



# LANGSCAPE

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

#17

September 2000



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Comments and suggestions are welcome, and we do welcome articles and news items for publication. Please send all communications regarding this newsletter to the Editor, Ms. Anthea Fallen-Bailey, either by electronic mail ([afallenb@wvi.com](mailto:afallenb@wvi.com)) or regular mail (41620 Fish Hatchery Drive, Scio, Oregon 97374-9747. U.S.A.). Membership inquiries should also be sent to Ms. Fallen-Bailey, while membership renewals and fees/donations (if any), as well as general Terralingua correspondence, should be sent to Mr. David Harmon, Terralingua, P. O. Box 122, Hancock, Michigan 49930-0122. U.S.A., or at [dharmon@georgewright.org](mailto:dharmon@georgewright.org).

Please note that our NEW Web site is available at [www.terralingua.org](http://www.terralingua.org). We thank Dr. Martha Macri, of the Department of Native American Studies at U.C.-Davis, for hosting Terralingua's original Web site.



## TERRALINGUA IN THE NEWS

From: Luisa Maffi <maffi@terralingua.org>

### Crystal mentions Terralingua

If you haven't seen it yet, check out David Crystal's *Language Death* (Cambridge U. Press, 2000). Terralingua is mentioned twice — on p. 98, as one of the "new pressure groups" formed in the 1990s, with special mention of our focus on biocultural diversity and ample quote from our statement of purpose; and on p. 169 in an appendix devoted to relevant organizations. The "Endangered Languages, Endangered Knowledge, Endangered Environments" conference Terralingua sponsored in 1996 is also mentioned in a footnote on p. 98 as "the first joint meeting on the loss of cultural and biological diversity".



## ANNUAL REPORTS

### Presidential Address, September 2000

Dear Terralingua Members,

Another year of Terralingua existence has gone by, and it was fuller of activities and responsibilities than ever, as you will see from the attached activity report. Besides significant collaboration with major institutions and organizations, recognition has come to Terralingua via increased attention to us and our cause on the part of the media. Our Web site is being regularly updated and expanded and has earned itself repeated kudos for its comprehensiveness and informativeness. (As I write, we have just received yet another query from a journalist, in this case a *New York Times* columnist who is writing about Internet resources on endangered languages and (his words) was "fascinated" by our Web site). *Langscape* has continued to come to you as another source of a wealth of information and new knowledge about linguistic, cultural, and biological diversity and their mutual links. (See below for yet another thought-provoking article, by philosopher Kieran Suckling). As we report below, our work has continued to develop on the linguistic human rights front as well. Several books on these topics by Terralingua Board members came out or were prepared for publication this year and are already making, or are expected to make, an impact both within and outside specialized circles. Additionally, individual Board members, in their respective fields, have unstintingly pursued activities supportive of Terralingua ideals and goals.

Most of this is still happening through the extraordinary volunteered commitment of Board members, which reached truly outstanding extremes when our valiant newsletter editor, Anthea Fallen-Bailey, delivered the June 2000 issue of *Langscape* only days after giving us the shocking news of the sudden passing of her beloved father. Most of this, also, happened all the way through a long phase of life-threatening health concerns for our one-of-a-kind Vice-President, Tove Skutnabb-Kangas, whose condition in its acute phase left doctors at a loss and

her family, friends, and colleagues on edge — and even once diagnosed it took a long time, and debilitating treatment, to bring under control. It also happened through disasters and transitions for Terralingua's President, whose Evanston, Illinois apartment was partially destroyed by a fire just shortly before she was set to pack and move to Washington, D.C. After the dust settled (or the smoke dissipated, as the case may be), she did indeed pack and move and is now happily settled (well, almost settled) in the U.S. capital, where a Terralingua office (home office for now!) is also being established.

I dwell on such personal matters in part because this is the human face of the Terralingua Board — and it is always good to remember that such exists; in part to further stress the extent of our achievements even under the hardship conditions that life brought to several of us. But I could not omit mentioning the support we received from you, our members. You heard last year's appeal for membership renewals and donations and generously helped us move toward our stated goal of raising a still very modest **\$5000** in the year 2000 to cover our most basic operating and infrastructure expenses. As of September, we are delighted to inform you that you have taken us **\$3,070** close to that goal. This, among other things, has finally allowed us to establish our own internet domain, [www.terralingua.org](http://www.terralingua.org), along with Web hosting and e-mail services. Our sincerest thanks to all of you who have thus shown your trust and appreciation for what we are doing, along with a renewed invitation to each and every one of you to contribute, or contribute again, if you can so do. Let us reach (or, why not, surpass!) our funding goal for this year!

Additional support will enable us, for instance, to acquire a secure server and a credit card facility (**\$300 in equipment and \$500 a year**), allowing for the receipt of credit card payments either directly or via the internet — a much easier way of contributing and essentially the only convenient one for non-U.S. residents. This should help us increase the level of support coming to us through memberships and individual donations. It bears mentioning that we are, at last, gearing up for a concerted quest for support from funding institutions — in this, it also bears mentioning, greatly aided by another wonderful volunteer, Ben Willman, who designed a new, smart Terralingua brochure that is bound to take us “to the next level” in terms of public image. As a part of the Terralingua portfolio we're putting together to present to foundations, we need to have copies of this brochure professionally printed (**\$250**). Finally, in order to increase our chances of success with foundations, we need to develop a long-term plan and funding strategy for Terralingua. That will be the main topic for discussion in the upcoming Terralingua Board meeting. At the same time, in this connection we may find it useful to engage the services of one of the support organizations that help fledgling non-profits build their profile. Although a sliding scale is applied, these services might cost us **\$500-1500**, depending on the number of hours needed.

Thus, even as we work toward becoming fully funded, we still need to count on your, the members', support as our lifeline to keep us going through thick and thin! Please do continue to give as generously as you can. The Treasurer's report below will give you an idea of how your money was spent this year. We trust that you'll find it was spent wisely and put to its best use in supporting many of the activities described below.

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.

### **Annual Report of Activities, 1999-2000**

Terralingua in the press and other media. The past year saw an almost exponential increase of media attention to the topic of endangered languages and the impending linguistic diversity crisis. It even seems to begin to seep into the public consciousness that there may be some relation between this crisis and the biodiversity crisis, and that both of these issues are related to matters of human rights.

We in Terralingua can only feel rewarded by these developments, since we have been working so hard for half a decade now to see them happen. Adding to the reward, in 1999-2000 we have had our fair share of recognition in several media outlets, research reports, and books. Amongst these we can cite an article in *The Futurist* (August-September 1999) and one in *Whole Earth Magazine* (Spring 2000). Both mention our Web site as a rich source of information, the latter even as a “cornucopia” and “perhaps the best on the Web”. The former also includes photos of Terralingua Board member Martha Macri and Advisory Panel member Michael Krauss at work on language documentation and revitalization, and photographs from Advisory Panel member Margaret Florey’s fieldwork with speakers of the endangered language Alune (Maluku, Indonesia).

Maffi was interviewed (in Spanish) on linguistic diversity for the B.B.C. Latin American program “Via Libre”, which aired in December 1999. We were consulted by R.A.I.-Radiotelevisione Italiana (Italian national television) in relation to a training programme on “variety and translations of human codes and languages” addressed to R.A.I. journalists and C.E.Os. (Naples, June 2000). The Terralingua Web site was prominently on display in a section devoted to linguistic diversity, and trainees also watched a compilation of some of the videos Terralingua had compiled (in collaboration with Virtual Learn) for the video screening “Nature and Culture: preserving the diversity of life” presented in April 1999 at the Field Museum of Natural History in Chicago.

Interestingly, we were also consulted for (and our contribution was later acknowledged in) the occasional paper “Variety and Values: a sustainable response to globalization?”, prepared by Solitaire Townsend for British Telecommunications. A remarkably well written, general-audience paper on biological and cultural diversity (including linguistic diversity) and what is happening to it in a globalizing world, meant for a readership of C.E.Os. from the point of view of corporate responsibility and responsible business, and whose conclusion is that “globalisation cannot be sustained unless it respects and enhances cultural as well as biological diversity”. Still in the world of communications technology, Luisa Maffi was interviewed for an article on machine translation (*Wired Magazine*, May 2000), and was (correctly) mentioned therein as cautioning that faith in machine translation might make people in technologically advanced societies even lazier about learning other languages and thus understanding other world views.

Lastly, Terralingua features as one of the support organizations for endangered languages in linguist David Crystal’s popular book *Language Death* (Cambridge University Press, 2000). A significant part of our statement of purpose is quoted on p. 98, preceded by a remark to the

effect that stressing the relationship between language and ecology (an urgent task in Crystal's view) was "the chief motivation leading to the establishment of one of the new pressure groups in the 1990s, Terralingua". The 1996 Terralingua-sponsored conference "Endangered Languages, Endangered Knowledge, Endangered Environments" is also mentioned in a footnote on the same page as "the first joint meeting on the loss of cultural and biological diversity".

Public outreach. Our Web site and electronic journal have continued to improve in the hands of Dave Harmon and Anthea Fallen-Bailey, respectively. As mentioned above, the Web site has won accolades as "perhaps the best" in our field. We plan to keep it that way and better! — although Dave certainly deserves some long-due help to continue to accomplish what he has admirably achieved so far through single-handed efforts. We are seeking a volunteer with webmaster skills to aid Dave in this task. As for *Langscape*, we started distributing it in .pdf format, which was a vast improvement in terms of looks and ease of electronic transmission. This format should also allow us to give the magazine a "face lift" by redesigning its front page and including our logo on it. We have continued to receive compliments for content (thanks, Anthea!), although in response to some concerns about growing size of the electronic document we're planning to "shed some pounds" and give you a slimmer, more agile publication with more focused attention on Terralingua activities and to general research and policy developments in our field. This very issue begins this new trend. We welcome your feedback on this matter: is this the direction in which you would like *Langscape* to go?

Among other activities aimed at reaching the general public, it bears mentioning that in March 2000 Terralingua and Virtual Learn presented an expanded version of the 1999 "Nature and Culture" screening at the Smithsonian Institution's National Museum of Natural History in Washington, D.C., as a part of the city-wide Environmental Film Festival. This event was widely publicized and well attended, and generated enthusiastic reactions and an animated question-and answer session between attendees and Luisa Maffi, acting as commentator. (A shorter version of this screening is scheduled for presentation in November in the Department of Integrative Biology at University of California at Berkeley, as part of a talk series focused on coevolution — in this case, coevolution of nature and culture).

Research publications. We are also expanding our reach with our own publications and the publication ventures we're involved in. Beside a wealth of articles by Board members, the past year saw several of us at work on, or launching, major books in our field. Topping the list is Tove Skutnabb-Kangas's magnum opus *Linguistic Genocide in Education - or worldwide diversity and human rights?* (Lawrence Erlbaum, 2000). At nearly 800 pages, with an astonishing wealth of tables and boxes, this must surely be the most comprehensive treatment ever of the topic of linguistic human rights, especially in education. Also worth mentioning is the volume *Rights to Language: equity, power, and education* (Lawrence Erlbaum, 2000), edited by Terralingua member Robert Phillipson, a tribute to Tove Skutnabb-Kangas on her sixtieth birthday. Sakej Henderson and Marie Battiste published *Protecting Indigenous Knowledge and Heritage: a global challenge* (Purich Publication, 2000), and Battiste also edited *Reclaiming Indigenous Voice and Vision* (University of British Columbia Press, 2000). Dave Harmon completed his manuscript *In Light of Our Differences: how diversity in nature and culture makes us human*, now under review for publication. Maffi was at work on two edited volumes: *On Biocultural Diversity: linking language, knowledge and the environment*, based on the "Endangered Languages..." conference mentioned above, to be published by Smithsonian Institution Press in Spring 2001; and (with Thomas Carlson), *Ethnobotany and Conservation of*

*Biocultural Diversity*, based on the session by the same title the editors organized last year at the International Botanical Congress in St. Louis, Missouri, soon to be submitted for publication.

In addition, Tove became series editor of the new book series "Multilingualism and Linguistic Diversity" with the Dutch publisher Swets & Zeitlinger. The first book in the series, by Rob Amery, *Warrabarna Kurna! Reclaiming an Australian Language*, was published in July 2000. (Tove welcomes relevant manuscript submissions!). Maffi became international advisor to the new peer-reviewed electronic journal *Diversity*, which will focus on all aspects of the diversity of life. (For more information about this journal, please contact Maffi).

Linguistic and other human rights. On the front of the linguistic and other human rights of indigenous peoples and minorities, Skutnabb-Kangas has been pursuing cooperation with U.N.E.S.C.O. on the revision of the Draft Universal Declaration of Linguistic Rights and is preparing an article for *Cultural Survival Quarterly* on the topic. Maffi has continued to speak on rights to language and knowledge as part of indigenous peoples' cultural heritage (including at a session on indigenous intellectual property rights at the 1999 meeting of the American Anthropological Association) and is also preparing a related article for *Cultural Survival Quarterly*. This journal reaches a vast audience of cultural advocates and advocacy grassroots organizations, so that these articles should help put an increasing accent on language issues within human rights circles. Marie Battiste contributed to the development of Mi'kmaq Research Principles and Protocols for the Mi'kmaq Grand Council in the Atlantic provinces of Canada. These shall attempt to protect indigenous knowledge and heritage from unwanted appropriation and misuse. Battiste was also selected as Co-chair of the Seminar on the Draft Principles and Guidelines for the Protection of the Heritage of Indigenous People, held at the U.N. in Geneva February 28-March 1, 2000. The Final Report of the seminar is available as U.N. document no. E/CN.4/Sub.2/2000/26, which includes the final version of the draft principles and guidelines, now under examination by the Subcommission on Human Rights.

Conservation research and policy. On the policy front, this year we brought to near completion the project on which we have been collaborating with the World Wide Fund for Nature (W.W.F.) International since 1998. This project involved cross-mapping the world's ethnolinguistic groups onto the W.W.F. map of the "Global 200" conservation-priority ecoregions and in preparing the W.W.F.-T.L. report "Indigenous and Traditional Peoples of the World and Ecoregion-Based Conservation: an integrated approach to conserving the world's biological and cultural diversity", also including guidelines for W.W.F. partnerships with indigenous peoples in biodiversity conservation. Terralingua co-ordinated the mapping project, which was realized by a number of collaborators and then brought together by Manuel Lizarralde and Anne Lott at Connecticut College in New London, Connecticut.

