



LANGSCAPE

News and views from TERRALINGUA:
partnerships for linguistic and biological diversity.

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September 1999



Contents

ANNUAL REPORTS	1
TERRALINGUA IN THE MEDIA	6
NEWS AND CORRESPONDENCE	7
ANNOUNCEMENTS.....	41
REQUESTS FOR INFORMATION / HELP	59
ANNOTATED LIST OF USEFUL / INTERESTING SOURCES	62

Comments and suggestions are welcome. Please send all communications regarding this newsletter to the Editor, Ms. Anthea Fallen-Bailey, either by electronic mail (afallenb@wvi.com) or regular mail (41620 Fish Hatchery Drive, Scio, Oregon 97374-9747. U.S.A.).

Please send general membership correspondence, including membership renewal and donations, to Mr. David Harmon, Terralingua, P.O. Box 122, Hancock, Michigan 49930-0122. U.S.A., or at gws@mail.portup.com.

Our Web site is available at <http://cougar.ucdavis.edu/nas/terralin/home.html>. We thank Dr. Martha Macri, of the Department of Native American Studies at U.C.-Davis, for hosting Terralingua's Web site.



ANNUAL REPORTS

Presidential Address, September 1999

Dear Terralingua Members,

This is the third time I come to you with my annual address since Terralingua has been in existence. As you will see from the enclosed report of activities, we have been working harder than ever to foster Terralingua concerns through information, advocacy, and research. As a consequence, our work is increasingly known and appreciated around the world, both locally and internationally. Our expertise is being sought by an ever-growing number of individuals and grassroots organizations as well as by several major research institutions and international organizations. We are making significant contributions to the understanding of the relationships between linguistic, cultural, and biological diversity, as well as in fostering appreciation for linguistic diversity and in promoting linguistic human rights.

At the same time, our efforts have continued to be on a purely volunteer basis, since our minimalist budget (exclusively from memberships) covers only the most basic operating expenses (see Treasurer's report below). There is a limit to what we can accomplish by working overtime, and we are rapidly reaching it. At this stage, our ability to meet the increasing demands of our continuing and newly emerging activities (see below) depends crucially on our "going to the next level" organizationally and financially — so as to be able, for instance, to delegate many of the administrative tasks to paid personnel, acquire necessary equipment, improve our communications setup, print an introductory Terralingua brochure, and all the other things necessary to transform ourselves from an organization that is run on a shoestring into one that has resources equal to the tasks at hand. We will be working on funding applications. However, previous experience strongly suggests to us that our credibility vis-à-vis funding institutions depends not only on how good our ideas are, but also on how much our ideas already

seem to be appreciated also in terms of generating financial support. In other words, we need seed money to generate more funding. Since our inception in 1996, Terralingua has functioned on less than US\$5,000 total. This speaks admirably of the energy of our network of volunteers, but the reality is that funders want to invest in organizations with a stronger financial base. And this is where your membership renewals as well as additional donations come into the picture.

In order to give you a clear idea of our needs and of where your contributions would go, I have asked David Harmon, our Secretary-Treasurer, to prepare a projected budget for next year (in U.S. \$), including expenses involved in meeting some of the goals indicated above. This projected budget follows, as an indication of what we are trying to achieve in terms of fundraising at this time:

Projected Terralingua Budget for 1999-2000

Supplies:

Mailing labels = \$50
 Paper = \$75
 Filing & organizing supplies = \$50
 Computer disks (ZIP disks) = \$50
 Miscellaneous office supplies (pens, staplers, inkjet cartridges, etc.) = \$100

Telephone (excluding I.S.P.):

Telephone line installation = \$150
 Monthly local charges, excluding long-distance calls = \$35 x 12 = \$420
 Monthly long-distance calls & fees = \$25 x 12 = \$300

I.S.P. (Internet Service Provider):

Register & maintain domain name for one year = \$700

Postage & shipping = \$1,000

Equipment:

Credit card processing machine (on same line as 'telephone/FAX and computer) = \$300
 Telephone/plain-paper FAX machine (with switchover for use on a single line) = \$150

Printing & publications (for brochure) = \$1,000

Miscellaneous other expenses:

Bank fees (including costs for processing credit card transactions) = \$200

TOTAL = US\$4,545

Please note that **no** salaries, travel expenses, or the like are included. We remain in the realm of the very basic, with the rest still being covered by the Terralingua Board of Directors' volunteered time and energies. In spite of the fact that the latter already represents an enormous contribution in kind, I have first of all addressed my appeal for pledges to our Board Members (including myself), for them to show their support to the cause financially as well, if they can afford it. I am pleased to announce that this appeal has already yielded a generous response, and am now looking forward to witnessing an equally generous response from you as well. I call on all of you who can contribute financially to please be as giving as you can at this time. For people who are U.S. residents, let me remind you that your contributions to Terralingua are tax-deductible — but I hope that tax-deductibility will not be the only consideration influencing our members' decisions in this connection! We are convinced that our record of accomplishments more than justifies your continued or renewed support of our activities on behalf of the ideas and ideals that we all share. We will keep you regularly informed of our progress toward meeting our funding goal. Many thanks for your consideration.

In closing, on behalf of the Terralingua Board of Directors, let me express my gratitude to all of you for having stayed with us and supported us for one more year. We look forward to continuing to serve you in the future. Best regards,

Luisa Maffi, President

During Terralingua's third year of operations, we were increasingly busy on all of our fronts of activity: information, research, and advocacy. Most of these activities were reported on in past issues of *Langscape*. Here you will find a general overview.

Our main information tools continue to be our electronic newsletter *Langscape* and our Web site. *Langscape* is flourishing under Anthea Fallen-Bailey's editorship and is becoming a significant reference point for people interested in linguistic diversity and its relationships to biodiversity, linguistic human rights and the situation of indigenous and minority languages and their speakers around the world. Through *Langscape* we have kept you informed about major international processes such as the debate over the formation of the Permanent Forum for Indigenous Peoples within the United Nations system, the hearings of the People's Communication Charter, the new European Union policies on regional languages, the Vienna forum on Globalization and Global Ethics, the 17th annual meeting of the U.N. Working Group on Indigenous Populations (for the latter see report in the present issue). We have also given you background and commentary on a number of situations of conflict, tension, human rights violations and threats affecting indigenous and minority groups and impinging on their security and livelihoods (from the Horn of Africa to Kosova, Chiapas, Thailand, Australia, and so forth). Numerous feature articles have brought you news and analyses on the status of linguistic communities from Kenya all the way to Borneo and on their efforts to maintain and revitalize their linguistic and cultural heritage and to affirm their human rights. Hardcopy versions of the newsletter continue to be sent to members who are not connected to the Internet.

Our Web site was recently updated and upgraded by Dave Harmon, and is now more conveniently structured and greatly expanded, especially in terms of resources: from bibliographies on linguistic and biological diversity, language endangerment, linguistic human rights, and language in education to reports on Terralingua conferences and other activities, to our electronic publications, to our listing of resources on language maintenance and revitalization, to our newest feature, a listing of universities offering training for work on the documentation and maintenance of lesser spoken and endangered languages (compiled by Heidi Orcutt). Links to many other Web sites, including those of relevant international organizations and international instruments, are found. Our bibliographies and listings are open-ended, and people are always welcome (and indeed encouraged) to keep adding to them, as well as to send us updates, new links, and so forth. We also added a completely new page entirely devoted to indigenous and minority views on language. This, too, is a work in progress open to new additions. Finally, a "Frequently Asked Questions" page is in preparation, mainly based on Tove Skutnabb-Kangas' soon-to-be-published magnum opus "Linguistic Genocide in Education — or Worldwide Diversity and Human Rights?".

These two media — along with information about Terralingua published in a number of journals and newsletters as well as distributed by Board members in numerous venues — have greatly extended our reach worldwide, and we have been receiving an ever-growing flow of correspondence from all continents requesting information, advice, and documentation in support of indigenous peoples' and minorities' efforts for the protection of their languages and of their linguistic and cultural rights. In a number of instances (among which the Hindmarsh case involving the Ngarrindjeri of Australia and the case of the abolition of bilingual education for Australian Aborigines), we were asked to, and did, write letters of appeal to the appropriate authorities. Numerous other appeals were published in *Langscape*. Repeatedly, we are also receiving news of situations of repression of small local languages (and of suppression of information about them). This suggests to us that if we began to have a fuller account of such situation, along with better information about languages whose existence is poorly known to the outside world, the figures of the world's linguistic diversity would probably need to be considerably modified upwards.

Terralingua concerns were discussed at the 97th Annual Meeting of the American Anthropological Association (Philadelphia, Pennsylvania, U.S.A., November 1998), as well as at the Linguistic Institute of the Linguistic Society of America (Urbana, Illinois, U.S.A., July 1999) as a way of bringing to the fore the need for major professional organizations to expand the scope of their human rights activism to include greater consideration of *linguistic* human rights. (You can find a report on the Linguistic Institute in this issue). Through participation in the 6th International Congress of Ethnobiology (see below), we were involved in the discussion and passing of the International Society of Ethnobiology's new Code of Ethics, an advanced document setting principles for ethical and equitable collaboration between outside scholars and local communities in ethnobiological research. The Preamble to the Code of Ethics also affirms the existence of an "inextricable link" between cultural and linguistic diversity and biodiversity.

As a part of our information and advocacy activities we also held a workshop entitled "Supporting cultural and environmental diversity through indigenous language development and protection of linguistic human rights", which took place in Aotearoa/New Zealand in November 1998, during the 6th International Congress of Ethnobiology, "Ethnobiology: Dialogue Between Cultures: Forging Meaningful Partnerships". We were hosted by Te Whare Wananga O Awanuiarangi, one of the Maaori institutions of higher learning, and workshop participants included both Maaori students from the Wananga and congress participants from various indigenous groups, especially from South and South-East Asia and the Pacific. Terralingua members Richard Benton, Nena Benton, Luisa Maffi, Gary Martin, and George Saemane gave short presentations on language maintenance, traditional ecological knowledge, recognition of prior learning, and linguistic human rights, and facilitated a very lively and productive discussion. Given the success of this first experience, we hope that, as circumstances present themselves (and funding permits) this will be the first of a continuing series of Terralingua workshops with and for indigenous peoples and minorities on matters of common concern.

Our research and scholarly activities also multiplied over the past year. Our Vice-President, Tove Skutnabb-Kangas, has continued to be very active on the front of linguistic human rights, and the publication of her book (see above) promises to boost this cause in a major way and to offer an invaluable tool for anyone involved in furthering linguistic human rights around the world. Tove has recently been approached about lending her (and Terralingua's) expertise to the activities of U.N.E.S.C.O.'s International Linguapax Committee that co-ordinates data gathering for the World Languages Report. She is also involved in the follow-up Committee on the Draft Universal Declaration of Linguistic Rights, a document that was handed over to U.N.E.S.C.O. and that is now under re-examination. We will keep our members informed about developments on these two important fronts.

Other relevant forthcoming publications by Terralingua members include the book *Language, Knowledge, and the Environment: The Interdependence of Biological and Cultural Diversity*, edited by Luisa Maffi, which has been accepted for publication by the Smithsonian Institution Press and will soon go into production. The book, based in part on the conference "Endangered Languages, Endangered Knowledge, Endangered Environments" (Berkeley, California, U.S.A., October 1996), features among others several chapters by Terralingua Board and Advisory Panel members (Florey, Harmon, Maffi, Moore, Mühlhäusler, Pawley, Posey, Skutnabb-Kangas, Toledo). Its comprehensive coverage (over 34 chapters) of theoretical aspects of the relationship between linguistic, cultural, and biological diversity, case studies, and an agenda for action should make this book another significant resource for advancing the understanding of biocultural diversity and for fostering its protection.

Two related symposia were co-organized by Terralingua in 1999. The first one, "Language, Culture, and Understandings of the Environment: Lessons for Environmental Policy and Education", was held in Evanston and Chicago, Illinois, U.S.A., in April 1999, as a follow-up to the Berkeley conference, with a greater focus on practical lessons to be applied in the development of environment-relevant policies and environmental education. The three days of paper presentations and discussion brought together many threads spun by a heterogeneous group of anthropologists, psychologists, sociologists, economists, political scientists, historians, educators, and conservationists with a shared interest in the human dimensions of environmental issues (including Terralingua's Anthea Fallen-Bailey, Dave Harmon, and Luisa Maffi). The symposium was organized in collaboration with Chicago's Field Museum of Natural History and also included a video series, "Nature and Culture: Preserving the Diversity of Life", set up by Steve Bartz and featuring efforts by indigenous peoples from all continents to perpetuate their languages and cultural traditions and to protect their lands and environments. The series (possibly in an expanded version) may have a chance to be shown again at the Smithsonian Institution some time next year.

The second symposium, "Ethnobotany and Conservation of Biocultural Diversity", took place in the context of the 16th International Botanical Congress (St. Louis, Missouri, U.S.A.) in August 1999 (see report in this issue). It focused specifically on the rôle of indigenous peoples' traditional botanical knowledge in the joint maintenance of biological and cultural (including linguistic) diversity. The symposium was very well received, and it was encouraging to see considerable openness vis-à-vis the biocultural perspective at this prime botanical science venue. The papers given at the symposium were outstanding, and along with two others presented in different sessions at the congress, they are now in preparation for the volume *Ethnobotany and Conservation of Biocultural Diversity* (L. Maffi, T. Carlson, and E. López-Zent, eds.), to be submitted to the book series *Advances in Economic Botany*, published by New York Botanical Garden Press.

Three significant research developments occurred as Terralingua's expertise was sought out by such major institutions and organization as the National Geographic Society (N.G.S.), the World Wide Fund for Nature (W.W.F.), and the Smithsonian Institution's National Museum of Natural History (N.M.N.H.).

Concerning the N.G.S., we were consulted for the August 1999 issue of *National Geographic Magazine*. As a part of a series on "Making sense of the millennium", the magazine published an issue on cultural diversity (following up on one on biodiversity) which, in addition to an article on "Vanishing Cultures", included a map of the world's language families and some discussion of language endangerment and why people should be concerned about it. Magazine writers asked Dave Harmon and Luisa Maffi, amongst other people, to comment on the map and to provide our views on the issue of language endangerment. Some of our remarks made their way into the captions to the map. While not all aspects of the map and of the issue's articles are fully satisfactory in our opinion, the aspects most closely related to languages and indigenous cultures are mostly good, and the worldwide distribution of the magazine should give this topic an exceptionally vast coverage. Furthermore, as a consequence of our conversations, magazine writers have become interested in the possibility of writing a series of articles on biocultural diversity, looking at human-environment relationships (and the threats they face) in various parts of the world. Further collaboration in this connection is likely if the series takes shape.

As for W.W.F., Terralingua was contacted by the People and Conservation Unit at W.W.F.-International (Gland, Switzerland), about collaborating on a project aimed at cross-mapping the world's indigenous and tribal peoples (I.P.) and ecoregions, with a special focus on the ecoregions recently selected by W.W.F. in its new approach to biodiversity conservation (known as the "Global 200"). This mapping was meant to provide a significant tool for awareness-raising, policy-making, implementation planning, and fund-raising for conservation work in partnership with I.P. The aim was to promote (within and outside W.W.F.) the understanding of the key rôle of I.P. in conservation in the areas in which they reside (and thus of the

importance of forming partnerships with I.P., protecting their traditional knowledge and management practices, supporting their rights, etc.). Anthea Fallen-Bailey conducted preliminary work based on the *Ethnologue* catalogue of the world's languages. A global digital mapping, mostly based on Ethnologue data, was carried out by Manuel Lizarralde. More detailed regional maps of the Americas have also been prepared by Eric Smith (North America); Victor Toledo (Mexico); Manuel Lizarralde (South America); for Central America data were derived from an existing regional cross-mapping of I.P. and the environment. Regional maps for the rest of the world will be compiled as appropriate collaborators are found, and the initial global map will be ultimately revised. Later on an additional product might be a CD-ROM with the maps and other useful information on issues of I.P. and conservation. A companion Terralingua/W.W.F.-I report was prepared, and collaboration on the development of guidelines for partnerships with I.P. in conservation is under discussion.

Finally, a significant collaboration is emerging with N.M.N.H. Dr. William Merrill, Curator of Anthropology at N.M.N.H., finds Terralingua's integrative approach to linguistic, cultural, and biological diversity to be in agreement with his own perspective about a new rôle for natural history museums, and is interested in promoting the bio-cultural-linguistic diversity perspective at the Smithsonian. He thinks that natural history museums are excellent places for adopting and pursuing this perspective, given that all relevant disciplines co-exist under the same roof. He thus feels that museums might play a leading rôle in this field of research in the foreseeable future. Furthermore, because of the significant training and educational component of museums' activities, museums could play a leading rôle also by contributing to spreading this perspective. Over the past several months, Dr. Merrill and Terralingua have been exploring this collaboration. A number of meetings have taken place, including two at the Smithsonian in Washington, D.C., which yielded the full support of N.M.N.H. and other sectors of the Smithsonian to set up an interdisciplinary initiative on biocultural diversity and led to the creation of a working group (including biologists and anthropologists from N.M.N.H., as well as Luisa Maffi as Terralingua representative). The aim is to elaborate a field research project in which this interdisciplinary perspective will be applied and put to the test by studying patterns of diversity in nature, culture, and language and trying to understand the interactions among these patterns. Researchers from the various relevant disciplines (anthropologists, linguists, biologists, and others, from both N.M.N.H. and other research and academic institutions) will be learning to work together and to work with indigenous peoples as real partners.

There will be an important training component for students as well. The project is also meant to reflect and take into account local interests and needs (language/culture maintenance and revitalization definitely being one). It should be set up as a model of respect for indigenous peoples' rights (as per the relevant international instruments), and as a model of ethical work by researchers (as per the same instruments, as well as professional codes of ethics and other relevant documents). Additional meetings will be held in Washington in the next few months as the project takes shape. Through this process, we in Terralingua will continue to explore ways in which participation in the project may allow us to put our expertise to work to improve understanding of the relationships between linguistic, cultural, and biological diversity and to further the perpetuation of linguistic diversity and the protection of human rights. We will keep our membership informed of the relevant developments.

Organizational Report

Over the period covered by this report (August 1998 through July 1999), the Terralingua Board of Directors did not hold a formal meeting. However, informal communications were maintained with the entire Board. In addition, the Executive Committee was in frequent contact to manage the affairs of the organization. In July 1999, planning took place for a full Board meeting (which was held in August 1999). The main points made during the meeting were:

- As Terralingua continues to evolve as an organization, we should try to achieve a balance between research, providing information, and advocacy.
- We should be open the possibility of affiliating with a larger organization, should an appropriate opportunity arise.
- Anthea Fallen-Bailey was appointed to the Board, replacing Alejandro de Avila.
- Terralingua's membership policy will be streamlined. (Look for an announcement on this in the next Langscape.)
- Langscape will be posted on the Web, as soon as the technical details can be worked out. (More on this also in the next Langscape.)
- We will renew efforts to obtain foundation funding, concentrating on project proposals.
- The idea of starting an electronic journal devoted to linguistic diversity, linguistic human rights, and language endangerment was thoroughly discussed. No decision was taken because of a number of unresolved administrative questions.
- Board members made specific commitments to further Terralingua's work in the coming year.

Over the past year, there have been additions to our distinguished Advisory Panel, which now consists of: Pekka Aikio, E. Annamalai, Richard Benton, Nena Benton, Nancy Dorian, Joshua Fishman, Margaret Florey, François Grin, Michael Krauss, Ole Henrik Magga, Jeffrey McNeely, Denny Moore, Peter Mühlhäusler, Gary Nabhan, Andrew Pawley, Darrell Posey and Victor Toledo.

The phenomenon occurs everywhere. In Australia, linguists estimate that 90 percent of what used to be 250 languages are moribund. In Alaska, Siberia and the rest of the polar North, 56 of 72 languages are disappearing. In the Amazon jungle, 82 of 100 to 150 languages appear doomed. There are many reasons. Cultures isolated for centuries now have access to the Internet — but only in a foreign language. A more powerful neighbor may offer greater opportunities — but only in a different language. Television in a foreign language brings romantic, new ideas into remote living rooms. And even today, invaders or occupiers may use language to identify those marked for genocide or systematic repression. And even as concern has grown, the world has become so blended and dispersed by intermarriage and modern mobility that those most critical to restoring a language — children and young people — often see no reason to do so.

Linguists agree that language endangerment is as pervasive in the United States as in any region on Earth. Before Columbus, there were probably more than 250 languages spoken in what is now U.S. territory. Today, the Texas-based Summer Institute of Linguistics lists 192, and 135 of them — or 71 percent — have at best speakers who are "middle-aged or older."

Yuchi is the language of 2,400 descendants of a people who were "removed" from ancestral lands in Alabama and Georgia and sent to Oklahoma in the winter of 1838-39 along the "Trail of Tears" that other tribes traveled as well. "When they tell about it in English, they leave out the real story," said Mose Cahwee, 82, another of the teaching elders who learned Yuchi history and folkways from his grandmother. "I kept it all this time, and then I saw that we needed to let these teenagers know what I know. It wasn't doing anyone any good for me to keep it in."

In the early 1990s activists asked Washburn, Cahwee and other elders to help teach Yuchi to the rest of the community, centered in Sapulpa, about 20 miles west of Tulsa. Yuchi has no official alphabet, but uses an informal set of symbols as a teaching aid. Progress comes slowly. Attorney Greg Bigler, 40, leads an adult class, while anthropologist Richard Grounds, also 40, enlisted Cahwee and Washburn to teach the children at Pickett Chapel United Methodist Church outside Sapulpa.

"We've had a weekly class for the last five or six years," Grounds said. "At times, we've had 25-26 people. Other times we've been down to a handful. We're just trying to carry it forward." The children play Yuchi Jeopardy and Yuchi bingo. In the spring, they planted a traditional garden in Yuchi. In the summer they harvested it in Yuchi — with the Yuchi names for hoe, ax, rake and shovel.

But it's hard going: "The teachers are old, and when we lose one we despair and don't hold classes for a couple of weeks, or a couple of months," Bigler said. "But we come back. We just keep plugging away." The pattern of old folks teaching children appears in dozens of other Native American communities, the result of a century of repression that deprived entire generations of their language. "The first Indian policy was 'The only good Indian was a dead Indian,'" said Krauss. "Then the policy was that the only good Indian was a civilized, English-speaking Indian."

When the United States took over Hawai'i in 1898, the government banned Hawai'ian from the public schools, and by 1984, when a private foundation began teaching the language in defiance of the restrictions, the Aloha State had 2,000 native speakers among a population of about 1 million. Only 35 were children.

In eastern Montana, Richard Littlebear, cultural affairs director for the Northern Cheyenne, recalls his teachers washing his mouth with soap or pelting him with pieces of hard cheese whenever he spoke Cheyenne in the classroom. Today Littlebear, 59, estimates only 2,000 of the tribe's 8,000 members speak Cheyenne, probably none under 35. "The policy was devastating. Three or four generations who consider themselves Cheyenne had the thing that most distinguishes them taken away," said Littlebear.

Some people didn't co-operate. In Sapulpa, Cahwee held on to Yuchi through boarding school beatings and extra kitchen duty: "My grandmother told me, 'They're going to try to take it away from you, but as long as you have it, wherever you go, whatever you do, you'll always be Yuchi.'" But Littlebear forswore Cheyenne, considering it a liability in a changing world. He earned a doctorate, worked for the government and only returned to Montana in 1980 to take a job running a local bilingual program.

"Somebody had lied to me all those years," Littlebear said. "I found I liked talking and joking in Cheyenne". He became an advocate, "word coiner" and punster: "We had no words for things like plastic, Styrofoam, rockets or mashed potatoes," he said, so he invented some. Computers were "tapping, writing things that almost know how to think for themselves," and the Styrofoam beads that cushion computers in packing cases became "ghost poop."

But by the time Littlebear and others elsewhere decided to do something about language loss, there were new difficulties. "We have much more mobility with cars and trucks," said Tessie Naranjo, 58, who teaches classes in Tewa at Santa Clara Pueblo in New Mexico. "We are much more interested in styles in clothing, the computer, movies and television," she added. "These all contribute to the younger children not learning and the younger parents not teaching."

In Philadelphia, Miss., language fluency among Choctaw children dropped from 92 percent to 40 percent in 20 years as the 8,000-member community used light industry and casino gambling to lift itself from impoverished isolation to full

employment and prosperity. "When I first came here in 1976, I was teaching the kids English," linguist Patricia Kwachka said. Now the tribe has a new Choctaw immersion program.

"The message you get from T.V. is always in English and never in your language," said University of Texas linguist Anthony C. Woodbury, a specialist in Alaskan languages. "Television presents a glamorous world, and never gives you any idea how to connect that world with yours. "This is pure cultural nerve gas," Woodbury continued, noting communities that wish to retain their language must first answer one crucial question: "What do you get by knowing it?"

Krauss offers abstract reasons: there is beauty in diversity; no language deserves to trump another; each language represents a unique way of looking at the world; language is a living thing. "Universal human experience is encoded, analyzed and expressed differently in different languages," Krauss said. "Every time we lose a language, we lose a whole way of thinking, and that's not good."

Members of affected communities have a harder-headed agenda. Cahwee noticed that the Yuchi were "losing out on a lot of federal programs" because they could not use their language to demonstrate the cultural cohesion necessary to obtain full tribal status from the federal government. Bill Wilson, the non-Hawai'ian founder of the islands' language restoration program, showed that his bilingual students learned better English than most island children, who speak a local street dialect. The state now supports the Hawai'ian program. Dorothy Lazore, a Mohawk teacher in Canada and northern New York for 20 years, believes that "if we agreed to learn our language, our people would get back their well-being," adding: "We need to be rooted in who we are."

In Natick, Mass., Jessie Fermino, a member of the Wampanoag tribe, entered the Massachusetts Institute of Technology to become a linguist so she could teach her people a language that has not been spoken for a century. Her tools include a Wampanoag King James Bible written in 1655, hundreds of other early American Wampanoag documents and the knowledge that Wampanoag, an Algonquian language, has many living cousins. Still, acknowledged Fermino, now 35 and working on a grammar for her master's thesis, "you really need a linguist to do this," and the tribe couldn't afford to hire one. "We had to create one," she said. "That would be me." Last year, Fermino started a beginning Wampanoag class, and this year she expects 60 students. Her goal is to start a children's immersion program in which "there's no English spoken at all."

The prototype in the United States is Wilson's Hawai'ian schools, which started in 1984 with 12 pre-schoolers and followed them through high school, adding to the curriculum a year at a time. The first 11 seniors graduated in June, and the system now has 1,857 students, including 200 pre-schoolers and 500 in kindergarten: "At one point you had 3- and 4-year-olds conversing with people in their seventies," Wilson recalled. "It's better now, but we still have a long way to go."

Many tribes confronting language loss have difficulty accepting the need for schools. In Mississippi, Choctaw parents "believe that if you're Choctaw, you speak Choctaw," Kwachka said. When tests showed that kids didn't speak Choctaw, "there were a lot of upset people." In the Southwest, the Hopi and Pueblo have been slow to act because they believe language is sacred and shouldn't be taught in schools. A quasi-taboo also existed in Yuchi, which uses one set of pronouns for Yuchis and another for non-Yuchis, which include all other people, as well as dogs, cats and other beasts. To write it, tape it or teach it was somehow a betrayal, but in the end, Cahwee said, he had no choice: "If I don't say these things, then nobody will ever know."

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From: Luisa Maffi <maffi@nwu.edu>

Radio Programme on Land and Language Connection

I recently listened to a news program on the Chicago Public Radio (WBZ) station that included the single best segment on language endangerment I have heard so far — not one word I disagreed with! It was an interview with Hugh Brody, guest editor of the recent issue of *Index on Censorship* (no. 4, 1999; see *Langscape 12*) devoted to "Tribes: battle for land and language". The latter was indeed the topic of the interview, and it was the very first time to my knowledge that this link between language and land was openly discussed in the popular media. It was absolutely excellent, particularly with a long piece on the story of Elsie Vaalboy, the 94-years-old Southern Kalahari Bushmen woman who prompted the revitalization of her language by coming out as the presumably last speaker, and actually leading other remaining speakers to come out, too. This then led to the land claim her people made to the South African government (they had been pushed out of a park area), a land claim that has recently been adjudicated favorably for them. The details of the language-land link were discussed in a clear, perspicuous way, which I think anyone could understand. It was very exciting! In addition, this segment was followed by another excellent one on the revitalization of the Basque language.



Editor's Note: I may have already mentioned this book, but feel it is worth repeating myself.... Hugh Brody (an English anthropologist) was commissioned by the Canadian government in the late 1970s to map the lands and way of life of a small group of Beaver people, lands across which a proposed oil pipeline to the U.S.A. was going to be laid. He wrote a public account of this project, published as a book entitled *Maps and Dreams* (Pantheon, 1982). I highly recommend it. This project, amongst others, might go far to explain his stellar interview on the Public Radio programme mentioned by Luisa above.



From: Bill Wilson <pila_w@leoki.uhh.hawaii.edu>
Via S.S.I.L.A. Bulletin <golla@ssila.org>

News from Hawai'i

Aloha! Two significant events in school-based language revitalization occurred this summer in Hilo, Hawai'i — (1) the graduation of the first seniors from total Hawaiian immersion, and (2) the hosting of the World Indigenous People's Conference on Education (W.I.P.C.E.).

