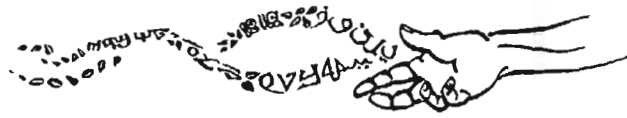


FOUNDATION FOR ENDANGERED LANGUAGES



OGMIOS



Lectern in the Catholic Church at Santiago de Atitlán, Guatemala
Carved with images of angels, a Maya god, and mythical beasts, it illustrates the mingled vision that has arisen from Spanish Christianity transplanted into the Tz'utujil world.

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Stop Press!**FEL VII in Broome, Western Australia**

The Foundation's Seventh Conference will take place in Broome, on the western edge of the remote Kimberley area of Australia, on **Mon 22 to Wed 24 Sept. 2003**. The Conference Chair is Joseph Blythe <dubala@myplace.net.au>. The theme will be **Maintaining the Links: Language, Identity and the Land**, looking at endangered languages' links to their homelands, and how documentation can aid maintenance and revival.

A call will be sent out shortly, but abstracts (up to 500 words) sent to the Chair or the Editor (preferably by e-mail) by the end of February 2003 will certainly be considered.

Christ Wankai?

Christ Wankai "Christ lives", proclaims the message over the altar in Bidyadanga (a town called "by the emu") on the north coast of Western Australia. In this church services are celebrated in a medley of languages: English, certainly, but also Karajarri, Nyangumarta, Mangala, Yulparija and Juwaliny. We can be glad, then, that Christ is not the only sustaining presence to survive here at the northern end of the Eighty Mile Beach. But if he is now the centre of discourse, the speakers of these languages are talking in very different terms from their ancestors. Does this matter? And if it does, does it give the lie to the usual claim that the point of protecting and revitalizing old languages is to keep alive their own unique cultural wealth?

In an important way, all natural languages are on a par. They are all good for people to talk and think in; they sustain a lot of an individual's mental processes. The basic givens of human life, birth, growth and death, living and sleeping, eating and drinking, having a laugh, relating to friends, family and enemies, responses to the natural world, to beauty, ill health and hard work, are always represented in them. And it is always possible to use them to talk about new things, even if new words have to be invented to make the new meanings clear: agriculture, industry, architecture, military organization, science, economics, music and fashion have all been new fields at some point in every language of the world. Some languages have yet to come to terms with some of these, and all languages will have to innovate to keep up. As such, any language can always be transmitted, usefully, to another generation, even if it finds itself undergoing changes as the life of its speakers evolve.

By contrast, cultures are not all on a par: some of them can never survive contact with some others, simply because of the incompatible demands, and universal claims, that some cultures make. The Aztecs' practice and theory of human sacrifice could not persist once they were subject to the Spanish, with their mission to spread the Christian gospel, nor could Athenian direct democracy be applied to govern the vast tracts of Asia taken by Alexander. (To be honest, that experiment was never likely to be tried, democracy never having been much more than a curiosity in the ancient Greek world.) The property-free idyll of ancient Australia could not continue, even in the interstices, when powerfully-armed and violent settlers were determined to institute farming and mining on the very same land. The best that one can hope, when these juddering culture-clashes do come about, is that there will be some slight mutual accommodation, even if most of the changes are bound to be imposed on one side.

For those on the weaker side, the price of achieving any survival at all may be to accept and adopt certain elements of the stronger culture. This is one way of seeing the recent effort of the Arapaho community to produce a dubbed version of the children's film classic *Bambi* (narrated in Hinton and Hale ed., reviewed later in this issue). But perhaps more commonly, the bridging initiative comes from the other side, as philanthropically inclined exponents of the dominant culture try to make some of it — typically what they see as the best of it — available to their dominated neighbours. The missionary movements that came under the flags of conquering or marketeering powers, Muslim, Catholic, Protestant, could be seen in this light; and they have all had considerable success in creating new communities of their own faith round the world, and by the same token (since languages do not all immediately die out when the culture is transformed) introduced their own faith as a new element in other people's language communities.

This new element may even have been of real value in immunising the recipients against some of the harsher side of contact with colonists; but I can't help noticing that the only missionaries who seem to have been successful in the long term without military cover have been Indian Buddhists of the 1st millennium AD, voyaging across the Bay of Bengal to South East Asia, or trekking round the Himalayas to China and beyond. These cultural contacts, inspired by nothing but humane altruism, and perhaps the spirit of adventure, are also noteworthy in never having contributed to the endangerment of a single language.

Sometimes it is not clear who is getting the free ride in these situations: are the speakers of the language benefiting from the new ideas and rituals proposed by the incoming foreigners, or is it just the proselytizing culture-group which benefits by gaining new adherents among people whose language previously made them inaccessible? Is the old language-group getting new vitality from the incoming culture (usually a religion), or is this new culture-group finding its expansion eased by adopting a new vehicle, a language hitherto untouched?

Ultimately, the question arises: if a language has lost its traditional culture, is it worth protecting? If the language is now used only as the vehicle for a once alien way of life, it is not preserving the wisdom of ancestors, or solidarity with them: the sounds, the grammar and the lexicon in such a case are perhaps only of interest to theoretical linguists, and the odd antiquarian. For the speakers, they serve only to mark them out as not (yet) belonging to the dominant in-group.

Some intellectual humility is called for here. Looking back on a couple of the older cases where missionaries have deeply affected subject peoples, the outcome has not been as clear-cut as the missionaries expected -- or as our argument is leading us to surmise. In Yucatán, Chiapas and Guatemala, although for 400 years Catholic churches have replaced Mayan temples as centres of worship, the old gods continue to appear among the saints: the faith of speakers of Tz'utujil or Kaqchikel is in some ways a richer and more complex thing than that of their pre-Christian ancestors -- and like no other Christian congregation on earth. And the actions of would-be missionaries can have perverse results. The 16th-century prelate Bernardino de Sahagún may have believed that his researches into Aztec ethnography would expedite the task of the ministry, and the *extirpación de los ídolos*. But what his Nahuatl-Spanish bilingual book, , actually achieved was to preserve, and so celebrate, the detailed memory of Aztec culture long after the oral tradition had broken down.

Still, the transformations that come about as a result of cultural contact and transfusion do pose serious risks for dominated peoples in the long term, even when they seem to have found a *modus vivendi*. In the 3rd millennium BC, after Sumer and its language were submerged by Agade and Babylon, the pearls of its literature were preserved for 600 years at the core of studies for scribes: but when Babylon itself was taken over by Kassites, the life went out of the Sumerian tradition. In Egypt, after the Arab conquest of the 7th century BC, Coptic managed to keep a role for itself as the language of the Christian community: but even so, the next six or seven centuries sufficed to wipe it out as a living language, though Egyptian Christianity lives on to this day.

The challenge to the survival of languages living with a larger neighbour never goes away, then. But as Welsh and Māori have shown in the last couple of decades, it is possible for tides to turn, and for the terms of old accommodations to be revised, and even made more favourable.

The nature of a language is to be passed on — even without conscious teaching — from one generation to the next. When this tradition is noted by its own people, it becomes valued, and hence valuable. In this sense, the tradition creates the treasure, whatever its content may be. Like Christ, the Noble Eightfold Path of the Buddha, and many, many others, it is alive today because its memory is preserved.

This truth has commended itself in all ages, all over the world: here are just three languages' ways of saying that formulation in a language is what gives the world its form. In truth, cultural missionaries have never yet succeeded in recasting another

people's world totally, while their language yet lives.

*Ñamandu Ru Ete tenondegua ...
Oámyvyma,
oyvárapy mba'ekuaágui,
okuaararávyma
ayvu rapytarā i
oikuaa ojeupe.
mboapy mba'ekuaágui,
okuaararávyma,
ayvu rapyta oguerojera,
ogueroyvára Nande Ru.
Yvy oiko'eýre,
pytú yma mbytére,
mba'e jekuaa'eýre,
ayvu rapytarā i oguerojera,
ogueroyvára
Ñamandu Ru Ete tenondegua.*

True Father Ñamandú, the First One...
Standing up straight
from the wisdom in his own godhead
and in virtue of his creating wisdom
conceived the origin of human language.
and made it form part of his own godhead.
Before the the earth existed
amidst the primordial darkness
before there was knowledge of things
he created what was to be the foundation of
human language
and True First Father Ñamandú
made it form part of his own godhead.

Ayvu Rapyta
"The Foundation of Human Language",
Mbyá-Guaraní creation myth
(according to Leon Cadogan, *Ywyrá ñe'ery:*
Fluye del Arbol la Palabra, Asunción,
CEADUC-CEPAG 1971)



For the very great one is Ptah,

who gave life to all the gods

and their ka's

through this heart

through this tongue,



in which Horus has taken shape,

in which Thoth has taken shape,

as Ptah...

(Horus personifies kingship. Thoth, god of reason, is also the patron of scribes.)

Memphite Theology ("The Shabaka Stone"), 56 (*Egyptian, mid 3rd millennium BC, recopied in 710 BC* - translation Miriam Lichtheim 1973, *Ancient Egyptian Literature*, vol. 1, p. 52

EN APXHI HN O ΛΟΓΟΣ ΚΑΙ Ο ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ΘΕΟΣ ΗΝ Ο ΛΟΓΟΣ.

In the beginning was the Word, and the Word was with God, and the Word was God.
St John's Gospel, i.1

2. Development of the Foundation

FEL VI: Endangered Languages and the Literatures – Antigua Guatemala, 8-10 Aug 2002

This meeting was held in the Posada Belén, a beautiful colonial lodging-house, run by nuns, where Hermano Pedro de San José Betancur, a noted philanthropist, lived and worked in the 17th century. [As it turned out, he was the newest saint in the church in the week we visited, having been canonized during a visit of the Pope to Guatemala City on 30 July.] Just over 50 people attended, our usual catch, which is pretty much the maximum for people to mix and each hear everyone else's talk, in the three days of our discussions.

In fact, people were with us for five days in all, beginning with the spectacular colours of Ix'ey Ramona Perez's Mayan weaving in San Antonio Aguas Calientes, a nearby town, and staying on for two days after the sessions to hear the poetry of Gaspar Pedro González, to visit the ruins of Iximché (Pre-Hispanic capital of the Kaqchikel, whose language is still current in Antigua), and to hear Tz'utujil used in the classrooms at San Pedro de la Laguna, on the shore of the serene and limpid Lago de Atitlán. As for the lunches, provided by Ixmukane Marina Rodriguez Guajan in Tecpán, and by linguists in San Pedro, I can only say: *Matyox che nuway.*

The conference chair, who had laid all this on, was McKenna Brown, known to all for the duration as Don Roberto. He was aided particularly ably by Don Florencio Hipólito of Tecpán. Others who helped are listed in the proceedings volume, another Don

Roberto production, which was available at the conference, and has sold well thereafter. (If you have not yet got your copy, check the back page of this Ogmios for how to get one.)

As can be inferred from the surrounding events, this conference was full of local colour -- colour being the operative word in Guatemala. For the first time, the conference was conducted bilingually in English and Spanish, with a series of able simultaneous interpreters (led by Don Roberto, as ever) who kept the minority group abreast of what was happening in the other language. This may have diminished acoustic clarity — and our chapel was never bell-like, even at the best of times — but it did wonders for solidarity.

1. Strategies and Resources

Joel Sherzer, (Keynote)AILLA: Archive of the Indigenous Languages of Latin America

Monica Ward, The Pedagogical and Linguistic Issues Involved in Production of EL Materials: A Case Study of Nawat

J.E. Lonergan, A Tarahumara-English Computational Semantic Lexicon

2. Orthographies

Michael Brody, *To the Letter: A Microanalysis of Currently Contested Graphemes in the Maya of Yucatan*

Pamela Innes, *I Can't Read That Way of Writing: Linguistic and Indigenous Systems Clash in the Apache Language Revitalization Movement*

3. Proverbs, Metaphor and Poetics

Chiroke Asogwa, Re-Kindling Interest in an Endangered Language: A Way Forward for Igbo

Jule Gómez de García, Melissa Axelrod, and Jordan Lachler, "If You Play With Fire...": Literary Production in Jicarilla Apache

Jocelyn Ahlers, Cognitive Metaphor in Language Revitalization

4. Endangered Languages Literatures and Education

Joseph Blythe Frances Kofod, Literatures for the Semi-Literate: Issues for Emerging Literacies in the Kimberly Region of North-Western Australia

Norman Thomson and Jepkorir Chepyator-Thomson, The Role of Educators as Biological, Cultural, and Language Exterminators: Teaching for Creativity, Measuring for Conformity

5. Strategies: Case Studies,

Alexis López, Using Storytelling in Schools to Preserve Endangered Languages

Giovanna Micarelli and Hernán Gómez, On the Steps of Memory: Theater Anthropology as an Instrument for Cultural and Linguistic Revitalization in Indigenous Communities of the Colombian Amazon

Mary Morgan and Deepa Gurung, Languages Worth Writing: Endangered Languages of Nepal

6. Oral Literatures: Collection

V. Pérez Rivera (I. Kungiler), La experiencia de recopilar el conocimiento Kuna

David R. Margolin, Marcela Carías, Suyapa Dilworth, and Carmen Palacios, The Symbolic Value of Oral Literature for the Revitalization of Tawahka

7. Oral Literatures: Diffusion

Andrew E. Liebermann, Jacinto de Paz Pérez, The Blossoming of Our Ancestors' Words: Oral Tradition Collected and Published by Mayan Students

Nadine Grimm, Laura Martin, Strategies for Promoting Endangered Language Literatures Outside Their Local Communities

8. Mayan Literature

Janferie Stone, Maya Poetics: Renaissance in Continuity

María Luz García, *Bajo la montaña: Women's Stories of la violencia*

Christopher Hadfield, A Tissue of Lies: History versus Myth in the Nature of Time

In the Open Forum, a number of more local presenters spoke, including (memorably for me) Jorge Miguel Cocom Pech, the author in Yucatec Maya of *Mulkul'an In Nool* ("Secrets of the Grandfather").

