

OGMIOS No. 6 - 31 October 1997

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1. "Ogmios" - and should FEL restrict itself to Languages Clearly in Danger?

After what I wrote in the editorial of the last Newsletter, it will come as no surprise to readers to see that we have changed our title.

Drawing on what I had learnt of the attitude to language of the Páez people of southern Colombia, I first hoped to make use of a characteristic saying of their language. *Yuwe Peet Kup'* - "language, the gift that germinates" - since it was so close to the idea which underlies our Foundation's logo. Words are seeds, and people bestow them on each other. But ultimately we cannot escape the fact that our newsletter is an English-language publication, and *Yuwe Peet Kup'* (or perhaps more familiarly *YPK*) will never have resonance as an English title. It says what we want it to say; but, sadly, it is "a bit of a mouthful", rather than a sound-bite.

While I was pondering this problem, I received a suggestion from Nancy Dorian, renowned chronicler of the Scottish Gaelic of East Sutherland. She suggested an appeal to Ogmios, the ancient Celtic god of eloquence. As she pointed out, almost all that is known of Ogmios comes from a passage of the Greek rhetorician Lucian of the 2nd century AD, where he introduces a speech by alluding to the advanced age of the Celtic Hercules, (noting that this is no bar to eloquence!):

... Ogmios, a very ancient man, attired like Hercules, drawing many men after him by slender gold & amber cords which ran from his tongue to their ears. A Celt explained that the power of words was greatest in the elderly, and that the power of words was believed by the Celts to be so great that slender cords so tied could easily draw strong men along. The passage ends: "All in all, we Celts believe that Hercules himself performed everything by the power of words, as he was a clever one, and that most of his force came from persuasion. His weapons were his words, which are sharp and well-aimed, swift to pierce the soul: after all, you Greeks too say that words have wings."

The picture of Ogmios that Lucian was referring to has not survived, but I have found another representation, from a bas-relief in the Musée d'Aix-en-Provence (photographed by Jean Roubier, and reproduced in Larousse World Mythology, 1965.)

Besides a clear interest in language, Ogmios claims responsibility too for the ancient Ogam script, which we have used to write his name on the masthead. The Ogam is derived from Michael Everson's Craobh Ruadh font. Above it the same name in Chris Young's Gaelic font (uppercase). These can both be found at <http://www.indigo.ie/egt/>

The god himself does not seem to figure with precisely this name and form in later Celtic pantheons, but the god Ogma does remain in Irish myth, charged with organizing strategy for the Tuatha de Danaan in their elemental battles with the Fomorians, and also apparently conveying souls to

the otherworld. All in all, a fitting mentor for the struggles of Endangered Tongues, many of them all too close to their last resting place.

* * *

On 9 October, I circulated the following to members on e-mail:

Dear Members,

On 3/10/97, Chris_Moseley@mon.bbc.co.uk wrote:

A knotty case of Language Rights, but not strictly endangerment, has come up in the media, hasn't it? Students in Prishtina, Kosovo, are protesting and being attacked by Serbian police this week over their right to be taught in Albanian. The Albanian TV news, which I was able to see here at work last night, devoted almost its whole half hour to it. Serbian TV mentioned not a thing. Is this a case where I could fire off a letter, bearing in mind that Albanian is not an 'endangered language' in the usual sense?

What does the panel think? My pen is poised! And poisoned, too, if you like!

Chris

Yes, in the case of most European languages, it will be rights rather than endangerment which are in focus. I believe there are two aspects which we need to clarify before our own course of action is clear:

1. Do our membership want us to weigh in on issues like this?
2. What would our aims be in trying to express a point of view publicly?

On the first point, my own view is that we CAN make a distinctive contribution to Language Policy debates by bringing in the arguments derived from thinking about language endangerment - e.g. stressing potential loss to us all when some cultures (signalled by propagation of certain languages) are deliberately disadvantaged in the name of national unity. This sort of point may help to divert attention from the straight arm-wrestling of competing nationalisms, which ultimately gives no more benefit all round than the outcome of a boxing match. It is not necessary that endangered languages (and other languages menacing them) should be only ones that can benefit from taking account of a more global view of the plight of languages facing extinction. But such points will need to be subtly made, if they are to seem pertinent.

On the second, we have to think who we should contact. Perhaps some of the protagonists in the Albanian and Serbian TV stations? Or media in other parts of the world, who are both more influential, and less biased in the first place?

I asked people to express views on 1 and 2 separately, adding that our leader of moral suasion, Chris Moseley, will act on the general will. Here are some of the answers I received.

On Sun, 5 Oct 1997 Anthea Fallen-Bailey (Ms.), (Newsletter Editor for Terralingua: Partnerships for Linguistic and Biological Diversity), sent the following:

Thank-you for sending out the message below; I am glad to see that the question of language human rights for non-endangered languages is not being excluded from the F.E.L.....

- (1) Does our membership want us to weigh in on issues like this?

Yes -- but with some caution. Publicly supporting speakers of a non-endangered language who are living as a "minority" within a nation-state of a different (majority) culture raises different issues of involvement, I think. To explain..... Taking steps to preserve an endangered language (which is spoken by a relatively small group of people) tends to be seen as a form of cultural respect and cultural preservation (usually after years of cultural denigration!), and is not seen as a threat to the nation-state unit within which X group lives. In contrast, taking steps to support the rights of a non-endangered cultural minority to be educated in their first/home language can be (and nowadays frequently is) seen as a direct threat to the unity of (the myth of...) X nation-state, whether it be the U.S.A., England, or the former Yugoslavia, because one of the central ideas of the "nation-state" concept is unity of language amongst the population. Additionally, if the language "homeland" of the cultural minority is a neighbouring state, then the threat is of greater significance to the ruling authorities, more especially so if the nation-state in question is territorially (and/or economically) small. In this particular case, the language "homeland" for Albanians in Prishtina, Kosovo is very close, and thus it does not surprise me that Serbian television completely ignored the event. After all, the social, political and economic upheaval of recent years is still a vivid memory for the peoples of that area, and new nation-states are very vulnerable to perceptions of non-unity within their territories.

Clearly, not every language human rights issue will be the same; we need to consider the relevant aspects of each situation as we are apprised of them. For this situation, I think we need to speak out, but we also need to be careful. We could be accused of interfering in internal affairs which do not affect us; of being hypocrites, trying to force other peoples to conform to a moral standard which "we" ourselves (in terms of our respective nation-state citizenships) have not managed to set up and maintain in our own countries; of being culturally patronising. In short, we could end up making the situation worse for the very people we are trying to support. On the other hand, saying nothing is tantamount to ignoring what is happening, and that would be a serious threat to the integrity of our general mission, both personally and of the F.E.L.

- (2) What would our aims be in trying to express a point of view publicly?

This question is appropriately, then, the result of my comments above. Since I think we MUST speak out on this situation, I think our aims could be:

(1.a) generally raising public awareness (everywhere) of language human rights issues;

(1.b) encouraging compromise on the part of all groups involved (whether this situation or future ones), so as to reduce -- and perhaps in the future avoid -- antagonism between the groups. If we show (perhaps through the suggestions below) that we are aware of the concerns of all the parties involved, not just one side, then we may be able to set ourselves up as (relatively!) unbiased mediators for similar situations in the future (if we want that).

I think it is most definitely to the benefit of both the present and the future to help mediate/difuse conflict situations over language issues, because this kind of involvement will, either directly or indirectly, help us to more effectively support the speakers of endangered languages in their efforts to preserve their traditional languages. There is SO MUCH general ignorance on language issues that I think our major work will be, certainly for the foreseeable future, public education and raising public awareness, tolerance, etc. for people who speak a different language.

We could make the following suggestions to the Serbian authorities/media/appropriate groups (I do feel qualified to suggest who to aim at first):

(2.a) we avoid the "poisoned pen" approach, much as we might all be tempted!; this would only antagonise the very people we are trying to address/convince. Instead, point out that providing education (to whatever degree) in Albanian to Albanian-speaking students in Kosovo would actually help improve relations between Serbia and Albania, for reasons I hope are obvious;

(2.b) we point out that protests over education can frequently be settled through compromise; demands of this nature are rarely absolute. (Through the research I have conducted so far, it is clear that protests over language use/instruction, etc. are primarily used as a tool, not the central focus, to bring to the surface or motivate protest over some other dissatisfaction). In (2.a) above I indicated that providing education in Albanian to students in Serbia can be a matter of degree, by which I mean that some classes could be provided in Albanian: language classes, or history, or literature, or.....; one does not have to provide a complete educational system just for Albanian. Either we, and/or the Serbian authorities, could point out (as I am sure the Serbians will), that providing bi-lingual or separate Albanian teaching materials is an added expense that the new Serbian authorities cannot afford. This could be used as an avenue to open/improve cultural and political relations between Serbia and Albania, by asking Albania to donate, or subsidise, teaching materials in Albanian. If there is a similar situation in Albania with Serbian students, then there could be an equal exchange of texts, etc. between the two countries. (I am not up to date on current Serbian-Albanian relations).

Of course, these suggestions will be useful only IF, and I stress IF, the Serbian authorities are even interested in keeping the peace with Albanians living in Serbia. If they want to "encourage" Albanians to return to Albania, then no amount of intervention or mediation on our part will make the slightest difference.

Ken Hale <klhale@MIT.EDU> was brief and to the point:

On Albanian language rights in Kosovo:

1. Language rights are often inextricably bound to endangerment, in the sense that issues about an endangered language very often involve lg rights. So in principle I think we should "weighing in" with a letter in cases like this -- not with money but with a letter of support.
2. Our aim would be the basic principle of standing for language rights.

On 6 Oct 1997, Meurig Williams <Meurig@meucymru.co.uk> opined:

I think the FEL is a voice for linguistic diversity and all its benefits, just as you said, and therefore I fully agree that its view should be expressed on any issue of language endangerment or repression.

In terms of the aim of the Foundation in speaking out, I believe it must be to inform and warn of the dangers to the world as a whole of language suppression from the standpoint of an informed and responsible body, and to express its views in the appropriate places:

- a. to the parties actively involved - suppressors and suppressed, so that they are both aware that someone in the world outside that country and culture cares about what is happening;
- b. to information industries in this country and others - Chris has a good start in the BBC where he can obtain an address for sending a bulletin to news editors carrying the FEL's comment as that of a learned and restrained body. That bulletin could also be e-mailed as a press release to the media in general, through a direct mailing list in the UK and through members forwarding the bulletin in their own countries.

On the first point, I think you've put it well. Primarily it's about rights, but that links to our main concern.

On the second point, both lines are worth following. Letters to Serbia are unlikely to do much good in the short term, but maybe longer term. And getting an airing for the problem in the wider world is worthwhile.

For the Serbs, the problem is dire, in that their cultural heartland, Kosovo, is largely populated by non-Serbs. So it's specially sensitive. But something along the lines that 'language diversity is something of value' might have a minutely positive effect.

All in all, the answers then seem to have expressed a consensus, namely that you DO want us to go beyond the simple remit of Endangered Languages,

and take in such concerns as that over Albanian in Kosovo.

Something else for the Committee to discuss on 3 November, I expect. But please feel free to suggest further lines of approach.

2. Development of the Foundation

First Workshop, Univ of York, 26-27 July 1997: Brief Report by Nicholas Ostler

The Foundation for Endangered Languages held its first workshop in York, England, on 26 and 27 July this year. The advertised title was *First Steps in Language Rescue*, and the intended focus was the lessons which had been learnt in trying to take action on behalf of endangered languages, in any of a variety of language situations around the world.

In the event, we certainly achieved our aims in variety: every continent was represented in the ten talks given. The interpretation of "first steps", however, was a little unexpected, since six of the talks were case studies of the situation on the ground of particular languages (Berber in North Africa, Izhorian in Karelia, Anambé and Makurap in Brazil, Gaelic in Scotland), or of areas with a number of endangered tongues (Brunei Darussalam and India), and one was a comparison of the effects of oil exploration on a number of American language communities in Colombia and Ecuador. More directed towards practical policy choices were a consideration of the rôle of electronic coding standards in preserving languages, an account of developing materials on Kurdish, and an analysis of issues that arose in compiling a dictionary for the Tsimshian language of the American North-West.

On further thought, though, all the talks were on target, because THE first step in language rescue must be an informative assessment of a language's current situation. When that is clear, it becomes possible to adopt the other measures that may make a difference: to educate public opinion more widely, to agitate effectively with political power, and to see what relevance there may be for cross-fertilization with methods and insights from other situations and other responses to them.

When this assessment is made, the fascination in this field of study becomes overpowering, from one point of view even paralyzing. The fascination stems from the complex interplay among common features of language situations and the diversity of conditions besetting actual language communities. It belies any belief in simple technical fixes for the problems caused by contact of languages, and the threat the contact often poses to smaller language communities.