(1) Eleven seniors in all graduated, 6 from Anuenue School on O'ahu and 5 from Nawahiokalani'opu'u School in Hilo, the laboratory school of Ka Haka 'Ula O Ke'elikolani College of Hawaiian Language at the University of Hawai'i at Hilo. In May the College and its consortium partner the Native Hawaiian educational organization 'Aha Punana Leo held a special graduation ceremony and lu'au at Nawahiokalani'opu'u attended by the six students from O'ahu and over 500 guests from as far away as Canada and New Zealand. The ceremony and a week-long series of events were conducted entirely in Hawaiian and based on Hawaiian ceremonial practices. Among these events were a march by students and parents documenting the history of contemporary Hawaiian-medium education from an initially illegal preschool to a boycott kindergarten, a state elementary school, a boycott intermediate school, and finally to the present laboratory school run as a public/private partnership.

The five seniors at Nawahiokalani'opu'u, like all students there, follow a college preparatory curriculum conducted entirely in Hawaiian. English is taught as a second language course through Hawaiian. Most high school credits are completed by the end of the junior year and the school provides students the opportunity to participate in college courses their senior year. The five seniors enrolled in no less than 10 credits each at the University of Hawai'i at Hilo in subjects ranging from Japanese and Political Science to Agriculture and Mathematics. Their college grade point averages ranged from 2.9 to 3.5 and all passed the qualifying examination for English 100, an examination often difficult for Native Hawaiian students.

The Hawai'i public school system was once entirely Hawaiian-medium and included the first high school program west of the Rocky Mountains. In 1896, all Hawaiian-medium public and private schools were forceably closed as part of the annexation of Hawai'i. Use of Hawaiian as the medium of education faced legal barriers in Hawai'i until 1986 when parents who had started the Punana Leo preschools succeeded in changing the legislation against their schools. When the movement began in 1983, almost all Native Hawaiian children spoke English as their main language. There were only 35 children under 18 who were fluent in Hawaiian. In the 1998-99 school year there were 1,857 children enrolled from pre-school through grade 12 in Hawaiian-medium schools, with about 100 first language speakers.

(2) In August, some 2,500 W.I.P.C.E. delegates arrived in Hilo. The strand with the largest number of presentations focused on language education issues. There were large delegations from New Zealand, Canada, and Australia, as well as the U.S. mainland. A number of S.S.I.L.A. members made presentations, including Lucille Watahomagie (Hualapai), Ofelia Zepeda (Tohono O'odham), and Edna McLean (Inupiaq). Languages with well-developed programs in indigenous-medium schools represented were Hawaiian, Maori, Saami, and Mohawk. Emergent immersion programs represented included Blackfeet, Cree, Washoe, Central Yup'ik and Gwich'in, as well as many other groups interested in starting. Many presenters used quite a bit of their indigenous languages during presentations, some following a College of Hawaiian Language practice of team presentations with partners providing simultaneous translation for each other. Simultaneous translation was facilitated in one of the workshop venues with professional equipment. Besides workshops, participants had two excursion days where they could choose from approximately fifty different cultural/educational sites including the Punana Leo preschools, Nawahiokalani'opu'u Laboratory School, and the curriculum/technology development center of the 'Aha Punana Leo and College.

The next W.I.P.C.E. conference is expected to take place three years from now in Canada.



Workshop "Language Maintenance and Death: reports from the field and strategies for the new millennium"

This workshop, organized by Simon Donnelly of U. of Witwatersrand, South Africa, was held at U. Illinois at Urbana/Champaign, July 17-18, as a part of the Linguistic Institute of the Linguistic Society of America (L.S.A.). I was one of the speakers and gave a paper titled "The 'business' of language endangerment: saving languages or helping people keep them alive?". The papers on the program were all very good, and so was the discussion and interaction with the colleagues present. (If you're interested, please ask me for a copy of the program). Here I'll give you the overall gist of the talks and mention a few general issues that emerged.

Perhaps as a sign that things are developing within the linguistic profession, almost all the papers were actually on the "maintenance" side and about work that linguists are doing with indigenous communities on language support programs of various kinds, or otherwise presented assessments of the status of small languages from various parts of the world, with analyses of the social, political, etc. circumstances affecting their status. Only one paper (by phoneticist Ian Maddieson) dealt with what the small, little-studied languages can tell us of relevance for linguistic theory (in this case, about the variety of human language sounds) — an enterprise that I definitely don't mean to denigrate in and of itself! Furthermore, Ian gave a nice demonstration of how one can make excellent field recordings of a language's sounds, which can serve both the goals of phonetics, and those of language maintenance and revitalization programs. It was nevertheless of special interest to me to see how a number of linguists (those present were mostly from the U.S. and Canada, plus two from Europe and Simon from South Africa) are coming to terms with re-conceiving their rôles to include service to communities in both language documentation and restoration, as well as on the development of educational programs. Many of the things the various speakers said resonated with me, and vice versa.

There seems to be much greater awareness that linguists' training (especially as it has been imparted in the past three decades of theoretical linguistics) doesn't necessarily predispose them to focusing on aspects of language that will be useful for maintaining or restoring the life of a language. Several explicitly questioned whether writing grammars and dictionaries the way linguists are normally trained to do (and as Australian linguist R.M.W. Dixon entreats that every linguist should go out and do as the only worthy response to language endangerment) actually does much to "save" a language — and not only as a means of communication for its speakers, but even as an object of study for linguists. So much of what goes into making a full language even from a purely structural point of view is simply ignored in standard grammatical descriptions — not to speak of grammatical analyses conducted from a theoretical perspective (in which the data are sought only insofar as they serve to test the theory). There was a sense that, to be really useful (to both linguists and language speakers) grammatical descriptions should be empirical and based on "real" language (real speech, conversation, etc.) rather than on elicited sentences and paradigms as had been the practice for several generations of linguists. It was also pointed out that dictionaries should be much more based on idioms rather than simple words; should not use the criterion of not including items that are "predictable" (such as, regular forms of word derivation), since "predictability" is a linguist's, not a dictionary user's criterion; and should include plenty of examples of words and expressions in use. Also notable was the recognition that the strong focus on language standardization that characterized earlier efforts at language documentation for language maintenance may have been a misconceived linguists' imposition that may have impeded rather than fostered the stated goals, and even the recognition that the overwhelming focus on "reducing" the small languages to writing may have obscured the importance of orality for language maintenance.

There was also much discussion of the successes and failures of language maintenance/revitalization programs, which I won't summarize here because it mostly covered fairly familiar ground. What I found especially significant was the description (by Pat Shaw, U. of British Columbia) of efforts being carried out in British Columbia to bring about full collaboration between First Nations on the one hand, and linguists and their academic institutions on the other: that is, not only do linguists collaborate with First Nation communities in teaching adult language classes as well as in training community members to do their own research and documentation, curriculum development, language teaching to children, etc., but also they are working to change the "academic culture" of their institutions so that the work they do with communities will no longer be considered "second-class" when it comes to academic performance evaluation and promotion. It was pointed out that this is often a concern for younger academics or students who may be interested in working with endangered language communities, but may be afraid this work will not be given proper recognition within academia (an understandable concern, at least for those wishing to make a living as academics!). In addition, these linguists have also negotiated with communities the development of legal protocol agreements on ownership, copyright, publication and usage rights related to all the linguistic materials elicited and developed in collaboration with the communities. I think there is much to be learned from such efforts.

The case studies on the vitality status of indigenous and minority languages from all continents were of interest especially in that they showed the great variety and complexity of social, cultural, political, economic, religious situations that may lead to the persistence or decline of languages, pointing to how difficult it may be to generalize at this level, at least not in a simplistic "big fish eats smaller fish" kind of way. While there is no question that in many cases this kind of situation does apply, it is not always that the "big fish" is a colonial language (such as English, Spanish, etc.); it may be a major language

native to the same continent (as happens more commonly in Africa and Asia). In other cases, it may actually be a "small local fish eating another small local fish" because the former has special political and/or religious prestige. And so forth. It became apparent to me that we need a much more detailed and sophisticated understanding of the circumstances of language persistence or decline than currently available. The papers I heard were a good start in that direction. One of them (by Sue Harris Russell on Murutic languages of Sabah, Malaysia) actually tried to develop a predictive model of sociopolitical, etc., circumstances of ethnolinguistic vitality, drawing on various sociolinguistic theories and focusing particularly on dimensions of power and solidarity within a community. It was, I found, a very significant piece of work, and one I hope we'll hear more about soon (Sue is completing her dissertation based on this research). At the same time, from this paper I learned of the special interest that S.I.L. (the Summer Institute of Linguistics, of missionary-linguist fame) has in understanding issues of language vitality: such as, given the long-term commitment entailed by doing a Bible translation, it helps to know what the vitality prospects of a language may be. This brought home to me another kind of complexity — that of human goals: how excellent linguistic work may be done for completely different reasons and purposes, and what dilemmas this poses if you appreciate the work but don't share the purposes. (But then, of course, similar considerations should apply vis-à-vis any kind of linguistic work, not just that carried out by missionary-linguists).

Another effort that I was interested to learn about is the one (co-ordinated by Louanna Furbee of U. Missouri (U.S.A.), archivist for the L.S.A.) to set up an archive for materials on endangered languages (possibly at U. Missouri or at the Linguistic Data Consortium at U Pennsylvania, U.S.A.). This stems from the fact that the American Philosophical Society (one of the oldest scholarly societies in the U.S.A., that has supported much work on languages of the Americas) has decided to keep only materials on North American languages, and has handed over the rest to the L.S.A. Currently, the materials are at U. Missouri, and Louanna discussed the possibility of expanding the collection to materials on languages from other parts of the world held in the personal files of L.S.A. members. She also discussed a variety of issues of availability vs. confidentiality and control over access to the data, depending on what data may be considered restricted, secret, sacred, etc., by the respective language communities; the need for copies of the full data sets to be handed over to the respective communities; the complicated issue of technologies for data preservation, and so forth. As we all know, there have been already a number of efforts to found such archives and/or clearinghouses, which haven't gone very far for a variety of reasons. It will be interesting to see what happens with this one. Louanna invited anybody with ideas or comments to get in touch with her at <furbeel@missouri.edu>.

Several other themes emerged in the opening panel and in discussion throughout the two days. Although human rights were not specifically mentioned in talks other than mine, this issue came up repeatedly in discussion, which I saw as another sign of change in linguistics. While a few of the people present still expressed some discomfort and felt this was outside the purview of linguists, most others felt otherwise, and that linguists should support the linguistic, cultural, and other human rights of the communities they work with (and of language communities in general) — although, as I pointed out, there needs to be much greater awareness (at least in this part of the world) of the international level at which the human rights debate is being carried out, and of the international instruments being developed in this connection.

In terms of research questions related to linguistic diversity and language endangerment, some important points were raised by Salikoko Mufwene, a creolist at U. Chicago (U.S.A.). He reminded us that, in the estimates of language loss that have been going around for the past several years, there has been little or no consideration of phenomena of language and dialect *development* that have been occurring at the same time. Although it may still be the case that the balance is in the red (more languages/dialects disappearing than developing), he justly urged the linguists involved in this kind of calculations to actually conduct "checks and balances" before coming to conclusions. More generally, he pointed out that, if arguments about loss of linguistic diversity are to continue to be based on, or supported by, such calculations, we need to have clearer and more explicit bases for how the calculations are done. Salikoko also noted that, in discussions of linguistic diversity, there is often confusion between different ways of understanding "linguistic diversity" (between a notion of "number of different languages" and one of "typological diversity"), and that it should be made more clear what one is talking about. At the same time, Salikoko is not among those who think that focusing on this kind of quantification based on the notion of "a language" are going to get us much further. He is, in fact, one of the people at work on the notion of language ecology (which he views more in terms of language-external ecologies, i.e., the socioeconomic environment in which languages live and change, than as the linguistic environment created by languages in contact). He therefore urged linguists interested in language endangerment to focus more on these ecologies.

Another point he made was that the argument about loss of knowledge, world views, ideational potential, etc., going along with language loss also needs to be better substantiated if it is to continue to be used in support of linguistic diversity; i.e., careful linguistic and ethnographic analyses should be carried out to show whether and how exactly language loss coincides with loss of knowledge, etc. In both cases, I believe he's right to think that these are important questions, and that furthermore the "hard-nosed", both within academia and in the "real world", will be asking for more concrete evidence in support of the arguments we're making, so that we need to have good answers lest we undermine the whole cause in their eyes. On the other hand, I think we'll always have to be very clear and outspoken on the point that, whatever the evidence may show, it is a human right for language communities to keep or reclaim their languages, and that this right is in no way dependent on the evidence from these research questions. But I do agree that, when it comes to the research questions, we need

to go beyond the original, generic statements that brought the whole debate to international attention, and hope that a number of people will take up these questions.



From: Kevin Rocap <krocap@csulb.edu>
Via Tove Skutnabb-Kangas <tovesku@babel.ruc.dk>

I received this e-mail from a friend about a small Texas border town's (El Cenizo's) decision to carry out town meetings in Spanish to accommodate a 90% Spanish speaking population — and the backlash from radio talk show hosts and the media. This article is another stark reminder of the hate behind the English-Only language policy rhetoric — and the rôle of the media. As we talk about "information literacy" I think that uncovering the hate agendas behind media coverage needs to be paramount. I feel that this is extremely painful, but necessary, to read. There is also in this piece a call to action and the success of organizing efforts in Albuquerque, New Mexico.



El Cenizo Firestorm Spreads

By José Armas
1999 Hispanic Link News Service; September 5, 1999

Hispanic Link Editor's note: the following is a column that José Armas wrote in response to the remarks two radio talk show hosts made criticizing El Cenizo's decision to conduct city business in Spanish. To read the actual radio show transcript click on the link.

This story has an extensive span — but one important piece is the courageous manner of elementary school teacher Flora Barton.

Flora Barton is an elected commissioner in the small border town of El Cenizo, near Laredo, Texas. In office less than a year, she, along with Mayor Rafael Rodriguez and Commissioner Gloria Romo, ignited a national firestorm last month by passing an ordinance to conduct their monthly town council meetings in Spanish. They did so to encourage greater civic participation by El Cenizo's residents, 90 percent of whom speak Spanish.

Barton, who with her husband, Thomas, is raising four children in the poor, recently incorporated town of some 7,800 residents, explained: "The pledge of allegiance, the votes, the minutes are all done in English". If someone in the room doesn't understand Spanish, that person can ask for an interpreter or translation."

On Aug. 17, Don Geronimo and Mike O'Meara, hosts of the nationally syndicated "Don & Mike" radio talk show, dialed El Cenizo City Hall. Flora Barton finished up another telephone call and answered their call after several rings. "Hello, how may I help you?" she asked.

Without so much as inquiring who she was, Don Geronimo berated her for the ordinance, scolding, "What took you so long to answer the telephone? Were you having a siesta?" Then, without letup, Flora Barton was subjected to the most racist, vulgar attack I've heard over the airwaves in decades.

"We're pissed that you have made Spanish your official language," Geronimo shouted at her. His charge was, in fact, not true. The city remains officially bilingual and continues to function both in English and Spanish. Geronimo was wrong, as were hundreds of news stories, editorials and columnists'. Most media reported — and continue to report — the story incorrectly and irresponsibly accounts [see Editor's note below].

For 12 minutes, Don and Mike machine-gunned the woman and the people of El Cenizo with degrading words. Anyone who doesn't believe there are such things as hate crimes needs to hear this tape and be educated.

Don and Mike were relentless, cruel and cowardly. At one point, Barton pleaded, "I cannot talk to you if you yell at me". So they began shouting more obscenities at the woman. Their daggers impale every single one of us. Our society is under a siege of hate. Such racist talk breeds violence.

Is it right to allow people to use the public airwaves to incite more deranged individuals, [such as] the white supremacist in Los Angeles who opened fire on a Jewish child-care center and then randomly shot and killed a Filipino postal worker? Or the white supremacists in Texas who chained a black man to a pickup truck and dragged him around until they tore his body apart?

Since the "Don & Mike" broadcast, the town's leaders have been showered with hate calls and letters. One man, claiming to be a Ku Klux Klan member, threatened to burn their town down.

The leaders' crime? Being U.S. citizens who happen to speak two languages, but who want to make democracy a little more accessible to other townspeople who don't.

Don and Mike's assault brought next to no concern nationally. It was the tiny town council's so-called "threat" to the stability of our nation that enraged the pundits and the public.

Typically, syndicated columnists like Georgie Anne Geyer and Richard Estrada used it to promote their anti-immigrant, English-only agendas. Geyer said that speaking Spanish at El Cenizo council meetings "tosses into the river any rosy suppositions that language conflicts will never seriously threaten the United States". And Estrada warned, "As canaries in the coal mines go, El Cenizo is a 500-pounder."

But Don and Mike's racist dialogue did not go totally unchallenged. Here in Albuquerque, New Mexico, where their program was carried by Citadel Communications' KHTL, Bob Engersoll, a businessman and active Democratic Party member, complained to the station without success. So he led a demonstration in front of the station's office and succeeded on August 26 in having the show canceled locally. A small victory. The program remains on the air in several dozen other communities around the country.

The Albuquerque group is now carrying its crusade nationwide and picking up support. It is not forgetting the bravery of Flora Barton, who withstood the onslaught of Don and Mike's attacks with dignity and purpose. Even if Don and Mike are removed nationally, the bigger issue lingers. When will the industry — or, failing that, the federal government — put a stop to the contagious racist cancer of hate-mongering that is spread daily across our airwaves?

Band-Aids won't do the job.

José Armas is a columnist with the Albuquerque Tribune. Readers' comments may be e-mailed to him at zapoteco@aol.com. Only the individual sender is responsible for the content of this message, and the message does not necessarily reflect the position or policy of the National Education Association or its affiliates.



Editor's Note: a short piece in the *Chicago Tribune* on 15 August, 1999 (a copy kindly sent to me by Luisa), is an example of a media source perpetuating the misinformation mentioned above. The piece (distributed by Reuters) begins by saying that El Cenizo has adopted Spanish as its official language (untrue, as mentioned above), and that "officials say" that the town "has declared [itself] a safe haven for illegal immigrants" — which is misleading, because the "safe haven" ordinance takes a neutral stand; city staff (one employee and two volunteers!) will neither help nor hinder illegal immigrants. The article ends with a quote from the executive director of English First! (an English-only advocacy group) who asks "Will we call this town "America's first Quebec"? Language divisions rather quickly lead to other divisions" — an argument that is so full of holes and false assumptions that I do not have the space here to discuss them. To the author's credit, mention is made of the town's purpose in using Spanish as a way to include participation of El Cenizo's predominantly Spanish-speaking population. But the sandwiching of this positive information between layers comprised of negative comments effectively leaves the reader, casual or not, with a message of rabble-raising anti-Americanism which is absolutely opposite to the reality of opinions, feelings and actions in El Cenizo's population and town management.



From: Jonathan Bobaljik <jbobal@po-box.mcgill.ca>
Via Endangered Languages List
<endangered-languages-l@carmen.murdoch.edu.au>

Cancellation of Maaori News Bulletins

This is the kind of [situation where] an international letter writing campaign (however small) might actually make a difference. [...] we [have so far] taken [New Zealand] to be somewhat of a flagship in the world of endangered language maintenance (a view represented in the latest National Geographic, for example)....



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

I believe the relevant details [for writing protest letters] are as follows:

Chief Executive: Sharon Crosbie
Radio New Zealand
Broadcasting House, Bowen Street,
P.O. Box 123
Wellington. New Zealand.

Tel.: +64 4 474 1999
FAX: +64 4 474 1761
E-mail: infofind@radionz.co.nz

I myself will [send a FAX to] her the following letter on behalf of the Foundation, which others in sympathy are welcome to make the basis of their own protests.

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To: Ms. Sharon Crosbie, Chief Executive
Radio New Zealand
Wellington. New Zealand.

Madam,

I understand that on 9 July [1999], by your decision, the three daily news bulletins in Maaori were dropped from National Radio. This was particularly momentous, since I also understand that Maaori news bulletins had previously been running for 57 years.

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

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

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

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

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

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

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

Yours truly,

Nicholas Ostler.

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

Derek Lowe, Chairman, Radio Broadcasters Association
 P.O. Box 3762, Auckland City, New Zealand. (Tel.: (09) 378 0788 FAX: (09) 378 8180).
 Foundation for Endangered Languages (U.K. regd. charity, 250 members worldwide)
 Endangered Languages List

Nicholas Ostler, President
 Foundation for Endangered Languages
 Batheaston Villa, 172 Bailbrook Lane
 Bath BA1 7AA. England.

Tel.: +44-1225-85-2865
 FAX: +44-1225-85-9258
 Web: www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/



Here is the reply from Sharon Crosbie of Radio New Zealand to my letter protesting at the withdrawal of Maaori language news bulletins from this public service network:

Date: Mon, 09 Aug 1999
 From: "Heather Abbott" <HAbbott@radionz.co.nz>
 To: <nostler@chibcha.demon.co.uk>
 Subject: Maaori News Bulletins

Dear Mr. Ostler,
 Sharon Crosbie, Chief Executive of Radio New Zealand, has asked me to acknowledge your facsimile letter dated 17th July, 1999, and responds as follows:

The debate about Maaori language has arisen from a number of perspectives that will be difficult for external agencies to understand or appreciate. It is correct that the Maaori language news bulletins have ceased. The Maaori development agency which funded them deemed that National Radio might not be the most effective way of broadcasting Maaori language news and re-directed their support to the large network of 21 iwi stations which broadcast in the reo language. These were not in existence when National Radio first began broadcasting in reo.

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

However, the debate about the Maaori language news has somewhat lost sight of the wider issue, which is that of the Maaori language itself. In co-operation with the Maaori Language Commission and other interested and informed parties, we have devised new programming initiatives that are designed to encourage a greater degree of bilingualism. For example, the 260 hours each year of Maaori programming will include reo and English where appropriate in ways that make the use of the Maaori language natural and accessible. We are looking at ways we can continue Maaori language on air that does not involve the more expensive news-gathering elements of news bulletins. These might be in the form of short comments, backgrounders, stories or anecdotes from Maaoridom which are well presented and produced "language gems" — in ways that attract a wide range of listeners.

In addition, we contend that producing programmes about the language, its evolution, historical and contemporary usage, and documentaries and features about Maaori people with interesting stories to tell and which include the Maaori language as it is appropriate to do so, are potentially of greater interest to a much wider audience than a few minutes of Maaori "news" accessible to only a few. These initiatives are far more likely to attract listeners to the richness and diversity of the language.

Far from withdrawing from our obligations in this respect, we feel we are making every effort to promote the language more widely and accessibly.

Yours sincerely,

Sharon Crosbie
 Chief Executive.



From: Trond Trosterud <Trond.Trosterud@hum.uit.no>

If I get it right, the answer from Radio New Zealand was:

- * we do not have money to carry on our Maaori news service, hence
- * we will replace it with traditional oral narrative, for three reasons
 - 1 — it is cheaper
 - 2 — it is more relevant to the listeners than short news flashes (that can be done better in English anyway)
 - 3 — it has a richer language (especially vocabulary) than the news language

This position is interesting for other minor language communities as well, even if it may turn out that I have simplified somewhat in my characterisation of the New Zealand view. Put on the edge — shall minor and major languages split domains, so that minor languages co-exist with major languages for the minor language speakers (Maaori for traditional narrative, English for news and, in general terms, for the modernised society)?

In practice, the Maaori will buy and sell their cars in English (or occasionally in Maaori), just as the Saami do in Norwegian in their own Saami-language press. But in my opinion it is a dangerous track to let go of any domain, in this case the possibility to establish a view of the contemporary world in one's own language.

In principle, the Maaori language needs both traditional oral narrative and news bulletins. The announced programme plans for Maaori sound very interesting indeed, but to let go of news bulletins (even translated stuff from news agencies) seems to be a dangerous path to take.

Trond Trosterud
Finsk institutt, Det humanistiske fakultet
N-9037 Universitetet i Tromsø. Noreg / Norway.

Tel.: +47 7764 4763
Home: +47 7767 3639
FAX: +47 7764 4239
E-mail: Trond.Trosterud@hum.uit.no
Web: www2.isl.uit.no/trond/index.html



From: Luisa Maffi <maffi@nwu.edu>

To: Mike Hollings

Greetings Mike,

I hope all is well with you. I am writing because I just heard the news that Radio New Zealand cancelled its Maaori language radio programs, and given your involvement in Maaori broadcasting I thought I'd ask you for details about this. How did this come about after, as I understand, over 50 years of broadcasting? And what's happening now? Is there a reaction, attempts to reverse this decision? I would be very grateful for any information, as well as advice in case you thought it might be useful if organizations like Terralingua wrote to protest (in which case I'd be grateful if you'd kindly let us know who to write to). Also, if you think it might be useful to publicize the circumstances and consequences of this event, would you consider writing a short piece on it for the Terralingua newsletter, *Langscape*? Looking forward to hearing from you. Best regards,

Luisa Maffi.



From: Mike Hollings <mike@tmp.govt.nz>

Kia ora Luisa,

[...] The issues involved here are somewhat more complex than what meets the eye. It is correct that R.N.Z. has ceased broadcasting Maaori language news after some 50 years. Their justification, which does have elements of sense, are that, unlike when they initially began broadcasting the news in Maaori, there are now 21 Maaori radio stations that broadcast Maaori language news. The point being that if people wish to listen to news in Maaori they have ample opportunity. They feel that their contribution to Maaori language may be more appropriate in another genre other than news.

While I believe that Maaori language should have a presence on National radio so that it becomes a normal part of the linguistic environment of N.Z., I do not necessarily believe that news is the best way to do this. Firstly, news is very "dense" language wise, and in order to gain any communicative value format, listeners need to be very fluent in the language. I suspect that R.N.Z. listeners do not have a high fluency in Maaori and therefore think other genres may be a better vehicle to begin normalising the language with their audience. (R.N.Z. only has a 1% Maaori listenership). For us, the real issue is not that they have taken away the news, but they haven't replaced it with anything.

We have been in communication with them, but this has become somewhat acrimonious. This has come about because R.N.Z. is suggesting that it is because Te Mangai Paaho have reduced funding they have been forced to cease the news broadcasts. The facts are that for a period of one year we provided financial assistance to R.N.Z. because they were in financial difficulties and asked us for support. Perhaps it was foolish of us to help out because now it has given them a reason to do nothing.

R.N.Z. receives \$22 million annually to produce programmes, and should be able to produce the Maaori news within that budget. It is very mischievous of them to apportion blame to us. However, I do not believe they have public sympathy for that line of argument.

Finally, I think it would be good for Terralingua to ask R.N.Z., now that they no longer broadcast Maaori language news, what Maaori language programming do they intend to broadcast and what is their long-term plan in contributing to the revitalisation of Maaori language?

Thanks for your support.



Editor's Note: Terralingua is also in the process of responding to the above situation, by writing to the responsible parties in New Zealand.



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

Coverage of F.E.L.'s Maynooth Conference in the Irish Times

Mr. Ostler's note: this appeared in the Irish Times the day after our conference.

Republic Policy can Aid Irish in North

20 September, 1999

A question mark hangs over the development of the Irish language in Northern Ireland if the Republic "continues with policies of rhetoric rather than implementation", a conference on endangered languages has been told.

Mr. Eoghan McKendry, of the graduate school of education, Queen's University, Belfast, said the Belfast Agreement "has placed the Irish language firmly within the political agenda". Despite difficulties arising from an official policy since partition to marginalise Irish in Northern Ireland, the language had retained a relatively strong presence within the maintained (Catholic) education sector, he said. "Indeed, when one considers the policy of `diversification in modern languages' which central government in London and the Department of Education for Northern Ireland have been promoting, Irish is one of the very few successes in the United Kingdom". Mr. McKendry said the task of the Irish language lobby now "is to recognise those aspects of policy where it can claim success, such as diversification and the E.U.'s policy towards linguistic richness and diversity, rather than succumbing to the negative policy goals of a previous political enmity or to simplistic views emerging from unsophisticated utilitarianism".

The current Nuffield Inquiry on Languages in the U.K. provided an opportunity to re-appraise the rôle and position of Irish in Northern Ireland, he said. But the question was: "What can the Irish language become in Northern Ireland if the Republic continues with policies of rhetoric rather than implementation?" Mr. McKendry was addressing the third annual conference of the Foundation for Endangered Languages (F.E.L.) — a U.K.-based non-governmental organisation — at St Patrick's College, Maynooth.

The conference, on the theme "Endangered Languages and Education", was held amid expert predictions of the death of at least half of the world's 4,000 languages within 50 years, with Irish among those under threat.

"Right now, every week, another language falls silent for ever," a foundation spokesperson said. "With each one a living culture ends, a unique way of life almost thousands of years old". The F.E.L. had taken up the challenge "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". The conference, sponsored by Bord na Gaeilge, heard international experts tell of efforts to save minority languages.

Nicholas Ostler, President
Foundation for Endangered Languages (Registered U.K. Charity 1070616).



From: Nicole Schabus <a9403044@unet.univie.ac.at>

Report on the Proceedings of the 17th United Nations Working Group on Indigenous Populations in Geneva, 26-30 July, 1999, by the Delegation of The Austrian Society for Threatened Peoples.

The Working Group on Indigenous Populations (W.G.I.P.) is an expert forum that meets once annually at the United Nations Office Geneva. It is a sub-organ of the Sub-commission on the Prevention of Discrimination and the Protection of Minorities, also an expert forum which reports to the Commission on Human Rights, the political body. The Working group is a unique figure in the U.N. structure because, unlike other U.N. bodies where participation is restricted to non-governmental organisations holding consultative status with E.C.O.S.O.C., it allows all indigenous representatives to address the meeting. This year more than 1000 representatives of different indigenous groups and N.G.Os. working in the field were present alongside various observer governments. Countries such as the United States, Canada and Australia sent big delegations; the latter was even represented by their Minister of Aboriginal and Torres Strait Islander Affairs, Senator Herron. Also, many Latin American countries were represented; the representation of Asian and African governments was less dense. Most European countries were not represented, but Finland, presently holding the presidency of the European Union, addressed the meeting. Also, different agencies and sister organisations of the U.N., such as the I.L.O., U.N.I.C.E.F., U.N.E.S.C.O., the World Bank and other supranational organisations such as the European Union and the I.M.F. were present.

