



LANGSCAPE

news and views from Terralingua

#18

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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) 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.

Please note that our NEW Web site is available at 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.



MESSAGE FROM THE EDITOR

 **NEW!** 

Special Book Discounts for Terralingua Members!

We at Terralingua are simply tickled pink to be able to offer this new benefit for Terralingua members — book discounts on specific new publications! We have two offers available now, mentioned below; please read the attached .pdf files for more complete information. Also, please be aware that these discounts are for a limited time.

PLEASE NOTE THIS PROCEDURE: In order to try to minimise abuse of this offer by non-members, the discount will operate for the time being in this sequence:

- an information “flyer” and order “coupon” are included as .pdf files (Adobe Acrobat) with this issue of *Langscape*;
- when you wish to order, copy the ordering information format at the END of this newsletter into a regular e-mail and complete the requested information (please use common sense to make the information as easy to read as possible);
- send the e-mail back to me (afallenb@terralingua.org), writing “BOOK DISCOUNT ORDER” (in caps) in the subject line. PLEASE remember to do this, as I receive 100+ e-mails every day, and I don’t want your orders to become lost in the deluge!;
- I will verify membership status of the person ordering the book, then pass the e-mail onto the publisher. Thereafter, you and the publisher will communicate with each other directly.

For those members who are not connected to the Internet and thus receive a *paper* copy of *Langscape*, you need only fill out the information in the flyer’s coupon and mail it directly to the publisher.

(The quirk of Adobe Acrobat Reader is that the software allows you to do only that — read the document. In order to use the electronic “coupon”, one has to copy it from the .pdf file into either a text processing or e-mail document (here, MS. Word and Eudora). To make things easier for you, I have already copied and tidied up the formatting from the .pdf files, so that all you have to do is “cut and paste” the order form into your e-mail).

Lastly, if you plan to pay by cheque/check, but order by e-mail, please note that on the e-mail order form. That way the publisher will know to hold your e-mail order until your cheque/check arrives.



Publication is imminent of Luisa Maffi’s edited book *On Biocultural Diversity: Linking Language, Knowledge, and the Environment* (April 2001), which is being produced by Smithsonian Institution Press. The table of contents can be viewed on the Web site <ucjeps.herb.berkeley.edu/Maffi-book.html>.

Terralingua’s discount is 20%.



Announcing a new book, *Warrabarna Kurna! Reclaiming an Australian Language*, written by Rob Amery, and published in the Swets and Zeitlinger series *Multilingualism and Linguistic Diversity*, of which Tove Skutnabb-Kangas is the series editor.

This is a longitudinal study of the reclamation of the Kurna Language, where Kurna people are working in collaboration with linguists and educators. The book takes an ecological perspective to trace the history of Kurna, drawing on all known sources (mostly from the period 1836-1858), and all known emerging uses in the modern period (1989-1997).

Terralingua's discount is 25%.



Langscape Style Sheet

Also attached to this issue is a new style sheet for article and notice submissions. We will also be posting it on the Web page. Please follow the instructions as much as possible — it reduces the now very considerable amount of time I spend editing the newsletter. Thank-you for your help.



TERRALINGUA NEWS

Winter (Jan.) 2001

by Luisa Maffi.

The last few months have been fuller of activities than ever for Terralingua, and I would like to bring our membership up to date on some of them. First of all, however, let me point you to a few exciting events, on which you'll find more information elsewhere in the newsletter:

- 1) The publication (first on the Web, and soon also in hard copy) of the map and report on the overlap of the world's ethnolinguistic groups with the world's ecoregions as defined by the World Wide Fund for Nature (W.W.F.). The map and report are the product of the W.W.F.-TL collaboration of which we informed you in past issues. They can be viewed and downloaded at the W.W.F. Web site, which can also be accessed from our Web site. The URL is: panda.org/resources/publications/sustainability/indigenous3/eco_intro.htm>. The report also provides guidelines and supporting materials for conservation work in partnership with indigenous and tribal peoples and traditional communities. For paper copies of the map and report, once available, please contact Gonzalo Oviedo, head of the People and Conservation Unit at W.W.F. International (goviedo@wwfint.org or Avenue du Mont-Blanc, 1196 Gland, Switzerland). We plan to further develop this collaborative work with W.W.F., leading to a comprehensive assessment of the state of linguistic diversity in correlation with the state of biological diversity as well as the state of linguistic human rights.
- 2) The imminent (April 2001) publication of the book *On Biocultural Diversity: linking language, knowledge, and the environment*, edited by Luisa Maffi, published by Smithsonian Institution Press. This book draws in part from the 1996 conference Endangered Languages, Endangered Knowledge, Endangered Environments, held in Berkeley, California, the first TL.-sponsored

event and one of the main sources of the attention that has been building up in recent years around the connections between biological, linguistic, and cultural diversity. You can view the book's cover and table of contents (34 chapters) at ucjeps.berkeley.edu/Maffi-book.html>. This page can also be accessed through our Web site. The Smithsonian Institution Press has generously agreed to offer a special discount for TL. members on the purchase of this book. You will find the details on how to avail yourselves of this discount in the section "Message from the Editor", above.

- 3) Availability of a special offer to TL. members on the book *Warrabarna Kurna! Reclaiming an Australian Language*, by Rob Amery, the first in the Swets & Zeitlinger Multilingualism and Linguistic Diversity series, of which TL.'s Vice-President, Dr. Tove Skutnabb-Kangas, is series editor. The book is a comprehensive longitudinal study of a unique case of language revitalization in Australia, beginning with the writing of six songs in Kurna in 1990 up to the present, in which the language is beginning to take root in Nunga households and the range of language functions is expanding.

We are arranging for more such offers as an additional advantage of Terralingua membership. I hope you will avail yourselves of these opportunities and also tell others who are not members yet. Such people can contact Anthea, also our membership secretary afallenb@terralingua.org, about how to join and by the same circumstance purchase the books at a discount. On this note, while TL. membership is, as you know, free and open to all, we do hope that *all* those among you who can afford it will contribute the suggested minimum yearly donation (US\$25, with donations of US\$100 or more gladly accepted!), in recognition of our global efforts and of the benefits that we strive to bring to each and all of you as TL. members! I also take the opportunity to thank all those of you who, since our latest appeal for donations, have come forward and allowed us to reach and go beyond our still exceedingly modest goal of US\$5000 for the year 2000. Our most sincere gratitude goes to you for your generous support! Once again, let me say that we simply could not have existed over the past five years without your contributions. Needless to say, nor could have we existed without the moral and intellectual support of every single one of our members, since every single one of you is a part of what makes Terralingua the unique organization it is!

We are now, finally, beginning a major fundraising effort for Terralingua, after working intensively on the development of our program of activities for the next few years. We are confident that these efforts will be rewarded in the not too distant future. Terralingua has achieved a remarkable recognition and reputation for the work we do, as evidenced by the exponentially increasing number of people and institutions contacting us to learn about our work and to ask for our services or propose collaborations, as well as by the also exponentially increasing frequency of contacts from the media and number of news stories (in print and on the air) on threatened languages and linguistic diversity that mention Terralingua as a major source of data and information. Through the lengthy fundraising process, though, we will still need to count on your support to keep us going, so please do continue to be as generous as you can! Remember that through the support that you provide to us, you are supporting the cause that we all share, the joint perpetuation of all forms of life on earth!

The program we developed builds on our trademark mix of research, information, education, policy development, and applied work in the field of biocultural diversity. We will provide you additional details as the projects begin. Let me give you an overview here. In addition to planning new stages of the collaborative work with W.W.F., as mentioned above, we envisage new work to advance international linguistic and cultural rights instruments and to promote knowledge and understanding of such rights at the local level throughout the world. We are also developing two projects in partnership with indigenous communities: one with the Rarámuri (Tarahumara) of the Sierra

Tarahumara of northern Mexico (the Sierra Tarahumara Diversity Project, which was mentioned in previous issues; find the concept paper and status report on our Web site, following the link from the "What we do to support diversity" section on the "Learn about Us" page); the other with the Saami of the Nordic Countries of Europe (which stems from Vice-President Tove Skutnabb-Kangas's nomination to the Core Language Group of the newly-formed Saami Indigenous Peoples Research Network; find the links in the same section as above). In the former case, the focus is community training for the Rarámuri to begin researching and documenting their own traditional ecological knowledge. In the latter case, the goal is the development of tools for language maintenance. At the same time, in both cases the ultimate goal is integrated ecological and linguistic-cultural restoration, so the two projects will intersect and feed into each other.

An excellent opportunity to begin this sort of cross-fertilization will be offered by a workshop being jointly planned for next June by the Center for Sustainable Environments, Center for Excellence in Education, and Ecological Restoration Institute, all at Northern Arizona University in Flagstaff, Arizona, along with Terralingua and the Society for Ecological Restoration. The workshop, Exploring Principles of Language Revitalization and Ecological Restoration in Community-Based Projects, will bring together practitioners in the fields of ecological restoration and language revitalization to examine the principles that direct their projects and develop common strategies from analogous efforts in the respective fields. The workshop's main organizer is TL. Advisory Panel member Gary Nabhan, director of the Center for Sustainable Environments. This workshop will happen back-to-back with the 8th Annual Stabilizing Indigenous Languages conference (June 14-16), organized by the Center for Excellence in Education, and will thus also draw from the experience of participants in that event. For information on the conference, visit jan.ucc.nau.edu/~jar/SIL8/SIL8AN.html.

Similar issues will also be discussed in the second session of a seminar organized by TL. Board member Gary Martin, founder and director of the Global Diversity Foundation (whose formation we announced in the past issue of *Langscape*). The first session of the seminar, called "Innovative Wisdom: the impact of local knowledge on science, conservation, and development", was held at White Oak Plantation, Florida, on 19-22 October, 2000, prior to the 7th International Congress of Ethnobiology, held in Athens, Georgia, 23-27 October, 2000. I participated in both events and will briefly report on them below. The second session of Innovative Wisdom will be held in Honolulu, Hawai'i, on 24-27 May of this year, prior to the international summit Building Bridges with Traditional Knowledge II, also in Honolulu, 28 May-1 June (the first Building Bridges summit was held a few years back in Florida). On Building Bridges, visit www.botany.hawaii.edu/traditionalknowledge.htm.

The first session of Innovative Wisdom (I.W.) was called by Gary Martin to address issues that had arisen around the U.N.E.S.C.O. and I.C.S.U. (International Council for Science) 1999 Declaration on Science and the Use of Scientific Knowledge and related Science Agenda — Framework for Action (see www.unesco.org/general/eng/programmes/science/wcs/index.htm). Some of the statements in the declaration referred to traditional knowledge, e.g., "traditional and local knowledge systems as dynamic systems of perceiving and understanding the world, can make and historically have made, a valuable contribution to science and technology, and ...there is a need to preserve, protect, research and promote this cultural heritage and empirical knowledge". (Clause 26 of the Declaration). This and similar statements were considered highly controversial by some I.C.S.U. member organizations, such as the U.S. National Academy of Sciences (N.A.S.) and the Royal Society of the U.K., concerned that all-embracing interpretations of the concept of traditional knowledge might lead to lending support to unscientific ideas such as astrology and creationism. The broader issue behind this reaction appeared to be one of definition of what makes knowledge "scientific" and thus distinguishable from other forms of knowledge.

Gary Martin gathered a distinguished group of ethnobiologists, biologists, and conservationists, as well as representatives of N.A.S. and I.C.S.U., to discuss the nature of traditional knowledge and its relationship to science and the roots of the controversy around the Declaration on Science, and to begin to outline a reasoned response to the controversy from the ethnobiological community, in order to encourage wider acceptance of traditional knowledge and of the relevant clauses of the Declaration. Along with papers discussing the general issues, a number of case studies were presented that unequivocally demonstrated the highly sophisticated nature of traditional knowledge systems and their relevance for both basic scientific research and conservation. A roundtable was held among participating representatives of various institutions and organizations to discuss research, training, and policy initiatives involving traditional knowledge. Informal sessions were devoted to laying down the bases of a strategy to promote acceptance of the validity of traditional knowledge in scientific circles. It was suggested that the issue is not so much one of validating traditional knowledge in the eyes of Western-trained scholars, as one of translating or interpreting it in a language that the latter are familiar with. On the other hand, it was also pointed out that Western-trained scholars have much to gain by becoming “epistemologically multilingual” and opening up to understanding different knowledge systems. Specific actions proposed included among others: improving ethnobiologists’ rôles as communicators, with targets ranging from the general public to conservationists, policy makers, government agencies, and donors; engaging with international and national institutions open to integrating local knowledge systems in conservation and development; carrying out multi-site, comparative, interdisciplinary, long-term research and training on the dynamics of persistence and loss of local knowledge systems; promoting research-based biocultural diversity conservation; and supporting local institutions, mechanisms, and processes that maintain local knowledge systems.

The group decided to hold a second session of Innovative Wisdom at the end of May in Hawai’i, in parallel with a meeting of the U.S. National Committee of the International Union for History and Philosophy of Science (I.U.H.P.S.), which is in charge of co-ordinating the U.S. contribution into the “critical study” that I.C.S.U. has been required to carry out on the interpretation of the Declaration on Science’s traditional knowledge clauses. This second session will be devoted, on the one hand, to further brainstorming on the design of research and training programs on biocultural diversity and on the presentation of case studies of projects in which this strategy might be implemented; on the other, to interaction with I.U.H.P.S. in order to discuss the respective strategies and plan future joint or co-ordinated action. A further follow-up in the U.K., involving the Royal Society, was considered for 2002. The results of the seminar as well as a selection of the papers were then presented at the 7th. International Congress of Ethnobiology (I.C.E.) in Athens, Georgia, 22-27 October, 2000. An edited book is also in preparation.

The I.C.E. is the biennial meeting of the International Society of Ethnobiology (I.S.E.) guallart.dac.uga.edu/ISE, founded in Belém, Brazil in 1988 (see my report on the 1998 I.C.E. in *Langscape* #10). The Society’s dual goal is to promote research and exchange of information in the field of ethnobiology (understood broadly as encompassing ethnobotany, ethnozoology, ethnoecology, ethnomedicine, ethnopharmacology), and to foster partnerships and ethical relationships between researchers and the indigenous and other local communities they work with. The Society has thus been characterized by both a scholarly and an advocacy rôle, as can be seen in its founding document, the Declaration of Belém of 1988, as well as in its Code of Ethics and Draft Standards of Practice. All these documents, along with the I.S.E. Constitution, can be found on the I.S.E. Web site. Congresses have been held on all continents and have attracted scholars, practitioners, activists, and indigenous representatives from the four corners of the world.

Interactions and discussions at these meetings have always been extremely lively (often to the point of being somewhat chaotic!), reflecting the variety of opinions along with shared intensity of commitment on all sides. The Society has been at the forefront of promoting the notion of biocultural diversity since its very founding, and the preamble to its Code of Ethics states: "Culture and language are intrinsically connected to land and territory, and cultural and linguistic diversity are inextricably linked to biological diversity. Therefore, the right of Indigenous Peoples to the preservation and continued development of their cultures and languages and to the control of their lands, territories and traditional resources are key to the perpetuation of all forms of diversity on Earth".

I won't attempt to summarize the 7th. I.C.E. proceedings here (people interested in the program and abstracts can find those, too, on the Web site). Afternoons were occupied by concurrent sessions while mornings were devoted to plenary lectures, among which I was particularly impressed by those given by indigenous scholars Henry Lickers (Mohawk) and Larry Merculieff (Aleut), striking examples of "building bridges" between indigenous knowledge and Western science. Of special interest was also TL. Advisory Panel Member Victor Toledo's lecture on ethnoecology, a systematization of his theoretical thinking on ethnoecology as a framework for the study of indigenous knowledge of nature. A particularly touching moment was an address given by Cong Kim Thang, Director of the recently formed Ethnological Association of Vietnam's Center for Supporting Development of Ethnic Minorities, based in Ho Chi Minh City. He spoke of the 53 non-Kinh-majority peoples of Vietnam and of their social, economic, and environmental plight. He invited contacts and international co-operation. They can be reached at 78C12 Pham Ngu Lao St., W.3, Go Vap Distr., H.C.M. City, Vietnam, Fax +84.4.8956596, or by e-mail at thnghia@tlnet.com.vn, Web site members.tlnet.com.vn/~thnghia/home.htm>. Also, a panel, including among others TL. Advisor Darrell Posey, reported on the results of the *Cultures and Biodiversity Congress* held in Yunnan, China, 20-30 July, 2000, and on the ensuing Yunnan Initiative: visions and actions for the enhancement of biological and cultural diversity, which includes recommendations for a global initiative as well as regional strategies for biocultural diversity conservation. For information about the congress and initiative, contact the Center for Biodiversity and Indigenous Knowledge (C.B.I.K.), Zhonghuandasha, Yanjiadi, Kunming, Yunnan, China 650034, Fax + 86.871.4124871, or e-mail cbik@public.km.yn.cn, or visit the Web sites cbik.org or cbik.ac.cn>. Terralingua Advisor Gary Nabhan gave the Congress's closing address, speaking about community-based ethnobiological conservation in collaboration with the Seri people of the Sonoran Desert of northern Mexico and about a recent march of indigenous and non-indigenous activists to promote awareness of diabetes as a serious health problem for indigenous groups in the region, and of native foods as healthy alternatives to westernized diets.

As in the past, the Society didn't shy away from controversy on some of the hottest ethical issues in its field, such as bioprospecting and the interpretation of the concept of Prior Informed Consent (as affirmed in the Convention on Biological Diversity and enshrined in the I.S.E.'s Code of Ethics), the right of veto (the right of local communities to veto research activities on their lands and territories), the meaning of "community", who owns traditional knowledge, forms of protection of traditional knowledge, benefit sharing, the virtues and vices of the public domain vs. the private domain (as seen from both indigenous and Western perspectives), and so forth. The scope of the issues goes well beyond what I could try to meaningfully summarize here, so I will confine myself to observing that these will continue to be crucial topics of discussion among scholars and between scholars and indigenous and other local groups for years to come. Beyond affirmations of principle, these issues will require careful and well grounded case-by-case examination within a framework of patience, good will, and flexibility on all sides involved. A Call for Dialogue in this connection was issued by participants in a pre-congress workshop on bioprospecting and benefit sharing, pointing to the need to develop and

strengthen legal structures and tools at all appropriate levels as well as promote better communication and attitude changes between indigenous communities and researchers. Food for thought, and reason for becoming well informed, for all involved in or affected by research (be it ethnobiological, linguistic, or anything else) in indigenous and local communities.

Finally, at the business meeting, a proposal for holding the 8th I.C.E. in Addis Ababa, Ethiopia, in 2002 under the auspices of the Institute of Biodiversity Conservation and Research was accepted. (TL members may remember my report on a visit to the Institute in January 1999; see *Langscape* #10). Elections of the new I.S.E. Board of Directors for 2000-2002 were also held, and your friendly president was elected I.S.E. Secretary. She will, therefore, do her best to juggle these two positions for a while... I am convinced that the effort will pay off in terms of continued visibility of language issues within the Society and beyond. We will also have an opportunity to bring TL perspectives to Ethiopia, as you may well know a major center of both biological (especially agricultural) and ethnolinguistic diversity.