One theme that emerged in many of the talks was the rôle of *literacy*: at a basic level, it is evident that all languages could be written down, and hence might be expected to benefit from setting up

spelling standards, and writing dictionaries. For moribund languages, such as Izhorian, this may be all the hope there is for long-term preservation. Yet the rôle of literacy, once imparted, is modulated crucially by the background society into which it comes.

This is immediately highlighted in languages of the Islamic area, such as Berber and Kurdish. The choice of alphabet for literacy is heavily loaded culturally, and capable of triggering a violent response: perversely then, retaining illiteracy may aid language survival, at least where discretion is the better part of valour.

For the Waorani, a traditional hunter-gatherer community of the Ecuadoran rain forest, literacy has been offered from outside, but hitherto without reference to the Waorani's own language, on which there are still very few published materials of any kind. The gradual acceptance of literacy has led to the setting up of schools with foreign teachers, but this has changed the regimen from nomadism to settlement, and position of children from contributing members of the family group to dependants: a further effect of this is to switch the parents' activity away from hunting and gathering, and more towards static gardening. As yet, there is no discernible move towards literacy in the native tongue.

Contrast literacy in the Tsimshian communities. Here the community is already sedentary, and literate in English: but literacy plays a major part in achieving and disputing status among Tsimshian speakers. This of course means that writing a dictionary becomes at times a politically fraught task, valued by all, but perhaps only effectively feasible for an outsider, who can plead neutrality.

For Scots Gaelic speakers, as for Welsh, literacy is part of the tradition that has kept the language going over the last century, with the Bible and other religious texts to the fore. However, the two Celtic languages differ markedly on what they do with this capability. For the Gaelic speakers, it has been a passive strength, for reading scripture rather than writing (even for personal correspondence), with the result that activities aimed at documenting the culture tend towards the audio-visual - plays, concerts, recitals, television programmes. Welsh, by contrast, is strong in the active production of literature, with bardic contests and several vigorous book publishers. Furthermore this is being carried over in the modern period into active development of coding standards to localize software in Welsh: text on the page appears to play a much greater part in Welsh culture than it does in Gaelic, despite both having a centuries-old tradition of the written word.

And such different attitudes to literacy can grow up even in a century - as was illustrated by the case of the neighbouring islanders of the Eastern Pacific: it is apparently some source of pride to the Tokelauans that they have more literature than the American Samoans.

Literacy is essentially connected to language, and perhaps it is natural that it should be diffracted through the multi-faceted prism of linguistic diversity. But a brute external force, even a recent one that has affected only the last couple of generations, may be just as inconsistent in its effects. Such a force is pressure for **oil exploration and exploitation**.

We heard how oil development in Brunei (since its discovery in 1929) had had the effect of concentrating the community on the coasts, changing the traditional balance between inland and coastal regions, and accelerating inter-marriage between speakers of Malay and local languages. In the Andes, on the other hand, in the 1980s and 1990s, no such effect could be observed, although the oil was likewise pumped to coastal terminals. Instead, the various incursions of foreign oil companies had thrown into relief the different positions of different traditional communities.

For the Waorani in Ecuador, it had caused the first sustained contact with Western power, and had reinforced the beginnings of a trend to settle in communities and accept schooling in Spanish; it is too early to say whether it will lead to the breakdown of language transmission, when children bilingual in Spanish and Huaorani begin to have children of their own.

For the Cofán, in scattered villages on the border between Ecuador and Colombia, the influx had in the end challenged this rather accommodating people to hold their ground, and begin to work out how to take effective control of the confrontation: literacy was actively sought, but on a bilingual model, and under explicit Cofán control.

For the U'wa, living further north on the edge of Colombia's eastern plains, conciliatory gestures by oil companies were rejected, and their activity was spurned outright, on religious grounds: petroleum has mythic significance, and its systematic removal is taboo. The situation is complicated by simultaneous acts of sabotage on the pipeline by politically-inspired guerrillas, but the outcome is not yet at all clear: at any rate, the solidarity - and linguistic consistency - of the U'wa themselves is not in doubt.

* * *

The final impression left by the workshop, perhaps, if there was a single one, was of perplexity: perplexity of the various language communities confronting each a different uncertain future in its own way, but perplexity also of linguists and analysts, looking for common threads, but finding rather a tattered tapestry.

But while there is life in the communities, there is hope for their survival, and indeed surprising growth. And life there most certainly is, all about us.

The papers from the workshop are being collected and edited for publication. Details will appear in Ogmios as they become available.

Minutes of the Second Annual General Meeting held at 7.30pm on Friday 26th July 1997 at Derwent College, The University of York

Present: Farid Aitsiselmi, Margaret Allen, M.J.Ball, Norman Campbell, John Clews, Siamak Rezai Durroei, Kenneth MacKinnon, Peter Martin, Christopher Moseley, Alzerinda de Oliveira Braga, Nicole Mueller, Tim Farrell, Karen Birtwhistle, Russell Norton, Nicholas Ostler, Tonya Stebbins, Andrew Woodfield, Maria Risoleta Silva Julião, Mahendra Verma, Jean Ure, Ilya Nikolaev, Izumi Tanaka, Nukul Saxena

Apologies: R.Robins, Bruce Connell

1. Minutes of last AGM

The Minutes of the inaugural meeting of 4th July 1996, which had been previously approved and signed on 30th September 1996, were summarised by the Secretary. At that meeting the Foundation had been formally constituted. There were no matters arising.

2. President's Annual Report

Nicholas Ostler singled out key features of FEL's first year. These included three issues of the Newsletter, the continued increase in membership, the selection of a logo, the compiling of a questionnaire to be filled in by funding applicants. FEL had received several requests for grants to support field work, and these were being processed. NO said that the main aims for the coming year were: to raise more funds, to increase membership, to take up particular issues and campaigns and thereby publicize FEL, to award grants for constructive mini-projects, and to achieve charitable status.

3. Annual Report of Treasurer/Membership Secretary

Mahendra Verma circulated copies of a summary of accounts (attached). This showed that FEL's current balance was £2,430.15, before the deduction of the conference costs. Expenses for the year came to £178.85, which were due to bank charges and officers' expenses. NO had not yet claimed for the costs of producing the Newsletter.

FEL's income depended entirely upon subscription fees. It was open to FEL to apply for grants from other charitable foundations such as the Aga Khan Foundation. John Clews promised to draw up a list of likely ones.

At the time when Daniel Nettle handed over the Treasurer's job, there were 70 members. The figure now stood at 132 members. Not all had yet renewed their membership for 1997-8.

Some concern was expressed at the fact that the Co-operative Bank had levied £16 bank charges, given that FEL is a voluntary association. With this account, charges are waived only for registered charities. It was suggested that the executive committee might look into the possibility of opening an account elsewhere on better terms.

MV reminded the meeting that he had stepped in as interim treasurer in December 1996

because it had not been possible to appoint a successor to DN, and he indicated that he expected to relinquish the post.

4. Election of Executive Committee for 1997-8

Professor MacKinnon agreed to chair this item. There being no postal nominations for new members, the meeting nominated and then voted for the re-election of the current officers: Nicholas Ostler for President, Andrew Woodfield for Secretary, Mahendra Verma for Membership Secretary, Chris Moseley for Publicity Officer. No candidates presented themselves for the post of Hon Treasurer. NO described the obstacles that had prevented the proper appointment of a replacement for DN. MV offered to carry on as Acting Treasurer until the next General Meeting, when the appointment of a new Hon Treasurer would have to be settled. This was agreed. There were no nominations for the two other vacancies on the executive committee, but John Clews indicated that he might be willing to serve after considering the matter further. The Secretary noted that the committee could co-opt more members in the future if it wished to do so.

5. Date of Next AGM

The date would be decided in light of the proposal to hold a conference in 1998. It was desirable that the AGM should coincide with this.

The meeting ended at around 8pm.

Minutes of the General Meeting held at 8pm on Friday 26th July 1997 at Derwent College, The University of York

Present: Farid Aitsiselmi, Margaret Allen, M.J.Ball, Norman Campbell, John Clews, Siamak Rezai Durroei, Kenneth MacKinnon, Peter Martin, Christopher Moseley, Alzerinda de Oliveira Braga, Nicole Mueller, Tim Farrell, Karen Birtwhistle, Russell Norton, Nicholas Ostler, Tonya Stebbins, Andrew Woodfield, Maria Risoleta Silva Julião, Mahendra Verma, Jean Ure, Ilya Nikolaev, Izumi Tanaka, Nukul Saxena

Apologies: R.Robins, Bruce Connell

Agenda: NO requested that items be added to the agenda: revision of subscription fees, proposal to open a credit card payment facility, ideas for fund-raising and campaigns. Agreed.

1. Minutes of General Meeting held on 6th April 1997 in Edinburgh

Copies of the Minutes had appeared in Newsletter #5, which had been distributed to all members. These were approved. As no separate copy was at hand for signing, this formality was allowed to be postponed until the next executive committee meeting.

2. Matters Arising

(i) MV to organise workshop in York, 26-27th July. A programme had been successfully drawn up. The workshop, *Steps in Language Rescue*, was currently in progress and provided an excellent setting for the present meeting.

(ii) CM to contact Philological Society. His report was incorporated into item 5.

(iii) Siamak Rezai's search for a permanent home on the web for the Kurdish language site. This project was the topic of one of the workshop sessions.

3. International Conference on Language Endangerment 1998 (MV)

MV said he would be willing to organise such a conference, which could be combined with next year's AGM. John Clews expressed his willingness to help. There was discussion about the most suitable place, date, sources of support, and invitations to distinguished speakers. Since the AGM is due in July plus or minus a month, it was felt that Easter would be too early. This ruled out holding it back-to-back with the Sociolinguistics Symposium in London on 26-28 March. Cardiff, Edinburgh and York were all suggested as easily-reached centres, but more distant venues were not ruled out. Kenneth MacKinnon said that he was currently trying to organise a Gaelic conference on Uist in July 1998 with the support of Highlands and Islands development bodies. It was agreed that MV should explore the possibility of linking the FEL conference to this. Collaboration should be sought with Terralingua in USA, the Endangered Languages Fund based at Yale, the endangered languages group in Germany, and other like-minded organisations.

MV agreed to present a progress report to the next executive committee meeting.

4. Appeals to foreign governments (CM)

CM explained his conception of FEL as having a lobbying and monitoring function in relation to governments, particularly new governments such as that of Laurent Kabila in the Democratic Republic of Congo. He read out his draft of a letter designed to be sent to heads of government, which appealed for an enlightened approach to language policy. Members' comments on the draft focussed upon (a) the need for tact and political neutrality (b) whether or not a standard letter should be sent to all governments of multilingual countries rather than just to new governments. AW emphasised the salutary effect of FEL's being perceived as a watchdog body, and suggested that letters might usefully take the form of tailor-made requests for information about each regime's policy intentions. It was suggested that FEL might investigate whether other groups such as Survival and Amnesty International had ever appealed to governments in this way.

The meeting agreed that CM should send his letter initially to the Congolese government. No definite decision was taken about whether letters would be sent to any other countries.

5. Bids presented to FEL for grants (CM)

CM reported that the questionnaire had been sent to 3 applicants. 1. The original applicant on behalf of Livonian in Latvia had not replied. Instead the Livonian Cultural Association had sent a new request for money to make a film of folk dancing. CM felt that this project was not sufficiently language-oriented. 2. The applicant from St Petersburg who proposed to do fieldwork in

Mali. One of the two referees had replied so far; the reference was favourable. CM had written to the Philological Society asking them to go halves on the request for \$2300. The Society's Secretary Dick Hayward promised to raise the matter at its June meeting but he has not yet informed CM of its decision. 3. The Twahka proposal from Prof. Ken Hale of MIT has been passed on to Ulster University.

NO proposed that if the Philological Society agreed to support the Russian applicant, FEL should give him \$500 forthwith. AW urged that the procedure for making awards needed to be made precise and to be uniformly applied. He proposed that application 2 should be dealt with by the executive committee when all members had had a chance to peruse the application and supporting documents. Agreed.

CM reported the receipt of two other applications, one for work in Irian Jaya, the other for a project in Thailand. It was agreed that all applicants should be asked to fill out the standard questionnaire and that all relevant paperwork should be sent to members of the executive committee. (Action CM).

6. Proposal to revise subscription fees (NO)

Although a renewal notice had been circulated recently at the old rates, NO argued that the recent rise in the value of the pound made it desirable to adjust the level of subscriptions paid in dollars. He also proposed changes in the sterling fees. The new rates, to take effect from 1st August, would be as follows:

Individual Member - 20 pounds sterling or 35 USD - Regular
 Individual Member - 10 pounds or 17 USD - Concessionary (unwaged)
 Corporate member - 65 pounds or 110 USD - voluntary bodies
 Corporate member - 110 pounds or 185 USD - official bodies
 Corporate member - 220 pounds or 350 USD - commercial companies.