The 17th session of the Working Group was officially opened by a representative of the High Commissioner on Human Rights on Monday 26 July, 1999. Subsequently, Ms. Erica-Irene Daes was re-elected Chairwoman of the meeting. This year the Working Group only consisted of 4 members, as the expert from Peru had been given a new position by his government which prevents him from continuing to attend the meetings of the Working Group. This issue was discussed in the following caucus that the indigenous representatives held when the session was interrupted. A new representative will have to be appointed by the Sub-Commission on Discrimination and be voted upon by the Commission on Human Rights. It is very likely that the new representative will also be of Latin American or Caribbean nationality. Also, the Working Group on the Establishment of a Permanent Forum will need a new chair, as the present chair from the Netherlands will take up a new position.

The meeting resumed with agenda item number 4, general statements, where indigenous representatives and government representatives could report their concerns and recent achievements to the working group. Very different issues were raised, such as new legal developments in the different countries (legislation and jurisdiction) and their impact on the concerned indigenous peoples, projects of multinational companies threatening indigenous land and culture, education issues, etc. (For a detailed list of the speakers and the content of their statements see U.N.P.O. Monitor on the Web page of the Forum for Unrepresented Peoples at <www.unpo.org>).

Agenda Item 4 was discussed until Tuesday evening, when the speakers list was closed in order to move on to the next agenda item (number 5) on land rights, considering the report of the Special Rapporteur Ms. Daes on Indigenous Peoples and Land. The indigenous caucus this day considered a resolution on land rights supporting the report, which had been brought up the previous day, but no consensus could be found.

On Wednesday morning Ms. Daes quickly summarized her preliminary findings and presented especially the recommendations of her report. She then asked for comments and criticisms of her report, opening the speakers list, containing more than 200 speakers. Already this displays the central importance that land holds for indigenous peoples and that it has been for long one of the primary concerns on the national and international level. But also the representatives of governments took the floor to report on dealing with indigenous land title in their national jurisdictions. Many indigenous delegations criticised the presentations of their respective governments or their dealing with the issue in the internal administration. Advice was offered to Ms. Daes, recommendations given on which issues should still be dealt with in more detail in the report, and many indigenous delegations invited her to visit their land in order to analyse their problems in the field.

The discussion was very constructive and continued until Thursday evening, when the speakers list was briefly suspended to hear a report of the outgoing Chair of the Working Group on the Permanent Forum, because he was preparing to permanently leave Geneva that weekend and did not have time later (the agenda item on the Permanent Forum was only to be discussed on Friday). He reported about his consultations with the indigenous caucus on Monday evening and with government delegations, outlining an important change in the course of those deliberations. When previously the question of the necessity and establishment of a Permanent Forum for Indigenous Peoples had been polemicised broadly especially by governments, this year nobody put the establishment of the Forum into question any longer. The discussion focussed rather on technical details about the establishment, status and representation of the Forum. Those are very important issues still to be negotiated, but this change in the discussion is a big step towards the establishment of such a Forum, which the chair of the specific working group envisioned well before the end of the decade of Indigenous Peoples (2005). Nevertheless, it is likely that the real "technical issues" about the power of the Permanent Forum will still be strongly disputed and the negotiations very hard. The only real positive change we can see is that governments no longer try to block the Forum as such, but it remains to be seen whether they will want to give it real power.

After the short presentation by the Chair of the W.G. for the Permanent Forum, on Thursday evening Ms. Daes re-opened the speakers list on land, but there were not many speakers left and even fewer present. As far as conclusions on land, Ms. Daes thanked all the delegations who offered her advice or invited her. As she just presented a preliminary report, she said she would take many of the points made into consideration. Also, she invited written submissions and promised to push for having them included as annexes to her final report.

This year the Working Group on Indigenous Populations sat at the same time in Geneva as E.C.O.S.O.C., the Economic and Social Council of the United Nations, one of its most important political organs. On Wednesday, 28 July, 1999, the Human Rights Segment had to report before E.C.O.S.O.C. Also included was an agenda item on the Decade of Indigenous Populations, which falls under the responsibility of the High Commissioner for Human Rights. Still no document was brought before the forum (unlike for every other agenda item that day) and no representative of the High Commissioner for Human Rights was present to report. Wilton Littlechild, representing Chief Ted Moses, made a written submission to the Chair of the E.C.O.S.O.C. Session who let the forum vote on hearing his comments. As no government dissented, Mr. Littlechild was given the opportunity to speak about the decade before E.C.O.S.O.C. He re-invoked the obligation of the High Commissioner on Human Rights to implement especially the educative component of the Decade, in co-operation with other agencies, and was applauded by the governments present.

Meanwhile, the Working Group moved on to consider the next agenda item on the health of indigenous Peoples. All speakers agreed on the terrible health conditions of indigenous peoples, asking for quick action, and supported the initiative of the W.H.O. to conduct a survey on indigenous health. The agenda item was exhausted in one hour on Thursday evening in order to move on to the discussion of the Final report of the Special Rapporteur Martinez on treaties the next morning.

Both the experts and the indigenous representatives strongly criticised the fact that the Martinez report had not been distributed and ready for consultation before Thursday evening in all languages. The same had happened with Ms. Daes' report. This lack of logistic co-ordination inhibited a detailed reading of the final version and was considered highly unprofessional. Also, it had been promised to have indigenous representatives' submissions on the Martinez report included as annexes to the report, but in the present version the publishing services had not done this. Here, too, the W.G.I.P. experts said they would urge for the official final U.N. document to include the written submissions as annexes. Martinez and Daes said they would do their best to have them included in the next edition of the report (which will then go before the Sub-commission). As this is a final report, it appears that Mr. Martinez will not make further changes to the report, but new submissions were invited and might still get in as annexes.

The Special Rapporteur presented his report Friday Morning after an official celebration of the Day of Indigenous Peoples. For this event the High Commissioner for Human Rights Ms. Mary Robinson addressed the meeting, as well as the Head of the United Nations Office Geneva, direct representative of the Secretary General of the United Nations, and Ms. Daes. The Society for Threatened Peoples Austria had already criticised the official programme of this event as it referred to indigenous "people" — without "s". This new internal policy to no longer use the term indigenous "peoples" in official U.N.O.G. press releases constitutes in our eyes a repetition of historic injustice, denying indigenous peoples their status under international law as peoples and should be corrected. In a protest note distributed to all participants, as well as to the High Commissioner of Human Rights, we asked the latter to re-direct the U.N. Information Service to return to the use of the term "peoples". Ms. Mary Robinson in the following pronounced especially the "s" when talking about indigenous peoples and thereby supported the criticism. After this official event, the meeting resumed with the discussion of the Martinez Report. Most delegations supported the findings and recommendations, but especially the African and Asian delegations criticised the fact that treaties between their peoples and countries had not been analysed. Especially in the indigenous caucus there was a lot of criticism of the report and a lot of discontent for obvious reasons among the African and Asian delegations. The idea of asking for a further report on treaties in their territories was also brought up, but did not find broad support (considering time and financial restrictions and how long already this report had taken to come out). No agreement could be found on a resolution, so it was decided that each group in their written submissions would thank the Special Rapporteur for his work and ask to have their submissions put in the annexes of the final report. Another point in the report that was criticised was that on the definition of "indigenous", as well as the polemics about the distinction between "minorities" and "indigenous" peoples. In the caucus most delegations found this did not have a lot to do with the topic of the report and that the definition issue could even be used against them (especially by African governments). There was even a request to delete this section from the report. But as the report is already in the final versions, it does not look as if this will happen. Although Martinez had still discussed many issues with indigenous delegations on Sunday, it is yet unclear if any further corrections or additions can and will be made. The Speakers List on this topic could not be exhausted. The same happened with the other agenda items, as the meeting had to be closed on Friday evening. This again underlines the necessity of according more time, space and political weight to the discussion of indigenous issues within the United Nations, but also on the international and national level.



Editor's Note: Connected to this report, please also see Preston's announcement in the Announcements section below, which refers to the two main documents discussed at W.G.I.P. — Dr. Daes' report on Indigenous Peoples and Land and Prof. Martínez' report on treaties.



From: Luisa Maffi <maffi@nwu.edu>

Preston Hardison on "indigenous" & "traditional"

A significant excerpt from a long message by Preston Hardison (owner of the IndKnow e-mail list) posted on the EAnth (Ecol. Anthro) list. (Part of a discussion of the resumption of whale hunting on the part of the Makah tribe). Note among other things Preston's reference to language and reasoning....

[...]

[A previous posting mentioned the eternal question by one of the many academics who don't bother to [inform themselves] on relevant international processes] — *"It is not clear who is "traditional" and "indigenous"*

[Preston's answer:]

"Let me try to tackle the indigenous issue first, before going onto the more complicated case of "traditional" (understand this is a cartoon version for this forum, and talking at a very high [worthless?] level of generality):

This is the most substantial issue, but I think it has no neatly logical answer. It is well appreciated that there is no single definition that will cover all cases, because this has been pursued for almost 20 years within the United Nations Working Group on Indigenous Populations. In the case of the Americas, there is a clear definitional criterion that comes from an unambiguous colonization event. In the United States, it has been further clarified by a treaty-making process. In Africa, the situation is much less clear, because, as the leaders like to claim, "We are ALL indigenous!"

This is being worked out, not surprisingly, as a club. The exemplars of indigeness assemble at international fora (Saami, Kuna, Mohawk, Lakota, Maaori, Maasai, Shuswap, etc.) and work out arrangements. Over time, they have developed standing in these fora, and institutions for addressing states and seeking redress for claimed wrongs. In the Convention on Biological Diversity (C.B.D.), for example, there is now an Ad Hoc Working Group on Indigenous Knowledge, in which indigenous groups will make submissions and work out the details of what an "indigenous" community is in relation to the C.B.D. The W.G.I.P. is another important forum that works in a similar way. By working through these processes, some clearly indigenous leaders, groups and N.G.Os. have emerged. In some cases this informal recognition has been strengthened in treatyless states through implementation of national legislation (e.g., Bolivia, the Philippines).

Having received standing, these groups are now dealing with marginal situations as they arrive, on a case by case basis. A Scottish Highlander has shown up at the last few U.N.W.G.I.P. meetings claiming that the Highlanders are "indigenous". The Club kicked them out. The States have pretty much followed, themselves forming a club and so understanding the process.

This is the basis for my statement that "it is being worked out". I don't claim that the process is clean, or always just, but it works to clarify a fuzzy set. And, being identified as indigenous doesn't necessarily bring much in the way of specific rights attached to being indigenous. That is yet another political process. This has been a very political process with a very long history. In the United States and many other places of the world, the message I get is "bugger off. It's our [the indigenous peoples] business to decide who is in our club or not". If ANYONE on this list can give me a good, positive rôle that we (non-indigenous types) can have on this process, please do. Perhaps there is an academic reason to derive such a definition, in order to more effectively do comparative work, test hypotheses, etc.

On the issue of "traditional", this is a matter of great substance. There are a number of phrases and terms used in the C.B.D. which have unclear interpretation: there are State obligations for "prior informed consent" (a term previously only legally interpreted in an international convention on hazardous waste), "equitable sharing of benefits" (it is unclear what currency will be used for measuring equity), and "embodying traditional lifestyles". The work on sorting this out has barely started. Much of the work on indigenous issues in the C.B.D. to date have been in identifying the relationship of indigenous groups to the C.B.D., setting up an institution (e.g., in creating the Ad Hoc Working Group on Indigenous Knowledge rather than having indigenous issues dealt with in S.B.S.T.T.A.), and in having small-scale items inserted into the work plans of the Convention of the Parties. Because of this, they have not addressed substantive issues of definition.

The positive ways in which anthropologists (or whatever labels you want to pin on) can have some impact is to work directly with indigenous groups in defining what these terms might mean. Darrell Posey and Graham Dufield, for example, have worked closely with indigenous groups to pull together source materials, case studies and definitions of "Traditional Resource Rights". Anil Gupta has some impact in demonstrating the necessity of maintaining "innovation systems" versus static

bodies of knowledge (hence my comment that you should be careful with identifying indigenous identity with any static set of criteria).

Anthropological information could shed light on requirements for a sui generis régime for property rights in indigenous knowledge by:

- a — demonstrating the diversity and complexity of property rights to knowledge (it may be held by tribes, clans, families, one sex or another, may be held for life or vary through time, be transferable or non-transferable, etc.) to provide substance to activists and negotiators;
- b — illustrating the development and transfer of indigenous knowledge (e.g., some property rights proposals may provide for compensation for the use of knowledge, but fail to maintain the innovation system on which that knowledge is based. These proposals may have effects similar to the "ghost forest" phenomenon in ecology, where the forest looks healthy because it has a lot of standing biomass, but is dangerously ill because it lack recruit trees and many of the understory species with keystone functions). For example, I have speculated that innovation is much more place based than Western systems, which rely on the idea of universality and substitutability. Native peoples "living a traditional lifestyle" may reason about novel solutions to problems that, even if highly abstract, are often based on particular things and spaces within their local environment (this may be even be reflected in neurophysiological differences in use of memory and spatial subsystems in the brain). If innovative reasoning is based on highly specific states of the local environment (and perhaps requiring the use of the local language), then any degradation in conditions or language can cause a loss of indigenous innovation capacity. (Note 1. I am not claiming genetic differences between native and non-native; and 2. I am not claiming that they will lose all reasoning power if deprived of their local environment; or that they cannot reason abstractly or brilliantly — just that there might be something to "place-based" or "native-based" reasoning that could use some investigation beyond the usual descriptive studies that we get);
- c — provide case studies of the diversity of indigenous valuation methods, similar to environmental economics, illustrate "indigenous economics".

Illustrating the anthropology of asymmetries in concepts involved in "prior informed consent" would be another. Expert advice on how to manage a consent process in diverse cultures would be another. Providing expert assistance in how to inform indigenous communities, in locally appropriate and comprehensible terms, of the content and significance of the C.B.D., the Draft Declaration, and similar documents would be yet another. This is starting to sound like a Wycliff Bible translators session here, so I'll stop.

I think the point in all of this is that "we" can't decide what "indigenous", "traditional", and other terms mean, but can best play a supporting rôle by working closely with indigenous groups participating in legally-binding processes, and promoting their (these are the current operative buzzwords) "full and effective participation" in those processes. They (and "they" pretty much know who "they" are) have the final arbitration in deciding the terms under which they will seek their rights, and I am quite nervous about "us" making any movements in the direction of suggestions to any kind of policy or decision-making body without indigenous oversight.

Of course, if we just want to shoot the breeze . . . [...]



From: José Pizarro <chalsa@usa.net>

Biotoponimias de Tacna y Alrededores

I — Introduccion

Anteriormente, algunos autores han revisado toponimias de Tacna (Cuneo Vidal, 1977; Acosta, 1984 y Cavagnaro, 1987) pero no las han clasificado como entidades biológicas. Las biotoponimias pueden reflejar tanto la base cultural e idiomática de la zona así como la distribución probable de los organismos en el pasado. El empleo de vocablos biológicos para designar lugares geográficos o zonas georeferenciadas en mapas y otros recursos similares también puede tener alguna importancia desde el punto de vista etnobiológico, ya que esto nos indica una relación entre el uso de los recursos bióticos por el hombre y su medio geográfico. La presente investigación intenta identificar y describir los principales puntos georeferenciados de Tacna y alrededores (Moquegua y Norte de Chile) que tengan significado biológico (nombres de plantas, animales o de partes de estos). Con esto esperamos contribuir con el rescate de las toponimias en lenguas nativas (como el Puquina y Aymara) y su importancia etnobiológica y económica, las cuales sufren una severa erosión cultural por influjo de la intensa

occidentalización que ha sufrido Tacna desde la ocupación chilena. Además la base de datos que es producto del presente trabajo puede servir para ampliar los conocimientos sobre la diversidad biológica de la zona.

II — Materiales y Metodología

La zona de Tacna desde el punto de vista etnográfico. Según Solis (1994), la zona de Tacna presenta influencias de las siguientes lenguas: Chango y Cunza en la zona de costa y litoral mientras en la sierra el Puquina y el Aymara, mientras que en el altiplano se señala la influencia del Uroquilla, Aymara, Puquina y del Machaj-Juyay. En Tacna existe un uso común de toponimias y vocablos aymaras para designar objetos y cosas, especialmente si provienen del mundo natural (plantas, animales, accidentes geográficos...).

Métodos de trabajo. Constó de una revisión documental para el registro de nombres aymaras y quechuas (Ayala, 1988; Aguilar, 1970; Bernedo, 1958). Se investigaron cartas geográficas del I.G.N. (1964) y otras fuentes georeferenciadas citadas por Cuneo Vidal (1977), Acosta (1984), Cavagnaro (1994) y otros. Las biotoponimias encontradas se contrastaron con visitas al campo, consultando a los habitantes del lugar.

III — Resultados y Discusión

1. Relacion de Biotoponimias

A continuación se ofrece una lista de toponimias de Tacna y las provincias vecinas de Arica (Chile) e Ilo (Departamento de Moquegua-Perú), clasificadas según entidad geográfica, provincia, significado y organismo involucrado.

VALLES

Chacalluta, Arica/chaca-uta = vivienda de hueso/probablemente huesos de Cetáceos.
 Tarata, Tarata/Tara-ata = lugar de Taras/Caesakpinea spinosa.
 Curibaya, Jorge Basadre/Ccure-wayá = lugar de cactus/cactus columnares.
 Totora, Candarave/Planta acuática/Familia de las Cieraceas.
 Soccoroma, Arica/Socco-aroma = quebrada de carrizos/probablemente Ciperaceas o Gramineas.

LOMAS

Talamolle, Jorge Basadre/Tala-molle = molles que se sacuden/Schinus molle.
 Pilcuyo, Jorge Basadre/Pilku = pajarito negro y rojo/Pyrocephalus rubinus.
 Cabeza de Vaca, Tacna-Jorge Basadre/Ganado vacuno/Bos taurus.

QUEBRADAS

Molles secos, Tacna/plantas secas/Schinus molle.
 Chachacumane, Tacna/Chachacuma-ane = lugar de Chachacomas/Escallonia angustifolia.
 El Olivar, Tacna/lugar de Olivares/Olea europea.
 Viscachane, Tacna/Viscacha-ane = lugar de Viscachas/Ligidium peruanum.
 Ñuñumanane, Arica/Ñuñumaña-ane = lugar donde se toma leche/desconocido.
 Chulluncane, Tacna/Chulluncu-ane = lugar de Chulluncos/Sicalis spp.
 De Burros, Jorge Basadre/Quebrada donde hay burros/Equinus asininus.
 Higuera, Tacna/Higuera-ane = lugar de Higuera/probablemente Ricinus communis.
 Achacune, Tacna/Achacana-ane = lugar de achacanas/cactus.
 Caramolle, Tacna/Ccara-molle = molles pelados/Schinus molle.
 Quilla, Tarata/Quilla = yerbas/verduras o plantas cultivadas.
 Chinchircuma, Tarata/Chinchircuma (planta)/Mutisia acuminata.

ZONA LITORAL

El Toro, Tacna/Ganado para jalar botes/Bos taurus.
 El Chorlo, Tacna/Ave marina migratoria/Familia Charadriidae.
 El Chasqui, Tacna/Corredor incaico/Ser humano.
 La Yarada, Tacna/Lugar de mezquites espinosos/Acacia macracantha.
 Vila-vila, Tacna/Uila-Uila = sangre o ensangrentado/animales.
 Pta. Gallinazos, Jorge Basadre/aves carroñeras/Cathartes aura jota.
 Tomollo Beach, Tacna/Playa de Tomollos/Scartitchys gigas u otros similares.
 El Alacrán, Arica/invertebrado/desconocido.
 La Lobera, Jorge Basadre/lugar de estancia de lobos marinos/Otaria flavescens.

PUEBLOS

Las Yaras, Tacna/Mezquites espinosos/Acacia macracantha.

Las Vilcas, Tacna/Arboles/Piptadenia grata.

La Yarada, Tacna/Mezquites espinosos/ A. macracantha.

Cairani, Candarave/Kaira-ane = lugar de ranas/probablemente Telmatobius sp.

Ancomarca, Tacna/Anka-marca = pueblo de aguilas/probablemente Phalcobaenus megalopterus.

Candarave, Candarave/Condor-ahui = casa de los Cóndores/Vultur gryphus.

Iquique, Iquique/Quiaca = lugar donde duermen aves marinas/lugar de anidamiento de aves marinas.

Parinacota, Parinacota/Parina-cota = laguna de parihuanas/Familia Phoenicopteridae.

Tarucachi, Tarata/Taruka-ache = cerros de Tarucas/Hippocamelus antisensis.

Quilahuani/Quella-huale = lugar de muchas plantas/plantas silvestres.

RIOS

Caramolle, Tacna/Ccara-molle = molle pelado/S. Molle.

Maure, Tarata-Tacna/Mauri = pez pequeño del altiplano/Trichomycterus spp.

LAGUNAS Y RESERVORIOS

Suches, Candarave/Suchi = pez del altiplano/Trichomycterus spp.

Condorpico, Tarata/Condor-pico = pico de Cóndor/Vultur gryphus.

Paucarani, Tarata/Paucar-ane = lugar de aves amarillas/aves.

CERROS Y VOLCANES

Airampal, Jorge Basadre/Lugar de cactus/Opuntia soehrensii u otros.

Chinchillune, Tacna/Chinchilla-ane = lugar de Chinchillas/Chinchilla brevicaudata?

Chastudal, Tacna/Grupo de cactus/Probablemente Haageocereus spp.

Chare, Tacna/Chare = planta Asteraceae/Baccharis sp.

Condorvechuña, Tacna/Cóndor-vechuña = El cóndor vuela.

Cactus, Tacna/Cactus/Familia Cactaceae.

Guallatire, Arica/Lugar de Guallatas/Cloephaga melanoptera.

Viscachane, Arica/Lugar de Viscachas/Lagidium peruanum.

Condorpico, Tacna/Cóndor-pico/V. gryphus.

Yareta, Tacna/Planta en cojín de la puna/Azorella compacta.

Vicuña, Tacna/Camélido sudamericano/Vucigna vicugna.

Arintica, Arica.

Gallinazos, Tacna.

Lomada Culebras, Tarata.

Serpientes, Tacna.

OTROS

Pampa Queñuta, Tacna.

Queñuaplaza, Tarata.

Saucini, Tarata.

Surire, Arica.

El Chololo, Tacna.

Chilcal, Jorge Basadre.

Los Pinos, Tacna.

Matamula, Tacna.

Yarahuay, Tacna.

Pampa Totoral, Candarave.

2. Biotoponimias por Origen: flora y fauna:

Biotoponimias por Origen

Animales	52,1 %	36
Vegetales	47,9%	33

Las biotoponimias animales son especialmente abundantes en la zona litoral. Entre ellos la mayor parte se refieren a animales (p.e. Tomollo Beach) y pocas a partes de ellos (p.e. Chacalluta). Entre las toponimias animales, 15 corresponden a aves y solo 8 a mamíferos. Según hemos hallado antes (Pizarro, 1999), el grupo faunístico más importante los constituyen las aves. Las aves más mencionadas son el Cóndor y el Gallinazo. Las biotoponimias vegetales nombran especies de la zona en su mayor parte (p.e. Co. Yareta en Palca) y pocas se ocupa de especies introducidas (p.e., Q. El Olivar en Pachia). Las biotoponimias vegetales destacan generalmente a árboles, como el Molle (Schinus molle), la Queñua (Polylepis sp.) y La Yara (Acacia macracantha), probablemente dada la importancia que tienen en los usos locales. Les siguen en importancia las biotoponimias de cactus (p.e., Co. Airampal, Ite).

3. Procedencia Lingüística

Procedencia Lingüística de Biotoponimias de Tacna

<u>Idioma</u>	<u>Numero De Lugares</u>
Castellano	25
Aymara	40
Puquina	1
Quechua	2
Inglés	1

Se aprecia un predominio del Aymara en las biotoponimias de la zona. Según Buroncle (1990), el Aymara es predominante en Tarata, especialmente entre la población femenina. Sin embargo, los datos de Buroncle indican un descenso entre los aymara-hablantes de Tacna (13,99% en 1940 contra 3% en 1961). Existen palabras castellanizadas como Vilca = Willca (*Piptadenia grata*) que dió origen a una zona urbana de Tacna ó Queñuaplaza (lugar de *Polylepis* sp.) queñual de Tarata. El hecho de que hallamos registrado solo una biotoponimia en lengua Puquina nos habla del carácter de lengua muerta del Puquina y de su anterior importancia referida por varios autores (Bernedo, 1958; Torero, 1974; Lopez, 1980; Solis, 1994). Aunque es probable que las terminaciones de los nombres en "baya" ó "waya" tengan raíz puquina. En cuanto a las biotoponimias quechuas encontradas se refieren a recursos bien conocidos. La loma Pilcuyo proviene probablemente de "Pilco", como llaman a *Pyrocephalus rubinus* en Arequipa y que es abundante en la zona de lomas. "Pillku" según el diccionario de Antonio Ricardo (1586) revisado por Aguilar (1970) se le dice a "un pajarito colorado de los andes".

4. Clasificación por Ecorregion

Biotoponimias por Ecorregion

<u>Ecorregion</u>	<u>Biotoponimias</u>
Desierto costero	28
Serranía esteparia	19
Puna	13
Zona urbana/rural	28
Zona urbana	4
Zona rural	28

La cantidad de biotoponimias disminuye con la altura, probablemente porque la población humana se concentra en la costa de Tacna (I.N.E.I., 1994). Sin embargo, las exploraciones en la zona andina no han sido exhaustivas por lo que una investigación más profunda puede revelar nuevos resultados. Las biotoponimias que designan lugares tanto urbanos como rurales (como nombres de valles que son también de pueblos; p.e., Tarata) son bastante comunes, mientras que las biotoponimias eminentemente urbanas son raras (p.e., Las Vilcas, en la ciudad de Tacna).

5. Importancia Etnobiológica y Económica de Algunas Zonas Mencionadas.

Uno de los postulados lingüísticos del idioma Aymara mencionados por Hardman (1974), es la correspondencia entre conocimiento personal del asunto referido el hablante aymara y el objeto tratado, lo cual otorga validez a muchas toponimias tratadas en éste trabajo. La quebrada de Quilla puede deberle el nombre a una técnica de cultivo en terrazas descrita por Castro (1992) en el valle contiguo de Socoroma (Arica) y que sirve para el cultivo de verduras ó "quillas". Otros términos provienen de leyendas, como el del islote "El Alacrán" en Arica ó el nombre de Chacalluta (Chaca-uta = vivienda de hueso) los cuales tienen significado cultural local, según menciona Cuneo Vidal (1977).

Existen datos muy interesantes que atestiguan de la importancia que muchos recursos bióticos revisten por su extensión y distribución y que actualmente alcanzan importancia para la biodiversidad. Este es el caso de las especies en peligro de extinción como la Parihuana (*Parinacota*), el Suri (*Salar Surire*) en las cuales existen dos unidades de conservación en Arica (Glade & Nuñez, 1983). Además están el Suche (*Laguna Suches*), la Queñua (*Pampa Queñuta* y *Queñuaplaza*), la Chinchilla (*Co. Chinchillune*, en Palca), etc. En el caso del manejo del recurso flora de la zona queda confirmado el empleo de plantas como *La Yara* (*A. macracantha*) en los asentamientos agrícolas de La Yarada y Sama.

Algunas Biotoponimias de Importancia Etnobiológica

<u>Biotoponimia</u>	<u>Importancia</u>
Pampa Queñuta	Recojo de leña y medicinal/importante para la biodiversidad
Queñuaplaza	Recojo de leña y medicinal/importante para la biodiversidad
Surire	Unidad de conservación (Chile)/importante para la biodiversidad
Las Vilcas	Tierras agrícolas.
Las Yaras/La Yarada	Tierras agrícolas.

Chacalluta	Tierras agrícolas.
Quilla	Técnica de cultivo ancestral
El Alacrán	Sitio turístico

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José Pizarro
Calle Arica 176, Tacna. Peru.



Report on the 16th International Botanical Congress (St. Louis, Missouri, U.S.A., 1-7 August, 1999) and the Session "Ethnobotany And Conservation Of Biocultural Diversity" (7 August, 1999)

by Luisa Maffi
8/24/99

As you may know from the announcement in *Langscape 12*, my colleagues Thomas Carlson and Eglée López-Zent and myself organized an ethnobotany session at the 16th International Botanical Congress earlier this month. It was a very successful session and a very interesting congress. Here are some of the highlights of my very intensive five days there (I arrived on August 3).

I tried to catch most of the scheduled ethnobotany sessions and other interesting sessions and events too. This in and of itself was a tour de force: the I.B.C. is a huge congress (almost 5,000 people present this time), which only happens once every six years and thus represents a major opportunity for showcasing advances in botanical research. In recent times, ethnobotany has been included as well, and this particular congress had a particularly high rate of such sessions, also due to the fact that the Society for Economic Botany (S.E.B.) was meeting concurrently with the I.B.C. and co-sponsoring many of the ethnobotany sessions. The S.E.B. (whose members tend to be, although are by no means limited to, botanists) has traditionally focused on ethnobotany understood as the study of human uses of plants. This doesn't exhaust all of what goes into making the overall field of ethnobotany; this broader domain (which also includes people whose main background is in anthropology along with natural sciences, or vice versa) focuses not just on indigenous *uses* of plants, but *knowledge* of them, of their characteristics, distribution, ecological interactions, and so forth, as well as *beliefs* and *values* concerning plants, and *practices* of use and management of natural resources.

