

OGMIOS



CLOTHING AND ORNAMENTS



Head decoration:
(feathers):
bidang / ngower

neck band (possum fur):
booroo / boorooro

cloaks
(kangaroo skin):
bwok / bwoka /
booka /
doorloop

kangaroo skin:
kwart

carry bag:
koot / kooda /
kooda-kooda

knife: darp

shoes, boots, sandals:
djen bwok /
djena bwoka (plural).

charcoal: kop

gum: min / miyan

head band (possum fur):
koonyi

ornament for head or
arms (human hair):
woondoo

skewer, dress pin:
birnt

waist band (possum
fur): noolbarn

girdle (human hair):
nidjara

rope: madji

paper: mili-mili

money: boya /
boorndoong
(also rock, stones)

WHD

From **Illustrated Dictionary of the South-West Aboriginal Language**

(Edith Cowan University, Claremont, Western Australia, 1996)

by **Wilf Douglas** (who died in March). His obituary appears on page 23.

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<i>Editorial: O Felix Peccatum Babel!</i> 3	Global Source Book on Biocultural Diversity: Call for Contributions..... 13	11th Annual Stabilizing Indigenous Languages Conf. Berkeley, 11-13 June, 2004 20
Spoken Here: Travels among Threatened Languages. Mark Abley..... 3	Native Amer. Literatures and Translation. 14	Netherlands Organization for Scientific Research (NWO), 23-28 August 2004, Amsterdam/Leiden: African, Endangered Languages, Andean-Amazonian 20
2. <i>Development of the Foundation</i> 3	New Building Opened for Endangered Languages Archive and Research..... 14	August 26, 2004, NWO workshop Endangered Languages Program..... 20
FEL Grants 2004..... 3	EBLUL recommendations for the Inter-Govt. Conf. on Draft Treaty of the European Constitution 14	August 27/28 Symposium on Languages and Cultures in the Andean/Amazonian Border 21
Alejandra Vidal (Pilagá)..... 3	6. <i>Reports on Field Research</i> 14	Symposium on Languages and Cultures of the Andean/Amazonian Border Area..... 21
Jim Ellis (Talaabog) 3	Luri: final traces of a South Bauchi Language of Central Nigeria 14	Law, Language and Linguistic Diversity, Beijing, 15-18 Sept. 2004 21
Andrei Filtchenko (Vasyugan Khanty)..... 3	The Dyarum [=Kaiwari] people and their language 15	III Mercator: Linguistic diversity and education: challenges and opportunities, Ljouwert (Fryslân), 25 - 27 Nov 2004..... 21
Daniela Croco de Oliveira (Sowaintê)..... 3	Notes on the Panawa (Bujiyel) people and language 15	10. <i>Publications of Interest</i> 21
Mageret Okon (Kiong)..... 3	Notes on the Tunzu (Duguza) people and language 16	*Language Documentation and Description, vol. 1, ed. Peter K. Austin 21
Bidisha Som (Great Andamanese)..... 3	7. <i>Overheard on the Web</i> 17	Sharing a World of Difference: the Earth's linguistic, cultural and biological diversity 21
This year's conference: FEL VIII Barcelona — On the Margin of Nations, 1-3 October 2004..... 4	Yale World Fellows Program..... 17	"Native Languages As World Languages...", "Lessons Learned for Native Language Activists ..." 22
3. <i>Lang. Endangerment in the News</i> ... 4	Digital race to save languages: Comments from OLAC 17	Quichua and Spanish in the Ecuadorian Highlands: The Effects of Long-term Contact, by Marleen Haboud..... 22
Brazil's Tariana and Sasha Aikhenvald: For Want of a Word..... 4	8. <i>Places to Go, on the Web and in the World</i> 17	LINGUASHOP: CDROMs for Minority Languages of Europe..... 22
Chiricahua Apache: Movie spurs interest in 'Missing' dialect..... 5	Lesser Known Languages of India..... 17	The lexicon of Proto Oceanic: culture & environment of ancestral Oceanic society. Vol. 2: physical env..... 22
Mel Gibson's <i>The Passion of the Christ</i> raises profile of Aramaic 6	Canadian Aboriginal News Service..... 17	"Getting Language Rights: the Rhetorics of Language Endangerment and Loss" by Joseph Errington..... 22
I'll teach you to speak Aramaic 6	Language Status in Afghanistan..... 17	*Thangani Bunuba: Stories from the Bunuba Elders of the Fitzroy Valley 22
Jesuit scholar who translated <i>The Passion</i> 6	Berkeley Survey Catalogue Online 18	Beginning Creek: Mvskoke Emponvkv... 22
Chile's Kawesqar, Yaghan: Say No More... 7	Lexicography Discussion Group..... 18	"Language Shift from Mother Tongues towards Fulfulde ..."..... 22
4. <i>Appeals, News and Views from Endangered Communities</i> 10	Educational Linguistics Listserve..... 18	Learn Michif By Listening 23
Linguistic Study on the Usage of Irish in the Gaeltacht Announced..... 10	Creek Language Archive..... 18	11. <i>Recent Meetings</i> 23
Official Language Status for Irish in Europe? 10	New address for Cheyenne Language Page 18	Does the EU have a language policy? Mercator Legislation conference, Tarragona 23
Rajasthani language recognized 10	Valencian is now Valencian.org 18	12. <i>Valedictory</i> 23
First ever daily newspaper in Welsh - <i>Y Byd</i> ('The World') 11	Kirrkirr 4.0..... 18	Wilfrid Henry Douglas (died 22 March 2004, aged 86)..... 23
Endangered Zolai, language of Myanmar. 11	Linguist's Search Engine 18	
Berber textbook goes on display..... 11	Info about Etribe.ca..... 18	
Microsoft working on Native Tongues... 11	Research on Lang. Policy & Lang. Planning 19	
User-friendly Dictionaries 11	10. <i>Forthcoming Meetings</i> 19	
Gwynedd Council calls on Brittany government to aid Breton..... 12	10 th Linguapax Congress: Lang. Diversity, Sustainability and Peace, Barcelona, 20-3 May 2004..... 19	
Rodríguez Zapatero to strive for EU recognition of Catalan..... 12	4th SALTML Workshop on Minority Langs. Lisbon, 24 May 2004..... 20	
5. <i>Allied Societies and Activities</i> 12		
NSW Aboriginal Languages Database Project 12		
Australia's endangered heritages..... 13		

Editorial:

O Felix Peccatum Babel!

Spoken Here: Travels among Threatened Languages. Mark Abley.

322 pp., Houghton Mifflin 2003; William Heinemann 2004, ISBN 0 434 01153 3

Review by Nicholas Ostler

This Latin exclamation, "O Happy the Sin of Babel", one of the epigraphs that head this book, is apparently due to J.R.R. Tolkien. Abley like most of the readers of this newsletter does not regard our division into languages as a curse of human existence, and Tolkien, with his imaginative creations of Middle-Earth languages in the style of Welsh, Finnish and Anglo-Saxon, has done as much as anyone to convey to fellow English-speakers what we are missing in our monolingual gloom.



Photo by Todd Church

Abley was first known to readers of Ogmios in 1995 through his endangered language poem *Glasburyon* (still easily found at www.ogmios.org/25.htm):

*Tega du meun or glasburyon,
kere friende min --*
"If you take the girl from the glass castle,
dear kinsman of mine," ...
*yamna-men eso vrildan stiende
gede min vara te din.*
"As long as this world is standing
you'll be spoken of."

He has now written a book which is a contemplation on travels round a good many of the standing glass castles of the world. He visits Northern Australia, to find Murrinh-Patha, the American South-east to speak with the last speakers of Yuchi, the Isle of Man after Manx, Provence in search of its "Lion's Tongue", the US North-east for Mohawk, and finally tracks down

Yiddish and Welsh. In the interims, he meditates on some of the issues instinct in these moments of life and death. How different are these worlds constructed in alien words? What has English got to do with it? (As they say in Moscow, *dont vorri bi khepi.*) How can some languages, like Boro in the eastern Himalayas, offer words for heart-rending concepts most of us miss? (*onsra* "to love for the last time", *gagrom* "to search below water by trampling, *gabkhron* "to be afraid of witnessing an adventure".) Can languages be sheltered, like endangered species? What does it take to revive a language on the brink of extinction?

This is a very thoughtful book. Abley has a journalist's gift to jump from one incident to another, autobiographical or historic, and draw from them telling details which make the reader think too. What of the parrot found by Alexander Humboldt, still mouthing the Ature language after all its human speakers had gone?

Even if you are basically familiar with the endangered language predicament, I urge you to give this book a try. It is less a canter through the issues, as might have been written by a concerned linguist, far more a ponder by a thinking outsider. He is sensitive to the ambivalence of so many members of endangered language communities, seeing how doubtful are the rewards for loyalty to the old language. But language survival can only depend on such individuals.

He ends with a poignant re-analysis of the Tower of Babel. What if God's motive were not to punish overweening mortals for attempting a space programme, but rather to put them back on track; in fact, as the Book says, to "scatter them abroad across the face of the earth". This of course is just what all those languages do, and have always done — put people in harmony with all the many places that the earth has to offer.

But in reaching this humane conclusion, Abley is more orthodox than he may know. At least this was one meaning that Thomas Aquinas too saw in the story:

*Ita quidem et in turri Babel gestum est:
malam enim pacem bona dissonantia solvit.*
*Thomas Aquinas, Catena Aurea in
Matthaeum, X, 13*
"Just so was it managed in the case of the tower of Babel: for a bad peace is dissolved by a good dissonance."

2. Development of the Foundation

FEL Grants 2004

For reasons that still elude us — but must have a lot to do with your generosity, and an increasing interest round the world in our publications — we find ourselves once again with more money to give away than

ever before: 3,500 pounds sterling this year. And this before we undertake our serious fund-raising. (We can also thank the current weakness of the US dollar, which makes our sterling go a lot farther.) The future looks promising, if all of us can keep up this momentum.

Even so, we were able to give only 6 grants. They were chosen this year from a field of 41 applications, almost all of them highly deserving of support. It is still much too difficult to win one of our awards. We shall go on striving to improve matters, but as before, we are in your hands.

Most people will receive with this Ogmios a plea to renew your membership in FEL: please take the opportunity to do so. Subscriptions to us in the UK are already covered by GiftAid, if UK tax payers wish to ask for this. We are not yet tax-deductible in the USA; but our application is in with the Internal Revenue Service, and we hope to achieve this before the end of this year.

Here then are the lucky people, and the languages they want to foster.

Alejandra Vidal (Pilagá)

receives US\$1,580 to compile a first pedagogical grammar, and a brief collection of texts, in the Pilagá language of north-eastern Argentina, which has about 4,000 speakers.

Jim Ellis (Talaabog)

receives US\$1,000 to publish an updated Carolinian/Talaabog-English dictionary and create reading materials for public school Talaabog classes. Talaabog is a minority language in the Pacific island of Saipan, closely related to Carolinian, with fewer than a hundred speakers.

Andrei Filtchenko (Vasyugan Khanty)

receives US\$920 to document the language and cultural heritage of the Vasyugan Khanty of eastern Siberia. There are fewer than 100 speakers of the language, all over 50.

Daniela Croco de Oliveira (Sowaintê)

receives US\$1,300 to collect data on the Sowaintê language of Rondonia, Brazil, which is in the Nambikwara family, and was thought to be extinct. Work will be undertaken with the last known speaker, a married woman about 55 years old.

Mageret Okon (Kiong)

receives US\$961 to describe the phonology of Kiong, a Korop language spoken by fewer than 1,000 in Okoyong in Cross River State, S.E. Nigeria. This is to be a first step towards writing a grammar of the language.

Bidisha Som (Great Andamanese)

receives US\$609 to document the lexicon of Great Andamanese, together with a grammatical sketch. The language has approximately 36 speakers left, and is spoken on the Andaman and Nicobar islands in the Bay of Bengal.

These grants are spread over languages in three continents (S. America, Asia, Africa) and islands in two oceans (Pacific and Indian). They are an earnest of the Foundation's commitment to languages all over the world

This year's conference: FEL VIII Barcelona – On the Margin of Nations, 1-3 October 2004

This year FEL is returning to its European roots. After four years ranging over the Americas, North Africa and Australia, we shall be meeting in Barcelona, the capital of Europe's most populous non-national language community, and a global byword for style and elegance. Our content too will have a more European tinge: some 35% of the presentations focus on European minority languages, and their issues. This year, for the first time, we shall have posters as well as presentations— perhaps a reminder of how distinctively literate almost every minority language in Europe is. As a result, with close to 50 contributions drawn from every continent under sun, there is shaping up a riot of linguistic colour, something else for which Europe is all too famous, in many senses.

The theme for this year is **On the Margins of Nations: Endangered Languages and Linguistic Rights**. Many minority languages are poised on the edge of different majority communities; the terms of debate of minority and majority are being re-defined in the present era of global powers and communications; and there is an inevitable interplay between centres of government and the initiatives coming up from local communities. Keynote speakers will be flying in from the Basque Country (Patxi Goenaga), from California (Leanne Hinton), and from Siberia via Fryslân on the North Sea (Tjeerd de Graaf).

The conference proper runs from **1 to 3 October**, but there are also unique opportunities before and after to visit curiosities in this corner of Europe. On 29-30 September we shall visit the **Val d'Aran**, across the Pyrenees, where Catalunya administers a region that speaks not Catalan (nor Spanish, French or Basque!) but Occitan. And on 4 October we shall be in **Perpinyà** in Languedoc-Rousillon, where Catalan is still (and increasingly) spoken within France.

Full details of the conference — and a fair swathe of Catalan's history (we are benefiting richly from the learning of our conference chair, Joan Albert Argenter, the holder of the UNESCO Chair on Languages and Education in Barcelona) — will soon be available at our web-site www.ogmios.org. In the meantime, a good contact to get details is Joan Moles JMoles@iecat.net, with postal address :

Càtedra UNESCO de Llengües i Educació, 8th FEL, Institut de Estudis Catalans, Carrer de Carme 47, E-08001 Barcelona, Catalunya, Spain.

3. Lang. Endangerment

in the News

Brazil's Tariana and Sasha Aikhenvald: For Want of a Word

[from *New Scientist* 9 April 2004.:
www.newscientist.com/opinion/opinterview.jsp]



Photo by Michael Amendolia

Imagine how different politics would be if debates were conducted in Tariana, an Amazonian language in which it is a grammatical error to report something without saying how you found it out - as Alexandra Aikhenvald tells us its speakers tell her. Tariana is in danger of dying. With each such disappearance we risk losing insights into different ways of thinking. Aikhenvald told Adrian Barnett about the race to record languages

Tell us about recording a dying language...

A student of mine found an old man who said, "Yes, I speak Baré" - an Amazonian language that we thought was extinct. I checked that he knew the few Baré words I knew, then I sat down and talked with him for two months. Senhor Candelário was a great man. He would tell hunting stories, and stories about his life.

His mother had been the only person he could speak Baré with. After she died he kept it alive by talking to himself when he was drunk. So the language had been almost literally pickled in alcohol until I recorded it. When I left we both said: "See you again." Six months later I got news that he had died.

So Baré died with him?

A language doesn't fall over a precipice, it sort of slides into oblivion. A few people know five Baré words here, 20 there. Some become "rememberers," that is, they can proudly recite poems or stories at length, but have no idea what they mean. At that stage all the concepts, the elegance and the embodied world view have gone. You just have shards. So functionally, yes, Baré is gone.

Isn't it dangerous, travelling to these remote places?

I suppose it is, but because I am a woman and alone, people trust me and I can get information that would probably be impossible otherwise. I did once have to run away from a drunken miner. But that was in a town. In the more remote villages they like me, I have respect and I am safe. I have also been adopted into families.

And the environment?

I have seen snakes. People think that if you go to these places you must be some kind of Indiana Jones character but I am not. I grew up in a big city. I can't swim. I can't even ride a bicycle.

That makes you sound braver still, canoeing on jungle rivers...