I will now report on some of the relevant events at the annual meetings of the American Anthropological Association (A.A.A.), in San Francisco, California, 15-19 November, 2000, and of the Linguistic Society of America (L.S.A.), in Washington, D.C., 3-7 January, 2001, in which I participated. During my stay in Northern California, Steve Bartz and I had an opportunity to be present at the Berkeley Natural History Museums (on the University of California at Berkeley campus) for a selection from the "Nature and Culture" video screening we had shown at the Field Museum of Natural History in Chicago in 1999, and the National Museum of Natural History in Washington in 2000, as a TL program. The videos portray efforts by indigenous groups from different parts of the world to perpetuate or reclaim their linguistic, cultural, and natural heritage.

As in previous years, the most interesting sessions and events at the A.A.A. from my point of view were those in the area of ecological anthropology, organized by the Anthropology and the Environment (A. & E.) Section, currently one of the most dynamic and interdisciplinary sections. This crowd is very open to the kinds of interlinked biological-cultural-linguistic diversity concerns TL stands for (while I have found this to be less the case with the linguistic anthropological crowd, at least as represented within the A.A.A.). Particularly worthy of mention here are a few items that were discussed at the A. & E. business meeting and other related meetings. One of the most significant actions A. & E. is promoting is increased visibility of ecological anthropologists in the domain of public policy (the environment being one of the key issues identified by the A.A.A. to concentrate its policy work on, along with the social and cultural aspects of health, education, information technology, and globalization). Proposals ranged from forming a "rapid response" cadre of people who can be tapped on a variety of issues and collaborating with relevant other A.A.A. sections and committees, such as N.A.P.A. (National Association of Practicing Anthropologists) and the Committee on Human Rights, and with sister societies such as the Society for Applied Anthropology, to forming an environmental policy institute under the aegis of the A.A.A. As a first step, A. & E. members interested in policy issues grouped around four main themes: conservation and community; environmental justice; globalization, consumer culture, and the environment; and genetically modified organisms and intellectual property rights.

I later went to the meeting of the Conservation and Community interest group, which discussed ways of affecting policy at various levels (U.S. government, national and international N.G.Os., development agencies, etc.), as well as influencing funding agencies, research councils, educational institutions, and other communities of researchers especially in the biological and conservation sciences. Various proposals were made for writing policy briefs, highlighting case studies of effective conservation in

which social science input was a key factor (or vice versa, failures demonstrably due to non-inclusion of social science input), and an interdisciplinary discussion panel was proposed for the 2001 A.A.A. meeting in Washington, D.C. Because some concern was expressed vis-à-vis conservation organizations' shift toward the large scale dimension (such as whole ecoregions) and how this might affect community-based conservation, I presented TL.'s work with W.W.F. on indigenous and traditional peoples and ecoregion conservation as a counterexample to that concern. This information was received with interest and I later heard positive comments to the W.W.F.-TL. report from those who had downloaded it. I will continue to follow these developments within the A.A.A. and, on behalf of Terralingua, strive to foster better communication and collaboration between the social science and conservation communities.

Finally, I would like to report that the journal formerly known as *Georgia Journal of Ecological Anthropology* has been re-named *Journal of Ecological Anthropology*, coinciding with an upgrade to a fully peer-reviewed interdisciplinary journal, published annually. The journal invites submissions, and interested parties may write to the editors, David Casagrande and Rebecca Zarger, at [<gjea@arches.uga.edu>](mailto:gjea@arches.uga.edu), or Dept. of Anthropology, Baldwin Hall, University of Georgia, Athens, GA. 30602, U.S.A., or go to their Web site: [<guallart.dac.uga.edu/JEA>](http://guallart.dac.uga.edu/JEA).

As for the L.S.A., I went to the open meeting of its Committee on Endangered Languages and their Preservation (C.E.L.P.), currently chaired by Megan Crowhurst of University of Texas, Austin (mcrowhurst@mail.utexas.edu). C.E.L.P.'s activities include information gathering on the status of endangered languages, raising awareness of endangered language issues within and outside the profession, encouraging the study and documentation of endangered languages and related training and degree programs, assistance to endangered language communities. C.E.L.P. also maintains a Web page at [<www.linguistlist.org/el-page>](http://www.linguistlist.org/el-page). Part of the meeting was devoted to presentations by sister organizations, such as the Endangered Language Fund (E.L.F.) and Terralingua. Doug Whalen of E.L.F. announced, among other things, the formation, in collaboration with the Mouton publishing house, of a new bi-annual journal, tentatively titled *Language Revitalization and Documentation*, to be devoted to matters not adequately covered in other journals, such as descriptive work on endangered languages, what constitutes an adequate description of a language, and theoretical issues in language revitalization. The Volkswagen Foundation (Germany) will cover production costs for the first 3-4 years until the journal is established. There was discussion as to whether the L.S.A. might take care of distribution of this new journal along with its own journal *Language*, a matter on which the Society should make decisions soon. Yours truly introduced Terralingua and our special focus on the intersection of linguistic and cultural diversity, raising interest in those who didn't know about us yet. Later, I also made contact with Margaret Reynolds, the L.S.A. Executive Director, and met with her to discuss forms of cooperation between TL. and the L.S.A., especially C.E.L.P. I will keep you posted on such developments.

Another topic at the meeting was archiving of endangered language data — how to ensure both long-term durability of archiving media and the largest possible accessibility of such repositories to both scholars and language communities, while ensuring compliance with ethical concerns about such access. Two specific archiving projects were presented, the Open Language Archives Community, coordinated by Steven Bird and Gary Simons at the Linguistic Data Consortium of University of Pennsylvania (see report below, in this section), and the Rosetta Disk Project initiated by the Long Now Foundation of San Francisco ([<www.longnow.org>](http://www.longnow.org)), which was reported upon by project director Jim Mason (who will describe the project for TL. readers in the next issue of *Langscape*). Common to these efforts is the dilemma of how to overcome the rapid obsolescence of digital technology as a medium for data storage and thus avoid the "problem of endangered languages" becoming a "problem

of endangered data". Forms of co-operation were discussed among various existing large-scale initiatives for the documentation of the world's languages as well as of language "metadata" (data about what data are available on any given language, where it is to be found, in what form, etc.). At the meeting, it was also announced that the Linguistics Program of the U.S. National Science Foundation has developed a "special emphasis" on endangered languages research and that additional funding has been requested in this connection. Interested people can contact the Program Officer, Cathy Ball, at <cball@nsf.gov>, or go to <www.nsf.gov/sbe/bcs/ling>.

In other L.S.A. news, our Advisory Panel member Mike Krauss was elected to the L.S.A. Executive Committee. Congratulations go to Mike, along with our confidence that endangered language issues will, thanks to his presence, be well represented within the committee!

I now must, alas, conclude this news report on a note of great sadness. As of this writing, an extraordinary life devoted to the cause of indigenous peoples hangs in the balance. Darrell Posey, admired mentor, beloved friend, and respected TL. Advisor, lies in a hospital with what is believed to be terminal illness. He may yet surprise us, for as his close collaborator and friend Graham Dutfield has put it, Darrell did not succeed in life by being a conformist. We all dearly beg to be surprised. Whatever happens, however, the present circumstances have only made everyone who knows Darrell more keenly aware of what has been so aptly expressed by Graham: "Darrell has achieved more in his short life than most of us ever will however long we live. And in his way he has done his bit to make the world a better place. Many of his ideas that seemed so radical at first are increasingly accepted and respected and it wouldn't be an exaggeration to say he has changed the world as much as one person can." Of him one could say what William James wrote in tribute to his friend Frederic Myers (a quote sent to me by Dave Harmon): "When a man's pursuit gradually makes his face shine and grow handsome, you may be sure it is a worthy one." This is Darrell, and we can only hope and pray to be able to continue to see his face shine and illuminate the world.



From: Dave Harmon <dharmon@georgewright.org>

Terralingua tax-exempt status confirmed

We have received a letter from the United States Internal Revenue Service, permanently affirming our non-profit status (what is known as 501(c)(3) status in the Internal Revenue Code). When we incorporated in 1996, we received 501(c)(3) status provisionally for a four-year period. That period expired in December, and David Harmon had to file additional paperwork showing that we had received the majority of our funds from the general public, rather than from (say) a single rich individual, in which case we would have been re-classified as a "private foundation".

This is all routine I.R.S. procedure. In any event, our tax-exempt status is now settled permanently.



New F.A.Q. Page on Terralingua's Web Site

Terralingua’s Web site is always being revised, sometimes adding features such as our new Frequently Asked Questions (F.A.Q.) page, compiled through long hours and hard work by our Vice-President, Dr. Tove Skutnabb-Kangas. Many thanks, Tove! Please visit the site and the new pages, and let us know what you think.



From: the Editor

Another Way to Donate to Charities (including Terralingua!)

While researching some keywords on the Internet some weeks ago, I came (serendipitously) across the following Web site:

<rcpts@greatergood.com>

This site enables people who shop on the Internet to have a portion of the money they spend go to a specific charity. If the charity to which you wish your monies to receive is not listed yet on the site, just follow the relevant directions to request addition. Charitable organisations already listed are “big” names such as W.W.F., Sierra Club, etc., and the “shops” available are equally high-profile choices.

If you do buy over the Internet, perhaps you would consider using this Web site, and by doing so, you will add another avenue through which TL. can obtain operating funds. Either way, thank-you, as always, for your support.



TERRALINGUA IN THE MEDIA

This press conference, held last November, produced a lot of interest, resulting in news reports in various parts of the world, including, amongst many others, the Financial Times [International Economy section, 10 Dec., 2000], La Nación [20 Dec., 2000] and L’Hebdo [14 Dec., 2000]. The report is co-authored by Luisa Maffi (Terralingua’s President), Gonzalo Oviedo (head of W.W.F.’s People and Conservation programme), and Peter Bille Larsen (W.W.F.). The map was prepared jointly by W.W.F. and Terralingua. The map and report can be found on the Web at

<panda.org/resources/publications/sustainability/indigenous3/eco_intro.htm>.

You can read the Executive Summary on Terralingua’s Web site.



From: Gonzalo Oviedo <GOviedo@wwfint.org>

On 23 November, 2000, the World Wide Fund for Nature (W.W.F.) International released a new report and a unique map in Geneva. This report shows that the world's most biodiverse areas are inhabited by high concentrations of native cultures, and warn that the loss of traditional languages and knowledge may lead to further environmental degradation.

The press release and the executive summary are available in English, French and Spanish [visit the Web site listed above].



Press Release — 23 November, 2000.

Environmental degradation aggravated by loss of traditional knowledge, W.W.F. says

Gland, Switzerland — A new report and a unique map released today by W.W.F., the conservation organization, show that the world's most biodiverse areas are inhabited by high concentrations of native cultures, and warn that the loss of traditional languages and knowledge may lead to further environmental degradation.

The report, *Indigenous and Traditional Peoples of the World and Ecoregion Conservation: an Integrated Approach to Conserving the World's Biological and Cultural Diversity*, and the map are the results of a research project that has found a total number of 4,635 ethnolinguistic groups living in 225 regions of the highest biological importance, which represents 67% of an approximate global total of 6,867 ethnolinguistic groups. The study highlights the fact that languages spoken by indigenous and traditional peoples are rapidly disappearing. Since the ecological knowledge accumulated by indigenous people in their long history of managing the environment is embodied in languages, language extinction is leading to loss of ecological knowledge, especially since in most traditional cultures this knowledge is only passed on to other groups or new generations orally.

"As a conservation organization, W.W.F. is concerned about the loss of biodiversity," said Gonzalo Oviedo, head of People and Conservation at W.W.F. International. "But [we are] also increasingly worried about the disappearance of traditional ecological knowledge. Governments and the international community should decidedly support indigenous and traditional peoples to strengthen their cultures and societies while managing their resources sustainably".

In one century, the world has lost about 600 languages. Today, half of the approximately 6,000 remaining languages are either extinct or highly threatened, and at current rates, 90% will be lost in the 21st century. The majority of these are languages spoken by indigenous and traditional peoples. They — and their associated ecological knowledge — are being lost at growing speed because of the expansion of markets, global communications, and other aspects of globalization that promote a few dominant languages at the expense of native ones.

"W.W.F. recognizes the right of traditional peoples to development options that are culturally determined and not imposed from outside, and that incorporate customary, sustainable resource use," adds Gonzalo Oviedo. "Achieving this objective is a difficult and complex challenge in times of globalization and expanding economic and market forces. It requires co-operation and alliances, both

to say that our efforts to put linguistic diversity on the agenda of conservation organization is beginning to be rewarded! — L. Maffi.



From: Anila.Shah@unep.org
Via Luisa Maffi

Globalization Threat to World's Cultural, Linguistic and Biological Diversity

*U.N.E.P. News Release 18 Jan., 2000.
For information only — not an official record.*

Nairobi, 8 February 2001 — Nature's secrets, locked away in the songs, stories, art and handicrafts of indigenous people, may be lost forever as a result of growing globalization, the United Nations Environment Programme (U.N.E.P.) is warning.

Klaus Toepfer, Executive Director of U.N.E.P., said yesterday: "The freeing up of markets around the world may well be the key to economic growth in rich and poor countries alike. But this must not happen at the expense of the thousands of indigenous cultures and their traditions".

"Indigenous peoples not only have a right to preserve their way of life, but they also hold vital knowledge on the animals and plants with which they live. Enshrined in their cultures and customs are also secrets of how to manage habitats and the land in environmentally friendly, sustainable, ways," he said.

Much of this knowledge is passed down from generation to generation orally, in art works or in the designs of handicrafts such as baskets, rather than being written down. So losing a language and its cultural context is like burning a unique reference book of the natural world.

"If these cultures disappear, they and their intimate relationship with nature will be lost forever. We must do all we can to protect these people. If they disappear, the world will be a poorer place," Mr. Toepfer said during the 21st. session of U.N.E.P.'s Governing Council, which is taking place in Nairobi, Kenya, this week.

Research, carried out on behalf of U.N.E.P. and drawing on work by hundreds of academics, highlights the way native farmers in parts of West and East Africa, such as the Fulbe of Benin and tribes in Tanzania, find and encourage termite mounds to boost the fertility and moisture content of the soil.

Meanwhile, the Turkana tribe of Kenya plan crop planting around an intimate knowledge of the behaviour of frogs and birds, such as the ground hornbill, green wood hoopoe, spotted eagle owl and nightjar, which are revered as "prophets of rain".

The research, edited by Professor Darrell Addison Posey of the Federal University of Maranhao, Sao Luis, Brazil, and the Oxford Centre for the Environment, Ethics and Society at Mansfield College, University of Oxford, in Britain, claims many indigenous languages and cultures are already teetering on the brink of extinction in the face of globalization.

Studies estimate that there are 5,000 to 7,000 spoken languages in the world, with 4,000 to 5,000 of these classed as indigenous.

More than 2,500 are in danger of immediate extinction and many more are losing their link with the natural world. Around a third, or 32% of the world's spoken languages, are found in Asia; 30% in Africa; 19% in the Pacific; 15% in the Americas and 3% in Europe.

The report also links a profusion of languages with a wealth of wildlife, underscoring how native peoples have thrived on a rich natural environment and managed it for the benefit of animals and plants.

The most languages are spoken in Papua New Guinea, where 847 different tongues are used. This is followed by Indonesia, 655; Nigeria, 376; India, 309; Australia, 261; Mexico, 230; Cameroon, 201; Brazil, 185; Zaire, 158 and the Philippines, 153.

The main ones under threat are those with 1,000 speakers or less, with the mother tongue only spoken by older members of the tribe and increasingly shunned by the young.

Over 1,000 languages are spoken by between 101 and 1,000 individuals. A further 553 are spoken by only up to 100 people.

Two hundred and thirty four [languages] have already died out. Some researchers estimate that over the next 100 years, 90% of the world's languages will have become extinct or virtually extinct.

Many native people have a vested interest in maintaining a wide variety and animals and plants in their area so they are not reliant on just one source of food. But encroachment by western-style civilization and its farming methods mean that many of these varieties, encouraged by tribal and native people, are fast disappearing along with their genetic diversity. It is increasing the threat of crop failures across the globe as a result of genetic uniformity in the world's major crops.

The report cites work by U.N.E.P.'s World Conservation Monitoring Centre in Cambridge, England, and other researchers on the disappearance of diversity in common crops. In 1903 there were 13 known varieties of asparagus. By 1983 there was just one, or a decline of 97.8% [!].

There were 287 varieties of carrot in 1903, but this has fallen to just 21 or a fall of 92.7%. Over 460 varieties of radish were known in 1903, but this has dropped to 27 or a decline of 94.2%. Nearly 500 varieties of lettuce were catalogued at the turn of the century, but this has fallen to 36.

New sources of medicines may also be being lost as a result of the decline of indigenous languages, cultures and traditions. Many indigenous peoples have intimate, local, knowledge of plants, such as herbs, trees and flowers and parts of animals, and their use as medicines which in turn could give clues to new drugs for the west. They also know the right part, such as the root, leaf, seed or flower, to pick and the season in which to harvest these "natural medicines" so they contain the maximum amount of health-giving compounds.

This knowledge is often enshrined in ritual, ceremony and magic underlining how culture, language, religion, psychology and spiritual beliefs can often not be separated from their understanding of the natural world.

The Aka pygmies of the Central African Republic mix magic, ritual and ceremony with herbalism for curing the sick. "The Aka use plant species to cure the majority of the most common illnesses and diseases. Several plants are known and used to treat the same disease. Because they grow in different types of forest, they allow the pygmies to cure themselves when travelling," says the study.

News of the academics' study comes at the beginning of the United Nations International Year of Dialogue Among Civilizations. Part of its aim is to highlight the plight of indigenous cultures.

The Convention on Biological Diversity, which is managed by U.N.E.P. and which grew out of the Rio Earth Summit of 1992, makes specific reference to the need to protect the world's indigenous cultures and traditions. Article eight of the convention states: "subject to its national legislation, (to) respect, preserve, and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional life styles relevant for the conservation and sustainable use of biological diversity".

Other initiatives include one by U.N.E.S.C.O., a sister U.N. body which lists world cultural and heritage sites. U.N.E.S.C.O. is developing its rôle to help local communities conserve and protect sacred sites such as groves. U.N.E.S.C.O. also recognizes the "complex interrelationship between [hu]man and nature in the construction, formation and evolution of landscapes".

The first cultural landscape World Heritage site was Tongariro National Park in New Zealand, which is a sacred site for the Maaori people.

The World Trade Organization has provisions that allow countries to develop Intellectual Property Rights, which may give indigenous peoples new avenues for protecting plant species they have nurtured from exploitation by "bio prospectors". The C.B.D. has recently developed a mechanism called "an intersessional process" which allows signatory nations to address inadequacies in the area of Intellectual Property Rights and will help develop guidelines on how to formulate better laws to protect indigenous communities.

But U.N.E.P. believes that more urgent action is needed to safeguard indigenous cultures and their knowledge. Its report cites four key reasons why conserving native cultures should be urgently addressed:

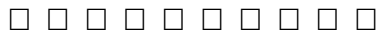
(They) have traditional economic systems that have a relatively low impact on biological diversity because they tend to use a great diversity of species, harvesting small numbers of each of them. By comparison, settlers and commercial harvesters target far fewer species and collect or breed them in vast numbers, changing the structure of ecosystems," it argues.

Indigenous peoples try to increase the biological diversity of the territories in which they live, as a strategy for increasing the variety of resources at their disposal and, in particular, reducing the risk associated with fluctuations in the abundance of individual species.

Indigenous people customarily leave a large "margin of error" in their seasonal forecasts for the abundance of plants and animals. By underestimating the harvestable surplus of each target species, they minimize the risk of compromising their food supplies.

Since indigenous knowledge of ecosystems is learned and [increased] through direct observations on the land, removing people from the land breaks the generation to generation

cycle of empirical study. Maintaining the full empirical richness and detail of traditional knowledge depends on continued use of the land as a classroom and laboratory.