Nevertheless, the main focus at the I.B.C. ethnobotany sessions was on plant uses (for food, medicine, etc.) — which doesn't mean that there weren't numerous interesting papers in this domain! I particularly liked the one by Timothy Johns on Masaai (East Africa) diet and its health implications (how the Masaai keep healthy on a diet very high in animal fat by adding a variety of plant species as ingredients that are shown to significantly lower cholesterol levels in the blood). And in a number

of cases issues of conservation and sustainable use and management of natural resources according to traditional knowledge and practices were dealt with as well: e.g., from plant conservation in the context of commercial production of traditional crafts by East African weavers and woodcarvers (Anthony Cunningham), to indigenous land use strategies in Mesoamerica and their ecological implications (Javier Caballero). Anthropogenic habitat modification by overt or inadvertent introduction of new plant species was also discussed, e.g., in a paper by Robert Bye on the human influences in the distribution of *Datura* and *Brugmansia* species in Mexico.

Two of the ethnobotany sessions were devoted to issues of ethics and intellectual property rights (I.P.R.) related to plant genetic resources (biodiversity conservation, bioprospecting, biotechnology). One of the crucial issues that emerged from these sessions is the increasing tension between two related and conflicting trends: on the one hand, a growing régime of privatization and secrecy in science and technology, with ever increasing (and some think overboard) patenting of ideas and an ever shrinking public domain; on the other, growing concern for the potential risks and harms deriving from placing ideas (including indigenous knowledge) in the public domain, where they are unprotected from third-party appropriation — which begs the question of how to safely maintain a rich public domain. A resolution of this tension is as yet not in sight, although some approaches are being proposed. More below on two specific papers from these sessions.

Some other sessions (not listed as ethnobotanical) also included aspects of indigenous botanical knowledge. For instance, at a session devoted to the flora of Mount Kinabalu (Borneo), Gary Martin spoke about the significant contribution to the floral inventory of this area made by local Dusun collaborators (community-based collectors), in terms of both plant specimen collection (including botanical species, genera, and families new to Western science) and of information on ecological characteristics, distribution, conservation status, utility, etc., of the organisms collected. At a keynote symposium on plant conservation biology, Arturo Gómez-Pompa presented a Yucatec Maya (Mexico) case study of indigenous methods of biodiversity conservation, speaking of the Maya region as “one of the largest anthropogenic mosaics in the Americas” which contributes greatly to Mexico’s floral megadiversity; of Maya forest gardens as “experiments in mosaics of cultivated and natural species”, containing rare and endangered species and cultivars; and of home gardens as “a biological and social buffer system”.

Still, as far as I could tell, the Maffi, Carlson & López-Zent session must have been the only one in which the notion of “biocultural diversity” was explicitly introduced and discussed and formed the backdrop of all presentations. (Also as far as I can tell, I may well have been the only person with a linguistics background — if along with anthropology and ethnobiology — to speak at this congress, and possibly at any of the previous ones!). The focus of this session was the knowledge that indigenous and tribal peoples, as well as “local communities embodying traditional lifestyles” (to use the terminology of the Convention on Biological Diversity), have of their local ecosystems and how this knowledge is and can be applied to the sustainable use and management of local botanical resources.

The papers discussed significant examples of traditional ecological knowledge (T.E.K.) and management and use of natural resources, with special reference to tropical forests and medicinal plants. They showed, on the one hand, the impressive extent and detail of this knowledge, which often exceeds that of Western-trained botanists and ecologists working in the same areas; on the other, the rapid changes that T.E.K. is undergoing due to the increasing incorporation of these local communities into regional, national, and global socioeconomic processes. As a consequence, traditional knowledge of the environment, developed over many generations, and the sustainable practices it supports, are increasingly at risk of becoming obsolete, with serious consequences both for the livelihoods and well-being of these local communities and for biodiversity conservation. The overall conclusions that the papers drew were, first, that conservation projects could greatly benefit from integrating indigenous peoples and traditional local communities into the development and implementation of the projects; secondly, that the conservation of biological diversity and the maintenance of healthy ecosystems should proceed hand in hand with support for the survival and continued development of the indigenous and traditional societies who live within these ecosystems. In this connection, the paper by Iwu et al. (see below) pointed to the importance of speaking about “conservation”, not “preservation” of biodiversity insofar as, unlike “preservation”, “conservation” implies (sustainable) *use* of natural resources, and thus intrinsically includes humans, and sustainable human development, as part of the environment. (I note in passing that a parallel point could be made about linguistic diversity: “conserving” or “maintaining” linguistic diversity [through continued use] versus “preserving” it [through documentation and fixing for posterity]). The papers presented are listed below, with their abstracts (the list is partly modified from the announcement published in *Langscape 12*, with one paper added [Iwu et al.] and one changed in topic [López-Zent]):

Luisa Maffi (Northwestern University) — What is Biocultural Diversity Conservation?

The world’s biodiversity crisis became a major focus of scientific and public attention in the 1980s. Originally attributed to the negative impact of humans on the environment, the crisis is now regarded as a highly complex phenomenon that must be understood on the basis of a more nuanced evaluation of the interaction among a wide range of variables. Research in ecological anthropology and ethnobiology has demonstrated considerable cross-cultural variation in the environmental consequences of human behavior and a strong correlation between the geographical distribution of biological megadiversity and that of cultural and linguistic diversity. This research suggests that biological and cultural-linguistic diversity may be related through coevolution and that the causes and consequences of declining biodiversity may be linked to those threatening the diversity of human cultures and languages. This perspective has profound implications for conservation of

both natural and cultural resources. The paper presents the notion of “biocultural diversity” at the core of this new integrated conservation perspectives and introduces some of the relevant developments in ethnobiology.

Manuel Lizarralde (Connecticut College) — Indigenous Knowledge and Conservation of the Rainforest: ethnobotany of the Barí of Venezuela

This paper addresses the question of how the Barí knowledge of their rainforest can be applied to conservation of biodiversity. The Barí are an indigenous people living in the northwest lowlands of Venezuela. The Barí have a refined perception of their vegetation. Their knowledge of their rainforest allows them to perceive the smallest details. They are able to name all the trees and to recognize them as belonging to different groups of plants. Their biogeographical and ecological knowledge of these trees is quite impressive, too. Based on a large collection of vouchers, 3,162 individual trees in 5 hectares forest plots and interviews with 20 informants, my research suggests the Barí have a detailed knowledge of their forest and a very high potential use of them. This knowledge can be applied for the sustainable use of this forest and conserve its biodiversity.

Stanford Zent (Instituto Venezolano de Investigaciones Científicas) — Ethnobotanical Convergence, Divergence, and Change in Four Hoti Communities

Ethnobotanical knowledge convergence, divergence, and change among the Hoti of Venezuela are studied by analyzing patterns of inter-informant agreement and disagreement about plant names and uses in four Hoti communities. The communities chosen for this study vary in terms of habitat, settlement pattern, subsistence focus, interethnic contact, social structure, accessible technology, material culture, socialization, and religion. Overall consensus scores as well as the patterned variation of scores between different age, gender and family groups are compared among the four communities. The observed patterns of knowledge variation appear to be associated with different environmental and social variables: floral diversity, settlement nucleation and sedentism, amount of time allocated to different subsistence activities, diversity of family and community backgrounds, and type and degree of exposure to intrusive knowledge forms. Inasmuch as the results of this study may be used to infer the current direction of ethnobotanical knowledge change among the Hoti, they also suggest the prognosis and possibilities for preserving their traditional plant lore.

Eglée López-Zent (Instituto Venezolano de Investigaciones Científicas) — The Hoti as Creative Disturbance Agents of Serranía Maigualida, Venezuelan Amazon

This paper explores a working hypothesis related to the Hoti Amazonian people acting as environmental disturbance agents in the Venezuelan Amazonian Sierra Maigualida. Three theoretical premises framing the main argument are presented (centered on concepts of environmental disturbance and eco-cultural process). The basic idea is to illustrate human activities as potentially dynamic and central in the functioning, richness and complexities of this ecosystem. In support of this argument, the author selected some examples to illustrate the ecological behavior of contemporary Hoti through the management of the following species: *Ecclinusa guianensis*, *Oenocarpus bacaba* in association with *Rhinostomus barbirostris* and *Rhynchophorus palmarum*, and the systematic harvesting of honey. The vast and complex knowledge exhibited by the Hoti about local bee ethology and the phenology of the arboreal species used by them for nests sustain observations related to potential interspecific coevolutionary processes (e.g., between *Trattinnickia lawrancei*, *Tachigali guianense*, and Meliponinae).

Glenn Shepard (University of California at Berkeley), Douglas W. Yu (Imperial College at Silwood Park) and Bruce Nelson (Instituto Nacional de Pesquisas na Amazonia) — Ethnobotanical Ground-Truthing and Forest Diversity in the Western Amazon

Recent assessments of LANDSAT images of the Peruvian Amazon suggest biotope diversity may have been historically underestimated. Yet there exists little empirical evidence to support this assertion, and satellite images alone prove problematic in accurately distinguishing biotopes. An ethnoecological study among the Matsigenka indigenous people revealed a system of forest classification based on topographic, hydrological and vegetative features, much like that used by Western ecologists. The Matsigenka recognize all forest types currently known to ecologists working in Peru, and also distinguish biotopes not known to ecologists. Several native forest types have, as their dominant species, trees previously considered "rare". Estimates of forest diversity based on indigenous knowledge suggest more than forty biotopes for the Manu river, at least triple the number recognized by ecologists. "Ethnobotanical ground-truthing" may contribute to our understanding of tropical forest diversity.

Thomas J. Carlson (Shaman Pharmaceuticals) — Botanical Diversity, Medical Ethnobotany, & Public Health

In tropical rural communities most people do not have access to pharmaceuticals. Botanical diversity from tropical ecosystems provides affordable medicines and foods to rural communities. It has been estimated by the World Health Organization that 80% of the people in the world use botanical medicines for primary health care. Tropical countries contain the most biologically and culturally diverse traditional medicine systems in the world. Experimental biology research on tropical medicinal plants has demonstrated bioactivity for the treatment of malaria, infections of the skin, lungs, and gastrointestinal tract and other common tropical diseases. As ecosystems are degraded and languages are lost, these traditional botanical systems and the health care they provide become significantly diminished. It is valuable to have interdisciplinary research teams of ethnobiologists with training in botany, anthropology, medicine, pharmacology, and

field linguistics to understand these traditional medical systems. Scientists able to assess how tropical botanical diversity is used as medicine have valuable contributions to make to innovative tropical public health programs.

Beto Borges and Steven R. King (Shaman Pharmaceuticals) — Conservation of Biocultural Diversity in the Amazon: Croton Lechleri, a traditional indigenous resource

Indigenous cultures have mastered a relationship with their natural surrounding that has assured both their physical and cultural existence. It is becoming increasingly accepted that indigenous cultures and their natural surroundings have been in a coevolutionary process. The extent of this "co-dependence," however, is rapidly changing in scope. Traditional indigenous practices are now being replaced or accompanied by new practices, such as the marketing of timber and non-timber forest products. The expansion of the global economy has caused most indigenous cultures to rely on the cash economy to meet their basic and changing needs. The continuous coevolution of indigenous cultures and their natural surroundings now largely depends on successful economic alternatives that promote conservation of biocultural diversity. The marketing of medicinal plants offers such potential, as seen with *Croton lechleri* (sangre de drago) in western Amazon.

Maurice Iwu (Bioresources Development and Conservation Programme), Chris O. Okunji (B.D.C.P. & Walter Reed Army Institute of Research), Paul Iwe Akubue (B.D.C.P., International Centre for Ethnomedicine and Drug Development – Nigeria) and Brian G. Schuster (Walter Reed Army Institute of Research) — Ethnobotany and the Search for New Drugs for Tropical and Emerging Diseases

Although much progress has been made in the treatment of parasitic and infectious diseases since the advent of chemotherapy, only a few drugs are clinically available for the treatment of such diseases. Evaluation of plants used in traditional medicine in Nigeria for the treatment of protozoan and viral infections lead to the identification of plants with potential for the treatment of malaria, leishmaniasis, trypanosomiasis and opportunistic infections caused by *Cryptosporidium parvum* and *Toxoplasma gondii*. Plants were also identified in traditional medicine for the treatment of hepatitis, infections due to the influenza virus and other viral diseases. *Garcinia kola*, an edible seed, was found in this study to possess remarkable activity against a variety of viruses including Punta Toro, Pichinde, Sandfly fever, Influenza A, Venezuelan Equine Encephalomyelitis and Ebola. The Bioresources Development and Conservation Programme has developed a biological resources management program based on strategic partnerships and capacity building that seeks to add value to forest resources at source. A key element of the strategy is the integration of scientific research, product development and socioeconomic development as a single, coherent endeavor that ensures equitable distribution of the benefits derived from the exploitation of biological resources. The emphasis is on discovery and development of compounds not only for the treatment of diseases of global importance such as cancer, A.I.D.S. and metabolic disorders but priority is given to tropical diseases such as malaria, leishmaniasis and other parasitic infections. The program has provided a catalyst for several local initiatives on sustainable utilization of biodiversity. [abridged]

My colleagues' papers worked remarkably well together, and in my opinion jointly gave a significant picture of some of the most innovative theoretical, methodological, and applied work being done today in ethnobotany with a focus on biocultural diversity. It seems the audience shared this opinion, because in spite of this session coming on the last day of a week-long congress, most everybody stayed put until the end, and many went on talking with us for a long time afterward. Most rewarding to me was to see much openness toward the biocultural perspective, and particularly a younger generation of researchers and students who are carrying out, or are likely to carry out, work from this perspective. As I said at the end of my talk, hopefully when the I.B.C. meets again in another six years, there will be many more reports along these lines!

Later, my colleagues and I discussed a possible publication based on this session. We are now planning an edited book, with the addition of two other papers. The first one was presented at the I.P.R. session mentioned above; the second one will discuss concepts presented in a paper at the session on ethics and biotechnology, but in a different version closer to ethnobotany. Both are relevant to our topic and fit well with the other papers from our session:

Miguel Alexiades (New York Botanical Garden) — Ethnobotany and the Global Economy: science and ethics in the age of privatization

The end of the 20th century is characterized by a rapid transition towards an increasingly integrated global economy and society. The explosive growth of knowledge-based industries and technologies, the consolidation of worldwide neoliberalist policies and the growing influence of mass media, are all expected to continue shaping the broad nature of social and economic relations. These changes in turn have profound implications for science, botany and ethnobotany. Through the use of specific examples, I illustrate some of the issues, challenges and contradictions facing ethnobotanists seeking to develop socially and politically sustainable research models in this complex and rapidly changing environment. The commodification of cultural and genetic resources, the increased privatization of science, education and development, and a historically unparalleled articulation between local and global actors, all need to be taken into account as economic botanists articulate their agendas for the 21st century.

Kelly P. Bannister & Katherine Barrett (University of British Columbia) — Weighing the proverbial "ounce of prevention" versus the "pound of cure": a rôle for the Precautionary Principle in ethnobiological research

A central criterion for ethical scientific research is sharing data and conclusions with the scientific and wider communities. As ethnobiology and other ethnosciences have become established academic disciplines, researchers have been increasingly

obligated to comply with such scholarly norms. However, the dualistic nature of ethnoscientific research — which acknowledges an integral rôle for the interconnectedness of culture and science — brings into question the appropriateness of certain scientific conventions, particularly the publication and dissemination of some research outcomes. While potentially undesirable cultural impacts of research and publication have been debated among anthropologists, parallel biocultural discussions have been slower to arise among biological scientists engaged (directly or indirectly) in ethnobiological study. What are the potential biological and cultural impacts, for example, of disseminating traditional medicinal knowledge of an aboriginal community through the conventional academic avenues? This paper attempts to raise awareness of current issues surrounding the publication of indigenous knowledge, or related cultural information, that have been documented through ethnobiological research. More specifically, this paper considers the uncertainties and potential harms that may result from distancing indigenous knowledge from its original biological and cultural contexts — such as may occur through publication and third-party appropriation. While we acknowledge that specific consequences of publishing data are often difficult to predict, we argue that potential harms need not be overlooked. In this regard, we suggest application of the Precautionary Principle as a useful ethical framework to address several important issues that too often are overlooked by current intellectual property rights mechanisms, international agreements and professional codes of conduct. The core of Precautionary Principle can be summarized as follows: when there is reason to believe that our actions will result in significant harm, we should take active measures to prevent such harm, even if cause-and-effect relationships have not been scientifically proven. To date, most applications of the Precautionary Principle have been primarily limited to health and environmental harms. This paper extends the application of the Precautionary Principle to third-party use of indigenous knowledge, and to the link between health- or environmentally-related harms and “cultural harms”. We propose that the Precautionary Principle may be a helpful legal and ethical principle to gain a broader view of the intentions and potential outcomes of current ethnobiological research. [abridged]

The volume (Maffi, Carlson, and López-Zent, eds.), to be titled *Ethnobotany and Conservation of Biocultural Diversity*, after the session from which most of the papers originated, will be submitted to the book series *Advances in Economic Botany*, published by the New York Botanical Garden Press.

I will make no attempt to summarize all else that went on at the I.B.C. and that covered all imaginable aspects of botanical research (systematics, evolution, ecology, biogeography, conservation, microbiology, genetics and genomics, physiology and biochemistry, you name it) – and most of which was beyond my grasp anyway! Some of the sessions I would have actually liked to go to were held before I arrived in St. Louis, or I had to miss them because of overlap with the ethnobotany sessions or other obligations. In particular, I wasn't there for the opening plenary by Rita Rossi Colwell, Director of the U.S. National Science Foundation, on the concept of “biocomplexity”, which is now one of the main themes for N.S.F.-funded research, and the keynote talk by Jane Lubchenco, chair of the U.S. National Science Board's Task Force on the Environment that prepared a recently released report “Environmental Science and Engineering for the 21st. Century: the rôle of the National Science Foundation”. Materials on these topics are available on the N.S.F Web site. I was also sorry to miss a keynote symposium on the phylogeny of plant life organized by Brent Mishler, in which major new results in the reconstruction of the evolutionary relationships among all of the Earth's plant species (a 200-scientist team effort) were announced. From the press releases, it appears that the group traditionally known as “plants” is actually not just one kingdom, but four kingdoms or “lineages” (green plants, brown plants, red plants, and fungi), one of which (fungi) is more related to animals than to plants. That should be food for thought for some of us! (I am told that a good non-technical summary of this research was published in the Science News section of the New York Times of 31 August, 1999.)

Also good to think about was the reminder I got at the symposium on plant conservation biology about the central importance of conserving not only species diversity, but also the diversity of coevolved interactions between species — which the speaker, John Thompson, described as the “glue of biodiversity in increasingly fragmented environments”. (Again, you will see the parallels with the case of languages: “languages as species” on the one hand, and “linguistic ecologies” on the other.)

Another symposium I did attend was the “Millennium” symposium at which Peter Raven, Director of the Missouri Botanical Garden and President of the 16th. I.B.C., spoke, amongst others, on the theme “Plants in peril: what should we do?” He reported that the latest data on extinction of plant and animal species on Earth show extinction rates that indeed rival the five mass extinction in past geological history, and predicted that up to *two-thirds* of estimated plant species may be destroyed by the end of the next century. He proposed a seven-point plan focusing centrally on international research and monitoring cooperation as well as information exchange, desirably to be under the oversight of a new coordinating body sponsored by the United Nations. Another key point was the strengthening of museums and other institutions that have globally significant holdings of specimens and literature. Most of these points then went into the Resolutions passed by the I.B.C. at the closing session.

Still at this symposium, there was a presentation of initiatives undertaken by the International Union of Biological Sciences (I.U.B.S., based in Paris, <iubs@paris7.jussieu.fr>.). One is the “Toward an Integrative Biology” (T.A.I.B.) program, which links to Colwell's “biocomplexity”, stresses interdisciplinarity across the biological and social sciences, research across levels of analysis, and attention to both natural and managed ecosystems as well as interactions among species. (On this the contact is Dr. Motonori Hoshi, Chair of I.U.B.S./T.A.I.B., at <mhoshi@bio.titech.ac.jp>.) The other is the “Diversitas”

project sponsored by I.U.B.S. in collaboration with U.N.E.S.C.O., the French National Center for Scientific Research (C.N.R.S.) and the American Association for the Advancement of Science (A.A.A.S.). At the moment, I don't have the details of the full scope of Diversitas. The aspect that was discussed and supported at the I.B.C. was an "International Biodiversity Observation Year" for 2001-2002 (also endorsed by the Convention on Biological Diversity). On the other hand, prior to the I.B.C., I had seen a communication by the U.S. National Committee for the I.U.B.S., which was focused on, and called for input about, the human dimensions of biodiversity in the context of Diversitas. (The contact here is Robin Schoen, staff person for the U.S.N.C., <rschoen@nas.edu>). I intend to find out more about these initiatives and will report on any interesting findings.



From: Verena Krausneker <ms_verena@hotmail.com>
Via Tove S. Kangas

Afghanistan Petition, 20 August, 1999

Please spare a minute to read this mail. Thank-you.

The government of Afghanistan is waging a war upon women.

The situation is becoming so bad that one person in an editorial of the Times compared the treatment of women there to the treatment of Jews in pre-Holocaust Poland. Since the Taliban took power in 1996, women have had to wear burqua and have been beaten and stoned in public for not having the proper attire, even if this means simply not having the mesh covering in front of their eyes. One woman was beaten to death by an angry mob of fundamentalists for accidentally exposing her arm while she was driving. Another was stoned to death for trying to leave the country with a man that was not a relative. Women are not allowed to work or even go out in public without a male relative; professional women such as professors, translators, doctors, lawyers, artists and writers have been forced from their jobs and stuffed into their homes, so that depression is becoming so widespread that it has reached emergency levels.

There is no way in such an extreme Islamic society to know the suicide rate with certainty, but relief workers are estimating that the suicide rate among women, who cannot find proper medication and treatment for severe depression and would rather take their lives than live in such conditions, has increased significantly. Homes where a woman is present must have their windows painted so that she can never be seen by outsiders. They must wear silent shoes so that they are never heard. Women live in fear of their lives for the slightest misbehavior. Because they cannot work, those without male relatives or husbands are either starving to death or begging on the street, even if they hold Ph.Ds.

There are almost no medical facilities available for women, and relief workers have mostly left the country. At one of the rare hospitals for women a reporter found still, nearly lifeless bodies lying motionless on top of beds, wrapped in their burqua, unwilling to speak, eat, or do anything, but slowly wasting away. Others have gone mad and were seen crouched in corners, rocking or crying, most of them in fear. One doctor is considering, when what little medication that is left finally runs out, leaving these women in front of the president's residence as a form of peaceful protest. It is at the point where the term 'human rights violations' has become an understatement. Husbands have the power of life and death over their women relatives, especially their wives, but an angry mob has just as much right to stone or beat a woman, often to death, for exposing an inch of flesh or offending them in the slightest way.