The mapping aimed to show the overlap of the locations of ethnolinguistic groups (mostly indigenous and tribal peoples) and the Global 200 ecoregions, to stress the importance for a conservation organization such as W.W.F. to work in partnership with indigenous peoples in those ecoregion where such overlap is found. The results of the cross-mapping could not be more convincing: out of 233 priority ecoregions, 225 have ethnolinguistic groups living in them, for a total of 4,635 groups, or 67% of a world total of 6,867 ethnolinguistic groups!

The map was officially presented for the first time last July at the W.W.F. stand at the World Expo. 2000 in Hanover, Germany. You can view two photographs of this event, showing the

map, on our Web site, and read the executive summary of the report (also included in this issue of *Langscape* for your convenience), as well as a brief paper based on the report that was presented, also in July, at the Cultures and Biodiversity Congress 2000 in Kunming, Yunnan, People's Republic of China. The full text of the report is under final revision and will be published by W.W.F., along with a small version of the map. In the longer term, W.W.F. hopes to produce a whole kit including a CD-ROM in addition to the report and map. We will keep you posted as these documents and materials become available.

Still in the domain of conservation, Dave Harmon has continued to champion the cause of cultural (including linguistic) diversity in his field of parks and protected areas, including at the 4<sup>th</sup> Science and Management of Protected Areas Conference in Waterloo, Ontario (May 2000).

Last year, Gary Martin founded The Global Diversity Foundation (G.D.F.) in the United Kingdom, with the goal to document, monitor and promote agricultural, biological and cultural diversity around the world, particularly through participatory training and research. As Gary explains in the G.D.F. announcement reproduced in this issue of *Langscape*, the Foundation is launching an international program of research, training and action that will focus on the challenges facing agricultural, biological and cultural diversity and seek practical solutions to these challenges. G.D.F. activities will be highly complementary with those of Terralingua, and we can anticipate close collaboration to develop between these two organizations.

Documenting linguistic diversity and supporting language revitalization. We have also been involved in research projects aimed at documenting linguistic diversity and supporting language revitalization. Skutnabb-Kangas is collaborating with U.N.E.S.C.O. on the World Languages Project, an extensive survey that aims to produce an up-to-date assessment of the state of the world's languages. At the Native American Language Center, University of California at Davis, Martha Macri has continued to work on language revitalization with students and several local Native American communities and to contribute to "Breath of Life, Silent No More", a workshop for Native Americans working on their languages, who come from communities with no or very few speakers of the ancestral languages. (The workshop is directed by Prof. Leanne Hinton at the University of California, Berkeley). Anvita Abbi was offered a visiting professorship at the Max Plank Institute in Germany to help establish a data bank on some of the tribal languages of India on which she has been working. As you probably know, many of our Advisory Panel members also are at the forefront of this kind of research, as well as of language support activities on all continents.

Biocultural diversity research. Our focus on biocultural (including linguistic) diversity is central to another project on whose conceptualization we have been collaborating for over a year — the Sierra Tarahumara Diversity Project (S.T.D.P.). The S.T.D.P. is a bi-national (U.S.-Mexican), multidisciplinary, and multicultural initiative focused on the biological, cultural, and linguistic diversity of the Sierra Tarahumara of the state of Chihuahua, in northern Mexico. It has four general objectives: 1) to document the cultural, linguistic, and biological diversity of the Sierra Tarahumara; 2) to understand the interrelationships among these different forms of diversity, both today and in the past; 3) to identify threats to this diversity and opportunities to promote its conservation; 4) to produce benefits for specific communities and the region as a whole that local residents consider appropriate and significant.

This initiative is being developed by a number of institutions in Mexico and the United States in partnership with members of predominantly indigenous communities of the Sierra Tarahumara. These institutions include the Smithsonian Institution's National Museum of Natural History, the Comisión Nacional para el Conocimiento y Uso de la Biodiversidad (CO.N.A.B.I.O.), the Centro de Investigaciones y Estudios Superiores en Antropología Social (C.I.E.S.A.S.), the World Wide Fund for Nature-Mexico (W.W.F.), the Instituto de Ecología, A.C., and the non-profit organization Mexico-North Research Network. The principal Sierra Tarahumara participants to date are Rarámuri (Tarahumara) people from the area of Norogachi, situated near the headwaters of two of the Sierra's main rivers, the Río Urique and the Río Conchos.

Maffi has been representing Terralingua in preliminary S.T.D.P. activities, including two planning meetings in June and August of this year between participating researchers and Sierra residents, leading up to an official invitation extended by the traditional leaders of the Norogachi communities to the sponsoring institutions and other scholars involved to start collaborating on project development. Terralingua is now in the process of defining its specific rôle in the project, with a likely focus on fostering the multidisciplinary and multicultural collaboration it will require, organizing training workshops, researching the biological-cultural-linguistic diversity links and issues of language and traditional ecological knowledge, and working on matters of ethics in the collaboration between researchers and local people.

### Treasurer's Report

Terralingua Profit and Loss Statement: August 1999 through July 2000.

Currency is US\$; in second column, numbers in parentheses are percentages of income and expense, respectively. Previous-year comparison in third column.

	1999-2000	1998-1999
<b>ORDINARY INCOME</b>		
Membership dues and contributions	\$3,770.00 (100.0%) (145.3%)	\$850.00
Total Income = \$3,770.00 (145.3%) (100.0%); previous year: \$850.00		
<b>ORDINARY EXPENSES</b>		
Licenses and Permits	\$10.00 (0.3%) (0.4%)	\$10.00
Postage and Delivery	\$1,076.80 (28.6%) (41.5%)	\$345.29
Printing and Reproduction	\$0.00 (0.0%) (0.0%)	\$0.00
Program Expense	\$1,491.87 (39.6%) (57.5%)	\$267.36
Telephone	\$15.46 (0.4%) (0.6%)	\$137.68
Total Expense = \$2,594.13 (68.8%) (100.0%); previous year: \$760.33		



Net Ordinary Income = \$1,175.87 (31.2%) (45.3%); previous year: \$89.67
Net Income = \$1,175.87 (31.2%) (45.3%); previous year: \$89.67

Terralingua Balance Sheet as of 31 July, 2000

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ASSETS

Current Assets: Checking/chequeing Account = \$2,017.10

Total Assets = \$2,017.10

LIABILITIES AND EQUITY

Liabilities = \$0.00

Equity: Retained Earnings = \$1,191.68

Equity: Net Income = 825.42

Total Equity = \$2,017.10

Total Liabilities and Equity = \$2,017.10



**NEWS AND CORRESPONDENCE**

From: David Harmon <dharmon@georgewright.org>

This is to let you know that we have established our own Web domain at

<http://www.terralingua.org>

The content and design are the same as the old site, at least for the time being. People who go to the old home page on the U.C.-Davis server will find a forwarding link to click on. This calls to mind our indebtedness to the University of California-Davis, and especially to Dr. Martha Macri, for giving us free space on their server for the past 4 years. *Martha, thank you very, very much!* For the time being, I've left the old pages intact on the Davis server, but will delete soon to clear the disk space.



DISCUSSION DOCUMENT

Draft, July 2000

W.W.F. International — People & Conservation Unit  
Terralingua: partnerships for linguistic and biological diversity

Indigenous and Traditional Peoples of the World and Ecoregion-Based Conservation: an integrated approach to conserving the world's biological and cultural diversity

Executive Summary

W.W.F. has devised a new approach to its conservation work called “Ecoregion-Based Conservation” (E.R.B.C.). In developing this approach, W.W.F. has mapped out 874 ecoregions of the world and has found 238 of them to be of the utmost importance for biodiversity.

In collaboration with the international N.G.O. *Terralingua: partnerships for linguistic and biological diversity*, W.W.F. carried out an exercise to map all identifiable indigenous and ethnolinguistic groups of the world on the G200 map. The results show a very significant overlap of the biodiversity-richest areas of the world with high concentrations of distinct cultures.

W.W.F. works with indigenous and traditional peoples in all regions of the world. It supports sustainable wildlife management with indigenous communities in the Arctic. In Northern Russia, it works with the Itelmen, Even, and other peoples to help them protect their territories. In Thailand, W.W.F. supports the Karen people to gain recognition of their rights to live in and co-manage the Thung Yai Naresan Wildlife Sanctuary. In Southern Africa, W.W.F. supports training with traditional communities for wildlife management in the Campfire project. W.W.F. works in the Arafura Sea region with aboriginal communities of Northern Australia, Southern Papua New Guinea and South West Papua, Indonesia, for the conservation of the freshwater and coastal wetlands and surrounding savannah landscapes. In Nicaragua, W.W.F. supports the Management Committees of the Miskito people in the Cayos Miskitos Marine Reserve. And so on.

As a conservation organization, W.W.F. is concerned about the loss of biodiversity and the degrading quality of the world's environments. But it is also increasingly concerned about the loss of cultures and knowledge. Traditional peoples have accumulated vast amounts of ecological knowledge in their long history of managing the environment; such knowledge is embodied in languages. With language extinctions, associated traditional ecological knowledge is lost as well, especially since in most traditional cultures this knowledge is not recorded and is only passed on to other groups or new generations orally. The loss of local languages means the loss of the main means of knowledge transmission.

Nature conservation does not have to harm people's legitimate aspirations to development. In the case of indigenous and traditional peoples, W.W.F. does not propose freezing cultural traditions and knowledge, but recognizes the right of those peoples to self-development, i.e., to development options that are culturally determined and not imposed from outside. Here there is a crucial rôle for W.W.F. and other conservation organizations — to support indigenous and traditional peoples in finding ways to develop and strengthen their cultures and societies while sustainably managing their resources. This is a difficult and complex challenge in times of globalization and expanding economic and market forces; a task that requires co-operation and alliances, both locally and globally.

W.W.F.'s Ecoregion-Based Conservation (E.R.B.C.)

The central feature of W.W.F.'s Ecoregion-Based Conservation (E.R.B.C.) strategy is the selection of the ecoregion as the basic unit for conservation. In W.W.F.'s definition, an ecoregion is "a relatively large unit of land or water containing a geographically distinct assemblage of species, natural communities, and environmental conditions". The ecoregional approach is meant to address the following goals of biodiversity conservation:

- representation of all distinct natural communities within a network of protected areas and areas managed for biodiversity conservation;
- maintenance of ecological and evolutionary processes that create and sustain biodiversity;
- maintenance of viable populations of species;
- conservation of blocks of natural habitat large enough to be resilient to large-scale periodic disturbances and long-term change.

E.R.B.C. aims to address the fundamental causes of biodiversity loss by looking across whole regions to identify the actions needed to secure long-term conservation and results that are ecologically, socially and economically sustainable. To achieve these goals, E.R.B.C. relies on a set of principles that include:

- the full range of the ecoregion's biodiversity must be conserved and, when necessary, restored;
- human development needs must be reconciled with conservation actions;
- a long-term commitment is required;
- emphasis must be given to developing partnerships, and to collaborating and cooperating;
- adapting through learning: putting experience into practice.

Based on the principles of representation theory, W.W.F. identified 238 ecoregions out of an estimated total of 874 world ecoregions. These 238 ecoregions, known as the "Global 200 (G200)", were chosen as highly representative of the Earth's terrestrial, freshwater and marine major habitat types, on the basis of a set of criteria of "biological distinctiveness", including species richness, species endemism, uniqueness of higher taxa, presence of unusual ecological or evolutionary phenomena, and global rarity of major habitat types.

#### W.W.F. and Indigenous Peoples

In 1996, W.W.F. issued a *Statement of Principles on Indigenous Peoples and Conservation*, intended to guide partnerships between W.W.F. and indigenous peoples' organizations in conserving biodiversity within indigenous peoples' lands and territories, and in promoting sustainable use of natural resources. Also in 1996, I.U.C.N.'s World Conservation Congress passed eight resolutions on indigenous peoples, on issues such as protected areas, traditional biodiversity knowledge, forests, marine and coastal areas, and mining. The fact that these two organizations, the largest of their kind in the world, have taken this step shows the importance they now assign to working with indigenous peoples in their conservation activities.

The concept underpinning W.W.F.'s approach to working with indigenous peoples is the need to establish lasting partnerships with them, based on a solid understanding of the interlinks between biological and cultural diversity, a genuine appreciation for indigenous peoples' contribution to biodiversity conservation, and the recognition of their legitimate rights and

interests. W.W.F. also recognizes the wide diversity of situations — not only culturally, but also in social, political, economic, and geographic terms — in which indigenous peoples live, and thus that the definition of strategies, methods, plans, and actions requires a flexible, adaptive, and sensitive approach. W.W.F.'s position is that partnerships with indigenous peoples should be sought whenever conservation of indigenous peoples' lands and resources coincides or overlaps with W.W.F.'s own conservation priorities and with its guiding philosophy that the earth's natural systems, resources, and life forms should be conserved for their intrinsic value and for the benefit of future generations. At the same time, W.W.F. undertakes to seek partnerships also with other groups that share W.W.F.'s commitment to conservation of biodiversity, sustainable use of resources and pollution prevention.

#### E.R.B.C. and Indigenous and Traditional Peoples

Recognition of the relationship between biodiversity and cultural diversity (represented mostly by the world's indigenous, tribal, and traditional peoples), and of the relevance of this relationship for conservation, prompted the People & Conservation Unit of W.W.F. International to undertake a project aimed at bringing these issues to bear on implementation of the E.R.B.C. approach. The project aimed at cross-mapping indigenous peoples onto the G200 map, under the assumption that this analysis was likely to show a strong correlation between areas of high biodiversity and areas of high cultural diversity. The assumption here was that a significant presence of indigenous peoples in the G200 should make working in collaboration with indigenous peoples an important consideration for W.W.F. in the planning and implementation of E.R.B.C. activities in these priority ecoregions.

In carrying out the cross-mapping of indigenous peoples onto the G200 map, the main operational criterion was reference to the concept of "ethnolinguistic group". This concept has been used in the literature to define a human social unit that shares the same language and culture and uses the same criteria to differentiate itself from other social groups. While in reality one cannot expect to find human societies perfectly matching this theoretical construct, in many cases — especially in small-scale indigenous and tribal societies and other traditional local communities — actual social units do approximate the theoretical ethnolinguistic unit. Linguistic affiliation is commonly one major and salient component of ethnic identification (including self-identification) — although not the only one, and not invariably. Often (though by no means always), this coincidence of ethnicity and language is marked by a people calling themselves and their language by the same unique name.