Case Studies of Indigenous Peoples.

Native farmers of the Andean mountains.

The terraces, canals and raised fields, known as waru-waru, developed at nearly 4,000 metres up in the Andes evolved over 3,000 years ago. The system, while appearing primitive to western eyes, has allowed the native peoples there to produce crops [such as] potatoes and quinoa in the face of floods, droughts and severe frosts.

The canals, filled with water, allow moisture to percolate through to the fields. During floods they help drain off the excess water. This farming system also helps the farmers cope with temperature extremes. Water in the canals absorb sunlight during the day, radiating it back into the raised fields at night to protect the crops from frost. The fields can be several degrees warmer at night than the surrounding area. Meanwhile, the system maintains soil fertility. Organic matter, silt and algae build up in the canals which is dug out as a fertilizer.

The waru-waru system is not only sustainable and environmentally friendly but also leads to higher yields. Studies indicate that potatoes yields, grown in this traditional farming system, are about 10 tonnes a hectare versus the regional average of one to four tonnes.

The Aka of the Central African Republic.

The Aka use a variety of plants to treat illnesses and ailments. They prepare paste from the wood of the tree *Pterocarpus soyauxii* mixed with the fragments of animal bone, ash and greasy cabbage palm butter as a skin ointment.

Incisions made on the patient's body are filled with a mixture of palm butter and the charred, powdered, scales of the pangolin and Gabonese grey parrot. This is used for a variety of illnesses. The incisions boost the uptake of the medicine into the blood stream.

The Dai of south west China and Holy Hills.

The Dai are an indigenous group living the Xishuangbanna region of Yunnan Province. They have a long tradition of conserving wildlife, as part of their religious beliefs in gods residing in forested areas known as Holy Hills or Nong.

It is estimated that 400 of these virgin forests or Holy Hill sites, representing 50,000 hectares or up to 2.5 per cent of the land area where they live, are conserved by these people and have become islands of biodiversity. Near the village of Man-yuang-kwang the Holy Hill, in which it is forbidden to cut down trees or build houses, covers 53 hectares. Studies have found the site holds 311 different plant species.

"The Holy Hill concept has made a significant contribution to the conservation of biological diversity in Xishuangbanna. There are hundreds of well-preserved seasonal rainforest areas characterized by

species of *Antiaris*, *Canarium* and others. A large number of endemic or relic species of the local flora have been protected including about 100 species of medicinal plants and more than 150 species of economically useful plants," says the U.N.E.P. report.

The Tlingit of North West North America.

The collective memory of the Tlingit is embedded in basket weaving. Their religion is full of reference to baskets including the story of how the Sun lowered a mother and her children to their home on Earth in a giant basket. The basket and its symbolism permeates these indigenous peoples' lives and the baskets, beautifully made, are woven so tightly they can hold water.

The harvesting of the materials to make the baskets not only requires intimate and ancient knowledge of the natural world, but also requires sustainable methods to remove the bark and conserve the cedar trees which are used.

"Traditional harvesting practices ensured the sustainability of the resources on which the basket-makers relied. Scars on old but still vital trees are reminders that a tree has given for clothing, utensils or shelter. The inner bark of cedar was used for fishing lines, twine and rope, netting and even hand towels for use [when] eating. Mats, and of course baskets, were woven from it," says the U.N.E.P. report.

Strips, usually just one per tree, are taken from a tree on the steep side of the mountain where, because the tree is growing towards the light, there are no branches. "This way a long, tapering, strip of bark can be peeled up to the length of the tree, leaving the tree to heal and continue to grow," says the report.

For more information please contact Nick Nuttall, tel., 254 2 623381, mobile 254 0733 632755, e-mail <nick.nuttall@unep.org>; or Tore Brevik, U.N.E.P. spokesman, tel., 254 2 623292; or Robert Bisset on tel. 254 2 623084, e-mail <robert.bisset@unep.org>.

Contact: Graham Dutfield, Oxford Centre for the Environment, Ethics and Society, on home tel. 44 118 9871722, or work 44 1865 282904.

Cultural and Spiritual Values of Biodiversity: a complementary contribution to the global biodiversity assessment. Edited by Darrell Addison Posey. U.N.E.P. and Intermediate Technology.

Documentation and press information about the 21st. session of the Governing Council can be seen on U.N.E.P.'s Web site at <www.unep.org/GC_21st/>.



Terralingua is cited as one of the sources in the "Issues and Controversies on File" article in *Linguistic Diversity* (vol. 5, no. 22, Nov. 24, 2000, pp. 481-488).



Terralingua's Web site is mentioned positively, and Luisa Maffi is interviewed, in Michael Pollack's *New York Times* article "World's dying languages, alive on the web" (19 Oct., 2000).



Cultural Survival's Winter 2001 issue (vol.24/4) is dedicated to "Cultures as Commodity: intellectual property rights", and contains 14 guest articles. Luisa Maffi authored one of those articles, entitled "Toward the Integrated Protection of Language and Knowledge as Part of Indigenous Peoples' Cultural Heritage" (p. 32-36). See the final section of this newsletter, Annotated Listing of Useful/Interesting Sources for ordering information.



GENERAL NEWS AND CORRESPONDENCE

From: Steven Bird <sb@unagi.cis.upenn.edu>

The Open Language Archives Community

By Steven Bird and Gary Simons

[Numbers in superscript refer to the endnotes at the end of the article].

Fifty years from now, language researchers digging through the "linguistic record" will observe a silent period. Looking back from their future perspective, we can see that this period lasted a decade or two, and extended from the time language researchers began using computers to store their data (in the 1980s), up until the time they began using XML⁽¹⁾ and Unicode⁽²⁾ (in the first decade of this century). Much of the data compiled during this period has survived, but most of it is almost useless since we have no way to recover its structure or interpretation. A digital museum of the 2050s which documents the history of language resources may have a "showroom of worst practice", devoted to turn-of-the-century language resources. Venturing into this room, an inquisitive language researcher of the future is drawn to an exhibit consisting of a tastefully lit pile of 3.25" floppy disks (well, OK, a digital image thereof). The nearby plaque reads "Abroc Dictionary c. 2001".

A dictionary of the extinct language Abroc. The material is thought to be in Word 5 format. Documentation for its 8-bit font is lost, leaving us to guess the interpretation of many code points. A dozen phrases from Abroc, thought to have originated from this dictionary, were important in an unresolved theoretical controversy dating back to the early 2030s.



Back in the present now; we see that the Web and its associated technologies put us in a position with tremendous potential for compiling, sharing, and re-using language resources, but also for chaos and frustration on an unprecedented scale.

Proposers of language resource projects regularly promise that "we will make all results of this project available to the community over the World Wide Web". In reality, what often happens is that they force the data into relational form (a set of tables), store it in a proprietary database (e.g., Microsoft Word), and devise a query form on the Web which only permits limited access to the data. A couple of years later when a central server is upgraded, the database stops working. The sole surviving artifact, rescued from the disk 5 years later when the machine is finally expired, is a binary database file-encrypted heritage, another dinosaur of the digital epoch.

It becomes worse. In spite of the Web, we have great trouble just finding the resources we want, such as language data, software tools, and relevant technical advice. The "Corpora" mailing list — and others like it — are dominated by queries about the existence and availability of a certain kind of resource. A selection of recent Corpora subject lines read "Tagged Arabic corpora for grammar extraction?", "Tools needed to process British National Corpus", "References for Swedish taggers & parsers?". Posters seek advice about the suitability of particular resources for particular purposes, but it is often difficult to decide a good course of action when the primary information is an uncoordinated set of suggestions originating from strangers on a mailing list. Many *Langscape* readers will be all too familiar with the difficulty in finding appropriate data, tools, and advice.

The Philadelphia Workshop

In December 2000, we organized a four-day workshop on Web-Based Language Documentation and Description, held at the University of Pennsylvania. The meeting brought together a group of some 100 linguists, archivists, software developers, publishers and funding agencies, who are responsible for developing language resources in North America, South America, Europe, Africa, the Middle East, Asia and Australia. Sponsorship was from the U.S. National Science Foundation and the Institute for Research in Cognitive Science. The goal of the workshop was as follows (from the workshop Web site):

"This workshop will lay the foundation of an open, Web-based infrastructure for collecting, storing and disseminating the primary materials which document and describe human languages, including wordlists, lexicons, annotated signals, interlinear texts, paradigms, field notes, and linguistic descriptions, as well as the metadata ⁽³⁾ which indexes and classifies these materials. The infrastructure will support the modeling, creation, archiving and access of these materials, using centralized repositories of metadata, data, best practice guidelines, and open software tools".

The workshop itself consisted of about 40 presentations, 3 panel sessions, and several working group sessions. On the first day, we presented our vision for an Open Language Archives Community built on the Open Archives Initiative. The remaining presentations covered metadata for describing language resources, the concerns of various stakeholders, descriptions of projects and demonstrations of systems.

The Open Archives Initiative

The Open Archives initiative (O.A.I.) was launched in October 1999 to provide a common framework across electronic pre-print archives. The first and largest such archive is the Los Alamos National Laboratory Archive, founded in 1991, which houses over 100,000 papers in the physical and computational sciences, and serves 50,000 users daily. As other disciplines and institutions have begun to establish their own public research archives, it has become apparent that conventions are

needed so that archives can co-operate, and so that any holding in any of these archives can be found from anyone's desktop worldwide, as if everything was held in a single virtual public library.

At its last meeting in September 2000, the O.A.I. vision was broadened to include digital repositories of scholarly materials regardless of their type. As stated, their new mission is "to supply and promote an application-independent technical framework — a supportive infrastructure that empowers different scholarly communities to pursue their own interests in interoperability in the technical, legal, business, and organizational contexts that are appropriate to them".

In the O.A.I. infrastructure, each archive provides a network-accessible server that offers public access to a catalogue (the metadata records). Each metadata record describes an archive holding, which is any kind of primary resource such as a document, data, software, a recording, a physical artifact, a digital surrogate, and so forth. Each metadata record will usually contain a reference to an entry point for the holding, such as a URL or a physical location. To facilitate interoperability across archives, each archive must support a common metadata set known as "Dublin Core"⁽⁴⁾. These O.A.I. "data providers" typically have a submission procedure, a long-term storage system (in which holdings are systematically migrated as digital storage technology evolves), and a mechanism permitting users to obtain materials from the archive. An O.A.I. "service provider" is a third party that harvests metadata from multiple data providers and forms a joint "union catalog" for the benefit of end-users. Go to <www.language-archives.org/docs/white-paper2.gif> for a figure illustrating a single service provider accessing three data providers. End-users only interact with service providers.

The Open Language Archives Community (O.L.A.C.)

Workshop participants resolved to begin construction of O.A.I.-compliant language archives and an O.L.A.C. metadata set that would permit focussed searching for the resources held in those archives. The O.L.A.C. metadata set will extend the Dublin Core set only to the minimum degree needed to express what is fundamental about open language archiving. For example, the "subject language" of a resource should be specified using formal identifiers, not text strings (which are not guaranteed to be unique). An example of a formal identifier would be "F.I.A." (*Ethnologue*), which is preferable to "Fedicca", which has many variants (e.g., "Fadicha", "Fedija", "Fiyadikya", "Nile Nubian", "Mahas", "Sukot"). A standard identification system is I.S.O. 639, which assigns 464 three-letter codes to languages and language families. The *Ethnologue* 3-letter language codes extend this coverage to over 6,800 languages.

LinguistList listserver has agreed to harvest and index the O.L.A.C. metadata from all language repositories, and offer a centralized union catalogue for all language resources. We anticipate that other organisations will offer more specialized service providers. To date, some 16 archives are participating, and we already have several O.A.I.-complaint data providers. The O.L.A.C. Gateway has a prototype service provider which permits searching over several of these data providers.

Once this resource cataloguing infrastructure is in place, O.L.A.C. will focus on the storage of primary materials, by instituting an "R.F.C." (request for comment) process. This is a series of steps by which the community can propose and endorse best practice recommendations for metadata and data. These recommendations will answer a community member's question: "what are some good ways of working with materials of such-and-such a type?". In time, language materials will no longer be stored in proprietary binary formats like Microsoft Word, but in agreed archival forms based on XML and Unicode, using repositories with long-term digital storage. This will mark the end of the "silent period" we described at the beginning, and halt the conversion of endangered language data into "endangered data".

Web sites:

O.L.A.C. Gateway, including prototype data providers and an experimental service provider:
<www.language-archives.org/>

Proceedings of the Workshop on Web-Based Language Documentation and Description:
<www ldc.upenn.edu/exploration/expl2000/>

Open Archives Initiative: <www.openarchives.org>

Language Archives Page: <www ldc.upenn.edu/exploration/archives.html>

Los Alamos National Laboratory Archive: <arXiv.org/>

ISO 639: Codes for the Representation of Names of Languages: <lcweb.loc.gov/standards/iso639-2/langhome.html>

Ethnologue, Languages of the World, 14th. edition (Barbara Grimes, ed.): <www.sil.org/ethnologue/>

LinguistList listserver: <www.linguistlist.org/>.

Footnotes

1. Extended Markup Language (XML) — a standard method for storing structured data in a text file
<www.w3.org/>

2. Unicode — a standard encoding for text in virtually any writing system, which is independent of the computer platform and software program. <www.unicode.org/>

3. Metadata — literally data about data, a machine-understandable classification of resources, which facilitates focused searching.

4. The Dublin Core Metadata Initiative — a widely-agreed metadata standard consisting of 15 elements: Title, Creator, Subject, Description, Publisher, Contributor, Date, Type, Format, Identifier, Source, Language, Relation, Coverage, and Rights. <purl.org/dc/>.

About the authors

Steven Bird is Associate Director of the Linguistic Data Consortium, and Adjunct Associate Professor of Computer Science and Linguistics at the University of Pennsylvania. Steven is a principal investigator on three N.S.F. projects (TalkBank, I.S.L.E. and Linguistic Exploration). He co-edits the Cambridge Series in Natural Language Processing, and has recently been elected to the executive committee of the Association for Computational Linguistics. Before coming to U. Penn, Steven was based at Edinburgh University for 11 years, and undertook research on computational phonology involving extended fieldwork in Cameroon.

From 1984-1999, *Gary Simons* was Director of Academic Computing for S.I.L. International, and directed several projects that developed software to assist field linguists in documenting and describing language, including IT, CELLAR, LinguaLinks, and FieldWorks. In his current position as Associate V-P. for Academic Affairs, Gary oversees this area, as well as S.I.L.'s efforts to launch an

on-line language archive. During the development of the Text Encoding Initiative's guidelines for text markup, Gary was involved as a member of the Committee on Text Analysis and Interpretation and of the Technical Review Committee.

O.L.A.C. ICON: <www.language-archives.org/logo.html>
 <www.language-archives.org/images/olac.eps>

Forthcoming workshop — <www ldc.upenn.edu/exploration/expl2000/>
 Survey Web site — <www ldc.upenn.edu/exploration/>

Issues of archiving, media, and endangered languages out there in cyberland:

The Linguistic Exploration List:
 <listserv.linguistlist.org/archives/linguistic-exploration.html>

One focus is digital archives for documenting and describing languages. There is a survey of digital language archives at <www ldc.upenn.edu/exploration/archives.html>.



From: ishgooda <ishgooda@voyager.net>
 Via Paul Pureau

U.N. to Vote on Permanent Forum for Indigenous Issues

4 Dec., 2000.

By Brian Stockes, *Today* staff
 Washington Bureau

WASHINGTON, D.C. — The rights of Indigenous peoples has been at the center of debate since the United Nations was formed 52 years ago.

However, in what manner and to what degree has it centered on the true needs or perspectives of Indigenous people. It is this kind of questioning and concern which led to a vote on establishing a permanent forum on Indigenous issues in the United Nations. The vote is expected by the end of the month, yet the U.S. government has not decided if it will support the concept.

Only in the last 20 years have Indigenous people, some 300 million worldwide, been allowed to officially address the United Nations through a temporary working group set up to advise member states with drafting the U.N. Declaration on the Rights of Indigenous. After working on the declaration, Indigenous representatives and some member states came to realize the need for a permanent forum to address ongoing issues.

Following some debate, a permanent forum was recommended with the support of the U.S. government. This recommendation was echoed and supported in the 1993 World Conference on Human Rights.

While the idea gained strong support both in and outside the United Nations, sources within the State Department say that the United States has concerns about "budgetary implications of the permanent forum."

Department officials say there is a strict U.S. policy that a new or increased U.N. budgetary item, such as the forum, must be met with an offset decrease somewhere else in the budget. Therefore, the United States may raise such a concern during the vote. However, sources say that decision is still under consideration.

If established, the U.N. Permanent Forum would include 16 members - eight nominated by member states and elected by the Economic and Social Council and eight appointed by the council president after discussions with "all interested parties," taking into account the diversity of Indigenous peoples around the world.

States, U.N. bodies and non-governmental and Indigenous organizations could all act as observers. The forum would meet 10 days a year and submit an annual report to the council including any recommendations for approval. After the first annual session of the forum, the council would review existing mechanisms, procedures and programs within the United Nations concerning Indigenous issues, including the temporary working group, with "a view to rationalizing activities, avoiding duplication and overlap and promoting effectiveness." The forum would be financed through existing resources.

While the United States has been supportive of the concept of a permanent forum in the past, it is only the issue of financing which is being raised as a possible obstacle. Tribal leaders are troubled by the idea and express concern that the United States would ever jeopardize the establishment of such an important body.

"I find it hard to believe that the U.S. could block the establishment of a permanent forum in good conscious," said Tex Hall, chairman of the Three Affiliated Tribes in North Dakota. "We've been working President Clinton on the Draft Declaration and he expressed his strong support for our efforts. If the U.S. stands in the way of this, it would set us way back."

The Economic and Social Council is expected to vote on the forum at the United Nations in New York July 28.

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

A sad but predictable effect of "Plan Colombia"

The Cofan language is said (Ethnologue, 14th Ed., 2000) to have 520 speakers in Colombia, with another 780 south of the border (Putumayo river) in Ecuador.



From: Don <dbain@telus.net>
Via indknow@u.washington.edu

Indigenous Leader Assassinated — Indigenous Communities Burned

Amazon Alliance
25 Jan., 2001

With sadness we share with you the news of the death of Pablo Emilio Diaz Queta, Vice-President of the Cofan Traditional Authorities of the Valle del Guamuez and San Miguel, Putumayo, Colombia, who was assassinated by armed actors, presumably paramilitaries, on January 3, 2001. His family was threatened and has fled the region, along with most others in the Cofan communities of Valle del Guamuez and San Miguel. Seventeen shamans have decided to remain on their lands and face the increasing violence from guerilla, paramilitary, and government forces.

Since 22 December, 2000, the Colombian government, with the support of U.S. military aid, has also burned four indigenous communities in the Valle del Guamuez and San Miguel, completely destroying their food crops, gardens of medicinal and sacred plants, and fish hatcheries. The destruction of their food sources and the increasing violence has caused the displacement of approximately 80 families towards the neighboring country of Ecuador.

The Cofan are a peaceful people who have worked intensively to develop plans for peace and improved social welfare for their people. They are asking for urgent humanitarian, technical, and economic aid to help them face the crisis in which they find themselves.

If you are able to provide this urgently needed aid, please contact the Latin American Association for Human Rights at <arodsal@hotmail.com>. More information about the death of Pablo Emilio Diaz and burning in indigenous territories is provided below.