David Cornwell has said that those in the West should not judge the Afghan people for such treatment because it is a 'cultural thing', but this is not even true. Women enjoyed relative freedom, to work, dress generally as they wanted, and drive and appear in public alone until only 1996 — the rapidity of this transition is the main reason for the depression and suicide; women who were once educators or doctors or simply used to basic human freedoms are now severely restricted and treated as sub-human in the name of right-wing fundamentalist Islam. It is not their tradition or 'culture', but is alien to them, and it is extreme even for those cultures where fundamentalism is the rule. Besides, if we could excuse everything on cultural grounds, then we should not be appalled that the Carthaginians sacrificed their infant children, that little girls are circumcised in parts of Africa, that blacks in the U.S. deep south in the 1930s were lynched, prohibited from voting, and forced to submit to unjust Jim Crow laws. Everyone has a right to a tolerable human existence, even if they are women in a Muslim country in a part of the world that Westerners may not understand. If we can threaten military force in Kosovo in the name of human rights for the sake of ethnic Albanians, then N.A.T.O. and the West can certainly express peaceful outrage at the oppression, murder and injustice committed against women by the Taliban.

~~~~~

STATEMENT: In signing this, we agree that the current treatment of women in Afghanistan is completely UNACCEPTABLE and deserves support and action by the people of the United Nations and that the current situation in Afghanistan will not be

tolerated. Women's Rights is not a small issue anywhere and it is UNACCEPTABLE for women in 1999 to be treated as sub-human and as so much as property. Equality and human decency is a RIGHT not a freedom, whether one lives in Afghanistan or anywhere else.

- 1) Shahana S Ahmed, Nairobi, Kenya
- 2) Tashmin Khamis, Karachi, Pakistan.
- 3) Frank Haupt, Bern, Switzerland
- 4) Adrian Coad, Strasbourg, France
- 5) Brian Skinner, Loughborough, England
- 6) Paul Chung, Loughborough, England
- 7) Bryan Knell, Woodhouse Eaves, England
- 8) Richard Tiplady, Chesham, England
- 9) Carolyn Skinner, Ilford, England
- 10) Fiona Bower, Lewisham, England
- 11) Angela H. Moor, Lewisham, England
- 12) Ian L. Moor, Lewisham, England
- 13) Hugh Shanahan, Cambridge, England
- 14) Anne-Christine Davis, Cambridge, England
- 15) Tom Kibble, London, England
- 16) Sten Larsson, Stockholm, Sweden
- 17) Goeran Sjoenell Stockholm Sweden
- 18) Frans J.M. Koenig, Velp, The Netherlands
- 19) Carl Steylaerts, Zandbergen, Belgium
- 20) Jo Lebeer, Antwerpen, Belgium
- 21) Helga Stevens, Brussels, Belgium
- 22) Tove Skutnabb-Kangas, Roskilde, Denmark
- 23) Terralingua: partnerships for linguistic and biological diversity

Please sign to support, and include your town and country. Then copy and e-mail to as many people as possible. If you receive this list with more than 50 names on it, please e-mail a copy of it to Mary Robinson, High Commissioner, U.N.H.C.H.R., <Webadmin.hchr@un.org> and to:

Angela King, Special Advisor on Gender Issues and the Advancement of Women,  
United Nations, <daw@undp.org>

Even if you decide not to sign, please be considerate and do not kill the petition. Thank you. It is best to copy rather than forward the petition.

Angela and Ian Moor  
London, England.



From: Zmaalej <zmaalej@gnet.tn>  
Via Linguist List

#### How Woman are Conceptualized

Recently, I posted a query [on Linguist List] on how women are conceptualized in different languages and cultures. I would like first to acknowledge my debt to the many people who responded to the query by sending their own publications on the issue, showing their interest in the subject, contributing the conceptualization of their own language, and even promising to contribute in the future. In particular, I would like to mention in alphabetical order Adriano Allora and Manuala Manera, Linda Bawcom, Donald Carroll, Luis Faiska, Andrea Faulstich, Caitlin Hines, Masako Hiraga, Dina Koschorreck, Ahmad Reza Lotfi, Stephen Matthews, Anette Nielsen, Marina Rakova, Esther Schely-Newman, Kazuko Shinohara, Tamar Sovran, Marina Terkourafi, Sirje Virkus, Sheila Webster Boneham. I do apologise if I left out any others.

The contributions received concern the following languages: Cantonese, Danish, German, Italian, Japanese, Mexican, Persian, Portuguese, Russian, and Spanish. Obviously, this is a small corpus of languages, and I hope to receive contributions from other languages. The preliminary conclusion that I have drawn from the data I received confirms Lakoff & Johnson's (1999) claim that the three aspects of the mind are "the cognitive unconscious, the embodiment of mind, and metaphorical thought". To venture a tentative conclusion, it seems that the aforementioned languages conceptualise women by relying on embodiment, using the mapping domains of animals, food, objects, plants, etc. However, they may use different conceptual metaphors altogether (i.e., metaphoric expressions that are only intelligible to their own users), the

same conceptual metaphor with different lexical realisation, or the same conceptual metaphor and the same linguistic expression. It also seems that the choice of linguistic metaphors (and hence its corresponding conceptual one) can be highly dependent on cultural considerations as when, for instance, Arabic, Persian, and Russian (as my respondents confirmed it) do use the conceptual metaphor, *woman is a mythical creature*, while other languages in the data do not. I will not try to jump to any conclusion concerning this particular point so long as the corpus is not more representative of human languages. Such an important conclusion will only be possible if more languages enter into the picture.

If any colleagues find this topic stimulating, but feel that my conclusions do not correspond to the reality of their culture, they are welcome to get in touch with me. And if others feel attracted to the findings (?) of this query, and want to know more about it, they may contact me directly.

Zouhair Maalej,  
Department of English Chair,  
Faculty of Letters, Manouba, 2010,  
University of Tunis I. Tunisia.

Office tel.: (+216) 1 600 700, Ext. 174  
Office FAX: (+216) 1 520 910  
Home tel./FAX: (+216) 1 362 871  
E-mail: zmaalej@gnet.tn



From: tedlewis@globalexchange.org

### Human Rights: the Fire and the Alarm

by Luis Hernandez Navarro  
La Jornada; August 3, 1999.  
Translated by irlandesa.

The building is burning. The alarm is sounding. Instead of allowing the firefighters to do their work, the property manager, who believes himself to be the building's owner, is trying to turn off the fire alarm. He says, "It's an exaggeration. Nothing is going on, everything is under control."

The building is called Mexico. The fire is the human rights situation in the country. The alarm is the reports that the defense organizations have prepared. The property manager is the federal government.

Despite attempts to downplay the fire, it is growing within the building. The government can see to it that the alarm is barely heard within national territory, and it can squander the prestige accumulated by Mexican diplomacy in causes that belittle it, such as pressuring the international community to ignore the human rights situation. But the flames and the smoke can be seen in all corners of the planet.

The July 30, 1999 recommendations from the U.N. Human Rights Commission are the most recent evidence of the failure of the official attempts to cover up the national reality. Other links that testify to the defeat of the government strategy are the July 23 report by Asma Jahangir, U.N. Special Relator for Extrajudicial Executions, that provoked an irate response from the Department of Foreign Relations (S.R.E.); the resolution of August 14, 1998 by the U.N. Subcommittee for the Prevention of Discrimination and Protection of Minorities on the human rights situation in Mexico, and, in particular, in Chiapas; and the consecutive reports by organizations with unquestionable political and moral authority, such as Amnesty International and Human Rights Watch. They have all been systematically dismissed or questioned by President Zedillo's administration, despite their being supported by solid evidence.

The U.N. Human Rights Committee reviewed the extent to which the International Pact of Civil and Political Rights has been fulfilled. During this working session, Cambodia, Rumania and North Korea were subjected to scrutiny, as was Mexico, who presented a report in 1997, that was later brought up to date. Our country sent a committee to the meeting that was made up of officials from the Department of Government, from the Department of Foreign Relations and from the National Indigenous Institute (I.N.I.), with officials such as Alicia Perez Duarte and Alan Arias. A network of human rights defenders in our land delivered, in turn, a counter-report, in which they documented and analyzed a multitude of abuses and violations. They also met with experts from the multilateral body in order to clarify doubts and to go more deeply into the information they had provided.

During the meetings with the U.N., the representatives from the federal executive denied the existence of paramilitary groups, but they recognized the existence of armed civilian groups. They "explained" the extrajudicial executions as being a product of "collateral violence in the communities" and, in the height of racism, suggested that there was a long tradition of expulsions and bloody revenge in the indigenous communities. The Acteal massacre, according to them, was the result of inter-community violence.

With arguments like these, it is not surprising that the United Nations experts strongly criticized the official delegation, nor that the final report — although it did not reflect to the letter the points made during the meetings — makes very strong judgements against the Mexican government. The Committee of the multilateral organization has "deep concern" about the militarization of Chiapas, Oaxaca and Guerrero; about the limiting of work by foreign observers; about the limitations on freedom of movement imposed on people in the conflict zone; as well as about the lack of legal regulations that protect victims of violations by military and police personnel.

In the dust being raised by the political élites in their stampede for the presidential succession, the fire of human rights seems not to be seen. Nor does it even form a central part in the opposition party platforms. Nevertheless, the fire is there, even though the fire alarm is not being heard within the country. At least, that is what those citizens inside and outside the country, acting as firefighters, are saying, concerned because the flames will devour all of us.

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San Francisco, C.A 94110. U.S.A.

Tel.: 415.255.7296  
FAX: 415.255.7498 / 1-800-497.1994  
Web: [www.globalexchange.org](http://www.globalexchange.org)



From: <tedlewis@globalexchange.org>  
Via Luisa Maffi

Protest Over Occupation — Mexican Military on the Move in Chiapas  
Demonstration Against Siege of Amador Hernández Dispersed with Tear Gas

by Hermann Bellinghausen, correspondent  
La Jornada; August 16, 1999.  
La Realidad, Chiapas.

August 15 — The Mexican Army this morning used tear gas to disperse a peaceful protest that was being carried out by Tzeltal indigenous in the community of Amador Hernández, in the municipality of Ocosingo, over the military occupation, begun on the 12<sup>th</sup> in that region. At least three campesinos and one member of the Civil Observation Committee who arrived yesterday suffered the effects of the gas. This took place after two military helicopters landed, carrying 50 more troops. These were added to the 500 who burst in on the 12<sup>th</sup> — by land and by parachute — to Amador Hernández, in the valley of the same name, at the edge of the Montes Azules biosphere reserve. According to information provided by campesino representatives of La Realidad this afternoon, there are now 550 federal army troops occupying the community of Amador Hernández, where the situation is quite tense.

The objective of the military mobilization is allegedly to protect the road works currently being carried out between the military fortress of San Quintin and the above-mentioned community, which is surrounded by three mountain ranges (Corralchen, Santa Cruz and Montes Azules), and which is inhabited by E.Z.L.N. support bases and members of the A.R.I.C. Independent, who have opposed the unusual military occupation from the outset. It appears that the troop movements are trying to protect one of the ends of the Trans-Selva Highway the federal army is building across the biosphere reserve. This has already caused concern among various observers in Chiapas, as well as among institutions engaged in the study and protection of the natural resources and great richness still existent in one of the few virgin spaces that survive in Mexican lands.

"They're going to take all the valuable wood of the Montes Azules out of there," a suspicious specialist recently commented to this reporter, reviewing the supposed path of that highway, whose construction has not yet been made public. Saturday night, here in La Realidad, Subcomandante Marcos denounced the incursion. Following that, a group of participants in the National Encuentro in Defense of the Cultural Heritage went to the scene of the incidents. According to the information that has become available, they have now experienced their baptism by tear gas. Official reports being circulated in Chiapas today maintain that the only problem is that the "zapatista towns are opposed to the building of the roads."

During recent weeks, one has been able to observe unusually feverish road construction of roads within the mountains, that has gone into the deep regions of the Selva Lacandona. The mountain residents of Ocosingo and Las Margaritas have

repeatedly expressed their opposition to, and surprise concerning, the construction of roads that the communities have not asked for and that will be, according to all indications, for exclusively military purposes.

According to zapatista spokespersons, the purpose of these roads and the aggressive incursion into Amador Hernández is to surround the zapatista communities and the E.Z.L.N. "behind their backs," and to dig in, literally, to one of the richest and most secret oil reserves in the northern hemisphere of the American continent.

In the early nineties, a French exploration company detected important hydrocarbon deposits in the Amador Hernández valley. First the European company was notified of this, and then the United States government. Only later was Mexican petroleum and the Mexican government informed. The French engineers, in fact — according to the recollections of campesinos from the area who were interviewed by *la Jornada* four years ago — reported the findings by satellite telephone, so that the Mexican government would not be the first to find out.

*Originally published in Spanish in La Jornada. Translated by irlandesa.*



From: <tedlewis@globalexchange.org>

### Militarization and Oil in Chiapas

by Andres Barreda  
La Jornada; August 17, 1999.

In the last five and a half years, since the zapatista uprising in Chiapas, various reports in the national press have spoken of important petroleum reserves in the Lacandon Jungle. This contradicts the scanty reports from Pemex and certain North American geological exploratory institutions which recognize the presence of oil in the Mayan Jungle (Chiapas, Guatemala, and Belize) but in very low quantities. However, numerous sources and data point to the existence of gigantic, perhaps super-gigantic, oil deposits in that area.

Clarifying this point is essential because of the way in which the much-desired privatization of Mexican oil fields implies the violent expulsion of tens of thousands of indigenous campesinos from their land. The privatization of Pemex, partially administered, but secretly and systematically promoted by the federal government, and openly offered to world capital by Vicente Fox and Roberto Madrazo (*Financial Times*, August 9, 1999), implies not just pawning the main source of wealth and national sovereignty to foreign buyers, but also the violent expulsion of Mexicans who live on top of oil strata.

In some documents, Pemex recognizes two vast and important petroleum regions (Ocosingo and Marques de Comillas), although their persistent search in Prospecto San Fernando (located near Yaxchilan and Bonampak) also stands out. This should be seen in view of the accurate predictions made between 1953 and 1986 by Pemex prospecting brigades along the numerous anticlines and faults in the north, center and south of the Lacandon Jungle. Corresponding with that information, or adding new information to them, are reports from the *Oil and Gas Journal*, the U.S. Geological Survey, and the General Accounting Office, as well as those of George Baker. Equally interesting is a working paper by Ecosur, geared towards promoting the private and tri-national management of the Usumacinta River basin, as documented in their map entitled "Project Salinas", in which seven enormous oil deposits are described with precision, though they do not always coincide with preceding reports. To all of this must be added the numerous testimonies of campesinos who have worked directly for the foreign exploration companies, as well as the intense exploration and development activity carried out by transnational companies during the last 20 years on the Guatemalan-Mexican border.

A map of all these petroleum areas would show how hundreds of indigenous communities of the jungle and numerous autonomous municipalities are located on top of, or very close to, these oil deposits or new wells. But the Amador Valley, located to the north of Miramar lake, is exemplary not just because of its oil. For the C.F.E. it is also one of the 74 points in the state of Chiapas in which new privatizable hydroelectric dams could be built, while for Semarnap it is one of the entryways into the strategic Montes Azules Biosphere Reserve, curiously administered by Conservation International, which today is also enthusiastically promoting world-wide privatization of protected natural areas.

While the pre-candidates of the official party devour each other with mutual tenacity, and Vicente Fox applies himself to the cosmetic cover-up of his uncomfortable proposals to sell off the deposits and/or Pemex, the current military operation in the jungle has been unfolding (*La Jornada*, Juan Balboa, August 15, 1999). Besides protecting the future privatization of the deposits and punishing the E.Z.L.N. for the solidarity it is offering to various social struggles in the nation, the military offensive is designed to open up a new political crisis which momentarily diverts attention from the serious fracture threatening the P.R.I. today. It could function to bring Secretaries of State (and the national and transnational interest groups that accompany them) to the negotiating table, around the spaces of oil mining and preservation of biodiversity in the jungle. The unjustified new military occupation of the north and northeast of the jungle, as well as of Montes Azules, destined to open multiple highways crossing the last intact sector of our biodiversity, could well serve Pemex (and all the oil

companies that could come behind it) to re-negotiate with Semarnap on the mining of deposits still unknown in the 80s, when the current boundaries of protected areas and the terms of oil-related activity were established with Sedue. The problem rests on the fact that anti-ecological oil mining — analogous to the Chiapan cattle ranchers of five years ago — corresponds to one technical pattern and an aggressive sector of world capital in frank decline, while biodiversity (related to genetic engineering) represents the vanguard and future of world capital.

It is a complex mosaic of geoeconomic and strategic political interests, which although they conflict with each other, would seem to coincide at the moment of requiring the expulsion of the indigenous population. Will civil society permit this new military and oil-based aggression against these communities and the jungle?

*Originally published in Spanish by La Jornada. Translated by Leslie Lopez.*

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*N.A.P. e-mail: amanecer@aa.net*

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FAX: 415.255.7498 / 1-800-497.1994  
Web: www.globalexchange.org*



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

### U'wa Land Rights

I attach a recent news alert on developments in the standing threat to the Colombian U'wa people's way of life (and consequently language). I myself am studying the U'wa language, as a first step to working with them on documenting cultural archives gathered by the anthropologist Ann Osborn, who lived with them in the 1970s.

The U'wa, who live on the eastern side of the Andes near Colombia's border with Venezuela, speak the only surviving language that is closely related to the extinct Chibcha, or Muisca, the language of the dominant civilization round Bogota, conquered by the Spanish in 1536. Chibcha was at first used widely in the colonial administration of "New Granada" (as this part of the Spanish Empire was called), but died out in the 18<sup>th</sup> century.

The politics of the situation suggest that the Colombian government, under Andres Pastrana, is trying to reach a compromise solution, granting the U'wa a major extension of their legally held territory on 25 August, but finally granting the Occidental oil company permission to drill on U'wa traditional land — but not part of the newly extended reservation — on 21 September.

The problem is that the U'wa stance does not admit of compromise, voicing religious objections to any extraction of oil, backed up by a threat of mass suicide if they are over-ruled. In pragmatic terms too, it is clear that oil exploration in Colombia has always led in practice, given Colombian government inability to enforce security, to heightened militarization, armed conflict and environmental devastation through sabotage to the oil installations.

Nicholas Ostler  
President, Foundation for Endangered Languages, U.K.



Threat to U'wa Land, Life and Language

I enclose the latest news of a substantive threat to the future of the U'wa people, who speak a Chibchan language and live on the Colombian border with Venezuela. This is of legitimate interest to linguists and environmentalists, as well as any concerned with the human cost of economic invasion of traditional communities. Besides the evident humanitarian threat from the incursion of the oil industry, with attendant political and military hazards, into a largely insecure and unpoliceable part of Colombia, there is a language endangerment aspect.

If the U'wa carry out their threat to commit suicide en masse, that will extinguish their line and their language, the last survivor of the central Chibchan family. I should be happy to correspond with anyone who seeks further background on the human or linguistic background to this urgent issue, since my own research area is in the historical and present study of this language family and its speakers.

Nicholas Ostler, President  
Foundation for Endangered Languages (Registered U.K. Charity 1070616).

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### ***U'wa Defense Working Group Action Alert!***

We are seeking an explanation for this progress that goes against life. We are demanding that this kind of progress stop, that oil exploitation in the heart of the Earth is halted, that the deliberate bleeding of the Earth stop...we ask that our brothers and sisters from other races and cultures unite in the struggle that we are undertaking...we believe that this struggle has to become a global crusade to defend life.

Statement of the U'wa people, August, 1998: *Colombian Government O.Ks. Occidental Petroleum Project to Drill on U'wa Land! On October 12<sup>th</sup>. Celebrate Indigenous People's Day with Action for the U'wa*

Contents :

1. Action Alert — Drilling on U'wa Land Imminent
2. Background information on the U'wa struggle

1 — On September 21<sup>st</sup>, 1999, Colombia's Environment Minister Juan Mayr announced he was granting a permit for Occidental Petroleum to begin exploratory drilling on the U'wa ancestral homelands. The U'wa have denounced the government's decision as cultural and environmental genocide. This permit removes the final legal obstacle to Occidental's plans to drill and pushes the U'wa one step closer to their last resort pledge of committing mass suicide.

For several years now the U'wa have been an inspiring symbol of ecological sanity and indigenous resistance to the oil industry's relentless invasion of the final remote corners of the planet. The U'wa have maintained their stand despite harassment, intimidation, a brutal assault on their spokesperson and the murder of three of their supporters. A world-wide solidarity movement forced Royal Dutch Shell to withdraw from the project and has stalled the efforts of Los Angeles-based Occidental Petroleum to begin drilling. Until now. With approval from the Colombian government, drilling on U'wa land is imminent. A global solidarity movement is needed to pressure the Colombian government and Occidental to cancel the project.

In Colombia, where a 30-year civil war has claimed the lives of 25,000 people this decade alone, oil and violence spread hand in hand. Oil installations are popular targets for the guerillas and as such bring de facto military occupations along with the inevitable ecological devastation from continuing bombing. For the U'wa, oil is the blood of Mother Earth and therefore to drill is the ultimate desecration of their ancient traditions of living in peaceful balance with the Earth.

The U'wa remain strong in their determination to protect their culture and sacred homelands but they need your help. Here are ways that you can become involved:

- 1) Contact Occidental and the Colombian Government (see sample letters below):

Dr. Ray R. Irani, President and C.E.O.  
Occidental Petroleum  
10889 Wilshire Blv.  
Los Angeles, CA. 90024. U.S.A.

Tel.: +1-310.208.8800  
FAX: +1-310.443.6690  
E-mail: Los\_Angeles-Communications@oxy.com

Presidente Andres Pastrana  
Casa Presidencial  
Bogota. Colombia.

Tel.: (Embassy in D.C.) 202-332-7476  
FAX: +571.334.1940 (direct) or  
202.387.0176 (c/o Embassy in Washington D.C.)  
E-mail: pastrana@gov.co

Environment Minister Juan Mayr

Juan\_Mayr\_M@hotmail.com or  
jmayr@minamb.gov.co

Organize in your community for 12 October, 1999. We need to show Occidental and the Colombian government that activists around the world will stand with the U'wa to prevent the destruction of their culture and homeland. The best way to do this is to have a strong presence at Colombian consulates and embassies around the world. If you live near a consulate please call them up and ask for a meeting with the consul.

Fact sheets and other campaign materials are available on the R.A.N. Web site <WWW.RAN.ORG <www.RAN.ORG>. Please call or e-mail for hard copies, additional information and to co-ordinate your local actions with other supporters. Contact Patrick Reinsborough at <rags@ran.org> or call us at +1-415-398-4404 or 1-800-989-RAIN.

## 2 — Background on the U'wa People and their Campaign

*"We will in no way sell our Mother Earth, to do so would be to give up our work of collaborating with the spirits to protect the heart of the world, which sustains and gives life to the rest of the universe, it would be to go against our own origins, and those of all existence".* — Statement of the U'wa People, August 1998.

The U'wa of the Colombian cloud forest are in a life-and-death struggle to protect their traditional culture and sacred homeland from an oil project slated to begin on their land at anytime. The U'wa are adamantly opposed to the drilling and warn that the project will lead to an increase in violence as seen in other oil regions of Colombia. Despite this, Los Angeles-based Occidental Petroleum and the Colombian government continue to move forward with plans to drill. The U'wa have made a call for international support; now is the time for us to answer.

The U'wa's opposition to the oil project is so strong that they have vowed to commit collective suicide if Occidental Petroleum and the Colombian government proceed with the project on their ancestral lands. The U'wa, a traditional people some 5,000 members strong, explain they prefer a death by their own hand than the slow death to their environment and culture that oil production will bring. A core tenet of U'wa culture and spirituality is the belief that the land that has sustained them for centuries is sacred. They strongly believe that to permit oil exploration on these sacred lands would upset the balance of the world. In the words of the U'wa, Oil is the blood of Mother Earth...to take the oil is, for us, worse than killing your own mother. If you kill the Earth, then no one will live.

The U'wa peoples struggle exploded into the public arena last March with the tragic murders in Colombia of three indigenous rights activists: Terence Freitas, Ingrid Washinawatok and Laheanee Gay. Terence was one of the founders of the U'wa Defense Working Group and had devoted the last two years of his life to supporting the U'wa in their campaign to stop Occidentals oil project, reclaim their ancestral homeland and protect their traditional culture. Ingrid and Laheanee were co-ordinating with the U'wa to launch an educational project designed to maintain and promote the U'was traditional way of life.

These murders and the intimidation the U'wa have already persevered are but a harbinger of the wider physical violence the oil project will bring to their people. Throughout Colombia, oil and violence are linked inextricably. Occidental's Caño Limón pipeline, just north of U'wa territory, has been attacked by leftist guerillas more than 600 times in its 13 years of existence, spilling some 1.7 million barrels of crude oil into the soil and rivers. The Colombian government has militarized oil production and pipeline zones, often persecuting local populations that the government assumes are helping the guerrillas. Oil projects have already taken their toll on many other indigenous peoples of Colombia, including the Yarique, Kofan and Secoya.

The current drilling plans threaten the survival of both the U'wa and their environment. The U'was cloud forest homeland in the Sierra Nevada de Cocuy mountains near the Venezuelan border is one of the most delicate, endangered forest ecosystems on the planet. It is an area rich in plant and animal life unique to the region, and the U'wa depend on the balance and bounty of the forest for their survival. Where oil companies have operated in other regions of the Amazon basin, cultural decay, toxic pollution, land invasions and massive deforestation have followed.

Occidental first received an exploration license for the 2 billion barrels oil field — the equivalent of three months of U.S. consumption — in 1992. Since then, the U'wa have voiced their consistent opposition to the oil project. They have taken a variety of actions to halt the project including the filing of lawsuits against the government in Colombia, petitioning the Organization of American States to intervene, appealing directly with Occidentals top executives, and reaching out to company shareholders.

Last April, U'wa representatives came to Los Angeles to directly confront Occidental. Along with several hundred supporters, the U'wa marched on Oxy's headquarters and demanded a meeting with C.E.O. Ray Irani. When they were refused entry, activists occupied the street in front of the building and held an inspirational rally on Oxy's front steps. Two days later, on

April 30<sup>th</sup>, while the U'wa spoke at Occidental's shareholders meeting, there were demonstrations at Colombian consulates and embassies around the world.

The U.S has very strong ties with Colombia. Not only does Colombia sell most of its oil to the U.S. market, but under the auspices of the "War on Drugs" U.S. military aid to the repressive régime in Colombia continues to grow. This year Colombia received \$289 million in aid making them the third largest recipient of U.S. military aid in the world after Israel and Egypt. The U.S already has hundreds of military advisors in Colombia and the Clinton administration is proposing to give Colombia an additional \$1.5 billion dollars.

In August the Colombian government expanded the U'wa legal reserve. However, the expansion includes only a portion of the U'wa traditional territory and most significantly the new borders were drawn in such a way as to place the site of Occidental's first drill site just outside of the reserve boundaries. The Colombian government can thereby maintain that drilling will not happen on U'wa land.

With drilling imminent and in the face of mounting violence in the region, the urgency of the U'was struggle has never been so great. The U'wa need all of us to support them in their struggle. Spread the word. Tell their story. Educate. Organize. Contact Occidental and the Colombian government. Demand they cancel the project now!

U'wa Defense Working Group Members:

Amazon Watch, Action Resource Center, Earthjustice Legal Defense Fund, EarthWays Foundation, International Law Project for Human Environmental & Economic Defense, Project Underground, Rainforest Action Network, Sol Communications.

*League of Indigenous Sovereign Nations of the Western Hemisphere (L.I.S.N.); e-mail: <lism2000@lism.net>; Web: www.lism.net. To subscribe to the L.I.S.N. mailing list please send an e-mail to <wclistserve@lism.net> with the content: "subscribe league" (without quotes).*

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*F.P.C.N. (Friends of Peoples Close to Nature) is an N.D.O. (Non-Development Organization), which helps hunters-gatherers to remain as hunters-gatherers; e-mail: fpcn@gmx.net; Web: www.fpcn-global.org.*

*Sent through Global Message Exchange: Web: <www.gmx.net>.*



From: INDKNOW List <indknow@u.washington.edu>  
Via MAPULINK@aol.com

INDKNOW Digest 971 — Chile: Mapuche nation under attack!

26 August, 1999; Bristol, U.K.

The Chilean Government has broken the Agreement to Respect Citizens' Rights which it signed as recently as 5 August, 1999. The police detained 34 people from indigenous communities, some of whom are held incommunicado in Lebu goal. Ten of them declared a hunger strike on 25 August. Two others were detained in Arauco province. The charges brought against all these Mapuche people is robbery, causing fires and harming private property, against which the Prisoners have declared their innocence.

On 22 August, military forces of the Chilean police took over an VIIIth. Region community called Pablo Quintriqueo Huenuman very violently. They detained 34 Mapuche people who were in an official meeting. Among them were the Chief (Lonko) of Antonio Frem, and those who lead the Co-ordinadora Mapuche Arauco Malleco: Pedro Cayuqueo, Aliwen Antinao and José Huenchunao. José is both ill and held incommunicado. Another detainee is Pedro Frem, 76 years old, who is ill and has been refused medical attention. Added to these on 19 August six people from Choin Lafquenche of Collipulli had been held. Also Pascual Cona and Avelino Menaco (from Arauco province) were captured on 25 August.

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

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