For the purposes of the present project it was considered that adhering to the concept of ethnolinguistic group (as also done in previous studies mentioned above) would provide a reasonable, if not infallible, means of identifying indigenous and tribal societies, as well as ethnolinguistically distinct traditional communities. At the same time, it is necessary to acknowledge the degree of indeterminacy implied in concepts of language and ethnicity for the reasons indicated above, and therefore that data elaborated on such bases should be taken as approximations.

In its current version, the G200 map only shows the G200 ecoregions, colour-coded according to major habitat type, while the remaining areas of each continent are not divided by ecoregions and are left blank (except for state boundaries and a few salient geographic features). In carrying out the cross-mapping, it was decided to mark the locations of ethnolinguistic groups

world-wide, both in the G200 and elsewhere, in the expectation that the global map showing the full 874 world's ecoregions will soon become available. Cross-mapping ethnolinguistic groups (E.G.) on the full-fledged map of world's ecoregions (E.R.) will allow for better gauging the global import of overlap between cultural and biological diversity. On the other hand, the current mapping serves its designed purpose of highlighting the extent of presence of ethnolinguistic groups in the G200.

A total number of 4,635 E.Gs. in 225 E.Rs. (out of the total 233 E.Rs. of the G200 identified at the time of the commencement of this cross-mapping) were found, which represents 67% of an approximate world total of 6,867 E.Gs. The breakdown by biogeographical realm shows that Afrotropical, Indo-Malayan, and Australasian realms contain the highest numbers of E.Gs.

Tropical rainforests are known to be the areas of the world richest in biodiversity. Covering just 7 per cent of the planet's land surface, tropical moist forests are home to at least 50 per cent, and perhaps as many as 90 per cent, of the world's species. These ecosystems are perhaps also the most culturally diverse regions, being home to at least 1,400 distinct indigenous and traditional peoples (Commission Européenne 1994), if areas under current forest cover are considered, and about 2,500 if the original extent of tropical moist forest ecoregions is included. This represents 54% of the total number of E.Gs. in the G200, and 36% of the total number of ethnolinguistic groups of the world. The total figure for all tropical forest ecoregions, including mangroves, amounts to 2,880 E.Gs., which represents 62% of all E.Gs. in the G200, and 42% of all E.Gs. in the world.

Correlations between the G200 ecoregions as reservoirs of high biodiversity and areas of concentration of human diversity are clearly very significant, and unequivocally stress the need to involve indigenous and traditional peoples in ecoregional conservation work. Furthermore, there is evidence from many parts of the world that healthy, non-degraded ecosystems are often ones inhabited only by indigenous and traditional peoples, such as dense, little disturbed tropical rainforests in places like the Amazon, Borneo, or Papua New Guinea.

The research report describing the background, the methodology, and the results of this exercise has been prepared. The report contains also summary guidance for E.R.B.C. practitioners on working with indigenous and traditional peoples at ecoregional level.

A map showing the distribution of E.Gs. in the world's G200 ecoregions, and a corresponding database, are also available separately. Finally, the People & Conservation Unit of W.W.F. International has also prepared a short compilation of conservation projects involving indigenous and traditional peoples in all continents, with the view to showing the range of approaches it uses in its work.

Terralingua board member Gary Martin established The Global Diversity Foundation (G.D.F.) in the United Kingdom in 1999 with the support of professionals from various academic disciplines. Its goal is to document, monitor and promote agricultural, biological and cultural diversity around the world, particularly through participatory training and research. The Foundation focuses on the most critical issues facing global diversity, and seeks practical solutions inspired by the work of colleagues from diverse countries and institutions. G.D.F. is launching an international program of research, training and action that will focus on the challenges facing agricultural, biological and cultural diversity. Current and detailed information on the following

activities is available on the G.D.F. Web site, <[www.globaldiversity.org.uk](http://www.globaldiversity.org.uk)>. Gary has provided the following summary of the Foundation's activities:

**Training courses:** we organize multidisciplinary courses on cultural and natural diversity, conservation and community development. The courses form part of graduate and adult education programs of selected academic institutions in Africa, Asia, Latin America and the Pacific.

**Field research:** in key natural areas near these institutions, we support field study centres where local researchers and students gain practical experience in documenting, monitoring and promoting cultural and natural diversity. Areas of specific research focus include the dynamics of ethnobiological knowledge, community access to biological resources and the valuation of biodiversity.

**Fellowships and grants:** the Foundation supports multidisciplinary diploma and graduate degree programs in collaboration with botanical gardens, research institutes and universities. We provide fellowships for talented young colleagues from diverse countries who are studying for advanced degrees, and grants to support their research at field study centers.

**Community and conservation:** near its field study centers, the Foundation contributes to continuing conservation and development projects that involve local communities, governmental agencies, non-governmental organizations and academic research centers.

**Publications and symposia:** we present the results of our applied scientific research in seminars, symposia and scientific publications. To educate the general public on the threats to global diversity, we support exhibits, publications and tours that focus on agricultural diversity, cultural traditions and natural history.

**Donations and fund-raising:** we work in collaboration with international and local organizations that provide in-kind contributions and institutional support. Contributions from individuals and grants from funding agencies support our efforts. Our trading subsidiary, Diversity Excursions Ltd., offers tours of cultural, ecological and historical sites, providing profits to G.D.F.

**Profiles and partnerships:** we collaborate with a diverse network of people and institutions. Biographical profiles of these colleagues and descriptions of collaborating institutions are available on the G.D.F. Web site.

For additional information, visit the G.D.F. Web site or contact Dr. Gary Martin at <[gj\\_martin@compuserve.com](mailto:gj_martin@compuserve.com)>.



by Kieran Suckling  
 Center for Biological Diversity  
 Tucson, Arizona, U.S.A.

The things closest to us are often the most mysterious. Dance, for example, is a universal fact of life. We teach, document, enjoy, censor, celebrate, and commercialize it every day. But why do humans dance? What does it mean? Why is dance so often linked to religion, eroticism and animals? Is dance expressive, exploratory, or celebratory? Why do so many cultures describe light, water, animals, the cosmos and their divinities in terms of dance? Painting, song, religion, eating, cooking, sexuality, story telling and language present similar mysteries. Even an act as seemingly utilitarian as shopping has sufficient psychological, spiritual, and political dimensions to produce a literature of its own. That humans have lived and died and thought about the world for hundreds of thousands of years, yet have no univocal answers to these questions, is not a failure of philosophy. Philosophy's virtue is to reveal for each age and individual the wondrous strangeness of a world which exceeds our knowledge of it.

Nonetheless, western philosophy, at least since Socrates, has tended to explore these questions in a narrow anthropocentric manner. If it seems obvious that dancing, singing, and speaking are human traits, and that they should be explored by examining humans, we should pause to notice that for indigenous and non-western cultures around the world, and for most of western history, neither premise is obvious. Outside the restraint of western humanism, human existence has always been thought of in relationship to other species, places, natural processes and some sense of the holy. I believe that language is not best understood as a human trait. By this I don't mean to raise the question (though it is a good one) of whether other animals also possess language. But more profoundly, whether humans possess it. This is not say humans are without language, but that the languages we "have" are not reducible to human needs, desires, ideas, or projects. In a profound sense, languages are not communication "tools" and are not under our control. Diachronically, they precede and will survive every individual and culture, drawing on a rich history of meaning within and between languages. Synchronically, they are not just about the world, but proceed by way of it, in an infinitely complex and shifting semantic ecology.

As any Basque, French Canadian, or Apache can attest, language is closely linked to issues of identity and power. The perception of who does or does not belong to a given language, or to language itself, is of enormous political and philosophical importance. Less powerful cultures and their languages are routinely oppressed by more powerful cultures. Cultures which perceive non-humans as excluded from language in general, tend to identify humanity exclusive of nature and oppress if not obliterate the plants, animals, rivers, forests and deserts around them.

That humanity today is experiencing the greatest onslaught of extinction of languages and species in its history, at the same time that it is experiencing an unparalleled global process of language hegemony should give pause for thought.

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The muses of philosophy, Socrates advised an aspiring philosopher, "concern themselves with the heavens and whole story of existence — divine and human".<sup>1</sup> The whole story does not essentially involve trees, rivers, wolves or cicadas. It is not to be found in mythic stories and especially not in the preponderance of mythological beings which are part human, part divine and part plant or animal. These identity-bending stories and relationships can no doubt be reduced to human imagination, explains Socrates, but "I have no time for such work and the reason is, my friend, that I've not yet succeeded in obeying the Delphic injunction to 'know myself', and it seems to me absurd to consider problems about other beings while I am still in ignorance about my own nature". Socrates believed that examination of nature and myth would divert him from self-knowledge because they are extraneous to the question of self-identify. That question can only be taken up within the city walls among those who speak. But his ironic acknowledgement of the infinite number of metamorphic beings and his conflicting assertions that nature doesn't speak and that philosophers must not listen to its speech, suggest a deeper kind of deferral. If the language we partake of involves other beings as well, if they are essential rather than extraneous to the project of self-knowledge, then it will be impossible to arrive at a transparent, atomic self. Relationships and multiplicity will be irreducible. Socrates would indeed have no time, because the anthropocentric self-knowledge he envisions would never be attained if he included nature within its scope.

As the western quest for self-understanding turned with Socrates away from our relationship with other species, those species and their habitats were destroyed on a scale unparalleled in human history. Even with the planetary extinction crisis approaching the catastrophic level of the Earth's five great extinction events,<sup>2</sup> self-knowledge and satisfaction have not been attained. If, *contra* Socrates, self-knowledge necessitates engagement with other species, what becomes of us when those species are driven extinct?

An evolutionary account of humanity promises to provide a broader perspective.<sup>3</sup> It needs to be shown, however, that there is a continuous relationship between the evolutionary origin of human culture and its current state of affairs. Many a humanist has argued after all, that regardless of our evolutionary origins, humans have long since moved on to a process of cultural "evolution" in which only other humans are of essential relevance. In this paper I want to explore a different linkage between the lives of humans and other species, though I suspect a full treatment would need to come back to the question of evolution.

If it is undeniable that humans in some sense create and employ language, it is also true that every individual is born into a language which preceded them and will continue after their death. Language partially shapes the infant's brain structure and greatly contributes toward his or her understanding of the world. In a real sense, languages possess people as much as people possess languages.

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<sup>1</sup> Plato. *Phaedrus*. Translated by Walter Hamilton, 1973. London: Penguin Books.

<sup>2</sup> For a review of current research and projections, see Suckling, K. 2000. A House on Fire: linking the biological and linguistic diversity crises. *Animal Law* 6:i-ix.

<sup>3</sup> See for example, Hauser, M.D. 1998. *The Evolution of Human Communication*. Cambridge: M.I.T. Press; Shepard, P. 1996. *The Others: how animals made us human*. Washington, D.C.: Island Press; and Dunbar, R. 1996. *Grooming, Gossip, and the Evolution of Language*. Cambridge: Harvard University Press.



Language has an undeniable and powerful utilitarian function. By communication with others (including other species) we can draw attention to a falling leaf, construct an international peace treaty, or give directions to a supermarket. This aspect of language has dominated the main course of western philosophy for 2,500 years. The idea that language exists to communicate clear and distinct ideas in order to accomplish goals or transmit facts reached an apex in logical positivism which proclaimed that all other uses of language are devious, confused, or of mere ornamental value.<sup>4</sup> If language is essentially a tool for the communication of clear ideas, why is it so full of metaphors, puns, similes, analogies, complex semantic clusters, indefinable concepts, folk etymologies and colloquialisms? Why do we misunderstand each other so often? Indeed, why does so much of actual language use seem to be engaged in something other than understanding? To ignore this side of language or relegate it to error or inessential ornament, is an act of force, not understanding. It blinds us to — or better, shelters us from — the fact that in language, something is happening which is not *other than* communication, but is not *reducible to* communication. At least not only to communication.

That every language is a disseminating network of inter-related meanings we participate in rather than create; that this network exceeds, even subverts, human will; that more than communicate, language orientates (and disorientates) us in the world, is the insight of a philosophical current which accepts the centrality of language yet questions the premises of humanism. It prompts Heidegger to describe language as the “house of being”, Merleau-Ponty to associate it with the “flesh of the world”, Bachelard to advocate a philosophical method of linguistic reverie, Foucault to declare the “end of man”, Lyotard to promote the “inhuman”, and Derrida to insist that there is no safe haven of clear meaning free from the semantic play of language.

These philosophers are structuralists in that they see existence as a “network” of relationships rather than independently existing entities, they are post-structuralists in that they don’t view these relationships as structurally definable, and they are critics of humanism in that they challenge the belief that humans are masters of the world or even of their own existence. Though a challenge is put to humanism, the hyper-rationalism of western philosophy and linguistics, the destruction of non-western cultures, and monolingualism, it is not clear where plants and animals fit in. If there is a play in language which connects us to the world in a manner exceeding human will, is it because language arises in a biocultural ecology, or because language has replaced humanity as the self-referential, constituting center of existence? While the insights of post-structuralism (for want of a better name) open onto the former, it is not openly embraced. Philosophy has absorbed three (Nietzsche, Freud and Marx) of the four great idol-smashers of the 19<sup>th</sup> century, but is still ambivalent, even anxious about Darwin.

In the West, for at least 2,500 years, art, culture, cooking and especially language have constituted the defining characteristics by which humans have been distinguished from and valorized over other animals (not to mention plants, rocks, and fungi). Yet these most human of human traits have everywhere and always been bound to other species. There is no culture

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<sup>4</sup> Ironically, the conception of language as a tool inevitably leads to the demand that humans conform to the tool, rather than vice versa. There is a deconstructive reading here that would encompass Carnap’s censure of phenomenology, Eurocentric anthropology’s view of totemism as a category “mistake”, Descartes’s description of reason as straightjacket, and Plato’s charioteer.

on Earth whose metaphors, folk stories, myths, music, painting, song, dance and sculpture; whose cups, bowls, jewelry, linoleum, wall paper, clothes, and toys; and whose homes, watches, cars, boats, sports teams, and computers do not reflect the great diversity of species, landscapes and natural processes which surround them. The most sterile office will have a wildlife calendar, the most austere scientific treaties will employ animal metaphors, the strictest parents will provide their children with animal toys.