For more information about U.S.-supported burning of illicit crops in Colombia, please see "www.usfumigation.org" or call the Amazon Alliance co-ordinating office at 1-202-785-3334.

Thank you for your help. Please circulate this message.

Sincerely,

Betsy Boatner
Amazon Alliance



Denunciation of the Assassination of Indigenous Cofan Leader of Putumayo, and of the Burning of Traditional Crops in Indigenous Territories, and of the Acts of Violence that Worsen the Grave Situation of Human Rights in Putumayo, Colombia.

20 Jan., 2001

The Cofan People and the Indigenas Councils of the Valle del Guamuez and San Miguel and the Latin American Association for Human Rights (A.L.D.H.U.) denounce, before the international community the assassination of Pablo Emilio Diaz Queta, Vice-President of the Foundation of Traditional Authorities Z.I.O.-A'I "Union de Sabiduria," on January 3, 2001, in the municipality of San Miguel. He was killed by armed groups, presumably paramilitaries, who shot him various times in the head and then threw his body into the San Miguel river.

After this cruel assassination, his family was threatened and forced to flee the region, adding to the list of women, elderly, children, and men displaced from their territory by the increasing belligerent actions against leaders of the communities.

Pablo was a Cofan Indian, born 27 years ago in the heart of Santa Rosa of Sucumbios, ancestral territory of the Cofan people of the Department of Putumayo. Brother of Taita Diomedez Díaz and grandson of Ofelia Queta, both elders and traditional experts of the millennial science of *yage*. Since his infancy, the elders, particularly his father and his uncle Taita Querubín Queta Alvarado, maximum Traditional Authority of the Cofan People, saw in him a special vocation that directed him to follow spiritual learning.

This path of learning led him to be named Vice-President of the Foundation of Traditional Authorities, established by the initiative of the elders and directed to search for alternatives for peace, for solutions to the conflict that lives in the region and, to guarantee the physical and cultural survival of the 18 communities situated in the region of el Valle del Guamuez and San Miguel.

Adding to this, on December 26, 2000, the ex-governor of the Cabildo, Henry Pascal, member of the Permanent Working Assembly of the Cofan People and his spouse, Lidia Queta, who was four months pregnant, were also assassinated by paramilitaries in the community of Yarinal.

As part of the activities developing in the region, since December 22, 2000, the government has been burning the territories of indigenous peoples and campesino communities, located in the Municipalities of the Valle del Guamuez, and San Miguel, Putumayo Department. This has caused the displacement of approximately 80 families of the communities of Yarinal, San Marcelino and Santa Rosa de Sucumbíos-El Diviso, towards the jungle and territories of the neighboring country of Ecuador. The burning has come as a surprise, since for the last two years communities have been engaged in a peaceful process of developing the "Plan de Vida" in collaboration with the government, which includes an agreement for 100% manual eradication of illicit crops.

Four indigenous communities were burned between December 22, 2000, and January 5, 2001, devastating our traditional crops of medicinal plants, including the sacred plant *yage*, and contaminating our fish hatcheries, causing serious health problems, especially among the children.

These acts endanger the peace process and co-ordination with the State to develop the Plan de Vida of the Cofan People, a proposal we presented so that the State could respond to the impacts which have resulted from the activities occurring in our territory.

Estos hechos ponen en peligro el proceso de paz y de concertación que traemos con el Estado para desarrollar el Plan de Vida del Pueblo Cofán, propuesta presentada por nosotros para que el Estado responda ante los impactos producidos por las obras y acciones desarrolladas en nuestro territorio.

The affected communities are:

- Nueva Isla. Cofan Community of the Municipality of el Valle del Guamuez, burned on December 22, 2000, at seven in the morning. The burning affected the traditional crops entirely. These crops provided sustenance for 32 families and included yucca, platano, corn, and fruits. Also burned were the chicken shed, the fish hatcheries, and the medicinal botanic garden used by Taita Emiliano Queta for healing. Finally, the plane flew over and burned the houses, destroying the last possibilities for food for the families by destroying the family gardens alongside our houses.
- Santa Rosa Del Guamuez. Cofan Community of the Municipality of Valle del Guamuez was burned on January 6, 2001. The 755 hectares of our reserve were burned in their totality, destroying not only the coca crops but also our traditional food crops, the sustenance for 50 families, the botanical gardens, the fish hatcheries, and the animal breeding places.
- Nuevo Horizonte. Pasto Community of the Municipality of Valle del Guamuez, was burned between January 1 and 4, 2001. They burned our traditional crops, the sustenance for 24 families.
- Tierra Linda. Paez Community of the Municipality of the Valle del Guamuez was burned from December 22, 2000 to January 5, 2001. They burned all the traditional crops, sustenance for 32 families, the medicinal gardens and fields. We have testimonies and photographs of the disaster that the burning has left in our community.

Given the increasing intensity of the conflict in our territories and the violation of human rights in past days, we request that human rights defenders, government institutions, and national and international N.G.Os. advance actions *in respect of our indigenous territories and protection of our lives*.

Our peoples do not take part in the war. We are a culture of peace, of wise people, of traditional ancestral knowledge, doctors, guardians of nature and of life. We have a proposal for peace, dialogue and co-existence that we have called the Plan de Vida of the Cofan People and the Indigenous Councils of the Valle del Guamuez and San Miguel. We require urgently humanitarian, technical, and economic assistance to resolve the emergency humanitarian emergency in which we find ourselves. We hope that this message will be circulated throughout the world, and that you will take measures to support the solution to the conflict in which we find ourselves.

We ask that governments give us the opportunity to protect the life of our brothers and sisters who are in danger.

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From: Ted Lewis <tedlewis@globalexchange.org>

Zapatista Rebels Have Decided to Return to Peace Talks (B.B.C.)

3 December, 2000.

Mexico peace breakthrough.

Mexico's Zapatista rebels have decided to return to peace talks. The move follows the new administration's withdrawal of troops from key areas in the southern state of Chiapas, where Zapatista rebels led a bloody uprising six years ago.

The Zapatista National Liberation Army (E.Z.L.N.) took up arms on New Year's Day 1994, demanding improved rights for Mexico's 10 million indigenous people. Peace talks broke down in 1996 after the government declined to ratify the San Andres peace accords, brokered after months of tough negotiations.

Mexico's new President, Vicente Fox, on being sworn in on Friday, said the first project he would send Congress would be a law implementing the San Andres accords, which would grant indigenous communities more autonomy, and the right to their own customs, languages and traditions. "There will never again be a Mexico without you. In Mexico and in Chiapas, there will be a new dawn," said Mr. Fox, [aged] 58.

Mr. Fox, of the conservative National Action Party (P.A.N.), won the presidential elections in July, thereby casting off the 71-year stranglehold on the national government by the ruling Institutional Revolutionary Party (P.R.I.). Critics had long accused the P.R.I. of keeping the impoverished southern Chiapas state and its Indians in the Dark Ages, prolonging a feudal system established after the Spanish Conquest of the 1500s.

"Welcome the dawn"

The Zapatista leader, Subcomandante Marcos, faced mutiny within his own movement in October for refusing to hold talks with the then-president-elect Fox, who made a number of public overtures to resume direct dialogue between the rebels and government.

On Saturday, however, he seemed prepared to "welcome the dawn" of new relations between the government and the rebels, in response to Mr. Fox's declarations at his inauguration. He said: "The war is not over yet, but the door is open".

Subcomandante Marcos said he would travel to Mexico City to urge Congress to pass the bill granting rights to indigenous people. Mr. Fox also plans to sign a technical co-operation agreement with U.N. High Commissioner for Human Rights Mary Robinson, which was rejected by the administration of former President Ernesto Zedillo. A draft of the accord made available to the news agency A.F.P. calls for:

- * strengthening government agencies dealing with human rights;
- * training forensic doctors capable of investigating torture;
- * a national dialogue on the plight of indigenous Mexicans.

Mr. Fox, a former Coca-Cola executive, has promised to lead Mexico with a government marked by "transparency" and "accountability", and to make the plight of the country's poor a central concern of his administration.



Communiqué from the Clandestine Revolutionary Indigenous Committee — General Command of the Zapatista Army of National Liberation, Mexico.

January 24, 2001.

To the People of Mexico: to the Peoples and Governments of the World:

Brothers and sisters:

The C.C.R.I.-C.G. of the E.Z.L.N. is releasing the details of the route it will be following to Mexico City during the months of February and March, 2001. As you will see, the route will take in the territory of 2 more states of the federation: Guanajuato and Guerrero. This is at the express request of organizations and groups from those states. For the same reason, the arrival dates in the Federal District have been changed. These are the dates and points of the Zapatista delegation's travels during their trip for the constitutional recognition of indigenous rights and culture:

February 24, 2001. — Gathering of Zapatista delegates in the city of San Cristóbal de Las Casas, Chiapas.

February 25, 2001. — The Zapatista delegation leaves San Cristóbal de Las Casas, Chiapas, heading towards the city of Juchitán, Oaxaca. It will pass through Tuxtla Gutiérrez, Tapanatepec and La Ventosa. Central event in Juchitán, Oaxaca. The delegates will spend the night in this city.

February 26, 2001. — The Zapatista leave Juchitán, Oaxaca, heading towards the state capital. They will pass through Tehuantepec and Villa de Mitla (crossroads). Central event in Oaxaca, Oaxaca. They will spend the night in this city.

February 27, 2001. — The Zapatista delegation leaves Oaxaca, Oaxaca, heading towards the city of Puebla, Puebla. They will pass through Tehuacán (Puebla) and Orizaba (Veracruz). Central event in Puebla, Puebla. They will spend the night in some, as yet unconfirmed, community, close to this city.

February 28, 2001. — The Zapatista delegation leaves Puebla, Puebla, heading towards the municipality of Ixmiquilpan, Hidalgo. They will pass through Tlaxcala (Tlaxcala), Emiliano Zapata (Hidalgo), Ciudad Sahagún (Hidalgo), Pachuca (Hidalgo), Actopan (Hidalgo), Francisco I. Madero (Hidalgo), Tepatepec (Hidalgo). Central event in Ixmiquilpan, Hidalgo. The delegates will spend the night in the community of Tephé, municipality of Ixmiquilpan, Hidalgo.

March 1, 2001. — The delegates leave Ixmiquilpan, Hidalgo, heading towards the Purepecha community of Nurio, Michoacán. They will pass through Querétaro (Querétaro), Acámbaro (Guanajuato), Zinapécuaro (Michoacán), Morelia (Michoacán), Patzcuaro (Michoacán) and Uruapan (Michoacán). Central event in Nurio (Michoacán). The delegates will spend the night in this community.

March 2 - 4, 2001. — The E.Z.L.N. delegation will participate in the work of the 3rd. National Indigenous Congress in Nurio, Michoacán.

March 5, 2001. — The delegates leave Nurio, Michoacán, heading towards the city of Toluca, in the State of Mexico. They will pass through Morelia (Michoacán) and Zitácuaro (Michoacán). They will spend the night in an as yet unconfirmed community in the Toluca Valley.

March 6, 2001. — The Zapatista delegation will leave Toluca, heading towards Tepoztlán, Morelos. They will pass through Cuernavaca (Morelos). The delegation will spend the night in Tepoztlán, Morelos.

March 7, 2001. — The E.Z.L.N. delegation leaves Cuautla, Morelos, heading towards the city of Iguala, Guerrero. Central event in Iguala, Guerrero. The delegates will return to spend the night in Cuautla, Morelos.

March 8, 2001. — The E.Z.L.N. delegation leaves Cuautla, Morelos, following the route of Emiliano Zapata, heading towards Milpa Alta, in the Federal District. Central event in Milpa Alta, D.F. The delegation will spend the night in Milpa Alta, D.F.

March 9, 2001. — The Zapatista delegates will remain in Milpa Alta, D.F.

March 10, 2001. — The Zapatista delegation will travel to Xochimilco, D.F.

March 11, 2001. — The E.Z.L.N. delegation will make their entrance into Mexico City. Details of the route will be made available later. Central event in the Zócalo of Mexico City.

The Zapatista delegation's schedule in Mexico City will be made available later.

From the mountains of the Mexican Southeast.
Subcomandante Insurgente Marcos.
Mexico, January of 2001.



Of the two items below, the first one mentions TL. Advisory Panel member Denny Moore's (Goeldi Museum, Belén, Brazil) project for the documentation of all indigenous Brazilian languages. The second includes an interview with TL.'s V.-P., Dr. Tove Skutnabb-Kangas, on linguistic genocide, linguistic human rights and linguists as activists, as well as with TL. Board member Gary Martin on biocultural diversity conservation. — L. Maffi.



From: darrell.posey@mansfield.ox.ac.uk

10 Oct., 2000

This was circulated by the Brazilian Society for the Advancement of Science in their electronic newsletter...



O projeto Alemão e Brasileiro vai financiar a documentação de três línguas do Xingu à beira da extinção.

Claudio Angelo escreve para o caderno "Mais!" da "Folha de S.P.":

O Misux apudan kain pila ke kut chĩ. Não, você não entendeu nada. Essa frase faz sentido para menos de 60 pessoas no planeta hoje. Ela está escrita em Trumai, uma das línguas Brasileiras mais ameaçadas de extinção. Dos 120 trumais que habitam hoje o Parque Indígena do Xingu, no Mato Grosso, apenas 51 dominam o idioma, nenhum deles menor de 25 anos.

"Para as crianças, o Português já é a língua materna", diz a linguista Raquel Guirardello, do Instituto Max Planck de Psicolinguística em Nijmegen, Holanda. Sem novos falantes, o Trumai está condenado à morte.

No que depender de um grupo de pesquisadores do Brasil e da Alemanha, no entanto, a extinção pode ser evitada. O trumai é um dos três idiomas indígenas que serão documentados num projeto-piloto financiado pela Fundação Volkswagen, com sede em Hannover.

O projeto prevê a construção, em cinco anos, de um banco de dados digital com textos e sons nas línguas Trumai, Aweti e Cuicuro, todas elas do Xingu. Para isso, Guirardello e os linguistas Bruna Franchetto, do Museu Nacional do R.J., e Sebastian Drude, da Universidade Livre de Berlim, começam a ir a campo em março do ano que vem para coletar dados.

O projeto da Volks vai destinar um total de US\$1,6 milhão ao registro de oito línguas em risco de extinção no mundo todo (as outras cinco são o Wichita, dos E.U.A., o Tofa, da Sibéria, o Teop, da Papua Nova Guiné, o Ega, da Costa do Marfim, e o Salar, da China).

"O objetivo, agora, é desenvolver uma metodologia padronizada para a documentação, que ainda não existe. Depois outras línguas poderão concorrer ao financiamento", afirma Drude, um alemão de 32 anos que fala Português quase sem sotaque e que tem no currículo, entre outras coisas, a concepção de um dicionário Guarani-Alemão, "para ajudar os alemães que queiram aprender a língua".

E são muitos? "Ah, em Berlim, uns 12 por ano", ri. Apaixonado pelo Brasil desde os 20 anos, quando deixou Hannover para fazer um trabalho voluntário em Teófilo Otoni (Minas Gerais), Drude começou a estudar o Aweti em 98.

Suas colegas têm ainda mais tempo de pesquisa: Guirardello trabalha com os trumais desde 89 e Bruna Franchetto convive com os cuicuros há 24 anos.

"Acumulei nesse periodo uma quantidade imensa de dados sobre a estrutura e o lexico da língua, mas nunca tive tempo de organizalos", afirma Franchetto.

"Esse projeto é a oportunidade de finalmente sistematizar o cuicuro", conta a linguista do Museu Nacional. O investimento da fundacao alema pode ser o comeco de um novo esforco para deter o ritmo acelerado da extincao das línguas indigenas no pais.

"Falase em preservar a biodiversidade, mas a diversidade linguistica está ainda mais ameaçada", afirma Denny Moore, do Depto. De Linguistica do Museu Paraense Emilio Goeldi, em Belem.

Nao é exagero. O Brasil tinha cerca de 1.200 línguas indigenas em 1500, segundo um calculo feito pelo linguista Aryon Dall'Igna Rodrigues, da Universidade de Brasilia. Hoje elas nao passam de 180. E pelo menos 50 delas sao faladas por menos de cem pessoas.

Em um levantamento recente, Rodrigues, um dos maiores linguistas Brasileiros vivos, calculou em 23 as línguas faladas por até 20 pessoas.

"Nao se pode esperar que elas sobrevivam mais do que 10 ou 20 anos", estima. Se for levado em conta o criterio adotado hoje pela maioria dos pesquisadores — definir como ameaçado todo idioma com menos de 100 mil falantes — nao há língua Brasileira que escape.

Nem mesmo o guarani, a mais viva de todas, falada atualmente por quase 30 mil indios em sete Estados Brasileiros. Apesar da pressao do Portugues, as línguas que serao documentadas no Xingu, à excecao do Trumai — que, para piorar, é isolada, ou seja, nao tem par no mundo — ainda nao estao nas ultimas, devido à protecao oficial do parque.

Há casos verdadeiramente dramaticos, como o do maku. O unico falante da língua é um viuvo de 70 anos que mora em Boa Vista (Roraima). Seus unicos parentes sao dois sobrinhos, um surdomudo e outro que tambem nunca aprendeu o idioma.

Outro caso é o da língua Baré, do alto rio Negro, sepultada em meados dos anos 90. Havia tambem um unico falante da língua, que estava sendo estudada pela linguista Christiane Oliveira numa tese de mestrado.

"Depois que ela defendeu o mestrado e foi planejar o doutorado, o homem morreu", conta Aryon Rodrigues. Segundo o pesquisador, preservar as línguas é fundamental para manter o conhecimento tradicional de cada populacao.

"A língua codifica toda a evolucao de um povo e todo o conhecimento que ele desenvolveu", diz Rodrigues. "O portugues quebrado que o indio aprende nao consegue traduzir isso e um capitulo do conhecimento humano se perde", afirma o linguista.

Na America do Sul essa perda é ainda mais problematica, porque o continente é o ultimo reduto de fenomenos linguisticos que nao acontecem em nenhuma outra parte do mundo — o que pode ajudar os cientistas a reformular muito do que se pensa sobre a natureza da linguagem humana.

O Santo Graal da linguistica é a busca pelos chamados universais, as caracteristicas comuns a todos os idiomas do planeta. Pelo menos dois supostos universais linguisticos foram derrubados pelo estudo de línguas amazonicas nas ultimas tres decadas.

O primeiro caso foi o do acrescimento de substancia na negativa. No jargao dos linguistas, acrescimento de substancia é o crescimento da frase pela adicao de qualquer elemento.

Até meados da decada de 70, achavase que todas as línguas do mundo adicionassem uma particula equivalente ao "nao" para construir uma negativa.

"Até que o estudo de uma língua de Rondonia mostrou que, naquele caso, a negacao era feita ao contrario, retirando elementos da frase", conta Rodrigues.

Outro universal derrubado foi a ordem basica sujeito-verbo-objeto. Os linguistas achavam que nenhuma língua do mundo tivesse frases onde o objeto ocuparia a primeira posicao, até o estudo de uma língua do rio Nhamunda', no Amazonas.

"Outras línguas com essa caracteristica foram encontradas depois, mas nunca fora da Amazonia", afirma Aryon Rodrigues.

A documentacao (registro de textos, sons e vocabulario) e a posterior descricao da língua (a elaboracao de dicionarios e gramaticas) podem ajudar ainda a ressuscitar ou fortalecer o idioma.

Copias de todas as gravacoes feitas pelos tres pesquisadores no Xingu serao repassadas aos indios, para ajudar no ensino das línguas nas aldeias. Que, alias, tem crescido nos ultimos cinco anos.