Many communities are virtually under siege. The police are patrolling them, taking photographs, filming and interrogating leaders, destroying household possessions, violently preventing people from meeting and holding peaceful protests. Some families claim the police are stealing their money and humble possessions. As there is no effective recourse to law, these actions go unpunished. None of the many complaints about arbitrary offenses and racial abuse have been dealt with by the authorities. Numerous Mapuche requests for an investigation of their complaints have been met by a deafening silence of the part of local and central government.

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

The present government is palpably unable to negotiate peaceful solutions for the Mapuche Nation. The real intention of President Eduardo Frei with his trumpeted Agreement to Respect Citizens' Rights is quite clear, as he has never received Mapuche delegations or responded to communications. Right at the end of his term he refers to the "Mapuche problem", and in the run-up to the next elections is making noises about what his coalition party intends to do about this "if re-elected". With an eye to public opinion he tries to appear to offer hope to Mapuche people, a transparently dishonest move. This is viewed as merely a public relations exercise in order to gain support for the forthcoming elections.

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

The Mapuche International Link organisation express their solidarity to their Brothers and their families who are victims of the brutal repression. We call upon human rights organisations, including the U.N., to take urgent action to secure the individual and collective rights of the Mapuche nation by insisting on the implementation of international law and conventions to which the Chilean State is a signatory concerning civil, social, economic and cultural rights. We are also asking people to write protesting about the militarization of Mapuche areas, and demand the liberty of political prisoners. Please send your letters to the following names and addresses:

Carlos Gonzales  
Gobernacion Provincial de Arauco,  
FAX: 56-41-511221

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

Oscar Eltit  
Intendente de Temuco  
FAX: 56-45-213064

Eduardo Frei Ruiz-Tagle  
Presidente de la República,  
Palacio de la Moneda,  
Santiago, Chile.  
FAX: 56-2-6904020

*Mapuche International Link / Enlace Mapuche Internacional.*



From: Amazon Coalition <amazoncoal@igc.org>  
Via INDKNOW List

INDKNOW Digest 949 — Brazil Wants Cut of Biotech Firms' Jungle Plunder

By Laurie Goering, Tribune Foreign Correspondent.  
Published: Tuesday, 6 July, 1999  
Section: NEWS; Page: 1

The rainy season has ended, and the cappuccino-colored Amazon River is at its height, flooding deep into the Amazon rain forest.

From an outboard canoe, tourists can brush past huge silver kapok trees, red-flowering bromeliads and a thousand species of winding vines, flicking away ants and craning to watch squirrel monkeys scamper in the branches overhead. Lately, however, boatmen plying the Amazon basin report ferrying a different type of visitor deep into the rain forest — biopirates.

They come with small steel suitcases and tweezers and they stop amid the flooded forest to harvest leaves or beetles or bits of bark, noting the location with hand-held satellite-positioning devices, boatmen report. Brazilian officials fear the material is smuggled out of Brazil to become the raw genetic fuel for U.S., European and Asian pharmaceutical industries seeking cures for A.I.D.S., cancer and a host of age-old ills.

The goal might be noble, but what is vanishing over the borders with the plants is Amazonia's chance to benefit from its resources, its main hope for the future, Brazilians say. That is the only thing that will ultimately save the rain forest, the world's last great repository of biodiversity, experts believe. In short, Brazil wants a share of the profits as the supplier of raw materials to the biotech industry.

"One fungus, one plant or insect could produce a product worth millions or billions of dollars. That is sustainable development for the Amazon," said Marina da Silva, a Brazilian senator from the Amazon state of Acre. "But if these plants are taken out with no control and no social return, the locals have to find other ways to survive, such as cutting wood. What we're saying is that companies need to return a share of the money. If they only take the resources without giving anything back, soon there won't be anything left to take."

With fears of biopiracy — the illegal collection of forest materials for economic gain — at an all-time high in the Amazon, Brazil is poised to adopt new controls as the world's bio-engineering companies race to patent and profit from Amazonia's diversity. A California company already has patented the active ingredient in the forest vine *ayahuasca*, which indigenous Brazilians use to brew an ancient purgative and hallucinogenic drink used in religious ceremonies. Furious Indians charge that this is tantamount to them patenting the Roman Catholic host.

University of Cincinnati researchers have patented the use of *guarana*, a popular Brazilian stimulant, for relieving blood clots. A British researcher has filed for rights on *bibiri* tree seeds, used as a natural oral contraceptive by Brazilian Wapixana Indians. Japanese pharmaceutical companies have patented the active ingredients in *espinheira santa*, a long-time Amazon anti-inflammatory agent, and Brazilian ginseng, believed useful against tumors.

Some of the plant samples used in research have come from botanical gardens in the United States and elsewhere. Some are synthesized, cloned and sold on the Internet. Others are simply bought from medicinal plant shops in Brazil or from the growing number of biopirates, Brazilian officials charge. "They're taking everything you can imagine," said Charles Clement, a senior researcher at Brazil's National Institute for Amazon Research in Manaus. Even blood collected by scientists from Amazon Indians is being marketed on the Internet.

Brazil is moving to stem the flow. At the 1992 Earth Summit in Rio, 150 countries signed a biodiversity convention that says nations that serve as repositories for biodiversity should be rewarded for the use of their resources by getting a share of profits. Brazil is trying to turn the convention into law. Under a bill passed by the Senate and now under discussion in the lower Chamber of Deputies, anyone taking genes or indigenous knowledge from Brazil would need permits and be required to sign an agreement with the local community specifying financial return. The law, written by Sen. da Silva and already in effect in her home state of Acre, is widely expected to be approved nationally in November and would be the first of its kind in Latin America.

South America's Andean nations — Colombia, Ecuador, Peru and Bolivia — in 1996 signed a similar Cartagena pact that establishes state ownership of natural genetic resources and suggests a fee system and royalty-sharing process for foreigners seeking access to the forest. Since the pact was signed, only one company, Washington-based Andes Pharmaceuticals, has filed a formal request to bioprospect in Colombia. The request was rejected recently on the ground that the economic aims of the work were unclear, a Colombian Environmental Ministry official said.

The law in Brazil's Acre state, by contrast, already has been used to imprison an Austrian-born man who studied indigenous plant uses among the Kaxinawas Indians and then set up a nursery of medicinal plants to export to pharmaceutical companies, all without compensation to the Kaxinawas.

U.S. trade officials say Brazil's proposed regulations violate international patent law, which recognizes inventions and domesticated plant breeds but not what Brazil says is a nation's right to its genetic property. The United States, which views genes as an internationally owned "patrimony of humanity," is one of the few nations that has refused to sign the biodiversity treaty, fearing it would weaken patent protection for U.S. biotech companies and slow research into new cures. "That anybody thinks they should get a share of the profits because they happen to be squatting on the forest where the

resources are laughable," one U.S. trade official said. Intellectual property rights are reserved for inventions, not nature itself, he said.

Critics in turn charge that patent laws are designed primarily to protect the products of wealthy developed nations. The U.S., rich in biotech businesses capable of turning raw biodiversity into products but poor in biodiversity itself, needs Amazonia's genes. It insists, however, on a right to do that without charge even as it rails against other nations for pirating its videos, music and medicines, critics say. The only difference, Clement charges, is that "in this case it's other people being pirated."

Biopiracy is not a recent problem in Brazil. At the turn of the century the country was the victim of one of the most damaging incidents of biopiracy in history, when industrial spies smuggled out rubber tree seeds, setting up plantations in Malaysia that ultimately destroyed the Amazon's once prosperous rubber-based economy. That painful history laid the foundation for Brazil's proposed new law and explains the country's intense antipathy toward the uncompensated use of its plants.

"We have a very big frontier, and it's nearly impossible to have all the people entering and leaving Brazil open their bags. Some of these materials are very small and can be hidden inside pens and small boxes," said Ione Egler, an environmental scientist in the Brazilian Ministry of Science and Technology. With the proposed law, "what we have in mind is to diminish the effects of this piracy." Brazil also intends to launch a research center into active ingredients in rain forest plants and animals, with hopes of selling its patented enzymes to multinational and national pharmaceutical companies.

One of the most troubling aspects of the new fight over biopiracy is its potential for disrupting scientific research. Recently, in a widely circulated master's thesis, even the Smithsonian Institution was charged with biopiracy for its rôle in collecting scientific samples in Brazilian forest fragments. The Missouri Botanical Gardens and other top research institutions have faced similar charges. "That's total baloney," said Thomas Lovejoy, a noted conservationist and researcher at the Smithsonian. "In this day and age there is not a single scientific institution of any stature in the world that would condone real biopiracy. If somebody was doing that at the Smithsonian, they'd be fired and out the door in 30 seconds."

One solution to the current biopiracy standoff between developed and developing countries may be voluntary profit-sharing programs, already under way in several countries. New Jersey pharmaceutical giant Merck & Co., for instance, has signed a bioprospecting contract in Costa Rica with the INBio, the country's national institute for biodiversity. Under the deal, INBio is conducting a biological survey of the country's plants for Merck, and if the company ends up with a commercial product, it will pay royalties. Bristol-Myers Squibb, working through Washington-based Conservation International, has a similar deal in Suriname.

Perhaps the best example of payment for biodiversity, however, comes from Shaman Pharmaceuticals, a California-based company that uses indigenous knowledge of plants to create drugs and diet supplements. The company, which has been bioprospecting since 1991 in Peru and other countries around the world, gets permission from local communities first, allots 15 percent to 20 percent of its research expedition budget to local projects, and invites local scientists to share in the work at its labs to improve their training. The company also has set up a non-profit association, the Healing Forest Conservancy, to distribute a share of its eventual profits to the host country and to community groups in the countries where it works. So far the company has not brought a product to market. A promising anti-diarrhea drug for H.I.V. patients isolated from the Peruvian dragon's blood tree is in final F.D.A. trials, and the financially strapped company recently shifted its focus to diet supplements. Beto Borges, manager of Shaman's sustainable harvesting, ethnobotany and conservation department, remains convinced the company is on the right track and will have no problem with Brazil's proposed new law. "We're doing this out of common sense, out of good professional ethics and out of scientific-based data about what's necessary to implement ecological sustainability," he said. "Everybody should be doing the same."

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Coalition for Amazonian Peoples and Their Environment  
1367 Connecticut Ave. NW, Suite 400  
Washington, D.C. 20036-1860*

*Tel. (202)785-3334  
FAX: (202)785-3335  
E-mail: amazoncoal@igc.org  
Web: www.amazoncoalition.org/*

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From: Luisa Maffi &lt;maffi@nwu.edu&gt;

Ethiopian-Eritrean War Continues

*Excerpt from Central and Eastern Africa: I.R.I.N. Weekly Round-up U.N. (Integrated Regional Information Network) <www.reliefweb.int/IRIN>, July 26, 1999:*

"Ethiopia-Eritrea: International community welcomes "progress". African leaders and members of the international community have welcomed what they consider progress in diplomatic moves to end the Ethiopian-Eritrean war. The antagonists, however, remain at loggerheads over the interpretation and significance of a seven-point modalities agreement, unanimously accepted by the 35<sup>th</sup> assembly of O.A.U. heads of state and government in Algiers last week. The U.S. government hailed "the initial positive responses" by Eritrea and Ethiopia and said it "hopes this proves to be an important step towards a resolution of this devastating conflict". The U.N. Security Council on Wednesday also welcomed the two countries' initial response and urged the two governments to formally sign the modalities".

*This item is delivered by the U.N.'s I.R.I.N. humanitarian information unit (e-mail <irin@ocha.unon.org>; <mailto:irin@ocha.unon.org>; FAX: +254 2 622129; Web: <www.reliefweb.int/IRIN>, but may not necessarily reflect the views of the United Nations. If you re-print, copy, archive or re-post this item, please retain this credit and disclaimer.*

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*Luisa's note:* according to news in last week's papers, the two countries are still "at loggerheads" on the details of a peace agreement; meanwhile. the war continues.



From: Tim Wallace <tmwallace@mindspring.com>  
Via Luisa Maffi

U.S.A. Ecosystems Issues

I recently saw this report on the Sustainable Agriculture list server. Thought you might be interested. Tim

In a report entitled *Endangered Ecosystems of the United States: a preliminary assessment of loss and degradation*, available from the National Biological Service (N.B.S.), a research organization within the federal Department of Interior. We obtained the report over the Internet, and its conclusions are stunning:

- 90 percent of the U.S.A.'s ancient or "old-growth" forests have been lost.
- 95-98 percent of the virgin forests in the lower 48 states had been destroyed by 1990; 99 percent of the virgin Eastern deciduous forests have been eliminated.
- In the Northeast, 97 percent of Connecticut's coastline is developed; 95 percent of Maryland's natural barrier island beaches are gone; and almost all of Ohio's bottomland hardwood forests are gone.
- In the South, 99.99 percent of Kentucky's native prairies have disappeared; 98 percent of the Southeast coastal plain's long-leaf pine forests are gone; and 88 percent of southwest Florida's slash pine forests have been eliminated.
- In the Midwest and Great Plains, 90 percent of the tall-grass prairie has disappeared, as has virtually all of the prairie in Michigan and Ohio, 72 percent of Minnesota's northern hardwood forests, and 86 percent of Minnesota's red and white pine forests.
- In the West, 99 percent of California's native grassland is gone, as are up to 90 percent of western Montana's old growth forests and low-elevation grasslands; half of Colorado's wetlands and 90 percent of Hawaii's dry forests and grasslands are gone.

b) Timber supply: only 12.3% of the United States' timber supply comes from your national forests. Where do you think you get the rest from ?

Tim Wallace  
Box 8107, Dept. of Sociology & Anthropology  
North Carolina State University

Tel.: 919-515-9025  
FAX: 919-515-2610

Raleigh, N.C. 27695-8107. U.S.A.



## ANNOUNCEMENTS

From: William F. Hanks <wfhanks@nwu.edu>  
Via S.S.I.L.A. Bulletin

### CALL FOR PARTICIPATION

I.C.A. symposium — Las Lenguas Indoamericanas y sus Hablantes ante el Nuevo Milenio

10-14 July, 2000  
Warsaw, Poland.

En el marco del proximo 50 Congreso Internacional de Americanistas a celebrarse en la ciudad de Varsovia del 10 al 14 de julio del 2000, estamos organizando el simposio "Las Lenguas Indoamericanas y sus Hablantes ante el Nuevo Milenio."

Los objetivos principales de este simposio son los de establecer un foro de discusion y analisis acerca de los problemas concernientes al desarrollo de las lenguas indoamericanas y al futuro de las comunidades linguisticas en contacto con otros grupos dominantes. Se trataran cuestiones teorico-metodologicas, asi como aquellas relativas a la situacion socioeconomica de sus hablantes, con miras al nuevo milenio.

Temas a cubrir:

- \* El estado actual y perspectivas de la descripcion de las lenguas nativas del continente americano.
- \* Teorias y metodos del trabajo linguistico.
- \* Estudios inter- y transdisciplinarios (de los campos de la sociologia, la antropologia, la educacion y la computacion).
- \* La investigacion ante las agencias de gobierno, la comunidad linguistica y la etica.
- \* Las lenguas indigenas ante la globalizacion. Peligro de extincion.

Las propuestas de ponencias tendran una extension maxima de 250 palabras. **La fecha limite para la aceptacion de propuestas es el 15 de diciembre de 1999.**

Para mayor informacion sobre el congreso, consultar la pagina de la red <[www.cesla.ci.uw.edu.pl/50ICA](http://www.cesla.ci.uw.edu.pl/50ICA)>.

Ramon Arzapalo Marin, Co-ordinador, U.N.A.M.

E-mail: [arzapalo@servidor.unam.mx](mailto:arzapalo@servidor.unam.mx)

Annette Veerman-Leichsenring, co-Co-ordinadora  
Universidad de Leiden

E-mail: [leichsenring@pcmail.leidenuniv.nl](mailto:leichsenring@pcmail.leidenuniv.nl)

William Hanks, co-Co-ordinador  
Northwestern University

E-mail: [wfhanks@nwu.edu](mailto:wfhanks@nwu.edu)



From: Krisadawan Hongladarom <[hkrisada@chula.ac.th](mailto:hkrisada@chula.ac.th)>  
Via Linguist List

### THIRD CIRCULAR & CALL FOR PARTICIPATION

International Symposium on Linguistic Politeness (I.S.L.P.99):  
Theoretical Approaches and Intercultural Perspectives

7-9 December, 1999  
Chulalongkorn University, Bangkok, Thailand.

...in the Boromrajakumari Building, Faculty of Arts. Latest news about the Symposium....

I.S.L.P.99 will bring together researchers (not only linguists) who are interested in contemporary problems related to language, communication, and culture, to seek a better insight into the various issues related to politeness in language. The symposium aims at promoting awareness of these issues and at facilitating original research from various perspectives and disciplines.

After the First and Second Calls for Papers, we received an impressive number of paper proposals from various countries. These proposals had been screened by the Program Committee on the basis of originality, quality, and relevance to the theme of the symposium. We urge that contributors and potential participants register by 30 September, 1999. This will help us better organize the symposium.

Thank you for your interest. We look forward to meeting you in December and hope that I.S.L.P.99 will lead to more co-operation and research networks in the future.

Please contact the symposium secretariat at:

Krisadawan Hongladarom  
Department of Linguistic, Faculty of Arts,  
Chulalongkorn University,  
Bangkok 10330, Thailand.

Tel.: 66-2-218-4690  
FAX: 66-2-218-4697  
E-mail: hkrisada@chula.ac.th

For more information and registration, please visit the Symposium home page at  
<pioneer.chula.ac.th/~hkrisada/Politeness/index.html>.

Krisadawan Hongladarom  
Department of Linguistics,  
Faculty of Arts,  
Chulalongkorn University,  
Bangkok 10330. Thailand.

Tel.: 662-2184690  
FAX: 662-218-4697  
E-mail: hkrisada@chula.ac.th



From: Peter Gutmann <pegu0001@stud.uni-sb.de>  
Via Linguist List

#### CALL FOR PAPERS

A new journal, *Perspectives*, published at Oxford Brookes University Humanities Research Centre, addresses an international audience of post-graduate students and scholars engaged in inter-disciplinary work within the Humanities. It is a bi-annual, on-line publication accompanied by a (weekly updated) Web site for discussion and workshopping of ideas (still under construction). The journal aims at forming a new inter-disciplinary community of people working beyond the limits of the established split into disciplines. Thus, our concept of "the humanities" is an open one, it comprises the traditional humanities as easily as what has come to be called social sciences and other related fields (and areas of interest). We invite articles for our first issue, "Approaches Towards (Real) Inter-disciplinarity".

This issue concentrates on the rôle of the researcher and our ideas of what inter-disciplinary work can or should be. Although the main focus of the later issues will not be a methodological one, we are convinced that there is, from time to time, a need to discuss inter-disciplinary methods and approaches without the limits of a "subject-theme". Possible subjects for articles could be (but are by no means limited to) the following:

- \* Is inter-disciplinary work still possible after decades of extreme specialisation?
- \* What are the advantages of inter-disciplinary as opposed to specialised approaches, and how far can we go?
- \* Do we still understand each other or do we need a new language for inter-disciplinary work?
- \* If inter-disciplinary approaches require concise knowledge in at least two fields and hardly any scholar can cover alone all the fields that are important to his or her work, do we need a new solidarity within the community of researchers?
- \* How could university education be improved in terms of inter-disciplinarity — or would any inter-disciplinary teaching model necessarily mean a regression into mediaeval times?

Working across boundaries means more freedom and more fun.

**Deadline for submission of accepted articles: 01 October 1999.**

We also invite articles for a non-themed issue ("everything goes") and for an issue themed "Whatever happened to Postmodernism? — Foucault & Co. in the 21<sup>st</sup>. century". **Deadline for both these issues is 01/03/2000.**

Please send enquiries and proposals to the editors at <pegu0001@stud.uni-sb.de>. More information can be found at <stud.uni-saarland.de/~pegu0001>.

Peter Gutmann, M.A.  
Bei der alten Furt 3  
66539 Neunkirchen. Germany.



From: Ruth M. Brend <rbrend@umich.edu>

#### FIRST CALL FOR PAPERS

45<sup>th</sup>. Annual Conference, International Linguistic Association:  
Language Contact/Language Change

7 – 9 April, 2000  
Georgetown University, Washington, D. C., U.S.A.

The 45<sup>th</sup>. I.L.A. conference will have as its major theme Language Contact/Language Change. While papers on that theme are especially welcomed, abstracts on any subject in theoretical and applied linguistics are also solicited. Invited speakers are Lila Gleitman, University of Pennsylvania, with Lesley Milroy and Sarah Thomason, both of the University of Michigan. Local host is Father Solomon Sara.

Single-spaced abstracts bearing the title of the paper (but no author), of not more than 425 words should clearly state the problems or research questions addressed, and should give some indication of results or conclusions. (Anonymity will be preserved when abstracts are forwarded to the judges.). Send via e-mail to the conference chair (see below). Simultaneously, send via airmail 3 camera-ready paper copies of the abstract, plus a 3 x 5 card bearing name, title of paper, addresses, affiliation, audio-visual equipment needed and time desired (maximum 20 minutes plus discussion) to the conference secretary. Submissions on diskettes will not be accepted. Those wishing to propose panels or special sessions, etc., should contact the conference chair. **Deadline for receipt of abstracts is January 10, 2000.**

Send e-mailed abstracts to the chair:

Dr. Ruth M. Brend  
3361 Burbank Dr.  
Ann Arbor, MI. 48105. U.S.A.  
Tel.: (734) 665-2787  
E-mail: rbrend@umich.edu

Send paper copies & information card to the secretary:

Ms. Johanna J. Woltjer  
511 West 112 St. #14  
New York, N.Y. 10025-1634. U.S.A.  
Tel.: (212)749-3366  
E-mail: ilaconf.woltjer@gte.net



From: Mima <mmedaic@VOA.GOV>  
Via Luisa Maffi

#### CALL FOR PAPERS

##### Language of War

Edited Volume on Language / War / Conflict. We are working on a project entitled *At War with Words*. Several publishers have expressed preliminary interest. We are looking for several theoretically-informed essays (25-30 pages finished length, not including notes or tables) addressing the relationship between linguistic usage and political competition, conflict, turmoil, and war. Possible topics include, but are not limited to:

- State-imposed language use.
- Politically inspired language change and language shift.
- Language of media in a war-torn country.
- Language of media covering a war.

- The (linguistic) construction of identities in new political settings.
- Language of political speeches, interviews, debates, letters, documents...
- Language of personal accounts in the midst of war.
- Ideology and power vs. language.

Other topics are welcomed, as long as the focus of the paper centers on the interdependence of language and politics. All theoretical approaches are welcome. Scholars involved in discourse analysis techniques, pragmatics, quantitative studies, and political writing contexts are especially of interest. Please do not submit work that is primarily anecdotal or descriptive.

**Abstracts** of 500-750 words are requested **by 15 October, 1999**, accompanied by a short bibliography (a couple of paragraphs). E-mail submission of abstracts and biographies is preferred. Those writers whose abstracts are selected for inclusion will be notified by 1<sup>st</sup>. December, 1999. Completed papers will be expected by 15 May, 2000. Any accepted paper must be in Chicago-style format. Please send all inquiries/abstracts to:

Dr. Daniel N. Nelson (Editor of *International Politics*) and Mirjana Nelson Dedaic (Department of Linguistics, Georgetown University)

P. O. Box 20046

Alexandria, VA. 22320. U.S.A.

E-mail: GLOBCON@EROLS.COM

Please, examine *International Politics*, Vol. 36/No. 2, wherein you will see several articles devoted to the theme of language and politics: <[www.muohio.edu/~intlpol/IPOL3602.html](http://www.muohio.edu/~intlpol/IPOL3602.html)>.

You will help us by forwarding this message to anyone who may be interested. Thank you.



From: Alexandra Jaffe <[ajaffe@ocean.otr.usm.edu](mailto:ajaffe@ocean.otr.usm.edu)>

Via Linguist List

#### CALL FOR PAPERS

#### Minority Language Education

9-14 July, 2000

Budapest, Hungary.

Papers are solicited for inclusion in a panel for the 7<sup>th</sup> International Pragmatic Conference. This panel will address linguistic and pedagogical issues associated with efforts to promote and revitalize threatened minority language through teaching those languages in school settings. Papers are sought that link issues of minority language policy and/or ideology with empirical studies of educational practices in minority language settings. Possible topics could include (but are not limited to): issues of cultural authenticity in minority language classrooms; bilingual vs. immersion methods; issues of standardization; integration of children from outside the minority cultural group; standards of testing and evaluation; patterns of codeswitching in the classroom (and other school settings); student accommodation or resistance to school practices; the construction and acceptance of neologisms (school register) in the minority language; differential uses of minority vs. dominant languages in classroom management; community involvement in minority language schooling.

Information about the conference can be found at <[ipra-www.uia.ac.be/ipra/](http://ipra-www.uia.ac.be/ipra/)>. For inquiries about possible topics, please contact Alexandra Jaffe.

**Abstracts and all conference registration forms must be sent by November 1 to:**

Alexandra Jaffe  
Department of Anthropology and Sociology  
University of Southern Mississippi  
Box 5074  
Hattiesburg MS. 39406. U.S.A.

Tel.: (601) 266-6193

FAX: (601) 266-6373

E-mail: [alexandra.jaffe@usm.edu](mailto:alexandra.jaffe@usm.edu)



From: Tom Tehan <[tsc\\_msea@SIL.ORG](mailto:tsc_msea@SIL.ORG)>

The Third International Conference on Hani/Akha Culture

29 December, 1999 - 5 January, 2000  
Jinghong City, Xishuangbanna, Yunnan, China.

The Akha and Hani people are having a conference on exploring and preserving their culture. The details are below. If anyone is interested, they can communicate with the conference organizers via FAX. I am not aware of an e-mail address.

Tom Tehan, Payap University and S.I.L.



The Third International Conference on Hani/Akha Culture is sponsored by the People's Government of Xishuangbanna Dai Autonomous Prefecture, Yunnan, China. Mr. Cha Ke, Vice-Governor of the Prefecture and Mr. A Hai, investigator of the Ethnic Religion Affairs Bureau of the Prefecture, are the co-organizers.

Objectives:

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

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

Papers on invited on topics such as:

- 1. Hani/Akha traditional eco-environment protection, etc.;
- 2. Hani/Akha traditional education and interaction with formal education;
- 3. Hani/Akha history and culture;
- 4. Hani/Akha women and children's education;
- 5. Hani/Akha language, literacy and customs. and more.

You can communicate with the conference organizers by FAX at this number: 86-691-2127460.



From: Judith M. Maxwell <maxwell@mailhost.tcs.tulane.edu>

Juegos con Fin Educativo

[Reply to message in *Langscape 12*, p. 45]

To: wgarcia@atenea.ucacua.edu.co

Pedro Cortés y/o William García,

Leí con interes su carta a Luisa Maffi. Yo he trabajado con programas bilingües en Guatemala por unos 27 años. Hemos experimentado con unos juegos sencillos; más que nada para la enseñanza de la enumeración Maya que es a base vigesimal. Pero dos casa editoriales Mayas están ensayando usos educativos de otros juegos y de los recursos de C.D., caset, etc. Se me hace que podría ser de interés mutuo que se comunicaran entre sí. Se podrían dirigirse a Raxche' o a Ixtz'ulu' en cargo de Cholsamaj, la casa editorial central: <cholsamaj@micro.com.gt>.

Les deseo mucho suerte y éxito,  
Judith M. Maxwell, Ixq'anil.



From: David Bradley <d.bradley@latrobe.edu.au>

Language Endangerment and Language Maintenance: an active approach

29-30 November, 1999  
La Trobe University, Melbourne, Australia

Convened by David Bradley, Department of Linguistics.

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

Case study presentations on individual communities will be given by these and other scholars including Barry Blake, Kate Burridge and Maya Bradley (La Trobe University), Margaret Florey (University of Newcastle), Rob Amery (Adelaide University) and others. These case studies will include Australian Aboriginal and migrant communities as well as indigenous and migrant communities in various other countries including Indonesia, Thailand, China, Canada and the Netherlands. All others who wish to make a presentation (20 minutes plus 10 minutes discussion) should **submit a one-page abstract and e-mail or FAX address by 1 November**; notification of acceptance will be sent by e-mail or FAX on 14 November.

It is intended to produce a volume on the outcomes of the symposium. Those who wish their presentation to be considered for inclusion in this volume should submit it in hard copy AND on disk or as e-mail attachment in rtf or Word 6 at or before the symposium. Please follow the Pacific Linguistics format which is available from <<http://pacling.anu.edu.au/authors>>. If you use any unusual fonts, please provide details and if possible a copy of the font.

The symposium is planned to start at 10:30 a.m. on 29 November and finish on the afternoon of 30 November. It will be held in the HuEd. area which is near the Department of Linguistics. Registration (no charge) will be in the David Myers Building, East wing, Room E229 starting from 9:30 a.m. on 29 November. Accommodation should be booked directly with Menzies College (Tel. (+613/03) 9479 1071, FAX (+613/03) 9479 3690, e-mail <[Menzies@latrobe.edu.au](mailto:Menzies@latrobe.edu.au)>; a few double rooms \$40, single rooms \$30 or \$24-50; please indicate that you are coming for this symposium) or Parkside Inn (1045 Plenty Road, Bundoora VIC. 3083; Tel. (+613/03) 9467 3344, FAX (+613/03) 9467 5462; motel-style accommodation within walking distance of the campus, \$69 and upwards). Those who prefer to stay in the centre of Melbourne can travel by bus or tram to the university in under an hour. Meals are available on campus weekdays until 7 p.m. Free parking is available in unpaved Car Parks 4 and 2A, or parking by daily permit in paved areas.

This symposium is free and open to the public. Support from the U.N.E.S.C.O. C.I.P.S.H. Endangered Languages programme and the Australian Research Council (A59803475) is very gratefully acknowledged. Koori and other indigenous and N.E.S.B. participation is most welcome.

All enquiries and abstracts to <[Linguistics@latrobe.edu.au](mailto:Linguistics@latrobe.edu.au)> or Department of Linguistics, La Trobe University, Bundoora Victoria 3083, Australia. Telephone +613/03 9479 2338; FAX +613/03 9479 1520 (+613 is the international dialling code from outside Australia; 03 is the STD prefix from outside Victoria). Please consult our Web site on <[www.latrobe.edu.au/www/linguistics](http://www.latrobe.edu.au/www/linguistics)>; the final symposium programme will be on this Web site from 14 November.

David Bradley  
Chair, Linguistics  
La Trobe University  
Bundoora, Victoria 3083. Australia.

Tel.: +61 3 9479 2362  
FAX: +61 3 9479 1520  
Web: [www.latrobe.edu.au/www/linguistics](http://www.latrobe.edu.au/www/linguistics)



Editor's Note: Margaret Florey and Peter Mühlhäusler, both Terralingua Board members, are involved in this symposium.



From: Jon Reyhner <[Jon.Reyhner@NAU.EDU](mailto:Jon.Reyhner@NAU.EDU)>

7<sup>th</sup> Annual Stabilizing Indigenous Languages Conference:  
"Language Across the Community"

11-14 May, 2000  
The Toronto Colony Hotel, Toronto, Canada.

The Ontario Institute for Studies in Education of the University of Toronto.

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

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

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

Support research will be covered in workshops and talks by people who are making dictionaries, studying effective ways of teaching indigenous languages, linking history and culture to language, planning policies and good administrative practices, and founding centers for language research and promotion. Conference attendees can make their own contacts with people they would like to learn more from, and information will be available about organizations which help link people involved with indigenous language work. We also hope that you will be attracted to the opportunity to visit beautiful Toronto, with our attractive exchange rates, breakfast with the Mayor and excellent entertainment by local Aboriginal groups.