E.O. Wilson<sup>5</sup> coined the term “biophilia” to describe the universal human fascination with other species and his belief that our mental well-being requires their existence. Some researchers have set out to more or less rigorously measure biophilia (and biophobia), others have theorized its role as an evolved trait.<sup>6</sup> The important rôle of non-human animals in human psychological development has also been shown.<sup>7</sup> More elusive is the semantic rôle of biological diversity. It requires a demonstration that language always “employs” plants and animals, and a theory of language which shows that meaning is not only *about* plants and animals, it proceeds *by way of* them. This would be primarily a theory of metaphor and symbolism. It would show that just as our bodies cannot function without a host of symbiotic animals and bacteria, our minds cannot function without biological diversity. Plants and animals, then, are not only what we eat and who we live near, they are also how we understand the world. They are part of who we are and inseparable from the quest for self-understanding. As Paul Shepard wrote: “The human species emerged enacting, dreaming and thinking animals and cannot be fully itself without them”.<sup>8</sup>

Languages are not only being hollowed out by the extinction of plants and animals (or their removal from daily experience), they are being driven to extinction themselves. In fact, the proportional extinction rate of human languages is greater than for non-human species. As many as 50% of all existing world languages are already moribund. Between 20 and 50% are likely to go extinct within 100 years. Ninety percent of all existing languages could become moribund or extinct within 100 years. This has led some linguists to classify 95% of all existing languages as endangered.<sup>9</sup>

In addition to the destruction and/or assimilation of indigenous peoples, the linguistic diversity crisis has radically simplified — for the remaining languages — the multilingual context in which languages and cultures developed over hundreds of thousands of years. The diversity of co-existing languages and cultures prior to the continuous colonization of the globe by a small number of dominant nations was astounding. In what is now California, indigenous peoples once spoke over 100 distinct languages.<sup>10</sup> This small area supported more linguistic diversity than

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<sup>5</sup> Wilson, E.O. 1984. *Biophilia*. Cambridge: Harvard University Press.

<sup>6</sup> See essays in *The Biophilia Hypothesis* (Kellert, S.R. and E.O. Wilson (eds.)). 1993. Washington, D.C.: Island Press.

<sup>7</sup> Searles, H.F. 1960. *The Nonhuman Environment in Normal Development and in Schizophrenia*. New York: International University Press; Shepard, P. 1982. *Nature and Madness*. Georgia University Press: Athens.

<sup>8</sup> Shepard, P. 1999. *Encounters With Nature*. Washington, D.C.: Island Press.

<sup>9</sup> Harmon, D. 1998. Sameness and silence: language extinctions and the dawning of a biocultural approach to diversity. *Global Biodiversity* 8 (3):2-10, Canadian Museum of Nature.

<sup>10</sup> Ibid.

all of Europe. Over 300 native languages were spoken in what is now the United States. Meso-America had 80 distinct languages, South America over 500. At least 250 distinct languages were spoken in aboriginal Australia. Sixty-five percent of California's indigenous languages are extinct, with many of the remaining spoken by fewer than 10 people.<sup>11</sup> Only two or three of California's indigenous languages are spoken by more than 150 people. Overall, about 42% of the 300 languages indigenous to the United States are extinct. Eighty percent have become moribund since European colonization.<sup>12</sup> Only 20 (7%) are still being passed onto children.

There are approximately 6,500 languages on Earth today. About 50% of all humans, however, speak and think in one of ten globally dominant languages.<sup>13</sup> That means 0.2% of languages hold sway over 50% of the human species and likely upwards of 85% of the globe's land surface. These are the language cultures primarily responsible for the global extinction crisis and the eradication/assimilation/marginalization of indigenous cultures. One percent of the human race, meanwhile, speaks 50-60% of all human languages. This one percent and all its wealth of knowledge is being driven to extinction at an unprecedented rate.

For all the energy western philosophy has devoted to language since the "linguistic turn" there has been scant attention paid to the catastrophic extinction of languages that is sweeping over the planet. If language is the "house of being," that house is collapsing. It is true that language itself is not in danger of extinction, but nobody (not even Chomsky) speaks language in general. The loss of languages is not only a tragedy involving the languages which are lost, but the surviving, dominant languages as well. Languages have always existed in relationship to a multitude of languages surrounding and bearing upon them. Multilingualism between and within cultures has been the human norm until very recently.<sup>14</sup> Its eradication is dramatically altering our relationship to language, culture, and the world. As the Tower of Babel<sup>15</sup> story suggests, multilingualism establishes limits to the authority and rights and projects of individual cultures. Encountering other languages, we are reminded of the limits of our own culture; recognizing that multiple languages legitimately exist within our culture, we are more aware of political repression; seeing that even the most isolated language is always and already infiltrated by other languages shatters the illusion of monolingualism.<sup>16</sup>

Dominant, illusionary monolingual cultures do not recognize a limit to their beliefs or exploitation rights, because they no longer genuinely encounter or become situated by a diversity of other languages, ideas, cultures and species. The external world is thought of, and to some degree

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11 Hinton, L. 1994. *Flutes of Fire*. Berkeley: Heyday Books.

12 Op. cit. Harmon (1998).

13 Op. cit. Harmon (1998).

14 Mühlhäusler, P. 1996. *Linguistic Ecology: Language Change and Linguistic Imperialism in the Pacific Region*. London: Routledge Press.

15 Genesis 11:1-9.

16 See Jacques Derrida's *Monolingualism of the Other; or, the prothesis of origin*. (1996, Stanford: Stanford University Press (trans. by Patrick Mensah) for an interesting discussion of these themes. Derrida's repeated meditations on the Tower of Babel myth are also instructive (see Bennington, G. and J. Derrida. 1994. *Jacques Derrida*. Chicago: University of Chicago Press).

becomes, simply a modulation of their own desires.<sup>17</sup> The resolution of the global bio-linguistic diversity crisis will require not only a re-conceptualizing of our relationship to other species and cultures, but a re-thinking our own identity and relationship to language. The centrality of language to identity — and its very real political consequences — affirms the nearly universal cultural belief that maintaining a proper relationship to language is a quasi-transcendental value. Far from language mysticism, it is a hard-nosed acknowledgement that the conditions of the political possibility of how we live are closely related to how we abide by language.



From: Iron Thunderhorse  
Via the Editor

News from  
The Algonquian Confederacy of the Quinipiac Tribal Council, Inc.

Aque quah wirrekesuk (hello and good day). In 1999 the Algonquian Confederacy of the Quinipiac Tribal Council established the Algonquian Confederacies Language Institute (A.C.L.I.):

STATEMENT OF PURPOSE: A.C.L.I. is a special coalition of Algonquian Elders, culture-bearers, Native speakers, linguists and scholars working together in mutual support, who are dedicated to the following goals....

GOALS AND INTENTIONS:

- 1) to preserve, protect and perpetuate our Algonquian language traditions;
- 2) to develop a comprehensive lingua franca to be shared by Algonquian groups of Southern Coastal New England (MA., R.I., CT., L.I.);
- 3) to gather and disseminate linguistic and related cultural materials in the continuing studies of the A.C.L.I.;
- 4) to encourage the linguistic repatriation of materials that are kept in archives out of our control and/or accessibility;
- 5) to conduct scholarly studies and share research with other native groups as well as the academic world;
- 6) to restore balance to our Algonquian cultural circles that were previously disrupted by the erosion of linguistic traditions;
- 7) to restore the ancient connections with mother and sister language dialects within the Algonquian language family.

The A.C.L.I. publishes an annual journal as well as booklets. Anyone interested in joining the Language Institute and/or supporting this work, or for any information on annual activities organised by the A.C.Q.T.C., should contact Biwâbiko Paddaquahas (Iron Thunderhorse), the A.C.Q.T.C. Thunder Clan Grand Sachem and A.C.L.I. Linguistic Culture Bearer, or Little Owl (Ruth Duncan), A.C.Q.T.C. Thunder Clan Duda and Headwoman, by mail at 201 Church Street,

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<sup>17</sup> See Duerr, H.P. 1985. *Dreamtime: concerning the boundary between wilderness and civilization*. Oxford: Basil Blackwell, for an intriguing discussion of the necessity of limits in establishing community identity.

Milltown, IN. 47145, or telephone (812) 633-7549. The A.C.Q.T.C. hopes to be connected to the Internet in the near future.

Iron Thunderhorse has written several articles and books — “Native American Picture-Writing”, published in *Whispering Wind* (a Native American publication for artists, crafters, etc.), vol. 29/3, 1998, plus *Graphical Writing Systems* and *Learning all about “Suckerfish Writing”*. Details of these last two can be found on the Ancient American Book Club Web site [for contact information, see the Annotated Listing of Interesting / Useful Sources section at the end of this newsletter].

*Graphical Writing Systems* has been accepted by a 20-member Inter-tribal Editorial Board at the Council for Indian Education (C.I.E.) in Billings, Montana, but funding is needed so that the C.I.E. can make the publication available to children. If anyone has suggestions for funding, please contact Iron Thunderhorse.

Arumshemocke (thank you kindly).



From: Hori Pirini <h.pirini@auckland.ac.nz>

My apologies, as I sent you the incorrect address for the I.C.E.L. 2000 Conference. I had missed a letter off the end. The following is the correct address for information regarding proposals, conference fees, accommodation, etc., <<http://www.edesignz.co.nz/icel/pages/index.html>>.

Hori Pirini  
Secretary, International Congress on Experiential Learning.



From: Alasdair MacCaluim <alasdair@staran.globalnet.co.uk>

Ministers Approached over Manx Language

Celtic League - Press Information

The Celtic League Assistant General Secretary (A.G.S.), Mark Kermode, has written to Education Minister Steve Rodan, M.H.K., advising him of the Celtic League’s Annual General Meeting resolution, adopted this year, which called for the provision of Manx-language-medium education facilities to be established. There is growing pressure amongst nationalist and Manx language organisations to boost infrastructure provision for the Manx language.

The A.G.S. also stressed the League’s concerns that teachers recruited from outside Mannin should receive an induction course which stresses the island’s distinct linguistic, cultural and political heritage.

In a separate approach to Local Government Minister Walter Gilbey, M.H.K., the A.G.S. has reminded the Minister that a Tynwald (Manx Parliament) resolution of 1985 in support of the Manx language is being ignored by some local authorities. The Tynwald resolution said that all government bodies should use the Manx language where practical to do so on signs, stationery, etc. This led to a visible presence of the Manx language around the island previously not seen, and transformed the public perception of the language.

J. B. Moffat t  
Secretary General

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

Tel. (U.K.) 01624 627128  
Mobile (U.K.) 07624 491609

Internet site at <[www.manxman.co.im/cleague/index.html](http://www.manxman.co.im/cleague/index.html)>  
<[homepages.enterprise.net/mlockerby/clint/clint.html](http://homepages.enterprise.net/mlockerby/clint/clint.html)>  
News updates at <[www.egroups.com/group/celtic\\_league/info.html](http://www.egroups.com/group/celtic_league/info.html)>.



From: Henry Szymonik <[heszy@jetcity.com](mailto:heszy@jetcity.com)>  
Via Endangered Langs. list

N.G.O. Notes "Disastrous" Situation of Belarusian-Language Education

[From Radio Free Europe/Radio Liberty, Prague, Czech Republic. *RFE/RL Newslines* Vol. 4, No. 126, Part II, 29 June, 2000].

The Belarusian School Association has sent a letter to Education Minister Vasil Strazhau deploring the [state] of Belarusian-language education, Belapan reported on 27 June. The Association argues that the "disastrously low" percentage of school children in Belarusian-language classes is attributable to the lack of Belarusian-language colleges and universities where they could continue their education in Belarusian. He also pointed to "the open hostility of officials at different levels toward the Belarusian language". The Association says it can cite many examples where Belarusian-language schools have been ordered to offer instruction only in Russian. The organization proposes that the government establish a Belarusian National University and open Belarusian-language groups at other institutions of higher education. A 1990 law obliged the government to "Belarusianize" public life in the country by 2000, but President Alyaksandr Lukashenka has ignored that bill and strengthened the Russification of Belarus.

J.M.



From: Reuters News Agency  
Via the Editor

Amazon Yanomami Tribe to Take on Cybersquatters

10 October, 2000.

SAO PAULO (Reuters) — Davi Kopenawa Yanomami, a chief of a[n...] Amazon tribe that inhabits virgin rain forest around the Brazil-Venezuela border, has been losing sleep lately.

News that a Florida woman — lured by the prospect of a Hollywood movie on the tribe — had nabbed the Yanomami name for the World Wide Web address <http://www.yanomami.com> and was auctioning it for \$25,000, left Kopenawa stewing.

So much so, that the Yanomami [...] want to reclaim the Web address ahead of the day it swaps its bows and arrows for cybertools, Fernando Bittencourt of the Pro-Yanomami Commission said on Monday.

"I was repelled to see that the name of my people was being used at the head of the (Web) page and that it's going to be sold for \$25,000," Kopenawa said in a letter sent recently to Mercedes Meier, the owner of the site.



From: Reuters News Agency  
Via the Editor

It's official — the President of Kyrgyzstan speaks Kyrgyz.

6 September, 2000. Bishkek (Reuters).

The Central Electoral Commission made the announcement after subjecting President Askar Akayev to a 2-1/2-hour examination to see if he speaks the language well enough to run in a presidential election on October 29, as required by the constitution.

He passed after reading an excerpt from a novel and taking a written paper on the development of the Kyrgyz state since 1917 — but not without a few punctuation and spelling mistakes, the Commission reported. [!]

Following the break up of the Soviet Union in 1991 into 15 independent states, many top officials in several new republics speak only Russian and are unable to converse in the official languages of the countries in which they now live.



From: Maximilian Hartmuth <maximilian.hartmuth@gmx.net>

German School Atlases will Carry Sorbian Place Names

The Conference of the German Secretaries of the Arts (Kultusministerkonferenz der Länder) agreed on 1 July, 2000, that the atlases used in German schools will carry Sorbian place names as well as German names, for places in Germany where the indigenous slavic minority lives. The goal of this innovation is "to make pupils in other parts of Germany aware of the existence of the Sorbian minority". The Sorbs are a west-slavic minority in eastern Germany. About 4,000 Sorbs live in Saxony and some 20,000 live in Lower-Lusatia (Brandenburg).

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

U.N.E.S.C.O. estimates between 20,000-110,000 speakers of the two Sorbian dialects, Upper- (around Bautzen) and Lower Sorbian (around Cottbus/Chüsebuz), "but the factual number may be approximately 20,000".



From: Christina Villafana <cvillafana@oasistci.com>

Interesting article from New York Times:

Speak, Cultural Memory: a dead-language debate

30 September, 2000, by Alexander Stille.

This article can be viewed at <[www.nytimes.com/2000/09/30/arts/30REVI.html](http://www.nytimes.com/2000/09/30/arts/30REVI.html)>

For general information about NYTimes.com, write to <[help@nytimes.com](mailto:help@nytimes.com)>.