"No caso dos awetis, a ideia de registrar a língua partiu deles", diz Moore.

Com uma boa documentacao, mesmo línguas sem nenhum falante nativo podem ser "ressuscitadas". Um caso famoso é o do hebraico, que deixou de ser falado por centenas de anos até tornarse língua oficial do Estado de Israel, criado em 48.

Outro é o do tupi, falado no Brasil até 1759 e preservado nas gramaticas dos jesuitas e textos coloniais Brasileiros. Gracias a esses textos, o professor de Tupi da U.S.P. Eduardo Navarro vai poder ensinar a língua aos indios potiguaras, da Paraiba, cujos ancestrais falavam Tupi no seculo 16.

Se um potiguara daquela epoca entenderia o sotaque é coisa que nao se sabe. De qualquer forma, seus descendentes agradecem. (Folha de S.P., Caderno Mais!, 24/9)

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From: Cláudio Figueiredo-Subed.Inter
Rio/Jornal do Brasil
Via Tove Skutnabb-Kangas

Um Genocídio Lingüístico

Janeiro 19, 2001.

Em uma corrida contra o tempo, estudiosos se apressam a estudar idiomas ameaçados e denunciam que nunca tantas línguas desapareceram tão rapidamente em todo o mundo.

"As línguas hoje estão desaparecendo a uma velocidade jamais vista na história humana", alerta a finlandesa Tove Skutnabb-Kangas, que, a exemplo de um número cada vez maior de lingüistas, não hesita em classificar o fenômeno de "genocídio lingüístico". Das cerca de 6.700 línguas orais existentes, apenas 670 — segundo as previsões mais realistas — sobreviverão aos próximos 100 anos.

Mais e mais, especialistas em todo o mundo abandonam a postura puramente acadêmica para se engajar numa campanha contra o que consideram um massacre cultural. "É preciso que nos tornemos ativistas, não apenas arquivistas", argumenta Skutnabb-Kangas, vice-presidente da Terralingua, entidade que abraçou essa cruzada. Numa atmosfera politizada, muitos lingüistas não se referem a idiomas que "desapareceram", mas sim, "foram assassinados". E, para denunciar preconceitos contra as línguas das minorias, forjaram o termo "lingüicismo", por analogia com os termos "racismo" e "sexismo".

A luta contra a extinção é travada com força desigual. Em setembro do ano passado, Patrick Le Lay, um empresário bretão — escorado em generosos investidores — pôs no ar a TV. Breizh, a primeira emissora da França a divulgar uma programação no idioma Bretão, falado atualmente por apenas 240 mil Franceses. Porém, poucos dias antes, enquanto na França a nova TV. preparava sua estréia, no outro lado do Atlântico, morria no Pará, nas margens do rio Cairari, uma índia de 70 anos, Muihu Anambé. Uma das últimas sete pessoas vivas a se expressar no idioma dos Anambé, ela era um dos poucos elos que separa esta língua ligada ao tupi guarani da exligada ao Tupi Guarani da extinção pura e simples.

Ancestrais — O caminho é sem volta. Ou Quase. O Kurna, um das dezenas de idiomas dos povos aborígenes da Austrália, era considerado uma língua morta em 1927, mas agora há pelo menos 50 pessoas que falam fluentemente o Kurna, que passou a ser ensinado em algumas universidades. Nos E.U.A., Jessie Little Doe Fermino, uma integrante da tribo Mashpee em Cape Cod, tenta reviver a língua dos seus ancestrais. Mas mesmo os índios Navajo, cujo idioma ainda é falado por 150 mil pessoas, ainda não se sentem seguros a respeito do futuro da sua língua.

Geralmente, o esforço para reviver um idioma só é coroado de sucesso quando apoiado por objetivos nacionais e religiosos. O caso do hebraico é único: uma língua antiga ressuscitada para ser adotada como idioma oficial de um estado moderno.

Na Irlanda, no fim do ano passado, manifestantes protestaram na porta da Telecom Éireann: depois de privatizada, a empresa parou de emitir suas contas em irlandês, imprimindo-as só em inglês. A mudança mexeu com o orgulho celta dos usuários. O argumento do custo não convenceu os irlandeses. Se a British Telecom tem dinheiro para imprimir as contas do País de Gales em Galês, por que a Telecom Éireann não pode fazer o mesmo na Irlanda?

Mídia — Numa corrida contra o tempo, nas universidades multiplicam-se os estudos e levantamentos sobre idiomas ameaçados e sua sobrevivência. Para a lingüista Tove Skutnabb-Kangas, os

instrumentos do que ela chama de genocídio são a mídia e o sistema de educação formal, que ensina às crianças sem recorrer à sua língua materna. Até 1991, a Turquia, a despeito de abrigar milhões de habitantes curdos, estabelecia que "A língua mãe de todos os cidadãos turcos é o turco".

No mundo pós-Guerra Fria, pontilhado de conflitos étnicos, a luta pelos direitos lingüísticos tende a estar cada vez mais presente na pauta de reivindicações, seja de grupos armados na Etiópia ou dos índios de Chiapas, no México. A questão das línguas regionais é tema polêmico não apenas no autoritário Iraque, mas também na França liberal, onde a educação de Corsos e Bascos é motivo de negociações delicadas.

Não é à toa, lembra Tove Skutnabb-Kangas, que a Declaração Universal dos Direitos Humanos, adotada pela O.N.U. em 1948, não contém nenhuma alusão às línguas: um artigo sobre o genocídio cultural e lingüístico foi vetado por 16 países, ficando de fora do documento. De lá para cá, entidades ligadas à O.N.U. vêm trabalhando para corrigir a falha, como a U.N.E.S.C.O., que elaborou um Livro Vermelho das Línguas Ameaçadas.

Brasil Ignora Patrimônio.

A noção de que o Brasil é um manancial importante em termos de biodiversidade já está consolidada dentro e fora das suas fronteiras. Já a idéia de que o país concentra um dos territórios mais ricos do planeta em termos lingüísticos espantaria a maioria dos seus habitantes. E no entanto o Brasil é um dos nove países que, sozinhos, concentram quase a metade, 3.490, dos idiomas falados atualmente (veja gráfico acima). "O Brasil se destaca como uma das mais importantes áreas bioculturais identificadas no mundo", diz de Marrakesh, onde mora, o americano Gary Martin.

Um botânico com Ph.D. em Antropologia, ele criou ano passado a Fundação pela Diversidade Global, convicto de que há um vínculo entre a variedade lingüística, a agrícola e a biológica. "Há uma ligação entre a cultura (incluindo a linguagem) e a natureza. Quando uma é afetada, as outras também sofrem", diz ele. É nesta confluência que vêm prosperando novas disciplinas como a etnoecologia, a etnobotânica e a etnobiologia, destinadas a estudar a relação entre as pessoas e as plantas e animais no seu meio ambiente.

Para Martin, lutar pela preservação de um idioma ameaçado é "uma questão básica de direitos humanos: temos de defender o direito dos povos falarem sua própria língua e seguirem seus próprios costumes". Mas é muito mais que isso. "Como antropólogos, sabemos que mesmo que uma língua seja falada por algumas dezenas ou centenas de pessoas, ela é o veículo de um conhecimento cultural e ecológico acumulado sobre séculos de descobertas e pesquisas empíricas", diz com a autoridade de quem já organizou projetos e pesquisas na China, Ilhas Fiji, México, Malásia, República Dominicana, Índia e Tailândia. "Se estas linguagens desaparecem, perdemos uma parte importante do patrimônio da humanidade", completa.

Gerações — O fio por onde é transmitida esta herança é muito frágil, alerta a lingüista brasileira Ruth Montserrat. "Bastam duas gerações para o processo se romper. É muito rápido. Os pais falam; os filhos só entendem; os netos nem uma coisa, nem outra. Toda a expressão de um povo se dá através da língua. Sem ela, fica truncada a possibilidade de transmissão dessa cultura", observa a professora, que integrou o Comitê Nacional de Educação Indígena entre 1993 e 1997.

No Brasil, a Constituição de 1988, ao garantir o direito dos índios de serem educados na sua língua materna, reverteu uma lógica que dava como inevitável o desaparecimento destes povos. O que era

uma política alternativa — a formação de professores indígenas — ganhou aval oficial e virou política de governo. No entanto o número de especialistas ainda está longe de ser o ideal. "Talvez haja em torno de cem lingüistas dedicados à pesquisa dos idiomas indígenas em todo Brasil. Não é o bastante", diz Ruth.

Risco — Uma projeção do lingüista Aryon D. Rodrigues, co-ordenador do Laboratório de Línguas Indígenas da UnB estima que, antes da chegada dos Europeus, 1.175 línguas eram faladas por índios no que é hoje o território Brasileiro. Dessas, teriam sobrado segundo ele cerca de 180: "Em princípio, todas as línguas indígenas do Brasil correm risco de extinção. Entre as mais ameaçadas, há as com melhores perspectivas de sobrevivência e as irremediavelmente moribundas: aquelas não mais faladas pelas crianças e que só são conhecidas por pessoas idosas".

Os fatores que trabalham contra a sobrevivência dos idiomas indígenas são as mesmas que continuam a existir em todo o mundo, como a urbanização crescente e a força dos meios de comunicação. Ainda assim, grupos indígenas como os guaranis, com cerca de 30 mil pessoas no país, continuam a preservar seu idioma, mesmo estando há cinco séculos em contato com os brancos.



From: Steve Cisler <cisler@pobox.com>
Via Luisa Maffi

Indigenous Language and Cultural Identity Project

19 Dec 2000.

Enlace Quiché project, Santa Cruz de Quiché, Guatemala.

Toward the end of 2000 I was hired to spend a week in rural Guatemala helping with the Enlace Quiché project. This is run by Academy for Educational Development LearnLink and is supported by U.S.A.I.D. This is a short report about the project.

At the conclusion of the decades-long civil war in Guatemala, the 1996 peace accords afforded the Mayan peoples more recognition of their languages and need for cultural identity. Even though these principles were recently rejected for inclusion in the Guatemalan constitution, there are many outside programs to promote this and to strengthen the institutions in Mayan parts of the country. The Quiché department was the site of more than half the 650 massacres that took place during the war. As such it has received a lot of attention, and there are many programs, evidence of which are the number of white 4-W.D. vehicles and pickups driving around Santa Cruz de Quiché.

The goals of the Enlace Quiché project <www.aed.org/learnlink/task/index.html> are to produce multimedia materials for language instruction and strengthening cultural identity in teacher training schools in the area. There are four technical assistants who run the labs of new machines and work with the teachers. The E.Q. project has staff with expertise in creating books in html, a database of Spanish-K'iché-Ixil words, language games and exercises programmed in Visual Basic, and a C.D.-ROM of projects that will be done by the students. For instance, the skill of the weavers and embroiderers of the area is outstanding, and each village has different designs. One plan is to make a survey of the styles and techniques for different areas. E.Q. is also putting on workshops for the teachers, and

later in 2001 the Ministry of Education and others are sponsoring the Hemispheric Indigenous Education Fair, July 25-27, 2001, in Guatemala City. Write <pebi@guate.net>. No Web page yet.

From looking at other projects in the Americas and a few in Asia, this seems to be one of the best organized, with plenty of resources. However, due to the high cost the center only has slow dial-up access to the Internet, and the outlying schools have none. That may be a project for 2001.

Steve Cisler

Appendix: Indigenous projects and papers archived for the E.O. project.

Youth mapping projects and newsletters from Wisconsin:

www.irc-online.org/bordline/spanish/1999/bl62esp/bl62paq.html

www.uwm.edu/Dept/CUIR/2CommunityPartnerships/ym.html

The Greenmap projects with some Spanish material: www.greenmap.com/home/spmapas.html

Student newspaper projects:

www.mouse.org/projects/Student_Newspaper_Contest/osdnphotos

www.ixlny.com/mouse/osdn/osdnii/

A children's museum and tech. center in La Paz, Bolivia. Dedicated to indigenous groups:

www.quipusbolivia.org/quipus.html

Colombian education project in Spanish:

www.conexiones.eafit.edu.co/unidades/lista.htm

Community projects in Spanish: navigantes.8k.com/

Dominican Republic. Cultural Identity:

www.kiskeya-alternative.org/kalalu/talleres-identidad/

American Indian cultural project by Buffy Ste. Marie: www.cradleboard.org/

Indian resources from the Center for multicultural multilingual research:

www-rcf.usc.edu/~cmmr/Native_American.html

challenge.ukans.edu/

Cultural survival Quarterly issue on indigenous groups and the Internet:

www.cs.org/publications/CSQ/csqinternet.html

Books in full text and columns on bilingual education from Northern Arizona University:

jan.ucc.nau.edu/~jar/TIL_Contents.html

jan.ucc.nau.edu/~jar/TIL.html

Hawaiian language immersion program in Hawaiian: www.olelo.hawaii.edu/

New Zealand Maori: www.waikato.ac.nz/education/maori/



From: Matthew McDaniel <akha@loxinfo.co.th>
The Akha Heritage Foundation

Akha Financial Update (Oct 28, 2000)

Dear Friends of our work with the Akha Hill Tribe People:

This is an update to inform you of the status of our work with the Akha people and show what our current financial need is.

We have been working now for ten years to help bring medicine, better nutrition, clean water, seeds, books and human rights to the Akha Hill Tribe. Only in this last year have we begun to find sponsors for our work. Previous to that our work moved ahead in tiny increments. Monies would come in, projects would be done, then months without any donations, and nothing would move forward.

There are many villages in Thailand to which we deliver services, they are all at the end of a bad road it seems, and the wear and tear on the 4-wheel drive pickup is extensive. It lacks the box, the front two fenders, a spare, a spring shackle, all tires are bald and now the clutch went out today.

Currently, we have risen to the level of having a total of \$200 per month in committed donations. Other than that, total donations usually still remain below \$500 per month for all fuel, medicine, repairs, etc.

The bulk of our work is in the villages, but we must still keep channels of communication open. This requires telephone, Internet, Web site (currently down), computers, electricity, now an office, and so forth.

But our single largest expense remains first aid medicine, fuel and truck repairs. In the last two years since we have had the truck, we have put over 100,000 kilometers on it, much of that on very difficult roads at all times of day and night. Unpaid emergency medical bills are currently at \$1100.

We thank all of you that have donated over time to keep the doors open and the work moving forward, but we are in need of much more help, that means many more donations. Please give generously to this project. We have time, and when we have time, we are not accomplishing as much as we could if the truck was in continual good repair and travelling in the mountains to the villages. In addition, we still have projects to complete such the fish tank, printing press for books, ovens for our nutrition project and more computers for the Akha writers.

We are also trying to supply mothers with vitamins in the most severely effected villages. This has become very popular, but we do not have nearly enough. In the past we have been offered vitamins, but they came in either out dated, or were taxed excessively by customs.

I have taken the opportunity to write this update because numerous people have stated that from all our e-mail updates it would appear that we are a well-financed organization with plenty of funding. WE ARE NOT. So if you can commit to a monthly donation or only a one time donation, your help is greatly needed and greatly appreciated.

Thank-you for forwarding this e-mail to any of your friends who might be willing to help as well.

Sincerely,

Matthew McDaniel
Maesai, Thailand.
<www.akha.com> and <www.akha.org>.

Donations by check or money order may be sent to:

The Akha Heritage Foundation
P.O. Box 6073
Salem OR. 97304. U.S.A.

By Visa Card Secure Site:
<www.givetocharity.com/cgi-bin/give.pl?CODE=10956>



From: Gathering Place First Nations <gathering.place@listbot.com>

Inuit Language to Incorporate Modern Words

By Mary Vallis,
National Post.
October 23, 2000.

Inuit translators in northern Quebec are preserving an ancient language by enhancing it with modern terms.

Science, C.D. player and robot are among the words that will soon have official Inuktitut translations following an annual meeting of Inuit elders, translators and interpreters in Nunavik, Quebec's arctic region.

Many medical terms, legal concepts and technological words are missing from the language. English words have slipped into Inuktitut speech as a result and Inuktitut words have been stretched past their original meanings.

At the annual terminology workshop — a two-week intensive meeting hosted by Avataq, Nunavik's cultural institute — a small group of people collaborated to find relevant Inuktitut words.

"Everyone speaks Inuktitut in Nunavik," said Sylvie CùÈ Chew of Avataq. "It's not an endangered language, but people really want to counter its erosion. They want to speak it accurately and carry their language forward in its wholeness."

The project also ensures Inuit who do not speak English can be represented in court or understand medical concepts without the fear of incorrect translation.

This year, a common Inuktitut word for cancer, *kagguti*, was drastically changed after elders said it was inaccurate. The term originally referred to a dog affected by parasites.

The new phrase, *piruinnaaq aartiqitaugunnatuq*, refers to "something that grows inside a person and can try to be fixed," said Minnie Natartuk, co-ordinator of Avataq's language program.



From: sharon.green@sympatico.ca

Kanehsatake Receives Immersion school

By Ross Montour

Approximately 100 community members gathered at Kanehsatake in the Pines to attend a groundbreaking ceremony for a new school building. That state of the art building will be the new home for Kanehsatake's Rotwennekehe Mohawk Immersion School.

The ceremony was attended by Kanehsatake Grand Chief James Gabriel, Project Co-ordinator Rodney Hill, along with the Head of Educational Services there, Wahtine Nicholas. Gabriel gave the opening remarks at the ceremony and sank the first shovel. Gabriel spoke of the long process of negotiations it had taken to reach this point.

According to Hill, the cost of construction remains undisclosed at this time. However, he stated that the architects, Edmonds-Kozima-Mulbey, have designed a state-of-the-art education complex. The school, which will be nestled in the Pines, will provide 15,600 square feet of space for the immersion program. It will also serve as a community focal point, being open to various community activities and groups.

Hill stated that the amount of work which has gone into the design of the building is phenomenal, using the latest technology in radiant heat and will provide the best in healthy air quality. He also said that the school will be ideally focused to present both the language and culture of the Mohawk people at Kanehsatake. Said Hill, "This is truly going to be a school for the new millennium".

A pot luck was held at the federal school, Ohenton Kari Wahtekwen, where the immersion program has been temporarily housed. Hill said that construction will begin soon as long as the contract bids are selected. He did say that the Mohawk Council of Kanehsatake is going for as total a Mohawk involvement as possible in the construction phase. The projected date of readiness is August 2001.



From: Tom_Headland@sil.org

Endangered Languages

Terralingua anthropologist Thomas Headland (Summer Institute of Linguistics, www.sil.org/sil/roster/headland-t) and U.C.L.A. linguist Pamela Monroe appeared on National Public Radio's (N.P.R.) "Talk of the City" (December 9, 1999). Headland and Monroe were interviewed on the topic of "Endangered Languages" and answered questions telephoned in by listeners. They had 60 minutes to explain to the public why most of the world's 6,809 spoken today will die out during the present century, why this represents a loss to science and humanity and why this constitutes a human rights concern. According to Headland, all but one of the callers argued that humankind would be better off if everyone spoke the same language. "It's about time these indigenous peoples around the world drop their local 'dialects' and get civilized"!

"Talk of the City" was on station fm89.3 kpcc, Pasadena City College, California.

Thomas N. Headland
S.I.L. Int'l Anthropology Consultant, and
Adjunct Professor
University of Texas at Arlington

Tel.: 972/708-7482

Web: <www.sil.org/sil/roster/headland-t/>



ANNOUNCEMENTS

From: Louise Lockard <louise.lockard@NAU.EDU>

CALL FOR PAPERS

8th. Stabilizing Indigenous Languages Symposium:

Merging Tradition and Technology to Revitalize Indigenous Languages

June 14-16, 2001

Flagstaff, Arizona, U.S.A.