#### Presentations Formats

*Presentations* — 45 minute time block to present information about any issues related to the conference topic, leaving about 10 minutes for audience questions;

*Workshops* — 90 minute time block to talk about some indigenous language-related project, with activities to involve the audience in learning about or how to conduct the project;

*Roundtables* — 45 or 90 minute blocks for facilitators or panels to lead discussion with the audience on a relevant topic;

*Poster Sessions* — 90 minute time block in which presenters can display visuals and/or materials about their project, and where conference participants can circulate and ask questions individually.

Registration Rates — before 31 March, 2000 = \$125 Canadian / \$100 U.S.; after 31 March, 2000 = \$150 Canadian / \$125 U.S. Student rates (with proof of full-time enrolment) \$50 Canadian \$40 U.S. Payment by cheque or money order payable to "Stabilizing Indigenous Language Conference", or by credit card.

#### **Deadline for submission: 31 March, 2000.**

- Please submit:
- (1) a completed registration form (as above)
  - (2) title of presentation
  - (3) a 250-word abstract of the presentation for inclusion in conference program
  - (4) a 25-word summary for conference publicity
  - (5) a 50-word biographical sketch of (all) presenter(s)
  - (6) check one: presentation \_\_\_; workshop\_\_\_; roundtable\_\_\_; poster session
  - (7) will this presentation be in a language other than English?: yes\_\_\_; no\_\_\_

Submit all forms to:

Barbara Burnaby, Modern Language Centre  
O.I.S.E.  
University of Toronto  
252 Bloor Street West  
Toronto, Ontario, Canada M5S 1V6.

FAX: (416)926-0469  
E-mail: silc@oise.utoronto.ca  
After October 1999, check our  
Web site <www.oise.utoronto.ca/MLC/SILC>.



From: Heidi Hamilton <hamilth2@gusun.georgetown.edu>  
Via Linguist List

Georgetown University Round Table on Languages and Linguistics (G.U.R.T.) 2000

Linguistics, Language, and the Professions: education, journalism, law, medicine and technology

4 – 6 May, 2000

Georgetown University, Washington, D.C., U.S.A.

Plenary Speakers — Education: Dr. Shirley Brice Heath, Stanford University  
Journalism: Dr. Allan Bell, Auckland University; Journal of Sociolinguistics  
Law: Dr. Roger Shuy, Georgetown University  
Medicine: Dr. Richard Frankel, University of Rochester School of Medicine and Dentistry  
Technology: Fr. Lee Lubbers, S.J., S.C.O.L.A.

...plus a special full-day program by members of the Federal Interagency Language Roundtable (I.L.R.) and the Society of Federal Linguists. The Georgetown University Round Table on Languages and Linguistics (G.U.R.T.) 2000 will focus on the interrelationships between linguistics and other professions. We invite proposals for papers and colloquia that examine language use in or apply linguistics to the professions of education, journalism, law, medicine, and technology. Individual papers will be 20 minutes long followed by 10 minutes of discussion.

To propose an individual paper, send four copies of a one-page abstract. In the upper right-hand corner of all four copies indicate the professional strand most closely related to the presentation (education, journalism, law, medicine, technology, or "other"). In the upper left-hand corner of one copy, place the submitter's name, address, telephone, e-mail address, and institutional affiliation. The other three copies should contain no identifying information. Organizers of colloquia may send proposals for either 2 or 4 hour blocks of time. Colloquium organizers serve as the liaison between participants in their colloquium and the G.U.R.T. 2000 organizers, and are responsible for communication among the participants.

To propose a colloquium, send four copies of a single page statement from the organizer explaining the theme of the colloquium, how the individual presentations relate to each other, how much time is being requested, and how the time will be allocated. In the upper right-hand corner of all four copies indicate the professional strand most closely related to the colloquium (education, journalism, law, medicine, technology, or "other"). In the upper left-hand corner of one copy, place the organizer's name, address, telephone, e-mail address, and institutional affiliation. The other three copies should contain no identifying information. In addition to the organizer's umbrella abstract, four copies of one-page abstracts should be sent for each individual presentation within the colloquium. In the upper left-hand corner of one copy, place the presenter's name, address, telephone, e-mail address, and institutional affiliation. The other three copies should contain no identifying information. Abstracts for all presentations within one colloquium must be submitted together.

**All proposals must be received by Friday, 10 December, 1999.**

Send proposals to G.U.R.T. 2000, Department of Linguistics, Georgetown University, Washington, D.C. 20057, U.S.A. E-mail inquiries should be directed to <alatisj@gusun.georgetown.edu>.



From: Linguist List <linguist@linguistlist.org>

Endangered Languages Page

The LINGUIST list server is very pleased to be able to host the Endangered Languages Web home page described below. This worthwhile initiative was proposed by Martha Ratliff and the L.S.A. Committee on Endangered Languages, and it will be maintained by volunteer "curators". If you have the needed expertise, we urge you to volunteer. This home page is likely to be a highly valuable resource for the linguistics community.



A new Endangered Languages Web home page on LINGUIST will bring together materials on the study of endangered languages to serve the needs of both the linguistic profession and communities interested in language revitalization or maintenance programs. As a start, the following pages (with appropriate links) are proposed:

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

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



From: Gonzalo Oviedo <GONZALO.OVIEDO@W.W.F.net.org>

Indigenous Peoples and Protected Areas / Pueblos Indigenas y Areas Protegidas

The World Commission on Protected Areas (W.C.P.A.), the World Conservation Union (I.U.C.N.) and the World Wide Fund For Nature (W.W.F.) adopted earlier this year a new policy on indigenous/traditional peoples and protected areas. The document, called *Principles and Guidelines on Indigenous and Traditional Peoples and Protected Areas*, is available in English, Spanish and French at

<panda.org/resources/publications/sustainability/indigenous2/index.html>.

La Comision Mundial de Areas Protegidas (C.M.P.A.), la Union Mundial para la Naturaleza (U.I.C.N.) y el Fondo Mundial Para la Naturaleza (W.W.F.) adoptaron en meses pasados una nueva politica sobre pueblos indigenas y tradicionales y areas protegidas. Este documento, *llamado Principios y Directrices sobre Pueblos Indigenas y Tradicionales y Areas Protegidas*, se encuentra disponible en ingles, castellano y frances en la siguiente direccion:

<panda.org/resources/publications/sustainability/indigenous2/index.html>.



From: Preston D. Hardison <prestonh@home.com>  
Via Luisa Maffi

W.G.I.P. and U.N.E.S.C.O. Documents Now Available

***U.N.E.S.C.O. Declaration on Science***

United Nations Educational, Scientific and Cultural Organization  
Science for the Twenty-First Century: a new commitment  
Budapest, 26 June - 1 July, 1999.

Declaration on Science and the Use of Scientific Knowledge

1 July, 1999, Budapest, Hungary and the Science-Agenda Framework for Action

These documents are available from the United Nations Educational, Scientific and Cultural Organization at  
 <[www.U.N.E.S.C.O..org/general/eng/programmes/science/wcs/index.htm](http://www.U.N.E.S.C.O..org/general/eng/programmes/science/wcs/index.htm)>  
 <[www.U.N.E.S.C.O..org/general/eng/programmes/science/wcs/index.htm](http://www.U.N.E.S.C.O..org/general/eng/programmes/science/wcs/index.htm)>

The document in general discusses the social partnership science has with society, and touches on a number of important policy issues like women in science, information sharing and intellectual property rights, and indigenous and traditional knowledge. I will be happy to send the entire document in Word format (68kb) or PDF format if they request it.



***Study on treaties, agreements and other constructive arrangements between states and indigenous populations***

It's finally here! The United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities has finally released the Miguel Alfonso Martinez *Study on treaties, agreements and other constructive arrangements between states and indigenous populations*, available in French, English and Spanish from:

United Nations Human Rights Documents HURIDOCS <[www.unhchr.ch/Huridocda/Huridoca.nsf](http://www.unhchr.ch/Huridocda/Huridoca.nsf)>

Commission on Human Rights  
 Sub-Commission on Prevention of Discrimination and Protection of Minorities  
 Fifty-first session  
 Item 7 of the provisional agenda  
 E/CN.4/Sub.2/1999/20  
 22 June 1999

*Human Rights of Indigenous Peoples — Study on treaties, agreements and other constructive arrangements between states and indigenous populations.* Final report by Miguel Alfonso Martinez, Special Rapporteur.

Comisión de Derechos Humanos  
 Subcomisión de Prevención de Discriminaciones y Protección de las Minorías  
 51 período de sesiones  
 Tema 7 del programa provisional  
 E/CN.4/Sub.2/1999/20  
 22 de junio de 1999

*Los Derechos Humanos de las Poblaciones Indígenas — Estudio sobre los tratados, convenios y otros acuerdos constructivos entre los Estados y las poblaciones indígenas.* Informe final presentado por el Sr. Miguel Alfonso Martínez, Relator Especial.



***Indigenous People and their Relationship to Land***

The sub-commission has also released:

Commission on Human Rights  
 Sub-Commission on Prevention of Discrimination and Protection of Minorities  
 Fifty-first session  
 Item 7 of the provisional agenda  
 E/CN.4/Sub.2/1999/18  
 3 June 1999

*Human Rights of Indigenous Peoples — Indigenous people and their relationship to land.* Second progress report on the working paper, prepared by Mrs. Erica-Irene A. Daes, Special Rapporteur.

Comisión de Derechos Humanos  
 Subcomisión de Prevención de Discriminaciones y Protección de las Minorías  
 51 período de sesiones  
 Tema 7 del programa provisional  
 E/CN.4/Sub.2/1999/18

*Las poblaciones indígenas y su relación con la tierra.* Segundo informe del progreso, presentado por la Sra. Erica-Irene A. Daes, Relator Especial.

I have made both Word and PDF versions of both of these files (approximately 250 kb) for the English and Spanish versions (I'll do French if there's call for it), and will send copies to anyone who requests them.

Preston Hardison

E-mail: [prestonh@home.com](mailto:prestonh@home.com)



From: Luisa Maffi <[maffi@nwu.edu](mailto:maffi@nwu.edu)>

Web Pages Available to Those Who Only Have E-mail

I recently read something in the Indigenous Knowledge and Development Monitor (I.K.D.M.) published by C.I.R.A.N. (Centre for International Research and Advisory Networks) in The Hague (issue 7(2), July 1999), regarding a technology that would help connect people to the Web who only have e-mail. It is a service that allows people who do have e-mail but not access to the Web to send an e-mail message and obtain a given document from a Web page, which then comes as an e-mail message either in plain text, or in html. Basically, it's a kind of "fetch" program. Here is how it works — I transcribe the whole I.K.D.M. piece (appearing on p. 23 under the title "Do you have e-mail but not World Wide Web access?"):

"Bellanet offers a way of accessing some of the information on the World Wide Web using e-mail alone. Bellanet is an international initiative housed at the International Development Research Centre in Ottawa, Canada. Their mission is to foster inter-agency collaboration through more effective use of information and communication technologies.

"Web-to-E-mail servers are computers which fetch documents from the Web and send them to the users as e-mail messages, either in plain text or html. To use the system, simply send an e-mail message addressed to one of the Web-to-E-mail servers listed below [actually there seems to be only one]. Leave the subject line blank. In the body of the e-mail message, type the URL [...] of the Web page you want to read. In the following example, the message is addressed to <[www4mail@Web.bellanet.org](mailto:www4mail@Web.bellanet.org)>, a Web-to-E-mail server operated by Bellanet. The page requested, <<http://www.nuffic.nl/ciran/ikdm/>>, is the I.K.D.M. home page.

[Image follows, showing an e-mail window in which the text in the body of the message is: GET <http://www.nuffic.nl/ciran/ikdm/>].

"If you are trying this yourself, you can replace <<http://www.nuffic.nl/ciran/ikdm/>> with the address of any Web page you wish to read.

"Readers who do have access to the Web but would like more information about this facility anyway, can visit Bellanet's Web site at <[www.bellanet.org/e-mail.htm](http://www.bellanet.org/e-mail.htm)>."

Of course, this won't be any good for those who don't have e-mail at all, but it might be an excellent solution for e-mail-but-not-Web people. I haven't tried this yet, but wanted to pass it on right away.



From: Nicholas Ostler <[nostler@chibcha.demon.co.uk](mailto:nostler@chibcha.demon.co.uk)>

F.E.L. Now Accepting Proposals for Projects

The Foundation for Endangered Languages is now accepting proposals for projects of work that will support, enable or assist the documentation, protection or promotion of one or more endangered languages. Please pass on this announcement to your friends and colleagues in endangered language communities who may not have access to *Ogmios*, the Internet or e-mail.

Form for Submissions — There is a form which defines the content of appropriate proposals, which is accessible at the Foundation's Web-site <[www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/](http://www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/)>. It may also may be obtained from Christopher Moseley at <[Chris\\_Moseley@mon.bbc.co.uk](mailto:Chris_Moseley@mon.bbc.co.uk)>, 2 Wanbourne Lane, Nettlebed, Oxfordshire RG9 5AH, England; FAX +44-1491-641922. All proposals must be submitted in this form, to ensure comparability (although see note 4 below).

**Deadline** — The time-limit for proposals to be considered in the current round will be the **31 of October 1999**. By that date, proposals and supporting testimonials must reach Christopher Moseley, at the address specified in the form. The F.E.L. Committee will announce its decision before the 31<sup>st</sup>. of December 1999.

Four points to note especially:

1. The Foundation's funds are extremely limited and it is not anticipated that any award will be greater than US\$1,000. Smaller proposals stand a better chance of funding.
2. Where possible, work undertaken within endangered language communities themselves will be preferred.
3. The Foundation for Endangered Languages (F.E.L.) is separate from the Endangered Language Fund (E.L.F., <elf@haskins.yale.edu>), which is also announcing its request for proposals about now, but on a somewhat different time scale. It is perfectly possible (and has indeed occurred in the past) that the same project can be partially funded by both F.E.L. and E.L.F.
4. Those who have already submitted proposals to F.E.L. speculatively should contact Chris Moseley to confirm what information, if any, still needs to be submitted. The form should be used to submit this additional information.

Nicholas Ostler, President  
 Foundation for Endangered Languages  
 Batheaston Villa  
 172 Bailbrook Lane  
 Bath BA1 7AA. England.

Tel.: +44-1225-85-2865  
 FAX: +44-1225-85-9258  
 E-mail: nostler@chibcha.demon.co.uk  
 Web: www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/



From: Timothy Fallen-Bailey <TimFB@compuserve.com>  
 Via the Editor

Endangered Languages Project Started

LanguageTech Net News (tm); 6 May, 1999.

"LanguageTech Net News" features the latest news for language technology and multilingual computing. It is prepared from materials compiled and maintained by Seth Thomas Schneider for the Language Technology Research Center and the magazine *MultiLingual Computing & Technology*.

Press releases and submissions are always welcome and encouraged. Please send e-mail to <news@multilingual.com>, FAXes to 208-263-6310, and postal mail to MultiLingual Computing, Inc., 319 North First Avenue, Sandpoint, ID. 83864 U.S.A., or call 208-263-8178. (To unsubscribe or subscribe to this list see notes at end):

“A.1. Endangered Languages Project started

Transparent Language has started the Endangered Languages Preservation and Revitalization Project to enable the preservation and growth of less-common languages using its LanguageNow! technology. In addition to Transparent Language, cultural partners and financial support partners are needed to complete the LanguageNow! software for each endangered language. Please contact:

Transparent Language Inc.  
 22 Proctor Hill Road  
 P.O. Box 575  
 Hollis, N.H. 03049. U.S.A.

Tel.: 603-465-2230  
 FAX: 603-465-2779  
 E-mail: info@transparent.com  
 Web: www.transparent.com



From: Briony Williams <briony@cstr.ed.ac.uk>  
 Via Endangered Languages List

Welcome to the New S.A.L.T.M.I.L. S.I.G.!

Organisation — Centre for Speech Technology Research, University of Edinburgh.

The start of the new academic year sees the start of the SALTMIL Special Interest Group within ESCA (now ISCA). This group (for "Speech and Language Technology for Minority Languages") has now been approved, and can begin activities, as follows.

1) E-mail discussion list: the first activity is an email discussion list. As a preliminary measure, a new list has been set up at the U.S. Web site <www.onelist.com>. To subscribe to the S.A.L.T.M.I.L. discussion group, you can do one of two things:

- a) Point your web browser to <http://www.onelist.com/community/saltmil> and follow the link to subscribe; or
- b) Send a blank email to [saltmil-subscribe@onelist.com](mailto:saltmil-subscribe@onelist.com). A message with further details will be automatically sent to you.

This list is free, but carries commercial advertising in a brief section at the end of each message. However, until we can migrate to a non-commercial server this will be adequate. The discussions can be followed through email, and also through a Web browser at the Onelist site. Please don't delay in subscribing to the list, so we can begin our discussions!

2) SALTMIL Web page: the provisional S.A.L.T.M.I.L. Web site is currently at <www.cstr.ed.ac.uk/SALTMIL>. Please send any material you would like to add to the Web pages to <briony@cstr.ed.ac.uk>. This could include details of your work, or a link to your Web pages.

3) Proposal for a one-day workshop: a one-day workshop will be proposed to the organisers of the second L.R.E.C. conference in Athens. If accepted, this will be similar to the first one-day workshop at the first L.R.E.C. in Granada, May 1998.

We hope very much that you will join in the discussions and share your knowledge and experience with others who are also working in the field of speech and language technology for minority languages.

Briony Williams  
Climent Nadeu  
Donncha O' Cróinín

University of Edinburgh, U.K.  
Universitat Politecnica de Catalunya, Spain.  
Linguistics Institute of Ireland, E'ire/Ireland.



From: Dawn Loewen <dcl@uvtrl.geog.UVic.CA>  
Via Ethno-bio List

#### New Database Available on the Web

M.O.S.T. — Database of Best Practices on Indigenous Knowledge <[www.unesco.org/most/bpindi.htm](http://www.unesco.org/most/bpindi.htm)>;

The Centre for International Research and Advisory Networks (C.I.R.A.N.), in co-operation with U.N.E.S.C.O.'s Management of Social Transformations Programme (M.O.S.T.), has established a new Database of Best Practices on Indigenous Knowledge" on the W.W.W. The site includes a definition of indigenous knowledges, a discussion of criteria for selecting "best practices", and a Registry of Best Practices that gives numerous detailed summaries of projects in Africa, Asia, Europe, and Latin America that have sought to improve conditions and alleviate poverty through the successful employment of indigenous knowledges. The site also links to C.I.R.A.N. and M.O.S.T.'s joint publication entitled *Best Practices on Indigenous Knowledge*, which provides further details on indigenous knowledge and on the production phase of the database. For a review of M.O.S.T.'s home site and more about their projects worldwide, see the November 18, 1997 Scout Report for Social Sciences.



From: Charles Jannuzi <jannuzi@edu00.f-edu.fukui-u.ac.jp>  
Via Linguist List

#### Literacy Across Cultures — Free Issue 5 Available in E-mail Form

This is to announce that we are making our publication *Literacy Across Cultures* (L.A.C.), a practitioner publication with a strong applied linguistics focus, available free in plain text e-mail form. Just send an e-mail titled "LAC" to me and I will add you to the mailing list. Here is the table of contents to get an idea of what is in this issue of L.A.C.:

L.A.C. 5 — Table of Contents

## I. Feature Articles

- A. In Others' Words: how learners construct reading difficulties, by Andy Barfield
- B. Enabling a Reader Through Picture Books: a case study, by Fatimah Hashim
- C. Acquiring Communicative Competence in the Reading Classroom, by Maya Khemlani David.

## II. Links to Literacy: Web sites linking yourself to professional development by Charles Jannuzi.

## III. It is Written: review essays

- A. Beginning to Read and the Spin Doctors of Science: the political campaign to change America's mind about how children learn to read, reviewed by Charles Jannuzi.
- B. The Plain English Guide: how to write clearly and communicate better, reviewed by Charles Jannuzi.

## IV. Call for Papers with Submission Guidelines.

## V. L.A.C. and F.L. Literacy S.I.G. Contact Information.

Charles Jannuzi  
 F.L. Literacy S.I.G. of J.A.L.T.  
 L.A.C. List Co-ordinator  
 University. Japan.

E-mails: jannuzi@mint.ocn.ne.jp  
 jannuzi@hotmail.com  
 jannuzi@edu00.f-edu.fukui-u.ac.jpFukui



From: Rob Pensalfini <r.pensalfini@mailbox.uq.edu.au>

THEALING — Theatre and Linguistic Theory

Announcing the establishment of a brand new, unmoderated (for now, at least) e-mail list aimed at those with an interest in combining theatre and linguistics. This list is for the discussion of the application of linguistic theory to theatre practice and training, and is designed to foster exchange of ideas and collaboration between the disciplines and between individuals working in this area. Some potential areas of discussion might be:

- \* the rôle of telephonic and phonological sciences in voice training
- \* contributions made by voice practitioners (e.g. voice and speech teachers) to the linguistic sciences
- \* the study of prosody in spoken text
- \* the relationship between prosody and syntax in verse
- \* the effect of verse versus prose on actor and audience
- \* the application of discourse theory to stage performance

These topics are by no means exhaustive and are not meant to restrict the discussion on the list to these topics. Any discussion that forges links between theatre and linguistic theory is most welcome. The name of the list, "thealing", is obviously cobbled together from the words 'theatre' and 'linguistics', but the resultant pun on 'healing' is not entirely accidental. The list was born from a desire to see greater communication and collaboration between traditions with different perspectives on voice and language, perspectives which have been strangers for far too long. To subscribe to the list, send a message to <majordomo@lists.uq.edu.au> with the command "subscribe thealing" (without the quotes). It is a good idea to turn signature files off when doing so. This will subscribe the e-mail address from which the message was sent. If you wish to subscribe another e-mail address, the command should be "subscribe thealing <YOUR\_E-MAIL\_HERE>" (again, without the quotes). You will then be sent a message asking you to confirm your desire to be subscribed to the list.

Rob Pensalfini  
 Lecturer in Linguistics  
 Department of English  
 The University of Queensland  
 Brisbane, Queensland 4072. Australia.

Tel.: (07) 3365 2245 (office)  
 (07) 3870 2853 (home)



From: Gabriela Olivares <gabycuhat@yahoo.com>

Academic Exchange Quarterly

Have you heard from *Academic Exchange Quarterly*? We are a blind-refereed, cross-disciplinary journal. Our aim is to provide a written medium for the communication of ideas and methods to the advancement of teachers' professional knowledge and skills, K-16. We accept manuscripts of 300-3000 words long and any style will be accepted, i.e., A.P.A., M.L.A., L.S.A., etc.

Our yearly subscription is US\$49 (institutions) and US\$29 for individuals. Please, contact us!

Academic Exchange Quarterly  
Chattanooga State, 4501 Amnicola Highway,  
Chattanooga, TN. 37406-1097. U.S.A.

FAX: 423-697-4409  
E-mail: AEQ@cstcc.cc.tn.us

...and do not forget to visit our great Web page. See signature below. Thank you.

Dr. Gabriela Olivares-Cuhat

E-mail: gabycuhat@yahoo.com  
Web: www.higher-ed.org/AEQ/AEQ@cstcc.cc.tn.us



From: Mark Warschauer <markw@hawaii.edu>  
Via Linguist List

#### Papyrus News — New E-mail List

Papyrus News is a free e-mail distribution list run by Mark Warschauer. Subscribers will receive 3-5 messages a week on topics related to the global impact of information technology on language, literacy, and education. To subscribe, send the message "subscribe papyrus-news Yourfirstname Yourlastname" (without the quotation marks, and substituting your own name for Yourfirstname Yourlastname) to <listproc@hawaii.edu>. For further information, see <www.lll.hawaii.edu/Web/faculty/markw/papyrus-news.html>.

Mark Warschauer

E-mail: markw@hawaii.edu  
Web: www.lll.hawaii.edu/markw



From: Susanne Lenz <lenz@ids-mannheim.de>

#### New Language Resources Internet Service

A new language resources internet service is to be launched soon — The European Language Activity Network (E.L.A.N.; an E.U.-funded M.L.I.S. 121 Project).

What is new about this service?

For a user with network access to various linguistic resources, exploration is often hampered by the fact that each provider grants access to his/her data by means of an exploration environment that is specifically designed for the local resources. The aim of the project E.L.A.N. is to eliminate this problem by forming a convergence of the technological achievements so far. E.L.A.N. aims at the design of a common query language (ELAN-CQL) which will reinforce or, where necessary, establish international standards.

The benefit: that means E.L.A.N. will provide a user-friendly on-line service for querying European language resources using a single uniform interface. The default operating language of the graphical interface will be English, but translations of the operating terms into many of the languages involved will be available as well, to enable members of the user community belonging to different language communities to do research on their language as well as in their language.

Language Resources: the basis of E.L.A.N. E.L.A.N. will provide standardised resources of the following languages: Belgian, French, Bulgarian, Catalan, Czech, Danish, Dutch, English, Estonian, French, German, Greek, Hungarian, Italian, Latvian, Lithuanian, Polish, Portuguese, Romanian, Russian, Serbian, Slovakian, Slovene, Swedish, Turkish and Ukrainian. They will comprise textual resources (corpora) ranging from 1 to 4 million words or more for each language, and lexical resources (several kinds of lexicons) ranging from 5,000 to 20,000 entries or more for each language.

Service: E.L.A.N. User Community. To guide the user through its various facilities and help with any problems or questions, E.L.A.N. will offer a User Community. Members of this Community will have full access to the E.L.A.N. Network, an e-mail user group, and a hot-line they may turn to with questions and requests.

More information? Anyone interested in the new service who would like more information or would like to become a member of the E.L.A.N. User Community, please visit our Web site <solaris3.ids-mannheim.de/elan/>, or send an e-mail to <elan@ids-mannheim.de>.

Susanne Lenz  
Project Manager E.L.A.N.  
Dept. for Lexical Studies  
Institut fuer deutsche Sprache R5, 6-13  
68161 Mannheim. Germany.

Tel.: +49 621 1581 427  
FAX: +49 621 1581 415  
Web Project Home: solaris3.ids-mannheim.de/elan



From: Central Institute of Indian Languages <ciil@giabg01.vsnl.net.in>  
Via Luisa Maffi

E.S.S.L.L.I.99 Last Minute Information

The C.I.I.L. is now on the Web site at <www.ciil.org>. Please visit us!

Prof. Omkar Koul  
Central Institute of Indian Languages  
Manasagangotri  
Mysore — 570 006. India.

Tel.: 0821-515863, 515558  
Telex: 0846-268-CIIL-IN  
FAX : 0091-821-515032  
E-mail: ciil@giabg01.vsnl.net.in  
Web: www.ciil.org



From: Bernard Comrie <comrie@eva.mpg.de>

Volkswagen-stiftung / Volkswagen Foundation

As you may already know, the Volkswagen-Stiftung (Volkswagen Foundation) has recently announced a new programme on the documentation of endangered languages and is soliciting applications for project grants. Information on the programme is available on the Internet (so far apparently in German) at the address <www.volkswagen-stiftung.de/infotext/infodoku.htm>. The responsible person at the V.W.-Stiftung is Dr. Vera Szöllössi-Brenig, e-mail <szoeloeessi@volkswagen-stiftung.de>.

The main reason for this message is to draw your attention to one point in the announcement, in the first paragraph of section VII. Here it is said that applications from abroad are treated equally with those from Germany, but that applicants from abroad are expected to develop institutional co-operation with individual scientists or scientific institutions in Germany. The Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology, which has the documentation of endangered languages as one of its areas, would be happy to consider co-operation with applicants from outside Germany who are seeking such a link. I would be grateful if you could make this information known to your members/readers/associates.

Prof. Dr. Bernard Comrie  
Director, Department of Linguistics  
Max Planck Institute for Evolutionary Anthropology  
Inselstrasse 22  
D-04103 Leipzig. Germany.

Tel.: +49 341 99 52 301  
Secretary's tel.: +49 341 99 52 300  
FAX: +49 341 99 52 119  
E-mail: comrie@eva.mpg.de  
Departmental Web: www.eva.mpg.de/lingua.html

(A copy of all incoming e-mail is forwarded to my secretary. If you do not wish your message to be read other than by me, please put "private" in the subject box).



In S.S.I.L.A. Newsletter XVII:2, of July 1999, p. 7, the following related news:

"The establishment last year of a Linguistics Department at the Max Planck Institute for Evolutionary Anthropology in Leipzig heralds the dawn of a new era in one of Europe's most famous centers of linguistic research during the 19<sup>th</sup> century. [...] Under the direction of Bernard Comrie, [...] the department will be oriented firmly in the direction of typological and historical studies, with a strong emphasis on new descriptive fieldwork of poorly-documented languages. Several two-year post-doctoral and pre-doctoral fellowships are being offered [...]. For further information on the M.P.I.-Leipzig program contact Bernard Comrie, Inselstrasse 22, D-01403 Leipzig, Germany (e-mail: comrie@eva.mpg.de) or visit the M.P.I.-Leipzig Web site (<http://www.eva.mpg.de>)".



From: GRAIN Los Banos <[grain@baylink.mozcom.com](mailto:grain@baylink.mozcom.com)>

INDKNOW Digest 967 — W.I.P.O. Fact-Finding Mission Interim Reports

by Shane P. Mulligan.

The following Fact-Finding Mission interim reports reflect efforts by the World Intellectual Property Organisation (W.I.P.O.) to explore the protection of indigenous and traditional knowledge, in large part related to biological diversity, through intellectual property systems. They are available on-line as PDF documents at <[www.wipo.int/eng/news/1999/index.htm](http://www.wipo.int/eng/news/1999/index.htm)>.

W.I.P.O. will publish a final report of all the Fact-Finding Missions, including methodology, analysis of data and findings in September 1999.

*Interim mission reports of the W.I.P.O. fact-finding mission on traditional knowledge, innovations and culture:*

- \* South Pacific (Australia, New Zealand, Fiji, Papua New Guinea, June 15 to 26, 1998)
- \* Southern and Eastern Africa (Uganda, Tanzania, Namibia and South Africa, September 4 to 20, 1998)
- \* South Asia (Sri Lanka, India, Bangladesh, September 28 to October 14, 1998)
- \* North America (United States of America, Canada, November 16 to 30, 1998)
- \* Central America (Guatemala, Panama, January 17 to 22, 1999)
- \* West Africa (Ghana, Mali, Nigeria, Senegal, January 18 to February 2, 1999)
- \* Arab Countries (Egypt, Qatar, Tunisia, Oman, February 27 to March, 1999)
- \* South America (available in Spanish only, forthcoming in English) (Peru, May 10 to 13, 1999)
- \* The Caribbean (Guyana, Jamaica, Trinidad and Tobago, May 30 to June 9, 1999)

*About this listserv — BIO-IPR is an irregular listserv put out by Genetic Resources Action International (G.R.A.I.N.). Its purpose is to circulate information about recent developments in the field of intellectual property rights related to biodiversity & associated knowledge. BIO-IPR is a strictly non-commercial and educational service for non-profit organisations and individuals active in the struggle against I.P.Rs. on life.*

*How to participate — To join the mailing list, send the word "subscribe" (no quotes) as the subject of an e-mail message to <[bio-ipr-request@cuenet.com](mailto:bio-ipr-request@cuenet.com)>. To leave the list, send the word "unsubscribe" instead. To submit material to the list, address your message to <[bio-ipr@cuenet.com](mailto:bio-ipr@cuenet.com)>. A note with further details about BIO-IPR is sent to all subscribers.*

*About GRAIN — For general information about G.R.A.I.N., kindly visit our Web site at <[www.grain.org](http://www.grain.org)> or write to us at <[grain@bcn.servicom.es](mailto:grain@bcn.servicom.es)>.*



From: Eowyn Greeno <[egreeno@globetrotter.berkeley.edu](mailto:egreeno@globetrotter.berkeley.edu)>

Via Luisa Maffi

E.P. Announcement

The Institute of International Studies is pleased to announce The Ford Foundation Environment and Culture Residential Fellowship Program. This program, with the generous support of the Ford Foundation, provides funding to bring scholars/activists to the U.C. Berkeley campus for periods of one to four months as Residential Fellows.

The Residential Fellowship Program enables individuals who have been deeply involved in practical and applied aspects of environmental politics/policy or resource management to engage in writing projects, to further their training and education, and to take advantage of the faculty, student, and bibliographic resources at U.C. Berkeley and other Bay Area campuses. Residential Fellows play an integral rôle in the Berkeley Workshop on Environmental Politics.

For more detailed information on the Residential Fellows who are joining us this year, see our Web site at [globetrotter.berkeley.edu/EnvirPol/res-fell-bios.html](http://globetrotter.berkeley.edu/EnvirPol/res-fell-bios.html). Also, in the coming weeks look forward to an update from us on the new Web site we're setting up with a full program description and application procedures for The Ford Foundation Environment and Culture Residential Fellowship Program.