Before a vote was taken on this proposal, MV suggested that it would be unnecessary to fix dollar rates for cheque payments if FEL were to open a facility for payment of subscriptions by credit card. Item 6 was accordingly joined with item 7.

7. Proposal to open a credit card payment facility (NO)

The advantages were plain, but there was a cost believed to be around £100. The meeting considered that the administration of subscriptions now warranted this investment given FEL's current size. Members voted (a) to open a credit card facility (8 votes in favour, nem. con), (b) to require that all subscriptions be paid in sterling at the new rates proposed in item 6 (8 votes in favour, nem. con).

MV pointed out that the concessionary rate had not been explicitly said to apply to applicants from developing countries, though this was the rate they ought to be charged. It was agreed that a clause to this effect be added to the new schedule of fees. Also it was noted that any

applicant in financial hardship or from a country with non-convertible currencies could write personally to the President requesting him to lower or waive the subscription fee in their case.

8. Ideas for Fund-raising and Campaigns

The meeting was invited to raise ideas. Jean Ure reported that she had approached the curator of the People's Story Museum in Edinburgh about the possibility of a Millennium exhibition on endangered languages. The City Arts Centre was a suitable venue and its staff would provide technical assistance. She and CM agreed to follow this up.

Other ideas:

1. To investigate the Scottish Office initiative to strengthen Gaelic links between Scotland and Ireland (Norman Campbell).
2. To solicit donations from wealthy individuals, e.g. from the entertainment world (AW). Karen Birtwhistle noted that the Welsh Language Board helps to publicise its activities through Welsh popular music stars.
3. Publications. Calendars in different languages. Tonya Stebbins noted that an Australian publisher had published a volume of aboriginal short stories with the original language and the English translation printed side by side.
3. Raffles, car-boot sales etc.
4. European Bureau for Lesser Used Languages. Contact Allan Wynne Jones, requesting funds for FEL and support for next year's conference (John Clews).
5. UNESCO has a funding scheme for endangered languages fieldwork.
6. Contact local UN Associations, Women's Institutes, political parties. Branches are often in need of speakers to invite.

The meeting ended at around 10pm.

Endangered Language Interest Group for Members of the Linguistic Association of Great Britain

Date: Mon, 08 Sep 1997 16:30:31 +0100
 To: lagb@essex.ac.uk
 From: Dick Hudson <dick@linguistics.ucl.ac.uk>
 Subject: LAGB: interest groups

The business meeting of the LAGB in the first week of September 1997 approved the suggestion (from the committee) that it should set up two 'interest groups' for LAGB members, which (at least at first) would exist simply as email lists with a coordinator. Endangered Languages was one of these groups, the other being Linguistics in Education.

In each case there is already an official society or committee outside the LAGB, the Foundation for Endangered Languages (in our case) and the Committee for Linguistics in Education (sponsored jointly by LAGB and BAAL) for the other.

The LAGB interest groups will provide a channel of communication between these bodies and the LAGB for circulating information about their meetings, for email discussion of specifically linguistic

issues and maybe from time to time for arranging special activities at LAGB meetings.

If you would like to join one of these interest groups, please send a message to one of the following:

Endangered languages: Nick Ostler
 (nostler@chibcha.demon.co.uk)

Linguistics in education: Dick Hudson
 (dick@ling.ucl.ac.uk)

Correction to the Report on Kurdish, from the 6 April 1997 General Meeting (Edinburgh), in Newsletter #5.

Siamak Rezaei Durroei, whose remarks were summarized, responds:

There are 2 major mistakes in the news about my talk:

- The Syrian Kurds haven't been mentioned in the [estimated] size of Kurdish and they are by mistake grouped as Zaza speakers. I have no information about Zaza being spoken in Syria (but there are some Kurds who speak yet another dialect grouped with Zaza in Iran). You may correct it by changing "the Zaza dialect in Turkey/Syria" to "the Zaza dialect GROUP in Turkey/IRAN" and mention Syrian Kurds in the first sentence.

- There is a mistake where it says "Little Kurdish is taught in Turkey or Iran .." It should be "NO Kurdish is taught in Turkey, Iran OR SYRIA ...". For teaching Kurdish, people have ended up in jail.

The editor apologizes for these errors in his report. Although it would be desirable to check such 3rd-party reporting with the subject, in practice the urgency of deadlines seldom allow this. Where mistakes do occur, he is very happy to publish corrections as soon as they are pointed out.

3. Appeals and News from Endangered Communities

On 2 July 1997, I received a message from someone concerned about languages in these families in South Africa, and I divulge the general content here. It may be that some reader of YPK may be in a position to help. If so, his e-mail address is <106013.3462@compuserve.com>.

Khoe and San in South Africa

My name is Nigel Crawhall. I am a sociolinguist working with the South African San Institute in Cape Town. Darrell Posey suggested I get in touch with you... I thought it would be helpful if I told you a little about what I have been doing and what I am looking for in London.

After having working for 6 years for another South African NGO promoting the use of African languages, in particular Xhosa, in public institutions like schools and hospitals. We were very involved in advocacy of multilingual policy

and related matters. Since September 1996 I have been working with the San Institute. It is a new, service NGO affiliated to the San representative council based in Windhoek. It is not an indigenous people's organisation itself, it acts as a resource organisation, mostly on land claims, and my work on language survival.

With a small project grant from Denmark I visited most of the Khoe and San communities in South Africa. I explained what their new language rights are in the constitution and how this is likely to operate, including the functions of the new language board. Then I collected their concerns, mostly around language death and stigmatisation, and discussed what actions they and the government can take to address the situation.

The current language situation is quite dire. In all but a few communities the youth do not want to speak the old languages. The old people have tremendous knowledge but are seen as backwards and ignorant. The school system excels at undermining the communities...

The most dramatic situation is in the Southern Kalahari where there is one woman of 96 years who is a fluent speaker of /Auni. She is not only the last fluent speaker (there are no semi-speakers), /Auni is also the last language of the whole Southern San language family. When Elsie dies a whole chapter of South Africa's history closes. The family are desperate to record her language and her life story, though interestingly no one has initiated language learning with her.

From my side, I have offered to help but am keenly aware that I know little about how to do this. I have some support from a British activist / film-maker who worked in the Canadian high arctic for 10 years. I imagine that you may know of other similar situations and could possibly advise me on successful efforts in other places to do language work from which the community can benefit.

The situation is more manageable with the Nama and !Xu speakers who number in the thousands. But they too face the serious prospect of language death from similar factors, including the serious generation gap and stigma attached to being aboriginal people.

Akha latest

Subject: Re: Akha Language
Date: 22 June 1997
Dear Mr McDaniel

I have included your appeal in our latest Newsletter (#5, 30 June). I imagine we shall also be discussing it at the FEL General Meeting.
 Regards Nicholas Ostler

From: "Matthew McDaniel" <akha@loxinfo.co.th>
Subject: Re: Akha Language
Date: Sun, 23 Jun 1997

Thanks for bringing us up.

Our web site is growing. We also have secured a printing press for purchasing at the price of \$3,000 US which we are now attempting to raise so that we can begin printing Akha language books for the Akha as well as those interested in collecting endangered language books for their libraries.

We have moved our school after fallout with a major sponsor who felt the language was not important and are now running again this morning, the kids missing only ten days while we secured a new building, a little entry money and got everyone moved with the shirts on our backs it would seem. Though there are no windows in the building yet, we have lots of space and hope to see much good come of it. We have also found another Akha language teacher for these children.

Thanks so much, Matthew McDaniel

The Akha Heritage Foundation
 Akha University
 397/1 Sailom Joi Rd
 Maesai, Chiangrai, Thailand 57130
<http://www.thailine.com/akha/>
 akha@loxinfo.co.th
 phones temporarily down

Belize latest

From: Arctos@worldnet.att.net
 To: indknow@u.washington.edu
 Subject: Belize Library Rescue
 MIME-Version: 1.0

Dear Colleagues and Friends,

The Central American Institute of Prehistoric and Traditional Cultures at Belize urgently needs your assistance. The Institute has the largest research and educational library in Belize, consisting of irreplaceable books, photographs, artifacts, field notes, and other archival materials. The cumulative effect of last year's rain storms damaged the library and archival storage. Algae, microflora, worms, and the dense tropical moisture penetrated our building, rapidly destroying the collection. We have managed to take part of the collection out of the severely damaging environment. It is presently boxed in an air-conditioned storage facility in Miami, awaiting necessary attention. Part of the collection is still in Belize, waiting for additional funds needed to retrieve it. Through volunteer efforts, everything possible was done to slow down the damage. Still, unless everything is removed, and professional conservation measures taken, the damage cannot be halted. Several of our staff members have returned to the United States to appeal for help in rescuing this irreplaceable resource. We have initiated a Library Rescue Operation to raise emergency funds, and urgently need your support.

The Central American Institute, located in the Cayo District, was established under a registry charter in 1991, and granted full recognition by the Ministry of Education of the Government of Belize, in accordance with the Education Act of 1991, Section 38. The Institute is a non-profit, research, and

educational institution, established for the purposes of promoting the preservation of ancient and traditional worldviews and materials, and to act as a center for the dissemination of knowledge and interest in the study of such cultures. The Institute aims at preserving indigenous cultures through the preservation of traditional knowledge.

The library and archives form an integral part of its mission and activities, and we have amassed important data in the areas of consciousness studies, shamanism, rainforest and traditional healing techniques, and alternative medicine. The collection contains documentation of indigenous groups that are facing cultural assimilation. If these field notes, slides, photographs, and artifacts are destroyed, there will be no way to replace them. The collection also consists of plant specimens and materials collected through ethnobotanical fieldwork, documenting and exploring the medicinal value of rain forest flora. The destruction of this information would be a great loss to all who value our planet's biodiversity, and seek new medical solutions to today's health problems. Furthermore, the Institute's collection consists of some rare and out-of-print books, providing an extremely valuable resource to ethnologists, botanists, pharmacologists, historians, and others. The collection also contains research and documentation about the Maya, Creole, and Garifuna populations of Belize and the neighboring regions. The data, however, are not limited to Central America, but contain information on cultures around the world: from South America, to the Middle East, to Siberia. Once this material is lost, this cultural and educational resource will be gone forever.

The rescue is to be carried out in three phases, as follows:

Phase I: Salvage: Remove and Store.

The collection needs to be dried, repacked, and shipped to a safe, temporary storage facility until we can rehabilitate a facility for the collection. This will require movers, customs fees, transport fees, and storage fees, totaling \$60,000.

Phase II: Restoration and Conservation.

Professional restoration and preservation of the collection: books, field notes, plant specimens, photographs, slides, audio and video recordings, computer disk repairs. Total: \$25,000 (contingent on rescue time).

Phase III: Provide a safe facility for the collection.

Construct safe housing for the library and archives, so that it can be brought back into circulation. Total: \$55,000.

Emergency Fund Goal: US \$140,000.

We still need funds to complete Phase I before we can proceed with the Library Rescue. We have volunteers waiting to begin with the conservation task, but we are short of funds to subsidize the efforts. We also need help to disseminate this appeal to other parties within your own, as well as other related organizations and memberships, in the hopes of consolidating our efforts to save the Institute's research and cultural resources.

We turned to major foundations for assistance in this emergency situation. Among others, the Coca-Cola Foundation, which has major interests in Belize and claims to specialize in education, sent us a pamphlet, three weeks after our emergency request, without even a letter acknowledging receipt of our appeal. The MacArthur Foundation in Chicago, which lists Belize as a target area for its mission, turned us down based solely on a query. As yet, we have not received any help from a funding organization, although we continue with our efforts. Therefore, we decided to turn to several targeted sectors of Internet users. Never before has the Institute asked or received any public support for its operations.

We can provide documentation of our non-profit and educational status, and a detailed break-down of the allocation of funds. Further information about the Institute can be obtained on our Website (below). The Institute is also listed in Issue 4 of the People and Plants Handbook, published by World Wide Fund for Nature (WWF), UNESCO, and Royal Botanic Gardens-Kew.

In these times of modernization, Westernization, and technology, traditional life is being displaced and destroyed irrevocably. It is imperative that we preserve cultural and natural resources, traditional epistemologies, and biodiversity. We appeal to you to support the Central American Institute in its drive to preserve these resources for the benefit of the developing country of Belize, as well as the global community.

We all thank you for your understanding and support.

Sincerely,

Dr. Michael Naxon,
Professor and Director
Emergency Fund, Central American Institute at
Belize, 8033 Sunset Blvd., Suite 2040, Los
Angeles, CA 90046, USA
+1-818-344-8516 (Emergency Fund line)
Arctos@worldnet.att.net
<http://world.std.com/~chacmol/>
Checks can be made payable to: Central American
Institute. Your contribution will be formally
recognized by the Institute, as well as on our
homepage.