**ANNOUNCEMENTS**

From: Victor M. Toledo <vtoledo@oikos.unam.mx>

Re-birth of *Etnoecologica* !

I wish to alert you to the re-birth of *Etnoecologica*, our international journal devoted to the study of indigenous management of natural resources. All Terralingua members can receive freely the new issue (number 6) dedicated to Brazilian Ethnoecology (please send me your request), and visit and consult past issues at <[www.etnoecologica.org.mx](http://www.etnoecologica.org.mx)>.



Victor Toledo, Instituto de Ecología, Universidad Autónoma de México, Campus Morelia (and TL. Advisory Panel member).



Via Luisa Maffi

### Global Diversity Foundation

Terralingua Board member, Gary Martin, established the “Global Diversity Foundation” (G.D.F.) in the United Kingdom in 1999, with the support of professionals from various academic disciplines. Its goal is to document, monitor and promote agricultural, biological and cultural diversity around the world, particularly through participatory training and research. The Foundation focuses on the most critical issues facing global diversity and seeks practical solutions, inspired by the work of colleagues from diverse countries and institutions. G.D.F. is launching an international program of research, training and action that will focus on the challenges facing agricultural, biological and cultural diversity. Current and detailed information on the following activities is available on the G.D.F. Web site <[www.globaldiversity.org.uk](http://www.globaldiversity.org.uk)>. Gary has provided the following summary of the Foundation's activities:

**Training courses:** we organise multidisciplinary courses on cultural and natural diversity, conservation and community development. The courses form part of graduate and adult education programmes of selected academic institutions in Africa, Asia, Latin America and the Pacific.

**Field research:** in key natural areas near these institutions, we support field study centres where local researchers and students gain practical experience in documenting, monitoring and promoting cultural and natural diversity. Areas of specific research foci include the dynamics of ethnobiological knowledge, community access to biological resources and the valuation of biodiversity.

**Fellowships and grants:** the Foundation supports multidisciplinary diploma and graduate degree programmes in collaboration with botanical gardens, research institutes and universities. We provide fellowships for talented young colleagues from diverse countries who are studying for advanced degrees, and grants to support their research at field study centres.

**Community and conservation:** near its field study centres, the Foundation contributes the continuous conservation and development projects that involve local communities, governmental agencies, non-governmental organisations and academic research centres.

**Publications and symposia:** we present the results of our applied scientific research in seminars, symposia and scientific publications. To educate the general public on the

threats to global diversity we support exhibits, publications and tours that focus on agricultural diversity, cultural traditions and natural history.

Donations and fund-raising: we work in collaboration with international and local organisations that provide in-kind contributions and institutional support. Contributions from individuals and grants from funding agencies support our efforts. Our trading subsidiary, "Diversity Excursions Ltd.", offers tours of cultural, ecological and historical sites, providing profits to G.D.F.

Profiles and partnerships: we collaborate with a diverse network of people and institutions. Biographical profiles of these colleagues and descriptions of collaborating institutions are available on the G.D.F. Web site.

For additional information, visit the G.D.F. Web site or contact Dr. Gary Martin at <gj\_martin@compuserve.com>.



*On Biocultural Diversity: linking language, knowledge and the environment*

Luisa Maffi's edited book *On Biocultural Diversity: linking language, knowledge and the environment* (previously tentatively called *Language, Knowledge, and the Environment: the interdependence of biological and cultural diversity*) will be in the Spring 2001 catalogue of the Smithsonian Institution Press.

Based in part on the international conference "Endangered Languages, Endangered Knowledge, Endangered Environments" organized by Maffi in 1996 and sponsored by Terralingua, its 34 chapters present theoretical arguments and case studies on the intimate link between biological, cultural and linguistic diversity, and propose action for the perpetuation of this diversity. This book is the first systematic attempt at an interdisciplinary treatment of the topic. Several of the authors are members of Terralingua's Board of Directors or Advisory Panel, and a foreword by Advisory Panel member Jeff McNeely of I.U.C.N.-The World Conservation Union is included.



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

**November Conference on Endangered Languages**

24 – 25 November, 2000

Kyoto International Conference Hall, Kyoto, Japan

Ten lectures/presentations are scheduled, with the purpose to:

- (1) to make the audience aware of the language situations throughout the world and of the serious nature of language endangerment,
- (2) to point out reasons for documenting threatened languages,

- (3) to formulate effective methodologies for documenting and describing those languages,  
 (4) to find ways to address ethical issues when working in endangered language communities,  
 (5) to devise ways to develop co-operative projects with the people of the endangered language community, and  
 (6) to stimulate the audience to formulate strategies for maintaining and revitalizing endangered languages, both top-down and bottom-up approaches.

General Chairperson: Akira Yamamoto (U.S.A.)

Chairpersons, presenters and discussants include: Michael E. Krauss (U.S.A.); Matthias Brenzinger (Germany); Megumi Kurebito; Barbara F. Grimes (U.S.A.); Darrel Tryon; Toru Hayashi; Willem F. H. Adelaar (Netherlands); Cecilia Ode (Netherlands); Kazuto Matsumura; George A. Broadwell (U.S.A.); Stephen A. Wurm (Australia); Oscar E. Aguilera F. (Chile); David Bradley (Australia); Toshihide Nakayama (U.S.A.); Takumi Ikeda; Victor Golla (U.S.A.); Colette Grinevald (France); Honore Watanabe; Yukio Uemura (Japan); Zendo Uwano; Bernard Comrie (Germany); Tasaku Tsunoda; Terrence Kaufman (Mexico); Nelson Aguilera; Aleksandr Kibrik; Nicholas Ostler (U.K.); José Tonko; Marie Claude Mattei Müller.

Osahito Miyaoka, Prof.  
 Organizer of the Conference and  
 the Project Director  
 Faculty of Informatics,  
 Osaka Gakuin University,  
 Suita 564-8511, Japan.

Tel.: +81-6-6381-8434

Head office: [elpr@utc.osaka-gu.ac.jp](mailto:elpr@utc.osaka-gu.ac.jp)



From: Marie Battiste <[marie.battiste@usask.ca](mailto:marie.battiste@usask.ca)>

## CALL FOR CONFERENCE PAPERS/PROPOSALS

### Teaching as if the World Mattered

12 – 15 May, 2001

Keynote Speaker: Marie Battiste, University of Saskatchewan

The BAITWorM (Biology as if the World Mattered) Network will be hosting its second conference at the Ontario Institute for Studies in Education of the University of Toronto (O.I.S.E./U.T.).

We are professors in the natural and social sciences, women's studies and health professions who are committed to conducting and teaching "science the way it should be done" and "science way better than we are doing". In keeping with our mandate to promote academic research and teaching "as if the world mattered", we invite traditional paper or poster proposals or proposals in innovative formats on the following topics, around which sessions will be organized:

- \*indigenous science
- \*inquiry-based learning
- \*transformative pedagogy
- \*doing feminist science
- \*theorizing resistance
- \*anti-racist, anti-sexist science
- \*environmental education and community knowledge
- \*citizen science
- \*scientific literacy
- \*critiques of science in the classroom
- \*subjugated knowledges and spirituality
- \*worker science
- \*intellectual property
- \*environmental justice
- \*methodology and science
- \*critique of technoscience
- \*improving women's economic position through participation in science
- \*how humans relate to nature
- \*resisting curriculum corporatization
- \*liberating learners
- \*teaching feminist science
- \*theorizing science
- \*integrating activism and teaching
- \*sustainable science and professions
- \*animal-human relationships in science
- \*local/global knowledge
- \*integrating environmental education into science
- \*science citizenship & democracy
- \*spirituality & science
- \*ecofeminism
- \*worker knowledge
- \*public vs. private science
- \*genetically-modified crops/food
- \*art as pedagogy
- \*academic science and globalization

Application may be made for partial reimbursement of travel expenses, with graduate students having priority.

Deadline: 23 October, 2000.

The title, abstract and an accompanying one-page vitae should be sent (preferably by e-mail) to the Conference Co-ordinator:

Dr. Linda Muzzin, Higher Education Group  
Theory & Policy Studies in Education  
O.I.S.E./University of Toronto  
252 Bloor Street West,  
Toronto, ON. M5S 1V6. Canada.

Voice mail: (416) 923-6641 Ext. 4490  
FAX: (416) 926-4741  
E-mail: l.muzzin@utoronto.ca

For more on BAITWorM see our Web page at <vm1.mcgill.ca/~inmf/http/baitworm.html>.



From: Christy Prah <cprahl@fitzroydearborn.com>

CALL FOR CONTRIBUTORS

Fitzroy Dearborn Encyclopedia of Linguistics

In the spring of 2002 the Chicago-London academic reference publisher Fitzroy Dearborn will publish the *Encyclopedia of Linguistics*, a multi-volume work that seeks to provide readers a

distinct but accessible approach to the key figures and ideas within the discipline. They are currently in the germinal stage of locating contributors, and invite you to examine the complete list of entries by visiting their Web site at <[www.fitzroydearborn.com/chicago/linguistics.htm](http://www.fitzroydearborn.com/chicago/linguistics.htm)>.

If you discover one or more selections of interest, send the on-line Contributor Information and Essay Request form so your candidacy may be considered. The Web site also contains a detailed description of the project, a list of advisory board members, submission guidelines, sample essays, and payment information. Entries will be assigned based upon availability and contributor expertise. If you lack Internet access but would like to learn more about the project, you may contact commissioning editor Christy Prah (at the addresses below).

Deadline for initial inquiries is no later than September 30, 2000. The first round of assignments will be made prior to the end of October with deadlines beginning in January 2001.

Christy Prah  
 Commissioning Editor  
 Fitzroy Dearborn Publishers  
 919 N. Michigan Avenue  
 Suite 760  
 Chicago, IL. 60611. U.S.A.

Tel.: (312) 587-0131, ext. 242

E-mail: [cprahl@fitzroydearborn.com](mailto:cprahl@fitzroydearborn.com)



Editor's Note: Despite the past deadline, I encourage you to contact Ms. Prah anyway, in case they have not yet completed their assignments. She specifically requested that this message be included in *Langscape* (despite the fact that we would publish on or after her deadline).



From: Dave Harmon <[dharmon@georgewright.org](mailto:dharmon@georgewright.org)>

*Please note reference to "International Network for the Conservation of Biological and Cultural Diversity" INKA e.V. (Munich, Germany) — I had not heard of this. Dh.*

FIRST ANNOUNCEMENT AND  
 CALL FOR PAPERS AND PROPOSALS

Conservation of Biodiversity in the Andes and Amazon Basin:  
 linking science, n.g.os. and indigenous people

24 – 28 September, 2001

Cusco, Peru

Introduction — This international interdisciplinary congress will deal with the conservation of biodiversity in the Andes and Amazon Basin with focus on the countries Ecuador, Peru and Bolivia. These countries are host to an enormous cultural and natural diversity. The ecosystems range from deserts to tropical forests. Between the two extremes there is a variety of plant formations: mangroves, lowland forests in the Amazon basin, tropical dry

forests, relicts of Andean forests and scrub formations in the Paramo region. Biodiversity reaches its peak in the complex tropical mountain forests on the slopes of the Andes, which were declared as one of the "Biodiversity Hotspots" world-wide (*Nature*, Vol. 403, February 2000). But all the above mentioned ecosystems have in common that they are threatened by logging, burning, grazing or other land-use activities. Although there is already a lot of knowledge about the importance and vulnerability of these ecosystems, the destruction is continuing.

The congress will provide a unique opportunity to join different groups concerned with biodiversity: scientists, environmental organizations and local/indigenous people. The exchange of various viewpoints, requirements and knowledge, as well as the realization of the current deficits could facilitate the development of improved conservation strategies and a better management of the natural resources. Right now, the co-operation of scientists, N.G.Os. and indigenous peoples is frequently insufficient. N.G.O. representatives are often not aware of the continuing research in their working area, whereas indigenous peoples are sometimes not asked when management plans are established to protect special areas. For a long-term protection of biodiversity it is crucial to develop conservation strategies in a joint effort.

**Objectives** — The main objective is to stimulate an exchange of knowledge and viewpoints between scientists, N.G.Os. and indigenous peoples. Investigators are invited to present their scientific results, whereas N.G.Os. should present their project experiences in endangered areas. Indigenous and local peoples are enabled to talk about their requirements for development and their interests in conserving their environment.

#### Congress program themes

**Introduction** — The Importance of Biodiversity in the Andes and Amazon Basin Science: ivory tower or contribution to the conservation of biodiversity?

1. Biodiversity of the Tropical Regions in South America (with focus on Ecuador, Peru and Bolivia)
2. How is Science Contributing to the Conservation of Biodiversity? N.G.Os.: between "parks without people" and (sustainable) development
3. Deficits of Science and Knowledge: from the viewpoint of N.G.Os. and indigenous people
4. How are N.G.Os. Contributing to the Conservation of Biodiversity? Ecotourism: chances and risks
5. Chances and Risks of Ecotourism for the Conservation of Diversity and a Sustainable Development
6. Cultural integrity — ecotourism from the viewpoint of indigenous people; Indigenous peoples' interests between conservation and development
7. Traditional Land-Use Forms and Knowledge about Medical Plant Use
8. Development Versus Intellectual Property Rights

**Conclusion** — Perspectives for Co-Operation between Science, N.G.Os. and Indigenous People

**Location** — Cusco is located in southern Peru near the famous National park of Manu. It is easily accessible from Bolivia and Ecuador, as well as from abroad. It is a tourist town with good accommodation infrastructure.

**Organizing N.G.Os.** — The congress is organized by the International Network for the Conservation of Biological and Cultural Diversity INKA e.V. (Munich, Germany) and the Fundación

Científica San Francisco F.C.S.F. (San Diego, U.S.A.), which is running a research station in the mountain forests of southern Ecuador. Both organizations are struggling for the conservation of biological and cultural diversity. The accompanying scientist is Dr. Rainer Busmann (F.C.S.F.), who is working in the Ecuadorian mountain forests (ceja.andina@t-online.de). INKA e.V. will co-ordinate the congress logistics.

Conference languages — Spanish and English will be the two languages during the conference. We highly recommend all persons who are able to speak Spanish to communicate in this language to facilitate the exchange between all participating groups. The organizing N.G.Os. (INKA e.V. and F.C.S.F.) will not be able to provide interpretation of the presentations or translation of the papers into other languages.