Maybe just light-headed. I don't think about it. I can't possibly learn to swim. But it's incredibly fascinating to discover a whole language. Of course, when I come back I usually have some sort of infection or stomach disease. But eventually I get better and then I want to go back.

How do you explain what you are doing?

When I was preparing a bilingual dictionary of Tariana - another Amazonian language - and Portuguese I gave a workshop and about 300 people came. I showed them this very poor, very old Tariana grammar book and explained that I wanted to do a more truthful one - I said, "Your names will be on it because it is a community book." And they said, "Oh yes, then we can teach our children better. This old book has many mistakes. Our language will be like Portuguese, it'll be a proper language."

And what does that mean to them?

In that area you are identified with your father's language, and if you speak a borrowed language like Portuguese instead, you are a lesser person. But with a dictionary they can say, "Now, I am learning my father's language back" and this gives them some security and confidence. They start to speak it with pride and not apologetically. I find that very rewarding.

What happens then? You can hardly say to most people, "So, tell me about your transitive verbs..."

I always do whatever the people in the village are doing. If I didn't join in they would treat me differently. When I hear something interesting I either ask a direct question or I get them to tell me stories. I ask questions and people say, "Oh, how did you know that? OK, we will talk to you more."

Once I asked, "Can I use this word this way?" and the response was, "Of course, you're foreign, you can say a wrong thing. But I can't say that."

What's the most difficult language you've come across?

It took me 10 years to get the grammar of Tariana. Of course, Finnish is probably harder.

How did you become fascinated by languages?

I grew up in Moscow, in what was supposed to be a monolingual society, but in the street I'd hear all sorts of different accents and speech patterns.

Then we used to go to Estonia for our summer holidays. If you spoke Russian to an Estonian they ignored you but if you learned some Estonian they were very nice.

Also my great-uncles and great-aunts were Jewish, educated people originally from Ukraine, and I was intrigued by the consistent language mistakes they made.

And at school?

When I was 11 and I was rebelling, I collected the phrase "I don't want to go to school" in as many languages as I could find. I had it in 52.

What languages did you study formally?

At university I started on Balto-Finnic languages, as I already knew Estonian. Then my supervisor said, "With your name, the authorities will never let you be a mainstream scholar in the USSR." I should study something obscure. I had a Jewish name and Russia was very anti-Semitic. I looked around, became fascinated by Hittite and the Anatolian family of languages, and that became my master's.

A colleague recommended Berber for my PhD. It was the classic colonial situation: the French linguists had dismissed these languages as "just dialects," so there were some 14 languages that no one was studying.

How did you get from North Africa to the Amazon?

Perestroika started, thankfully, and I saw this job in southern Brazil. I got it, then found that many Brazilian linguists are extremely possessive of "their" languages. But there is this huge Arawak language family, spanning South America, whose members are as different from each other as English is from German and are as different from members of other language families as these are from Hungarian.

So few linguists study Arawak languages that you can just pick and choose. I decided to go to the least explored part, which is where Brazil, Venezuela and Colombia meet. I arrived at this tiny border town and within a few days of just walking around I heard two languages that were supposed to be extinct.

How do you reach the more remote groups?

I arrive in the town, some people will pick me up and we go upriver in one of their canoes. I think they cooperate partly

because I am not Brazilian. There is a lot of institutionalised racism in Brazil and as a foreigner I am seen as being outside that. It helps immensely. And these people are trying to protect their cultural traditions and languages against encroaching linguistic dominance - this international monolingualism.

Why is it important to preserve these languages?

First, to learn about how people communicate and how the human mind works. What are the categories that are important enough for people to express them in their languages?

If these so-called "exotic" languages die, we'll be left with just one world view. This won't be very interesting, and we'll have lost a vast amount of information about human nature and how people perceive the world.

Second, without their language and its structure, people are rootless. In recording it you are also getting down the stories and folklore. If those are lost a huge part of a people's history goes. These stories often have a common root that speaks of a real event, not just a myth. For example, every Amazonian society ever studied has a legend about a great flood.

What's your favourite example of a big difference between languages?

In English I can tell my son: "Today I talked to Adrian," and he won't ask: "How do you know you talked to Adrian?" But in some languages, including Tariana, you always have to put a little suffix onto your verb saying how you know something - we call it "evidentiality." I would have to say: "I talked to Adrian, non-visual," if we had talked on the phone. And if my son told someone else, he would say: "She talked to Adrian, visual, reported." In that language, if you don't say how you know things, they think you are a liar.

This is a very nice and useful tool. Imagine if, in the argument about weapons of mass destruction, people had had to say how they knew about whatever they said. That would have saved us quite a lot of breath.

And what about different types of vocabulary?

The story about Inuit words for snow is completely wrong. That language group uses multiple suffixes, so you can derive not 50, but 150 words for snow. But the Tariana do have a lot of terms for ants. It is important to know that some bite and others are edible, for instance.

Do languages hold any surprises for you?

I had been working with Tariana for nine years before I came across the word for "purple." I was astounded. I did not realise there could be a word for purple in a language that does not distinguish between green and blue.

Such things get languages described as "primitive"...

There is no such thing as a primitive language. Many tribal people now speak several languages. They can often learn English or Portuguese much more easily than incomers can learn their language.

People complain about irregular verbs in Portuguese, but that's nothing compared to the irregular verb structure in Navaho, for example. I've known missionaries say, "These Indians, they are just making it up ad hoc. They are just doing it to be difficult and to keep us out." Such people do not appreciate the level of sophistication and complexity some of these languages have reached.

How do you decide when to stop gathering information?

With Tariana I stopped when I was not finding any new verbs. There were still more names for birds and ants. But I could not identify all of them anyway. And there are so many languages to work on. A dictionary means that the language is not completely lost and it empowers those who speak the language to preserve their cultural identity. That's good.

How many languages have disappeared in the last century?

About 60 or 70 per cent of linguistic diversity in the north-western region of Brazil has gone in the last 100 years. On the Atlantic coast of Brazil it's worse - about 99 per cent - and around the world the figure is 60 to 70 per cent. It has been very rapid.

Is there a lost language that you would love to have spoken?

Oh, yes. So many, so many ...

What language do you dream in?

If I dream of Tariana, they speak Tariana. Sometimes I dream of Estonia, and they speak Estonian. In my nightmares, people speak to me and I understand, but I can't answer ...

Chiricahua Apache: Movie spurs interest in 'missing' dialect

Tuesday, December 16, 2003

SANTA FE, New Mexico (AP) Word swept through the Mescalero reservation like an early winter wind that characters in the film, *The Missing*, spoke a dialect of Apache. Most adult Apaches in the audiences have said they could understand every word of the Chiricahua dialect. That's what Mescalero councilman, Berle Kanseah and Chiricahua linguist, Elbys Hugar intended as technical advisers for the new Ron Howard film. "Television and popular culture are killing minority cultures, starting with language," Kanseah said. It was the first film that any of them could remember in which Apache was spoken well enough on screen to be understood. Usually, Westerns were dubbed

in Navajo, a related language, said supporting actor Steve Reevis, a Montana Blackfoot, who has worked several films but never spoken Apache before *The Missing*.

The film is set in southwestern New Mexico in 1885, just as the last of the Apache conflict was ending. The slavers are led by a brujo, a medicine man gone bad, played by Eric Schweig. "Many Apaches have gone back two and three times to see the film," Kanseah added.

The producers gave a screening for 500 Mescalero students in Alamogordo last month, and the tribe has been bussing students to cinemas in nearby Ruidoso. "It made me feel proud," said Megan Crespin, 8, from Santo Domingo School. There aren't that many Chiricahuas left. They were rounded up and sent to Florida in 1886, shunted back to Alabama, Oklahoma and finally to the Mescalero homeland in south-central New Mexico in 1913.

There are only about 300 people who are fluent in Chiricahua today.

Mel Gibson's *The Passion of the Christ* raises profile of Aramaic

The heartening decision to shoot this film in its supposed original languages — Aramaic and Latin — has provoked a sudden widespread recognition that, despite the urban myth, English was not "good enough for Jesus" after all. Indeed, one of Mel Gibson's motives for choice of language is reputedly that he wanted to get away from the association with "British English" that seem to be hang about movie treatments of Christ and his era.

A number of press articles have appeared which endeavour to trace the few remaining modern speakers of Jesus's mother tongue (which had once been spoken from Egypt to the Hindu Kush as the lingua franca of the Persian Empire, and which, borne by Christian missionaries, would later go on to reach Kerala and Mongolia). One small community where it survives close to its origins, in Ma'aloula, Syria, has been particularly favoured. (see e.g. the Financial Times article of 27 March by Kim Ghattas at <http://www.mafhoum.com/press7/187C35.htm>) Many more articles are gathered at <http://www.yourdictionary.com/elr/christ.html> but few throw much light on the features of Aramaic "as she is spoke" in the reconstruction of Fr William Fulco. Here are a couple of articles which give a little more linguistic information, and incidentally suggest a little of what it takes to revive a language of the past, even for such a momentary resurrection as a film-shoot.

I'll teach you to speak Aramaic

Bill Cleveland (*Georgetown Voice*) 26 Feb 2004

Three years ago, Fr. William Fulco, S.J. received a phone call from a production company asking him to help translate a movie script. "Hey, Padre, its Mel. I've got a project for you," said a voice on the other end of the phone. As a professor of Ancient Mediterranean Studies at Loyola Marymount University in Los Angeles, where he teaches courses like "Near Eastern Archaeology" and "Intermediate Classical Hebrew," his litany of languages includes Aramaic and Latin. Fulco realized he was speaking to Mel Gibson, and soon agreed to help Gibson work on *The Passion of The Christ*, a movie version of the biblical story that comes out this week. The film's dialogue is completely in Aramaic and Latin. Fulco helped with both.

Translating the script was not a simple exercise. "A lot of the language is an artistic interpretation," says Fulco. "You have to get a story out of it. The problem is that the thinking in ancient languages is different from the thinking in English. It's not just like a mathematical transcription; it's a different way of thinking."

The Aramaic was particularly challenging, as it is a language with no tenses. Fulco's task was further complicated by a lack of information about Aramaic as it was used during the first century. "We have Aramaic documents from the Hebrew Bible, but that's about four or five hundred years earlier," he says. The next set of extant texts is about 500 years too late. The difference is far from negligible: "Aramaic changes as much as English did from Beowulf to Chaucer to modern English," says Fulco. "But we wanted it to be as authentic as possible. I tried to be as plausible as I could with the Aramaic."

Fulco's work on the movie began as translator, but he quickly realized he would need to be on the set to coach the actors in delivering their lines.

"I had to coach all of the actors with everything they said. I gave them a phonetic transcription and I also gave them, beneath the phonetic transcription, the exact translation," he says. The idea was to get the actors to understand the meaning of each sound, and emphasize accordingly, and it seems to have worked. Many people who have seen the movie commented that the actors speak Aramaic as if it was their first language. "For some strange reason, I think they had an easier time with the Aramaic than with the Latin," he says. "They worked harder with it. It was more foreign to them and more fun to do, whereas everybody thought they knew a bit of Latin and they were caught off guard."

Fulco then retranslated most of the ancient dialogue back into English. In the film, this retranslated script is used in the subtitles to give audiences a truer sense of the dialogue...



Jesuit scholar who translated *The Passion*
Nathan Bierma (*Chicago Tribune*), 3 Mar 04

... In 2002, Gibson gave Fulco the script written by Benedict Fitzgerald, mostly derived from the Gospels, and asked Fulco to translate it into Aramaic, Hebrew and Latin. Fulco later translated the script back into English subtitles.

The use of multiple languages in the film reflects the linguistic diversity of Palestine during Jesus' life. Most people spoke Aramaic, which the Jews adopted while exiled in Babylon in the 6th Century before Jesus' birth. Hebrew, their language before the exile, was retained in religious writings and liturgy (and is spoken by Jesus in prayer in "The Passion"). Latin was spoken by the Roman soldiers occupying the region. Greek was spoken throughout the Roman Empire, thanks to Alexander the Great, but was seen as a sign of secularization and thus resisted by many Jews.

Fulco left Greek out of *The Passion*, substituting Latin in occasional cases where Greek might have been used. He also made mostly imperceptible distinctions between the elegant Latin of Pilate and the crude Latin of soldiers, thanks to an X-rated source he found on his shelf.

"I tracked down some obscene graffiti from Roman army camps," Fulco said. "Somebody who knows Latin really well, their ears will fall off. We didn't subtitle those words."

Fulco even confessed to some linguistic mischief.

"Here and there I put in playful things which nobody will know. There's one scene where Caiaphas turns to his cohorts and says something in Aramaic. The subtitle says, 'You take care of it.' He's actually saying, 'Take care of my laundry.'"

Other linguistic tricks of Fulco's serve a function in the script.

For example, he incorporated deliberate dialogue errors in the scenes where the Roman soldiers, speaking Aramaic, are shouting to Jewish crowds, who respond in Latin. To illustrate the groups' inability to communicate with each other, each side

speaks with incorrect pronunciations and word endings.

Later, "there's an exchange where Pilate addresses Jesus in Aramaic, and Jesus answers in Latin. It's kind of a nifty little symbolic thing: Jesus is going to beat him at his own game," Fulco said. "One line [in that exchange] I kind of enjoyed is when Jesus says, 'My power is given from above, otherwise my followers would not have allowed this.' That's [spoken in] the pluperfect subjunctive."

It takes a linguist to appreciate that grammatical nicety as remarkable for being uttered by a Palestinian Jew who mostly spoke Aramaic and Greek.

For the relatively few Middle Eastern Christians who still speak Aramaic, "The Passion" may sound riddled with mistakes -- spurring Fulco to point out, "modern Aramaic dialects are as different [from ancient ones] as Chaucer and modern English."

Still, now that the movie is in general release, Fulco fully expects to get an earful about his use of languages.

"We linguists are a crazy bunch," he said. "The more obscure the language, the more people try to prove their territory worthwhile and say, by God, we're going to sniff out errors."

Chile's Kawesqar, Yaghan: Say No More

By JACK HITT: New York Times, February 29, 2004

Languages die the way many people do; at home, in silence, attended by loved ones straining to make idle conversation. "Did you sell any baskets," Gabriela Paterito asks her neighbour, Francisco Arroyo in her wovelly Spanish. She's in her two-room snack in Puerto Eden, a tiny fishing village on Wellington Island in the Patagonia region of southern Chile. There is a long, long silence. She's a short woman, dense from some 70 years of life, but with a girl's head of beautiful black hair. In the room are Francisco and a few others, among the last six speakers of Kawesqar, the language native to these parts since the last ice age.

Linguists now estimate that half of the more than 6,000 languages currently spoken in the world will become extinct by the end of this century. In reaction, there are numerous efforts to slow the die-off -- from graduate students heading into the field to compile dictionaries, to charitable foundations devoted to the cause, like the Endangered Language Fund, to transnational agencies, some with melancholic names appropriate to the task, like the European Bureau for Lesser Used Languages.

Chile started a modest program, not long after the ugly debates surrounding

Christopher Columbus in 1992, to save Kawesqar (Ka-WES-kar) and Yaghan, the last two native languages of southern Chile. But how does one salvage an ailing language when the economic advantages of, say, Spanish are all around you? And is it possible to step inside a dying language to learn whether it can be saved and, more rudely, whether it should be?

Gabriela crams another stick into her wood stove to keep us dry and warm. The rain is coming now like nails, as it does most days. The silence stretches out. You begin to feel it, like a cold draft. Three or four aching minutes of it. My boots need some examining.

"Canastos," mutters Francisco, repeating the Spanish word for baskets, his grunting tone suggesting a bad day. When languages die under the pressure of a dominant tongue like Spanish, there is a familiar path of retreat. The language will withdraw from the public sphere first, hiding out in the living rooms and kitchens of the fluent, where it becomes increasingly private and intimate and frail. Francisco takes a two-foot length of reedy grass and softens it by rubbing it against the stove. All around weaving begins -- the distinctive Kawesqar baskets, small with long grassy handles.