**Nueva Sede de Coordinación Ashaninka
en Lima - Peru**

Fecha : A partir del 1 de Agosto de 1997.
Lugar : IBANKO MANINKARIITE ASHANINKA
(casa Ashaninka).
Jr. Las Madres Selvas No. 188
Urb. Los Recaudadores.
Salamanca de Monterrico Ate.
Lima 03 - Peru.
Telefono : Tel/fax. (051-1) 435 13 78.
Fax. (051-1) 241 13 20.
E-mail : ashaninka@amauta.rcp.net.pe
Lima, MIERCOLES 23 de Julio de 1997.

Estimados hermanos y amigos:

Reciba el cordial saludo Amazonico de Trabajo y Amistad de todos los que integramos la Comunidad Indigena Ashaninka "Marankiari Bajo", persona juridica con Resolucion de Apoyo Externo No. 473-ORAMS VI-Marzo 1975, Inscrita en el Registro Nacional de Consolidados de Comunidades Nativas Folio No. 111-05.03.75 en la ciudad de Lima, con Registro Unificado de Contribuyentes (R.U.C) No.11118348; Decreto Ley No. 20652; Decreto Ley No. 22175; Resolucion Legislativa No. 26253 Art.5, 7,14, 26; Decreto Ley No. 26505; Constitucion Politica del Peru (Art.1).

"Marankiari Bajo" que en nuestro idioma quiere decir "tierra de las serpientes", es una pequeña comunidad pionera muy antigua antes y despues de 1919, estamos compuestos por 246 familias con una poblacion de 1027 habitantes. Somos uno (1) de las 400 comunidades del Gran Pueblo Indigena Ashaninka, asentados en las tierras altas de la Selva de Junin.

La mayoría de las 400 comunidades Ashaninka estan concentradas y ubicadas en las tierras altas, las tierras intermedias y las tierras bajas de la Amazonia Central del Peru. Los mismos que estan organizados y tienen 14 federaciones politicas representativas de caracter regional para la presencia y defensa de los derechos indigenas ganados y los mismos estan afiliados a la organizacion nacional indigena con nombre AIDESEP.

La "Tierra de las Serpientes" despues de los crueles impactos recibidos e irreversibles estamos trabajando para el fortaleciendo de las iniciativas de las familias Ashaninka para elevar la calidad de vida y en el futuro inmediato lograr el etno-desarrollo integral alternativo practico respondiendo a nuestra realidad y respondiendo a nuestras propias necesidades por iniciativa y unidad de esfuerzos de las familias de nuestra comunidad.

La Comunidad Indigena Ashaninka "Marankiari Bajo" esta ubicado a la margen derecha del caudaloso Rio Perene, clima tropical humedo lluvioso, temperatura entre los 19 a 38 Grados Centigrados de calor, altitud entre los 950 a 1,050 m.s.n.m. Valle de Perene, en el Km. 26 de la Carretera Marginal Central via La Merced a Satipo en la Amazonia Central del Peru a 400 Km. aproximadamente al Este de la ciudad de Lima, a Siete horas aproximadamente en transporte terrestre interprovincial de Lima, es Jurisdiccion del Distrito de Perene, Provincia de Chanchamayo, Departamento de Junin, Sub-Region Selva Central, Region VIII "Andres Avelino Caceres".

Dejamos entendido que estamos en una etapa muy dificil de recomposicion de nuestra sociedad comunal, el fortalecimiento y en vias a la consolidacion de las iniciativas de las familias Ashaninka y por ende la reconstruccion de nuestra sociedad indigena para la sobrevivencia comunal en vias a lograr el etno-desarrollo integral alternativo con respeto, con consulta, con participacion con el fin de ayudarnos entre nosotros mismos a crear nuestra propia ocupacion alternativa de trabajo entre las familias Ashaninka de solidaridad y reciprocidad.

En consecuencia, despues de la violencia social pasada dejandonos en extrema pobreza, miseria y olvido, es ahora precisamente que asumimos el desafio de elevar la calidad de vida y el equilibrio economico familiar con un autentico etno-desarrollo integral alternativo justo, manteniendo la logica de "Enseñar entre nosotros mismos a pescar pero tambien dando la caña de pescar, la cuerda, el anzuelo y la carnada para pescar" y de esta manera podremos pescar en abundancia para garantizar nuestra comida y vivir con dignidad y justicia, es nuestro legitimo derecho como humanos y ciudadanos peruanos.

En virtud a este proceso autentico de autogestion comunal, invitamos a Ud. visitar a nuestra comunidad y nos ayude a consolidar la autogestion comunal en el libre ejercicio de nuestra autonomia indigena, los derechos ganados y la jurisprudencia establecida con mucho respeto y consulta.

Esperamos tomar nota de nuestra nueva sede de coordinacion en Lima y posiblemente podamos contar con su gentil participacion a fin de continuar uniendo esfuerzos para el fortalecimiento y la consolidacion de nuestros pequeños esfuerzos en beneficio de nuestra juventud estudiosa, de las familias y de nuestra sociedad indigena Ashaninka en su conjunto. Reiteramos nuestro cordial saludo hasta muy pronto.

Atentamente

Lic. Oswaldo Rosas Rodriguez - Jefe Ashaninka, Comunidad Indigena Ashaninka
Lic. Mino-Eusebio Castro - Lider Ashaninka, Delegado Oficial Asuntos Indigenas De Nivel Internacional
Tec. Lucia N. De Velazco -Comision, Asuntos Mujer Ashaninka
CC.NN."Marankiari Bajo" - Rio Perene
Amazonia Central Del Peru

Lic. Gerardo Castro Manuela - Director,
Ing. H.Raul Arce Santos - Secretario General
Fundacion De Promocion Indigena
"Maninkariite Ashaninka" - Fupima
Amazonia Central Del Peru

Forthcoming Trial of a Macedonian Minority Party in Greece for Public Use of their Mother Tongue

From: Greek Helsinki Monitor & Minority Rights Group - Greece (Greek National Committee of the International Helsinki Federation) P.O. Box 51393, GR-14510 Kifisia, Greece Tel. +30-1-620.01.20; Fax: +30-1-807.57.67; <helsinki@compulink.gr>

The cooperating organizations, Greek Helsinki Monitor and Minority Rights Group - Greece, appeal to the international community, to concerned individuals but especially to governmental and non-governmental organizations as well as to the media to publicly protest against the - outrageous for a democratic country- forthcoming trial of Vasilis Romas, Costas Tasopoulos, Petros Vasiliadis, and Pavlos Voskopoulos, in their capacity as leaders of

"Rainbow" - the Macedonian minority party in Greece- for public use of their mother tongue. These protests may take the form of statements and/or letters to the Prime Minister of Greece and/or the Greek Embassies in the various countries. They also appeal to these institutions to send monitors to that trial, to be held on 14/10/1997, in Florina (Northern Greece). The International Helsinki Federation has decided to send a large, multinational monitoring team. Please send copies of such statements or letters to our organizations (see address above).

It is noteworthy that the witnesses of the prosecution include the local leaders of all five main Greek parties at the time (PASOK, ND, Political Spring, KKE, and Coalition); as well as leaders of professional associations (lawyers, merchants, priests, taxi drivers). Most of them, in their pre-trial depositions characterize the defendants as "paid agents of Skopjan propaganda", "anti-Greeks", etc. Follow: a summary of the September 1995 events; complete translations of the indictment and of the allegedly violated article of the penal code; and the list of witnesses for the prosecution.

The events of September 1995

Rainbow opened an office on 6/9/1995 in Florina, with a sign mentioning "Rainbow - Florina Committee" in both Greek and Macedonian. On the evening and night of 13 (and early hours of 14) /9/1995, the office was attacked and eventually sacked by a 'mob', led by the mayor of Florina. Before the sacking, police acting on the prosecutor's order removed the sign, while the prosecutor announced the indictment of the Rainbow leaders for having incited discord among citizens through the use of the Macedonian language in their sign. No political party, nor any media condemned the sacking of the party offices. On the contrary it was praised by extreme right nationalistic papers like Stohos and Chrysi Avghi, whose members reportedly took part in the sacking. And the use of the bilingual sign was condemned by all mainstream political parties and other social groups: the local PASOK - socialist governing party - organization even initiated a court procedure, later withdrawn as it appeared that many signatures on it had been put without the knowledge of those concerned.

**Indictment for the trial at the
Single-Member Misdemeanor Court
of Florina on October 14, 1997**

"Vasilis Romas, Costas Tasopoulos, Petros Vasiliadis, and Pavlos Voskopoulos are responsible for, having acted jointly and in public, in any way having caused and incited mutual hatred among the citizens, so that common peace was disturbed on September 6, 1995 in Florina. Specifically, in the aforementioned place and time, as legally representing the party with the name "Rainbow" ("Ouranio Toxo"), the four defendants hanged a sign in that party's office - in N. Hasou and St. Dragoumi streets. Among other words written therein, there were the words "Lerinski Komitet" written in a Slavic linguistic idiom. These words, in

combination with the fact that they were written in a foreign language, in the specific Slavic linguistic idiom, provoked and incited discord among the area's citizens. The latter justifiably, besides other things, identify these words with an old terrorist organization of Slavic-speaking alien nationals which was active in the area and which, with genocide crimes, pillages and depredations against the indigenous Greek population, attempted the annihilation of the Greek element and the annexation of the greater area of the age-long Greek Macedonia to a neighboring country, which at the time was Greece's enemy."

Witnesses for the prosecution

N. Batsilas, policeman; J. Germanidis, president of the Florina Doctors Association, and elected Florina District Councilman for the political party "New Democracy"; N. Fanouriakis, president of the Florina Merchants' Association; A. Konstantinidis, lawyer; Th. Passalis, priest-canon of the Florina Diocese; A. Germanidis, Secretary of the Florina District Organization of the political party "Coalition"; T. Kokkos, journalist; D. Liatopoulos, merchant; L. Nalpantidis, president of the commune Aghios Achillios, Florina; C. Zaravelis, president of the "Radiotaxi" Association; J. Novas, merchant; G. Moulis, representative of the Florina District Organization of the political party "Communist Party of Greece - KKE"; F. Kolettis, President of the Florina District Organization of the political party "New Democracy"; D. Tserkezos, Secretary General of the "National Organization of Macedonian Fighters of the Florina District"; E. Mavropoulos, representative of the Florina District Organization of the political party "Political Spring"; M. Tsotskos, Secretary of the Florina District Organization of the political party "PASOK". Moreover, the prosecution added in the trial file public statements denouncing the bilingual sign, issued in September 1995 by the Florina Bar Association, and by the General Meeting of the Florina Diocese Priests.

**Allegedly violated Article 192 of the
penal code**

"One who publicly and by any means causes or incites citizens to commit acts of violence upon each other or to disturb the peace through disharmony among them shall be punished by imprisonment for not more than two years unless a greater punishment is imposed by another provision."

**Minority languages against Le Front
National in France**

On 11 October, Luistxo ta Marije <txoko@redestb.es> wrote to endangered-languages-l, forwarding a message from an Occitan friend, Gianni Vacca.

My friends,

We are now witnessing two serious political phenomena.

- The first is the phenomenon of increased cultural aspirations by the Occitans and, more generally, by all the marginalised cultures of France, a phenomenon in the sense of an opening to the wide world and an increased awareness of all these rich cultures.

- The second is the growth of a party capitalising on hate, nationalism and centralism, the National Front (le Front National), ready to try anything in order to take over power.

In its opportunistic strategy, the FN tries to take over the aspirations of the minorities, as it has done in the affaire of the name of the Provençal city of Vitrolles.

We believe it is of utmost importance to clearly state our opposition to these attempted take-overs that, similar to the ones under the notorious Vichy regime, can only bring ill to our culture(s). This is all the more important as the Jacobins will not spare this topic when they argue against our rightful aspirations.

To show everyone our opposition to these amalgams, we created a collective called "Collective for the Future of all Languages in France", whose tasks shall be:

- 1) a links campaign on the web, like the "Blue Ribbon" campaign, in order to put in close relationship all the sites administered by like-minded individuals subscribing to our call.
- 2) a campaign of letters to the press and to our deputies to have our position known and publicised.

A web site is at your disposal:

<http://altern.org/calf>

with a declaration which is at the centre of this call, at the following page:

<http://altern.org/calf/protest.htm>

Although this idea was born out of an Occitan grouping, we are addressing all of the minorities in France, and we have already contacted people from other minorities (especially Bretons).

The situation is serious -- we are waiting for your support.