Besides the variety of presenters who focused on Central America and Mexico, we were favoured by presenters from Kenya (Jepkorir Chepyator and her husband Norman Thomson), Nepal (Deepa Gurung, Finance Secretary of National Federation of Nationalities), and Australia's Kimberley (Joe Blythe and Frances Kofod). Three presenters from Univ. Illinois (Alexis López, Giovanna Micarelli, Hernan Gómez) talked about minority languages in Colombia.

Minutes of the Seventh Annual General Meeting of the Foundation for Endangered Languages held at Posada Belen, Antigua, Guatemala, at noon, Friday 9 Aug 2002

The meeting was chaired by the President, Nicholas Ostler. No apologies for absence were noted.

1. The minutes of the 6th AGM, held at Agadir, Morocco, were summarized and approved.
2. Matters arising: there were no matters arising.
3. Treasurer's Report: Chris Moseley outlined the main sources of the Foundation's income: membership fees,

donations, sales of Proceedings volumes. The Foundation spends its money mainly on grants, mailing costs to subscribers to 'Ogmios', and the printing costs of its publications, plus the cost of holding conferences such as the present one. There are currently 104 paid-up members, the largest membership ever, but growth is slow. New gradations of membership had been introduced over the past subscription year. Grants had accounted for the majority of the Foundation's spending over the past year; ten applications out of an unusually large crop of high-quality submissions could be satisfied to some degree; it was gratifying to note that we were back on course financially after a couple of years of penury and inability to award them. Our last Conference, held so soon after the attacks of 11 September, had been a financial setback, but we have recovered from it, thanks partly to some generous donations. The bank balance at present is modest, at 249.78 pounds sterling in our British account, but that was due to recent expenditure on the present conference and grants. The treasurer offered himself for re-election, albeit reluctantly, and urged a wider distribution of tasks among the committee in future.

4. President's Report: Nicholas Ostler reiterated the Foundation's stated aims in turn and noted how we have measured up to each of them in the past year:

- Publicity: three issues of Ogmios had been published in the year. Sales of Proceedings continued apace, with more than 400 sold in the past two years. [Current total, including the first 150 copies of FEL VI, stands at 770.] We had also received some media publicity during the year.

- Support: the main evidence of this was the present conference.

- Monitoring: not much had been achieved in the past year, apart from the campaign for Gaelic run energetically in Scotland by Alasdair MacCaluim.

- Documentation: it had been a good year for grants, with every continent covered. However, in future we will have a serious competitor in funding documentation work, with the establishment of the chair run by the Rausing Fund at SOAS, London, and to complement rather than compete with this we would be well advised to focus on funding communities, not academic researchers, in future. We now have two new institutional members, AIATSI (the Australian Government's Institute for Aboriginal and Torres Strait Islander Studies), and the Australian Linguistic Society.

- Collecting and disseminating information: the Foundation's web-site is growing in usefulness and popularity.

5. Election of Officers: the present Committee duly stood down. Six members of the present committee had notified the Secretary, Nigel Birch, of their willingness to stand for re-election. Five new candidates had offered themselves for election. In the

interim, the present incumbents having stood down, Louanna Furbee took the chair and called for nominations. They were as follows:

Nicholas Ostler was nominated as President by Mary Morgan, seconded by Joe Blythe. Christopher Moseley was nominated as Treasurer by Monica Ward, seconded by Janferie Stone.

Nigel Birch was nominated as Secretary by Nicholas Ostler, seconded by Christopher Hadfield.

The incumbent committee members Patrick Williamson (Membership Secretary), Blair Rudes (Grants Officer), Louanna Furbee (Fund-raising Officer); and new nominees Christopher Hadfield, Joe Blythe, McKenna Brown, Colette Grinevald and Maurizio Gnerre were all nominated by Nicholas Ostler, seconded by Christopher Moseley.

Question from Kathleen Tacelesky: how were roles on the committee being redefined and rationalized. Nicholas Ostler replied that they were being reallocated to the committee's discretion; for instance, Membership Secretary Patrick Williamson now distributes the journal 'Ogmios' to the membership.

The committee was duly elected unopposed, as the 11 members named above.

6. Nature of grants to be awarded: Nicholas Ostler sought the advice of the membership on this issue. This year we have given away 5000+ US dollars, a large sum by our standards. By contrast, the Rausing Fund in London will have 15 million pounds sterling, or 22 million dollars, to disburse over ten years. Nicholas Ostler proposed that our limited funds should in future go to community-based efforts. A discussion ensued:

Mary Morgan asked: would community applications be considered? Chris Moseley replied: yes, increasingly so in the future, in view of the SOAS/Rausing Fund.

Colette Grinevald mentioned the Volkswagen-Stiftung (15 million US dollars at its disposal), the Third Foundation (in Japan, for Pacific Rim languages), the UNESCO initiative for a Declaration on minority language rights. Nicholas Ostler replied that we make use of the funds that are under our control, and take note of these other bodies' work.

Colette Grinevald further asked: why so little money granted to each of so many applicants? Chris Moseley replied that it was an exceptional year for numbers of applicants.

Daisy Rosenblum asked: are only academics considered as recipients? Nicholas Ostler replied that other funds (such as Rausing) aim to document records, usually held in academies; the VW foundation has restrictions on the technical media in use, and gives a few, large, grants.

Maurizio Gnerre expressed approval for small grants to many applicants, and urged that the recipients' recorded work be ensured for posterity. Chris Moseley replied that that is an undertaking made by the applicant in accepting a grant. Janferie Stone pointed

out that people often get matching grants from different sources. Florencio Cali' Jiatz thanked the Foundation for its support for his Kaqchikel-speaking community.

7. Funding the Foundation: Louanna Furbee suggested preparing a catalogue of materials for display on the Web and elsewhere. We would approve projects to be funded, offer them to the public, and donors would become Friends or Supporters of FEL. A donor to a project (such as the Tojolabal literacy project), would be a "Friend of Tojolabal", for instance. The co-ordinator of a project would be funded to present it. Donors would receive progress reports on their project. Various kinds of sponsorship division are possible: Master/Apprentice schemes, designated parts of a dictionary or grammar, and so on. But emphasis should be on grants. A shell web-site could build up a list of possible projects. This the Foundation's web-management would be more intensive than at present.

Maurizio Gnerre commented that 'adopt-a-people' is an idea he has proposed at his university, so the idea might work. Nicholas Ostler added that further discussion in committee is needed, for gradual development of the idea.

8. Next conference: Proposals are invited. We have a tentative invitation from Tapani Salminen in Finland for 2004, and need to ask if that still holds good. Joe Blythe had floated the idea of holding a conference in Broome, western Australia.

A vote of thanks was expressed to our current host, McKenna Brown, for organizing the present conference. It was proposed to publicize the next conference to EL communities.

9. Any other business: McKenna Brown recommended involving EL speakers more directly in FEL committee work. The meeting ended at approximately 1400 hours.

Christopher Moseley, Treasurer, acting on behalf of Nigel Birch, Secretary.

FEL Call for Proposals for 2003

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

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

Form for Submissions

There is a form that defines the content of appropriate proposals, which is accessible at the Foundation's website:

<http://www.ogmios.org>

It may also be obtained from Blair A. Rudes, Department of English, Univ. North Carolina at Charlotte,

9201 University City Boulevard, Charlotte, North Carolina 28223-0001, USA.

fax +1-704-687-3961.

<BARudes@email.uncc.edu>

All proposals must be submitted in this form, to ensure comparability.

Deadline

The time-limit for proposals in the current round will be **31 January 2003**. By that date, proposals and supporting testimonials must reach Blair A. Rudes, at the address specified in the form.

The FEL Committee will announce its decision before the 31st of March 2003.

Three points to note especially. The second is new to this call.

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

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

3. The Foundation for Endangered Languages (FEL) is a separate from ELF, the Endangered Language Fund (www.haskins.yale.edu), whose current call for proposals can be found in this same issue of Ogmios. It is perfectly possible (and has indeed occurred in the past) that the same project can be partially funded by both FEL and ELF.

Helena Drysdale - Mother Tongues: travels through tribal Europe - Special Offer

Paperback edition, published by Picador in October 2002 at £7.99, available at 12.50% reduction to FEL members.

Helena Drysdale, with her husband and two infant daughters, spent 18 months visiting Western Europe's minority language communities. In their mobile home they travelled from Provence up to Samiland in the Arctic, down to Macedonia, and across to Brittany, via the Frisians, Ålanders, Alsatians, Basques, Catalans, Corsicans, Sardinians, Albanians, South Tyroleans and Ladin. The people they met on the way, and their views on their languages, are described in her book *Mother Tongues*, which was widely selected by British newspapers as **Book of the Year**.

One of them, the Sunday Times, wrote 'This is a hugely ambitious project, a mix of anthropology, history, politics and travelogue, but Drysdale brings it off brilliantly.' Helena is a member of FEL; her paper "Silenced or Liberated", which rounded off our Agadir conference in 2001, discussed the role of the media in the different language communities she visited.

Readers of Ogmios are now offered copies of *Mother Tongues* at the reduced price of **£6.99** (post free in Europe). £3 of this (less postage) goes to the Foundation for Endangered Languages. Members in Europe with a UK bank account should send a self-addressed envelope (big enough to hold a 11 by 18 cm book), and a cheque payable to Helena Drysdale, at 22 Stockwell Park Road, London SW9 OAJ, England.

Other members should apply (with credit card details and expiry date; or a US dollar check made out to "Nicholas Ostler") to the Editor (address details on page 2). There will be a charge for (surface) postage and packing outside Europe, so that the total price will be £10 (\$15 US) surface, £15 (\$25 US) airmail.

Language Challenge: Correction with apology to Marc Dragon

In the last issue we noted Marc's achievement in teaching himself basic Tagalog, but we incorrectly stated his total collection for FEL: it actually came in at £31, over 50% more than what we said. *Dinaramdam ko*, Marc, and thanks again. *Salamat*.

3. Language Endangerment in the News

Scientific American: "Saving Dying Languages" by W. Wayt Gibbs, August 2002

This 8-page article, lavishly illustrated, was highly sympathetic to the endangered language cause, comparing it with the urgency of species extinction, and giving some good intuitive indicators on such things as the proportions of speakers as between dominant and endangered languages. The Foundation is mentioned, along with our contemporaries — and in a curious paradox, the scant level of the funds we have gathered, compared with the scale of the problem, is seen as an argument in itself that something must be done.

There is a suggestion of new hope in the final section, however, when the advent of the Lisbet Rausing Fund is mentioned.

The full text of the article can be found online at the Linguistic Data Consortium site: <http://www ldc.upenn.edu> (The link is at the foot of page on the left.)

4. Appeals, News and Views from Endangered Communities

Mother Tongue Education for Social Inclusion and Conflict Resolution - B. K. Rana

As provisioned in the Constitution the government of Nepal has, in 5 years time, developed curricula in 11 different mother tongues: Limbu, Tamang, Newari, Tharu, Awadhi, Bhojpuri, Maithili, Bantawa Rai, Magar, Gurung and Sherpa. But teaching materials on these mother tongues are reported to have been kept uselessly in government storehouses. Voices are also heard from mother tongue communities that government published such materials only 'to funnel foreign-aid down to gutter'. There should be true spirit in working avoiding unwelcome practices. The government should endeavour to work in the best interest of mother tongue communities in the country.

In fact, the attempt at mother tongue education has become unsuccessful as the government has not taken it so seriously. On the other hand, the literacy campaign appears to have been partly successful. Nepal's literacy rate was 39.3% in 1991. In ten years' time government reports that it has risen to 53.7% which was projected to reach around 65% at the end of ninth plan. This suggests that nearly half of the total population is still illiterate. And the illiterate percentage primarily comprises disadvantaged communities. Literacy rate and educational attainment trend of 1991 indicates ethnic communities, excluding Thakalis and Newars, have to find a new model of literacy programme that would make them both 'practically literate' and also provide opportunities for livelihood. Therefore, the literacy curricula require revision. The conventional definition for literacy in the country is to become able to 'read and write' only. But a truly literate person should also have some practical understanding of the environment in which s/he lives. Such persons should be able to find some kind of employment for themselves, if this is beyond the government.

With the enactment of the civil code [Muluki Ain] in 1854, some of social evils as the *satipratha* (burning alive of dead man's wife in the pyre) and slavery could be abolished but sadly, it reinforced caste prejudice, atrocities and social exclusion against the indigenous peoples and Dalit communities in the country. During Rana regime indigenous peoples were even publicly notified to not speak their mother tongues. That directly affected the Magars, Gurungs, Duras as well as other ethnic communities of Central Nepal. Right from the rise of house of Gorkha, deliberate introduction of casteism into the contemporary societies further intensified suffering and hardship of indigenous peoples. They were and now are totally excluded and disgraced everywhere.

Indigenous peoples as well as Dalit [water untouchables] and other backward communities form more than two thirds of the total population of the country. These communities are deprived of fundamental rights to live with self-respect and dignity. The case with Dalits is quite severe and with the ethnic peoples it is also beyond any tolerance. Particularly, indigenous peoples' organizations have, therefore, cried loud and clear for their linguistic and cultural rights. Truly, there is sentimental attachment to this slogan from among the communities, which unwholesomely the Maoists have exploited in recent times. Therefore, we seem to have begun to gossiping on social inclusion and conflict resolution..

It is believed that there are lots of opportunities to work in the fields of language and culture because the country is multilingual, multiethnic and multireligious. For instance, there are few monolingual village development committees as; Thabang, Mirul, Kureni, Reugha, Jelbang, Gam, Korchabang in Rolpa district; Ugang, Kakri, Takshera, Maikot, Nakharasi in Rukum district and Nishibhalkot, Obang and few others are in Baglung district. The people in these village development committees speak Kham Magar language only. These Kham speaking communities are suffering exclusion because they can not speak Nepali, do not profess Hinduism and eat beef also. Once in Nishibhalkot in Baglung district, a candidate for the house of representative, who subsequently won the election, had to hire an interpreter to translate his 'election speech' from Nepali into Kham Magar language. The community would only understand Kham Magar language whereas the 'leader' would only speak Nepali - the state language. Thabang is the Village in Rolpa district wherefrom began Maoist insurgency in the country six years ago. Gunda, Laprak and many other village development committees in Upper Gorkha are also monolingual. Mostly the inhabitants are Gurungs and speak Ghale Gurung language. In Palpa and Nawalparasi districts, village development committees as Mityal, Bakamalang, Sahalkot, Arkhala and many others are primarily monolingual. They are beyond any reach of Nepali - the State language.

