

OGMIOS



*Two readers in the Sa'ban language of Borneo
prepared and illustrated by indigenous speakers with Beatrice Clayre,
publications which have been made possible by an FEL grant.*

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Foundation for Endangered Languages,
172 Bailbrook Lane,
Bath BA1 7AA, England

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Contact the Editor at:
 Christopher Moseley,
 9 Westdene Crescent,
 Caversham Heights,
 Reading RG4 7HD, England

Assistant Editor:

Adriano Truscott

Contributing Editors:

**Roger Blench, Joseph Blythe ,
 Serena D'Agostino, Christopher Hadfield, Francis M
 Hult, Nicholas Ostler, Andrea Ritter.**

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1. Editorial

The Foundation for Endangered Languages has now been actively engaged in the field of safeguarding and documenting the world's threatened languages for the best part of two decades. As a charity, dependent on the subscriptions and donations of our supporters, we have taken pride, over a fifteen-year period now, in awarding grants to scholars and linguists whose work in research and documentation will be of obvious benefit to the communities with which they are engaged. In this issue we take stock of our achievements in the field of grant-giving, and present the reports from a selection of our grant recipients over the years. We do this not with complacency, and we are keenly aware of how much work could still be done, but we also would like to assure you, the reader and member of FEL, that your money is being spent productively.

Below you will see the announcement of our next annual Conference, which will be held in Quito, Ecuador, shortly after this issue appears. As usual, our annual international conference is the forum for our AGM, also announced here (it is a chance for a quorate meeting of an otherwise internationally scattered membership). At this year's AGM we have some important matters to discuss, such as how to make our Committee elections more transparent, and also to seek to replace some valued Committee members who are leaving us.

Chris Moseley

2. Development of the Foundation

FEL XV: Voces e imágenes de las lenguas en peligro

Endangered Languages – the voices they project, and the images they present

Quito, Ecuador, 7-10 September 2011

Language endangerment is now accepted as an important issue of our times, but it is sometimes misrepresented as a problem just for the speaker communities, and not for the wider societies which surround and often penetrate them. In this conference, we want to focus on the impacts that minority languages make on those outside, whether deliberately – through raising their voices – or implicitly, through the images that they give out to out-

siders. What messages do endangered languages send to the wider world? These voices and images may play vital roles in the formation of language attitudes. We are therefore asking questions of these kinds:

- How have endangered language communities presented themselves, their languages and their cultures? The audience could be outsiders, but it could also be young, or returning, members of their own families.
- What policies have outsiders used to characterize these communities, across a whole spectrum of possibilities? These will include attempts to vilify, stigmatize or even annihilate them, to seek to assimilate or recruit them, to accept them passively, or even to see some special value in them?
- What uses have endangered language communities made of others' methods to protect themselves, or to enhance their standing?
- How have endangered language speakers maintained or transformed, or been alienated from, their traditions or identity?
- What alliances have endangered language communities forged for mutual protection?
- How have attitudes to majority languages been affected by greater interest in minority languages?
- How have the techniques derived from majority-language culture, e.g. for teaching, or for documentation, been used for endangered languages?
- How have mass media (as radio, television), and modern networked media (as mobile phones, the internet) affected the image of endangered languages, or given them new voices? Linguistic and sociolinguistic analysis of endangered languages.

These are just some of the questions to be discussed in this conference, which aims to learn lessons about the place of minority languages within larger communities. We aim to create awareness about the current situation of endangered languages among the speakers and non-speakers of such languages. Our goal is to promote linguistic maintenance within a wide variety of social contexts. There will be a place to discuss relevant experience of the documentation of endangered languages as well as of language revitalization.

Ecuador is well known for its geographical, cultural and linguistic diversity. Besides Spanish, it hosts thirteen indigenous languages, all endangered. Quichua has around 1 million speakers in Ecuador, of 8 million along the Andes. The indigenous languages are found on the coast, in the highlands (Sierra) and on the Amazon - representing many of South America's linguistic families.

Conference Chair

Dr Marleen Haboud,

Facultad de Comunicación, Lingüística y Literatura, Pontificia Universidad Católica de Ecuador, Quito, Ecuador
+593 2 2991700

Foundation Chair

Dr Nicholas Ostler

Foundation for Endangered Languages, 172 Bailbrook Lane, Bath, England BA1 7AA
+44 1225 852865

Excursion to Otavalo

This trip will include a visit to the indigenous market, lakes, a sacred waterfall, a condor park, and perhaps a visit to local musicians. Later excursions may also be planned: Santo Domingo de los Tsáchilas (at least one more day), and if there is interest, Galápagos Islands or the Selva (jungle).

Annual General Meeting 2011

As Secretary of the Foundation for Endangered Languages I hereby give notice that:

1. The 15th Annual General Meeting of the Foundation will take place on 8 September 2011 at Centro Cultural, Pontificia Universidad Católica del Ecuador, Quito, Ecuador, starting at 12.00pm

All members are entitled to attend and vote at this meeting.