University Union, Northern Arizona University.

\$40 conference registration (Before April 30)

\$50 late registration (After May 1)

\$25 school visit

\$20 banquet

Submit proposals by February 10, 2001 to: Jon Reyhner, Co-Chair, Stabilizing Indigenous Languages Symposium, Center for Excellence in Education, P.O. Box 5774, Northern Arizona University, Flagstaff, AZ. 86011-5774, U.S.A. Telephone (520) 523-0580; FAX (520) 523-1929; e-mail <Jon.Reyhner@nau.edu>. Cancellation Policy: requests for cancellations must be in writing and be postmarked before May 11, 2001. Motel Reservations: a number of moderately priced motels are located within walking distance of the University Union. Participants are responsible for making their

own motel reservations. A listing of motels will be made available upon request. We recommend making reservations early.



PROPOSAL FOR WORKSHOP — Fall 2001

Ecological And Linguistic Restoration

Proposal for a workshop to be co-sponsored by:

The Center for Sustainable Environments, Northern Arizona University,
Terralingua: Partnerships for Linguistic and Biological Diversity,
The Society for Ecological Restoration.

The Center for Sustainable Environments at Northern Arizona University (N.A.U.) proposes to co-sponsor with Terralingua: Partnerships for Linguistic and Biological Diversity and the Society for Ecological Restoration (S.E.R.), a three-day workshop comparing advances and linking efforts in ecological restoration and native language recovery.

The workshop will focus on field practitioners who wish to learn from parallel efforts in a related fields, and consider linking community-based initiatives in language and habitat recovery. The underlying premise is that native language erosion has often occurred in areas of accelerated environmental degradation and habitat deterioration. If communities are empowered to reaffirm their participation in stewardship and traditional management of their homelands, including actively restoring damaged habitats, we assume that there will be a concomitant revival of linguistically-encoded traditional ecological knowledge.

If you would like to participate in the workshop (to be scheduled in the Fall of 2001) or in its organization, please communicate with Gary Nabhan at N.A.U. <gary.nabhan@nau.edu>, Luisa Maffi at Terralingua <maffi@terralingua.org>, or Don Falk at S.E.R./University of Arizona <don.falk@u.arizona.edu>.



Via Endangered Langs. list

WORKSHOP ANNOUNCEMENT & CALL FOR PARTICIPATION

Minority Languages In Europe: frameworks - status - prospects.
A Pan-European, Comparative, Transdisciplinary Approach

5-6 June 2001

University of Bristol, Bristol, England

Organisers: Gabrielle Hogan-Brun, University of Bristol &
Stefan Wolff, University of Bath.

Supported by: European Science Foundation

Keynote Speakers

- John Packer, Director, Office of the High Commissioner on National Minorities, Organisation on Security and Cooperation in Europe, The Hague;
- François Grin, Deputy Director, European Centre for Minority Issues, Flensburg, and Terralingua Advisor;
- Bencie Woll, Professor of Language and Communication Science, City University London.

Marking the “European Year of Languages”, the workshop seeks to extend significantly our existing knowledge and understanding of the importance of minority languages within a democratic Europe and the need for their adequate protection as part of our cultural heritage. Through enabling academics, language activists and policy-makers to engage in a stimulating and intellectually productive debate, we will be able:

- * to gauge the effectiveness of existing political/legislative frameworks for the protection of minority languages;
- * to assess the prospects for survival of minority languages in the process of European integration;
- * to alert policy makers to shortcomings in the current national and European frameworks to ensure continued linguistic and cultural diversity in the often cited “Europe of the regions”;
- * to develop an analytical framework that allows us to determine the adequacy and effectiveness of measures aimed at the protection of minority languages in different contexts;
- * to widen collaborative links between researchers dealing with minority languages and to identify areas where more research is necessary, how, and possibly by whom, it may best be conducted;
- * to promote interchange of ideas between academics and policy makers and to encourage the fusing of theoretical and practical debates.

We will publish the findings of the conference in one or two policy papers and in a themed volume. Should you wish to attend or attend & present a paper, please contact both conference organisers:

Gabrielle Hogan-Brun
Language Centre
University of Bristol, 30/32
Tyndall's Park Rd.
Bristol BS8 1PY, England, UK,

Stefan Wolff
Department of European Studies
University of Bath
Bath BA2 7AY

E-mail: <G.Hogan-Brun@bristol.ac.uk>

E-mail: <S.Wolff@bath.ac.uk>

Because of the generous support from the European Science Foundation, we will be able to contribute to the travel expenses of paper presenters and attendees on the basis of need. When submitting a paper proposal or registering your intention to attend, please indicate whether you want to apply for funding and how much support you would require. While we will make every effort to assist as many people as possible, we cannot guarantee that funding will always be available or cover all expenses incurred.



From: Doug Whalen <whalen@alvin.haskins.yale.edu>

REQUEST FOR PROPOSALS, 2001

Endangered Language Fund Grants, 2001

The Endangered Language Fund is pleased to announce our grant program for 2001. Below is our Request for Proposals, which gives complete information on how to apply for a grant. Please pass this along to interested parties who may not be on the list.

The E.L.F. is a private, non-profit organization dedicated to the maintenance and documentation of endangered languages. Our grant program is made possible by the generosity of our members. All readers are invited to become members of E.L.F. Contact the address given below.

Doug Whalen Dh.W., President.

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

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

NOTE: At least two awards will be made for work on languages in the state of Oklahoma, U.S.A. Language communities there and researchers working on those languages are particularly encouraged to apply.

How to Apply

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

Regular mail address:

The Endangered Language Fund
Dept. of Linguistics
Yale University
P. O. Box 208236
New Haven, CT. 06520-8236. U.S.A.

Express mail address:

The Endangered Language Fund
Department of Linguistics
320 York Street
Yale University
New Haven, CT. 06520. U.S.A.

Applications must be mailed in. No e-mail or fax applications will be accepted. Please note that regular mail, especially from abroad, can take up to four weeks. If you have any questions, please write to the same address or e-mail to: <elf@haskins.yale.edu>.

Required Information:

Cover page — The first page should contain:
Title of the project

Name of language and country in which it is spoken
Name of primary researcher
Address of primary researcher (include telephone and e-mail if possible.)
Social security number (if U.S. citizen)
Place and date of birth
Present position, education, and native language(s).
Previous experience and/or publications that are relevant.

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

Description of the project:

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

Budget

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

Letter of support

Two letters of support are recommended, but not required. Note that these letters, if sent separately, must arrive on or before the deadline (April 20th, 2000) in order to be considered. If more than two letters are sent, only the first two received will be read.

Limit to one proposal

A researcher can be primary researcher on only one proposal.

Deadline

Applications must be received by APRIL 20th, 2001. Decisions will be delivered by the end of May, 2001.

Acknowledgment of receipt

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

If a grant is awarded

Before receiving any funds, university-based applicants must show that they have met the requirements of their university's human subjects' committee. Tribal- or other-based applicants must provide equivalent assurance that proper protocols are being used. If a grant is made and accepted, the recipient is required to provide the Endangered Language Fund with a short formal report of the project and to provide the Fund with copies of all audio and video recordings made with E.L.F. funds, accompanying transcriptions, as well as publications resulting from materials obtained with the assistance of the grant.

Further enquiries can be made to:

The Endangered Language Fund
 Dept. of Linguistics
 Yale University
 P. O. Box 208236
 New Haven, CT. 06520-8236. U.S.A.

Tel.: 203-432-2450
 FAX: 203-432-4087
 E-mail: <elf@haskins.yale.edu>
 Web: <www.ling.yale.edu/~elf>



From: Christian Reinhard Vogl <vogl@edv1.boku.ac.at>
 Organisation: Universitaet fuer Bodenkultur Wien

CALL TO ORGANISE A

Working Group for European Ethnobiology

At this congress some of the European participants, who are conducting research in Europe, discussed the possibility of a European network of scientists involved in research on European ethnoecology/-biology.

Research on traditional ecological and technological knowledge is rare in Western Europe, even though thousands of farmers, hunters, gatherers and artisans manage their environment using indigenous knowledge (I.K.) and technologies. In the context of globalisation, biotechnology and information technology, most senior scientist, reviewers of research projects and donors question the value of results of this kind of research in Europe. For them, little or nothing can be learned from the relicts of local knowledge in industrialized countries. We doubt this opinion strongly.

Inspired by the enthusiasm and methodology of scientists, who are working worldwide with I.K. and ethnoecology/-biology, we think that much can be learned through scientific research on traditional ecological and technological knowledge in Europe. Fikret Berkes told us once that, in his opinion, "Europe is the most understudied region of the world concerning I.K."

Therefore, this letter is a call for all interested scientists to join a European forum discussing and investigating I.K. and ethnoecology/-biology. If you are interested in constructing, composing and joining a European network on European I.K. and European ethnoecology, if you look for partners for a joint project, contact us.

Please tell us if you are interested. Tell us about a/your Web page or a link where it is possible to learn more about your work; recommend us other persons and/or institutions and tell us their mail and Web page; recommend to us events/congresses, etc., that should be represented on the Web page. We will publish the results of this call for networking on the new Web site: <www.ethnoecology.at> (still empty until we receive the first sets of information).

Dr. Christian Vogl
 Dr. Brigitte Vogl-Lukasser

Univ. Ass. Dr. Christian Reinhard Vogl
 Institut für Oekologischen Landbau

Universitaet für Bodenkultur, Wien.

Institute for Organic Farming
University of Agricultural Sciences
(B.O.K.U.)

Gregor Mendel Strasse 33
A-1180 Vienna. Austria.

Tel: (0043 - 1) 47654 / 3752
Fax: (0043 - 1) 47654 / 3792

E-Mail: vogl@edv1.boku.ac.at
Web: www.boku.ac.at/oekoland/



From: Joan Wylie <taga@hawaii.edu>

Session XII of the Pacific Science 10th. Inter-Congress

Language Globalization in the Pacific

June 1-6, 2000
Tumon, Guam.

Hilton Guam Resort & Spa.

The Pacific Science Association & the University of Guam cordially invite you to the 10th. Pacific Science Inter-Congress to be convened in Tumon, Guam. The theme for this inter-congress is "Integration of Natural and Social Sciences in the New Pacific Millenium". Session XII of the Inter-Congress, "Language Globalization in the Pacific" welcomes dialogue among those who are interested in language issues facing populations in the Pacific.

Language Globalization in the Pacific (Session XIII). This session explores the loss of linguistic diversity throughout the Pacific in a number of different ways. Some scholars will present linguistic descriptions of contemporary language features. Other presentations will analyze the political, historical or economic catalyts which have resulted in the permeation of some languages at the expense of the majority of others. Some studies will consider current issues, problems and solutions to the challenges facing indigenous languages in the Pacific. Other research will demonstrate what historical linguistics reveals about the peopling of the Pacific by examining the spread of Austronesian languages during prehistoric times. Linguists, anthropologists, language planners, political scientists, historians, elders, community agencies and organizations are invited to share their ideas of the rôles that indigenous languages play in a modern society.

About the Sponsors

The Pacific Science Association is a regional, non-governmental scientific organization founded in 1920. The objectives of the Association are to promote co-operation and communication in science and technology among the communities of the Pacific region. P.S.A. seeks to review common scientific concerns and priorities in the Pacific Basin, and to provide a multidisciplinary forum for discussion of these concerns through Congresses and Inter-Congresses and other scientific meetings. P.S.A. has strengthened the bond among Pacific peoples by promoting a feeling of co-operation among the scientists of all the Pacific countries.

The University of Guam is a U.S. regional land grant institution of higher learning, the only four-year university serving the communities of Guam, Micronesia and the neighboring regions of the Pacific and Asia.

Check our Web site for updated information and details on abstract submission, registration fees, travel accommodations, and scientific tours. Web page : <www.1Opsicguam.org>.



From: landrywj@erols.com

We would like to introduce ourselves...

Name of Organization: Think-tank for National Self-determination, Inc.
Web site: <trabant.uchicago.edu/~jwlandry/nation/>
Contact Person: Walt Landry, Exec. Dir. <landrywj@erols.com>
Mailing address: Think-tank for National Self-determination
 3835 N. 9th St., 201E Lexington Square,
 Arlington, VA 22203. U.S.A.
Telephone: 703-528-3139
Fax: 703-528-3315 (prefer receiving e-mail or regular mail)

The Think-tank for National Self-determination, Inc. (T.N.S., Inc.) is an international N.G.O. located "inside the beltway" of Washington, D.C. which is devoted to supporting aspiring nations without a sovereign state in achieving national self-determination (generally independence). We assist them in making contacts with the U. S. Government, including Members of Congress and their staffs. We conduct studies on imperialism and the progress toward independent states since the Zenith of Imperialism in 1941. Our emphasis is on aspiring nations/peoples with a population of one million or more without their own respective nation-states. Today, they are such problem multinational states as Congo (K), India, Iraq, Nigeria and Sudan.

We support the independence of the 60 or so nations of one million or more people without a sovereign state. This represents about 950 million persons out of a total world population of 6.1 billion. If we are successful we believe the nation-states of the world will more readily accept self-determination of the 20 to 50 million persons in some 3500 indigenous peoples whose lives, languages and cultures are in danger of being exterminated. If we solve the problem of the few big aspiring nations, then respect for self-determination will be easier to obtain for the many since the small ones are not much of a threat to existing sovereign nation-states.



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

This is the **FIRST** Akha Weekly VIDEO Journal!

On the new combined Web page for the Akha Weekly Video Journal there are now the following files in Qucktime video format:

- The Swing Festival
- The Rice Harvest
- The Harvest Festival

Enjoy!!!

Akha Weekly Video Journal Page: <akha.org/akha_video.htm>http://akha.org/akha_video.htm.



From: etnoecol@ate.oikos.unam.mx

Mexican Ethnoecological Web site

Hallo, I'm Pablo Alarcon <pararcon@oikos.unam.mx>. I work in the Ethnoecological Laboratory at the Universidad Nacional Autónoma de México. We have a Web page about ethnoecology. Might be of interest to you. The address is:

www.etnoecologica.org.mx



From: Tove Skutnabb-Kangas <skutnabb-kangas@terralingua.org>

For your information...

1/28/2001

The journal *English Today* which (Jan.) has a short article by David Dalby and it also announces that extracts from his *Linguasphere* (published 2000) are available on the Web and can be freely downloaded, www.linguasphere.org. The whole thing costs 95 pounds plus optional 65 pounds for *Linguasphere* on-line.

There is in the same number of *English Today* also a review of Crystal's *Language Death* by the editor of the journal, Tom McArthur, a very emotional praise.



From: Dewar, Keith <K.Dewar@massey.ac.nz>

TRAINING WORKSHOP

Reveal the Untold Stories: interpreting native peoples/sacred places

3 – 7 April, 2001

Honolulu, Hawai'i

Ala Moana Hotel.

Sponsored by: National Association for Interpretation
N.A.I. Council for the Interpretation of Native Peoples Section
N.A.I. Resource Interpretation & Heritage Tourism Section
N.A.I. Region 9

Join us for the dynamic, multicultural N.A.I. Spring Training Workshop (S.T.W.) in Hawai'i. Sponsored by the National Association for Interpretation, this hands-on workshop at the Ala Moana Hotel in Honolulu features a lively, inspiring array of keynote speakers, several dozen concurrent and training sessions, field training, special events, and pre- and post-workshop training on the various neighbour islands. The S.T.W. is specially designed to help you better interpret and share the awesome stories of indigenous and ethnic cultures from many lands.

Register NOW!

Reduced fee "Early Bird" deadline is February 16. Also, book your rooms early at the special N.A.I. rates at the Ala Moana Hotel (mention "N.A.I. Spring Training Workshop"). To see all the details on this unique international event, go to <www.interpnet.com/interpnet/hawaii>, or call N.A.I. toll-free at 888-900-8283.

Keynote speakers will be:

- * Master Chanter, Pua Kanaka'ole Kanahale (Hawai'i);
- * Aboriginal culture expert, Evelyn Crawford (New South Wales, Australia);
- * Award-winning architect specializing in Native American designs, Johnpaul Jones (Seattle, Washington).

Some of the many exciting events awaiting you include:

- * Fifteen great hands-on field training trips on O'ahu;
- * "Thundering Thursday " featuring a variety of detailed training sessions with a global focus;
- * Optional evening visits to the U.S.S. Arizona Memorial and U.S.S. Bowfin, Waikiki Aquarium, and Hawai'i Maritime Center;
- * Thought-provoking "Who Speaks for Native Peoples?" plenary session that addresses issues from around the world;
- * Special concert by renowned flutist Carlos Nakai;
- * Traditional Hawaiian luau featuring island delicacies, dance and songs;
- * Unique pre- and post-workshop field training opportunities on the islands of Kaua'i, Maui, and the Big Island of Hawai'i;
- * Once-in-a-lifetime Midway Atoll training trip.

Come immerse yourself in the islands' multicultural communities and diverse natural environment. Take back new career-enhancing knowledge, personal experiences, and new professional contacts from many places and cultures to your own corner of the world.

The mission of N.A.I. is: "Inspiring leadership and excellence to advance natural and cultural interpretation as a profession". Toll-free tel.: 888-900-8283. Web: <www.interpnet.com>.

Contact:

Linda Sorenson, S.T.W. 2001 Publicity Chair <lindawrite@aol.com>.



From: Victor Petrucci <vicpetru@hotmail.com>

A Web Site with 430 Indigenous Languages of the Americas

I invite you to visit my Web site <geocities.com/indianlanguages_2000>, made to help spread native languages from Americas. All pages are translated into English, Portuguese and Spanish. Its proposal is to present the largest number of word lists from hundreds of indigenous languages, in those three languages. Presently, there are 430 languages, and around 13,000 words. This site will be expanded and enlarged with new languages, bibliography and links to other sites. I would appreciate your contributions, opinions, publishing and perhaps some links.

Victor A. Petrucci
São Paulo, Brazil.



REQUESTS FOR INFORMATION / HELP

From: Stephen Houston <sjamhouston@yahoo.com>

Ngarrindjeri Request For Ferry

This is an edited composite of various messages. We will be writing an official letter, but meanwhile we wanted to alert you to this new development "down under". This is a sequel to the Hindmarsh Bridge matter we reported on in Langscape #10 and #11, and on which we wrote letters of protest.
— L. Maffi.



9 Jan., 2001

This message...is an update on the situation concerning the Ngarrindjeri struggle to assert their wishes for suitable developments in their land in the Murray Lakes area of South Australia. ...the struggle to stop the construction of a bridge to Hindmarsh Island from Goolwa was marked by a Royal Commission that brought a finding which called those Ngarrindjeri who presented evidence for a heritage protection order liars. These people, and supporters of the Ngarrindjeri, will obviously not use the new bridge on principle. What will this mean for the future of the island and its relationship with Ngarrindjeri? Does it mean that white developers now have the island all to themselves?

Tom Trevorrow (manager of Camp Coorong Race Relations and Cultural Education Centre, Ngarrindjeri elder) [asks for] help with their attempts to have a re-located ferry service away from the site of the bridge, to access Hindmarsh Island (a large part of their land) to which the only access without a boat will soon be the bridge which they fought so hard to stop. The bridge's completion will mean the removal of the current ferry service. Tom and other Ngarrindjeri are wanting to develop the ferry along the lines of Camp Coorong, which is a Ngarrindjeri cultural education project for visitors to learn from, and for Ngarrindjeri to find solidarity in what is a generally anglo-centric, white Australian and detracting cultural circumstance.