Call for interest and papers — All interested groups or individuals are invited to submit contributions to the congress. Please inform us with the response sheet [available on the Web] if you are interested to participate and in which form you would like to take part.

INKA e.V.

International Network for the Conservation  
of Cultural and Biological Diversity  
Gravelottestr. 6  
81667 Munich. Germany.

E-mail: [Sigrun.Lange@inka-ev.de](mailto:Sigrun.Lange@inka-ev.de)  
Web: [www.inka-ev.de](http://www.inka-ev.de)



From: Anju Saxena <[Anju.Saxena@ling.uu.se](mailto:Anju.Saxena@ling.uu.se)>

#### CALL FOR PAPERS

Seventh Himalayan Languages Symposium  
7 – 9 September, 2001  
Uppsala University, Uppsala, Sweden

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

We invite abstracts for presentations on topics including, but not limited to:

- Descriptions of lesser-known languages
- Language change and variation
- Multilingualism and language contact
- Historical-comparative studies
- Typological studies
- Field reports
- Corpus-based analysis

- Language death and language preservation
- Language policy and language planning
- Ethnology and folklore
- Himalayan languages and new technologies

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

\* Abstract due: 1 February, 2001

\* Acceptance notification: 1 March, 2001

#### REGISTRATION

Pre-registration (before June 30): \$45 (faculty), \$25 (students)

Registration at conference site: \$50 (faculty), \$30 (students)

#### LOCAL ORGANIZATION

Östen Dahl, Department of Linguistics, Stockholm University

Gunilla-Gren Eklund, Department of African and Asian Languages, Uppsala University

Anju Saxena, Department of Linguistics, Uppsala University

**CONTACT INFORMATION** — For any information related to the H.L.S.-7, please contact:

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E-mail: [anju.saxena@ling.uu.se](mailto:anju.saxena@ling.uu.se)

Web: [www.afro.uu.se/HLS-7.html](http://www.afro.uu.se/HLS-7.html)

The Permanent Secretariat for this annual Symposium is maintained at Leiden University in the Netherlands.



From: M.S. <[Michel.Santacroce@wanadoo.fr](mailto:Michel.Santacroce@wanadoo.fr)>

#### CALL FOR CONTRIBUTIONS

##### First Call for *Marges Linguistiques*

I have the pleasure to announce the official opening of the Web site and of the on-line journal *Marges Linguistiques*, dedicated to linguistic issues: <[www.marges-linguistiques.com](http://www.marges-linguistiques.com)>.

*Marges Linguistiques*, a bi-yearly journal in Linguistics, only available on-line on the Web, wishes to reconcile traditional fields in linguistics (such as syntax, phonology and semantics), with the



less unified domains of pragmatics, conversational analysis, interactional analysis or social communication.

Thematic issue n° 1 (May 2001) :

Linguistic facts

Data, processes and models

\*\*\*

What is a linguistic fact ?

Deadline for the submission of contributions for the thematic issue n° 1, is 31 December, 2000.

Send e-mail to <contributions.ML@wanadoo.fr>. Languages are French and English.

IMPORTANT — This Web site and the journal (entirely free) are targeted towards researchers, practitioners and students interested in the various sub-areas of linguistics, and for a more general public. We would be extremely grateful if you could pass on this information to interested persons who could circulate the information in their turn.

Thanks to your help, we hope to reach a wider public. We thank you beforehand. Enjoy the Web site visits!

Michel Santacroce, Editor

C.N.R.S.

University of Provence, Provence. France.

E-mail: dirpubl@marges-linguistiques.com



From: Dave Harmon <dharmon@georgewright.org>

Gullah Gathering

*This is from the 10 July, 2000 "U.S. National Park Service Morning Report". Dh.*

Fort Sumter NM (South Carolina) — Special Event: Gullah/Geechee Nation Gathering.

About 400 people attended a ceremony establishing an official spokesperson for the Gullah/Geechee nation on the evening of Sunday, 2 July, 2000. Marquetta Goodwine was crowned "Queen Quiet," becoming the first person ever officially recognized as the leader of the widely-dispersed Gullah and Geechee people. Goodwine received official recognition to honor the efforts she has made to preserve her heritage and to educate the public about the Gullah/Geechee people — slaves from hundreds of African tribes who were brought together and who developed a common language known today as Gullah or Geechee. The ceremony was held at Fort Moultrie, near the site of a state historic marker commemorating Sullivan's Island as the location where thousands of enslaved Africans were first brought to the United States.

The event included several speakers, traditional music, dances and story-telling. [Bill Martin, PIO, FOSU, 7/7].



From: Scott McGinnis <smcginnis@nflc.org>

N.C.O.L.C.T.L. 2001

Less Commonly Taught Languages

6-8 April, 2001

Arlington, Virginia, U.S.A.

Further details, including the call for papers, will be forthcoming within the next several weeks.

National Council of Organizations of Less Commonly Taught Languages (N.C.O.L.C.T.L.), 4<sup>th</sup> annual conference.

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Web: www.nflc.org

and...

Executive Director

National Council of Organizations of Less Commonly Taught Languages.



From: MIT2USA@aol.com

Strategic Partnership between M.I.T.2 and T.A.A.I.

A strategic alliance has just been announced between Mason Integrated Technologies Ltd. (M.I.T.2) and the Transnational Arctic and Antarctic Institute (T.A.A.I.).

M.I.T.2, founded by Marilyn Mason in 1996, is a software development and service provider specialized in language processing solutions for several minority and less-prevalent languages. Although initially focused on Creole languages, M.I.T.2 has been extending its efforts to meet the needs of other cultural and language groups.

T.A.A.I., founded by Peter Wilkniss in 1997, has been undertaking the Computer-assisted Translation of Alaska Native Languages (C.A.T.A.NA.L.) project as a means of preserving and

improving communication between the various native languages of Alaska and between these languages and English.

Jeffrey Allen, who has held advisory rôles with both M.I.T.2 and T.A.A.I. since 1998, states that "many people talk about wanting to implement language technologies in contexts for neglected languages. M.I.T.2 and T.A.A.I. are two of the only organizations in the world that have taken this beyond an idea on paper. They have both heavily invested time, money and resources into forming networks of technically competent and culturally sensitive teams to make their efforts beneficial for the intended users".

The co-operative effort between M.I.T.2 and T.A.A.I. will allow both organizations to combine their efforts for reaching even wider communities and populations with their products and services.

For more information, please contact:

|                                              |                                           |
|----------------------------------------------|-------------------------------------------|
| Mason Integrated Technologies Ltd. (M.I.T.2) | Tel.: (+1) 617 247-8885                   |
| P.O. Box 181015                              | FAX: (+1) 617 262-8923                    |
| Boston, MA. 02118. U.S.A.                    | E-mail: mit2usa@aol.com                   |
|                                              | Web: hometown.aol.com/mit2usa/Index2.html |

|                                                            |                           |
|------------------------------------------------------------|---------------------------|
| Transnational Arctic and Antarctic<br>Institute (T.A.A.I.) | Tel: (+1) 907 278-2085    |
| 1305 West Seventh Avenue                                   | Fax: (+1) 907 278-2035    |
| Anchorage, AK. 99501. U.S.A.                               | E-mail: polarinst@aol.com |



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

Endangered Language Project Web site Re-opens

Akira Yamamoto writes:  
Professor Miyaoka tells me that their Web site is finally ready to "re-open" its operation. Their URL is <http://www.elpr.bun.kyoto-u.ac.jp>.



**REQUESTS FOR INFORMATION / HELP**

From: Eileen Moore Quinn <quinn@binah.cc.brandeis.edu>

Request for Articles on Endangered Languages

*Cultural Survival Quarterly* plans to feature a special issue on "endangered languages," with a focus on indigenous concerns and problems, in the Fall of 2001. As guest editor, I am seeking short (3,000 word and under), user-friendly (general audience) articles by those of you who have knowledge of the topic. Some of the concerns addressed may have to do with the U.N.'s Declaration on Human Rights and its language component, literacy campaigns versus protection of indigenous languages, efforts at language preservation, and/or programs designed for adults and children. What are some of the concerns indigenous peoples face in attempting to preserve their languages? Can any theoretical project guide our understanding of this issue, or are the particulars so unique that grand theorizing on any level would be too broad to work in any specific sense? You may reply here, or to <equinn@mit.edu>. I welcome your abstracts and/or full-length articles.

Eileen Moore Quinn, Ph.D.  
Lecturer in Anthropology  
Massachusetts Institute of Technology  
Building 16-233  
Cambridge, Massachusetts 02139. U.S.A.

Tel.: 617-258-6245



From: Matthew McDaniel <akha@loxinfo.co.th>

### Genocide In Thailand

Dear Friends:

People often ask me why the Akha don't do more to fight for their land rights? And everything else.

Well, the secret lies in the fact that Thailand avoids any problems by never giving these people legal status as either refugees or citizens and the U.N. couldn't give a .... what they do.

You wouldn't want to be Hill Tribe at a police check point here in Thailand, or when the forestry, police or army come visiting, or if you have to go to the hospital with your child and no money.

Right now the Thai Forestry Department, in violation of about every rule on the international books, are intentionally endangering the nutritional safety of the Akha by taking their rice lands.

What are the Akha to do? What happens when the government takes away what you have for raising food, as a race? Is it not genocide?

Let us call it that, because the continuous efforts on the part of the Thai government to ignore or actually implement the events which are taking away the food system of the Akha is nothing less than genocide.

Repeated forced moves of villages, the Forestry department continuously taking away the most basic lands needed to grow rice, with no suggested alternative as to where these people are to find food.

How shall they not all die? What shall they eat?

Now the Hmong are catching the brunt along with the Akha.

Years of planting fruit trees, then the government rules that their land will be included in the boundaries of a park, and then Thai villagers come and cut down more than 30,000 fruit trees — as in THIRTY THOUSAND fruit trees. Ten and fifteen years old.

*It is time to raise a little hell folks, call your embassies, call your foreign ministers, enough is enough.*

Send copies to me here, and lets exchange any ideas that anyone has; as I say, the U.N. is totally useless.

These people are suffering already incredibly because of wars between the bull-headed nations, and suffer from not enough nutrition due to forced re-locations — there just ain't no way not to say GENOCIDE.

Matthew McDaniel  
Akha Heritage Foundation  
P. O. Box 6073  
Salem, OR. 97304. U.S.A.

#### Thailand Terrorizes The Hill Tribe Peoples

*Bangkok Post* — 29 August, 2000 [article following raid on Hmong village].  
By Ploenpote Atthakor, Wuttipong Srisilp, Nan, Thailand.

Border / Pla Kang Orchard Raid  
Hmong dignity “crushed”  
Highlanders seek legal assistance after violent attack.

Hmong villagers in Pa Klang will file a legal complaint against lowlanders who destroyed their lychee orchards during a violent raid last week, N.G.O. workers said yesterday.

Seewigaa Kitiyoungkul, a member of Conto, a Chiang Mai-based N.G.O. co-ordinating agency for highland development, said the highlanders have approached the Law Society of Thailand for legal assistance.

No complaints have been lodged with local police as yet. The highlanders had been reluctant to take action because they were told that they, in return, would face the

charge of forest encroachment since their orchards, covering some 1,800 rai, were located in a national park. The area was made part of Doi Phu Kha National Park last year.

It was not clear whether the charge would be laid against local government officers who failed to prevent the raid which took place right before their eyes. The raid was carried out with the blessing of local leaders and village headmen.

While forestry chief Plodprasop Suraswadi denied any involvement in the attack, some villagers said they saw armed men in forestry camouflage outfits taking gallons of oil to the area shortly before the raid.

Ms. Seewigaa said the highlanders deserved justice, urging the government to step in to restore their faith and trust. She said damage to property was not an issue in this case. "Now the Hmong have totally lost faith in the system. They have attempted to make their voice heard over the past two years but no action has ever been taken by the government. "According to local N.G.Os., before this raid, there was a similar violence which destroyed 2,500 trees. This time, it was estimated that some 30,000 trees were lost. And no state agencies have stepped forward to accept responsibility". Ms. Seewigaa said the Hmong are considering whether they should bring their case before the U.N., as the world body has a declaration that gives protection to minorities. "They feel lost amid intimidation and discrimination. Their dignity has been crushed. They don't know where to go. Their trees are their life. To cut the trees is just like destroying their souls. It is hurting them so much".



From: Stefano Varese <svarese@ucdavis.edu>

Buscando Apoyo para el Taller de Historia Oral Andina (T.H.O.A.)

Durante éstos últimos tiempos estuvimos trabajando en apoyo al trámite de las Tierras Comunitarias de Origen, es un trabajo largo y moroso, pero bueno decidimos enfrentarlo y estamos en ello. Pensamos que la etapa de concientización es muy importante y para ello requerimos seminarios y talleres de discusión sobre el tema de derechos de los pueblos indígenas, y hemos estado atendiendo a diferentes provincias, sobre todo del departamento de La Paz.

Paso a comunicar a ustedes una cuestión muy concreta, por el gran apoyo a los pueblos indígenas que desde el campo académico vienen realizando. Se encuentra a venta una radio aymara, que es radio "Splendid", con una audiencia fundamentalmente aymara, tiene una experiencia de 33 años de trabajo en el área de la comunicación, estamos tentados en comprarla, porque realmente vale la pena, sería de mucho apoyo para las organizaciones y sobre todo sería de propiedad de una institución indígena como el T.H.O.A. El precio total es de 90,000 \$us (noventa mil dólares americanos, como T.H.O.A. estamos poniendo como aporte nuestro 10,000 \$US (diez mil dólares americanos) hemos conseguido 20,000 \$US (veinte

dólares americanos), a la fecha tenemos 30,000 \$US (treinta mil dólares americanos). Nos falta 60,000 \$US (sesenta mil dólares americanos). Por ello estamos en un afán de búsqueda de fondos, por favor le rogaría recomendarme financieras, para que así de poquito a poquito consigamos el monto total.

María Eugenia Choque, T.H.O.A.

E-mail: <thoalp@ceibo.entelnet.bo>

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**DISCUSSION CORNER**

From: owner-gkd@phoenix.edc.org  
On behalf of Arun-Kumar Tripathi

New Indian Language E-mail Service

Regarding "multilinguality" in India — I thought this message from Irfan Khan might interest you. Indian software companies such as "Mailjol" are designed to work with existing or future software for Indian languages, depending on the standards adopted. So, three things are needed -as Design, Cognition and Model.