"It's been raining all day," Francisco adds, again in Spanish. Juan Carlos, who is 39 and my guide, motions me to give him a cigarette. Juan Carlos was born and grew up here but left at 15 for school. Now college-educated, he has devoted his life and work to helping the Kawesqar community. (He has just finished a documentary film about the Kawesqar.) He doesn't smoke, he told me, except here. For the last few days, smoking and enduring long silences have pretty much accounted for our social life. I haven't smoked seriously for 15 years. I'm blowing through two packs a day.

Every window here frames a magnificent photo op. Outside Gabriela's is a curving line of shacks hugging the shore of a small bay, bright red and yellow fishing boats beached in front, and behind, a dramatic ascent of mountains capped in white, gushing here and there with little snow-melt waterfalls. Full-spectrum rainbows break out so frequently that no one notices but me and the tourists. They, too, are visible out of the window, all wearing their orange cruise-ship-issue rain slickers, their cameras aimed aloft. To get here, it's a three-day chug by boat through the cold, uninhabited island channels of Patagonia. Once a week, the tourists come. They have less than an hour onshore to feel the intensity of its remote beauty (and maybe buy a native basket) before motoring out to the anchored cruise ship and a night of pisco sours.

"A lot of rain," announces Juan Carlos. The fire crackles and hisses. The rain continues, staccato. "Rain," Gabriela adds.

I sit quietly, smoking my way through their Samuel Beckett dialogue. "Not many baskets," Francisco says, offering his full report. I wonder if I should ask them to speak Kawesqar, but I don't want to intrude. I want to get a sense of when they naturally converse in their language. Later, Juan Carlos tells me that the elder Kawesqar feel awkward speaking their moribund language around me. It's a combination of embarrassment and a sense that they don't want to make me feel uncomfortable. As the rain pours down, I light up a cigarette. My very presence here to observe this thing, difficult to see, has made it disappear.

The Kawesqar are famous for their adaptation to this cold, rainy world of islands and channels. The first Europeans were stunned. The Kawesqar and the other natives of the region travelled in canoes, naked, oiled with blubber, occasionally wearing an animal skin. The men sat at the front and hunted sea lions with spears. The women paddled. The children stayed in the sanctuary between their parents, maintaining fire in a sand pit built in the middle of the canoe. Keeping fire going in a land of water was the most critical and singular adaptation of the Kawesqar. As a result, fire blazed continuously in canoes and at the occasional landfall. The first European explorers marvelled at the sight of so much fire in a wet and cold climate, and the Spanish named the southernmost archipelago the land of fire, Tierra del Fuego.

When Charles Darwin first encountered the Kawesqar and the Yaghans, years before he wrote *The Origin of Species*, he is said to have realized that man was just another animal cunningly adapting to local environmental conditions. But that contact and the centuries to follow diminished the Kawesqar, in the 20th century, to a few dozen individuals. In the 1930s, the remaining Kawesqar settled near a remote military installation -- Puerto Eden, now inhabited mostly by about 200 Chileans from the mainland who moved here to fish.

The pathology of a dying language shifts to another stage once the language has retreated to the living room. You can almost hear it disappearing. There is Grandma, fluent in the old tongue. Her son might understand her, but he also learned Spanish and grew up in it. The grandchildren all learn Spanish exclusively and giggle at Grandma's funny chatter.

In two generations, a healthy language, even one with hundreds of thousands of speakers, can collapse entirely, sometimes without anyone noticing. This process is happening everywhere. In North America, the arrival of Columbus and the Europeans who followed him whittled down the roughly 300 native languages to only about 170 in the 20th century. According to Marianne Mithun, a linguist at the University of California at Santa Barbara, the recent evolution of English as a global

language has taken an even greater toll. "Only one of those 170 languages is not officially endangered today," Mithun said: "Greenlandic Eskimo."

Without the revitalization of youth, a language can go from being alive to endangered (declining speakers among the young), then moribund (only elderly speakers left alive), then dead (the last known speaker dies) all linguistic terms of art.

William Sutherland, the author of a study in *Nature* magazine last spring, compared the die-off to an environmental catastrophe. According to Sutherland, 438 languages are in the condition of Kawesqar, that is, with fewer than 50 speakers, making them "critically endangered" a category that in the animal world includes 182 birds and 180 mammals. Languages "seem to follow the same patterns" as animals, Sutherland told a reporter for Bloomberg News. "Stability and isolation seem to breed abundance in the number of bird and animal species, and they do the same for languages." Conversely, the instability and homogenization of the global economy is creating a juggernaut of monoculture, threatening plants and animals. But, Sutherland makes clear; the one life form even more endangered is human culture.

According to Daniel Nettle and Suzanne Romaine, authors of *Vanishing Voices*, the last time human language faced such a crisis of collapse was when we invented farming, around 8000 B.C., during the switch-over from highly mobile hunting and gathering to sedentary agriculture. Then the multitude of idioms developed on the run cohered into language families, like Indo-European, Sino-Tibetan and Elamo-Dravidian. The difference this time is that with each language gone, we may also lose whatever knowledge and history were locked up in its stories and myths, along with the human consciousness embedded in its grammatical structure and vocabulary.

One often hears the apocryphal story about the Inuit and their 40 words for "snow." True or not, it acknowledges the inherent human sense that each language, developed over a certain time and geography, is a revelation of what we call "a sense of place." To let languages die out, en masse, is to permit the phrase "terra incognita" to creep back onto our environmental maps. One organization of linguists, biologists and anthropologists, known as Terralingua, is working to keep languages alive by highlighting what gets lost when they fade away. "I remember when I was doing fieldwork in Mexico," said Luisa Maffi, Terralingua's president. She encountered a man whose native Mayan was already blurred with Mexican Spanish. He had travelled with his 2-year-old daughter to a health clinic because she was sick with serious diarrhoea. "He no longer knew the word for *yakan k'ulub wamal*," she said, using the Mayan term for a plant long

known to cure the problem. "It was probably growing in his backyard."

A handful of linguists dismiss salvage efforts like Terralingua's as futile exercises. They say languages just die, as spoken Latin did, and then are reborn as French, Spanish and Italian. No big deal. Or more bluntly, all this sentimentality about dying languages is just another symptom of academe's mewling, politically correct minority-mongering. In the magazine *Prospect*, the writer Kenan Malik summarized this position in an essay titled *Let Them Die*.

"There is nothing noble or authentic about local ways of life; they are often simply degrading and backbreaking," Malik argued. "What if half the world's languages are on the verge of extinction? Let them die in peace."

Linguists counter that yes, there is a natural process of language death; but the order of magnitude of the current die-off is what should create concern. What's happening with human culture now, they say, should shock people the way the Cuyahoga River catching fire in 1969 radically changed how many thought about the environment.

To general linguists, the dismissive position is just deliberate ignorance. But they also argue that the utilitarian case is too narrow. In peril is not just knowledge but also the importance of diversity and the beauty of grammar. They will tell you that every language has its own unique theology and philosophy buried in its very sinews. For example, because of the Kawesqar's nomadic past, they rarely use the future tense; given the contingency of moving constantly by canoe, it was all but unnecessary. The past tense, however, has fine gradations. You can say, "A bird flew by." And by the use of different tenses, you can mean a few seconds ago, a few days ago, a time so long ago that you were not the original observer of the bird (but you know the observer yourself) and, finally, a mythological past, a tense the Kawesqar use to suggest that the story is so old that it no longer possesses fresh descriptive truth but rather that other truth which emerges from stories that retain their narrative power despite constant repetition.

"There was once a man and a woman who killed a sacred deer," Gabriela began, translating into Spanish a Kawesqar tale told in the mythological tense. "Afterward a great flood came. The waters rose until they were standing in it up to their waist. Everyone died but the man and the woman." Then, in time, she went on, from just these last two Kawesqar, they figured out a way to endure, repopulate the land and revive the life of the Kawesqar among the channel islands.

Outside, the rain kept coming down.

The rhythm of Puerto Eden became easier after a few days. The fishermen headed out in the morning, and the rest of us made social calls. In time, I got to hear some actual Kawesqar spoken, and it sounded a lot like Hollywood's generic Apache, but with a few unique and impossible sounds. I learned to say (My name is Jack, what's yours?)

During these visits, always and constantly, dominant-culture television hollered at us from a corner. Besides meeting the Kawesqar in Puerto Eden, I have to say, I caught up on a lot of missed episodes of "MacGyver" and "Baywatch."

Later in the week, Juan Carlos and I spent more time at his sister's house, and there the evidence of European culture insinuating itself deeply into the minds and habits of the Kawesqar was everywhere.

Maria Isabel is a few years older than her brother. She was sick as a child and was raised in Punta Arenas, on the Chilean mainland. She studied and lived in metropolitan Santiago. She never had a Kawesqar youth and can't speak the language.

"I am Kawesqar," she told me in Spanish, as if to acknowledge the inexplicable tug identity has on all of us. When I asked her if she intended to learn her mother's language, she insisted that she would. "I hope next year," she said, unconvincingly.

I spent a lot of time with Maria Isabel because her husband, Luis, was installing their first flushable toilet. When we weren't talking about Kawesqar, we were measuring holes, figuring out how to run a sewer pipe into the bay and reading the toilet-assembly instructions (helpfully printed in five dominant languages). Eventually, the hole was properly centred, so we set down the beeswax ring, lifted the porcelain carefully and pressed it into its permanent location.

Does anything say Western dominance quite like the flush of a private john?

Well, maybe one other thing. In our intimate chats and smokes, Juan Carlos told me about his own three children. He lives with them back on the mainland, in a house where two other adults speak some Kawesqar. One is Juan Carlos's brother, Jose, a professor of anthropology at the Universidad Arcis Magallanes in Punta Arenas.

And the other is Oscar Aguilera, a linguist at the university. He's of Spanish descent, but he has devoted his life's work to the language of the Kawesqar.

Aguilera arrived in Puerto Eden from Santiago in 1975 with the simple intention of "describing" the language as a linguist. There he met a people nearly cut off from the outside world. Among the little contact they'd had, oddly, was with NASA. The space agency came to the village in 1959 to

conduct experiments on the ability of humans to withstand extremely cold temperatures. An elderly villager told Aguilera that the NASA scientists asked one Kawesqar man to sit naked in a cold tent with his feet in a bucket of water. He fled in the middle of the night.

Aguilera befriended Gabriela's in-laws and knew Gabriela's husband well. He got to know her two young boys, and when they were teenagers, Aguilera took them to Santiago, where they finished school and went to college. Now they all live together in Punta Arenas with Juan Carlos's three young children, who use the affectionate term for "grandfather" with Aguilera.

When I visited the home for dinner one night, the three children ran up to greet me. They attend the local British school, and so were taught in Spanish and English. One little girl proudly read me last night's homework: "I played in the yard," and "I rode my Bicycle," she beamed. It's cool speaking the dominant language.

Later, I asked Juan Carlos why they didn't speak Kawesqar at home. Wouldn't it make sense, since the children were at that magic language-acquisition stage of youth?

"We are going to teach them later," he said. Juan Carlos added that they needed the proper books. Of course, Aguilera is the man who compiled the grammar and teaching manual for Kawesqar and is working on a dictionary with Jose. But government funds for these projects are spotty, and Aguilera admits it will be years before they are completed.

Their answers revealed just how difficult language resurrection is. Learning a language, even your mother's, requires enormous motivation. Plus, Juan Carlos and Jose say they are "semi-speakers"- in part because they were taken away from home so young to be educated in Spanish-dominated schools. Even the fluent Kawesqar speakers in Puerto Eden have occasionally asked Aguilera, the lexicographer, to remind them of a certain word. "Some days," Aguilera told me when we were alone for a while, "I think that I might be the last speaker of Kawesqar."

Among linguists, the sorrowful story of the "last speaker" is practically a literary genre. The names ring out, like a Homeric catalogue. Ned Maddrell, the last speaker of Manx, died in the village of Cregneash on the Isle of Man in 1974. Tevfik Esenc, the last speaker of Ubykh, died in Turkey in 1992. Red Thunder Cloud, the last speaker of Catawba, died in 1996. More are coming. Marie Smith-Jones in Alaska, the last speaker of Eyak, is 83 years old.

Farther south from the Kawesqar, I learned, lived the last speaker of Yaghan. Many people urged me to visit Puerto Williams and its native settlement, called Ukika, because of that intriguing notion, that all of

Yaghan now dwells entirely in the mind of one elderly woman, Cristina Calder—n.

Right away, though, I discovered that the "last speaker" of Yaghan is accustomed to charging passengers from the cruise ship that arrives each week for the privilege of taking her picture or hearing a few of the last words in her unusual-sounding language. From me she wanted impossible sums of money. When I tried to sneak in early one morning for a quick interview, word travelled in the village so fast that within minutes her granddaughter/booking agent was through the door and a screaming match broke out (not in Yaghan).

That night, Aguilera and I decided to pursue a rumour that there was in fact another Yaghan, a penultimate speaker named Emelinda, who hadn't mastered the cruise-ship racket. We managed to get inside Emelinda's house without attracting attention.

She was a kind old woman whose Yaghan, according to Aguilera, was authentic. Our conversation was brief and brittle. When I asked Emelinda what could be done to keep Yaghan alive, she said she was already doing it, as if a formal programme were under way. "I talk to myself in Yaghan," Emelinda explained in Spanish. "When I hang up my clothes outside, I say the words in Yaghan. Inside the house, I talk in Yaghan all day long."

I asked her if she ever had a conversation with the only other person in the world who could easily understand her, Cristina Calderón, the official "last speaker" of Yaghan. "No," Emelinda said impatiently, as if I'd brought up a sore topic. "The two of us don't talk."

After returning from Chile, I learned that the last-speaker hustle isn't new. Remember Red Thunder Cloud, the last Catawba speaker? Actually, he was Cromwell Ashbie Hawkins West, the son of an African-American druggist in Newport, R.I. According to Ives Goddard of the Smithsonian, West was "a great mimic and fast learner." He quickly mastered the language, donned some turquoise jewellery and, until his death in 1996, worked the last-speaker circuit. Usually, he could be found at county fairs, hawking Red Thunder Cloud's Accabonac Princess American Indian Tea: "fresh from the American forest to you."

There's a paradox in those last-speaker stories. After all, what is driving these languages off the cliff but sheer economics? It only makes a kind of poetic sense that in their death throes their speakers would resort to economic ploys. But this is also where the environmental metaphor of endangered languages falls apart. Getting down to a few in number is irreversibly the end of, say, a fern or a tiger. For humans, it's often the beginning of politics.

The very success of English as a global language is prompting a revival of ancestral tongues. Compared to the die-off now in progress, it's a drop in the bucket. Still, many native American languages have reacted against these near-death experiences. The Miami in Oklahoma and the Mohawk straddling the Canadian border have full-scale programmes for language revival. Native Hawaiian, also written off only a few decades ago, has 18 schools teaching a new generation in the original language of the islands.

Partly with money from government lawsuits: the Catawba received \$50 million in 1993 after suing over land claim disputes dating to 1760, and partly with revenue from casinos, many of these tribes are rushing to get the programmes up and running before the last of the speaking elders die. The Tuscarora tribe near Niagara Falls, N.Y., is down to Howdy Hill, the last speaker who grew up learning the language at home. But now a revival program claims as many as 25 new speakers.

Other languages are long past the last speaker, yet revival is still not out of the question. Stephanie Fielding is the great-great-niece of Fidelia Fielding, the last speaker of Mohegan, who died in 1908. Fielding is currently enrolled in M.I.T.'s linguistics programme. She is 58 and devoted to resurrecting her ancestors' language, largely from her aunt's diaries. The academic degree to which she aspires has not yet been accredited. A master's with a concentration in "language reclamation" will be available from M.I.T. at the earliest by 2005 or 2006, according to Norvin Richards, an associate professor of linguistics.

"The number of people who contacted us in the last year is about 20, which in linguistics is a bit largish," Richards said. M.I.T. will have to compete with the University of Arizona and the University of Alaska Fairbanks, which already offer reclamation degrees.