The past has revealed that we have already become unable to address the needs of those communities and therefore there are such grave challenges in front of the nation. Guns only will not bring in peace and stability, whether they are shot from government's hand or from otherwise. To alter the situation communities in exclusion should receive respectful inclusion in the mainstream. We should, therefore, offer them direct representation that has not been possible even after the restoration of democracy in 1991.

As concern cultural and linguistic rights of indigenous communities, the state has just begun to work on them. Reluctance and negation are still prevalent because our government believes that the current linguistic and cultural movement in the country by far the most is politically motivated antagonism. Factually, the current ethnic peoples' movement is not very different than Jayatu Sanskritam Aandolan [Victory to Sanskrit Movement], which was, by and large, a political movement in itself. It had raised linguistic and cultural issues some 55 years ago. It played an important role in overthrowing Rana regime and bring democracy in 1950. The leaders of that movement are now at the apex of governance. Therefore, it is true that the movement was a political movement. And, if you can have the same sort of movements for your rights then why do you stand antagonistic to the current indigenous peoples' movement for linguistic as well as cultural rights as guaranteed by the constitution of the country and determined by different international laws and UN declarations also? Why do you blame ethnic peoples doing politics? It is true that your rights are established only when you take them to the political levels. So, ethnic communities are not so sad to have their activism labelled by the elite as politically motivated. The current indigenous people's movement is essentially a political activism that we do not fear to agree with. If we are committed to social inclusion and conflict management, we have to rethink and avoid preoccupations.

Cornish language to get official recognition

By Chris Gray (*Independent*, London)

6 November 2002

Cornish is to be recognised as an official minority language for the first time, after a campaign lasting nearly 100 years

Ministers recognised the Celtic language was in danger of extinction and have added it to the European Charter for Regional and Minority Languages alongside others such as Welsh and Scottish Gaelic

Nick Raynsford, the minister for Local Government and the Regions, said the decision was taken to "protect and promote" Cornish

He said: "This is a positive step in acknowledging the symbolic importance the language has for Cornish identity and heritage." The campaign to revive Cornish began in 1904 when Henry Jenner published his Handbook of the Cornish Language, which was the first reference book intended for everyday use rather than academic study

Interest in the language has grown but, of the 500,000 people who live in Cornwall, only about 400 are thought to speak it fluently. About 5,000 know a few words

Bernard Deacon, a lecturer at the Institute of Cornish Studies, welcomed the announcement: "We are not going to be seeing Cornish made compulsory on the school curriculum but this is very important because it is symbolic."

6. Support Activities

EBLUL opens its new Irish office

Dublin, 8 July 2002

Twenty years after its establishment in Dublin, the European Bureau for Lesser Used Languages (EBLUL) opened its new Irish office in the premises of Comhdháil Náisiúnta na Gaeilge, an Irish-language umbrella organisation in 46, Sr. Chill Dara, Bhaile Átha Cliath. Dublin Info Point will provide privileged access of the Irish-speaking community to the Bureau's services: providing expertise and assistance on linguistic community problems; finding project partners and project financing; the organisation of study visits, seminars and conferences and the dissemination of information to linguistic minority communities about EU policies. A solemn opening ceremony will take place in Autumn 2002.

www.eblul.org

Brussels Head Office:
Sint-Jooststraat 49, Rue Saint Josse
B-1210 Brussel | Bruxelles

Dublin Info Point:
Comhdháil Náisiúnta na Gaeilge, 46, Sr. Chill Dara | Kildare Street
Bhaile Átha Cliath | Dublin 2

Tel+32/2/ 250 31 64 Fax +32/2/ 218 19 74

Chance to become a linguistic correspondent for your language
Brussels, 10 October 2002

EBLUL is looking for linguistic correspondents for its project on regional and minority languages on the Internet.

The European Bureau for Lesser Used Languages (EBLUL) has recently launched an Internet project named MININF (for Minority Information). The aim of this project is to collect and promote multi-thematic material in or about these languages, while increasing their visibility on Internet. Such material includes web sites, multimedia documents, texts, magazines for children and so on. The project will help facilitate research and will offer classified quality content to all those interested in the question of minority

languages in Europe explains Markus Warasin, Secretary General of the Bureau.

In this framework, a network of linguistic correspondents in each community concerned is about to be established. According to Bertrand Romain Menciassi, team leader for the MININF project, this network will allow to develop the project according to the interests and the concrete needs of the linguistic communities. Work as a linguistic correspondent, under the status of a 10 month unpaid traineeship, will indeed consist in checking and moderating the content edited on the Internet, in contributing to the development of the web site of MININF through the translation of some of the functionalities, as well as in helping to the promotion and the evaluation of its impact in the linguistic communities. This traineeship is a useful tool to learn European methodologies and to value one's local experience at the European level. It is accomplished from a remote place since an online editing system will allow working from any workstation connected to the Internet.

The position as linguistic correspondent is thus a unique opportunity for the young wishing to work and acquire skills in the policy of linguistic preservation and promotion. As a matter of fact, MININF being a participatory project, the correspondents will be an entire part of the project. Being responsible for their language, they are permanently in contact with the MININF team in Brussels and act in coordination with other European actors explains Ivan-Kaja Dielens, in charge of development for the network of linguistic correspondents.

For further information, contact:
Ivan-Kaja DIELENS.
Development - MININF Project
European Bureau for Lesser Used Languages
Rue Saint-Josse, 49
B-1210 Brussels
Tel.: +32 (0)2.250.31.65
Fax: +32 (0)2.218.19.74
E-mail: ivan@eblul.org
Web site: www.eblul.org/mininf

Phillips Fund Grants for Native American Research

The sponsor provides support for research in Native American linguistics and ethnohistory, and the history of studies of Native Americans in the continental United States and Canada. Eligible applicants are younger scholars who have received the doctorate, and graduate students. Grants average \$2,200 for one year.

Deadline: 1 March 2003

Sponsor: American Philosophical Society
Program Number: 01754
E-mail: eroach@amphilsoc.org

University of London SOAS: Lectureship in Language Documentation; Post-Doctoral Fellowship in Documentation and Description

The Endangered Languages Academic Programme (ELAP) is a new initiative established at the School of Oriental and African Studies, funded by the Lisbet Rausing Charitable Fund, to support the study and documentation of endangered languages.

ELAP is one component of the Hans Rausing Endangered Languages Project along with the Endangered Language Documentation Programme (ELDP) and the Endangered Languages Archive. ELAP is located within the Department of Linguistics, an active research community strongly committed to extending the frontiers of theoretical and field linguistics research within the Schools mission to be a centre of excellence in research and teaching related to Asia and Africa.

Vacancy No: 02-120

We are now seeking to appoint a lecturer in language documentation for a period of four years with possible extension of an additional four years, to commence 1st May 2003, to undertake research and teaching in theoretical and applied aspects of language documentation with a focus on endangered languages. Area of language specialisation is open.

The appointee should have demonstrated skills in research and teaching in linguistic analysis, language documentation, field methods, and digital archiving and publication. A record of experience and skills in teaching and supervision at postgraduate levels, plus proven administrative and organisational ability is essential.

The successful candidate will be expected to contribute to the research profile of ELAP and of the Linguistics Department, to teaching and supervision in postgraduate courses and to be involved in intensive courses (eg. summer schools). There may also be opportunities to contribute to undergraduate teaching.

Vacancy No: 02-119

Applications are invited for a two-year Postdoctoral fellowship in the documentation and description of endangered languages. The position will be held at SOAS and will commence in August 2003. The main purpose of the fellowship is to contribute to the research and teaching in the Endangered Languages Academic Programme.

The successful candidate will be expected to contribute to the research profile of ELAP and of the Department of Linguistics, to contribute up to 3hrs teaching per week and

to present papers at departmental seminars and conferences. There may also be opportunities to be involved in intensive training courses.

A second two-year fellowship to commence in January 2004 will be advertised in the first half of 2003.

For informal enquiries about either position, please contact Professor Peter Austin, Director of ELAP, SOAS, Russell Square, London, WC1H 0XG, UK. E-mail: elap@soas.ac.uk.

From January 6th 2003, application forms job descriptions may be obtained from the Human Resources Department, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG

(Tel: 020 7898 4134; Fax: 020 7898 4129. e-mail: humanresources@soas.ac.uk).

No Agencies. CVs may be submitted when accompanied by an application form.

Closing date for applications: Friday 28th February 2003

ELF: Request for Proposals, 2003

The Endangered Language Fund provides grants for language maintenance and linguistic field work. The work most likely to be funded is that which serves both the native community and the field of linguistics. Work which has immediate applicability to one group and more distant application to the other will also be considered. Publishing subventions are a low priority, although they will be considered. Proposals can originate in any country. The language involved must be in danger of disappearing within a generation or two. Endangerment is a continuum, and the location on the continuum is one factor in our funding decisions.

Eligible expenses include consultant fees, tapes, films, travel, etc. Grants are normally for one year periods, though extensions may be applied for. We expect grants in this round to be less than \$4,000 in size, and to average about \$2,000.

HOW TO APPLY - PLEASE NOTE CHANGE OF ADDRESS

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

The Endangered Language Fund
Dept. of Linguistics, Yale University
P. O. Box 208366, New Haven,
CT 06520-8366, USA

The street address for express mail services is:

The Endangered Language Fund
Linguistics, Yale University,
370 Temple Street,
New Haven, CT 06511, USA

Applications must be mailed in. No e-mail or fax applications will be accepted. Please

note that regular mail, especially from abroad, can take up to four weeks. If you have any questions, please write to the same address or email to: elf@haskins.yale.edu

REQUIRED INFORMATION: COVER PAGE:

The first page should contain:

TITLE OF THE PROJECT
NAME OF LANGUAGE AND COUNTRY IN WHICH IT IS SPOKEN

NAME OF PRIMARY RESEARCHER
ADDRESS OF PRIMARY RESEARCHER
(include phone and email if possible.)

SOCIAL SECURITY NUMBER (if U.S. citizen)

PLACE AND DATE OF BIRTH
PRESENT POSITION, EDUCATION, AND NATIVE LANGUAGE(S).

PREVIOUS EXPERIENCE AND/OR PUBLICATIONS THAT ARE RELEVANT.

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

DESCRIPTION OF THE PROJECT:

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

BUDGET:

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

LETTER OF SUPPORT:

Two letters of support are recommended, but not required. Note that these letters, if sent separately, must arrive on or before the deadline (April 21st, 2003) in order to be considered. If more than two letters are sent, only the first two received will be read.

LIMIT TO ONE PROPOSAL

A researcher can be primary researcher on only one proposal.

DEADLINE

Applications must be received by APRIL 21st, 2003. Decisions will be delivered by the end of May, 2003.

ACKNOWLEDGMENT OF RECEIPT

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

IF A GRANT IS AWARDED

Before receiving any funds, university-based applicants must show that they have met the requirements of their university's human subjects' committee. Tribal- or other-based applicants must provide equivalent assurance that proper protocols are being used.

If a grant is made and accepted, the recipient is required to provide the Endangered Language Fund with a short formal report of the project and to provide the Fund with copies of all audio and video recordings made with ELF funds, accompanying transcriptions, as well as publications resulting from materials obtained with the assistance of the grant.

FURTHER ENQUIRIES can be made to:

The Endangered Language Fund
Dept. of Linguistics, Yale University, P. O. Box 208366, New Haven, CT 06520-8366 USA

Tel: 203-432-2450 FAX: 203-432-4087
elf@haskins.yale.edu

<http://www.ling.yale.edu/~elf>

Response to 1st Call of Lisbet Rausing Charitable Fund's ELDP (Endangered Language Documentation Programme)

The first call for Preliminary proposals closed on 11 October 2002. Approximately 150 such proposals were received, and 45 of them were encouraged to submit detailed proposals, for a deadline of 10 January 2003. These will be adjudicated at the end of March 2003.

The ELDP website is
www.eldp.soas.ac.uk

6. Research Activities

Research on minority languages of Nigeria in 2001

Roger Blench <rogerblench@yahoo.co.uk>

Fieldwork on assessing the status of minority languages in Nigeria was undertaken in January and February of 2001 with additional visits in 2002. This report covers the results of that trip with additional insights from various individuals via correspondence.

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

On the 11th of February 2001, I was working on the Ayu language, with the assistance of Barau Kato. We asked if there were other languages spoken in the area, and the name of Sambe came up. No such language is listed in any reference source on Nigeria, so we went in search of it. After

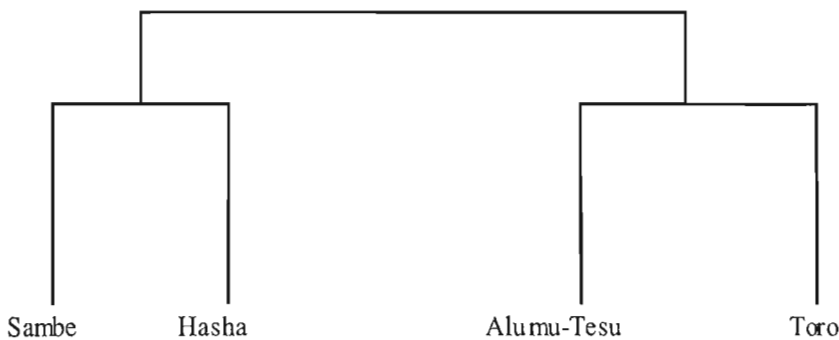
several wrong directions we came across the last speakers the Sambe language, spoken in a single village, Sambe, some 10 km. west of the town of Agamati, on the Fadan Karshe-Wamba road in Kaduna State, Nigeria. A short wordlist was collected by Roger Blench with the assistance of Atsar Musha and group of villagers. The name of the language and people, as well as the settlement where they live, appears to be Sambe; we were unable to clarify this issue further.

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

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

The best guess for the internal structure of this group is:

Figure 1: The relation of Sambe to Hasha and the Alumatic languages



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

The strange case of Ganang

Languages become threatened in different ways and occasionally gender rather than generation and ethnicity form part of the nexus. Ganang seems to represent a rather extreme case of gender differentiation in the process of language loss. Ganang or Gashish is often listed as one of the dialects

of Izere, a significant Plateau language spoken north of Jos in Central Nigeria. No data on this language has ever been published and no Izere informants in Jos could tell us about the language. As a consequence I and Selbut Longtau decided to go to try and resolve its status.