For the Collective, Gianni Vacca

www.geocities.com/SouthBeach/1482/calf.gif

* Luistxo Fernandez * Marije Manterola
 txoko@redestb.es * geonative@geocities.com
 * GeoNative * <http://geonative.home.ml.org>
Hizkuntza gutxiagotuak mapetan - Put minority languages on the map!
maite ditut maite gure bazterrak lanbroak izkutatzen dizkidanean

4. Allied Societies and Activities

"World of Language" in UK Millennium activities

*From: "David Crystal" <crystal@dial.pipex.com>
 To: Nick Ostler <nosstler@chibcha.demon.co.uk>
 Subject: Re: World of Language Date: Mon, 11 Aug 1997 19:26:12 +0100*

Thanks for your note about the World of Language proposal. The idea has of course been around a long time, in various incarnations, but no-one ever had the clout to get it off the ground until the British Council took a serious interest last year, and they put some money into a pilot survey. There were a few press reports earlier this year, but nothing very much.

Several planning papers have been commissioned and completed, all under the guiding hand of Roger Bowers (former assistant director-general of the Council, now a freelance), who incidentally would be delighted to hear of any interest from any quarter (he is at 100543.1334@compuserve.com), as it all adds to the case to be made. There was also a pretty brochure and a sample CD illustrating some of the 'hands on' activities which would be in such a Centre.

I was asked to do the detailed Content Specification for the idea - in which, incidentally, research is well represented. Indeed a whole floor of the four-floor scheme I proposed is devoted to it, in various ways. The whole issue of endangered languages is, as you'd expect, also well represented.

These papers were circulated at a preliminary meeting of interested scholars, teachers, and other professionals, held in London earlier in the year. Currently, there is some 'behind the scenes' work going on, with major fund-holders being approached. The scheme is planned to cost 20 million over 3 years - not a large sum, compared with, say the Greenwich Dome. There is some preliminary interest already shown, and people are cautiously optimistic that the idea will go ahead.

The immediate stimulus for the idea, by the way, was the apparent availability of a site - a building adjacent to Shakespeare's Globe, on the new 'tourist avenue' which is going to be a major part of the London scene in the '00s. The deadlines imposed by the Millennium Commission were also an important stimulus, though in the event the scheme wasn't sufficiently ready to get support from them.

There's nothing confidential about any of this, and I'm happy to show the Content Spec to anyone interested - though it would probably make sense for enquiries to be channelled through Roger, who is in any case best placed to answer general questions about all this.

Best wishes. David Crystal

Date: Tue, 12 Aug 97 08:43:36 UT From: "Roger Bowers" <Roger_Bowers@msn.com> To: nosstler@chibcha.demon.co.uk Subject: THE WORLD OF LANGUAGE

Dear Nicholas

I have been in touch with Dick Hudson and he and I will be meeting shortly so that we can draw LAGB into the WOL project. Thank you for drawing it to the attention of so many colleagues. WOL is an independent project - run as a company limited by guarantee - which has had support from the outset from the British Council, FCO, and other parts of Govt., individuals such as Sir David (now Lord Puttnam) etc. Our academic advisor is Professor David Crystal.

WOL is at the beginning of a long road in obtaining acceptance and sponsorship for a project which has to combine intellectual rigour with educational usefulness, a community agenda, and a sound and viable business plan involving success as a visitor attraction. As we go down this road we plan to draw in all those whose agendas can be served by WOL - including LAGB, BAAL, the research centres and databases, speech technology etc etc.

On the website, behind the 'glossy' material, you will find a set of papers including one by David Crystal which 'scopes' the coverage of WOL. Of his five sub-worlds, one is the world of language study. As we succeed in getting backing - and we have a good deal already - we will be forming focus groups to help us flesh out all aspects of the content specification. I am confident that there will be areas where UK linguistics and applied linguistics will have a role to play and where we will find mutual benefit. But that level of precision and engagement would be a bit premature until we know we have the financial package and political support that will make this work.

Dick and I will see how best we can maintain the dialogue as things develop. Do let me have any thoughts you have on this, and encourage colleagues everywhere to express their views and come out in support. Feel free to 'round-robin' this note to your mailing list.

I can be contacted at Roger_Bowers@compuserve.com or directly from the WOL website at <http://www.worldoflanguage.com>

Regards Roger Bowers

Mexican Indigenous Languages: Recent developments at CELIAC

February 12, 1997

H. Russell Bernard, Dept. of Anthropology, 1350 Turlington Hall, University of Florida, Gainesville, Florida 32611, USA

CELIAC is a not-for-profit organization, incorporated by indigenous people in Oaxaca, Mexico. CELIAC operates as a publishing house for indigenous-language books written by native speakers of indigenous languages from across Latin America. CELIAC now has its own building, with kitchen and dormitory facilities for up to 16 people. Indigenous authors in residence at CELIAC learn to use computers to write books in their own languages.

The Oaxaca Native Literacy Project

Over the last five years, the CELIAC project has been featured in articles in the New York Times, the Chicago Tribune, and other newspapers around the country. It was also covered by several magazines, including Cultural Survival Quarterly, and was featured on CNN's Future Watch. CELIAC began in 1987 as the Oaxaca Native Literacy Project, but the roots of the effort go much earlier.

Jesus Salinas Pedraza is a Nyahnyu (Otomi) Indian school teacher from Mexico. He and I began working together in 1962 when I was doing my MA research on his language. In 1971, Salinas and I began working on a project to document the Nyahnyu culture, in Nyahnyu. We developed a writing system for Nyahnyu and Salinas wrote four books about the culture of the people of the Mezquital Valley. Three of those books are available from CELIAC in a single volume, in both Nyahnyu and Spanish (see the book list attached). All four books were published in a single volume in English in 1989 (Native Ethnography; A Mexican Indian Describes His Culture, H. Russell Bernard and Jesus Salinas Pedraza, Sage Publications).

In 1987, building on our book collaboration, Salinas and I conceived of the Oaxaca Native Literacy Center -- a place where Indian people from around the Americas could learn to read and write their own languages using microcomputers. Our idea was for Indians to write, print and publish their own works, in their own languages, on topics of their own choice. They would write their own histories and record their knowledge for their children -- and for all our children as well.

The center began operation in 1989, with support from the National Bureau of Indian Education and the Center for Advanced Studies in Anthropology in Mexico; from the Interamerican Indian Institute; and from the Jessie Ball Du Pont Foundation. My students and I at the University of Florida's Department of Anthropology provided technical training. Salinas runs the center, along with Josefa Gonzalez Ventura, a Mixtec Indian from Oaxaca. Together they train other Indians to use computers to write and to print books in Indian languages.

The Project becomes CELIAC

In 1993 the project incorporated as a not-for-profit organization called CELIAC -- the Centro Editorial de Literatura Indigena, A.C. The A.C. stands for Asociacion Civil, which means "not-for-profit corporation." All five board members of CELIAC are native speakers of Mexican Indian languages.

In January 1994, CELIAC moved into its own building in Oaxaca. The building houses up to 16 persons. There are toilet facilities for men and women, an ample kitchen, office space, meeting rooms, and computer work rooms. Indigenous authors spend time in residence at CELIAC, and CELIAC is now a publishing house for indigenous literature, written in indigenous languages. CELIAC markets its books to scholars, libraries, and individuals.

Proceeds from the sale of the books help keep the project going. Books are sold directly by CELIAC and all funds go directly to the project.

So far, over 150 people -- speakers of a dozen languages (Mixtec, Chinantec, Aymara, Quichua, and others) from countries across Latin America (Mexico, Bolivia, Peru, Argentina, Chile, and Ecuador) -- have spent from four weeks to six months in residence at CELIAC.

How You Can Participate

As a not-for-profit organization, CELIAC accepts donations from foundations and from individuals. Just as important, however, is the support from colleagues who purchase the books and services of CELIAC.

One thing we can all do to help slow the erosion of language diversity in the world is to purchase books produced by indigenous authors. This will create incentives for indigenous-language authors to produce more literary output, and it will create jobs for indigenous-language production editors, marketing specialists, and so on.

Dictionaries of languages like English and French that already have long literary traditions are built from printed materials. Dictionaries of languages that have no literary tradition are built from transcriptions of speech. The result is:

- a) dictionaries of languages like English and French that are enormous -- because they represent the lexicons of thousands of people -- but have little information about spoken language;
- b) dictionaries of previously nonliterary languages that have lots of information on how words are used in speech, but which are small because they represent the lexicons of a few people.

In my experience, the production of dictionaries for indigenous languages is best supported by the development of literary traditions.

A list of the books available from CELIAC is appended below in Section 9 *Publications of Interest*.

Please ask your library to place a standing order for CELIAC books, particularly if your library has a strong collection in Native American and/or Latin American titles.

Besides its books, CELIAC offers other cultural products and services. Here are some examples:

1. A four-year college in the U.S. has contracted with CELIAC to accommodate a class for a month at a time.

2. The Mexican Social Security Institute contracted with CELIAC to conduct ethnographic interviews, in six languages of Oaxaca, on the management (at the household level) of infantile diarrhea. The results of that study were recently published jointly by the Mexican Ministry of Health and CELIAC. The interviewers had been trained at CELIAC. They conducted their interviews in the local languages

and submitted their reports in those languages. The book that resulted contains both the Spanish and the indigenous language versions of the report.

3. The Interamerican Institute for Indigenous Studies (Instituto Indigenista Interamericano) has so far brought two groups of 12 and one group of 6 bilingual school teachers to CELIAC from South America (Peru, Bolivia, Chile, and Argentina).

4. An anthropologist in the U.S. sponsored one of his indigenous colleagues to spend several months at CELIAC. The indigenous colleague produced a book in Ecuadorian Quichua.

5. An anthropologist in Mexico sponsored a craft show at CELIAC where indigenous paper-making technology was highlighted.

CELIAC offers colleagues in linguistics and anthropology the opportunity to purchase indigenous cultural and linguistic goods and services directly from the creators of those goods and services at fair market value.

You can contribute to the preservation of indigenous languages and cultures in Latin America by:

- 1) buying (or asking your university library to buy) the books produced by CELIAC authors;
- 2) sponsoring the distribution of indigenous-language books to village schools in which those languages are spoken;
- 3) sponsoring the publication of an indigenous-language book by CELIAC;
- 4) sponsoring a colleague who speaks an indigenous language to spend several months in residence at CELIAC and to write a book in her or his language;
- 5) making a tax-deductible contribution (in the U.S.) to the Native Literacy Project at the University of Florida Foundation, Inc.

For information in Spanish, or to arrange to visit CELIAC, contact Jesus Salinas at celiac@infosel.net.mx.

If you are planning a trip to Mexico and would like to visit CELIAC, contact Jesus Salinas or Josefa Gonzalez by phone: from the U.S., dial +52-951-59725. If you do not speak Spanish, you may send e-mail in English to me at ufruss@nersp.nerdc.ufl.edu

Endangered Language Fund: 1st Round of Grants

Doug Whalen, ELF President, reported on 1 October 1997:

The Endangered Language Fund is pleased to announce the recipients of our first round of grant awards.

The Endangered Language Fund is a US nonprofit organization dedicated to the study and preservation of languages that are threatened with extinction. Through the generosity of our

members, we are able to promote work that would otherwise go undone. This year's ten grants were selected from a competitive field of more than 50 proposals, all with the goal of helping to stem the tide of language loss.

The projects are:

1. Production of original television dramas in Choctaw and Creek. Awarded to Alice Anderton of the Intertribal Wordpath Society. This project will produce two dramas starring native speakers of these two Native American languages, which are currently spoken in Oklahoma. Captioned versions will be shown on cable access channels, and videotapes will be made available to the native speakers throughout the state.
2. Making a rediscovered manuscript useful to the Comanche community. Awarded to Ronald Red Elk, Comanche Language and Cultural Preservation Committee. In 1996, a manuscript dictionary of Comanche, containing over 4,000 entries, was discovered in the Smithsonian. With the help of the Endangered Language Fund grant, this work will be combined with other sources and corroborated with the remaining speakers of Comanche, so that future generations will have as complete a record of the language as possible.
3. Recording the last two speakers of Klamath. Janne Underriner, University of Oregon. As with many Native American languages, only the oldest members of the Klamath tribe can still speak the language. Younger members of the tribe have come to realize that this is truly their last chance to know this important part of their heritage. With the aid of this work by a professional linguist, the Klamath hope to preserve what they can.
4. Further work on the Tohono O'odham (Papago) Dictionary Project. Awarded to Ofelia Zepeda, University of Arizona and member of the Tohono O'odham Nation. This language is still the first language of most tribal members over the age of 25, but children are less likely to learn it. When completed, the extensive dictionary will help reinforce the language skills of young parents and be a permanent resource to native speakers and others interested in the language.
5. Recording the last fluent speakers of Kuskokwim in Alaska. Awarded to Andrej Kibrik, University of Alaska. This little-studied Athabaskan language is down to three households which use it regularly. The linguistic work will aid in the teaching of the younger generation, especially through the audio recordings that will give a much better sense of the feel of the language than written sources can.
6. Preserving Yuchi, a Native American isolate. Awarded to Mary Linn, University of Kansas. Only nineteen fluent speakers remain of the Yuchi language. Once they are gone, the Yuchi tribe will be unable to learn more of their heritage, and linguists will be unable to solve the mystery of the last remaining

language isolate of the Eastern US. Linn's dissertation work will help on both fronts.