Most of these language-revival movements model themselves on the national language of Israel. For more than two millennia, Hebrew was found almost exclusively in Scripture and rabbinical writings. Its retreat was nearly complete – out of the public square, into the house and finally into the scrolls of the Torah. But the early pioneers of what would become Israel faced a politically charged question: which of their languages should dominate? Ashkenazi Yiddish? Russian? German? Sephardic Ladino? The commonly agreed-upon answer was supplied by Eliezer Ben-Yehuda, the Jewish linguist who used the stiff, formal language of the Bible to conjure into existence a modern version – now the main language of 3.6 million people. (Of course, Hebrew's comeback has helped drive Yiddish and Ladino into "endangered" status.)

Language revival as a means of identity politics may well be the way of the future. The big fight in linguistics over the past two decades has been about English First. But first is no longer the question. Now the question is: What will be your second language? In America, the drift in high-school curriculum has always been toward a second dominant language; French, Spanish, German, maybe Chinese if you're a rebel. But what if the second language could be that of your ancestors?

That possibility is already proving to be quite popular with many people. As their initiatives succeed and become more visible, they will drive into the open a question for English-speaking Americans, the owner-operators of the dominant linguistic ecosystem. Do we want to dwell in a society that encourages linguistic revival and cultural diversity, knowing that with it may come a lot of self-righteous minority-pitying? Or, shall we just sit contentedly amid a huge cultural die-off, harrumphing like some drunk uncle at the family reunion angrily spilling his beer and growling, "Let 'em die." Keep in mind that if the actuarial tables are correct, it means that once the languages start to die off in earnest, there will be a "death of the last speaker" article in the papers, on average, every 12 days.

4. Appeals, News and Views from Endangered Communities

Linguistic Study on the Usage of Irish in the Gaeltacht Announced

Dublin, 31 Jan 2004

Éamon Ó Cuív, T.D., Minister for Community, Rural and Gaeltacht Affairs announced today that a contract to undertake a linguistic study on the usage of Irish in the Gaeltacht is being awarded to Acadamh na hOllscolaíochta Gaeilge, University of Ireland, Galway, in conjunction with the National Institute for Regional and Spatial Analysis, University of Ireland, Maynooth.

It is estimated that the study, which will cost EUR550,223 (value added tax included), will take over 2 years to complete and that it will commence at the beginning of April this year. The intention is to use the results of the study as a basis to strengthen the linguistic development of the Gaeltacht as an area in which Irish is spoken and to review the official Gaeltacht areas as was recommended in the Report of the Gaeltacht Commission 2002.

"In view of the great changes that have occurred in the Gaeltacht since the establishment of the Department of the Gaeltacht in 1956 when the last major arrangement of the boundaries of the Gaeltacht was made-in terms of language

and settlement patterns, as well as economic, social, and technological changes-it is necessary now to look afresh at the multilingual community that is in the Gaeltacht today" says Minister Ó Cuív.

Announcing the news at the launch of a Development Plan for the Irish Language and the People of the Gaeltacht in Iveragh, Co. Kerry, the Minister said that it was vitally important to evaluate the best methods of strengthening the Irish language as the language of the Gaeltacht through providing comprehensive linguistic information that would give a better understanding of the forces affecting the sustainability of the Irish language in the Gaeltacht.

"Everybody agrees that there is a continuing decline in the use of the Irish language in the Gaeltacht", said the Minister. "If this decline continues it is only a matter of time until there is an end to the Gaeltacht as it was historically understood. It is vitally necessary therefore that the Department of Community, Rural and Gaeltacht Affairs should take steps now to assemble and use comprehensive information as a basis for developing further realistic policies to halt this decline. The challenge is to find the best way to strengthen and preserve a productive, viable Irish language community for the future. That is the purpose of the linguistic study and it is another practical step that indicates the appreciable progress being made in implementing the recommendations in the Report of the Gaeltacht Commission."

The Minister said that the Irish-speaking and Gaeltacht community was under pressure from one of the most widely used languages in the world. As a result of this it was necessary to look at strategies that would help in the successful delivery of the Irish language from generation to generation in the Gaeltacht and that would increase its usage as an everyday language in all aspects of life in the Gaeltacht. "It is most important to find ways in which the native population of the Gaeltacht will be prepared to and confident about delivering the language from generation to generation", said the Minister.

He said that no decision would be made about redrawing the Gaeltacht Boundaries until the results of this study were available and had been considered carefully.

In the meantime, the new positive measures announced by the Minister over the last few months to strengthen the Irish language in the Gaeltacht would be progressed - including the awareness campaign, amendments to Scéim Labhairt na Gaeilge, home visitors, language planning, youth services and improvements to the language assistants scheme and the sports camps scheme. In accordance with the relevant public procurement procedures, a Steering Committee was established in September 2003 to advise the Department in selecting

the most appropriate tender for the study. Seosamh Mac Donnacha, Acadamh na hOllscolaíochta Gaeilge, University of Ireland, Galway, in conjunction with An Dr. Conchúr Mac Giollaáin, the National Institute for Regional and Spatial Analysis, University of Ireland, Maynooth, and Roinn na Gaeilge, St. Patrick's College, Drumcondra, Dublin will be in charge of the work.

Official Language Status for Irish in Europe?

Alasdair MacCaluim <staran@tesco.net> adds:

More than 50,000 people have demanded that the Government look for Official Status for the language in *Europe on the Web* (link below). Is your demand included?

TUILLEADH EOLAIS | MORE INFO:
http://www.PetitionOnline.com/mod_perl/signed.cgi?gaedhilg
<http://217.136.252.147/webpub/eurolang/pajenn.asp?ID=4531>

Rajasthani language recognized

Lakhan Gusain <lghusain@umich.edu> writes:

Finally we did it. I am very happy to announce that Rajasthani language has been recognized by Rajasthan Assembly and within few days, hopefully, be recognized by the Government of India. Here I will quote some lines from respected Sri Ramnivas Lakhotia, Chairperson, Rajasthani Academy's mail.

Apropos your e-mail dated November 25, 2003, I am glad to know that you are continuously thinking about Rajasthani language. You may be aware that Rajasthan Vidhan Sabha has unanimously passed a resolution on Rajasthani language. In this connection, I would like to inform you that the Central Government has been requested to recognize Rajasthani language under the 8th Schedule of the Constitution.

R.N. LAKHOTIA
 Chairperson, Rajasthani Acad., New Delhi

I have been preparing "A Report about the Standardization, Implementation and Teaching of Rajasthani" which is going to be debated in parliament within few days. I will send you a copy of this report for necessary comments (before sending to Dr. L.M.Singhvi, Former High Commissioner to Britain, Sri R.N. Lakhotia, Language Affair Committee--Parliament of India, and Language Committee -- Rajasthan Assembly), and other prominent figures that are struggling for the cause of Rajasthani and its "Existence" since 1947.

Now we want the same response from the Eighth Schedule of the Constitution of India. Hereby, I would like to thank all my respected Teachers, Leaders, Seniors, Colleagues, students, friends and Rajasthani well-wishers for their very nice cooperation. We will fight for our "Voice" till it gets its Respect and Honour.

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First ever daily newspaper in Welsh - Y Byd ('The World')

"Rebecca Williams" <rfw@aber.ac.uk>

*Annywl Gyfeillion,
Mae'n bleser gennym allu'ch cyfarch chi, ar ddechrau 2004, gyda newyddion am y papur newydd dyddiol Cymraeg cyntaf erioed, sef Y Byd. Bydd sefydlu'r Byd yn gam aruthrol o bwysig yn hanes yr iaith a'r gymuned Gymraeg.*

Dear Friends,

We are pleased to be able to greet you, at the beginning of 2004, with news of the first ever daily newspaper in Welsh - Y Byd ('The World'). Establishing a daily paper will be an immensely important step in the history of the Welsh language and the Welsh community, including all those learning the language or studying in Welsh-medium and bilingual schools and colleges.

Welsh is one of the few minority languages in Europe that does not have its own daily paper, and two years of research have convinced us that the venture is viable.

At <<http://www.ybyd.com>> you will find an English section and have the opportunity to join Clwb Cefnogwyr Y Byd - our Supporters' Club and become part of this historic venture.

And please, spread the word amongst your friends and colleagues!

Blwyddyn Newydd Dda.

Endangered Zolai, language of Myanmar

From Tribal Media Group
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Myanmar has been ruled since 1962 by highly repressive authoritarian military regimes. Since 1988, when the armed forces brutally suppressed massive pro-democracy demonstrations, a junta composed of senior military officers has ruled by decree, without a constitution or legislature. The

most recent Constitution promulgated in 1974, permitted both legislative and administrative restrictions on religious freedom, stating "The national races shall enjoy the freedom to profess their religion, provided that the enjoyment of any such freedom does not offend the laws or the public interest" Most adherents of all religions that are registered with the authorities generally are allowed to worship as they choose; however, the Government has imposed restrictions on freedom of the Press, certain religious activities and frequently abused the rights to freedom of religion and NOW ENDANGERED OUR LANGUAGE-ZOLAI.

Till the early 1990s we were able to teach ZOLAI as one subject in the schools within our district (Tetim) to students from Class I to IV, but no exams is ever conducted for ZOLAI. In the early 1990s military and other Junta associates have moved in and their children took alternative subject in Burmese in lieu of Zolai. Since then restrictions and obstacles hauled now and then on the school authorities in our area have met a disastrous level of discontinuing our Language, the only learning centre. Now in 1995 an order was issued and a translated copy is attached herewith for your kind information and concern. Its been near 10 years now and the younger generations are beginning to feel the loss and the older ones feel the pain. But there is little we can do. It is being kept alive by the few literature in the form of hymns and Bibles within the Christian Church.

TMG request your esteemed foundation to response to this threat of ours otherwise within the next five to ten years our younger generations will not speak or read our ZOLAI because of the big influence and forced usage of Burmese on our people.

NB: A photostat copy of the original order in Burmese version is available from us if you need so, please..

Secretary Tribal Media Group

Berber textbook goes on display

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A Berber cultural institute in Morocco says the first textbook aimed at teaching children how to read and write the Berber language will be on display on Sunday at a book fair in Casablanca. The director of the Royal Institute of Berber culture, Dr Ahmad Boukous, told the BBC that although three dialects of Berber were spoken all over the country, not many people knew how to write the script, called Tifinagh. The majority of Moroccans are of Berber origin and many speak one of its dialects, but Arabic is still the official language. Activists are demanding Berber should be given official status. Last September the government allowed the language to be

taught in schools alongside other languages such as English and French.

Microsoft working on Native Tongues

BBC World Service
<http://news.bbc.co.uk/1/hi/world/africa/3490863.stm>

The Welsh language is to be introduced into Microsoft Windows as part of a project to increase usage by minority language speakers.

It is one of 40 new languages due to be added, in response to complaints from around the world that youngsters were losing their native tongues. Microsoft programmes already run in 40 languages including English, Spanish, Arabic and Chinese variants. A Welsh start menu and some commands will be available in about six months. Microsoft said it has received complaints from places such as Catalonia, Malaysia and the Arctic regions of Canada.

'Digital divide'

They claim the switch from native languages online is also affecting everyday speech, said BBC North America Business Correspondent Stephen Evans. Some argue the fewer languages the better for global trade and understanding, but Microsoft is siding with "linguistic diversity", he said. The other big linguistic groups to benefit from the expansion will be speakers of Gujarati and Tamil in India, of Catalan in Spain, and of Bahasa in Malaysia. Native languages from Northern Canada and Ethiopia will also be added. Start menus and instructions like 'save' and 'search' will be introduced, said Microsoft. The company's worldwide public sector senior vice president Maggie Wilderotter said they were working with governments and academics to develop the languages over the next year, for Microsoft Windows XP and Microsoft Office 2003. Dato' Hj A Aziz Deraman, of the national language authority of Malaysia, said the availability of Windows in Bahasa would speed up IT literacy and help bridge the "digital divide" between rural and urban areas.

User-friendly Dictionaries

We live at a time when native speakers are (in my opinion, justifiably) increasingly calling for greater ownership of materials produced about their languages, greater input into decision-making in the production of those materials, and increasingly stating their desire to have those materials truly usable by native speakers. Which dictionaries of aboriginal (First Nations, etc.) languages have proven to be most user-friendly to native speakers of those languages, and what features of those dictionaries have made them user-friendly? Which dictionaries are widely used

(not simply purchased) by native speakers themselves?

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Gwynedd Council calls on Brittany government to aid Breton

Bruxelles 23 Apr 2004 Davyth A. Hicks

In a significant move Gwynedd Council in northwest Wales informs Eurolang that it has officially called on Breton governmental bodies to take action for the Breton language.

In the letter, addressed to the Presidents of the five Breton departments and the new chief of the Breton 'region', Jean Yves le Drian, the leader of Gwynedd Council, R. Wyn Williams, expresses "sadness and concern regarding the lack of political support and the current financial and legal situation of the bilingual Diwan schools in Brittany".

"These schools are an imperative resource for the future of the Breton language, and one could argue that without these schools, the future of the Breton language looks more doubtful than ever.

"Many towns in Gwynedd are twinned with similar towns in Brittany, and to hear of the situation of the language has generated great concern in Gwynedd, a County where Welsh, the sister language of Breton, receives so much support and assistance.

"I urge you to do all that you can to give Breton the opportunity to survive, through discussing this problem with your government and elected representatives in your region and France."

It also invites the Breton leaders to come to Gwynedd "to experience the Welsh education Plan and to see the clear advantage of educating our young people bilingually". (Eurolang)

Rodríguez Zapatero to strive for EU recognition of Catalan

Barcelona 19 Apr 2004, Alexia Bos Solé

José Luis Rodríguez Zapatero, the leader of the Spanish Socialist Party, was formally declared as Spain's Prime Minister last week after a vote in the national parliament. During the investiture debate, Mr. Rodríguez Zapatero referred to reforming the Autonomy Statutes affecting Catalonia, the Basque Country and Galicia and the 'limited' reform of the Spanish Constitution. He also stated that: "The government will work towards obtaining recognition for the Catalan language in the EU."

Zapatero said he accepted the reform of the Autonomy Statutes, but he gave two conditions for these changes to take place: that they should be conducted with respect for the Spanish Constitution and that there should be a broad political and social consensus. He pointed out that the reform of the Statutes had to serve to increase "social cohesion" and not to create "splits or conflicts within the Community."

As for the reform of the Spanish Constitution, Mr. Zapatero is proposing a "limited, specific modification" but the aim will always be to "strengthen" the Constitution itself. Such a reform would affect four areas: the reform of the Senate; giving equal status to women in the succession to the Spanish throne; the inclusion of the 17 autonomous communities in the text of the Constitution, which contains no reference to them at present; and the addition of a reference to the European Constitution.

Spain's Prime Minister-elect also promised to campaign for Catalan to be made an official EU language. Catalonia already has a degree of autonomy from Madrid but the nationalist parties have asked for more measures to augment the recognition of the Catalan nation. "The government will work towards obtaining recognition of the Catalan language in the EU," said Rodríguez Zapatero last Thursday during the debate in the Spanish parliament. He was responding to the Catalan Republican Left (ERC) party which had requested that Catalan be mentioned in the EU's first constitution as an official language.

Zapatero said he was not sure if there would still be time to mention Catalan in the charter because the text has to be adopted in June, and that the decision requires the unanimity of all Member States. However, if in the end he does not manage to attain the goal of official status for Catalan in the EU, he promised his "commitment of respect and support" to all of Spain's official languages by stating that he will ensure that the Constitution be translated into Catalan, Basque and Galician.

In Brussels the EU's translation and interpreting services are already making efforts to cope with the expansion of the number of official languages from 11 to 20, when Europe enlarges in May. Up to 7.3 million people speak Catalan with nearly 10 million able to understand it. This would make it the eighth most spoken language in the EU, ahead of most of the languages of the new EU members, except for Polish.