As we approached the Ganang-speaking area, we found that the Ganang, locally known as Gashish, are considered to be Berom (the dominant ethnic group in this region), and indeed culturally they share much in common with their Berom neighbours. The Ganang language is spoken in Gashish Kuk village in Plateau State, Nigeria. Gashish Kuk is one hour's drive southeast of Jos, beyond Kura falls.

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

Despite gathering quite a crowd it became clear that none of the men present could speak Ganang, despite the linguistic competence of their wives. However, the women were unable to produce vocabulary from the male world, particularly in relation to hunting, and so I was not able to elicit words such as those for 'arrow' or for large mammals. The men speak principally Berom, and increasingly Ron, a Chadic

language spoken by recent migrants to the area, as well as Hausa, the lingua franca of the area. The men said that these other languages were 'better' or 'more prestigious' than Ganang, while the women said they would continue to speak Ganang with their children. Indeed, young male children were heard speaking Ganang, so they must 'stop' speaking it at a certain age. Husbands and wives communicate with each other in Berom, or increasingly in Hausa. Long-term bilingualism in Berom was later confirmed by the data analysis which indicated high levels of interference between the two languages. Linguistically,

Ganang turns out to be a form of Izere that has been Beromised. The phonology and noun-class system have taken on features of Berom and it is for practical purposes unintelligible to mainstream Izere-speakers.

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

Cen

As part of a dialect survey of Izere, I visited the Cen people in the company of Bitrus Kaze, my co-worker on the Izere dictionary, on the 9th of February 2001. Bitrus is a fluent speaker of standard Izere and found that the Cen people could understand his speech although he was not able to understand Cen. The centre of the Cen people is Duruk Kamang, a village about half an hour's drive SE of Foron, a major centre of Berom speakers, itself half an hour SE from Jos. Gauging the number of Cen speakers is not easy as their settlements are scattered in broken, hilly country and contain unknown numbers of Berom speakers. We guess there are about five villages and that these contain about 2000 speakers.

Locally, the Cen people are regarded as a type of Berom, as are the Ganang, although their language is definitely a type of Izere. This is derived from the fact that the Cen people have largely adopted Berom ritual and marital customs. Nonetheless, they have a complex oral history which we recorded in some detail and hope to transcribe in due course, which clearly indicates their Izere links.

Our informant was the chief of the Cen, Dung Gwom, a man of about sixty years old. He told us that this was the first time he could remember anyone coming to take a record of the language. Given that the Cen are only about an hour's drive from Jos and that this has been a centre of linguistic research for over thirty years, it doesn't say much for the motivation of some of those resident there.

Cen speakers are all fluent in Berom and most are also fluent in standard Izere. As far as we could tell the language is still widely spoken and is being transmitted to the

children. the Cen are in very isolated country and are not much exposed the influence of Hausa, the dominant lingua franca. However, as the Foron road is improved, their contacts with the outer world will increase.

Cen is interesting because although influenced heavily by Berom, the end-result has been quite different from Ganang. Ganang has tended to reduce the nominal affix system, in line with the fragmentary system in Berom. Cen has adopted Berom prefixes into its existing system and has thus developed a more complex system than standard Izere. However, it also shows some intriguing cases of consonant alternation which are clearly adapted from Berom, as this is not a feature of standard Izere morphology.

Ayu: a threatened language with many speakers

The Ayu language appears in many sources classified as Plateau IV ?, in other words part of the group of languages that include Mada and Ninzo. Published data are very scarce, confined to a few citations in the Benue-Congo Comparative Wordlist, most of which have turned out to be highly inaccurate. To remedy this situation, I visited the Ayu area with Barau Kato on the 10th of February 2001 to try and obtain more definitive information. We first visited the chief, who is resident in Fadan Ayu [=Iciyai], a large settlement on the road from Fadan Karshe to Wamba, some 15 km. south of the junction. The chief and his councillors turned to no longer speak Ayu and they recommended us to the chief's brother in Ungwar Nungu, a large village some 5 km. north of Fadan Ayu in Kaduna State. We eventually contacted Mr. Shittu B. Salihu who kindly assisted us with a very complete wordlist.

Ayu speakers live in the following villages: Kongon, Gwade, Tayu, Arau, Diger, Ikwa [=Mayir], Agamati, Anka Ambel and Amantu all in the hilly region around Fadan Ayu. These are mixed settlements and many of the ethnic Ayu living there have only a limited command of the language. The dominant language in this area is Hausa and almost the entire population seems fluent in it. The Ayu are almost entirely Muslim, in contrast to most other groups in the area which may account for the prestige of Hausa. Children appear to have a passive knowledge of Ayu but do not speak it on a daily basis. Even the older generation are easily at a loss for words in Ayu and it seems that it is not regularly spoken. Despite this, the Ayu are intensely proud of their culture and history and it clear that Ayu identity is not under threat. Consequently the loss of the language could probably be reversed. The number of ethnic Ayu might be as high as 10,000 given the relatively large settlements, but the number of truly fluent speakers is probably only in the hundreds. Nonetheless, there are large

number of individuals with a fragmentary knowledge of the language.

Upon analysis, it became clear why the classification of Ayu has been problematic. It seems to have adopted many lexical items, phonological features and morphology from a wide range of languages in the region. One striking feature of Ayu is its nominal morphology. Ayu employs the following pluralisation strategies;

- a. prefix alternation or addition
- b. consonant mutation
- c. tone-change
- d. nasal insertion

plus combinations of the above strategies. Ayu is notable for consonant mutation, a procedure well-known from the Beromic languages, notably Berom, Cara and Aten, as well as the Hyam group. However, its presence in this area is more surprising. The alternations occasionally include the addition of nasals, a process recorded in Ninzo.

Cognates in the basic wordlist are extremely scattered, and it seems that Ayu must have had a complex migration history, interacting with numerous groups on their travels. A final statement on its classification is not yet possible.

A document was prepared and distributed, setting out the transcribed wordlist, the tentative phonology and making some suggestions for an orthography. I hope to be able to follow up on this in the coming year.

Progress on Iluen / Akpes

Nelson Abila <noaabila@hotmail.com> wrote on 8 Jul 2002

Regards. I am glad to inform you of the progress on the documentation work on my language Iluen also known as Akpes, which is spoken in Nigeria by a small population of people, inhabiting the North Eastern part of Ondo State, bordering Kogi State to the North and Edo State to the East. This language is related to some group of languages spoken by Ethnic groups in Edo State. A legend has it that the people migrated from Edo State (Ibilo area) of Nigeria.

There are now six final year students in University of Ibadan, under Professor Ben Elugbe <edoid@skannet.com> who are working on the language. Their work ranges from Phonology and Morphology to Orthography. I have been acting as volunteer informant on the project. We paid a visit to the villages for an on-hand assessment of the level of endangerment and there is much hope that the language can be salvaged. Though I am not a linguist, my passion for rescuing my heritage has spurred me into compiling

names and their meaning in my language. It was observed that the speakers have stopped naming children in the language for over five generations now. Many speakers, particular learned youths are getting interested in the documentation and development work on the language. Many thanks for your effort and that of everyone that responded to my distress call.

Survival Guide For Tribal People Published

The world's first guide for tribal people was published by Survival International, to mark the UN Day of Indigenous People on August 9th.

The guide gives advice and information on how tribes around the world can secure their lands and way of life in the face of persecution.

Entitled *Land and Future* the guide is being printed in many languages, and will be carried around the world to remote tribal villages by a vast network of anthropologists, missionaries, doctors and Survival supporters.

It advises tribes on how to conduct a campaign when faced with the invasion of their lands by oil companies, loggers and colonists, and offers tips on their rights under international law, and how to secure them.

For more information contact Miriam Ross on (+44) (0)20 7687 8731 or email mr@survival-international.org

Update from the Kalahari

Nigel Crawhall, South African San Institute <sasinc@lantic.net>

I thought I would drop you a note to let you know about our progress here in South Africa. Sadly, Ouna Elsie Vaalbooi passed away in October 2002. She was the first and oldest of the Nlu speakers with whom we had the privilege of working. Her death made front page news in South Africa. During a radio interview it was noted that the government had not taken any positive steps to support the Nlu speech community. This drew the attention of the President who has asked for an investigation. This highlighted how little government officials know about endangered languages, but hopefully it will also lead to new opportunities.

Shortly thereafter the South African San Institute signed a contract with the Northern Cape Provincial Administration to create the first book in Nlu. It will be a book about the past and the present of the San in this district. It is being produced by young

activists and includes myths in Nlu as well as interviews with young and old people in different languages. It is due for completion in 2003. This will be a valuable resource to the =Khomani San community. Last week we travelled to a remote bush camp in the dunes and recorded ten Nlu stories with six of the surviving elders. It was a very special event. Now the slow task of transcription and translation begins. We still have some orthographic challenges ahead, but the road is definitely leading somewhere special.

6. Reports on Meetings

First International Meeting of the Brazilian Working Group on Indigenous Languages (GTLI)

Ana Suelly Cabral (asacc@amazon.com.br) wrote on 5 Aug 2002:

This was held at the University of Pará in October 2001. As a consequence both of the world crisis and of the institutional crisis at Brazilian universities, several researchers who had announced papers could not attend the meeting. Attendees were especially saddened by the news of the death of Ken Hale, who had been invited to deliver a keynote address. Nevertheless 74 papers were read, 7 panels were presented, and a workshop on new technologies for fieldwork was offered. There were 9 sessions on morphology and syntax, one on phonology, 5 on historical linguistics, one on lexicography, one on endangered languages, one on linguistics and education, and a round-table on the ethics of the research with human beings.

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

In the final session of the meeting, the organization of a Brazilian association of researchers on indigenous languages was proposed by Yonne Leite, who remarked that there is now a considerable number of linguists united by the same aim of promoting the scientific knowledge of such languages. All the participants applauded

this proposal. Yonne Leite and Aryon Rodrigues with the support of GTLI will prepare the constitution of the new society.

The Proceedings of the meeting (*Linguas Indígenas Brasileiras: Fonologia, Gramática e História*, edited by Ana Suelly Anuda Câmara Cabral & Aryon Dall'Igna Rodrigues) have been published in two volumes by the Federal University of Pará Press, 2002. They are dedicated to the memory of the great linguist and humanist Ken Hale. To order in Brazil please call (61) 3072177 (Laboratory of Indigenous Languages, University of Brasilia). To order outside Brazil e-mail the editors: <aryon@unb.br>, <asacc@amazon.com.br>.

President's Travels: Australia and Guatemala



Under the sheltering, soaring, wings of David Nash's Cessna (Mike Kilo Golf), whose shadow is seen above, your President and Editor was privileged this year to cross Australia from side to side, departing from Perth in Western Australia, reaching Broome on the northern coast of the Kimberley region, and then turning south via Alice Springs to reach New South Wales. The journey lasted eight days from 28 June, and among many sights — not all linguistic — we saw the Yamaji Language Centre in Geraldton (renewing a friendship with Doreen Mackman, last seen at FEL II, in Edinburgh in 1998); the Karijini National Park, which is a new museum in the midst of the wilderness — no problem if you come by plane — full of exhibits of Banyjima, Kurrama and Yinhawangka peoples, their languages recorded, situated and displayed (often through the good offices of Alan Dench); a Sunday service at Bidyadanga with hymns in Karajarri, Mangala, Nyangumarta, Juwaliny and Yulparija (meeting the local linguist Janet Sharpe and passing the local school, which as the picture shows, is just as multilingual - and Janet tells me that the languages occur in that order);



Broome, where we met the indefatigable describers of Walmajarri, Joyce Hudson and Eirlys Richards, and the equally indomitable volunteers to host this year's FEL meeting, Joe Blythe and Mary Anne Taylor. (Joe being an expert on Kija, and Mary Anne, his wife, having grown up with Kriol and Jaru). We flew on to see home-developed Macintosh-based learning programmes for Nyikina (as well as some fire-side spear straightening) at the school in Yakanarra, and then we were at Kimberley Language Resource Centre of Hall's Creek, where I could pig out on a selection of their grammars, dictionaries and recordings of the surrounding 46 languages of 5 families.

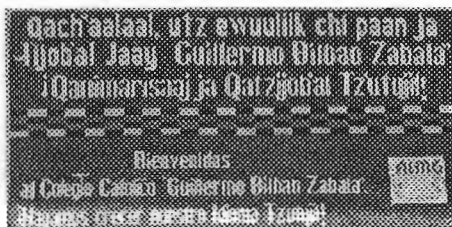
The voyage continued: on to Yuendumu, one of the strongest Warlpiri communities (and home of the Aboriginal comedy video *Bush Mechanics*, which has taken much of Australia by storm. full of original ideas on how to keep your car going with what you can find in the desert, if you're not too particular), and Alice Springs, with its Institute for Aboriginal Development: there I met the redoubtable greybeard, Gavan Breen, who has described as many moribund languages as any man alive.

I hope that in a later issue of Ogmios, I can either tell more of the rich cornucopia of language people and language events that I was able to see in my six weeks in Australia, or better still prevail on the some of the authors of the events to submit their own reports. It struck me when Professor Andy Pawley was showing me round *Pacific Linguistics*, a publishing house at the RSPAS at Australian National University in Canberra, that Australia in our generation has a commanding position in access to the **feedstocks of linguistics**: it is the place to go if you are interested in languages not only of Australia itself, but also of Indonesia, Papua and the Pacific: in all, at least a third of the world's surviving languages. As such, my bet is that it will be the source too of the best-informed, and ultimately most significant, linguistic theories of our time.

In one way, for the Foundation, the high point of my stay was at the Business Meeting of the Australian Linguistic Society, held at Macquarie University in mid July 2002: at the instance of their President, Prof Michael Walsh, the Society voted to become an institutional member of the Foundation, and so became the first national linguistic society to do so. Thank you all very much! Pathbreakers as ever.