7. Work on the Wasur languages of Indonesia. Awarded to Mark Donohue, University of Manchester. Language data collection will be conducted for several languages in a region that has only recently been officially recognized as a distinct ethnic region.
8. Immersion programs in Micmac, Maliseet and Passamaquoddy. Awarded to Karen Somerville, Gakeemaneh/Gignamoane, New Brunswick. The speakers of these Eastern Algonquian languages have joined forces to try to further the use of the languages by the young. The ELF grant will help purchase equipment for several language immersion programs that are being developed.
9. Han language documentation project. Awarded to Gary Holton, University of California, Santa Barbara. Han, an Alaskan Athabaskan language, has only a handful of native speakers, only one of whom is younger than sixty. This language is unusual in having preserved all four consonant series of proto-Athabaskan, yet it has only recently been recognized as a separate language. Holton's dissertation work will help solidify its position.
10. Preparing language materials for Jingulu of Australia. Awarded to Rob Pensalfini, MIT. Only about ten fluent speakers remain of this language, which is situated in the region between two major language families. Influences of both those families appear in the language, giving it many unique characteristics. Texts and a dictionary are being prepared, and the schools there are ready to make use of them.

These grants totalled \$10,000 in awards and were made possible only because of the generosity of our members. We would like to take this opportunity to thank them on behalf of the grant recipients.

For more information about the Endangered Language Fund, please write
Endangered Language Fund, Department of
Linguistics, Yale University, New Haven, CT
06520, USA

elf@haskins.yale.edu

Or visit our web site:
<http://sapir.ling.yale.edu/~elf/index.html>

5. Conference Reports

**18th American Indian Language
Development Institute, Tucson, AZ.**

From: Akira Yamamoto <akiray@U.Arizona.EDU>

We just completed the 18th Annual American Indian Language Development Institute at the University of Arizona, Tucson, Arizona. This year, I did a seminar on Language Variations in which I have 33 Native American people representing 14 different languages. The language situations are indeed not very good among all these language

communities, including Navajo Nation. Dene group from Canada may be the only one where children come to school speaking Dene as their first language. For them, it is "maintenance" and promotion; but for almost all the rest, the efforts are "revitalization".

By the end of the four-week institute, participants in the institute produced curricula, plans of action, language materials, and renewed enthusiasm in doing, rather than talking about, their languages.

Salish and Neighbouring Languages: language preservation and revitalization

Joseph Tomei writes, of last year's meeting:

Because this is a year late and the next conference is now the last conference that it might not be worthwhile, but I hope that someone who went this year might write something to see if concurrent sessions are the way to go. I do feel sympathy when I see those tribal elders sitting through a presentation on the reduplication of morphemic templates, but by separating them, I wonder if it enforces the line between linguistics and revitalization.

On the final day of the 1996 Conference on Salish and Neighboring Languages held at Sty-wet-tan Hall in the First Nations House of Learning at the University of British Columbia, a session was held in which various representatives of tribal groups and linguists attending the Conference discussed their efforts towards language preservation and revitalization. The meeting was chaired by Vi Hilbert, tribal elder of the Upper Skagit tribe and founder and director of Lushootseed Research.

To open the session, Virginia Beavert-Martin, a Sahaptin speaker from the Yakima reservation gave a welcome song and a brief opening speech. Her speech touched on what would be a common thread throughout the presentations, the need to consider language as only one facet of the culture. It is necessary, when working with an informant, to become part of their culture and she gave several examples. She finished her speech with the plea 'I'm imploring you to think about us.'

The interrelatedness of language and culture was implicit in the description of the Tuwaduqutid Program of the Skokomish Indian Tribe given by Greg Steven Pavel. He talked about the four day a week Immersion program conducted both in the field and at the tribal travel center, which included not only language teaching but also traditional skills such as basketry.

Mona Jules of the Swcwepemc Cultural Education Society was more explicit, arguing for the need to find a way to revive traditional cultural practices and allow them to exist side-by-side with Western culture. She went on to discuss Phase 1 of 'A Comprehensive Shuswap Language Curriculum' now in progress for grades 4-10. The work in this program has identified a need for children's dictionaries and workbooks.

Wendy Sampson of the Lower Elwha Klallam discussed some of the projects currently underway as well as bringing some literature on the Full Circle Journey, a yearly canoe trip which brings together young people from several tribes for fellowship.

Teresa Jeffrey and Ann Quinn from the Sechelt Indian Band spoke next about the language program there. The language is effectively taught in the nursery school by elders, but the gap in training for young adults remains a problem. They also showed some of the materials they had developed, including flash cards, wordbooks, book accompanied with tapes recorded by elders as well as a draft dictionary.

Next, Bill Poser gave an overview about the First Nation languages taught at the University of Northern British Columbia. Currently Coast Tsimshian and Haida are being offered as co-instructed courses, with Niska and Carrier offered as 1st year courses. There is also the Institute for Na-Dene, whose primary task is to train and prepare primary school teachers for language teaching in K-2. He then asked individuals academics working with some of these programs to discuss them in more detail.

John Dunn discussed a number of subjects, including the Coast Tsimishan courses offered in Prince Rupert, (the 1st and 2nd semester currently taught with a 3rd and 4th term in the planning stages) the certification program for co-instructors, literacy training programs as well as the 4 semester teaching training course at Simon Fraser University.

Marie Lucie Tarpent then spoke about the Niska language program, which is taught by native teachers. She also noted that the program works to support the teaching staff with the creation of materials and instruction concerning teaching technique.

Emmon Bach spoke about the Haisla and Kitamet projects, commenting that one of the targets is the 'in-between generation' between children and elders which, due to the breakdown in language transmission, displays a wide variety of language abilities. Next was Roberta Valsch from the Pullyaup tribe (Washington State). The Muckleshoot tribe has worked with Evergreen State University and Antioch College to offer accredited courses in Lushootseed, as well as developing a curriculum for K-12, with the K-6 integrated with the language. But in addition to this, there are several other programs underway ranging from a once a week community night to tape resources and work with medicinal plants.

Peter Jacobs of the Squamish Nation spoke next, first talking about his experience of working with the elders. When he began, the elders 'put up' with him asking for paradigms. But as time went on, they refused to give paradigms and insisted that converse with them on a wide range of subjects. Later, he realized that what they were doing was not rejecting the idea of being informants, but pushing

him to higher levels of linguistic sophistication. In this learning process, he says, 'the elders are learning how much they know.' Current linguistic projects of the Squamish Nation include work with the ongoing 25 year (!) language program with K-12 and developing The Cedar Book, a language/cultural resource. Some of this work entails translating English sources back to the original Squamish in order to enrich the range of materials available.

Betty Wilson from the Sliammon Language community spoke next, discussing the current language teaching going on with 150 students in K-12. She emphasized the necessity of 'forging new relationships with the community'.

Two students from UBC, Elizabeth Currie and Suzanne Urbanczyk then reported on a meeting held on June 3-4, 1996 entitled First Nations Languages and Post-Secondary Education. The meeting was designed to bring a wide range of people, including students, elders, teachers, linguists and administrators from both the communities and post-secondary institutions to discuss how First Nations languages could be taught at the post secondary level. The wide range of issues discussed at that two day meeting can be grouped under four main categories: Curriculum, Teaching, Administration, and Issues of government recognition and funding.

Next, Lisa Matthewson, spoke about several of the programs undertaken by the St'át'imcets (SCES). The second year of college courses in St'át'imcets are currently being taught in a joint program between SCES and Simon Fraser University. In addition to this, an adult language certificate is offered in First Nations Language and Linguistics, which represents the first half of a B.A. in the subject. The course has several admirable facets. One is that half the coursework is based on a language journal that is the result of dealing with tribal elders. Language mentoring, in which the student is assisted by an instructor, also receives credit through SFU. The students also sign a contract to complete 39 hours of work with elders as part of their coursework.

Next, Pat Shaw spoke about the UBC initiative to train native speakers as linguists, offering a B.A. with a major in First Nations Language and Linguistics. In addition to this, two years of college courses in Squamish and Muskeelon.

David Court, a classroom teacher of Lushootseed, brought a more individual perspective, discussing the work done with K-7 students in language study. The students' work included the production of bilingual readers, of which several examples were shown.

The last speaker, Strang Burton, demonstrated some computer assisted learning programs that are being developed at UBC in conjunction with the Sto:lo Nation. These computer programs are being designed so that any language can be used as data. This modularity allows the programs to be used for multiple languages.

Though the large number of speakers and the wide range of programs make it difficult to draw any overall conclusions, several common threads emerge. The first is that language revitalization does not exist in a vacuum but must be revitalized along with the culture. This may entail that language programs which also fulfill cultural revitalization aims, if judged solely on their efficacy of transmitting language, may not be as successful as they might if they solely concentrated on language. But a program that solely concentrates on language misses the larger role that language plays in these communities. The range of programs and ideas discussed here serve to underscore this point.

Related to the interconnectedness of language and culture and the emphasis on language programs that serve a larger cultural purpose is the existence of the 'in-between generation', brought up explicitly by Emmon Bach. This generation, which was encouraged to learn English in order to assimilate into the larger society, is now confronted with the much more difficult process of learning the language as a foreign language. I feel that by placing these language programs in larger context of transmitting the culture, learners need not be disheartened if they do not acquire the language to full fluency.

I also believe that these talks foreshadowed the next problem for language revitalization of small communities. As language programs become more established, the large question of articulation between language programs becomes a vital concern. While the current work has been to set up programs in a variety of contexts that fulfill specific needs and address specific audiences, the focus of language revitalization in the future may be to ensure that programs exist to address life-long learning needs of the community. Three possible solutions were presented: that of intertwined programs of language and culture, post secondary certification and future job opportunities, and the possibility of computer assisted self-study materials.

This year's (1997) conference was held from Aug 7-9 at Port Angeles, Washington, with the language revitalization sessions held parallel with the linguistic presentations. More conference information about the 1997 conference and the planned 1998 conference can be found at <http://www.cas.unt.edu/~montler/icsnl.htm>

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Endangered languages in Africa, July 29 - August 1, 1997, Leipzig

Report on an international symposium by Matthias Brenzinger (Institut für Afrikanistik, Universität zu

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From July 29 - August 1, 1997, an international 'Symposium on Endangered Languages in Africa' was held within the '2nd World Congress of African Linguistics' (WOCAL 97) in Leipzig, Germany. The symposium, organised by the Institut für Afrikanistik of the University of Cologne, and sponsored by the German Research Society (DFG), was attended by 23 participants hailing from 11 countries. The papers presented contributed to discussions leading to an enhanced understanding of the actual situation of language endangerment on the African continent and added to the still very limited number of case studies on individual endangered languages. The symposium followed up on papers presented at a symposium held in 1990 at Bad Homburg, Germany on the endangered languages of East Africa, papers of which were compiled in *Language Death: Factual and Theoretical Explorations from East Africa*, in 1992 (Mouton de Gruyter, Berlin) by Matthias Brenzinger. A report on this previous symposium has been published in *IJSL* 88(1991):121-128).

During the Leipzig symposium contributions were made on languages spoken in Botswana, Ivory Coast, Ghana, and Togo. The two areal foci, however, were Nigeria/Cameroon and Ethiopia. In the following topics or aspects of language have been singled out from the papers presented which may be of particular interest to *IJSL* readers involved with 'small languages and small language communities'.

After an opening address by Matthias Brenzinger (University of Cologne, Germany), Bernd Heine (University of Cologne, Germany) presented an introductory paper which summarised the state of the art on our knowledge on endangerment of languages as well as on the actual languages which are endangered on the African continent.

Herman Batibo from the University of Botswana provided an overview of the languages of Botswana which he regards as being endangered. Until recently the Botswana government had claimed a monolingual status for their country. Prof. Batibo pointed at the fact that Setswana is threatening most of the Khoisan languages spoken in the country. He presented results of a survey which he had carried out with /Xaise and Shuakwe speakers, i.e. members of two Khoisan-speaking communities of the Botswana. According to the responses, most of the people interviewed shared a negative attitude towards their own languages and expressed the wish that their children should be integrated into the Tswana "state culture" of Botswana.