For now the future of Catalan in the EU appears set to rely on the importance that the new Spanish Prime minister gives it. (Eurolang)

5. Allied Societies and Activities

NSW Aboriginal Languages Database Project

Christopher J. Kirkbright LL.B., B.Juris., Dip. Mus. (kirkbright@iprimus.com.au)

The initial phase of this project will run from November 2003 till the end of June 2004. Basically the idea of the project is to create a database for NSW languages, which will bring together existing resources for NSW languages and provide tools and techniques for creating new resources.

The situation to date has involved many small-scale projects operating in a largely uncoordinated way across the state. While some excellent results have come out of these efforts we feel that more could be achieved and the access to these outcomes could be improved. For instance, the Awabakal people of the Newcastle area have developed a website www.aboriginalhunter.com which includes language material. While this material may be of interest to many Aboriginal people, whether or not they have Awabakal ancestry, chances are those people are unaware of this information or of how to access it. The idea is to encourage local autonomy in projects but allow each local project to draw on the available resources, wherever they are. This can be managed through a central database, which can be accessed remotely.

A similar concept underpins the First Voices Project in Canada <www.firstvoices.com>:

FirstVoices is a group of web-based tools and services designed to support Aboriginal people engaged in language archiving, language teaching & culture revitalization.

By the end of 2003, 20 groups of Indigenous language recorders will be actively recording words and phrases. These language archives will be accessible at FirstVoices.com as the archives build. As more language communities sign up to archive their languages at FirstVoices, members of the public will gain access to a growing collection of language data, including text, pictures, sound and video.

In the NSW Database Project the emphasis will also be on providing access for Indigenous people to information and tools. To that end it is essential that the project design should involve ongoing community consultation.

The project will advance through a series of stages.

Stage 1 November 2003 - January 2004
Initial research and development of the concepts underpinning the Database Project. This will involve consultation with

the ALRRC Advisory Board in early December.

Stage 2 January 2004 – May 2004

Initial basic and applied research will be carried out through five language projects across the state. This will allow improvement in the database design, development of tools and further community consultation.

Stage 3 May-June 2004

Assessment of outcomes of the five language projects. Consolidation of the website design. Development of a strategic plan for the future of the NSW Languages Database Project.

Draft Statement on Community projects

Conducted throughout NSW to cover the whole state

Investigate community aspirations for NSW languages

Recording and documenting language

Uses of database for language knowledge transmission (eg dictionary making, language teaching tools, archiving

[5 projects under consideration]

Some initial thoughts on the Database

Functions of the Database

- to preserve language and related cultural materials for the Indigenous peoples of NSW
- to provide a resource base for language revitalization efforts
- to enable access for Indigenous communities to their linguistic and cultural heritage

Documentation

1. 'Basic' language documentation: a list of all documentation on NSW languages; profiles of each NSW language; online materials eg wordlists; audio files; scans of manuscript and typescript material

2. Other supporting documentation: genealogies; life histories; photos etc

3. Language revitalization documentation: accounts/examples of language revitalization in NSW, other parts of Australia and elsewhere in the world

One goal is to produce *The Handbook of Language Revitalization for NSW Languages*. The earlier work, *Paper and talk: a manual for reconstituting materials in Australian indigenous languages from historical sources* (edited by Nicholas Thieberger, Canberra: Aboriginal Studies Press, 1995), is an important and still useful guide but is not specific to NSW and also now needs updating, especially because of advances in ICT.

4. 'Processed' language documentation: this part of the database would house materials that had been produced after some kind of processing. This could run from the conversion of a manuscript by R.H. Mathews into typescript through to the production of suitable pedagogical materials. At present much of the pedagogical material is locally produced and ephemeral. This part of the database would allow at least for the preservation of such material and possibly for wider access.

Access and Compatibility

Crucial to the development of the database will be issues of access and compatibility. In terms of compatibility it obviously makes sense for the NSW Aboriginal Languages Database to link effectively with the Indigenous Languages Database under development at AIATSIS (see State of Indigenous Languages in Australia – 2001, especially Appendices 2 & 3 <http://www.ea.gov.au/soe/techpapers/index.html>). The NSW Database should not involve duplication of effort but instead be complementary to this and other databases, like OLAC

[<http://www.language-archives.org/>] or PARADISEC [<http://www.paradisec.org.au/>].

In fact, the NSW Database will have much more detail precisely because it is a more specialized database.

Whatever the eventual shape of the database for NSW Languages a number of factors arise in connection with access. One of the most important is that the relevant Aboriginal community should have control over its linguistic and cultural heritage. Another issue is the level of detail that different user groups need or require. One possibility would be to set up a range of options: basic; detailed; advanced. For instance with online dictionaries, some users basically just need the word, perhaps with an audio file, and its meaning; other users may want more detail such as the relationships between this word and its equivalent in neighbouring languages; and finally, other users may want all the detail that is available. Any of these issues will need to be refined and resolved after appropriate community consultation.

Community Consultation

ALRRC as a whole and this Database Project in particular will operate through ongoing community consultation. Overall this is handled through the Indigenous Advisory Board but on a day-to-day basis the expectation is that appropriate community consultation should be sought on a local, regional or statewide basis, as relevant.

Future of the Database

Over the next few years the evolving database would be housed and managed by ALRRC. If, at some time in the future, ALRRC could not continue then some kind of contingency plan should be set up so these important functions can be maintained. In the event that ALRRC itself evolves into a more permanent entity it seems appropriate for ALRRC to continue this overall management function with the direction of its Indigenous Advisory Board.

Australia's endangered heritages

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A team of us are engaged in a major project which will bring together ethnomusicologists and linguists to focus

on a particular language with special reference to its song language and use of figurative language. The Australian Research Council site gives these details:

DP0450131 Prof AJ Marett, Dr MJ Walsh, Dr N Reid, Dr LJ Ford

Title: *Preserving Australia's endangered heritages: Murrinhpatha song at Wadeye*

2004-2008 : \$650,000

This project will produce authoritative, thorough and archivally sound musicological and linguistic documentation of one of Australia's most vibrant indigenous song traditions, the public dance songs of Murrinhpatha people at Wadeye, NT. We will work with traditional owners to document three song genres (Dhanba, Wurlthirri, and Malkarrin) in the light of their historical and contemporary interrelationships with other local genres. More broadly, we will assess the song corpus as endangered cultural heritage of national and international significance, and will develop and apply appropriate electronic media interfaces to ensure longterm conservation and accessibility of the research within the community and outside.

Global Source Book on Biocultural Diversity: Call for Contributions

Ellen Woodley Ewoodley@uoguelph.ca

Terralingua would like to collaborate with practitioners of biocultural diversity conservation to gather information for a Global Sourcebook on Biocultural Diversity. This publication, which will be available both in print and electronic format, will provide the biocultural diversity field with its first global source of information.

The loss of languages, cultural practices and indigenous ecological knowledge all reflect the breakdown in the relationship between humans and their environment. Seeking solutions for the sustainability of both human communities and the environment must recognize the link between cultural diversity and biological diversity. Terralingua invites you to work together with us to document information on biocultural diversity conservation on a global scale. We are asking for your input in a survey of biocultural diversity projects, programs, and initiatives. The survey will be the basis of an inventory and classification of such activities around the world. Based on further collaboration and information gathering, some projects will be selected as "model" examples of projects that support biocultural diversity. These examples will specifically highlight local stories in the voices of the people involved. Discussion of "best practices" and "lessons learned" will offer guidance for future efforts at biocultural diversity maintenance and restoration.

The Source Book will benefit practitioners of biocultural diversity conservation by

increasing the visibility of this newly emerging field and by developing a network of people actively involved in these issues. The survey form and further details are available on the Internet at: www.terralingua.org or may be obtained by contacting: Ellen Woodley Ewoodley@uoguelph.ca

Native Amer. Literatures and Translation

Brian Swann (swann@cooper.edu)

The University of Nebraska Press has invited me to edit a series titled "Native American Literatures and Translation." We intend to publish about two books a year and I am in the process of soliciting proposals. I am particularly interested in the practical and theoretical problems of translations from Native American languages throughout the Americas, as well as in collections of translations themselves. It might be a good idea to look at my *Coming to Light* and *Voices from Four Directions*, as well as *On the Translation of Native American Literatures*, though I am open to other formats and approaches. Perhaps we will be able to utilize technical innovations such as CD-ROM and the Internet.

Proposals should be as detailed as possible and addressed to:

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Please do not send proposals via e-mail. Feel free to put out the word.

New Building Opened for Endangered Languages Archive and Research

"Linguists estimate that if we don't do anything, half of the world's languages will disappear in the next 100 years," said Professor Peter Austin of the School of Oriental and Africa Studies at the University of London. "There are currently about 6,500 languages in the world, so that's 3,000 languages completely going." Prof Austin holds the first Marit Rausing Chair in Field Linguistics. On 24 March Princess Anne opened the new £2 million Research Centre building at SOAS which will house the Endangered Languages Academic Programme and the Endangered Languages Archive.

The event and the issue was widely taken up in the British media, with interviews on BBC World Service, Radio 5, BBC Brazil, Radio Solent, Radio Cardiff, Scotland "Newsdrive", and including the agenda-setting *Today* programme on Radio 4: high

prestige, but requiring attendance at the studio by 6 am!. RTE Radio 1 of Dublin, the Guardian and the Financial Times Science editor, Clive Cookson, all got into the act., and traces can still be found at <http://news.bbc.co.uk/1/hi/england/london/2945575.stm> and <http://education.guardian.co.uk/higher/artsandhumanities/0,12240,754400,00.html>

EBLUL recommendations for the Inter-Govt. Conf. on Draft Treaty of the European Constitution

European Bureau for Lesser-Used Languages, Brussels, 18 April 2004

On 18 April 2004 the Board of Directors adopted its recommendations for the IGC on the Constitutional Treaty.

EBLUL supports the constitutional process of the EU and emphasises the importance of linguistic diversity among the 40 million EU citizens. The EU includes more than 60 language communities, with regular use of regional and minority languages. Respecting, promoting and protecting them will maintain and extend Europe's cultural heritage and tradition. Therefore EBLUL proposes 3 recommendations.

The first is to support the Presidency proposal of the Naples Ministerial Conclave of 25 November 2003 on Article I-2. This Article refers to the EU's **belief in rights for members of minority groups**, which by the Copenhagen Council of 1993 are viewed as a necessary condition on new member states.

The second recommendation is to add to the anti-discrimination Articles III-3 and III-8 the possibility of **discrimination based on language**. In contrast with the Charter of Fundamental Rights -which now is included in the Draft Treaty- and the European Convention of Human Rights, the European Treaties so far have never included discrimination based on language. The amendment is of importance, since Article III-3 and III-8 create a competence for the Union to act in these areas, whilst the relevant article in the Fundamental Rights Charter solely establishes the principle of non-discrimination.

The last recommendation is to extend the **qualified majority voting system (QMV) to Culture and Education matters** as suggested by the Convention under Articles III-182 and III-183. So far the qualified majority vote has only been applicable in the field of education.

6. Reports on Field Research

Luri: final traces of a South Bauchi Language of Central Nigeria

Roger Blench

summarising work by Bernard Caron

The following notes are based on a paper in press by Bernard Caron combined with some information I have collected. The Luri language was first recorded in the Bauchi State survey of Campbell & Hoskison (1972). A hundred-word wordlist is held in the archives of the Nigeria Bible Translation Trust, Jos. This is probably the source of the population figure of 30 speakers given in the Ethnologue and the Index of Nigerian languages (Crozier & Blench 1992). Campbell & Hoskison were unable to classify the language except to note that it was Chadic, which is strange, since it appears to be a standard South Bauchi language. The next record of Luri is in CAPRO (1995: 260-262) which was based on research by Patience Ahmed conducted in 1992. She records the name of the language as Luri or Zagsi (presumably a version of Zakshi) and says that Luri was still spoken when she visited. At that time, Luri was still spoken in Luri and Kayarda villages. Bernard Caron (in press) visited in December 2001 and October 2002. The village of Luri (Lúr) is some 15 km. southeast of Bauchi town, close to Langas (9°83 E, 10°17 N). According to Caron, following the creation of a Grazing Reserve, the Luri people were compelled to move away and a new Luri was founded some 10 km. away. The speakers of Luri have switched to either Hausa or Langas (=Nyamzak). However, the old chief, Musa, refused to relocate and lives there with his wife. These are probably the last two speakers of the language and both are over eighty so eliciting information is a slow process. Luri is quite similar to Nyamzak and probably should be treated as a dialect of it.

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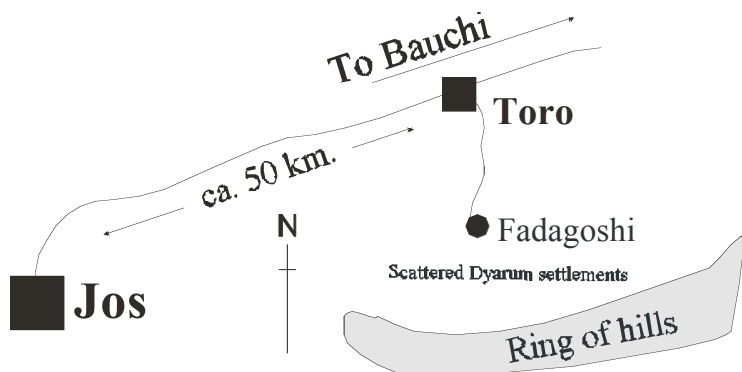
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The Dyarum [=Kaiwari] people and their language

Roger Blench, Mallam Dendo Ltd.
Friday, 30 April 2004

#	Name	Meaning
2	Mintiri	People of the other side of the stream
3	Mimbəndə	?
4	Fadagoshi	Old palace

Figure 1. Location of Dyarum



On the edge of Izere land, squeezed between the Izere (Plateau) and the Tunzu (Eastern Kainji) are an isolated group of people locally known as the Kaiwari. This name seems to be a version of Kaiyorawa, recorded in various sources. These are referred to in Temple (1922:171) as a 'sept of the Hill Jarawa'. This is repeated in all subsequent sources. Their correct name seems to be Dyarum. Locally, Dyarum is considered to be a language that has 'nearly gone'. Their settlements are about 7 km. south of Toro town in Toro LGA with a map reference of N10° 02', E 9° 04'. In Crozier & Blench (1992: 43), Kaiyorawa is said to be a cover term for the Geji cluster also in Toro LGA, consisting of Bolu, Geji and Zaranda. However, these are separate peoples, and the Dyarum say that their language is closest to Danshe, which would be logical, as the Danshe are another Chadic group on the edge of Izere territory not so very far away. If so, they would be an undocumented member of the Zeem cluster, which consists of Zeem, Danshe and Lushi. The main and indeed only source on these languages is Shimizu (1978) where the Zeem grouping first appears.

The name Kaiwari is given by outsiders. For themselves they are: as one person **Mən Dyarum**, as the people **Dyarum**, and their language is **Ndyarum Tə**.

A visit was made on 28/12/03 to try and establish the status of Dyarum. The Sarki (=Chief) Dauda Aliyu of Fadagoshi kindly assisted our team to find other speakers, who included Galadima Abdullahi and Muhamman Gidado. A list of some 150 words of Ndyarum Tə was compiled in a group elicitation session. The Dyarum inhabit one large settlement divided into four sections and are highly Islamized, although one section of traditionalists persists. The four sections are:

#	Name	Meaning
1	Mingami	Upper settlements

Hausa-ization is proceeding apace and some households now do not speak the language at all. I estimated that there are probably 2000 ethnic Dyarum and of those only a limited number speak the language well. The chief himself does not have a fluent command of Ndyarum Tə and none of the young people present at the meeting could speak it. Nonetheless, the older informants have remained fluent and perhaps the language is still commonly spoken in isolated hamlets. But there is no doubt that it is very endangered.