Although the fascinations in no way ceased after Alice Springs, the sights that dazzled me became less focused on languages, or at least less exclusively on endangered languages of Australia, and so [*spatiis exclusus iniquis*] I will skip them. Ultimately, I was on my way to our conference in Antigua Guatemala, FEL VI, which is described elsewhere in this issue.

Guatemala, of course, is a fascinating place linguistically in its own right, with N distinct Mayan languages spoken at varying strengths, as well as the creole Garifuna spoken in Livingston on the Caribbean coast. Through the good offices of our Committee member Colette Grinevald, I was able to visit the research centre OKMA (which represents the very Mayan title *Oxlajuuj Keej Maya' Ajtz'iib* "Mayan Writers of 13 Deer" — I interpret this as an auspicious date) which is producing a series of grammars and dictionaries of the languages, and met its director Pedro García Matzar.



In the course of the tour after the FEL conference, our group visited *Academia de Lenguas Mayas de Guatemala* (specifically, the branch for Tz'utujil, which is based in San Pedro de la Laguna, on lake Atitlán) and talked to the scholars who work there, led by their president Domingo Sosa López. They focus on pedagogy, and we were able to buy some of their books, which in their beautiful bindings are even now reminding me not to neglect the language of this almost celestially beautiful part of the world.

Some references:

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7. Overheard on the Web

Old Traditions versus Modern Life in Linguistic Minorities, and the Case for Diversity

29 Sept 2002, *Endangered_Languages_List*
From: "Gerd Jendraschek"
<jendraschek@hotmail.com>

Dear Julia (and all the others),

Some days ago, you wrote the following:

One speaker made a point that I could identify with. He said that although English was his first language, he had never felt that it was his native language, and now he was reclaiming his own language and finding it very fulfilling.

Some time ago, I heard someone from Brittany complain that he could not speak his native language ("Je ne sais pas parler ma langue maternelle.") and he meant by that that he was monolingual in French. I was wondering why he had used the concept of 'mother tongue' for a language he had obviously never acquired during his childhood, which is an uncommon usage of the term. At the time, I thought he had just mixed up terminology and meant something like "the language of my region/of my ancestors", but your message suggests another interpretation.

In a rather literal sense he could have meant that his mother was able to speak Breton, but did not transmit the language. However, most probably he intended to say that "under normal circumstances" Breton would be his first language if transmission had not been interrupted by a language policy advocating monolingualism in the official language (as did language policies all over the world). In such a setting you could call the dominant language "foster language" by analogy to "foster parents". Foster parents are supposed to fulfil the same role as "biological parents" (which in my analogy might correspond to the term "heritage language") but quite often the affective relationship cannot be the same: it can only be a replacement for a loss. You probably heard about the many cases of adopted children looking desperately for their genetic ancestors although there is no rational, but only an affective need to do so. A while ago, I also heard of two sisters who were brought up in different families in different countries and spoke different languages, but although they were foreigners to each other there was an emotional link.

I am more and more convinced that a "link to your (own) past" makes you know who you are and is crucial for cultural creativity and that cutting this link entails cultural disorientation.

I have been thinking about the "emotional factor" in language preservation for quite a while, as it seems to be the only argument that can convince monolingual laymen who appear to see particular languages as a communication device they happen to use in the same way as they use telephones and postcards, i.e. replaceable if something more efficient shows up. Maybe I am exaggerating; at least I hope so.

Paul Lewis <Paul_Lewis@SIL.ORG>
wrote on 1 Oct 2002 to endangered-languages-l@cleo.murdoch.edu.au

For some time now, I have been curious about the phenomena surrounding many revitalization movements where identity, previously taken for granted based on biological, cultural, and historical affinities, becomes increasingly a matter of ideology. So one begins to hear that Mr. X is not Xish, in spite of his genetic, cultural and historical background (or even his language use patterns), but simply because he has a different ideology from that of the campaigners. Thus it could come to pass that one's mother didn't speak the mother tongue though perhaps she did speak the native language.

Similarly, I have heard campaigners, many of whom no longer speak their heritage language well or at all, complain that their mostly monolingual elders are obstacles to the preservation and revitalization of the heritage language. This curious and paradoxical state of affairs seems to me to be quite akin to the kinds of loyalty confusion found in adoptive and foster children as pointed out earlier.

I also find the notion of "who owns the language" an interesting issue to consider. Victor's point that languages "live" in social networks is an important idea to keep in mind. It strikes me that languages which are on (or need) life support are rarely those which have such a social network. Two speakers or even ten, do not a healthy social network make. Attempts to preserve a language, can be those which attempt to preserve it unchanged - essentially putting it in a glass case in a museum - another butterfly for the collection, carefully pinned down, well-displayed, but very very dead. On the other hand, languages which are going to go on living necessarily need to be placed in an environment where they can thrive. It seems that the creation of a supportive social network needs to be the top priority and along with that the language needs to be allowed to grow and adapt to the social environment in which it finds itself. I fear that too often preservation and advancement of the

ideology overrides concerns for the preservation of the society and its language.

I fear that many campaigners tend to wrench the language out of its social setting in order to preserve it rather than attempting to nurture the social setting in order to give the language a place to begin to grow again.

2 Oct 2002, *Endangered_Languages_List*
From: "Gerd Jendraschek"
<jendraschek@hotmail.com>

To the argument:

Another argument that we can give for saving small languages is that diversity is a 'good thing': in nature, society, and languages.

I do of course agree in principle, but it is not so easy to explain why diversity is a 'good thing'. I remember that we have been trying to do that on this list some time ago in response to the 'famous' Wallstreet Journal article. First, the explanations sound very abstract and philosophical and second, there are too many people who think that the spread of universal monoculture is a better thing. Rather than arguing that diversity is good, I would say that diversity is 'natural' and that homogenization, i.e. reducing diversity, is totalitarian.

Unless one is advocating some kind of racist "blood and soil" theory (I hope not) the only "emotional factor" that should influence a person's choice of an identity language is his or her personal linguistic history.

But impersonal connections with a "past" that comes out of books or constructed communal history are "emotional factors" only to the extent that political rhetoric makes them so.

This is an important point as it refers to the political implications of language revitalization movements. As linguists we would prefer not to get involved in political quarrels and to stick to purely linguistic questions. However, this is often impossible because, as Fishman explained, "successful revitalization is part of a larger ethnocultural goal". This 'larger goal' is often defined by regional nationalists (with political claims) and we cannot deny that nationalists play an important role in language revitalization movements (see e.g. UK or Spain). On the other hand, the term 'ethnocultural' alone could be associated with 'blood-and-soil-theories' and we cannot deny either that many nationalist movements have a propensity for racism and exclusion. A way out of this dilemma could be to forget about 'blood' (connections with ancestors) and to concentrate on 'soil' (connections with a territory), and some nationalist movements

have indeed made such an evolution, e.g. "the moderate parts" in Corsica and the Basque Country. We have to pay attention to the strong link between a language community and the geographic area where the language is spoken. According to the "individualistic approach", languages exist only in the speakers' mind and are thus independent of communities and territories, but languages are not made for monologues. If we want a language to be used (instead of being an object of pure intellectual interest), language revitalization must first take place where concentration/density of speakers is highest, which entails the necessity to define the size of the community and of its territory. Unless communities and their territories are not hermetic, everybody interested can be or become part of the community, old native speakers, young learners, immigrants and -- of course -- linguists.

2 Oct 2002, *Endangered_Languages_List*
From: "Gerd Jendraschek"
<jendraschek@hotmail.com>

To the argument:

Once again this raises the question of language and identity and language and culture, as well as potential splits between enthusiasts.

Younger campaigners are more willing to divorce the language from the traditional culture that older native speakers identify with and regret the passing of: some younger people experienced the traditional culture as repressive, so it may not be good PR to link language to old culture too much!

Why should it be "either-or"?? I would rather say that culture must embrace both directions, the past AND the future. If you want to see a good example of how a revitalization movement links language to both old and new culture, take a look at Basque television. You have many reports on traditional sports, festivities, food, singing etc. On the same channel, you have a lot of programming for children (quite untraditional comic strips) as well as dubbed US films and series. Of course only few linguistic minorities can afford TV in their language, but whatever the strategy of language spread may be, the principle should be the same. The important point is not to be traditional vs. modern, but to be attractive. It is not a particularity of linguistic minorities that old and young members do not share the same interests. But whereas this is not a big tragedy in stable communities, it is problematic in the case of endangered languages. This is particularly visible in the Occitan area: a newspaper article on Occitan in schools was entitled '*En Languedoc-Roussillon, de l'occitan "naturel" l'occitan "chimique"*'. The old speak a local variety whereas the young learn a semi-standardized 'chemical'

form, and moreover, even if they both speak the same language, there is not much they can talk about with each other because they don't have the same cultural background any more.

However, the debate on whether language preservation should give a priority to traditional or modern culture depends a lot on the economic structure of the community. In Manx, there seems to be a lot of financial terminology (maybe someone on the list can say more about this case), as financial services are a major source of income. Nomadic tribes in the rain forest however would have no need for a glossary on financial services.

9 Oct 2002, *Endangered_Languages_List*
From: "Mark Anderson"
<markusdow@hotmail.com>

I think that the arguments for diversity are not as abstract as people make out. From the point of view of any speaker of a dominant language who has been spoonfed with 1st-world ethnocentric rubbish then of course it would seem counter-intuitive to be promoting diversity, whatever the terminology. If these people weren't so ignorant of the facts - i.e. that diversity is threatened because of power differences between cultures - then everyone would agree that diversity is a "good thing" anyway. That is to say, whatever terminology is used to explain the value of diversity, the arguments falls on deaf ears unless people come to recognise the power they wield and how it destroys smaller cultures.

I actually think that most people do think that diversity is a "good thing", just as most would agree that biodiversity is. The problem is that people belonging to dominant cultures do not perceive diversity to be under threat around them on a daily basis, so they do not know how to manage it. To them, language is not an issue because it is viewed only as a tool for communication, and not as a true part of culture. Language shift is witnessed in Ireland, for example, and the fact that there has been an accompanying loss of culture (and therefore diversity) is not perceived - after all, other aspects of their culture such as traditional music are thriving. This is taken as evidence that you can be just as "Irish" even if you are monolingual in English. If it were made clear that cultural shift has occurred, and that non-Irish speaking Irish have become more "Anglo" in terms of their culture, then the problem would be taken more seriously.

Because a lot of these arguments are not self-evident to most people belonging to dominant cultures, the only way I can see to change attitudes is via mass education of young people. If enough awareness of minority culture issues can be promoted then the trend could be reversed (what about making "culture and society" lessons a

separate humanities subject from geography/history etc, and include discussions of politics and language death etc.?) At the moment there is a massive gaping hole in the curriculum here, which is especially shocking given that everyone seems to want to live in a "trendy, multicultural society" as they would like to view it, but nobody seems to know what multiculturalism is, or how to deal with it. People seem to think it is a good thing as long as other cultures undergo language shift and fit in with dominant cultural norms - the "I don't mind if he's an [x] and becomes a lawyer as long as he lives in a decent house, teaches his kids to behave and do! esn't speak some foreign language" syndrome. In an atmosphere like this, kids would have to be taught from an early age the value of other cultures and multilingualism, and how to embrace them, not just tolerate them. In other words they have to be taught to reject ethnocentrism. Otherwise this is a vicious circle that cannot be broken.

Unfortunately we have ignorant political leaders who would never have the sense to see why this sort of education would help a) the survival of minority cultures and diversity, b) relations with immigrant groups, and c) world peace in general. They are more interested in making war and flaunting their power. If the current climate of unacknowledged ethnocentrism persists, then there is no hope for any smaller cultures in the next few decades. Education and language revitalisation efforts on the minority side must surely be accompanied by mass education on the dominant side, otherwise the root cause of the "illness" is left unhealed to cause further infection. It is not enough to view minority cultures as being "ill" and "dying". Dominant cultures also have an "illness" that needs to be seen to - a chronic ongoing one that is contagious!

Basically the emphasis should be on the effects of power imbalance on minority cultures, rather than on diversity itself. If people can be educated so that they can see the "power trip" for what it is and does, then the value of diversity would become self-evident.

South Pacific Language Loss Rate

From: Piripi Walker <piripi@reo.co.nz>
I work with tribes (including my own) and NGO groups here in Aotearoa NZ, but for a recent Maori language update in New Zealand (from a Government source) have a look at The Ministry of Maori Affairs News site:
<http://www.tpk.govt.nz/news/default.asp?action=news&id=108>

An excerpt from the info at this site: New Publication launched this week - "The Health of the Maori Language in 2001"

The full report can be viewed (PDF) at the above site.

"Te Puni Kokiri's latest publication "The Health of the Maori Language in 2001", brings together three years of research and shows that te Reo Maori is no longer in danger of dying, but there is still a lot of work to do.

"The publication was launched in Wellington on Monday by the Minister of Maori Affairs Parekura Horomia in Wellington. The research shows that a combination of Maori and Government educational and broadcasting initiatives has provided a stable platform for the continued growth of Maori language. For the first time in decades the speaking population has stabilised - not declined, that there are more enrolments in Maori language programmes and more Maori speakers are speaking Maori with children.

"Te Puni Kokiri chief executive Leith Comer says that the report provides valuable information on the current status of the Maori language and also addresses the challenges that exist for Maori and the Government in cementing the language for future generations.

"Just over twenty years ago the Maori language was almost classified as a dying language. It wasn't spoken at home, it wasn't taught widely in our classrooms and it certainly wasn't heard over the airwaves. This is no longer the case and thanks to the commitment of Maori based initiatives we should rightly celebrate that now 25% of the Maori population speak Maori."

"Mr Comer says Te Reo Maori is part of the essence of being Maori and being Maori is unique to New Zealand. The next challenge for all those involved in the continued growth of the Maori language is building on the platform that has been set.

"Together Maori and Government have a role to play in ensuring that the Maori language continues to be spoken by future generations.

"Some of the report's key recommendations are:

- Promoting Maori language use in home and community settings
- Supporting local level language planning to reflect unique circumstances at a local and regional level and amongst iwi
- Developing safe environments and support mechanisms to activate 'latent' Maori language skills amongst Maori adults'

The Maori Language Commission has information on the current state of Maori:
<http://www.tetaurawhiri.govt.nz/>

Our Maori channel is set to launch next year, fingers crossed.