Kay Williamson from the University of Port Harcourt, Nigeria, with more than 40 years of experience in linguistic work in that country, discussed sociolinguistic aspects of language endangerment in the Niger-Delta area. Defaka, according to her findings, is the language most endangered within that area. Today, all young speakers of the Defaka community have already

completely lost their language competence, speaking Nkoro instead.

Paul Newman from the Institute for the Study of Nigerian Languages and Cultures, Indiana University, USA, reported on the activities of the Linguistic Society of America (LSA) committee on endangered languages and their preservation. He pointed out that the activities of this committee clearly reveal a regional bias on languages spoken in the Americas. Against the background of the domination of theoretical linguistics, Newman pleaded for a return to empirical linguistics, which then may also concentrate on the documentation and analysis of languages which are threatened by extinction.

In a similar fashion, Zygmunt Frajzyngier from the University of Colorado, USA, drew attention to some linguistic peculiarities which he found in endangered languages of northern Cameroon, and he emphasized the need for more intensive field research.

Bruce Connell from the University of Oxford, England, summarised outcomes from his fieldwork on languages of the Nigeria-Cameroon borderland. Within his area of research, no less than six languages have been replaced, or are about to be replaced, by languages of the prevailing Mambila cluster. Connell explored the causes for language contraction and death with these six languages, which today are spoken by few individuals only, or by none at all.

Nikolai Dobronravin from the St. Petersburg State University, Russia, described the processes which cause the number of speakers of Kyanga, a remnant language of the "Greater Mande", to shrink. Even though the language is still spoken by several thousand people in Nigeria and neighbouring Benin, he considers the language as having reached a vulnerable stage by being replaced mainly by Hausa and, to a lesser extent, Zarma.

Roger Blench from Cambridge, England, provided an overview of the language situation of the "Nigerian Middle Belt", for which he reported 394 speech forms and lects. Out of these, according to his findings, 12 must be considered to be extinct, 16 as definitely threatened and 184 as not threatened. Most importantly, he added 182 languages to the list, for which no linguistic data and information is available. This slot makes up a huge reservoir in which potentially threatened or extinct languages must be expected, but remain undetected so far.

Andrew Haruna from the University of Bayreuth, Germany, described his fieldwork among the Bubburé in the Southern Bauchi area of northern Nigeria. Being a lecturer of Hausa himself, he provided first-hand information on Bubburé, which is about to be replaced by Hausa. Very limited information has been collected on Bubburé, and only 10 people can be regarded as still fluent in it. Kézié Lébikaza from Benin University of Lomé, Togo, compiled an overview on the languages spoken in Togo. Despite the small size of this

West African country, according to his judgement, out of some 40 languages spoken, it is only Igo (Ahlon) which seems to be threatened by extinction. Lébiakaza explained the presumably stable situation even of very small speech communities with the absence of spreading dominant languages and by the fact that every small language is dominantly spoken in at least one town of the country. People from other speech communities who move from one town to another are obliged to learn the respective language.

Raimund Kastenholz from the University of Mainz, Germany, analysed three cases of language shift among the blacksmiths and leatherworkers belonging to the Jogo cluster in Ghana and Ivory Coast. The difference in contact situations of the languages of this cluster involve entirely different settings and also different replacing languages.

Richard Hayward from the University of London, England, in his presentation provided some stunning examples from Ethiopian languages of what may be the actual value, or better, the possible loss for linguistic theory if these languages disappear unrecorded. In discussing Corbett's typology of number marking, he pointed out that Bayso, one of the minority languages of southern Ethiopia, makes up for a distinct type of number marking. Bayso claims a basic distinction in Corbett's typology just for its own, by possessing a unique number system.

Aklilu Yilma from Addis Ababa University described the sociolinguistic situation of Ongota, a language spoken in the southern part of Ethiopia. There are no children growing up who speak this language, but interestingly enough, the few speakers left claim that it has been like that for a long time. They claim that their language is transmitted to the younger generation when they reach the age of 14 to 15 years. Aklilu stated, however, that out of the total 79 members of the community, only 6 are mother tongue speakers of that language. The others have shifted to speak Ts'amay instead. The low social status of the Ongota, who are known as "chicken herders" in the region, triggered this process of language shift.

Francis Moto from the University of Malawi presented a paper on language endangerment in his own country, in which Lomwe speakers shifted to Yao as their new language for political reasons. The historical background and the stigma associated with the Lomwe made the community give up their language in favour of Chewa and Tumbuka.

Zealelem Leyew from Addis Ababa University discussed the structural consequences of language shift with Kemant, one of the threatened Central Cushitic languages of Ethiopia.

David Appleyard from the University of London, England, presented data from Qwarenya, a Central Cushitic language of the Agaw family, formerly spoken by the Falasha, the Jews of Ethiopia. The language had been recorded by Reinisch more than a century ago, and since then the language has been

reported extinct as a spoken medium. Appleyard, however, discovered six very old speakers of the language in Israel, all of which were among the refugees who had left Ethiopia in 1990 with the operation Salomon. Appleyard presented linguistic results from the comparison of his own recently recorded Qwarenya with the one recorded by Reinisch.

Giorgio Banti from the Università della Basilicata, Italy, discussed the endangerment of the jargons of low-caste groups in the Somali- and Oromo-speaking areas of the Horn. Banti structured the puzzling information on so-called submerged castes, i.e. hunter-gatherers, blacksmiths, potters etc, many of which spoke distinctive jargons or even languages.

Mauro Tosco from Istituto Universitario Orientale in Napoli, Italy, concentrated on situations of language shift without language decay. He argued that in situations in which ethnicity is particularly weak while at the same time external pressure to shift is high, the result is rapid and abrupt shift with relatively little linguistic interference in the languages involved in most cases. The process by which an ethnic group or a part of it is assimilated into another group without losing its internal clanic structure is referred to by Tosco as "downgrading", while the possible outcome is called "catastrophic shift", both with regard to ethnicity as well as language.

Gabriele Sommer from the Institut für Afrikanistik, Köln, Germany, by focusing in her presentation on the lexicon, pointed out the importance of endangered languages for historical linguistics. The various types of contact situations result in different outcomes linguistically. Sommer elaborated on the need of a typology for the different types of relexification in order to use lexical material for reconstructing the actual language history.

Rainer Vossen from the University of Frankfurt, Germany, presented examples of structural changes within Eastern Khoe languages of the Khoisan language family and pointed out their relevance for the discussion on the processes of language decay. It became obvious that many of the processes, such as click loss or homogenisation of grammatical distinctions, may be interpreted as symptoms of language shift processes, but at the same time may also be signs of language internal changes of "natural" language development.

Kembo Sure from Moi University, Kenya, pleaded for the preservation of language diversity as a way of preserving human civilisation. Sure outlined that widespread negative attitudes which guide policies in many African states must give way to the recognition of the importance and value of the existing linguistic and cultural resources by applying multilingual and multicultural policies.

The keynote addresses at the WOCAL 97, by Ayo Bangbose from the University of Ibadan, Nigeria, as well as of Mohammed Abdulaziz from the University of Nairobi, Kenya, related to topics of

the symposium. Bamgbose called the scholars working on endangered languages not just to talk about but also to document the disappearing African languages. Abdulaziz supported this by stressing the importance of restricting scholarly activities on the African continent to the documentation of endangered languages. He emphasised the urgent need for the preservation of language data of disappearing languages as an important base for studies by further generations of linguists. To rescue languages as spoken media, however, according to his understanding, cannot be a main concern for linguists.

During a round table discussion, Kay Williamson reported on her activities in supporting Nigerian languages being used as written media at schools and within the communities. The active role Williamson plays in the support of minority languages was widely honoured. Nevertheless, the discussion at the round table suggested that priority must be given to documentation rather than to language revival activities.

Ayo Bamgbose, and Rotimi Badejo from the University of Maiduguri, Nigeria, commented on the situation of institutions dealing with language issues in Nigeria, after Eno Abasi Urua had called for support for the newly established "Centre for Endangered Languages" at Jos, Nigeria.

Paul Newmann from Indiana University, Bloomington, USA, raised an issue not considered so far in discussions on endangered languages. In dealing with situations of endangered languages, the replacing languages such as Swahili, Hausa, and others are commonly labelled "killer" and "oppressing" languages. By doing so these languages and their speakers are accused of (purposely) threatening other languages and speech communities. This, however, does not hold true for the majority of language shift situations since most members of speech community abandon their own language voluntarily. They do so because they consider another language as superior, and more useful, and do not see them as a threat in most cases.

Another contribution to the discussion on language endangerment was made by Ayo Bamgbose who pointed out that endangerment is a relative term. He suggested that the term "deprived languages" should be added to the discussion of the language contact situations on the African continent. While some African languages are threatened to become extinct, others are "deprived", for example in not being used for important functions. Even major African languages which he considered to be deprived now may become threatened by extinction in the long run.

6. Overheard on the Web

New Irish Television Channel: Teilifís Na Gaeilge

The below is not exactly news, since it reproduces a Galway Advertiser article from 17 Oct 1996. This is in turn was taken from the Teilifís Na Gaeilge pamphlet published in March 1995

New Channel, New opportunities

In November 1996, one of the most exciting developments in Irish broadcasting will take place. A third television channel will come on air.

This new channel will be different in many ways. Applying a new concept in Irish broadcasting, the new channel will not be a direct programme producer, but a publisher/broadcaster. It will benefit from new broadcasting developments, in both technology and programme content. Substantial investment in technology is being undertaken to ensure access and distribution. The new channel will be available to 90% of viewers from the beginning and to all of the country within a short time.

Teilifís Na Gaeilge

Teilifís Na Gaeilge will provide a national television service in Irish. While delivering an essential service to the Irish-speaking community nationwide, it will cater also for viewers with little or no Irish.

Teilifís Na Gaeilge will appeal to a contemporary audience. There will be a particular emphasis on programmes for young people and on material with a regional focus.

In its role as publisher/broadcaster, Teilifís Na Gaeilge will avail of material produced by the independent sector, by RTE and by other broadcasting sources. Output will be for about two hours a day initially.

Underlining the central role of the Irish language, the headquarters of Teilifís Na Gaeilge will be in the Connemara Gaeltacht, while it will use the latest technology to ensure country-wide participation in programme content.

Work in progress

To provide a minimum of two hours broadcasting per day. Teilifís Na Gaeilge will require 730 hours of programming per annum. The majority of these will come from the independent production sector in Ireland and over 300 hours will be provided by RTE. The new programme commissioning process is already underway.

Negotiations are taking place also with prospective suppliers of programmes that are suitable for re-voicing.

Contact Points

The headquarters of Teilifís Na Gaeilge will be in Baile na hAbhann in the Connemara Gaeltacht. Facilities are being put in place throughout the country using the latest technology to ensure country-wide participation in programme making.

TEILIFÍS NA GAELIGE
Baile na hAbhann
Connemara
Co. na Gaillimhe

Teil +353 (91) 593636 Faics +353 (91) 593619

TEILIFÍS NA GAELGE
4 Cearnóg Oirear Gael
Domhnach Broc
Baile Átha Cliath 4
Teil +353 (1) 6670944 Faics +353 (1) 6670946

Some Hopeful Cases in North America

Ronald.Cosper@STMARYS.CA (Ronald Cosper) wrote to endangered-languages-l on 28 October:

In answer to Catherine Bodin's message of October 26, several North American languages are growing in speakers.

In Canada, Cree has been increasing, as has Micmac in Nova Scotia. The percentage of ethnic Micmacs speaking the language has diminished, but number of speakers has increased with the growth in population. On a more local level, the language is being well-maintained in the reserves of the Eastern part of province (Cape Breton), but has languished in the mainland area.

In the U.S.A., I believe Navaho has also increased in number of speakers, but again the percentage of ethnic Navahos speaking the language has declined, I believe. I suspect Inuktitut has increased in number of speakers, as well.

Certain Mexican languages have many speakers, such as Nahuatl (the language of the Aztec empire), Zapotec and Maya, but I do not know whether numbers of speakers are increasing or decreasing.

On the other hand, it is fair to say probably that most native languages of North America are endangered to varying degrees.

7. Places to Go - on the Web and in the World

Language Learning on the Web

The first site is on the Endangered Language Fund page:

<http://sapir.ling.yale.edu/~elf/study.html>

It lists regularly taught courses in endangered languages. (As always, if anyone has updates, we would be pleased to have them. Mail them to elf@haskins.yale.edu.)