[...]

Eowyn Greeno, Program Assistant  
Institute of International Studies  
215 Moses Hall #2308  
University of California Berkeley  
Berkeley, CA. 94720-2308. U.S.A.

Tel.: 510-642-2472  
FAX: 510-642-9493  
E-mail: [egreeno@globetrotter.berkeley.edu](mailto:egreeno@globetrotter.berkeley.edu)



From: Bonnie McCay <[mccay@AESOP.RUTGERS.EDU](mailto:mccay@AESOP.RUTGERS.EDU)>

Eighth Conference of the International Association for the Study of Common Property (I.A.S.C.P.)

Constituting the Commons: crafting sustainable commons in the new millennium

31 May to 4 June, 2000  
Bloomington, Indiana, U.S.A.

We are pleased to invite you to attend the eighth biennial I.A.S.C.P. conference. The conference will take place on the above dates at the Indiana Memorial Union, Bloomington, Indiana.

We have planned an exciting program of panels, workshops, and field trips. The panels will cover a wide range of topics from traditional common pool resources (such as forests, surface and ground water and fisheries), to global commons (oceans and atmosphere), new commons (Internet, genetic pool, and others) and theoretical issues that apply across various commons. **The deadline for paper and panel proposals is 31 October, 1999.** We have organized a set of pre-conference workshops focused on traditional and new research and teaching approaches. You will have an opportunity to examine a collection of books and other publications on commons along with the latest edition of the C.P.R. Bibliography. The I.A.S.C.P. is an interdisciplinary association with more than 800 individual members from over 108 countries. The conference will provide an opportunity for connecting with colleagues from all over the world.

Nives Dolsak and Elinor Ostrom, Program Committee Co-chairs

Workshop in Political Theory and Policy Analysis  
Indiana University  
513 N. Park Avenue  
Bloomington, IN. 47408-3895. U.S.A.

Tel.: (812) 855-7704  
FAX: (812) 855-3150  
E-mail: [iascp00@indiana.edu](mailto:iascp00@indiana.edu)  
Web: [www.indiana.edu/~iascp/2000.html](http://www.indiana.edu/~iascp/2000.html)

Conference Theme:

The conference will look at the long-standing and new commons. We propose to explore common-property institutions of the past centuries — many of which continue into current times — and examine how they adjust to technology development and changes in the structure of the users, as well as how they respond to an ever-expanding global economy. The conference will examine the rôle of donors as their ideas and incentives may shape the performance of different institutional arrangements. Further, we will explore new commons as they are formed with the invention of new institutions and technology. The global commons will be examined as they continue to increase in importance. We will look at a multitude of institutional arrangements as they are likely to be used in complex, large-scale commons. Market institutions will be looked at as they may exist side-by-side with common property and governmental institutions, particularly when rights to place greenhouse gases are paired with obligations to form carbon sinks in forests that may be governed and managed by common property or governmental arrangements. Thus, the long-standing and the new commons will be important topics for serious research and continued policy analysis. A major challenge is to provide a coherent theoretical analysis and synthesis of prior and current empirical research so that scholars, citizens, and officials are prepared for the future.

**Paper and Panel Proposals Deadline:**

The panel, paper, and poster **abstracts** of less than 500 words should be submitted to the Program Co-Chairs, at <iascp00@indiana.edu>, at the latest **by 30 October, 1999**. The **final papers** should be submitted **by 31 March, 2000**. Please send a Word or Word-Perfect file as an e-mail attachment.

Sessions Topics:

- (1) New Commons
- (2) Global Commons
- (3) Natural Resources and Their Interlinkages
- (4) Adaptation and Resilience to Change
- (5) Theoretical Questions
- (6) Experimental Economics
- (7) Failures and What We Can Learn from Failing Institutions
- (8) Privatization
- (9) Historical Communal Societies
- (10) External Influences on Local Commons
- (11) Rôle of Donors
- (12) Advocacy as a Means of Empowering Resource Managers

Field trips and pre-conference workshops are planned. The conference will be held on the beautiful campus of Indiana University, Bloomington, Indiana. The woodland campus hosts a towering library with a collection of almost 6 million volumes; a Musical Arts Center with its stage along the lines of European opera houses; an Art Museum designed by I.M. Pei; a splendid art deco Auditorium; an outstanding rare-books library; and many more noteworthy attractions. The town of Bloomington is situated in the lush, rolling hills of southern Indiana and is the home of many fine restaurants and coffee houses.

By holding the meetings on a university campus, we are able to offer a variety of housing arrangements ranging from university dormitory rooms, rooms in nearby motels and antique furnished rooms in the Indiana Memorial Union Building. The dormitories will offer housing at a much lower rate than is feasible in a large city. Further details will be forthcoming.

Registration:

We are planning on-line registration as well as mail registration. The on-line registration will be available on the conference Web site (<http://www.indiana.edu/~iascp/2000.html>) by November 15, 1999. For other details, please contact the conference organizers.



From: Walter Leal Filho <leal@TU-HARBURG.DE>  
Via Luisa Maffi

U.N.E.S.C.O. Environmental Education Directory

The *U.N.E.S.C.O.'s International Directory of Environmental Education Institutions on Internet* is one of U.N.E.S.C.O.'s efforts to develop an international information network to facilitate exchange of knowledge, information and materials on environmental education. It offers a large list of environmental education training and research institutions around the world. It also gives information on names, addresses, geographical coverage, working language, type of institution area of interest, target groups, services and publications of about 500 institutions worldwide. The directory is based on the edition prepared in the framework of the U.N.E.S.C.O.—U.N.E.P. International Environmental Programme (I.E.E.P.), first published in 1971 and revised in 1981 and 1989. Since then, environmental education has undergone many changes and new institutions have adopted training and research programmes on environmental issues. In order to reflect those changes, U.N.E.S.C.O. has found it necessary to publish again a revised version of the Directory and is seeking comments and corrections. You will find the Directory at the following address: <[www.U.N.E.S.C.O.org/education/educprog/environment/index.html](http://www.U.N.E.S.C.O.org/education/educprog/environment/index.html)>.

Please send your comments to:

“Educating for a sustainable future”  
E.P.D. U.N.E.S.C.O.  
7, place de Fontenoy  
75352 Paris 07SP. France.

Tel.: (331) 456 81036  
FAX: (331)45685637  
E-mail: [j.heiss@U.N.E.S.C.O.org](mailto:j.heiss@U.N.E.S.C.O.org)

Prof. Walter Leal Filho

T.U.H.H./T.U. Tech., Hamburg, Germany.



From: Luisa Maffi <maffi@nwu.edu>

Language, Knowledge and the Environment Accepted for Publication

My edited book *Language, Knowledge, and the Environment: the interdependence of biological and cultural diversity* has been accepted for publication by the Smithsonian Institution Press and will soon go into production. The book, based in part on the 1996 conference "Endangered Languages, Endangered Knowledge, Endangered Environments" (on which information can be found on our Web site), features, amongst others, several chapters by Terralingua Board and Advisory Panel members (Florey, Harmon, Maffi, Moore, Mühlhäusler, Pawley, Posey, Skutnabb-Kangas, Toledo).



From: Marion Gunn <mgunn@ucd.ie>  
Via Endangered Languages List

Good News (Somali and Oromo)

I am passing on this good news from Daniel Yacob <dmulholl@cs.indiana.edu>.



For those with an interest in East African orthography, it seems to have taken a leap forward with the release of a Somali spell checker. The spell checker works on Somali transcription conventions and not Somali script (which is dead to the best of my knowledge); visit <www.somitek.com/>.

The Somalis have been both very active and very strict in their use of Latin transcription on the Internet. For this ASCII practice to have lead to a spell checker may be unprecedented.

Similarly, an Oromo thesaurus has recently become available using Qubee transcription (which did not originate from Internet practices): <www.oromosoft.com/>.

Localization fans take note!



**REQUESTS FOR INFORMATION / HELP**

From: Joan Smith/Kocamahhul <j.smith@ling.canterbury.ac.nz>  
Via Endangered Languages List

Strategies for Language Revitalization — New Zealand

We are writing both to seek help and to offer help. We have a small three-year grant to survey research and applied programs on language revitalization (project title: "Strategies for Language Revitalization"). The goal is to assemble a basic resource/reference on strategies, techniques, and methods used to revitalize endangered languages or to help speakers and communities in language maintenance and in resisting language shift. In many instances, appropriate strategies require an understanding of causes of language shift and language endangerment, and therefore part of the project is also addressed to these causes. We hope also to determine, at least in part, which strategies/techniques are more valuable and which are less fruitful in general.

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

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

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

Joan Smith/Kocamahhul <j.smith@ling.canterbury.ac.nz> & Lyle Campbell <l.campbell@ling.canterbury.ac.nz>

Linguistics Department  
University of Canterbury  
Private Bag 4800  
Christchurch, New Zealand.

Tel.: 64-3-364-2242  
FAX: 64-3-364-2969



From: Akira Y. Yamamoto <akira@ukans.edu>  
Via Endangered Languages List

#### Strategies for Language Revitalization — U.S.A.

A project for North America is being undertaken by the Institute for the Preservation of the Original Languages of the Americas (I.P.O.L.A.). I.P.O.L.A. with the Committee on Endangered Languages and their Preservation (C.E.L.P.) of the Linguistic Society of America is also updating the 1996 survey of the endangered languages (data gathered from the members of the Linguistic Society of America and of the Society for the Study of the Indigenous Languages of the Americas). Thus, you may want to contact Ms. Inee Slaughter of I.P.O.L.A. (<ipola@roadrunner.com>).

Akira Y. Yamamoto  
Department of Anthropology  
University of Kansas  
Lawrence, KS. 66045-2110. U.S.A.



From: Tom Priestly <tom.priestly@ualberta.ca>  
Via Endangered Languages List

#### Élites

A request about élites among language minorities.....about 30 years ago the Slovene minority in Carinthia (Austria) was provided with a "bilingual" secondary school — a "Gymnasium" — to which a small portion of the minority population has ever since been sending their children. (The word "bilingual" is in quotes because Slovene is used much more than German in class).

The (considerable) contribution towards the maintenance of Slovene (which has for 150 years been under intense pressure from German) in Carinthia has been described. What interests me is the potential opposite effect: that one result of having such an educational establishment is, at least in theory, the creation of an élite — a minority among the minority population — which speaks Standard Slovene much better (and also perhaps in more functional domains) than the rest. In particular, I am interested in one possible further development — that this small élite may become (socially, and at least partly) split from the remainder of the Slovenophone population, with the result that there is no longer any *general* tradition of language maintenance; the intelligentsia prefer to use the standard, the others do not, and they do not communicate (even, no longer

wish to communicate) as much as before with each other. The intelligentsia may be considered snobbish, and the non-élite may be thought of as "hicks". And so on. I have some evidence of this, and am collecting and analyzing more.

I have heard, mostly at third hand, that in some minority/endangered language communities the same kind of process has been observed. Sometimes, efforts at standardizing the minority/endangered language have backfired, because most minority members, for one reason or another, do not wish to use such a variety.

If any readers have personal experience of such a situation, and/or can direct me to literature on this kind of phenomenon, please respond to me directly. If the responses are sufficiently interesting, and not too long, I will summarize them for anyone who is interested.

Tom Priestly

Department of Modern Languages and Cultural Studies

Division of Slavic and East European Studies

200 Arts Building, University of Alberta

Edmonton, Alberta T6G 2E6. Canada.

Tel.: (780) 492-5688

FAX: (780) 492-9106

E-mail: tom.priestly@ualberta.ca



From: Tammy Stenner <inti@mail.cosapidata.com.pe>  
Via Endangered Languages List

Indigenous Peoples' Conference on Endangered Languages

I am writing to request support for the organization of an international conference on endangered languages. The Indigenous Peoples' Biodiversity Network (I.P.B.N.) and the Quechua-Aymara Association for Conservation and Sustainable Livelihoods (ANDES) are currently seeking support to organize a workshop on the preservation of endangered languages to take place in June 2000 in Cusco, Peru.

I.P.B.N. is an association of indigenous peoples and indigenous peoples' organizations working towards the common goal of nurturing biological diversity for the benefit of indigenous communities and humankind as a whole. The I.P.B.N. is active in issues of indigenous knowledge, intellectual property and cultural survival. ANDES is a non-profit indigenous organization based in Cusco, Peru. ANDES works with indigenous communities in southern Peru in culturally based development and conservation initiatives. ANDES focuses its work in the conservation and sustainable use of Andean biological resources and the strengthening of the culture and traditional knowledge of Andean peoples.

The workshop's goal is to support indigenous peoples' struggles to conserve and promote their languages and conserve biological and cultural diversity. To achieve that goal the workshop will provide a forum to exchange experiences and information, as well as explore new strategies for language conservation. Through dissemination of the workshop results, it is hoped that education and awareness raising among the general public will also be achieved.

We are seeking support to organize the workshop and in particular we are looking for materials which could assist in the debates and discussions of the workshop. We hope that your organization is able to provide support in the form of reference materials, books, magazines, databases and any other materials which will help us to have quality information to prepare the workshop, and in the future provide an information centre for indigenous peoples active in language conservation issues. We would also appreciate names and addresses of foundations or other organizations who may be able to assist in funding the organization of the workshop.

Tammy Stenner  
Workshop Co-ordinator



From: Patrick <burgaud@burgaud.demon.nl>  
Via Dave Harmon

The House of the Small Languages

As an artist I am working on an Internet art project called *Monument for the Dying Languages*. See what it looks like on the site <www.burgaud.demon.nl>. The project consists of the formation and maintenance of a special Web site devoted to seriously endangered languages all over the world. The House of the Small Languages is growing as a crossing point of all endangered languages. The small languages of North, Central and South America and Europe now have their own room in the

House. Many links from the languages enlarge the House to the community of all the people who are involved with the survey or the maintenance of small languages, with the recognition of the cultures and with the defense of their speakers. But we are still missing important information:

- \* a picture of a speaker/or people of each particular language;
- \* a spoken sample of the language we can use to make a sound clip;
- \* an URL of tribes, people, organizations, individuals to set up externals links between the languages and everybody involved in one way or another in small languages.

It is rather difficult to have contact with speakers of endangered languages or people (mostly linguists) who are in touch with them. You can help by sending to the address below, or by e-mail, what you can — a useful address, or a useful link, or a picture of a speaker, or a cassette or a sound clip, or languages updates. With your collaboration, the House of the Small Languages will look better, so that people listening the languages will feel the beauty of the human voices. Thank you in advance.

Dr. Patrick-Henri Burgaud  
Zypendaalseweg 75  
6814 CE Arnhem. The Netherlands.

Tel./FAX: 00 31 26 4438902  
E-mail: burgaud@burgaud.demon.nl  
Web: www.burgaud.demon.nl



**ANNOTATED LIST OF USEFUL / INTERESTING SOURCES**

From: Jon Reyhner <Jon.Reyhner@NAU.EDU>

Stabilizing Indigenous Languages Publications

Three full text publications on endangered language policy, preservation, and promotion are now on the Teaching Indigenous Languages Web site at <jan.ucc.nau.edu/~jar/TIL.html>.

The publications include *Revitalizing Indigenous Languages* (1999), *Teaching Indigenous Languages* (1997), and *Effective Language Education Practices and Native Language Survival* (1990). The site also includes selected columns on American Indian and Alaska Native Education from the newsletter of the National Association for Bilingual Education, links to related sites, information on the year 2000 Stabilizing Indigenous Languages Conference in Toronto, and purchasing information on the Stabilizing Indigenous Languages publications.

Jon Reyhner  
Associate Professor  
Northern Arizona University



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>

F.E.L. III Proceedings Available: *Endangered Languages and Education*

The proceedings of the Foundation for Endangered Languages' last conference in Maynooth are now available, entitled *Endangered Languages and Education*. It is an 128-page volume, and the contents are as follows:

- Index of Authors — 5
- Index of Languages and Families — 7

Section 1

- Setting the Scene — 9
  - Nicholas Ostler, Foreword and Prospect. *Endangered Languages and Education* — 11
  - David Bradley, Maya Bradley, Li Yongxiang. *Language Maintenance of Endangered Languages in Central Yunnan, China* — 13

Section 2

Finding a Policy — 21

Alesia Maltz, Dean Fox. To Set Tongues Wagging Again: Mandan, Hidatsa, Arikara (N. Dakota) — 23

Karen M Johnson-Weiner. Educating in English to Maintain German: Amish — 31

R. McKenna Brown. Mayan Language Revitalization in Guatemala — 38

Jon Todal. The Use of the Saami language in Norwegian schools (abstract) — 43

Eugene McKendry. Policy and Irish in Northern Ireland Education (abstract) — 44

Section 3

Looking at the Learners — 45

Rachel Hoare. Breton in education in Brittany: passive and active expression of attitudes — 47

Winifred Crombie, Waldo Houia, Tamati Reedy. Language Proficiency Testing of Children in Maori Language Education — 55

Leopoldina Araujo. Fire under Ashes: the Parkatêjê Indians' self-acknowledgment (abstract) — 63

Section 4

Working with Non-Written Languages — 65

Blair A. Rudes, Francene Patterson. You Can't Say That in Tuscarora: obstacles to literacy in an oral language — 67

Tony McEnery, Mabel Lie, Paul Baker and Mark Sebba. A Corpus of Spoken U.K. Sylheti — 71

Vladimir Tourovski. On the use of computers for preserving endangered languages (abstract) — 77

Section 5

Ways and Means — 79

Diane Johnson, Ani Rolleston. Whaka piki reo: in-service provision for teachers of and through Māori — 81

Joachim Pfaffe. The Ju/'hoan way of Making School (abstract) — 87

Bojan Petek. Slovenian language in globalized educational arena (abstract) — 88

Section 6

Rôle of Standard Dialects — 89

Agurtzane Elordui. Disruption of language transmission among Basque dialects — 91

Section 7

Impact and Future Prospects — 97

Hasan Ouzzate. Dashing Amazigh Hopes to Language School Maintenance (abstract) — 99

Andrejs Veisbergs. Latvian: from endangered to semi-restored official language (abstract) — 100

Kathleen Tacoslosky. Bilingual Education and Language among the Shipibo (Peru, Amazon) — 101

Sheila M. Shannon. The rôle of All-Irish schools in the revival of the Irish language — 109

Jeanette King. Lessons from Maori schooling experience: 13 years of immersion schools — 117

Tapani Salminen. About the U.N.E.S.C.O. Advisory Committee for Linguistic Pluralism and Multilingual Education (abstract) — 125

Foundation for Endangered Languages. Manifesto — 127

Copies are now available, at UK£12 apiece, or US\$20 (including surface postage and packing), from the address below. For air-mail dispatch, please add 50%.

You can pay by:

— a cheque (in £ sterling) payable to "Foundation for Endangered Languages";

— a check (in US\$) payable to "Nicholas Ostler";

— proof of having sent an equivalent sum in your own currency to the society's account, "Foundation for Endangered Languages", account no: 50073456, The Co-operative Bank (Sort code: 08-90-02), 16 St. Stephen's Street, Bristol BS1 1JR, England;

— or by credit card (Visa, MasterCard, EuroCard), enclosing card number, expiry date (month | year), name (as on card), and address (as on card).

All proceeds that come in soon enough will go to support our next round of grants (for which the Call for Applications went out two weeks ago).

Nicholas Ostler, President

Foundation for Endangered Languages (Registered U.K. Charity 1070616).



From: Graham Fox <graham.fox@mrgmail.org>  
Via Gonzalo T. Oviedo C.

Two new reports published by Minority Rights Group International (M.R.G.)

Please find attached details of two new reports published by Minority Rights Group International (M.R.G.) which I thought that you may find interesting. Please let me know by reply if you would like copies of these Reports and I will send them to you without delay. I would also be delighted to hear if you have a list of members or supporters or a network of organisations and individuals who are interested in these issues, and who I may be able to contact in some way with these details. Perhaps you have an appropriate publications in which they may be reviewed.

You can find further details about the work of M.R.G. on our Web site <www.minorityrights.org>. Please do not hesitate to contact me if you require any further details.

Graham Fox  
Marketing Coordinator  
Minority Rights Group International  
379 Brixton Road  
London SW9 7DE. U.K.

Tel.: +44 (0) 171 978 9498  
FAX: +44 (0) 171 738 6265



*The Adivasis of India*

Series: Minority Rights Group Reports, I.S.S.N. 0305 6252, I.S.B.N. 1 897693 32 X.  
Publication date: January 1999, A4, wirebound, 40pp, £6.70 per copy inc. Postage & packing: (£6.96/US\$11.75 outside the U.K./E'ire).

The Adivasis are indigenous peoples, believed to be the first inhabitants of India. With distinct languages, religions and forms of self-government, they maintain a deep bond to their land and respect for nature. However, India has ignored their demands to be recognized as indigenous and — as this Report demonstrates — taken steps which threaten the Adivasis' very survival.

*The Adivasis of India* highlights forcible displacement of Adivasis from their territories to make way for industrialization; for coal, forest and mineral exploitation; for tourism developments; and for nature and wildlife parks. The Report demonstrates that while 85 per cent of Adivasis live in poverty, they receive little or none of the wealth extracted from their land.

While discussing India-wide issues, M.R.G.'s Report also explores the situation in three specific regions: Jharkhand, the Blue Mountains region and the North-East region. The Adivasis' methods of campaigning and organizing to demand their rights are discussed, alongside the Indian state's often violent responses. This book provides an historical and legal context to the Adivasis' claims and to the Indian states' policy towards them. In conclusion, it calls for an end to state violence and discrimination, and for recognition of Adivasis' rights, suggesting recommendations to promote peaceful coexistence and equality.

*The Adivasis of India* is written by experts on Adivasi issues and edited by Minority Rights Group. The Report is illustrated with several maps and tables.



*Forests and Indigenous Peoples of Asia*

Series: Minority Rights Group Reports, I.S.S.N. 0305 6252, I.S.B.N. 1 897693 77 X.  
Publication date: June 1999, A4, wirebound, 32pp, £6.70 per copy inc. Postage & packing: (£6.96/US\$11.75 outside the U.K./E'ire).

For indigenous peoples in Asia, as in many parts of the world, forests have traditionally represented their ancestral lands and their livelihoods. Yet in recent years, the region has lost more than half of its forests.

Forests and Indigenous Peoples of Asia shows how forest-dwellers' survival is increasingly threatened due to economic and cultural impoverishment, human rights abuses, land loss and a rapid integration into the global marketplace. While the Report takes a broad approach to these themes throughout Asia, it focuses on five states: Bangladesh, India, Malaysia, Nepal and Thailand. It describes how logging, mining and hydropower schemes are displacing more and more indigenous peoples, with settlers and commercial plantations occupying their lands.

The authors demonstrate that in the face of such opposition, indigenous peoples have been far from passive. Forests and Indigenous Peoples of Asia discusses indigenous peoples' growing mobilization against this environmental destruction, the loss of their lands and their livelihoods. The Report also analyses recent changes in governmental policy towards indigenous peoples and forest-dwellers, along with an accessible overview of relevant international agreements on these issues. The Report concludes with a set of recommendations which are aimed at safeguarding and promoting indigenous peoples' rights in the region.

Forests and Indigenous Peoples of Asia is co-authored by seven leading experts on forests and indigenous peoples and is edited by Minority Rights Group International. It is illustrated with a map and several tables.



From: Birger Winsa <birger.winsa@finska.su.se>  
Via Endangered Languages List

#### European Minorities

The European Union has carried out studies on the territorial lesser used languages and minority groups of the European Union. The reports are now accessible through the Internet. The most recent work includes the minorities in Sweden, Finland and Austria: <[www.uoc.es/euromosaic/Web/homean/index1.html](http://www.uoc.es/euromosaic/Web/homean/index1.html)>.

Birger Winsa  
Department of Finnish  
Stockholm University  
S-106 91 Stockholm. Sweden.

Tel.: +46-(0)8-162359  
FAX: +46-(0)8-158871  
E-mail: [birger.winsa@finska.su.se](mailto:birger.winsa@finska.su.se)  
Web: [www.finska.su.se](http://www.finska.su.se)



From: Dave Harmon <gws@mail.portup.com>

#### Goddard's Native Languages Map of North America

I see in the newest University of Nebraska Press [U.S.A.] catalogue that the map of Native languages of North America, by Ives Goddard from his Handbook volume, is now available separately, either US\$14.95 folded or US\$19.95 in a tube. Call 800-755-1105 if you're interested.



From: Lois Carrington <carrington@interact.net.au>  
Via Endangered Languages List

#### OZBIB: a linguistic bibliography of Aboriginal Australia and the Torres Strait Islands

*OZBIB: a linguistic bibliography of Aboriginal Australia and the Torres Strait Islands*

Editors: Lois Carrington and Geraldine Triffitt

Publisher: Pacific Linguistics D-92; 1999/x+282pp.

Price: Australian\$38, excluding postage

*OZBIB* aims to provide a full bibliographical listing of all published materials on Aboriginal and Torres Strait Islander languages and linguistics, plus relevant theses and dissertations. Its usefulness, it is hoped, will extend beyond its convenience as a reference work, making it as well a reliable and accurate source for citation. The basis of *OZBIB* lies in materials collected by Lois Carrington and Geraldine Triffitt over many years, in the course of work undertaken for the

Australian National University, the Australian Institute of Aboriginal and Torres Strait Islander Studies, and the Australian Linguistic Society. A comprehensive Introduction sets out the criteria employed. There are topical and language indexes, as well as over 250 pages of bibliographical entries. Wherever possible, brief biographical notes, or current affiliations, are supplied for each author.

Order from Julie Manley,  
Department of Linguistics R.S.P.A.S.,  
Australian National University,  
Box 0200, (?). Australia.

Tel.: 02 6249 2742  
FAX: 02 6249 4896  
E-mail: jmanley@coombs.anu.edu.au



From: Simon Batterbury <simon.batterbury@BRUNEL.AC.UK>  
Via Luisa Maffi

Special journal issue:

Environmental Histories, Access to Resources and Landscape Change

A special issue of the journal *Land Degradation & Development* (I.S.S.N. 1085-3278) on "Environmental Histories, Access to Resources and Landscape Change" [vol. 10(4): 279-396, 1999], contains seven papers by geographers and historians. The papers arose from a conviction that "resource use histories" help explain contemporary and past landscapes, and that more sophistication is required in their analysis. In particular, methodological and theoretical commonalities between political ecologists and environmental historians are explored. The editors are Simon Batterbury and Tony Bebbington.

Unlike some previous ventures we have been involved with, there are no special copies for sale. Please check your libraries, or ask the individual authors.

Dr. Simon Batterbury  
Development Studies Institute  
London School of Economics (L.S.E.)  
Houghton Street, London WC2A 2AE. U.K.

Tel.: (+44 0) 20-7955-7777  
FAX: (+44 0) 20-7955-6844  
E-mail: Simon.Batterbury@Brunel.ac.uk

Web: [www.brunel.ac.uk/deptseo/simon.html](http://www.brunel.ac.uk/deptseo/simon.html). [batterbury@lse.ac.uk](mailto:batterbury@lse.ac.uk)



From: Susan Cronin <scronin@cup.org>

*Approaches to the Evolution of Language: social and cognitive bases*

Editors: James R. Hurford, University of Edinburgh  
Michael Studdert-Kennedy, Haskins Laboratories, New Haven  
Chris Knight, University of East London

Publisher: Cambridge University Press; 1998/452 pp.

I.S.B.N. & Price: 0-521-63049-5/hardback/List: \$69.95 Discount: \$55.96  
0-521-63964-6/paperback/List: \$27.95 Discount: \$22.36

This is one of the first systematic attempts to bring language within the neo-Darwinian framework of modern evolutionary theory. Twenty-four co-ordinated essays by linguists, telephoneticians, anthropologists, psychologists and cognitive scientists explore the origins of the complex structure of human language, emphasizing its social (as opposed to purely practical) bases, and showing the mechanisms by which this structure emerges, is maintained, and develops.



*Language in Canada*

Editor: John Edwards, St. Francis Xavier University, Nova Scotia

Publisher: Cambridge University Press; 1998/520 pp.

I.S.B.N. & Price: 0-521-56328-3/hardback/List: \$89.95 Discount: \$71.96

Canada is a country in which many languages intertwine. French and English are the original "charter" languages, but there is also a large number of aboriginal and immigrant varieties which contribute to the overall picture. This book provides a comprehensive look at all these languages, at how they came into contact and sometimes conflict and at the many ways in which they weave themselves through and around the Canadian social fabric. The broader issues of public policy, particularly educational policy and language are also given comprehensive coverage.



From: Lisa Natascha Barrett <Barrett@deGruyter.com>

*Ideologies in Action: language politics on Corsica*

Author: Alexandra Jaffe

Publisher: Mouton de Gruyter; 1999/approx. 336 pages.

(Language, Power and Social Process 3)

I.S.B.N. & Price: 3-11-016445-0; cloth = DM 148,-/oeS 1080,-/sFr 132,-/US\$ 89.95

3-11-016444-2; paperback = DM 48,-/oeS 350,-/sFr 45,-/US\$ 24.95

This is an ethnographic study of language use and language planning on the French island of Corsica, where there has been language shift away from the minority language (Corsican) towards French. Jaffe uses case studies of language classrooms, spelling contests, public debates over language legislation and code switching on bilingual radio programs to explore the complex interrelationship between linguistic ideologies and practices. The book focuses both on language domination and sites of "resistance" to dominant language ideologies.

Coming in September 1999:

*Language Ideological Debates*

Editor: Jan Blommaert

Publisher: Mouton de Gruyter; 1999/approx. 400 pages.

(Language, Power and Social Process 2)

I.S.B.N. & Price: 3-11-016350-0; cloth = DM 148,-/oeS 1080,-/sFr 132,-/approx. US\$ 89.95

3-11-016349-7; paperback = DM 48,-/oeS 350,-/sFr 45,-/US\$ 24.95

Language Ideological Debates presents analyses of historically situated discursive events — debates — during which ideas about language are formed, articulated, and authoritatively entextualized. The studies cover cases as diverse as Corsica, the U.S.A., Singapore and Congo. Based on detailed empirical analyses, the book intends to fuel the theoretical discussion on language, history, and society.

*Pluricentric Languages in an Immigrant Context: Spanish, Arabic and Chinese*

Authors: Michael Clyne and Sandra Kipp

Publisher: Mouton de Gruyter; 1999/approx. 360 pages.

I.S.B.N. & Price: 3-11-016577-5; cloth = DM 248,-/oeS 1810,-/sFr 221,-/approx. US\$ 155.00

(Contributions to the Sociology of Language 82)

This monograph is the first attempt to explore the notion of pluricentric languages in relation to language maintenance and shift in an immigrant situation (Australia). The three languages selected (Spanish, Arabic, Chinese) are all pluricentric in different ways and are all languages of international significance. Analysis of the differences in language maintenance processes and patterns between the three languages, and between the different subgroups within the relevant communities, help pinpoint some of the basic factors in language maintenance as well as some of the more ambivalent or variable factors. It has also been possible to consider to what extent the language gives rise to communities based on language rather than national origins. Among the findings of the study is the significance of the major immigration vintage of the group on language maintenance attitudes and practices. This partly reflects changing policies and attitudes in mainstream Australian society. The book will be an important source for sociolinguists, political scientists and those who are working in the fields of applied linguistics and ethnic relations.

Titles published by Mouton de Gruyter can be ordered via World Wide Web at <www.degruyter.com>. Prices are subject to change without notice. For order information please contact:

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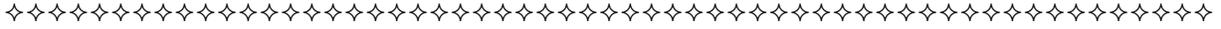
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End of Langscape #13.