Nga mihi ki nga Eller katoa!

Piripi Walker

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E, kei whatiwhati noa mai i te rau o te rata.
'Ah, don't pluck the blossom of the rata.'
Some things are beautiful as they are. There is nothing we can do to improve them.
Nga Pepeha o Nga Tupuna VUW Press 2002

"No child left behind"

Tony Woodbury, Chair, Department of Linguistics, University of Texas at Austin, raised the question of the impact of this approach to educational deprivation.

I am currently in Chevak, Alaska, a Cup'ik-speaking community which has been considering a Cup'ik-only language immersion program in its publically-funded schools. Among other things I am working with people here on plans to bring such a program about.

Under the rubric 'No child left behind,' the federal government has is establishing a system of standardized testing of children at various "benchmark" points, including the third grade (8-year olds, basically). Schools with performance below a certain level are subject to draconian interventions, including loss of federal funds, closing down, or being put under entirely nonlocal control.

The trouble is that these tests are in ENGLISH, and the require that students have training in English. That pretty much destroys any effort to institute immersion because the negative consequences for the community as a whole are immense.

In the case of Chevak--which hasn't quite taken the plunge yet--federal rules like these make immersion seem prohibitively risky. In the case of schools in the area which took the plunge several years ago and have been enjoying the benefits of immersion education, things are even worse. In Bethel, AK, where there is an immersion school in Yup'ik (closely related to Cup'ik) the immersion school was granted a waiver from the benchmark tests for several years but now has been told it must take them, despite inadequate preparation on the kids' part. Chris Meier, co-principal of the school, writes (Tundra Drums, Aug. 29,2002):

"This is not only immoral, it is illegal, and is in direct conflict with the Native American Languages Act [an act of the US Congress in 1991--acw]. This law states: 'The right of Native Americans to express themselves through the use of Native American languages shall not be restricted in any public proceedings, including publicly

supported education programs.' The law further instructs Federal departments to "Evaluate their policies and procedures in consultation with Indian tribes and other Native American governing bodies as well as traditional leaders and educators in order to determine and implement changes needed to bring the policies and procedures into compliance with the provisions of this title."

8. Places to Go,

on the Web and in the World

Bibliography

On Tue, 2 Jul 2002, Tasaku Tsunoda <tsunoda@tooyoo.l.u-tokyo.ac.jp> wrote to endangered-languages-l@cleo.murdoch.edu.au

1. *Bibliography on Language Endangerment* was placed at the following website in May 2002:

http://www.tooyoo.l.u-tokyo.ac.jp/~tsunoda/dlg_1st.html

It was updated on the 24th June 2002, and it now contains about 670 entries.

2. For those colleagues who read Japanese, *Oosutoraria Genjuumingo no Sekai* ('The World of Australian Aboriginal Languages') was placed at the following website in June 2002:

<http://www.tooyoo.l.u-tokyo.ac.jp/~tsunoda/Australia/index.html>

Language Query Room

On 3 Jul 2002 Doug Whalen <whalen@alvin.haskins.yale.edu> wrote to lingham@ats.rochester.edu

The Endangered Language Fund, along with the Linguist List, is creating a new function for language communities and linguists called the Language Query Room (LQR). This effort is being funded by a grant from the U.S. National Science Foundation (NSF). This note is to give you a preview of the LQR and to ask for volunteers for an advisory board of native speakers.

The LQR will be a space where questions about how to say things in different endangered languages can be posted. Someone who needs to have a form translated, typically a language learner or a linguist, will post a query via a form at the LQR site. An automatic email will be sent to everyone who has registered an interest in that language. If a native speaker feels like responding, they will use a similar form on the site, and everyone on that language's list will be informed that new material is present. We hope to have both text (in the native orthography) and audio supported. All of the material will be archived for future searching.

Our current plan is to recognize the contribution of the native speaker volunteers as official "Language Consultants." They will have their status listed as such on LQR, and a brief biography will be posted (if desired). The primary motivation is the interest in the language and the desire to see it more widely recognized by allowing progress to be made on it outside of the field. We are also hoping to have an endangered language chat room, which would allow speakers of the designated languages to converse with each other, with the only "cost" being to have the discussions archived. We will have a pop-up keyboard that will make input of unusual orthographies much simpler (we hope), for those languages that have such an orthography.

As we work on the design of the LQR, we want to make it as useful to the native communities as possible. To help with that effort, we are assembling an advisory board, composed of speakers of endangered languages. We would like to invite any who qualify to contact us about joining the board. The criteria are:

- * Is a native speaker of an endangered language (since we already have the viewpoint of the professional linguist well represented).

- * Has email and internet access (since the LQR will only exist on the web, and the advisory board will only have virtual meetings by email).

- * Is fluent in English (since the membership is intended to be world-wide and those of us on the grant have only English as an interlanguage).

- * Is able to spend a few hours over the next year reading email and contributing an opinion about the best way to make the LQR function (the time demands are small and on an email schedule rather than a phone or meeting schedule).

We are putting out this initial request over relevant lists (Linguist and Endangered Languages), but if you know of someone who meets the criteria and is not on these lists, please forward it to them so that we can find the largest pool of candidates possible.

Those who do not meet these criteria but who have comments about the LQR are welcome to contact us as well, at the email addresses below.

We hope to have a functioning site up this year. The LQR will, with luck, expand the range of language material that is used in linguistic theorizing and enhance the stature of the endangered languages in the process.

We look forward to hearing from all interested parties, and we will announce the LQR itself as soon as it is available.

Durbin Feeling (Cherokee), Chair, LQR Advisory Board <dfeeling@ou.edu>

Douglas H. Whalen, President, Endangered Language Fund <elf@haskins.yale.edu>

World Languages and Literacy

Marion Gunn <mgunn@ucd.ie> asked saltmil@yahoo.com on July 8, 2002 if there was a good website for references to language maintenance programmes: "There are many, but a central index of such sites would be useful (not much point in duplicating the effort to create one, if one already exists, which one hopes may be true)."

Bev Corwin <bev@enso-company.com> replied:

Our non-profit organization, Enso Center for International Arts, created the worldlanguages.net

for a place for world languages and literacy. If a language maintenance program site does not already exist, we would be happy to provide this site for groups who wish to develop a site as a collaborative effort.

Indigenous Media Network

With Founding Members Tarcila Rivera Zea (Quechua), Moana Sinclair (Maori), Ang Dawa (Sherpa), Lucy Mulenkei (Maasai) and Kenneth Deer (Mohawk), this network was established to bring together indigenous journalists from all parts of the world to make our voices heard and to unite us in our common struggles. Our members are committed to reporting accurate news from an indigenous perspective and to using journalism as a tool to campaign for the rights of indigenous peoples worldwide.

The IMN is Supported by The Advocacy Project Developed by EcomAccess Powered by MIT © 2002

<http://www.indigenousmedia.org>
Moana Sinclair, msinclair.hchr@unog.ch

Charrando.com: portal to Aragonese

The different sections of the site are joined in two blocks:

Resource index of the Aragonese on the net: Links to the contents in Aragonese that exist in the Internet: Webs (about one hundred, classified by theme), electronic publications, forums, chats, e-mail discussion groups.

Own contents:

Information about topics related with the language: history, grammar, associations, law, books published, media, editorials, recognition, bibliography and more.

Daniel González García

www.charrando.com
charrando@charrando.com

Indigenous Languages and Technology

A newly created discussion list has emerged to address the need for greater communication and sharing of information concerning the role of language and technology in the Indigenous language community. Sponsored by the University of Arizona's Listserv, Indigenous Languages and Technology (ILAT) Discussion List is an open forum for community language specialists, linguists, scholars, and students to discuss issues relating to the uses of technology in language revitalization efforts.

Just go to the link below and join the list!

<http://listserv.arizona.edu/archives/ilat.html>

Phil Cash Cash (Cayuse/Nez Perce)

9. Forthcoming Conferences

Gaining Ground: Social, Cultural and Political Processes of Latin America's Indigenous Peoples, Liverpool Univ., 21-22 Feb 2003

An important feature of the Conference will be that in addition to academic papers, it will provide a platform for high-profile indigenous leaders, who will complement the academic papers by speaking from first-hand experience of cultural and political struggle in their countries. There will be papers that address broad issues, as well as country specific ones on Mexico, Nicaragua, Colombia, Ecuador, Brazil, Bolivia, and Chile.

Note especially: Panel 2 **Language and education in political processes**, on Saturday 22 February, 2003, 9.30 – 11.30

- Jane Freeland, University of Southampton, 'Política lingüística and Nicaragua's Caribbean Coast region'
- Juan Carlos Godenzzi, University of Montreal, 'Indigenous languages and education in Peru'
- Denise Arnold and Juan de Dios Yapita, ILCA, Bolivia 'Language planning from the bottom-up: the case of the Chipaya alphabet'
- Pedro Plaza, PROEIBANDES, Bolivia, 'Education for indigenous peoples: a function of discourse and ideology'

Enquire: ilas@liv.ac.uk +44-151-794-3079
Conference Convenor: Rosaleen Howard
rosyl@liv.ac.uk ; tel. +44-151-794-3083

European Minority Languages and Research: Shaping an Agenda for the Global Age – Univ. Wales, Aberystwyth, April 8-10 2003.

First Mercator International Symposium.

George Jones <george.jones@aber.ac.uk>
Mercator Centre
Dept. of Theatre, Film and TV Studies
University of Wales Aberystwyth Y Buarth
Aberystwyth Wales SY23 1NN UK
<http://www.mercator-education.org>

IX International Conference on Minority Languages, Sweden, Kiruna, 6-7 June 2003

Four official languages of Sweden are spoken in the municipality of Kiruna: Finnish, Meänkieli, Saami and Swedish.

The main theme of the conference will be revitalization of use of languages, especially languages spoken by small groups of people. The conference offers an opportunity to discuss:

- Case studies of revitalization of minority languages.
- Language emancipation.
- Implementation of the European Charter for Regional or Minority Languages with particular attention to smaller language groups.
- Language policies and language planning.
- Cultural development (literature, theatre, music etc.) and social capital in minority regions.
- Experiences from bilingual education and immersion classes for children who use smaller languages.
- Any topic concerning minority languages in the Barents and Baltic regions.

You can make your contribution to the conference in any way you think best is for you. We invite you to make best use of this opportunity to meet others who share your concerns and interests. We, the organizers, welcome performances, speeches, poster presentations, written papers. We invite you to suggest topics for discussion or for workshops.

The language of the conference organization (for programs, announcements, etc) will be English, but participants may use any Nordic language. We suggest that participants cooperate and seek individual, spontaneous solutions to language problems. Some interpretation will be available.

Members of the organizing committee are: Birger Winsa (chair), Lasse Dencik, Satu Gröndahl, Leena Huss, Björn Jernudd, Kendall King, Jarmo Lainio, Christer

Laurén, Anna-Riitta Lindgren, Mikael Svonni, Erling Wande.

IX ICML (Birger Winsa), Department of Finnish, University of Stockholm
S-106 91 Stockholm, Sweden
Fax: +46-8-158871 Tel: +46-8-162359

Or by e-mail: birger.winsa@finska.su.se

We hope to see you in Kiruna!

Deadline for receipt of abstracts and workshop suggestions is 31 January 2003. Preliminary registration opens September 1. Notification of acceptance or rejection will be sent out in the middle of February.

FEL VI: Maintaining the Links – Language Identity and the Land, Broome Western Australia. 22-24 September 2003

See the announcement on page 3 of this Ogmios. The Conference Chair is: Joseph Blythe
PO Box 1779, Broome, WA 6725, Australia
Tel/Fax: +61-8-9192-8382
<dubala@myplace.net.au>

Language Development, Language Revitalization and Multilingual Education in Asia, Bangkok, 6-8 Nov 2003

To be held at the Royal River Hotel, Bangkok, Thailand, sponsored by the Institute of Language and Culture for Rural Development (Mahidol University-Salaya), SIL International, and UNESCO.

Conference themes:

- Relationship between majority and minority languages in Asia.
- Issues in language planning.
- Issues in orthography development.
- Language development and language revitalization in Asia.
- Education programs that promote multilingualism and multi-literacy in minority language communities
- Research findings on minority language education
- Minority language development in the context of national development

Case study presenters will share their experiences and insights relating to the above themes. We welcome proposals for 20-minute case study presentations on:

- Conducting language surveys
- Developing and testing writing systems in previously unwritten languages
- Literacy and education programs that support minority language development

- Literacy and education programs that support revitalization
- Multilingual education programs in the non-formal system
- Multilingual education programs in the formal system
- Developing literature in newly written languages
- Developing culturally sensitive curriculum for adult and children's programs in minority communities
- Other relevant issues

The conference language will be English.

Enquire:
<language-dev-03@access.inet.co.th>

Language, Education and Diversity, 26–29 Nov. 2003, University of Waikato, Hamilton, New Zealand.

Confirmed keynote speakers include: Nancy Hornberger, Glynda Hull, Mary Kalantzis, Timoti Karetu, Allan Luke, Alastair Pennycook, Rob Phillipson, Tove Skutnabb-Kangas.

Full Details on the Conference can be found at the following website:
<http://www.led2003.ac.nz>

Stephen May PhD MRSNZ
Foundation Professor and Chair of Language and Literacy Education
School of Education, University of Waikato
Private Bag 3105, Hamilton
New Zealand
Email: s.may@waikato.ac.nz

10. Reviews of Publications

All in this issue by the editor, Nicholas Ostler <nostler@chibcha.demon.co.uk>

Languages in Britain & Ireland. Ed. Glanville Price.

Oxford: Blackwell. 2000. xi + 240 pp.
£60.00 ISBN 0 631 21580 8 hbk, £16.99
ISBN 0 21581 6 pbk.

This book is a collection of sociolinguistic sketches, aspiring to give a complete picture of every language known or conjectured to have been spoken in the British Isles (and, as an added bonus, Channel Island French). It gives a refreshing impression of these islands as a focus of linguistic diversity over 3000 years, a profusion that seems to be being renewed at the moment with the advent of the “community languages” reviewed in the last chapter, gathered in from all over the old Empire.