The second site is from the University of Minnesota, and is on less commonly taught languages:

<http://carla.acad.umn.edu/lctl/lctl.html>

Doug Whalen
President, Endangered Language Fund
elf@haskins.yale.edu

Universal Declaration of Linguistic Rights

The full text of the Universal Declaration of Linguistic Rights, signed in Barcelona in 1996, can be found at

<http://www.indigo.ie/egt/udhr/udlr-en.html>

Inuktitut

"Inuktitut: The Language of the Inuit People" is maintained by Leo Ussak Elementary School--"The Coolest School in Canada's Arctic"--in Rankin Inlet, NWT (in the soon-to-be Inuit territory of Nunavut). The site features downloadable Inuktitut lessons in Hypercard created by Alexina Kublu and Mick Mallon, and sound files of, among other things, "Amazing Grace" sung in Inuktitut, and the Inuktitut version of "O Canada!" Many links to other sites, including syllabary fonts.

<http://www.arctic.ca/LUS/Inuktitut.html>

8. Forthcoming Meetings

The Evolution Of Language, London April 6-9 1998

Organised by Professor Jean Aitchison (Oxford University), Professor Jim Hurford (Department of Linguistics, University of Edinburgh) and Dr. Chris Knight (Department of Sociology, University of East London).

This will be the second conference in a series concerned with the evolutionary emergence of speech. From a wide range of disciplines, we seek to attract researchers willing to integrate their perspectives with those of modern Darwinism.

Focused Themes:

- From Proto-Language to Language
- Modelling Language Evolution

Speakers will include: Derek Bickerton (Hawaii), Paul Bloom (Arizona), Luigi Cavalli-Sforza (Stanford), Robin Dunbar (Liverpool), Dean Falk (New York), Philip Lieberman (Brown), Bjorn Lindblom (Stockholm), John Maynard-Smith (Sussex), Frederick Newmeyer (Washington), Johanna Nichols (Berkeley), Michael Studdert-Kennedy (Haskins Labs).

NAACLT: American Celtic Language Teachers Conference - Call for Papers

The fourth annual National Association of Celtic Language Teachers Conference will be held in Minneapolis-St. Paul, Minnesota, USA June 5-6, 1998. The Conference will be co-sponsored by The University of Minnesota and the Center for Irish Studies at St. Thomas University in St. Paul.

Keynote speakers include Dr. Gearoid Denvir of University College, Galway, Ireland and Dr. Kenneth Nilsen of St. Francis Xavier University, Antigonish, Nova Scotia, Canada.

Abstracts for individual papers or panels are welcome on the following topics involving any one of the modern Celtic languages:

- Computer-assisted instruction
- Dialect choice in language learning
- Language acquisition
- Language and gender
- Language-learning materials
- Language policy and planning
- Language testing and teacher certification
- Syllabus design

Celtic language teachers are welcome to present workshops or presentations concerning methods, materials, and program development. These presentations have traditionally been scheduled for Friday of the conference.

All presentations will be 20 minutes long with a 10 minute discussion period following. Send three double-spaced printed copies of a 300-word abstract with name, address, voice and fax number, e-mail address and institutional affiliation (if applicable) on the first copy. Second and third copy should have no identification. Also send one copy of a 50-word summary to be included in the conference program and booklet of abstracts.

Send printed abstracts and e-mail to:
 Robert S. Burke,
 NAACLT '98, 6328 Golden Hook Court, Columbia,
 MD USA
 e-mail: roibeard@abs.net
 or
 Dr. Paul W. Birt,
 NAACLT '98, University of Ottawa, Modern
 Languages and Literatures, 25 Université, Suite 138,
 Ottawa, Ontario K1N 6N5, Canada
 E-mail: pwbirt@uottawa.ca.

Deadline: December 20, 1997
 More information: [Http://www.naaclt.org](http://www.naaclt.org)

ESF: The Convergence and Divergence of Dialects in a Changing Europe
 University of Reading, 17-19 September, 1998
 First Announcement and Call For Papers

The European Science Foundation are pleased to announce the final conference of the Network on the Convergence and Divergence of Dialects in a Changing Europe, which is currently running as a programme under the auspices of the European Science Foundation. It will include invited lectures by G. Berruto, W. Labov, P. Trudgill and others, as well as lectures by members of the Network.

Papers for this event are welcome from everyone working in the area of dialect convergence and divergence in Europe, both from a diachronic and a synchronic perspective, using qualitative or quantitative methodology. Contributions on the smaller languages of Europe are particularly welcome, as are papers on syntax, prosody and discourse.

Further details about abstract submission, deadlines, costs, etc. will shortly be available from the local

organiser, Paul Kerswill, at the following address or (preferably) by e-mail:

Paul Kerswill (ESF), Department of Linguistic Science, The University of Reading, Whiteknights, PO Box 218, Reading RG6 6AA, United Kingdom
 e-mail P.E.Kerswill@reading.ac.uk
 tel. + 44-118-987-5123
 fax + 44-118-975-3365

Peter Auer (Hamburg), co-ordinator
 Frans Hinskens (Nijmegen), co-ordinator
 Paul Kerswill (local organiser)

9. Publications of Interest

Manuel de Langue Arawak, de P. van Baarle et M. A. Sabajo
 traduit du néerlandais au français par Marie France Patte, Editions du Saule, 27 rue Saint-Sulpice, 75006 Paris, 128 p., 150 illustrations, 2 cartes, prix : 95 FF., port en sus.

Une notice sur cette publication paraîtra dans le prochain Bulletin LINDA.

Daniele Conversi: The Basques, the Catalans and Spain. Alternative Routes to Nationalist Mobilisation.
 London: Hurst, 1997. - [American edition published by University of Nevada Press, Reno, 1997] ISBN: 185065-2686

Contents:

- Introduction
- From the Founding of Catalan Nationalism to the Civil War
- Basque Nationalism from its Beginnings to the Civil War
- Euskadi: Dictatorship, Resistance and Resurrection
- Catalonia under Franco
- The Transition to Democracy: From Clandestine Action to the European Community (1975-1986)
- Language and Other Values
- Nationalism and Immigration in Catalonia and the Basque Country
- The Roots of Violence
- Conclusion

Some testimonials, offered by the publisher:

'Dr Conversi's comprehensive study of the chief ethnic nationalism within modern Spain - those of Catalonia and the Basque Country - will soon be recognised as one of the best assessments available of the intricate world of Iberian identities. The fact that both areas are prosperous, competitive and highly dynamic by any West European standards makes them especially interesting. Daniele Conversi's is the best analysis so far available in English. The rigour and scholarship with which he has carried out his research turn The Basques, the Catalans and Spain into a key contribution to our understanding of nationalist and ethnic movements in stateless societies in contemporary Europe. Students of Spanish society and culture will also

find it useful and enlightening, as it satisfactorily explores the political, economic and cultural consequences of Catalan and Basque nationalism.'
Professor Salvador Giner, Institut d'Estudis Socials Avançats, Barcelona

'Conversi has skilfully woven together three major themes of modern nationalism: the importance of values and culture, the role of the state, and the sources of political violence. He does this through a masterly study of the differences between an inclusive Catalan, and an exclusive Basque, nationalism. This is an analysis steeped in historical understanding, rich in sociological insight, and sensitive to political nuance. It is essential reading for all students of nationalism and politics, as well as for anyone interested in modern European developments.'

Anthony D. Smith, Professor of Studies in Nationalism, LSE

'This work represents a singular contribution to the literature on nationalism. The author brings a thorough familiarity with the theoretic and comparative literature to bear upon the Basque and Catalan experiences. The result is mutual enrichment: (i) keener insight into Basque and Catalan nationalisms than can be gleaned from the case study approach of these two peoples and (ii) the highlighting of a number of significant challenges that the Basque and Catalan experiences pose to broadly held convictions concerning the nature of national consciousness and the behaviour patterns to which it gives rise. Anyone interested in nationalism will benefit from reading *Conversi*'
Walker Connor, Professor of Political Science, Trinity College, Hartford, Connecticut

'Daniele Conversi has produced a highly significant book. His analysis gives us a unique and persuasive insight into why Basque and Catalan ethnicity have taken such different routes, while at the same time the book is a signal contribution to the theory of nationalism through the author's holistic investigation of the relationship between the state and the regions. There are lessons here that both students of nationalism and generalists will find essential.'

George Schöpflin, School of Slavonic and East European Studies, University of London

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CELIAC Books in the Indigenous Languages of Mexico

Six books are now available for purchase directly from CELIAC. Six more are complete and await funding for publication, and another dozen books are in various stages of completion. Here is a list of the books available and awaiting publication.

Proceeds from sales of CELIAC books support indigenous authors and the distribution of books to local communities. The following books are currently available.

1. XTACHWIN XTATLIN LI TUTUNAKU (Palabra y Canto de los Totonacos), A book of original poetry by Tiburcio Perez Gonzalez (Jun). In Totonac and Spanish. Over 50 original color illustrations by the author. Publication date: April 1994. 195 pages. \$60.

2. DILLZAAN NHA' KALHJAGOK'KS (Cuentos y Leyendas en Idioma Zapoteco de la Sierra Norte; Area Cajonof: Yaganiza, San Mateo, Xagacia, y Carizal), by Alfredo Rios Belem. In Zapoteco de la Sierra Juarez. Publication date: May 1994. 165 pages. \$30.

3. NA KAA IYO YO CHI NUU CHIKUA'A (La Vida Cotidiana de Jicayan, Volume I), by Josefa Leonarda Gonzalez Ventura. In Mixteco de la Costa. Published jointly by CELIAC with the government of the State of Oaxaca. Publication date: March, 1993. 165 pages. \$30.

4. LA VIDA COTIDIANA DE JICAYAN. (Na Kaa Iyo Yo Chi Nuu Chikua'a Volume I), by Josefa Leonarda Gonzalez Ventura. Spanish translation of #3, above. Publication date: March 1994. \$30.

5. ETNOGRAFIA DEL OTOMI, by Jesus Salinas Pedraza. This book was published in 1983 by the Instituto Nacional Indigenista. This oversize book contains the first three volumes, in Mezquital Nyahnyu and Spanish (on the geography, the fauna, and the flora of the Mezquital Valley) of Salinas' Nyahnyu ethnography. 377 pages. \$60. (The English edition of all four volumes of the ethnography is *Native Ethnography*, by H. R. Bernard and Jesus Salinas Pedraza, Sage Publications, 1989.)

6. ESTUDIO ETNOGRAFICO SOBRE EL MANEJO DE LA ENFERMEDAD DIARREICA EN EL HOGAR EN SEIS REGIONES INDIGENAS DE OAXACA. Coordinacion: Homero Martinez Salgado and Jesus Salinas Pedraza. Bilingual texts in Spanish and Highland Mixtec, Coastal Mixtec, Highland Zapotec, Juchitan Zapotec, Chinantec, and Mazatec by: Florencio Carrera Gonzalez, Vigilia Rosa Cruz Valentin, Pablo Hernandez Hernandez, Vicente Marcial Cerqueda, Digna Salvador Eugenio, Ignacio Santiago Perez, Juventino Silva Escobar, and Tomas Villalobos Aquina. Published jointly by Instituto Mexicano de Seguro Social, Secretaria de Salud, and CELIAC. Heavily illustrated. 140 pages. \$40.

The following books are completed and await publication by CELIAC.

1. RA NTEEMEE MAYAMU 'NE MAPAYA (La Religion Tradicional y Religion Contemporanea), by Jesus Salinas Pedraza. This is the fourth volume of Salinas's Nyahnyu ethnography. It will be published in Nyahnyu and Spanish.

2. LALA IA TI JUJMI KI TSA KO WI (Asi se Cuenta en el Idioma Chinanteco de Ojitlan), by Fidel Pereda Ramon and Bartola Morales Garcia. In Chinantec.

3. TE'EN NI TUI NUU YO (Asi se Fundo Nuestro Pueblo), by Pablo Hernandez Hernandez. In Mixtec.

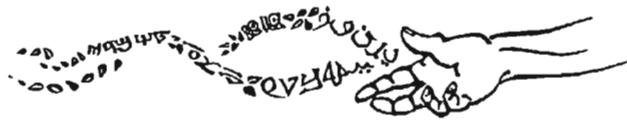
4. RA 'MEDE RA HNINI RA DEXTO (Historia de la Comunidad de El Dexto), by Jesus Salinas Pedraza. In Nahnyu and Spanish.

5. YELESITN CHE BENE' GOLHE JSESHE (Los Conocimientos de los Ancianos de Yatzachi el Bajo), by Digna Salvador Eugenio. In Zapotec and Spanish.

6. TYUSU CHA NAKATYI NUYIVI NUU KASANDOO (Cuentos que Narra la Gente de Jamiltepec), by Miguel Lopez Hernandez. In Mixtec and Spanish.

To order, contact CELIAC, Avenida Ejercito Mexicano 1107, Colonia Ampliacion Dolores, Oaxaca, Oaxaca 68020 Mexico, or by phone at +52-951-59725 fax -59729; e-mail celiac@infosel.net.mx

For further information in English, contact Russ Bernard at: voice 904-376-4544; fax 904-376-8617; e-mail ufruss@nersp.nerdc.ufl.edu.



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