Best Regards,  
Arun Tripathi.

From: Irfan Khan <KhanIA@super.net.pk>

19 July, 2000.

50,000 Beta Users Evaluate Indian Language E-Mail Service

Hosted on 28 April, 2000.

<<http://www.mailjol.com>> provides e-mail service in 12 Indian languages.

The service provides an interactive Web experience in Indian languages for the first time. Although Internet users primarily use English, there is a popular need for using Indian languages. This is being fulfilled by an innovative service available at <[www.mailjol.com](http://www.mailjol.com)>. The service offers e-mail for English and eleven Indian languages, catering to the needs of Indian communities worldwide. "We will promote the use of languages because we know from experience that there is a growing need for such solutions and that the use of Indian languages will be one of the key drivers for growth of Internet in India", opines the company's C.E.O., Tarun Malaviya. Nearly 2.6 million (26 lakh) Indians subscribe to "Hotmail", the most popular e-

mail service for English. The ability to use Indian languages along with English offers a good reason for users of such services to switch from English-only e-mail services to "Mailjol". "Mailjol" expects to garner 5% of English-language e-mail market in India in the first four months of going on-line.

According to the company nearly 1,000 new members subscribe every day. The company estimates that nearly 1 million users will subscribe to this service by the year's end. The subscriber base of "Mailjol" comes from different parts of the country and from all over the world. More than 20% of the subscriber base is cornered by Telugu language users, followed by Hindi, Marathi and Tamil language users who constitute 15%, 12% and 10% respectively. Gujarati language users top the list among the non-resident members. "Mailjol" is designed to work with any existing or future software for Indian languages, depending on the standards adopted. The e-mail service works in Assamese, Bengali, Hindi, Gujarati, Kannada, Malayalam, Marathi, Oriya, Punjabi, Tamil, Telugu and English, making it possible for people to exchange messages in more than one language.

Source: Mithi.com Pvt. Ltd.

Author: Deepak M.

E-mail: deepak@mailjol.com

From: E. ANNAMALAI <annam@blr.vsnl.net.in>

24 July, 2000

Dear Luisa,

I don't know about this particular company "Mailjol", but it is true that the cyberworld is multilingual in India. I will give you an overall view of the developments with regard to Tamil, about which I am better informed than other Indian languages. On July 22 and 24 there was an international conference on Singapore called "Tamil Internet", which is the third in the series, to help make Tamil a viable language of the Internet; it proposes to form an International Forum for Information Technology in Tamil (I.N.F.I.T.T.) to continue the deliberations of the conference. This conference predicts that the monopoly of English as the language of the cyber world will be broken; 50% of the estimated 300 million surfers of the Internet use a language other than English and this will go to 70% in three years when the surfing population will reach one billion.

Efforts for the use of Tamil on the net is supported by the governments of Tamilnadu in India, Singapore and Sri Lanka where Tamil is one of the official languages, which is spoken by 65 million people all over the world. There is a Tamil diaspora in Europe and North America due to political turmoil in Sri Lanka and demand for I.T. professionals. This diaspora wants to establish a virtual Tamil community on the net; the number of Tamil chat groups is an indication of this desire. The efforts of Government of India to use about a dozen or so major Indian languages on the net also includes Tamil.

The work of using Tamil in the digital world, which has a separate script, takes place at different levels. Tamil computing for publishing in Tamil is an old story; the font designs are being



improved and multiplied. The current focus is its use in the Internet and the primary need is standardising: the key board, adopting ASCII for Tamil script, making it compatible with Unicode, the industry standard now, and use of HTML for Tamil. The earlier conferences deliberated on these.

The second focus is on launching portals that provide for the use of Tamil, and having I.S.Ps. in Tamil. Three engineers in Tamilnadu have developed a prototype search engine for Tamil content using Java.

There are Indian portals that access Indian languages. The recent trend is for the major global companies, which include "Yahoo" and "Altavista", to start Indian versions of their portals as joint ventures with Indian companies. Besides highlighting India-relevant content in English in their Indian versions, they also plan to add a component of content in Indian languages. They are guided by market demands; "Yahoo" has 3 million browsers registered in India, "Hotmail" 2.6m. To add Indian language access additionally gives a competitive edge to I.S.P. companies that want to have a share in the Indian market of P.C. owners, which is now 3m. and estimated to grow fast.

Besides the market, the other development that favours the use of Indian languages in the cyber world is the coming of the new I.C.E. age — the integration of Information, Communication and Entertainment. Information is largely news. A Tamil newspaper, *Dina Thanthi*, has a circulation of 10m; if newspapers like this go on-line, the use of Indian languages on the net will increase tenfold. A Tamil T.V. channel, *Sun TV*, has a 24-hours news channel and also has a news service in its regular channel for county-level news. When P.Cs. and T.Vs. merge, the use of digitised Tamil for information will increase. With regard to news, the demand is for local news (in spite of globalization) and it will be the local language that will provide that information. There are a handful of Web-based magazines in Tamil that publish news, stories and other entertaining items.

Databases of Tamil literature are compiled (a literature that has a history of 2,000 years), in different places by individuals and institutions, primarily as an expression of pride in cultural richness and secondarily for research. Digital medium is used for teaching Tamil, particularly for the children of diaspora Tamils, whose parents are concerned about maintaining their culture. When it comes to entertainment, English does not win in spite of the popularity of pop culture and its icons among the younger generation. It is Hindi and other Indian languages in India. *Star TV*, owned by Murdoch, for example, has turned into a Hindi channel to compete with the popular Hindi channel *Zee TV*. When the P.C. becomes the medium for entertainment, the demand for Indian languages in the digital world will increase. Digital communication is expanding into smaller towns and middle class. It is not just for communication between Tamils of the diaspora. Browsing centres are commercially viable in semi-urban towns. The Internet users of this category are not very confident with their English, in spite of their preference for English medium education; English is not suitable for personal intimate communication, anyway. It is not Tamil either for this class; it is a mixed code with Tamil and English. There are now a few facilities for sending e-mail in Tamil without having to download any software or font. This is going to increase.

After personal entertainment and communication, commerce gives a push for Indian languages. E-commerce is projected as the future of trade in India also. Business to Business (B2B)

communication is likely to continue in English. There is scope for Indian languages in Business to Customer (B2C) communication. There is, for example, a major textile retailer in Tamilnadu who sells saris to Indians in the country and abroad via the Internet; using English to sell “ethnic” commodities like saris, spices, jewelry, etc., is not a good business proposition; English is inadequate to express all the nuances in the sale of these items. Academic don to academic don (D2D) communication will continue to be in English.

The last factor that favours the use of Indian languages on the net is the government, both at the state level and in the centre. The government is investing in I.T. and it has to justify it by linking I.T. with poverty eradication. It talks about delivery services such as health, registering land sales, access to non-local markets to farmers, etc., through the Internet for people in villages; establishing I.T.-related jobs in small towns by encouraging Internet kiosks. All these will require the use of Indian languages. The government is moving towards e-government, which means administration will be computerised and people can communicate with government department through the Internet. The official languages of government here are Indian languages. So e-government will require the use of Indian languages in the cyber world.

According to a survey by the National Association of Software and Services Companies (N.S.S.C.O.M.), India, the profession-wise distribution of browsers of the net in India is as follows: professional and corporate 43%, students 38%, housewives 4% and others 15%. Gender-wise, the Internet access is 77% for men and 23% for women. This professional and gender divide will change when the content on the net becomes varied and is in Indian languages. The percentage of housewives in the circulation of popular Tamil magazines in print, for example, is many times higher than the figure in browsing. With the content of general information in Indian languages on the net, more non-wage-earning women will use the net (they may be initiated to it by e-magazines) and will have access to information, which will be an enabling factor in their empowerment.

Regards,  
Annamalai.



### **ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES**

From: Marie Battiste and J. Youngblood Henderson

Here is the long awaited information to help you locate our book(s):

*Reclaiming Indigenous Voice and Vision*

Editor: Marie Battiste

Publisher: Univ. of British Columbia Press, Vancouver, B.C.; 2000.

Price: \$75 (hardback); \$29.95 (paperback)

Summary — the essays in this book emerge from the International Summer Institute on the cultural restoration of oppressed Indigenous peoples. The contributors, primarily Indigenous,

unravel the processes of colonization that enfolded modern society and resulted in the oppression of Indigenous peoples. Authors include Marie Battiste, Gregory Cajete, Erica Irene Daes, Bonnie and Eduardo Duran, J. Youngblood Henderson, Linda Hogan, Leroy Little Bear, Ted Moses, Linda Smith, Graham Smith, and Robert Yazzie. In moving and inspiring ways, *Reclaiming Indigenous Voice and Vision* elaborates a new inclusive vision of a global and national order and articulates new approaches for protecting, healing, and restoring Indigenous cultures, world views and languages.

Available through U.B.C. Press at <[www.ubcpres.ubc.ca](http://www.ubcpres.ubc.ca)>, or e-mail at <[info@ubcpres.ubc.ca](mailto:info@ubcpres.ubc.ca)>. Toll-free FAX. for orders is 1-800-668-0821.

*Protecting Indigenous Knowledge: a global challenge*

Authors: Marie Battiste and J. (Sakej) Youngblood Henderson

Publisher: Purich Press, Saskatoon; 2000.

I.S.B.N. 1-895830-15-X

Price: \$36.00 (paperback) plus 7% G.S.T. tax; \$27.50 U.S.A./foreign

*Protecting Indigenous Knowledge: a global challenge* is an important discussion of the fate of Indigenous peoples at the hands of colonizing powers. The authors paint a passionate picture of the devastation of the assault of modern society on Indigenous society, the commercialization of their Indigenous language, culture, art, knowledge, including their use of plant knowledge. Their losses have been without their consent, the knowledge taken without acknowledgement or benefit to them. This book illustrates why current legal régimes are inadequate to protect Indigenous knowledge and puts forward ideas for reform. It also examines issues from an international perspective and explores developments in various countries including Canada, the United States, Australia and New Zealand and the work of the United Nations and other relevant international agreements. It explores Indigenous knowledge and offers protective solutions for Indigenous peoples, and guidance for those seeking to understand and explore Indigenous knowledge further.

Order through Purich Press: <[www3.sk.sympatico.ca/purich](http://www3.sk.sympatico.ca/purich)>.



From: kmatsum@tooyoo.l.u-tokyo.ac.jp

*The Ainu Language*

Author: Suzuko Tamura (Professor, Waseda University, Tokyo)

Publisher: Sanseido Co., Ltd., 2-22-14, Misakicho,  
Chiyoda-ku, Tokyo 101-8371, Japan.

Date of publication: July 10, 2000

I.S.B.N.: 4-385-35976-8

Price: JPY 3,000 (+VAT)

The Department of Asian and Pacific Linguistics of The University of Tokyo is proud to announce the publication of *The Ainu Language* by Suzuko Tamura in English translation. Inquiries should be addressed to <syunin@tooyoo.l.u-tokyo.ac.jp>.

This book is a translation of the full text of the section on the Ainu language written by Tamura, which was originally published in 1988 as part of the first volume of *The Sanseido Encyclopaedia of Linguistics*. The English translation was made under the auspices of The Department of Asian and Pacific Linguistics, Graduate School of Humanities and Sociology, University of Tokyo, as part of its Endangered Languages project.

Trained by Shiro Hattori (1908 -1995), Suzuko Tamura is one of the leading experts in the Ainu language and has herself trained many of the younger Ainu language researchers now in their 30s and 40s.

Practically the first book ever published in English which presents a detailed syntax of the Ainu language based on primary data obtained through field research by a first-rate Ainu scholar in Japan, it is a must for everyone interested in the Ainu language and/or concerned about endangered languages in general.

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From: Iron Thunderhorse  
Via the Editor

*Ancient American* — Magazine and Book Club

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From: Janet Joyce <JJOYCE@continuumbooks.com>

*The Ecolinguistics Reader: a selection of articles on language, ecology and environment*  
Editors: Alwin Fill and Peter Mühlhäusler  
It will be out early next year and we expect it to be approx. 288 pages.  
I.S.B.N.: 0 8264 49115 (paperback)  
Price: \$29.

Available for review.

Janet Joyce

Editorial Director

The Continuum International Publishing Group Ltd., London and New York.



From: Benjamin Bailey <Benjamin\_Bailey@Brown.edu>

More Sources on Language Revitalization

From Leanne Hinton:

Besides the sources others have given you, keep an eye out later this year for a book edited by Ken Hale and me, called *The Green Book: language revitalization in practice*, to be published by Academic Press. It is a large collection of case histories and methodologies on language revitalization.



From: Daniel Nettle <daniel.nettle@quista.net>

*Vanishing Voices: the extinction of the world's languages*

Authors: Daniel Nettle and Suzanne Romaine

Publisher: Oxford University Press, 2000

Hundreds of the 6,000 or so languages of our planet are disappearing every year, dying one by one like the creatures on the Endangered Species List. Indeed, language-diversity and biodiversity have a lot in common, so, shouldn't we be alarmed about the disappearance of linguistic diversity as well?

*Vanishing Voices* tells the story of how and why languages are disappearing. Nearly 100 native languages once spoken in what is now California are near extinction, and most of Australia's 250 aboriginal languages have vanished. In fact, at least half of the world's languages may die out in the next century. Authors Daniel Nettle and Suzanne Romaine assert that this trend is far more than simply disturbing.

Making explicit the link between language survival and environmental issues, they argue that the extinction of languages is part of the larger picture of near-total collapse of the world-wide ecosystem. The authors contend that the struggle to preserve precious environmental resources — such as the rainforest — cannot be separated from the struggle to maintain diverse cultures, and that the causes of language death, like that of ecological destruction, lie at the intersection of ecology and politics.

And while Nettle and Romaine defend the world's endangered languages, they also pay homage to the last speakers of dying tongues, such as Red Thundercloud, a Native American in South Carolina, Ned Madrell, with whom the Manx language passed away in 1974, and Arthur Bennett, an Australian, the last person to know more than a few words of Mbabaram.

In our languages lie the accumulated knowledge of humanity. Each language is a unique window on experience. *Vanishing Voices* is a call to preserve this resource, before it is too late.

Publisher's Web site: <www.oup.com>.

From: jireem@utxvms.cc.utexas.edu

This is the URL for a popular press review of *Vanishing Voices* :

[http://www.salon.com/books/review/2000/08/17/nettles\\_romaine/index.html](http://www.salon.com/books/review/2000/08/17/nettles_romaine/index.html)

Michael Erard  
Ph.D. Candidate, Department of English  
University of Texas at Austin  
Instructor, Department of English  
Southwestern University, Georgetown, Texas. U.S.A.