The book is arranged like a *dramatis personae*, with languages listed in order of appearance, and the editor has achieved a remarkable concinnity among his authors:

different styles are apparent, from professorial to politically correct, but no disagreements of substance. There are eleven contributors in all, but Glanville Price has written half the chapters (including all the highly speculative ones, e.g. on Prehistoric Britain, British, Cumbric and Pictish), and about a third of the text. But there is very little in the way of an Introduction, and no Conclusion.

In general, the book gives concise and well-documented pictures of how each of nineteen languages or groups have been affected by historical fortune (though I missed any reference to the only two inscriptions putatively in British, recently emerged, undecipherable, from the steaming waters of Bath: see Tomalin 1987). But in all the variety of the language histories, their linguistic substance scarcely appears: there is scant quotation of words, phrases or texts, and no analysis of form, synchronic or diachronic. But these were a very diverse set of languages, differing not only in vocabulary but in the significance of word-stress, in fundamental word-order and prefixing or suffixing morphology, in propensity for noun compounding and subject-verb inversion, in the structure of tense and aspect. Yet the reader ends up none the wiser on what any of the languages was really like on the lips of their speakers.

Price explicitly sees English as the villain in this company, twice terming it “a killer”: but this raises an important general question that he and his co-authors ignore. Why has the British Isles developed such a monolingual culture, so that political unification has, since the advent of the Saxons, led on to linguistic levelling, each of the neighbours driven back and back over the centuries? (Suggestively and ironically, Price’s account of the language most widely spoken in the world says nothing about recent influences from other languages.) How could the British hold on to their language for 400 years in competition with Latin, but not with English?

Although answers are hard to come by, such questions deserve some attention, not least because the outcome has been so different just across the Channel. There is another land in many ways like Britain: speaking a form of Gaulish until around the turn of the first millennium, then subdued by Rome, and overrun by Germanic invaders 400 years later. Yet where France today speaks Latin with a Gaulish burr and few Germanic loans, Britain has buried its older history, and speaks Germanic with a heavy French infusion. The book is judicious in its sociolinguistics, giving chapter and verse on what actually happened (and so offering excellent concise guidance to advanced students); but it never asks what determined this outcome, rather than so many other possibilities.

Beyond its wealth of terse detail, though, the greatest value of this book is likely to

lie in its lingering effect on its readers. It reminds even the most monolingual student how varied has been the field in which English has bloomed.

Tomlin, R.S.O. (1987). Was ancient British Celtic ever a written language? Two texts from Roman Bath. *Bulletin of the Board of Celtic Studies / Bwletin y Bwrdd Gwybodau Celtaidd*, vol. 34, 18–25.

Leanne Hinton (with Matt Vera & Nancy Steele) – How to Keep Your Language Alive.

Berkeley, Calif.— Heyday Books, 2002: ISBN 1 890771 422: \$15.95 (available also though the publishers on +1-510-549-3564)

This book’s subtitle calls it a Commonsense Approach to One-on-One Language Learning, and that is exactly what it is, derived from the authors’ experience in the famous Master-Apprentice language teaching schemes. Except for the (unglossed) speech-bubbles in some of the chapter-opening cartoons, there is in it no language but English — but there is a fizz of wisdom effervescing from this book. It’s all about teaching and learning native American languages, but I rose from it, determined to re-immense myself somehow in my ancestral Irish, and with a new respect for my sometime *múinteóir* who tried to conjure a response *as gaeilge* to the tawdry modern reality of life in a Swindon front room. This book could help people learning an endangered language anywhere — on indeed any language when a functioning speaker community is not accessible to the would-be learner.

In the midst of all the practical advice, there burns a sense that these authors have struggled with the seemingly impossible task of moving to a life in a another language, and have thought of down-to-earth ways of slipping around most of the hitches and snags. The difficulties lie to an extent in the weakness of will of the learners (after all, for all Linguaphone’s disingenuous advertising, people learnt their language as children without conscious effort or direction, and that’s not going to happen again), but as much in the adversity of the situation: some traditional situations where the language was spoken may be no more, and many modern situations — the laundromat, the parking lot, the doctor’s surgery — may never have been negotiated in some ancient languages, ever.

And so the book is full of practical advice, to respond to discouragement, to recognize its causes, and to accelerate off in a different direction. Slogging is going to be needed, but this book is pretty short on worthy injunctions: rather, it warns against getting too comfortable with the language, in case familiarity, and an absence of new

challenges, grind down the learning the process. Find yourself something new to talk about! And (as the book never ceases to encourage) find someone new to talk it to!

**Leanne Hinton and Ken Hale ed. —
The Green Book of Language
Revitalization in Practice**

San Diego — Academic Press, 2001: ISBN 0-12-349353-6 hbk \$99.95; 0-12-349354-4 pbk \$49.95

This large compilation contains documents that illustrate in detail actions taken in a variety of language communities, but especially those in the USA, to revitalize their languages. In a way, it addresses the same need as the other volume by Leanne Hinton reviewed in this issue of Ogmios, namely to encourage and inspire those who would breathe new life into a language. But instead of providing a practical guide, made up of ideas for teaching strategies applicable to any language, it offers a record of actions taken in the past, documents from recent community struggles. The sustenance, then, is at a deeper level, reminding revitalizers of how the struggle has been waged in recent years, in many parts of the USA, in the Celtic realms of the UK, and across the Pacific.

The documents are placed in sections with titles that suggest their major point, starts with four "reasons for optimism", the cases of Lardil (Mornington Island, North Queensland), of Tuahka (Nicaragua), Wampanoag (Massachusetts) and Irish (Belfast). Then we have: Language Policy (as evidenced by the process of passing the US Native American Languages Act), Language Planning (recounting past assessments of the problems confronting three languages of New Mexico and Arizona), Maintenance and Revitalization (of three particularly spunky national languages which had fallen on hard times — Welsh, M?ori and Hawai'ian), Immersion (applied to Karuk a Californian language, and Navajo — enthusiasm moderated by Ken Hale's sage remarks on the sheer complication of the Navajo verb, and the strain that this will put on any attempt to teach the language without explicit grammar instruction), Literacy (and its role in the attempt by the San Juan Paiute, neighbours to the Navajo in Arizona, to draft a constitution in their language), Mass Media (featuring the effects of broadcasting on the Warlpiri (central Australian) numerals, the trials in making an Arapahoe-scripted version of Bambi, the radio stations that get Irish on air, a CD-ROM to propagate the Mono language in California, and of course the role of the Internet), Training teachers (for Navajo, Inuktitut and more languages of south Arizona) and finally "Sleeping Languages" (How can recorded documentation be used to ring a language back, illustrated in the case of the

Ohlone languages of the Bay Area in northern California).

It is evident that there is a wide range of experience recounted here, and reading it is rather reminiscent of the sense of reading one the Foundation's Proceedings volumes — though three times as long, better produced, of course, and more deeply commented and explained by the editors. Ultimately, though, this is what endangered language presentation is about: a variety of stories are told, and as many different community activists become familiar with what has been achieved — and the problems encountered — in defence of other languages all over the world, the power of knowledgeable solidarity will grow. In that sense this is well named the Green book, for green is explicitly for Hinton and Hale, the colour of fertility.

(All things considered, though, it really is a shame about the price.)

**Joe Vikin — Galician-English /
English-Galician
Dictionary (Galego)**

New York — Hippocrene Books, 2000: ISBN 0 7818 0776 X; \$14.95 (paperback)

This dictionary bills itself as the first Galician dictionary for English-speakers, a claim that seems likely to be true, and in itself a claim to glory. Its 8,000 headwords are drawn from the *Pequeno Dicionario da Lengua Galega*, of the Galician Royal Academy in Corunna. It should be useful to foreigners brought up on Castilian, and hoping (for whatever reason) to make the transition to this ancient regional language of north-western Spain. Although the introduction gives a small amount of historical information about great works of literature from the *Cántigas de Santa Maria* to Salvador de Madariaga, and world figures whose families hailed from Galicia (including both Fidel Castro and Francisco Franco), there is no specifically linguistic information, e.g. to point out the close affinity (partly disguised by Hispanic spelling) with its neighbour Portuguese, and the historical reasons for this.

The book has the size of a pocket dictionary, but in many ways the comparison to this genre is invidious: Collins Gem Dictionary of Spanish for example, (Mike González et al., 4th ed., 1998), although almost exactly the same thickness has less than half the weight (150g to 310g), and only about 60% of the gross volume; yet it contains 18,000 headwords, and includes substantial coverage of phrases, a feature quite absent from Vikin. (Of course, its paper is thinner, its type is several points smaller, and its pages contain far less blank space.) The target audiences are arguably different (since the Hippocrene's users can all be expected to know Castilian, and will very likely already possess Collins Gem), but foreign

learners of Galician may still be better served (perhaps in a later edition) by a work that emphasizes the contrast of the two languages, and includes something beyond isolated words to show that the two really are different, not only in look (and sound) but also in feel. Phrases, clichés and proverbs, after all, carry the real soul of a language; but the user of this dictionary will only be prepared for Galician words linked into standard Spanish phraseology.

**Suzuko Tamura — The Ainu
Language**

Tokyo — Sanseido. 2000: ISBN 4 385 35976 8; ¥3,000 (paperback)

Ainu is sadly famous as an endangered language. A few hundred years ago it was spoken as far south as the northern parts of Honshu, the Japanese main island, and more recently all over Hokkaido, the Kurile Islands and Sakhalin; perhaps even in Kamchatka. Like Livonian at the other end of the Soviet domains, it suffered for its border status. After the Second World War, all the Sakhalin speakers were moved to Hokkaido, and despite a certain concentration of speakers that this must have caused, these proved to be the last generation to use the language. Disruption caused by the migration was compounded by the unsympathetic approach of surrounding, and increasingly intrusive, Japanese society. There are still some elderly rememberers of the language in Hokkaido. But a survey in 1963 in the (to this day) disputed Kurile islands showed also that Ainu was no longer spoken there.

Ainu has hitherto been studied almost exclusively by its metropolitan neighbours the Japanese. The impenetrability of their language to the world at large, and hence of the grammatical accounts they had written, has tended to deter passing interest from linguists outside Japan. But the first word list was compiled by a Jesuit, Girolamo de Angelis in 1602. And curiously, two early students of the language were emissaries of the Church of England: Walter Denning published his *Vocabulary of Ainu Words and Phrases* in 1881, and John Batchelor his *Ainu-English-Japanese Dictionary* in 1889, as well as writing an (apparently unpublished) grammar. Nevertheless, this book (at 292 pages), written a century later, is the fullest account of the language yet available in English. In origin, it is a translation (impeccable but unattributed) of an article in Japanese produced for the 1988 Sanseido Encyclopaedia of Linguistics. It stands with Kirsten Refsing's *The Ainu Language* (Aarhus 1986), and largely surpasses the most accessible recent treatment in English — the first 86 pages of M. Shibatani's *The languages of Japan* (Cambridge UP 1990) — though Shibatani still gives a bit more insight than Tamura into historical developments in the language. Tamura's work stands well as an independent book, and is probably more

useful in this form than it was in the midst of an encyclopaedia.

It is not possible for me to comment on the accuracy of this work, but Tamura is claimed by Prof Kazuto Matsumura (in the preface) as currently the leading expert in the Ainu language. From her exposition, it is evident that she is most familiar with the Saru dialect of southern Hokkaido, although in the current state of the language there is not much room for coherent dialect areas.

There is an introduction which describes the dialects as they were, and the origin and relations of the language. Nothing radical or new is proposed:

Based on a comparison of structural characteristics, one could say that Ainu and Japanese more closely resemble each other than other languages... It is thought that there is a long historical relationship between Ainu and Japanese. However, it is difficult to think of this relationship as common origins... it is perhaps appropriate to consider Ainu as one of the formants of Japanese, or a substratal language... (pp. 4-5)

There is a chapter on the history of Ainu studies, followed by a chapter on phonology, which is not complex, and so leaves space for some general remarks about syllable structure and phonotactics. In general, the exposition is well set out, and easy to follow, with something of a functionalist bent: although the grammar is organized largely by part of speech with formal descriptions of paradigms etc., they are never far from description of semantic and discourse constraints on their use. In fact, the main expository chapter (Syntactic Elements and Syntax) is in the form of a (very meaty) sandwich, with the exposition of morphology preceded by a section on conceptually-based principles of Word Order and followed by one on Sentence Structure, where verb-phrases and noun-phrases are anatomized more formally, in terms of their elements. There is then a chapter on Word-Formation, followed by one called obscurely "Methods of Expression", which turns out to refer to speech acts, starting with simple declarative sentences, and ranges through many topics, such as Invitations and Expressions of Desire to end with Greetings. Then a chapter on vocabulary includes numbers (explicitly vigesimal), demonstratives (spatial reference is quite distinct from conceptual) and colours. (There are only two primary terms beside black and white: *hüre*, focused on the colour of blood, and *siwnin*, focused on grass, or water.) Then there are a few pages on the pattern of Ainu literature, and a grammatical bibliography.

The whole book's style is accessible, and at difficult points informative rather than mystifying. So in treating the vexed issue of Ainu's verbal plural, Tamura starts (p. 39) by saying that, as against French and English, "in Ainu, number relates to the action expressed by the verb and the number

of events... For example, no matter how many people are involved in the hunt, if one bear is killed, the singular *rayke* [kill] is used, and if two or more bears are killed, the plural form *ronnu* is employed. Accordingly, for transitive verbs, the number often agrees with the number of the object." She then goes on to review more dubious and obscure borderlands of pluralization. Contrast, e.g., Shibatani, who begins (p. 51) with a statement that the two systems of verb and noun plural are "characteristically different", but never quite gives a guideline to predict their incidence, simply dwelling on one curiosity after another.

This is a grammar, then, which gives ready access to points of conceptual interest, and in so doing strikes a blow for the importance of all languages, even endangered ones, as repositories of human diversity. The only (odd) exception to its adequacy is in the matter of texts. Although Tamura provides copious examples of sentences and phrases in Ainu (all in roman script), and a full bibliography of published editions, she does not include a single connected passage in the language. Remedying this gap would make this far more useful as a general introduction to serious study of Ainu.