The Ndyarum Tə language

Although a Chadic language, **Ndyarum Tə** has clearly come under the strong influence of neighbouring Benue-Congo languages. It has two pluralization strategies from Chadic, suffixes -sə and -ŋ. Some examples are given below:

Gloss	sg.	pl.
eye	ir	irəŋ
arm	taw	tawsə
knee	vɔrɔŋ	vɔrɔŋsə
back	karə	kwarəŋ

These resemble Gùùs (=Sigidi) described by Caron (n.d.). But some plurals are formed by labialising the first consonant of the stem, which is typical of Plateau languages, though not, curiously of Izere, its nearest neighbour. Examples:

Gloss	sg.	pl.
ear	kəm	kwəmsə
head	gam	gwamsə
cheek	ŋgəm	ŋgwəmə

Shimizu (1978) does not give plurals, so it is unclear how widespread these strategies are. However, a comparison with the 100 words of Chaari (i.e. Danshe, the language Dyarum people say is closest to their own) shows considerable divergence for many common items. Some of this may be due to the influence of nearby Tunzu, to judge by my own sketchy data on that language. Certainly, the Dyarum and the Tunzu have considerable numbers of common cultural elements. Dyarum seems to be of particular interest and a high priority for more detailed investigation.

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Photo 1. Five of the remaining speakers of Dyarum



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Notes on the Panawa (Bujijel) people and language

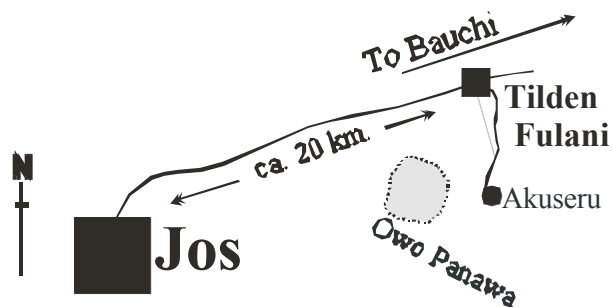
Roger Blench, Mallam Dendo Ltd.
John Garah Nengel, Jos University

The Panawa (Bujijel) language forms part of the 'Jere cluster' and is in turn part of the Northern Jos group of the East Kainji languages spoken north of the town of Jos in Central Nigeria. There is no reference to this language other than as a dialect of Sanga (=Gusu), which is inaccurate. There are passing references in the ethnographic literature, such as Temple (1922:84) who refers to them as the 'Bugel' and Gunn (1953:12) as the 'Bujijel'. All subsequent references repeat the same information. This note makes further information available on the status of the language. The

survey was conducted on 19th December 2003 and we were guided by Mr. Yakubu Amadu, a former student of John Nengel. Mr. Amadu also kindly assisted us to complete a wordlist of his language. The son of the former chief of Akus_{ru} kindly answered our questions, as well as allowing a variety of traditional objects to be photographed.

The Panawa live south of the Jos-Bauchi road which runs east of Jos, in the Toro local government area, Bauchi State. Their

Figure 2. Location of Panawa



villages are reached by a road that runs some 5km. south of the town of Tilden Fulani, which is about 20 km. east of Jos. Figure 1 is a sketch map of the location of the Panawa.

The correct name for one Panawa person is unuPanawa and for the people anaPanawa. The name of the language is iPanawa. iPanawa has no recognised dialects. The origin of the name Bujiyel is unknown, but presumably has some link with the nearby Buji people. They live in five villages:

#	Original name	Modern name	Etymology
1	Akuseru	Fadan Bujiyel	seat of chief priest
2	Zabaḡa	—	name of founder
3	Adizəḡə	—	down on the plain
4	Akayzoro	—	?
5	Kaḡkay	—	in charge of ritual

The Panawa originally lived on a large hill, Owo Panawa, just behind their present settlements. The villages on the plain today were the same five villages situated on the hill, and they moved, wholesale, to the plain in 1948. These villages are also exogamous clans. Clans 1, 4 and 5 could not marry among themselves but had to marry clans 2 and 3.

The closest language to iPanawa is εBoze (Buji); indeed, lexically it is very close and would conventionally be described as a dialect. However, the tone system is markedly different, making it a different language in an important sense. A little English is spoken but Hausa is widespread. Because of marriage between the Panawa and neighbouring tribes, Izere, Iguta and

Fulfulde are commonly spoken second languages.

The population of the district is about 20,000 but the great majority of these are settlers along the road. There are probably no more than 3-4000 Panawa. The dispersed nature of their settlements makes such estimations very difficult. The main threat to iPanawa, as elsewhere in this region, is Hausa, which is spoken in schools and between young people. However, children were observed to be speaking their mother tongue, so the threat to the language is present, but not yet extreme.

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Notes on the Tunzu (Duguza) people and language

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John Garah Nengel, Jos University
30 April 2004

The Tunzu (Duguza) language is an East Kainji language spoken northeast of Jos town in Central Nigeria. Tunzu is classified together with Janji, Guta and the Jere cluster within East Kainji (Crozier & Blench 1992). Although it is clearly divergent, the wordlist taken suggests that Tunzu is correctly placed in this group. The earliest reference to this language is Temple (1922:96), followed by Gunn (1953:31), Shimizu (1975:12) and Nengel (1999). There appears to be no published data on the language at all. A survey was conducted on 30th December 2003 and this note makes further information available on the status of the language.

The following are the correct names for people and language in the Tunzu language;

one person **Tunzú**
people **àTunzû**
the language **ìTunzû**

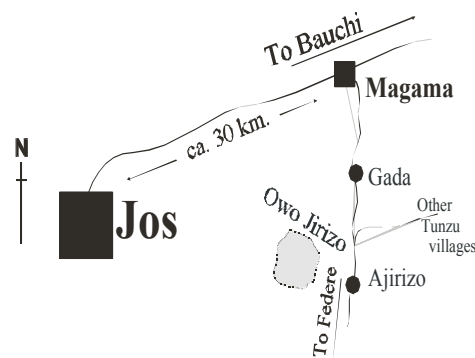
The origin of the name Duguza is uncertain, but it is just possible that it is a distorted version of the autonym, Tunzu. It may be that the name was originally *Tugunza. If so, these processes could have occurred when Hausa speakers heard the name:

t > d (a common phonologization)
loss of nasalization

And then in modern iTunzu an intervocalic -g- could have been lost and the final -a become -u through vowel regularization.

Tunzu could be transformed into Duguza. The Hausa realisation, Duguza, might thus preserve features lost in the modern form. Nonetheless, it should be dropped as a reference name.

Figure 3: Location of Tunzu



Temple (1922: 96) gave the population as 275, the Local Authority Census of 1971 as 500 and the Ethnologue quotes an unsorted SIL estimate of 1973 as 2000. The people's own estimate of the number of speakers is 2500, which seems reasonable. There are probably another 2000 ethnic Tunzu who don't speak the language. Figure 1 is a sketch map of the location of the Tunzu;

The Tunzu live in 5 villages in Jos East Local Government, Plateau State, with two settlements, Kurfi and Magama, in Toro LGA, Bauchi State. However, these latter two are highly Islamised and the language is largely lost to Hausa. Their main settlement, Gada, is marked on maps and other villages are very close. The villages are

#	Original name	Modern name	Loc.	Map Ref
1	Ajirizɔ	Derezok	Jos East	N10° 01, E 9° 07
2	Dacuwa	Paa	Jos East	
3	Nɔmɔn	Nɔmɔn	Jos East	
4	Mincari	Shibiri	Jos East	
5	Kurfi	Korofai	Toro	
6	Magama	Magama	Toro	
7	Gada	Gada	Jos East	N10° 02, E 9° 06

The existing references to the location of the Tunzu are confused and it appears the reason is that in the nineteenth century, Hausa raiders scattered the community and fractions of it fled to a number of quite remote areas. These migrants eventually assimilated with the peoples among whom they lived, although some have retained a partial knowledge of the language and culture of origin. At least five migrant groups are known, among the Boze, Guta, Ribina, Jere and Dass peoples. Those

among the Ribina, Jere and Boze¹ have lost their language. Those who live among the Guta are 'still trying' and are said to speak a mixed language, with elements of iTunzu and iGuta. Those among the Dass (a Chadic language, unrelated to Tunzu) have preserved their cultural identity and have recently made efforts to send their children to live among the Tunzu so that they will learn the language.

Hausa is widespread and has largely driven out Tunzu in Kurfi and Magama. Apart from Hausa, Izere and iBunu are the commonly spoken second languages. Nonetheless, compared with some of the neighbouring languages, the Tunzu people are making an effort to ensure that the language is maintained. For example, they encourage Tunzu who migrate to the towns to send their children back to the village so that they will have at least a rudimentary command of the language. Children in the rural community all seem to be fairly fluent, despite the bias towards Hausa in the schools system. Nonetheless, there is no room for complacency as Hausa has made considerable inroads in the languages of their neighbours.

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7. Overheard on the Web

Yale World Fellows Program

Doug Whalen
<whalen@HASKINS.YALE.EDU>
President, Endangered Language Fund

There is an interesting program at Yale that brings "early mid career" leaders from around the world to Yale for four months as "World Fellows." The goal is to broaden the international community by providing contacts among people involved in decision-making at a high level. "It offers a group of emerging leaders from diverse

countries and cultures the opportunity to broaden their knowledge, gain new perspectives, sharpen their skills, and build the networks of relationships needed to meet the demands of issues on the local, national, and global scales."

Previous fellows have mostly come from the worlds of government, policy and industry. It would be great if we could include language activists in the mix. If any of you know of a good possibility, I would be happy to help with the application process. The first requirement is that the applicant not be a US citizen; then, they must be established in their career but early in it, so it is usually people in their 30's or early 40's.

Please see their web site for some more details:
<http://www.yale.edu/worldfellows/html/program.html>

The current fellows are shown here:
<http://www.yale.edu/worldfellows/fellows/bios.html>

Digital race to save languages: Comments from OLAC

Researchers are fighting against time to save decades of data on the world's endangered languages from ending up on the digital scrap heap.

Computer scientist and linguist, Professor Steven Bird of Melbourne University -- who was one of the founders of OLAC, the Open Language Archive Community -- says most computer files, documents and original digital recordings created more than 10 years ago are now virtually irretrievable. Linguists are worried because they have been enthusiastic digital pioneers. Attracted by ever smaller, lighter equipment and vastly improved storage capacity, field researchers have graduated from handwritten notes and wire recordings to laptops, mini-discs, DAT tape and MP3.

"The problem is we are unable to ensure that digital storage lasts for more than 5 to 10 years because of problems with new media formats. Magnetic storage simply degrades over time," said Professor Bird.

The Open Language Archive Community (OLAC) is an attempt to create an international network of internet-based digital archives, using tailor-made software designed to be future-proof. "We're devising ways of storing linguistic information using Extensible Markup Language, (XML) which is basically a language for representing data on the web," said Prof. Bird. "XML is an open format that we can be sure will be accessible indefinitely into the future. The real challenge for us as archivists is to constantly upgrade the video, audio and image files that we have so that they can be integrated with these new XML documents," he added.

There are problems, however, with using the internet as a storage medium. Many indigenous communities fear it could lead to unrestricted access to culturally sensitive material, such as sacred stories, which could be abused or exploited, perhaps for commercial gain. Professor Bird says linguists recognise it is not a good idea to put sensitive material onto the internet without any safeguards.

"We are [looking at] the technologies used in internet banking for secure transfer and control - right at the point this material is first captured." In theory, a field researcher would enter information about future restrictions as the material is recorded or written down and those safeguards would accompany the recording right through the data chain.

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/technology/2857041.stm>

Steven Bird and Gary Simons, OLAC Coordinators, note:

A summary of the developments in the Open Language Archives Community (OLAC) since our last general news posting in September is available at
<http://www.language-archives.org/>

8. Places to Go,

on the Web and in the World

Lesser Known Languages of India

The Central Institute of Indian Languages, Mysore, India, launched a website on lesser known languages of India, on Dec. 9, 2003, during the inaugural function of the International Conference on Himalayan Languages. The address is
<http://www.ciiil-spokencorpus.net>

Canadian Aboriginal News Service

The Canadian Aboriginal News is a subscribers list. Original news stories will be posted here from across Canada and the world by the Aboriginal News Service. Subscriptions are: \$10 CDN/month. For more information visit
<http://www.canadianaboriginal.ca>

Language Status in Afghanistan

Harold F. Schiffman notes:

I have posted a link to the English version of the new (final) Afghanistan Constitution on our Afghanistan languages website; the English pdf version is available here:

¹ It appears to be this group that Gunn (1953:31) refers to, not the Tunzu proper.

<http://www.constitution-afg.com/resrouces/Draft.Constitution.pdf>
(yes, there is a typo in this URL...)

Article 16 mentions language rights:

Article 16:

From among the languages of Pashto, Dari, Uzbeki, Turkmani, Baluchi, Pashaei, Nuristani and other languages spoken in the country, Pashto and Dari are the official languages of the state.

The state shall adopt and implement effective plans for strengthening and developing all languages of Afghanistan. Publications and radio and television broadcasting are free in all languages spoken in the country.

(This is the same text as in previous drafts;)

There is also a web-site derived from a recent meeting on languages of Afghanistan and the surrounding region:

<http://ccat.sas.upenn.edu/salrc/afghanistan.html>

Berkeley Survey Catalogue Online

Leanne Hinton reports:

I am pleased to announce that the catalog of the Survey of California and Indian Other Languages, which was off-line for months due to a computer hack-in, is now on-line again. The catalog can be accessed at: <http://linguistics.berkeley.edu/Survey/archives.html>

You can search by language, family, stock, collector or consultant. If you have any questions or would like to make an appointment to visit the Survey, please **c o n t a c t** me (hinton@socrates.berkeley.edu) or the Survey assistant, Rainbow Willard (rainboww@socrates.berkeley.edu).

Lexicography Discussion Group

Wayne Leman invites you to join the Lexicography e-mail discussion group that he is organizing:

Anyone active in lexicography fieldwork (including dictionary making) or teaching (or with a serious interest in lexicography) is welcome to join and contribute to the discussions.

The list will entertain discussion on any lexicographical topics of interest to the list members, including announcements of research or publications, discussion of lexicography computer software, discovery procedures, lexical relations, universal semantic domains, aboriginal group intellectual property rights, dictionary-making, etc. It will be open to anyone studying the lexicon of any language, but I

suspect some of the most active members will be from SSILA.

The list website is:
<http://groups.yahoo.com/group/lexicographylist/>

from which anyone may join. Or one may join by sending a message to:

lexicographylist-subscribe@yahoogroups.com

Educational Linguistics Listserve

Edling-L is an international forum for students, faculty, and practitioners to discuss research, current issues, and trends in educational linguistics. Edling-L serves as a venue for open discussion among all scholars studying language issues in both formal and informal education.

Edling-L members are encouraged to engage in lively conversation on research ideas and concerns in addition to sharing information about upcoming conferences and research meetings, calls for papers, publication releases, research resources, bibliographic information, stories of language in education from popular media, and other matters of interest.

To be added to the list, send an e-mail to pennelf@dolphin.upenn.edu

For more information visit <http://dolphin.upenn.edu/~pennelf/ELF/listserv.html>

Creek Language Archive

From Jack Martin:

Readers may be interested in visiting the Creek Language Archive. This site is designed to make many of the published sources on Creek available to a wider audience as pdf files and html pages. It also provides basic information on Creek, including a short talking dictionary and sections from a textbook in progress. <http://www.wm.edu/linguistics/creek>

New address for Cheyenne Language Page

http://www.geocities.com/cheyenne_language

Valencian Is now Valencian.org

The International site for the Valencian language ([Valencianlanguage.com](http://www.valencianlanguage.com)) has been changed to <http://www.valencian.org>

Please also use this new e-mail: info@valencian.org

Kirrkirr 4.0

Christopher Manning reports:

I've made available on the web a new version of Kirrkirr, Kirrkirr 4.0: <http://nlp.stanford.edu/kirrkirr/>

Kirrkirr is a dictionary presentation program, aimed at novice users of indigenous language dictionaries. It operates over XML dictionaries, but is flexible as to how exactly the dictionary is structured. The emphasis is on innovative methods for dictionary information presentation and visualization. There were presentations on it at both the 2000 and 2001 meetings:
<http://www ldc.upenn.edu/exploration/LSA>
<http://www ldc.upenn.edu/annotation/database>

As well as all the usual sorts of improvements and fixes, there is now perhaps enough documentation on getting dictionaries to work inside Kirrkirr that someone other than the program's author might be able to succeed in doing it: <http://nlp.stanford.edu/kirrkirr/dictionaries/>

Lingulist's Search Engine

From: Philip Resnik:

For the past while, we've been working on a project we call the Linguist's Search Engine (LSE), an easy-to-use web tool that permits linguists to do searches they could not easily do on Google or Altavista--for example, searches involving syntactic structure, constructions, and the like. I'm happy to say the LSE is now up, running, and available. If we've done it right, what you'll find at <http://lse.umiacs.umd.edu/> should be pretty self-explanatory. For those who prefer explanations of the non-self variety, a Getting Started Guide can be found at http://lse.umiacs.umd.edu/lse_guide.html

Finally, there are discussion forums set up at <http://lse.umiacs.umd.edu/forum/> that will, we hope, give rise to a genuine LSE user community on the Web.