I think the idea of a Ngarrindjeri-run ferry is an excellent Ngarrindjeri strategy and cultural diversity initiative, and I can't wait to see it happen, and I believe will not take too long. A letter of support from Terralingua would certainly not go astray in this process.

[Tom would like] Terralingua to send a letter of support specifically to the people he has already written to, making reference to the fact that he has sent them these letters. Terralingua may then also like to send a more general letter of support of this proposal to members of parliament who are not aware of the proposal. I cannot imagine, given the high profile the bridge issue received in the daily press during the Royal Commission, that there is an M.P. [Member of Parliament] who is not aware of the controversy. Many of them may not have ever considered what the building of the bridge and removal of the ferry means to the Ngarrindjeri who cannot use the bridge.

Hon. Diane Laidlaw	Tel.: 61 8 8303 0940
Minister for Transport & Urban Planning	FAX: 61 8 8303 0949
12 th . Floor, Roma Mitchell House	E-mail: minister.laidlaw@transport.sa.gov.au
136 North Terrace	
Adelaide, S. A. 5000. Australia.	

Aboriginal and Torres Strait Islander Commission (A.T.S.I.C.) Network Regional Office, S.A.	
Commercial Unit	Tel.: 61 8 8237 6300
11 th . Floor, 44 Waymouth St.	FAX: 61 8 8237 6312
Adelaide, S. A. 5000. Australia.	E-mail: cheryl.ross@atsic.gov.au

Hon Dean Brown	Tel.: 61 8 8552 2152
Member for the district of Finniss	FAX: 61 8 8552 4710
Minister for Human Services	E-mail: finniss@parliament.sa.gov.au
1/2 Stuart St.	
Victor Harbour, S. A. 5211. Australia.	

Tom Trevorrow, as Chairman of the Ngarrindjeri Land and Progress Association (N.L.P.A.), has written to these people asking to establish a formal dialogue regarding the proposal of the ferry re-location and transfer into the hands of the N.L.P.A. for future operations. He has asked A.T.S.I.C. for assistance to run a feasibility study, and has notified Hon Dean Brown, Minister for Human Services (once Premier, and responsible for establishing the notorious Royal Commission) who is the sitting member of parliament for the relevant State electoral district. No replies have been received to date [...]. Below is a copy of the letter he sent to the Minister for Transport and Urban Planning who is responsible for the department which manages the running of ferries:

Ms. Diane Laidlaw

Minister for Transport & Urban Planning

Re: Future of Ferry Service to Hindmarsh Island — Re-location to Clayton

Dear Minister Laidlaw,

I am writing to establish a formal contact with you regarding the intentions of the State Government on the future of the Ferry Service to Hindmarsh Island.

N.L.P.A. supports the proposal floated by the Mayor of Alexandrina Council in 1999 that the ferry service to Hindmarsh Island be re-located to Clayton.

To advance this proposal, N.L.P.A. is seeking the assistance of the Commercial Unit of the Network Regional Office at A.T.S.I.C. to establish a feasibility study with regards to the retention of the current Ferry to Hindmarsh Island.

N.L.P.A. has gathered considerable support for the proposal that the Ferry Service to Hindmarsh Island be retained.

The purpose of this letter is to persuade the State Government to give consideration to transferring the Ferry to N.L.P.A. for [continuing] operations.

I will be in contact with you further after receiving a reply from the Commercial Unit of A.T.S.I.C.

Yours sincerely,

Tom Trevorrow
Chairperson N.L.P.A., Inc.
Chairperson Ngarrindjeri Meningie Land Council, Inc.
Manager — Camp Coorong

Tom has provided ...a proforma letter for anyone wishing to support his campaign [included below]. It may require some deletions for each user to personalize it. [...] These letters may be sent to the three addresses provided for the time being. Other addresses will perhaps be forwarded and used at a later date if the campaign requires it.

□ □ □ □ □ □ □ □

Attention:

From:

In support of: Tom Trevorrow
Chairperson, N.L.P.A., Inc.
Chairperson Ngarrindjeri Meningie Land Council, Inc.
Manager — Camp Coorong

Subject: Future Ngarrindjeri access to Kumarangk (Hindmarsh Island) and

Hindmarsh Island Ferry Service — Re-location to Clayton per
Meningie Ngarrindjeri Land Council Inc., Ngarrindjeri Land &
Progress Association Inc., and Meningie C.D.E.P.

Date:

Dear Madam/Sir,

Purpose:

I am writing in support of the Ngarrindjeri People to establish contact with you as a Member of Parliament regarding the intentions of the State Government of South Australia on the future of the Ferry Service to Hindmarsh Island (Kumarangk).

The purpose of this letter is to obtain your support for getting the State Government to give consideration to transferring the current ferry to N.L.P.A. for continuing operations.

History

The Hindmarsh Island bridge was built without the approval of the Ngarrindjeri People and trespasses upon their lands and waters, which are so vital to their cultural and spiritual beliefs and heritage in the area.

The Meningie Ngarrindjeri Land Council and N.L.P.A. (including Meningie C.D.E.P.) support the proposal floated by the Mayor of Alexandrina Council in 1999 that the operations of the current ferry service to Hindmarsh Island be re-located to Clayton.

N.L.P.A. has already generated considerable local government and community support and local interest in the proposal that a Ferry Service to Hindmarsh Island be retained.

Request

Therefore, the Ngarrindjeri People are requesting ferry access to operate from Clayton to Kumarangk (Hindmarsh Island), to allow them an acceptable crossing to the island.

Operations and Funding

To advance this proposal, N.L.P.A. has sought community help and is seeking assistance from A.T.S.I.C. (Network Regional Office — Commercial Unit) to establish a feasibility study, including the retention of a comparable ferry to Hindmarsh Island at Clayton.

The ferry service would operate as a private enterprise ferry under the management and operations of Ngarrindjeri C.D.E.Ps., with operating hours in the range of 6.00 a.m. to 11.00 p.m., or otherwise extended times for holidays and long week-ends. Toll charges, membership fees, donations and sponsorship would also all be considered.

Advantages

There are several advantages in retaining the ferry service:

1. Allowing Ngarrindjeri People acceptable access to their property on the island.
2. Open up a tourist drive from Adelaide, Victor Harbour, to the island, Clayton, Milang, Strathalbyn to Adelaide or to Princes Highway at Wellington & back.
3. Share and display of Ngarrindjeri culture and heritage along the tourist drive.
4. Employment for their unemployed people and opportunities for area residents.
5. Access to the island during emergencies affecting the bridge (e.g., accidents, strong winds, closure for repairs or other serious damage through act(s) of God).

In closing

The Ngarrindjeri People would hope to be able to name such a ferry service the Reconciliation Ferry.

A successful outcome of a ferry access to Kumarangk would help overcome the pain and suffering endured by the Ngarrindjeri People over the 1995 Royal Commission.

Yours sincerely,

.....

□ □ □ □ □ □ □ □

...the opening ceremonies for the bridge are set for early March 2001. Guess what? The Ngarrindjeri have been asked to make an official Ngarrindjeri welcome to all those attending the opening ceremonies, inviting everyone onto Ngarrindjeri land. Can you imagine? Someone will probably be offered a big fee for doing it. Furthermore, specifically against Ngarrindjeri wishes, the bridge has been painted with murals using Ngarrindjeri signs and motifs. A Ngarrindjeri man who presently lives on the island has said that no Ngarrindjeri were involved in painting them. Tom described both these things [...] as examples of the ways the powers that be have of sticking more knives into the wounds of people who have fought against the bridge. Indigenous cultural life is being toyed with as a decorative dressing over the actions and instruments of people who are, as Tom says, "doing their best to kill us off".

[On other matters], Tom Trevorrow and Victor Wilson (who runs a drug and alcohol rehabilitation centre and is very active in Ngarrindjeri cultural struggles) have been running monthly outdoor meetings in the middle of the city of Adelaide right in front of the gates of Government House, the residence of the Governor who is the representative to the Sovereign "Queen Elizabeth of Australia". This location know to Nungas (South Australian indigenous people) as Genocide Corner, is also directly opposite the South Australian Parliament. The location was adopted and named by an Arabunna activist/leader/elder Kevin Buzzacott as the site for the continuing struggle against South Australia's Parliament's refusal to engage in serious dialogue with Nungas. Kevin walked, carrying a peace fire with him, from his land near Lake Eyre in the central north of this state to Sydney during the Olympics. His work is inspiring to all Nungas and other blackfella and whitefella allies around Australia.



Finally, below is a message sent from Kevin and friends who are trying to protect their land from a radioactive waste dump:

Please forward to as many people as possible.

Keepers of Lake Eyre

15 November, 2000

Media Release; contact details below.

Living Cultural Site Destroyed by Western Mining Corporation — Again!

On the 11 November, 2000, the Arabunna going-home camp, situated on the shores of Lake Eyre South, was destroyed by Western Mining Corporation...again. This is the second time since the camp was set up, in March 1999, that W.M.C. has removed the camp and stolen the personal possessions of the residents.

Despite the Supreme Court of South Australia ruling that there should be no more harassment from W.M.C. towards the residents of the camp at lake Eyre, the keepers of the camp were continually harassed, on a daily basis, by W.M.C. security.

Whilst the residents of the camp were visiting friends down the road, W.M.C. took the opportunity to destroy the camp, without written authorization of the S. A. courts. W.M.C. also failed to notify the Arabunna nation or the Keepers of Lake Eyre of their intentions. Legal advice is being sought and appropriate legal action will be taken.

The Arabunna Going-Home Camp was set up by Kevin Buzzacott (Arabunna Elder/Peace Maker) as a living cultural site and a place of peace and active reconciliation. The sacred peace fire was ignited at the camp on the 10 June, 2000, and was carried 3060 km. by Kevin Buzzacott on his historic journey to Sydney — "Walking the Land For Our Ancient Rights, Peace and Healing". The walk, which lasted over three months, was a journey for peace and reconciliation in which many hundreds of Indigenous and non-Indigenous people from all over the world took part.

Kevin Buzzacott states that

It is an internationally recognised peace camp and a living cultural site of the Arabunna nation. Who has given the permission for our home to be destroyed? W.M.C. are criminals and the inheritors of the genocidal practices of their forebears. When will we (the Arabunna people) be allowed to live in our own country, without being hassled, assaulted and moved on, yet again? We are the rightful owners of this whole country. The residents of the camp are people from all over the world who have the full permission of the Arabunna nation to live in our country, unlike W.M.C. who are the masters of oppression, the corporation of theft and the kings of genocide. Is there any justice out there? When do we (the Arabunna Nation) have access to basic human rights and the right to peacefully live in our own land? When can we go home?

For more details contact:

Arabunna Elder, Kevin Buzzacott Tel.: 0417 838 906 or 0401 835 053
c/o 120 Wakefield St.
Adelaide, South Australia 5000. Australia.

For more information and to contact Keepers of Lake Eyre:

P. O. Box 28 Tel.: (08) 8340 4401
Marree E-mail: wagtail@picknowl.com.au or
South Australia 5733. Australia. lakeeyre@microsuxx.com

Web: <www.come.to/lakeeyre> (redirect) or direct URL <www.lakeeyre.green.net.au>.

Financial donations much needed and welcome:

“Keepers of Lake Eyre”
Commonwealth Bank Account Number: 5112 1008 2328

An e-mail address for an organization called the *Bigger Picture* has been given to me to pass onto Terralingua if its members wish to receive its continuous e-mail updates on a range of political struggles including those of first nations and environmentalists in South Australia. People can be put on the list by contacting <norwcls@camtech.net.au>.



From: Ngarrindjeri Land & Progress Association, Inc. <nlp@camtech.net.au>

Going on the Internet to explain "Kalparrin" to Kilawar and Marawar of the Ngarrindjeri First Nation, and all people of goodwill

31 Dec., 2000.

Dear Brothers And Sisters — Kilawar and Marawar of the Ngarrindjeri First Nation, and all people of goodwill. We need to have more of our hearts working with our heads by linking with each other to express our feelings to the world.

It would be good to see displayed on the Internet, and on every form of media, information about what programmes Kalparrin Community, Inc., has developed for the community. Shifting into the future is as easy as using the shift key on the computer. One step at a time is all it takes.

Capital, meaning "human values — not numbers", comes from knowledge, and all of us have it within our hearts to share with all the world. We must learn how to use the computer to communicate with each other, then obtain the money to fund the needed equipment and succeed in putting our information on the internet. We need "computer help" with our heavy load — it's our Name! We must take the time to learn because its our future and our children's future.

It starts with leadership. We can't ask anyone in the community to do what we have not done. Lead by example and not by direction because the whole future depends on us. There are times we should

go back to our past. To go back to the past is maintaining our identity to learn the skills of the past for the future. *This is like when we correct our typing on the computer with the back space key.* And the only time we should be locked into one capital outlook is when we have locked onto the "Caps Lock" on the computer.

Before we come together, we should give ourselves directions first, about how to work together, and show leadership by example with respect, and not direct each other. Why should we fear being professional, because in our own way we already are, and the professional way forward is by the computer? It begins with listening to one another, and extending and then accepting a helping hand from our friends.

If Kalparrin means "helping with a heavy load", then what is our Ngarrindjeri name for "working in friendship"? The words we *should* be hearing one another saying are "Wait on, I need to learn to do that, too, with your help as a friend".

Above all, we must be willing to correct ourselves and to do the best of our ability and not just do what is near enough. To spell it out, we will review and improve, and edit any mistakes. That's how we learn. We have a responsibility as humans as a First Nation people to use our minds without the influence of governments to make changes and decisions within the Ngarrindjeri Nation, by expressing the good things that come from our hearts.

What do you think ? Do you want to make it happen ? If so, try
<www.lm.net.au/~kalparrin/KilawarMarawar.html>.

Please send your support, suggestions for how we can work together, or the results of your search to:
<kalparrin@lm.net.au>.

Ngori.



From: Peadar Morgan <cli@gaelic.net>
Organization: Comann an Luchd Ionnsachaidh

Threatened Cessation of Gaelic-medium Education in Scotland.

As part of a range of cuts which are being proposed in the Education Budget in Perth & Kinross, one option which the council are currently considering is the cessation of Gaelic-medium education in the area. Gaelic-medium education is currently provided at the Perth & Kinross nursery and Primary Unit in Goodlyburn Primary School, Perth, and at secondary level in Perth Academy. Twenty five children are currently being educated through the medium of Gaelic in Perth and Kinross.

The council is also considering the option of cutting the budget for visiting specialist teachers. C.L.I. understands that there is, therefore, a question mark over the post of Peripatetic Gaelic teacher in Highland Perthshire.

The council is currently consulting members of the public regarding the options for cuts. C.L.I. see this matter as an issue of national importance and, therefore, encourage members and supporters to participate in this consultation process regardless of where they live.

Public meetings with the title "Budget Road Show" were held in January to allow the public to air their views on these cuts and fill in a questionnaire about the cuts, and it would be helpful if anybody living within reach of these meetings could attend and voice support for the continuing of the Gaelic Medium Unit.

Perhaps you would consider supporting the parents of the Gaelic Medium Unit by writing to or sending an e-mail to the following people, voicing your opposition to the cuts:

Harry Robertson, Chief Executive — hrobertson@pkc.gov.uk
 Cllr. Jimmy Doig, Leader of the Administration — jdoig@pkc.gov.uk
 Cllr. Margo Lennie, Convener, Education Committee — mhlennie@pkc.gov.uk
 Bill Frew, Director of Education & Children's Services — bfrew@pkc.gov.uk
 Alasdair Morrison M.S.P., Minister for Gaelic —
 Alasdair.Morrison.msp@scottish.parliament.uk
 Jack McConnell M.S.P., Minister for Education — Jack.McConnell.msp@scottish.parliament.uk

Perth & Kinross Council
 2 High Street
 Peairt PH1 5PH. Alba / Scotland. FAX: 01738 635225

□ □ □ □ □ □ □ □

Le durachd,
 C.L.I. — a' riochdachadh luchd labhairt ùra na Gaidhlig
 representing the new Scots Gaelic speakers
 E-mail: <cli@gaelic.net> Web: <www.gaelic.net/cli/>

Cothrom — an raitheachan da-chananach — Gaidhlig is Beurla
 the bilingual quarterly — English & Gaelic.

Send C.L.I. your postal address for a free sample of *Cothrom* — plus information from our database on all home, local and distance learning opportunities around the globe.

C.L.I. 62 Ard Shraid Inbhir Ghordain IV18 ODH. Alba.	C.L.I. 62 High Street Invergordon IV18 ODH. Scotland.
--	---

fòn/facs +44 (0) 1349 854848 Tel./fax



To: Cllr. Margo Lennie, Convener
 Education & Children's Services
 Perth & Kinross Council
 2 High Street, Peairt PH1 5PH. Alba/Scotland.

Dear Cllr. Lennie,

Proposed Cut of Gaelic-medium Education

Due to the urgency and seriousness of the above issue, I write to you, with the agreement of our Convener, in advance of the meeting of the C.L.I. Board of Directors scheduled to take place in Perth (ironically our regular venue) on 3 February.

We wish, as the representative organisation for the new Gaelic speakers, to urge your department most strongly to withdraw immediately from your list of potential cuts the cessation of Gaelic-medium education in Perth & Kinross. Much harm and dismay has already be caused by this suggestion; refusal to withdraw it will only maximise the damage, short of an ultimate decision to implement the cut. We are, however, confident that the parental and political storm already gathering locally and nationally will ensure that this is avoided.

Why such concern?

Locally because:

- Perth & Kinross families, whether or not they have Gaelic in the home or any previous Gaelic connections, have as much right to the known benefits of Gaelic-medium education ("The Attainments of Pupils Receiving Gaelic-medium Primary Education in Scotland" University of Stirling, Scottish Council for Research in Education, Lèirsinn, 1999; *Interchange 62*, Scottish Executive 2000).
- Pupils are already involved in this *system of education* in Perth & Kinross — it would be morally wrong to remove this system whilst 20 pupils are pursuing their studies through that system at Goodlyburn Primary in Perth and five at secondary level in Perth Academy, as well as to deny those yet to start this option — not least those in the associated Council Gaelic Nursery at Goodlyburn.
- Perth & Kinross has a *Community Learning Plan* for Gaelic, a major part of which includes Gaelic-medium children and their associated community. C.L.I. is among the local and national organisations who have responded to the perceived good-will of the Council by signing up as partners to this plan and contributing their own resources to ensure the success of this major element of the Executive-approved Perth & Kinross Community Learning Strategy.
- The recent developments in Gaelic-medium education and in community learning in Perth & Kinross have been met, as C.L.I. knows through our participation in them, through our contacts with other organisations active locally and through our own membership, with enthusiasm by the Perth & Kinross Gaelic-interest community. That feeling of support from and working with the Council will of course now have been undermined, but it is not too late to shore up the support for the good work being done by *Council staff*.
- A saving of £48,000, the smallest saving (except for the removal of support for Expressive Arts) in the proposed cuts, is hardly worth the loss of the benefits mentioned above and below. Other savings proposed extend up to £260,000 each.

- The Council is in receipt of *Specific Grants* for the development of Gaelic education, which presumably will in future funding years be denied to the residents of Perth & Kinross.
- The *Standards in Scotland's Schools Act 2000* states that "(5.2) [t]he statement so prepared and published shall be known as the authority's 'annual statement of education improvement objectives' and shall include an account... (c) of (i) the ways in which; or (ii) the circumstances in which, they will provide Gaelic medium education and, where they do provide Gaelic medium education, of the ways in which they will seek to develop their provision of such education". Perhaps the Council would like to consider how they will respond if it is to be actually working against that provision.