Michael Longford –The Flags Changed at Midnight

Leominster, Herefs. – Gracewing, 2001: ISBN 0 85244 551 2

Despite its title, this book is not about Tanzania's independence, but about ten years in the life of its author, who served as one of its last colonial officials. As it happens, there is now a slew of imperial retrospectives in British bookshops: this one, told from personal experience, might, I thought, excel many of the others if it could reveal something of the temper of the life lived as a guardian, a kind of relationship across borders that no longer exists. In a way, it achieves this, by displaying a Briton's demeanour abroad: practical, concerned to act justly and decently, open and straightforward, but fundamentally living in a different world from the people around him. It is in effect a section of an autobiography, with chapters bearing the names of each new posting, and retailing the major events that occurred there.

For FEL members, the most interesting section may be "One Lingua Franca or Many Tribal Languages", when Longford describes his attempt to learn Kihehe, a Bantu language described as tribal; SIL's current estimate of its speakers is three quarters of a million (perhaps 2% of Tanzania's population). He notes the practical difficulties caused by the sole textbook being written in a language (German) that his teacher could not understand, and the rather more deep-seated

ones of never getting clear about the tense morphology of the verb (Longford ended up contenting himself with paraphrases using "finish" and "want", through he could understand the verb forms when they were spoken to him). All the same, he got through his interpreter's exam (part of which was to try in the language a (quite genuine) theft case – those were the days!), and rewarded his teacher with the gift of a gramophone. Alas, the bonhomie did not last:

The following day he came to me looking much less cheerful than usual. He asked me not to recommend him to any other Europeans as a Kihehe teacher... he had been warned that, if Europeans understood Kihehe, the Hehe would then have no more secrets from the Government.

It leads Longford to some general remarks about the rights of minority languages to be preserved. He feels that the intentions of the speaker community are absolutely essential in determining any government policy. But he played a role, later in his career, in getting language rights included in the UN Convention of the Rights of the Child. And he also enters a final plea for an effort to document languages that appear to be going out of use.

I should be tempted to offer the phrase "Decency at a Distance" as a title for the whole work, if I did not know that the author has now taken the initiative (with explicit support from the President of Tanzania) in organizing a new organization to document endangered languages in that country. Longford is still a man of action.

11. Other Publications of Interest

Studies in Langs of II. Pakistan: vol. 1 - Languages of Kohistan

1st Publication: 1992. 2nd Printing: 2002

Publishers: National Institute of Pakistan Studies, Islamabad, and Summer Institute of Linguistics

Authors: Calvin R. Rensch, Sandra J. Decker, Daniel G. Hallberg

Paperback: ISBN: 969-8023-11-9. Pages: xxii+263

The report on the Sociolinguistic Survey of Northern Pakistan, carried out by SIL researchers in cooperation with the Ministry of Culture, Government of Pakistan, and several Pakistani institutions between 1986 and 1991, was first published in 1992 in five volumes. These volumes have been out of print for some time, but a reprint is currently being undertaken. Volume 1, which deals with the languages

of Dir, Swat and Indus Kohistan, is now off the press.

Contents of this volume:

Patterns of language use among the Kohistanis of the Swat Valley--by Calvin R. Rensch
Ushojo--by Sandra J. Decker
The languages of Indus Kohistan--by Daniel G. Hallberg

vol. 2 - Languages of Northern Areas

1st Publication: 1992, 2nd Printing: 2002

Publishers: National Institute of Pakistan Studies, Islamabad, and Summer Institute of Linguistics

Authors: Peter C. Backstrom, Carla F. Radloff

Paperback: ISBN: 969-8023-12-7, Pages: xxiv+417

The report on the Sociolinguistic Survey of Northern Pakistan, carried out by SIL researchers in cooperation with the Ministry of Culture, Government of Pakistan, and several Pakistani institutions between 1986 and 1991, was first published in 1992 in five volumes. These volumes have been out of print for some time, but a reprint is currently being undertaken. Volume 2, which deals with the languages of the region known as the Northern Areas of Pakistan, is now off the press.

Contents of this volume:

Balti--by Peter C. Backstrom
Burushaski--by Peter C. Backstrom
Wakhi--by Peter C. Backstrom
Domaaki--by Peter C. Backstrom
The Dialects of Shina--by Carla F. Radloff

vol. 3 - A Look at Hunza Culture; Second Edition.

Year of Publication: 2002 (first edition 1999).

Publishers: National Institute of Pakistan Studies, Islamabad, and Summer Institute of Linguistics.

Author: Stephen R. Willson.

Paperback: ISBN: 969-8023-16-X, Pages: xvi+336.

Nestled high in the majestic Karakoram mountains of northern Pakistan lies the land of Hunza, and its people, the Hunzakuts. Only a few decades ago, Hunza was almost inaccessible except for the most intrepid traveller. Partly because of its remoteness, Hunza gained an almost mythical reputation as 'the land that time forgot', a place of eternal health, long life, and happiness. Modern-day Hunza may have

lost some of its past mystique, but it still has a special charm and uniqueness that makes it unforgettable to the visitor.

This book is about Hunza, its people, and their culture. Both the current culture as well as some of the more important customs of the past are described. A minimum of anthropological jargon is used. On the other hand, a wealth of Burushaski terms, phrases, and sometimes full sentences and paragraphs are quoted, with English translations. This work updates and complements work of earlier students of Hunza culture such as D.L.R. Lorimer and H. Sidky.

This second edition includes many corrections as well as some additional information as compared to the first edition.

Other titles in this series:

Joan L.G. Baart (1997): The Sounds and Tones of Kalam Kohistani.

Carla F. Radloff with Shakil Ahmad Shakil (1998): Folktales in the Shina of Gilgit.

Carla F. Radloff (1999): Aspects of the Sound System of Gilgiti Shina.

Joan L.G. Baart (1999): A Sketch of Kalam Kohistani Grammar.

Stephen R. Willson (1999): Basic Burushaski Vocabulary.

Ronald L. Trail and Gregory R. Cooper (1999): Kalasha Dictionary; with English and Urdu.

Daniel G. Hallberg and Calinda E. Hallberg (1999): Indus Kohistani; a Preliminary Phonological and Morphological Analysis.

For orders and more info please contact:

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7500 West Camp Wisdom Road
Dallas, TX 75236, USA
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Fax: +1 972 708 7363
e-mail: academic_books@sil.org

And finally, a number of

New publications from Pacific Linguistics

Prices are in Australian dollars (one Australian dollar is currently equivalent to about US\$ 0.56). Credit card orders are accepted.

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The Australian National University
Canberra ACT 0200 Australia

Tel: +61 (0)2 6125 3269

Fax: +61 (0)2 6125 9975
Thelma.Sims@anu.edu.au
http://pacling.anu.edu.au

Here are the titles, and descriptions:

Joel Bradshaw and Kenneth Rehg (eds) - Issues in Austronesian Morphology: A festschrift for Byron W. Bender

PL 519: This volume contains original contributions by leading scholars in the field of Austronesian linguistics. All the articles focus on issues in morphology, with special attention to the interface of morphology with phonology, syntax, and semantics, from both synchronic and diachronic perspectives. This work will be of interest not only to Austronesianists, but to anyone concerned with the ongoing debates about the role of morphology in linguistic theory.

2001 ISBN 0 85883 485 5 vii + 287 pp.
Australia A\$64.90 International A\$59.00

Alexandre François - Araki: A disappearing language of Vanuatu

PL 522: Araki, an unwritten Austronesian language belonging to the Oceanic subgroup, is now spoken by less than a dozen people in a small islet of Vanuatu; it is likely to disappear very soon. As the first ever publication about this language, the present study covers all that it has been possible to gather from it.

The core of this book is a grammatical description of Araki: attention has been paid to its phonology and morphology, the inventory of syntactic categories, the internal organisation of noun and verb phrases, the semantics of aspect and mood, complex sentence construction, and many other topics which illustrate the originality of this language. A bilingual lexicon is also provided, as well as a selection of texts.

2002 ISBN 0 85883 493 6
xxi + 353 pp

Australia A\$69.30 International A\$63.00

Giovanni Bennardo (ed.) - Representing space in Oceania

PL 523: Oceania has traditionally been the 'place' in which great debates about the human condition have been started, conducted, and sometimes resolved. The articles in this volume prove once more the vitality of the research conducted in this geographically vast and culturally varied area of the world. This book contributes to the investigation of space as a knowledge domain, in particular to the linguistic, mental and cultural representations of spatial relationships in Oceania. It emphasises the significance and usefulness of cross-linguistic and cross-cultural

research, and cultural area surveys. This volume is of interest not only to cultural and linguistic anthropologists, but also to linguists and cognitive psychologists, and to scholars and students of Oceania.

2002 ISBN 0 85883 454 5 vii + 260 pp
Australia A\$64.90 International A\$59.00

Ger Reesink (ed.) - Languages of the Eastern Bird's Head

PL 524: This book is the first detailed introduction to languages of the Bird's Head peninsula of Indonesia's Irian Jaya (Papua) province. Detailed data on these languages have only become available in the last decade, and the papers in this volume present some of the results of this new research.

The first article sketches out the relationships between the eastern Bird's Head languages - both with each other and with other languages in the surrounding area. Following the introduction are short descriptions of three languages, Mpur (by Cecilia Odé), Meyah (by Gilles Gravelle), Sougb and Mansim (both by Ger Reesink). Each of these contributions is presented as an independent unit, with illustrative text material. The article on Mansim is of particular importance. Until Reesink's fieldwork in the region, Mansim was thought to be extinct. While the language has few speakers left, it is not quite extinct: Ger Reesink was fortunate enough to collect some materials from a few of the last remaining speakers. Mansim is closely related to Hatam, a language already described in an earlier Pacific Linguistics volume by Reesink.

2002 ISBN 0 85883 494 4 ix + 340 pp
Australia A\$84.00 International A\$77.00

Angela Terrill - Dharumbal: The language of Rockhampton, Australia

PL 525 Shorter Grammar: Dharumbal is the language associated with the area around Rockhampton, in eastern Queensland. Structurally, Dharumbal is in many ways typical of what are generally known as Pama-Nyungan languages. It is particularly notable in the extreme conservatism of its morpho-syntax, while at the same time it has the unusual feature in this area of a phonemic distinction between voiced and voiceless stops. This work is based on earlier written and taped materials on Dharumbal, as well as primary fieldwork carried out by the author. It aims to be a comprehensive synthesis of all available information on the Dharumbal language, and as such is intended to be a useful resource for Dharumbal people, linguists,

and other people interested in the language of Rockhampton.

2002 ISBN 0 85883 462 6 ix + 108 pp
Australia A\$29.70 International A\$27.00

Robert S. Bauer (ed.) - Collected papers on Southeast Asian and Pacific Languages

PL 530: The languages investigated in these papers represent the five major language families or subfamilies (depending on one's classification schema) of mainland and insular Southeast Asia, viz.,

- (1) *Tibeto-Burman* with Meiteilon (Manipuri);
- (2) *Mon-Khmer* with Alak, Bru, Chatong, Dak Kang, Kaseng, Katu, Laven, Lavi, Nge', Nyah Kur, Suai, Ta Oi', Tariang, Tariw, Vietnamese, Yaeh;
- (3) *Tai* with Nung An, Lao, and Hlai;
- (4) *Austronesian* with Chamorro; and
- (5) the *Malayo-Polynesian* family itself.

The eleven papers have been classified under five broad linguistic topics:

I. Linguistic analysis with A.G. Khan's 'Impact of linguistic borrowing on Meiteilon (Manipuri)'; N.J. Enfield's 'Functions of 'give' and 'take' in Lao complex predicates'; and Sophana Srichampa's 'Vietnamese verbal reduplication'.

II. Language classification includes Jerold A. Edmondson's 'Nùng An: origin of a species'; Lawrence A. Reid's 'Morphosyntactic evidence for the position of Chamorro in the Austronesian family'; and Theraphan L.-Thongkum's 'A brief look at the thirteen Mon-Khmer languages of Xekong Province, Southern Laos'.

III Discourse analysis with John and Carolyn Miller's 'The tiger mother's child and the cow mother's child: a preliminary look at a Bru epic'; and Somsong Burusphat's 'The temporal movement of the *hlai* (li) origin myth'.

IV. Sociolinguistics with Suwilai Preamsirat's 'The future of Nyah Kur'.

V. Historical linguistics with Graham Thurgood's 'A comment on Gedney's proposal for another series of voiced initials in Proto Tai'; and Stanley Starosta's 'The rise and fall and rise and fall of Proto Malayo-Polynesian'.

2002 ISBN 0 85883 407 7 x + 203 pp
Australia A\$53.90 International A\$49.00

Justin Watkins - The phonetics of Wa: Experimental phonetics, phonology, orthography and sociolinguistics

PL 531: This is a linguistic phonetic study of the Northern Mon-Khmer language Wa, spoken by about one million people in an area on the border between China's Yunnan Province and Burma's (Myanmar's) Shan State. The aim of this book is to describe the phonetic facts of the sounds of Wa in terms of the simplest segment types without compromising detail, and to illustrate the types of contrasts which distinguish them from one another, so that they may be viewed in a wider, phonetic linguistic, context. It is hoped that sufficient material is presented here to inform a comparison of dialectal variants of Wa and that the instrumental data may be of value in comparing a sound in Wa with similar sounds in other languages.

This study aims to be accessible to all those who are interested by the relevance of phonetics to linguistics. It is hoped that certain sections, in particular the background information and the discussion of topics relating to the historical phonology of Wa may be of interest to a wider readership, namely Mon-Khmerists, those working on other minority languages of South East Asia or elsewhere, or those with a general interest in Wa language, culture or society.

2002 ISBN 0 85883 486 3 xxvii + 226 pp
Australia A\$47.85 International A\$43.50

12. Last Word

Trust me: I'm a linguist

I can't help quoting this, from Michael Walsh's hand-out for a talk at the Australian Linguistic Society in Macquarie University, Sydney on 14 July this year. He was addressing the theme: *I'What does Linguistics have to do with Language Revitalization?* Although he's a pretty passable linguist himself, he seems here to be taking the perspective of a member of a language community.

Linguists are like lawyers

- there is a problem to be solved
- the problem requires specialist, usually non-local expertise
- acquire non-local expertise as needed
- disengage with non-local expertise if no good / no longer needed
- re-engage if there's a problem, so you may need a trouble-shooting guide
- you don't want them living in your pocket, but it's possible to become friends with them.

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.