Since this is the first time we're opening the LSE up to all users, there may still be some technical glitches. If you encounter any problems, please bear with us, and e-mail us at lse@umiacs.umd.edu to let us know. Please also let us know, via the discussion forums, what interesting experiences you have, positive or negative, and what features you'd like to see added to make the LSE more useful.

Info about Etribe.ca

Etribe Network is proud to introduce the First Native American Portal operated by First Nation's people. After years of planning and months of development Etribe Network has now become a reality for all people to enjoy. We are pleased to bring you The Etribe Portal Version One which will provide you with everything and anything Native.

In launching The Etribe Portal, we are asking that you show your support and sign up to the community. Etribe hopes to be your Yahoo, MSN or AOL but Native American operated and powered by the people. The Etribe Portal contains all major components that most major sites offer. We have our own Email System (Apowwow), Employment/Job (NDNJobs), Personals (RezFox), News (Etribe News), Calendars, Models, Photo Sharing (RezPics), Search Engine (World Wide Waboos) and much, much more. Make the Etribe Portal your homepage.

Etribe will be undergoing testing in which we will rely on our people to help us make everyone's experience an enjoyable one. We are open for suggestions, comments and recommendations to ensuring that it is complete and functional.

We are looking for Native News contributors, Models for our sites, discussion topics and feedback, pictures, Powwow Listings, Conference Listings, and anything else you'd like to share with people across Turtle Island. We will be improving every day and we hope to provide you with tools needed to bring our people together through technology. We will be providing opportunities for Artists to post their artwork and poets to post their literature.

For all interested advertisers we will be offering sections throughout the site for the marketing of products, services, organizations or events. Banner advertisements, link locations, and specifically targeted areas will be open for clients to advertise. For example, if you're a car dealership and want to advertise your Automobile business, we will have custom areas to advertise in the Auto Section of The Etribe Portal. Just our way to promote our First Nation businesses, organizations and events.

In closing, please visit <http://www.tribe.ca> to sign up to the First Native American online community. Remember this Portal is yours and we are asking all to contribute. It's our way to bring Native People closer together.

Research on Lang. Policy & Lang. Planning

<http://www.arts.ed.ac.uk/celtic/poileasadh>
Wilson McLeod <w.mcleod@ed.ac.uk>

The Department of Celtic and Scottish Studies is endeavouring to establish a Centre for Language Policy and Language Planning. A series of seminars, conferences and research reports will tackle a range of subjects relating to language policy and language planning both within Scotland and internationally. For example:

Texts from seminars

- Philip Gawne, 'Securing the Future of Manx Gaelic' (25.2.04)
- James Oliver, 'Stands Gaelic Where it Did?' (3.12.03)
- Kenneth MacKinnon, 'Bòrd Gàidhlig na h-Alba: New Thinking for a Fresh Start?' (5.3.03)
- Alan Davies, 'The Native Speaker in Applied Linguistics' (19.2.03)
- Niamh Nic Shuibhne, 'Legislating Language: Current Developments in Ireland' (5.2.03)
- Davyth Hicks, 'Scottish Place-names: Planning the Linguistic Landscape' (24.4.02)
- Dónall Ó Riagáin, 'Gàidhlig and the other lesser used languages: what future in the new Europe?' (6.3.02)
- Konstanze Glaser, 'Essentialism and Relativism in Gaelic and Sorbian Language Revival Discourses' (30.1.02)
- Wilson McLeod, 'An Eaconamaidh Ghàidhlig: Duilgheadasan Teòidheach agus Pragtaigeach' (5.12.01)

Bibliographies on language policy

- *Gaelic in Scotland: Sociolinguistics and Language Policy Bibliography 1980-2004*
- *Minority Ethnic Languages in Scotland: Sociolinguistics and Language Policy Bibliography 1980-2004*
- 'A Selected Classified Bibliography of the Scots Language' (Caroline Macafee, University of Aberdeen)

Research reports

- *Faclair Na Pàrlamaid: A Critical Evaluation* (Wilson McLeod, October 2001)
- *The State of the 'Gaelic Economy': A Research Report* (Wilson McLeod, October 2001)
- Revitalising Gaelic? Critical Analysis of Report of Taskforce on Public Funding of Gaelic (Alasdair MacCaluim, Wilson McLeod, Oct 2001)

10. Forthcoming Meetings

10th Linguapax Congress: Lang. Diversity, Sustainability and Peace, Barcelona, 20-3 May 2004

The need to preserve the languages of the world and counter the processes of language shift that are taking place worldwide has become a major concern shared by researchers, scholars and leaders of many language communities.

The congress will be in the framework of the Universal Forum of Cultures - Barcelona 2004. Working sessions will be of two types. On the one hand, the keynote communications, that will give a general overview on the three main axes of the congress (language diversity, sustainability and peace) and the possible interrelations among them, taking into account the new cultural, social, political and economic factors stemming from an increasing globalization process. On the other hand, the five parallel workshops that will be held in the afternoon sessions will have a more specific approach to linguistic diversity and its relation to language policy and planning. Working languages will be **Catalan, English, French and Spanish.**

Linguapax was born as a UNESCO initiative to bring a linguistic solution to specific issues in the area of peace research, defence of human rights and promotion of education for democracy by using innovative methods for language teaching. This philosophy is now embodied in the Linguapax Institute, an international NGO based in Barcelona, aimed at promoting peace through the respect of linguistic diversity and the promotion of plurilingual education. The Universal Forum of Cultures - Barcelona 2004 that will take place from May 9 to September 26 2004 is an international event intended to offer a new and creative space for reflection and ex-perimentation in relation to the main social and cultural conflicts that humanity is faced with at the outset of the twenty-first century. The convergence of proposals and objectives of these two initiatives have motivated the joint organization of this international congress.

Invited Speakers:

- David Crystal, Univ. Wales, Bangor
- Bernard Comrie, Max Planck Institute for Evolutionary Anthropology
- Nancy Hornberger, Univ. Pennsylvania.
- Suzanne Romaine, Univ. Oxford
- Albert Bastardas, Univ. Barcelona
- Fernand de Varennes, Murdoch University, Australia
- Miquel Siguan, Univ. Barcelona.
- Jean-Jacques Van Vlasselaer (Carleton University, Canada)
- Anne Marie Beukes (RAU University, South Africa)
- David A. Klaus (Independent consultant)
- Joan Argenter (Inst. Catalan Studies, UNESCO Chair Langs & Education)
- Anvita Abbi (Jawaharlal Nehru University, India)
- Esteban Emilio Mosonyi (National Univ. Venezuela)
- Jorge Pocaterra (Ministry of Education, Culture and Sports, Venezuela)

- Lachman Khubchandani (Pune Centre for Communication Studies, India)
- François Grin (Univ. Geneva)
- Elana Shohamy (Univ. Tel Aviv).
- Miquel Strubell (Open Univ. Catalonia, Europa Diversa)
- Susana Cuevas (National Institute of Anthropology and History, Mexico)
- Niamh Nic Shuibhne (Univ. Edinburgh)
- Denis Cunningham (FIPLV, World Federation of Modern Languages Associations, Australia)
- Nicholas Ostler (Foundation for Endangered Languages)
- E. Annamalai (Terralingua)

Plenary sessions

Introductory Speech

1. Language Diversity
2. Sustainability
3. Peace

Workshops

1. Positive models of language policy and planning
2. Case studies of language revitalization and standardisation
3. Evaluation on the current sociolinguistic research. New trends and paradigms
4. Language law and language rights
5. Agents in favour of language diversity (NGO, IGO, civil society organizations)

Linguapax Awards

this year to Joshua Fishman and Fernand de Varennes.

For more details: <http://www.linguapax.org>

4th SALT MIL Workshop on Minority Langs. Lisbon, 24 May 2004

The 4th International Workshop of the ISCA Special Interest Group on Speech and Language Technology for Minority Languages (ISCA SIG-SALT MIL) will be held in Lisbon, Portugal, on May 24, 2004, in 2004 International Language Resources and Evaluation Conference (LREC).

The workshop, "First Steps for Language Documentation of Minority Languages: Computational Linguistic Tools for Morphology, Lexicon and Corpus Compilation," is intended to continue the series of SALT MIL/LREC workshops on computational language resources for minority languages that was held in Granada (1998), Athens (2000), and Las Palmas de Gran Canaria (2002). The Lisbon 2004 workshop aims to share information on tools and best practices so that isolated researchers need not start from scratch. An important aspect will be the forming of personal contacts, which can minimize duplication of effort. Information on

sources of funding for minority languages will also be presented, and there will be discussion on the strategic priorities that need to be addressed in this area.

The workshop will feature presentations of existing speech and text databases for minority languages, with particular emphasis on software tools that have been found useful in their development. Topics will include: Linguistic Corpora, Automatic Speech Recognition, Acoustic Modelling, Dictionary Development, Language Modelling, Natural Language Processing, Computational Lexicography, Machine Translation, and Information Retrieval.

The first session of the workshop will consist of invited talks focusing on current methodologies for language documentation and computational linguistic tools available for minority languages. E.g.:

- Dafydd Gibbon (Bielefeld University), "First Steps in Corpus Compilation"
- Xabier Artola (Univ. the Basque Country), "First Steps in Lexicon Resources"
- Bojan Petek (Univ. Ljubljana, Slovenia), "Experiences Defining a Network of Excellence on Portability of Human Language Technologies"
- Kenneth R. Beesley (Xerox [to be confirmed]), "First Steps in Morphology"

The second session will focus on programs and initiatives for supporting minority language documentation. Its main aim is to provide a forum for fostering new contacts among researchers working in this area.

The deadline for abstracts was February 11th. All contributions (including invited papers) will be printed in the proceedings (CD). They also will be on the SALT MIL website (<http://193.2.100.60/SALTMIL>). Fees for the Workshop are 85 Euro if you are not at LREC, or 50 Euro if you are. These fees will include a coffee break and the Proceedings of the Workshop. Registration will be handled by the LREC Secretariat.

For further information on the conference visit www.lrec-conf.org.

11th Annual Stabilizing Indigenous Languages Conf. Berkeley, 11-13 June, 2004

The 11th annual Stabilizing Indigenous Languages Conference (SILC), "Language is Life," hosted by the Advocates for Indigenous California Language Survival and the Survey of California and Other Indian Languages (Linguistics, UC Berkeley), will be held at Berkeley June 11-13, 2004. The Stabilizing Indigenous Languages steering committee invites interested individuals and groups to give presentations at SILC this year, either in the form of a 15-minute talk (or less), a 1 1/2 hour workshop, or else to join one of our suggested panels, which will be 1 1/2 hours in length. Suggested panels include:

- Master-apprentice programs
- Immersion schools
- Archives and intellectual property rights
- Developing and using new writing systems
- Revitalizing languages without speakers

They will also make time and space for the showing of films on language loss and language revitalization, if you have anything you would like to show. The deadline for presentation submission is May 15, 2004.

For registration and presentation forms, visit www.aicls.org or <http://jan.ucc.nau.edu/~jar/SIL9brochure.html>

Netherlands Organization for Scientific Research (NWO), 23-28 August 2004, Amsterdam/Leiden: African, Endangered Languages, Andean-Amazonian

The NWO's Endangered Languages Programme, is sponsoring three endangered language projects: two in Africa, and one in South-America. On August 26, 2004, a one-day workshop will be organized in the Cultural Center of the Vrije Universiteit (Amsterdam). Before and after the NWO workshop there will be two conferences: one on African linguistics, and one on Amazonian linguistics and anthropology.

Andean Amazonian Linguistics

The NWO workshop on the endangered languages program as well as the conference on languages and cultures of the andean/amazonian border area will be held in the cultural center de Griffioen of the Vrije Universiteit Amsterdam, The Netherlands.

August 26, 2004, NWO workshop Endangered Languages Program

- Opening session Dr. R. Smeets (Unesco, Chairman program committee)
- Prof. Dr. M. Mithun (Univ. Santa Barbara): Language death and language maintenance
- Prof. Dr. P. Newman (Indiana University): The Endangered Languages issue is not quite so hopeless a cause
- Dr. J.A.B.K. Essegbey, K.G.E. Dorvlo M.Phil and Dr. F.K. Ameka (Leiden University, Netherlands): The languages and cultural heritage of S. Ghana-Togo Mountain Groups
- Dr. A. Amha, M. Seyoum MA and Dr. M. Mous (Leiden University, The Netherlands)
- Stemming the Tide: The Dime and Zargulla languages of South West Ethiopia
- D. Mahecha MA, J.M.G. Higueta MA and Leo Wetzels (Vrije

Universiteit, Amsterdam, The Netherlands): The Puinave and Nukak languages of Colombia

Workshops:

EL Research & Intellectual Property Rights Orality and Literacy
Preparing reading materials for the language community

August 27/28 Symposium on Languages and Cultures in the Andean/Amazonian Border

Key-note speakers:

- Willem Adelaar (Leiden University, The Netherlands): The Importance of Toponymy for Disappearing and Recently Extinguished Languages
- Stella Telles (Universidade Federal de Pernambuco, Brazil): Por onde andam os advérbios - família Nambikwára
- Jon Landaburu (CELIA, Paris, France): La modalité épistémique dans quelques langues du sud de la Colombie.
- Marcelo Fiorini (Hofstra University, USA): What the Birdman Said: Music, Sentiment, and Discourse in Nambikwára.
- Aryon Rodrigues (UFB, Brasília, Brazil): Tupí languages in Rondônia and in eastern Bolivia

In the last afternoon, a program will be offered for the general public. Among other themes, attention will be given to the UNESCO's decision to declare the oral and graphic expressions of the Wajãpi Indians as a "Masterpiece of the Oral and Intangible Heritage of Humanity". We are trying to bring to Amsterdam a Wajãpi person and an outside specialist in Wajãpi culture, to explain the varied significance of Wajãpi painting (including body painting).

Symposium on Languages and Cultures of the Andean/Amazonian Border Area

The conference on languages and cultures in the Andean/Amazonian Border Area will be held at the Vrije Universiteit Amsterdam, on August 27 and 28, 2004.

Participants will NOT be asked to pay any registration fee. However, since for matters of organization we must know how many persons we may count on, we kindly request those that wish to attend (part of) the presentations to notify Leo Wetzels by e-mail until July 15th 2004.

Note: Please register separately for NWO Endangered Languages Research workshop with the secretary of the Endangered languages Program, Marc Linssen (e-mail linssen@nwo.nl) before July 1, 2004.

Conference committee:

Gabriel Antunes g.antunes@let.vu.nl
Cristina Borella c.borella@let.vu.nl
Leo Wetzels WLM.Wetzels@let.vu.nl

Law, Language and Linguistic Diversity, Beijing, 15-18 Sept. 2004

This is the Ninth International Conference of the International Academy of Linguistic Law – in co-operation with the China Univ. Political Science and Law and the Institute of Applied Linguistics, Chinese Ministry of Education.