From: John A. Erickson <jaericks@indiana.edu>

*Anthropological Linguistics*  
Volume 42, No. 1 (Spring 2000)

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- "Antimarrriage" in Ancient Georgian Society — Kevin Tuite
- Calling in the Members: linguistic form and cultural context in a Yuchi ritual speech genre — Jason Baird Jackson and Mary S. Linn
- "Cultural Scripts" and Communicative Style in Malay (Bahasa Melayu) — Cliff Goddard.

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From: Kathryn King <[kathryn@multilingual-matters.com](mailto:kathryn@multilingual-matters.com)>

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We look forward to hearing from you.

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From: Paul Lewis <[paul\\_lewis@SIL.ORG](mailto:paul_lewis@SIL.ORG)>  
 Via Endangered Langs. List

*Assessing Ethnolinguistic Vitality: theory and practice*

Editors: Gloria E. Kindell and M. Paul Lewis

S.I.L. Publications in Sociolinguistics, vol. 3

The volume is a collection of selected papers presented at S.I.L.'s Third International Language Assessment Conference held in 1997. These papers, written by leading scholars as well as S.I.L.'s language survey specialists from around the world, reflect various issues related to ethnolinguistic vitality and its assessment. The nine papers included in the volume represent a variety of interdisciplinary approaches coming from the sociology of language, the anthropological grid/group model, social network theory, motivations for ethnolinguistic vitality maintenance, power and solidarity orientations, language ecology, social mobilization, and the role of beliefs about language.

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- Mark E. Karan and Juerg Stalder — Assessing Motivations: techniques for researching the motivations behind language choice.

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From: Gillian Caglayan <G.Caglayan@deGruyter.de>

*International Journal of the Sociology of Language*

Language Spread Policy, Volume 3

"Languages of Former Colonial Powers and Former Colonies: the case of Puerto Rico"

2000, Issue 142

General Editor: Joshua A. Fishman

I.S.S.N.: 0165-2516

- Carlos M. Ramirez González and Roamé Torres — Editor's preface
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Language preservation vs. language maintenance and revitalization: assessing concepts, approaches, and implications for the language sciences.

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From: Marion Gunn <mgunn@ucd.ie>

E.G.T.'s New Dictionary)

Offline for some time (apologies on being unable to reach on reading even half the quantity of incoming messages!), but back in Ireland now, after a trip to Cornwall, to celebrate the biggest event in the business life of E.G.T. in the year 2000 so far, being the launch of the biggest, most comprehensive English-Cornish dictionary ever published, viz., *Gerlyver Sawsnek-Kernowek*, compiler Nicholas Williams (editor: Michael Everson, advisory editor: Marion Gunn).

Co-published by Everson Gunn Teoranta and Agan Tavas. Available now, from Agan Tavas, Gordon Villa, Sunnyvale Road, Portreath, Redruth TR16 4NE, Kernow, U.K.

485 pages., 24,000 headwords, grammar notes, various tables (Books of the Bible, Bhìobla, Admiral Beaufort's wind scale, geological ages of the world, etc.), as well as idioms. A bargain at £28 Sterling, plus postage (£3 if ordering from Ireland). With thanks to Ollscoil na h...ireann, Col-iste Ollscoile Bhaile ìtha Cliath and Institi'id Ard-LÈinn Bh.i.C., for funding provided, and special thanks to loyal readers with faith enough in this project to have already purchased their copies in advance of publication.

Hap da dheugh, agan redyoryon! With best wishes to you, our readers!



From: Joyce Reid <jreid@cup.org>

*The Languages of Native North America*

Author: Marianne Mithun, University of California, Santa Barbara

Publisher: Cambridge University Press, Camb. Language Surveys

I.S.B.N.: 0-521-23228-7 (hardback)

Price: \$80.00; with discount \$64.00

Available for review

This book is a comprehensive and authoritative survey of Native North American languages. These several hundred languages show tremendous genetic and typological diversity, and offer numerous challenges to current linguistic theory. The book includes an overview of their special characteristics, descriptions of special styles, and a catalogue of the languages detailing their locations, genetic affiliations, number of speakers, and major structural features, and listing published material on them.

## CONTENTS:

Introduction; Part I. The Nature of the Languages; 1. Sounds and sound patterns; 2. Words; 3. Grammatical categories; 4. Sentences; 5. Special language; Part II. Catalogue of Languages; 6. Relations among the languages; 7. Catalogue.

*Biolinguistics: exploring the biology of language*

Author: Lyle Jenkins, Biolinguistics Institute, Cambridge, MA. U.S.A.

Publisher: Cambridge Univ. Press; 2000. 278 pp.

I.S.B.N.: 0-521-65233-2 (hardback)

Price: \$59.95; with discount \$47.96

Available for review

This book investigates the nature of human language and its importance for the study of the mind. It asks what language is from a biological point of view and what the relative contribution of nature and nurture is when a child learns his or her language. Finally, it asks how human language evolved and considers the similarities and differences between human language and animal communication systems. Uniquely, it argues that genetic or biological endowment plays a more central rôle in the acquisition of language than instruction, learning, or cultural determinants.

## CONTENTS:

Preface; Acknowledgements; Dedication; Introduction; 1. The unification problem; 2. Knowledge and use of language; 3. Acquisition (growth) of language; 4. Mechanisms of language; 5. Evolution of language; 6. Conclusion; References; Index.

*African Languages: an introduction*

Editors: Bernd Heine, Universität zu Köln, &

Derek Nurse, Memorial University of Newfoundland, St. John's

Publisher: Cambridge University Press, 2000. 406 pp./20 figures/9 maps/28 tables

I.S.B.N.: 66178-1 (hardback); 66629-5 (paperback)

Price: \$64.95 (hardback); \$24.95 (paperback).

This book is the first general introduction to African languages and linguistics to be published in English. It covers the four major language groupings (Niger-Congo, Nilo-Saharan, Afroasiatic and Khoisan), the core areas of modern theoretical linguistics (phonology, morphology, syntax), typology, sociolinguistics, comparative linguistics, and language, history and society. Basic concepts and terminology are explained for undergraduates and non-specialist readers, but each chapter also provides an overview of the state of the art in its field, and as such will be referred to by more advanced students and general linguists.

## Contributors:

Bernd Heine, Derek Nurse, Kay Williamson, Roger Blench, Lionel M. Bender, Richard Hayward, Tom Guldemann, Rainer Vossen, Nick Clements, Gerrit J. Dimmendaal, John Watters, Denis Creissels, Paul Newman, Christopher Ehret, Ekkehard Wolff.

<http://www.cambridge.org>



From: Mike Groseth <MJG@OUP-USA.ORG>

*The Athabaskan Languages: Perspectives on a Native American Language Family*

Editors: Theodore Fernald, Swarthmore College, &  
Paul Platero, Prescott College, Arizona

Publisher: Oxford University Press / Oxford Studies in  
Anthropological Linguistics No. 24; 2000. 344 pp.

I.S.B.N.: 0-19-511947-9

Price: \$55.00

The Native American language family called Athabaskan has received increasing attention from linguists and educators. The linguistic chapters in this volume focus on syntax and semantics, but also involve morphology, phonology, and historical linguistics. Included is a discussion of whether religion and secular issues can be separated in Navajo classrooms.

For more information about linguistics titles, visit the Oxford University Press U.S.A. Web site at <[www.oup-usa.org](http://www.oup-usa.org)> or contact us via e-mail at <[linguistics@oup-usa.org](mailto:linguistics@oup-usa.org)>.



From: Integrated Action Research and Development <[iard@bdonline.com](mailto:iard@bdonline.com)>

*Of Popular Wisdom: Indigenous Knowledge and Practices in Bangladesh*

Editors: Dr. Niaz Ahmed Khan & Sukanta Sen

Publisher: Sukanta Sen

I.S.B.N.: 984-31-0961-X

Price: Taka 400 (home); US\$35 (abroad) including postage.

Traditionally, popular wisdom has most effectively been used in mitigating the problems and difficulties which surround popular lives, i.e., the life and living of disadvantaged local communities in Bangladesh. Local cases and examples of popular wisdom or indigenous knowledge, therefore, need to be documented and disseminated policies and actions on a broader scale. This volume in its own modest way, attempts to contribute to this purpose. It focuses on some issues of conceptualizing and documenting I.K. in Bangladesh, together with the particular wisdom and practices relating to biodiversity, health, agriculture, water, watershed, housing and disaster management. It is addressed to all who have an interest in facing the challenge of development of the rural poor, irrespective of discipline, profession, philosophy or institutions.

Divided into six sections relating to indigenous knowledge and the conceptual challenge, indigenous knowledge and the challenge of sustainable biodiversity conservation, indigenous knowledge and the challenge of health development, indigenous knowledge and the challenge of wise use of water and watershed resources, indigenous knowledge and the challenge of sustainable agriculture, indigenous knowledge and the challenge of everyday survival issues, the book contains twenty valuable articles. The majority of the papers were originally presented in the second national workshop on "Documentation and Application of Indigenous Knowledge" held in Dhaka, January 2000, by the Bangladesh Resource centre for Indigenous Knowledge (BA.R.C.I.K.) in association with the I.K. Research project of Durham University, U.K. (D.F.I.D. funded).

The publication is produced with the financial support from the U.N.D.P.-funded Sustainable Environment Management Programme (S.E.M.P.), Ministry of Environment and Forest, Government of Bangladesh.

*Sustainable Crop Production: The Use of Indigenous Knowledge in Bangladesh*

Compiler & publisher: Sukanta Sen, Bangladesh Resource Centre for  
Indigenous Knowledge (BA.R.C.I.K.)

Price: Taka 20 (home); US\$1 (abroad) excluding postage.

This booklet is the part of BA.R.C.I.K.'s Information Booklet Series published in August 2000. This, the first one of the series, contains indigenous knowledge & development, disadvantaged by imported technology in crop production, indigenous knowledge & sustainable development in crop cultivation and the future of sustainable crops production. It is particularly useful for all those who are directly or indirectly concerned with the problems associated with development in Bangladesh including social scientists, planners, policy makers, extension workers and both government and non-government workers.

The publication is produced with the financial support from the U.N.D.P.-funded Sustainable Environment Management Programme (S.E.M.P.), Ministry of Environment and Forest, Government of Bangladesh.

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

Article(s) on Minority Languages of Europe in *Independent*

Just to note that the promised article by Robert Mendick did come out in the *Independent* on Sunday, 16 July, 2000 (<http://www.independent.co.uk>) under the title: "Gaelic doomed as speakers die out". Perhaps one could have hoped for a more optimistic note, but at least this may ring a few alarm bells.

The main eyecatcher is a map of Europe with pointed locations for 23 minority languages, with speaker numbers (largely derived from S.I.L.'s *Ethnologue*) and a brief reason whether and why each is at risk.



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

Coverage in *New Scientist* : "Lost for Words"

This is just to alert you all to a one-and-a-half-page article on endangered languages which appeared in the *New Scientist* (12 August, 2000 — [www.newscientist.com](http://www.newscientist.com)), over the signature "Jonathan Knight, San Francisco". It is entitled "Lost for words". Focus: the speakers of many smaller languages are being evicted from the Tower of Babel.

It centres on the prospects of Navajo, summing them up "...linguists doubt that any native speakers of Navajo will remain in a hundred years' time". Its pictures are all of Navajos, an elder and two young boys. It notes cutely that English's three closest relatives (varieties of Frisian) are all on the danger list.

There are opinions quoted by Mark Pagel (U. Reading), Michael Krauss (Alaska Native Language Center in Fairbanks), myself ("Britain's Foundation for Endangered Languages in Bath"), Salikoko Mufwene (U. Chicago), Doug Whalen ("founder and president of the Endangered Language Fund in New Haven, Connecticut").



From: Books & Periodicals Agency <[bpage@del2.vsnl.net.in](mailto:bpage@del2.vsnl.net.in)>

New Linguistics Books at <[www.bpage.com](http://www.bpage.com)>

BPAGENCY.com is an on-line store of books from India with a collection of over 1,00,000 books. Some new arrivals on linguistics at <[www.bpage.com/pages/Linguistics.htm](http://www.bpage.com/pages/Linguistics.htm)> are:

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154012: *Linguistics of Bilingualism* /Riley, Brian T. (Ed. by) 2000 pp. x + 319, Illus., Biblio., Size 23cm. ISBN:8170209846 \$29.83

159957: *Directions in Indian Sociolinguistics* /Gupta, R.S. (Ed. by) 2000 pp. 191, Size 23cm. ISBN:8185952795 \$10.71

161264: *The Yearbook of South Asian Languages and Linguistics – 2000* /Singh, Rajendra (Ed. by) 2000 pp. 317, Tables, Size 23cm. ISBN:8170369363 \$19.83

A comprehensive detailed list of books on linguistics is available at <www.bpagecy.com/pages/Linguistics.htm>

Pawan Gupta

Web: <www.bpagecy.com>



From: Paul Peranteau <paul@benjamins.com>

*Language Policy and Pedagogy. Essays in honor of A. Ronald Walton.*  
Editors: Richard D. Lambert (N.L.F.C., Washington) & Elana Shohamy  
(Tel Aviv University) (eds.)

I.S.B.Ns. and Prices:

U.S. & Canada: 1 55619 763 2 — US\$65.00 (hardback)

Rest of world: 90 272 2559 1 — NLG 130.00 (hardback)

In this memorial volume for A. Ronald Walton, cutting-edge scholars interrelate two normally separate domains: the formation of language policy and the improvement of language teaching. Bernard Spolsky, Elana Shohamy, Joshua Fishman, and Kees de Bot address theoretical aspects of national language policy. John Trim relates the historical development of the Council of Europe's international language policy. Richard Lambert, Ronald Walton, Richard Brecht, and Xueying Wang deal with structural issues in language instruction in the United States. Eleanor Jorden, Galal Walker, Myriam Met, and Gilbert Merckx discuss the special problems of providing instruction in the non-Western languages. Michael Long, Ross Steele, Ralph Ginsberg and Laura Miller are concerned with specific pedagogical issues: task-based language teaching, the rôle of culture in language instruction, and what is learned during study abroad. These articles stand both as definitive statements on their individual topics and, taken together, as a fresh amalgamation of policy and pedagogy.

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**End of Langscape #17**