Nationally because:

- This audacious proposal totally contradicts the message of this year's Government-sponsored *European Year of Language*.
- It also contradicts the Executive's repeated support for Gaelic-medium education and its declared aim of moving towards a secure status for Gaelic.
- Gaelic education is one of the *National Priorities* for education recently agreed by the Scots Parliament.
- The knock-on effect of the suggestion, let alone any forthcoming debate and a decision to abandon Gaelic-medium education, on parental confidence nationally is likely to be tremendous. For this reason, such a process and decision will be bitterly fought.
- Perth & Kinross Council has built up in recent years an excellent image in the Gaelic community as one that is progressive and supportive, not complacent as in some areas, not hostile as in others. This image has obviously now been tarnished, but the outcome of this present unfortunate crisis and the surrounding national publicity may be used, if this suggestion is rapidly withdrawn, to re-establish publicly the Council's position amongst the progressive authorities.

We look forward to an early response to this letter, and will be passing on that response and any subsequent news to our membership.

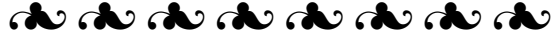
Is mise le meas,

Peadar Morgan
Stiùiriche / Director

Copies to:

Jack McConnell M.S.P., Minister for Education
Alasdair Morrison M.S.P., Minister for Gaelic
John Swinney M.S.P., North Tayside
Roseanna Cunningham M.S.P., Perth
Cllr. Jimmy Doig, Administration Leader Perth & Kinross
Harry Robertson, Chief Executive Perth & Kinross
Bill Frew, Director of Education & Children's Services
Comann nam Pàrant Peairt (Perth parent group)

Comann nam Pàrant Nàiseanta (National parent group)



From: Nicholas Ostler <nostler@chibcha.demon.co.uk>
Subject: Proposed cessation of Gaelic-medium education in Perth & Kinross
Cc: Alasdair.Morrison.msp@scottish.parliament.uk,
Jack.McConnell.msp@scottish.parliament.uk

To: Harry Robertson, Chief Executive
Cllr. Jimmy Doig, Leader of the Administration
Cllr. Margo Lennie, Convener, Education Committee
Bill Frew — Director of Education & Children's Services
Alasdair Morrison MSP, Minister for Gaelic
Jack McConnell MSP, Minister for Education

Ladies and Gentlemen,

It has come to my notice that the Perth & Kinross council are currently considering the cessation of Gaelic-medium education. I understand you are also considering the budget for visiting specialist teachers, including the post of Peripatetic Gaelic teacher in Highland Perthshire.

I am informed that Gaelic-medium education is currently provided at the Perth & Kinross nursery and Primary Unit in Goodlyburn Primary School, Perth, and at secondary level in Perth Academy. Twenty-five children are currently being educated through the medium of Gaelic in Perth and Kinross.

As the President of a world-wide membership organization dedicated to the protection and promotion of languages whose future life is at risk, I can only say that, from our perspective, this proposed action is extremely ill-advised. Small languages are predominantly local languages, and if they are not supported at local levels of administration, their future is bleak.

Yet small languages such as Scots Gaelic are more and more seen as an essential part of the regeneration of the Scots nation — perhaps even more so than the Scots Parliament itself, since it is the clearest and most distinct badge of Scots identity. Its survival gives its speakers, and those who in future may wish to learn from them, direct access to traditions indigenous to your part of the world.

Please rest assured that the outside world is very much concerned by what your council is proposing. The implications of your budget decisions go well beyond Perth and Kinross.

Yours faithfully,

Nicholas Ostler, President
Foundation for Endangered Languages
Registered Charity 1070616
Batheaston Villa, 172 Bailbrook Lane
Bath BA1 7AA. England.



From: Gorter <dgorter@fa.knaw.nl>

Frisian at the University of Amsterdam

December 12, 2000

The Dean of the Faculty of Humanities of the Universiteit van Amsterdam proposes to close down the study programme in Frisian. The Dean wants to "exchange" Frisian with Modern-Greek at the State University of Groningen. If these plans are implemented, it means that one can study the Frisian language at university level in only one place in the Netherlands.

If you agree with us that this is an ill-fated plan that has to be removed as quickly as possible, please send a letter or an e-mail to the Board of the Universiteit van Amsterdam at <mstorm@bdu.uva.nl>, as well as to the Dean of the Faculty of Humanities at <bestuur.decaan.gw@hum.uva.nl>. When you want to know more, please contact us. (Please also send a copy of your reaction to one of us). We want to thank you in advance for your support.

Sincerely,

Prof. Dr. Ph.H.Breuker

Prof. Dr. D. Gorter

Oplieding Frysk

P. O. Box 54

8900 AB Ljouwert/Leeuwarden.

The Netherlands.

E-mail: <uva-frysk@fa.knaw.nl>

Postal addresses of the University:

Board of the Universiteit van Amsterdam,

Spui 21, 1012 WX Amsterdam. The Netherlands.

Dean Faculty of Humanities, Prof. Dr. K. van der Toorn,

Spuistraat 134

1012 VB Amsterdam. The Netherlands.



From: levani rapava <biki@posta.ge>

Languages Protection

Dear friends, we need your help to save our ancient unwritten language. We mean Megrelian language. Megrelia is an historical area of Georgia [Europe] having its own language. Our language is endangered and we need legal consultation and funding to save it. Megrelian is not studied in schools and universities. Our language is deprived any rights. Please help us. Best wishes megrelian patriots.



ANNOTATED LISTING OF INTERESTING / USEFUL SOURCES

Can Threatened Languages Be Saved? Reversing Language Shift, Revisited: a 21st Century Perspective

Editor: Joshua A. Fishman (Emeritus Professor at the Ferkauf Graduate School of Psychology, Yeshiva University)

Publisher: Multilingual Matters, 116; Nov. 2000; 492pp.

I.S.B.N.s. & Prices:

Hbk. I.S.B.N.: 1-85359-493-8; £59.95/ US\$89.95/ CAN\$119.95

Pbk. I.S.B.N.: 1-85359-492-X; £24.95/ US\$39.95/ CAN\$49.95

Key Features

- Latest in a long line of influential publications by this famous sociolinguist;
- Impressive collection of expert contributors, covering all areas of the world;
- Revisits and develops many of the issues discussed in Fishman's ground-breaking 1991 book *Reversing Language Shift*.

Description

Defenders of threatened languages all over the world, from advocates of biodiversity to dedicated defenders of their own cultural authenticity, are often humbled by the dimensions of the task with which they are faced when the weak and the few seek to find a safe harbour against the ravages of the strong and the many. This book provides both practical case studies and theoretical directions from all five continents and advances, thereby, the collective pursuit of "reversing language shift" for the greater benefit of cultural democracy everywhere.

Contents

Preface: Reversing Language Shift; Why is it so hard to save a threatened language? Joshua A. Fishman.

The Americas — Navajo; New York Puerto Rican Spanish; New York Yiddish; R.L.S. in Quebec; Otomi; Quechua.

Europe: Irish; Frisian; Basque; Catalan.

Africa and Asia: Oko; Andamanese; Ainu; Hebrew.

The Pacific: Australia; New Zealand.

Conclusions: From Theory to Practice (and Vice Versa): review, reconsideration and reiteration.

Joshua A. Fishman, a leading sociolinguist, is Distinguished University Research Professor, Social Sciences, Emeritus, at the Ferkauf Graduate School of Yeshiva University, and Visiting Professor at Stanford University, New York University, City University of New York Graduate Center and Long Island University. He is the author/editor of 38 books, including *Reversing Language Shift* (Multilingual Matters, 1991), and is the General Editor (and founder) of the *International Journal of the Sociology of Language* and of the book series *Contributions to the Sociology of Language*.

This book (and all Multilingual Matters' books) can be ordered via our secure, searchable Web site <www.multilingual-matters.com>. This offers free airmail shipping to any address in the world. Alternatively, order the book through your local bookshop or, in case of difficulty, contact the publisher for further information.



AVAILABLE FOR REVIEW

Language Revitalization Processes And Prospects: Quichua in the Ecuadorian Andes

Author: Kendall A. King (New York University)

Publisher: Bilingual Education & Bilingualism 24 (B.E. 24); Nov. 2000; 230pp.

I.S.B.Ns. & Prices:

Hbk. I.S.B.N.: 1-85359-495-4; £59.95/ US\$89.95/ CAN\$119.95

Pbk. I.S.B.N.: 1-85359-494-6; approx. £24.95/ US\$39.95/ CAN\$49.95

Key Features

- Describes in full detail the everyday travails and rewards of revitalization efforts, skillfully placing them in a larger theoretical framework and analyzing them dispassionately;
- Interprets findings in a sensitive way while keeping necessary scholarly distance;
- Substantially expands understanding of what it is likely to be involved in language revitalization efforts, and what sort of obstacles may interfere with their realization.

Description

This work explores educational and community efforts to revitalize the Quichua language in two indigenous Andean communities of southern Ecuador. Analyzing the linguistic, social, and cultural processes of positive language shift, this book contributes to our understanding of formal and informal educational efforts to revitalize threatened languages.

"King's book will require all those interested in planned language revitalization to rethink and revise their theories and recommendations. This is a thorough and interesting work about a part of the world that most of us know only second-hand, and we will long be indebted to King for taking us there and giving us a good taste of the "real thing". This is one of the most stimulating works on Pacific Coast Latin America in a good long time, and it is an absolutely first rate piece of sociolinguistic research". — Joshua Fishman, Distinguished University Research Professor of Social Sciences (Emeritus), Yeshiva University.

Contents

Foreword

1. Language Revitalization
 2. Setting the Scene
 3. Language use and Ethnic Identity in Lagunas
 4. Language use and Ethnic Identity in Tambopamba
 5. Quichua Instruction and the Community Schools
 6. Prospects and Processes Revisited
- Appendices, Bibliography, Index

Kendall A. King holds a B.A. in Psychology from the University of California, Santa Barbara (1991), an M.A. in T.E.S.O.L. from the University of Pennsylvania (1993), and a Ph.D. in Educational Linguistics from the University of Pennsylvania (1997). She is currently an Assistant Professor at New York University.



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

Learn in Beauty

Learn in Beauty: indigenous education for a new century

Publisher: Northern Arizona University; 152 pp. + viii.

Available in paperback and on the Web at <jan.ucc.nau.edu/~jar/LIB/LIBconts.html>

I.S.B.N.: 0-9670554-1-5.

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

The book has three sections:

- I. Language, Culture, and Teaching
- II. Indigenous Perspectives
- III. Issues Surrounding Indigenous Pedagogy

Jon Reyhner, Associate Professor
Northern Arizona University



From: Mary Riley <mriley@fagelhaber.com>

"Culture as Commodity: Intellectual Property Rights"

Cultural Survival Quarterly, Winter 2001 (Vol. 24:4)
December 15, 2000.

A series of articles by scholars and advocates goes beyond discussion of the inherent importance of indigenous intellectual property rights. Authors were asked to examine existing legal tools and the programs present in communities and nations worldwide. The essays included in this issue discuss

which of these measures have been effective in defining, maintaining, and successfully upholding in judicial court systems indigenous claims to land, resources, and intellectual property.

Contributors: Kelly Bannister, Katherine Barrett, Tressa Berman, Peter Seitel, Anthony McCann, Luisa Maffi, Bartholomew Dean, Mary Riley, Katy Moran, Wayne Shammel, Dave Stephenson, Maui Solomon, Leo Watson, Julie Hollowell-Zimmer, Mita Manek, Robert Lettington, Stephen Snow, Adrienne Hoard, Rachel Proctor.

Advance orders to: Cultural Survival Quarterly Tel.: 617-441-5406
215 Prospect Street
Cambridge, MA. 02139. U.S.A. E-mail: <sflynn@cs.org>



From: Barbara Rose Johnston <bjohnston@igc.org>
Via Luisa Maffi

New book series — *Endangered Peoples of the World: struggles to survive and thrive*

Barbara Rose Johnston, Series Editor

Greenwood Press is pleased to announce the launching of this exciting new reference series.

Endangered Peoples: struggles to survive and thrive is an eight-volume series focusing on endangered peoples and their struggles to survive and thrive in a globalized world. Written explicitly for the high school and undergraduate college market, this series explores cultural diversity, the varied threats to cultural survival, and some of the ways people are adjusting and responding to these threats. The set was first commissioned by the high school library reference book division of Greenwood Publishers in 1995 and after years of organizing, manuscript production, and editing, is finally coming to fruition.

Endangered Peoples refers to a wide variety of groups whose cultural way of life is threatened by changes in biophysical and social realms. Each volume in this series presents a sample of cultural groups in the region that are threatened; illustrates the variety of threats facing cultural groups (including problems relating to population explosion, land loss, environmental degradation, warfare, disease, global market economies); and, describes a variety of responses — the struggles to sustain cultural meaning, identity and autonomy.

Volumes cover one of eight world regions: Arctic (Milton Freeman, editor); North America: (Tom Greaves, editor); Latin America (Susan Stonich, editor); Europe (Jean Forward, editor); Africa and the Middle East (Robert Hitchcock, editor); Central and South Asia (Barbara Brower, editor); East and Southeast Asia (Leslie Sponsel, editor); and Oceania (Judith Fitzpatrick, editor).

Contents include a preface to the series; an introductory essay authored by the volume editor, and 15 or so chapters featuring a different cultural group whose customs, problems and responses represent a sampling of conditions typical of the region. Many chapters are authored or co-authored by members of the featured group, and all chapters include a liberal use of "local voice" to present the group's own views on their history, current problems, strategies and thoughts of the future.

Chapters are written in an accessible style and are accompanied by a photo illustration and location map. Content is organized into five sections that present a Cultural Overview (people, setting, traditional subsistence strategies, social and political organization, religion and world view); Threats to Survival (demographic trends, current events and conditions, environmental crisis, sociocultural crisis); Response: struggles to sustain cultural survival (indicating the variety of efforts to respond to threats); Food for Thought (a brief summary of the issues raised by the case and some provocative questions that can be used to structure class discussion or organize a research paper); and a Resource Guide (major accessible published sources, films and videos, Internet and Web sites, and organizations).



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

F.E.L. IV Proceedings available — *Endangered Languages and Literacy*

Endangered Languages and Literacy,

Editor: Nicholas Ostler and Blair Rudes

Publisher: F.E.L., 2000, Bath, England; pp. 150.

I.S.B.N.: 0-9538248-2-9.

Price: Non-member cost is UK£18; US\$30 (including p. & p./s. & h.).

For air-mail, add 50%.

The proceedings of the Foundation for Endangered Languages' last conference in Charlotte, North Carolina, (21-24 September, 2000), are now available.

Keynote address by Ofelia Zepeda.

Subscribing members of the Foundation are entitled to a discount of UK£3 off the sterling price, or US\$5 off the dollar price. The current F.E.L. subscription is £20 pounds (or US\$30) at the regular rate, [unwaged rate at £10 pounds (or US\$15)], which also entitles you to a year's subscription to the F.E.L. newsletter *Ogmios*.

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Section 4	Literacy & Dialect Diversity	71
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Section 6	Cautionary Notes	123

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

- or by credit card (Visa, MasterCard, EuroCard), enclosing Card number, Expiry date (month | year), Name (as on card), and Address (as on card).

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Batheaston Villa, 172 Bailbrook Lane	Web: www.ogmios.org ,
Bath BA1 7AA. England.	www.bris.ac.uk/Depts/Philosophy/CTLL/FEL/



From: Annukka Varteva <annukka.varteva@helsinki.fi>

Virittäjä, volume 104 (Issue 3, 2000)
 Journal of the Kotikielen Seura (Mother Tongue Society in Finland)
 I.S.S.N.: 0042-6806
 Price: 3 00 FIM abroad, 250 FIM in Finland and Scandinavia.

Each issue comprises 168 pages containing articles, review articles, book reviews and a discussion section in Finnish. Abstracts of articles are given in English. Table of contents is:

- Terhi Ainiala, Johanna Komppa, Kaija Mallat & Ritva Liisa Pitkänen:
 "Knowledge and use of place names at Laitikkala in the Parish of Pälkäne"
- Terhi Ainiala: "Change in place names"
- Paula Sjöblom: "Soma, Käräsä-Pähkinä ja Junavahti: names of housing corporations in Turku"
- Janne Saarikivi: "Contact-induced linguistic change, linguistic substrate and substrate place names"
- Johanna Halonen: "Place names and the history of settlement at Askola"

For complete backlists and English summaries of the articles see our home page at <www.helsinki.fi/jarj/kks/virittaja.html>. For subscription information please contact the publisher:

Sanna Putkonen, Kotikielen Seura	FAX: +358-9-191 23329
Department of Finnish, P.B. 3	E-mail: sanna.putkonen@helsinki.fi
FIN-00014 University of Helsinki. Finland.	



From: Mike Cahill<mike_cahill@sil.org>

Assessing Ethnolinguistic Vitality: Theory and Practice

Assessing Ethnolinguistic Vitality: theory and practice
 Editors: Gloria E. Kindell and M. Paul Lewis.
 Publisher: S.I.L. series "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 rôle of beliefs about language.

The Table of Contents is as follows:

Joshua A. Fishman — Reversing Language Shift: R.L.S .Theory and Practice Revisited
 Christina Bratt Paulston — Ethnicity, Ethnic Movements, and Language Maintenance
 Salikoko S. Mufwene — Language Contact, Evolution, and Death: how ecology rolls the dice
 Mark E. Karan — Motivations: language vitality assessments using the perceived benefit model of language shift
 M. Paul Lewis — Power and Solidarity as Metrics in Language Survey Data Analysis
 Sue Harris Russell — Towards Predicting and Planning for Ethnolinguistic Vitality: an application to the grid/group analysis
 Steve Graham — Social Network Analysis: more toward an application to sociolinguistic research and language development assessment
 Carolyn P. Miller — Modifying Language Beliefs: a rôle for mother-tongue advocates?
 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>

"Language and Ethnicity in the New South Africa"

International Journal of the Sociology of Language, 2000, Issue 144:

"Language and Ethnicity in the New South Africa"

General Editor: Joshua A. Fishman

ISSN: 0165-2516

Issue Editor: Nkonko M. Kamwangamalu

S.L.S.L.C. Editor: Nancy Dorian

Nkonko M. Kamwangamalu — Apartheid and ethnicity: introductory remarks
 Ernst Kotzé — Sociocultural and linguistic corollaries of ethnicity in South African society *
 Vic Webb And Mariana Kriel — Afrikaans and Afrikaner nationalism
 Barbara Bosch — Ethnicity markers in Afrikaans

- Elizabeth De Kadt — In with heart and soul: the German-speakers of Wartburg
 Gary Barkhuizen And Vivian De Klerk — Language contact and ethnolinguistic identity in an
 Eastern Cape army camp
 Sarah Slabbert And Rosalie Finlayson — I'm a cleval!: the linguistic makeup of identity in
 a South African urban environment
 Nkonko M. Kamwangamalu — The New South Africa, Language, and Ethnicity: prognoses

Small languages and small language communities 32

Naomi Nagy — What I didn't know about working in an endangered language community: some fieldwork issues.

*Re: Erratum I.J.S.L. 144:

Ernst Kotzé — Sociocultural and linguistic corollaries of ethnicity in South African society, p. 17. Replace:
 "Edwards, A.D. (1979) Language in Culture and Class. London: Heinemann" with
 "Edwards, John (1985) Language, Society and Identity. Oxford: Blackwell".

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End of Langscape #18

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