo prayer that calls for listeners to "walk in beauty" and live in harmony with their world. "Learn in Beauty" is dedicated to Regents Professor Dr. Gina Cantoni for her many years of service to the students of Northern Arizona University and the people of the Southwest. Together, the 11 papers collected in Learn in Beauty indicate some of the new directions that indigenous education is taking at the beginning of the 21st century. Since the 1970s the United States Government has had an official policy of self-determination for American Indians and Alaska Natives. The efforts by various Native groups to chart their own destinies have resulted in both successes and failures, and education is just one aspect of their efforts. It is hoped that the discussion of indigenous education in this volume contributes to the progress of indigenous education.

The entire book is on the web at <http://jan.ucc.nau.edu/~jar/LIB/LIBconts.html> or can be purchased in paperback for \$10.00 US plus postage from the Center for Excellence in Education, Northern Arizona University, Box 5774, Flagstaff, AZ 86011-5774. Jon.Reyhner@nau.edu

E brezhoneg pa gari ! En breton quand tu voudras

Le titre résume bien l'esprit du produit : il s'agit d'apprendre la langue bretonne quand on veut, à son rythme. Pouvoir choisir ses séquences et ses leçons en toute liberté, en suivant l'ordre progressif des leçons ou en ne le suivant pas, chez soi ou au bureau...

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12. Obituaries

A near-final speaker of Anambé, N. Brazil

In the end of August 2000 died one of the last seven known speakers of the Anambé language, Muihu Anambé, probably at the age of 70. The Anambés presently live on the right banks of the Cairari river, in the State of Pará, in the Northern Brazil.

Their language belongs to the Tupi-Guarani language family.

Risoleta Julião

[<risoleta@amazon.com.br>](mailto:risoleta@amazon.com.br)

Last fluent speakers of Ioway-Missouria

The last fluent speakers of Ioway-Otoe-Missouria passed away in the winter of 1996, both in their 90s. There are approximately a half dozen semi-fluent speakers that remain, all born during or prior to WWII.

The Otoe-Missouria have their tribal offices at Red Rock, Oklahoma (Noble County). The Iowa of Oklahoma offices are located several miles south of Perkins, Oklahoma (Payne County), while the Iowa of Kansas & Nebraska have their tribal complex several miles west of White Cloud, Kansas (Doniphan County), USA.

Languages die as trees: they will remain dry in grammars and dictionaries.
<http://spot.colorado.edu/~koontz/tracks/jgtiombib.htm>

Patrick-Henri Burgaud

Zypendaalseweg 75, 6814 CE Arnhem, Netherlands

tel + fax: (00 31) 26 3707370

<http://www.burgaud.org>,

<http://www.burgaud.demon.nl>

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.