The Conference will be held at the Beijing Friendship Hotel (No 1, Zhongguancun Nandajie, Haidian District). The working languages are Chinese, English and French.

The Scientific Committee of the Conference is formed by Profs. Li Yuming, Xu Xianming, Wang Jie, Guo Chengwei, Su Jinzhi and Zhou Qingsheng (Beijing) and Profs. Denise Daoust, Angéline Martel, André Braen, Joseph-G. Turi and José Woehrling (Montréal and Ottawa).

Abstracts' deadline was Jan 31, 2004. The registration fee is \$250. The fees include documentation, lunches and 1-day tour.

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China Univ. Political Science and Law, 25 Xitucheng Road, Haidian District, Beijing 100088 China E-mail: zfkyc@263.net
tel.: 86-010-62229838 (or: 69745577, extension 4962); fax: 86-010-89718283 (or: 62228905).

III Mercator: Linguistic diversity and education: challenges and opportunities, Ljouwert (Fryslân), 25 - 27 Nov 2004

The symposium is organised by Mercator-Education in collaboration with the other two Mercator centres; Mercator-Media and Mercator-Legislation. It will be the third symposium in a row. The first Mercator International Symposium was organised in Aberystwyth on 8-9 April 2003 with as theme: "Shaping an agenda for the global age", and the second Mercator International Symposium in Tarragona on 27-28 February 2004 with theme: "Europe 2004: a new framework for all languages?".

Key issues of the forthcoming symposium will be:

- Comparison of educational systems
- Minority languages and policy
- Information and infrastructure
- Linguistic diversity in the new EU member states
- Media & education
- Mother tongue and 2 other languages

People are encouraged to submit a paper proposal (max. 500 words). Deadline is June 1, 2004. The symposium program committee will send notification of the acceptance of papers before July 1, 2004. Abstracts can be sent to: <mercator@fryske.akademy.nl>

More information soon at the website <http://www.mercator-education.org>
Mercator-Education, Fryske Akademy
Postbus 54, 8900 AB Leeuwarden
Netherlands Tel: +31 (0)58-2343063

10. Publications of Interest

Note:

Items marked with an asterisk (*) are available for review by readers. Write to the editor to request a copy.

*Language Documentation and Description, vol. 1, ed. Peter K. Austin

This is the first publication of the Hans Rausing Endangered Languages Project <http://www.hrelp.org/home.htm> and records the Proceedings of the Project's launch event and workshop: *Endangered Languages: Charting the Way Forward*. Over 70 people were in attendance.

The focus of the workshop was on techniques of language documentation, but the volume also features keynote addresses by Prof David Crystal and HREL P's main sponsor, Lisbet Rausing.

Peter K Austin : Introduction

Lisbet Rausing: Launch of the Hans Rausing Endangered Languages Project

David Crystal: Endangered Languages: what should we do now?

Tony Woodbury: Defining documentary linguistics

Colette Grinevald: Speakers and documentation of Endangered Languages

Eva A. Csato and David Nathan: Multimedia & documentation of Endangered Languages

William A. Foley: Genre, register and language documentation in literate and preliterate communities

Johanna Nichols and Ronald L. Sprouse: Documenting lexicons: Chechen and Ingush
Peter Wittenburg: The DoBeS Model of language documentation

Daniel L. Everett: Documenting languages: a view from the Brazilian Amazon

E. Annamalai: Opportunity and challenge of language documentation in India

Nicholas Ostler: Desperate straits for languages: how to survive

From Zara Pybus: [zp2@soas.ac.uk](mailto:<zp2@soas.ac.uk>), +44-20-7898-4578, or at HREL P, Dept Linguistics, SOAS, Thornhaugh St, Russell Sq., London WC1H 0XG, UK.

Sharing a World of Difference: the Earth's linguistic, cultural and biological diversity

Tove Skutnabb-Kangas, Luisa Maffi, David Harmon et al.

This UNESCO publication (Paris 2003) reflects collaboration of Terralingua with

the World Wildlife Fund. It stresses the diversity of life in Nature and Culture, Cultural and Linguistic Diversity, Languages and their Users, Biocultural Diversity and the Road Ahead. It comes with a useful wall-map, correlating the world's languages with the different climate and ecological zones.

ISBN UNESCO 92-3-103917-2

UNESCO, 7 place de Fontenoy, 75352 Paris 07 SP France.

<http://www.unesco.org/publishing>

"Native Languages As World Languages...", "Lessons Learned for Native Language Activists ..."

The Grotto Foundation, a charity with a Native Languages Initiative, has been working with Minnesota's indigenous languages, releasing online publications. These include:

"Native Languages As World Languages: A Vision for Assessing and Sharing Information About Native Languages Across Grant-making Sectors and Native Country," by Richard LaFortune (Yupik).

"Encouragement, Guidance, Insights, and Lessons Learned for Native Language Activists Developing Their Own Tribal Language Programs," by Darrell R. Kipp, Co-Founder of the Piegan Institute.

These documents are on the following link: http://www.grottofoundation.org/download_fset.html

Quichua and Spanish in the Ecuadorian Highlands: The Effects of Long-term Contact, by Marleen Haboud

The English version of Marleen Haboud's "Quichua y Castellano en los Andes Ecuatorianos" has finally arrived, including more updated maps, charts, demographic information and much more. For more details, please visit <http://tpemindo.tripod.com/libro.html>.

This book is about one of the most fascinating areas of linguistics, sociolinguistics, language and ethnicity, language changes induced by language contact. Marleen Haboud provides serious discussion and new ways of interpreting data concerning language attitudes, ethnic identity and language change. The voices of Quichua speakers and Spanish speakers are reproduced as a means of learning and understanding multicultural societies.

LINGUASHOP: CDROMs for Minority Languages of Europe

From: Louis Janus <lct@UMN.EDU>

Date: Thu, 8 Jan 2004 11:15:34 -0600

<http://www.linguashop.com>

including CDROMs for: Irish-Gaelic, Welsh, Cornish, Scots-Gaelic, and Breton. Also Occitan, Catalan, Basque, Italian (and of course French, German and Spanish).

The lexicon of Proto Oceanic: culture & environment of ancestral Oceanic society. Vol. 2: physical env.

Malcolm Ross, A. Pawley, M. Osmond

This is the second in a series of five volumes on the lexicon of Proto Oceanic, the ancestor of the Oceanic branch of the Austronesian language family. Each volume deals with a particular domain of culture and/or environment and consists of a collection of essays each of which presents and comments on lexical reconstructions of a particular semantic field within that domain.

Volume 2 examines how Proto Oceanic speakers described their geophysical environment. An introductory chapter discusses linguistic and archaeological evidence that locates the Proto Oceanic language community in the Bismarck Archipelago in the late 2nd millennium BC. The next three chapters investigate terms used to denote inland, coastal, reef and open sea environments, and meteorological phenomena. A further chapter examines the lexicon for features of the heavens and navigational techniques associated with the stars. How Proto Oceanic speakers talked about their environment is also described in three further chapters which treat property terms for describing inanimate objects, locational and directional terms, and terms related to the expression of time.

PL 545, 2003 ISBN 0 85883 536 3 xviii + 387 pp, Australia A\$88.00 (inc GST) International A\$80.00

From: PICS, RSPAS, ANU, Canberra ACT 0200 Australia

Tel: +61 (0)2 6125 3269 Fax: +61 (0)2 6125 9975

Thelma.Sims@anu.edu.au

"Getting Language Rights: the Rhetorics of Language Endangerment and Loss" by Joseph Errington

American Anthropologist 105 (2003): 723-32.

recommended by "P. Kerim Friedman" kerim.list@oxus.net, who writes:

Errington usefully re-frames debates about language preservation in a way that directly relates to the discussions on this list which initially prompted the bibliography. Nora England's article on the contribution of Mayan linguists to the preservation of their language, from the same issue, is equally relevant, and should also be added to the list. Actually, the whole issue is relevant,

since it is focused on this topic, but these two articles caught my attention at the time.

More generally, see "Bibliography on Language Standardization, Language Attitudes, Minority Languages, and related topics."

<http://ccat.sas.upenn.edu/~haroldfs/bibliogs/standard.html>

*Thanganl Bunuba: Stories from the Bunuba Elders of the Fitzroy Valley

This is a collection of stories, told bilingually in Bunuba and English, with lavish full-colour illustration by the authors. It features stories from the Dreamtime, Bushtucker stories, stories from the Early Days, and stories since the Coming of White People.

ISBN: 1-875167-10-2

Kimberley Language Resource Centre 1998: PMB 11, Halls Creek, Western Australia.

Beginning Creek: Muskoke Emponuku

Univ of Oklahoma Pr (Trd); Book and CD edition (May 2004.) \$29.95, 256 pages ISBN: 0806135832

Beginning Creek provides a basic introduction to the language and culture of the Muskoke-speaking peoples, Muskogee (Creek) and Seminole Indians. Written by linguistic anthropologist Pamela Innes and native speakers Linda Alexander and Bertha Tilkens, the text is accessible to general readers and students and is accompanied by two compact discs.

The volume begins with an introduction to Creek history and language, and then each chapter introduces readers to a new grammatical feature, vocabulary set, and series of conversational sentences. The chapters conclude with brief essays by Linda Alexander and Bertha Tilkens on Creek culture and history and suggestions for further reading.

The two audio CDs present examples of ceremonial speech, songs, and storytelling and include pronunciations of Muskoke language keyed to exercises and vocabulary lists in the book.

Although Muskoke speakers include the Muskogee (Creek) and Seminole Nations of Oklahoma, the Poarch Band of Creek Indians in Alabama, and some Florida Seminoles, the number of native speakers of Muskoke has declined.

"Language Shift from Mother Tongues towards Fulfulde ..."

(ref from Roger Blench <r.blench@odi.org.uk>

ANTHROPOLOGICAL LINGUISTICS,
Volume 45, Number 3 (Fall 2003)
Language Shift from Mother Tongues
towards Fulfulde in Adamawa State, Nigeria:
Causes and Consequences, GBENGA
FAKUADE, MATUDI GAMBO, and
ABDULLAHI BASHIR

Learn Michif By Listening

CD produced by Peter Bakker and Norman Fleury. (First edition, March 2004)

Michif is a mixed language, and endangered. The verbs are from Cree (Algonquian, Amerindian) and the noun phrases from French, with virtually all of the complexities of the French noun phrases (gender, definiteness, number) and of the Cree verb (six or seven consecutive morphemes). An Audio CD has just come out. This Audio-CD contains some basic sentences (greetings, questions, weather conversation, etc.), some vocabulary in a spoken dictionary, and one story and a prayer. Speakers are Norman Fleury and Julius Grant. Single copies of the CD are available from:

Pemmican Publications, 150 Henry Avenue
Winnipeg, Manitoba R3B OJ7, Canada

or contact Peter Bakker: linpb@hum.au.dk

The CD texts can be found on this website:
<http://www.hum.au.dk/lingvist/lokal/michif/michif-CD-texts.doc>

11. Recent Meetings

Does the EU have a language policy? Mercator Legislation conference, Tarragona

Madrid 6/03/04 17:03 Eurolang
by Davyth Hicks

Mercator Legislation held a successful, ground-breaking conference at the weekend in Tarragona, Catalonia, bringing experts in language legislation from across Europe to discuss 'a new framework for all languages'. However, there was strong criticism of the EU institutions from some of the speakers over the lack of language policies designed to help minoritised languages.

Tove Skutnabb-Kangas, a well known academic and language activist, launched the conference with a stinging indictment of States and the lack of rights for mother-tongue-medium education, in what she described as the 'hot potato' of human rights. She strongly criticised the EU Draft Constitution where "market values are being used to judge language usage" and said that: "The Convention ... does even less than the Framework Convention on the Protection of National Minorities, which so far was thought to be a low point, about

which Patrick Thornberry [a UK law expert] uttered the following memorable words: "there is just enough substance in the formulation to prevent it becoming completely worthless".

Legal academic, Niamh nic Shuibhne, in an incisive talk asked the question: "Is there a language policy in the draft constitution?" Her answer was a blunt and resounding "No". She found five main problems: the lack of any guiding principle to underpin policy; concerning linguistic diversity, which languages are included and does this include language rights; nothing legally binding for action against language discrimination; no legal basis as the EU can only act if a treaty gives it the power to; and that only bigger languages will benefit. She described the Draft as an "utterly missed opportunity" and that while it has "principled statements it does not create any substantive duties or obligations."

Begona Antxustegi and Amaia Agirre from the Basque Government Department for Language Policy also criticised the European Commission's Action Plan for Linguistic Diversity questioning its usefulness when minoritised language agencies will have to compete with those of the dominant languages. They also discussed the lack of accurate information about minoritised languages in Europe and the need for a legal framework which would make language rights enforceable.

On a different note European Bureau of Lesser Used Language's (EBLUL) President, Bojan Brezigar, outlined the slow but steady progress being made with language rights at the European level. While describing the de facto situation for European linguistic diversity as 'still awful' he concentrated on the Draft Constitution and outlined EBLUL's recommendations on the wording of the Draft.

12. Valedictory

Wilfrid Henry Douglas (died 22 March 2004, aged 86)

His obituary writes:

<rob.douglas@baptistcare.com.au>

Decades before Mabo and the word "Land Rights" had become commonplace in Australia, Wilf Douglas was asked for help in identifying sacred sites between Laverton and the WA-NT border. The Irish-born missionary, linguist and Bible translator replied in characteristic fashion with the words: "Every square inch of land in that area is sacred".

It was such high respect for the Aboriginal people, their culture and their language that set Mr Douglas apart and was a feature of more than 60 years tireless work, learning and understanding Aboriginal languages, and the people who spoke them. Years

spent sitting on the ground in dusty Aboriginal reserves and camps around Australia resulted in significant technical studies being produced of languages as varied as the Western Desert languages of Central Australia, the Nyoongah language of the South West of WA and the Watjarri language of the Murchison region of WA. Although he never went to high school, Mr Douglas lectured in universities and mentored PhD students. Beyond technical studies he felt a deep and lasting duty to share the Christian Gospel with Australia's Aboriginal population.

After his first attempts at learning Nyoongah at the West Australian wheatbelt siding of Badjaling at the age of 21 and a stint in the army, Mr Douglas, his wife Beth and baby son John, found themselves in the Kimberley with the United Aborigines Mission and it was while they were working on Sunday Island at the mouth of the King Sound that he succeeded in his first stumbling attempts at translating the Bible into Bardi. This interest in linguistics attracted opposition from some who believed that such an emphasis on Aboriginal languages would "take the people back to heathenism", but Mr Douglas persisted at linguistic courses conducted by the Summer Institute of Linguistics (SIL) and Sydney University to expand his new found linguistic skills.

The mission asked the Douglas family in 1951 to work at their mission station at Ooldea, a railway siding between Port Augusta and Cook on the Transline in South Australia. Here he made his first serious breakthrough in understanding what he described as the Western Desert language, eventually producing a grammar and phonology for what had previously been an unwritten language.

From the sandhills of Ooldea, came a move to Warburton Ranges in the central desert, where major works were achieved including an *Introduction to the Western Desert Language* (pub. Sydney Univ. 1957) and an *Illustrated Topical Dictionary of the Western Desert Language*, (1959).

Wilf was a regular tutor, and for some years Principal, of SIL training courses in Melbourne and later Brisbane. In 1966 he attended Wycliffe Bible Translators' Course in Mexico which enriched his own skills and enabled him to check with translations into Central and South American languages.

Only a fortnight before his death, the second edition of the *Illustrated Dictionary of the South West Language* was published by a valued colleague, Dr Toby Metcalfe. In 2001, Mr Douglas had been presented the Bible Society's Elizabeth Macquarie Award for his lifelong services to translation. It reads in part: "Many Aboriginal Bible translations owe their existence to his dedicated enthusiasm and many Bible translators owe their skills to his faithful teaching."

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 wherever possible.

Membership of the Foundation is open to everyone. If you would like to join, and do not have a membership form, please contact the Editor at the address given on page 2.