2. The Agenda will comprise:

- 1) Minutes of the 14th AGM
- 2) Matters Arising
- 3) Chairman's Report
- 4) Treasurer's Report
- 5) Election of Officers for the year beginning September 2011
- 6) Any other business

Any additional items for the agenda should be sent to reach the President (nicholas@ostler.net) by 31 August 2011

3. The membership of the Executive Committee for the year following September 2011 will be chosen at this meeting.

Nominations for election to Offices (Chairman, Treasurer, Secretary) and the Executive Committee should be sent to reach the President by 31 August 2011.

There are up to 15 places on the Committee (including the named Officers) and should nominations exceed vacancies, election will be by ballot.

Nigel Birch, Secretary, Foundation for Endangered Languages

FEL Committee election process

Over the past year the Committee has been examining the process by which the FEL Committee is elected. The intention has been to ensure that the elections accessible, fair, simple and transparent. The result of this examination and discussion is a proposed process which could be incorporated into FELs Standing Orders.

The full detailed document can be read via the link on our Ogmios website. The most significant change is that all voting would be conducted by email prior to the AGM. The AGM will still report the results and be the point at which the Committee is formally elected. In the longer term we might consider moving to a purely web-based election process which would allow for greater automation.

Overview of proposed process:

- 42 days prior to AGM - Call for nominations.
- 28 days prior to AGM - Close of nominations.
- 21 days prior to AGM - Issue of ballot papers and candidate statements – start of voting.
- 7 days prior to AGM - Close of voting.
- AGM – Results reported.
- Within 7 days following the AGM – Results uploaded to website.

These changes will require some minor amendments to the FEL constitution. A proposal will be put forward at the AGM to make these amendments and to write the election process into our Standing Orders. The Committee supports this proposal and asks you to vote in favour of it.

Daniel Cunliffe, Executive Committee, FEL

FEL Committee changes

Dear Members

I am very sorry to tell you that one of our longest-serving officers and committee-members at FEL, our Secretary Nigel Birch, is leaving by his own wish. Typically, before resigning, Nigel has completed all his many FEL projects and statutory duties for this year; so there is no crisis. But we shall miss him. Nigel had been with the Foundation for over twelve years and, although he has not been Secretary quite continuously over that period, he has almost: he has minuted more of our Committee meetings than he would (no doubt) care to remember. (I estimate at about 50.) But he has been a source of innovation too. Recently, he has been particularly effective in gathering together reports from our various grant-holders; you will see many of them in this issue of Ogmios. He has also chaired our new subcommittee for conferences, putting this salient activity of the Foundation onto a more regular footing.

Nigel is typical -- indeed a transcendent representative -- of our Committee members: people who, for no reward beyond a certain amount of good fellowship, offer their time and their expertise to make the FEL activities possible, reading paper abstracts and grant proposals, organizing agendas, minutes, newsletter and web pages, formatting tables of evaluations and conference programmes, all to give concrete expression to our members' will, to benefit endangered languages. They are also continuously thinking - and arguing at our meetings - how FEL can be improved. We owe them all a lot. This is perhaps also the moment to record our appreciation to another tireless Committee member, who left us at the end of last year for the simple reason that there were no longer sufficient places on our Committee: our constitution is firm in setting the maximum at 15, and when there are more candidates - as there were last year - some will be unable to serve. This happened to Salem Mezhoud, an exponent of Kabyle Berber and much else, since he joined us at Agadir in 2001, who had carved out a unique position for himself among us, had devoted many hours to planning possible futures, and kept exploring fundraising possibilities for the Foundation over many years. We know he will continue to benefit endangered languages, in or outside our Committee.

Over 50 people have served on the FEL Committee since we began in 1996. Each one has benefited the Foundation - and to an indefinable extent, the languages of the world - with a unique contribution. It is not by any means obvious how a small volunteer organization, such as we are, can seriously benefit the diversity of communities that make up the world's endangered languages. But our continued existence, our record of publications - and our unceasing stream of goodwill, expressed in funds for new projects - stands as testimony to the value of what we all are doing here together. Thank you.

Nicholas Ostler, Chairman

FEL Grant reports

We present here a selection of reports from FEL grant recipients from the past few years, to illustrate the breadth and variety of the research work we promote on endangered languages.

Chun (Jimmy) Huang : Revitalization of Siraya (Taiwan) (2008)

The immediate result of this project was the 2008 Musuhapa Siraya Language and Culture Summer Camp, in addition to the materials prepared for the camp-goers. The 3-day long camp, funded by Tainan County Gov-

ernment and hosted by Tainan Pingpu Siraya Culture Association, took place between July 4 and July 6 inside the Hutoupi Reservoir in Sinhua, Tainan. About half of the 60 or so camp-goers were Siraya natives, mostly teenagers and younger children, and the others were people from various backgrounds interested in the Siraya language and culture. The materials, designed by the association, provide contents that include language-learning materials, songs, and lessons about the natural and socio-political history of the Siraya people. These materials would later, with revisions, become textbooks taught in the Mother Tongue Class in 6 local elementary schools starting 2010.

Another major achievement of this project was the publication of the first modern dictionary of Siraya, which consists of not only the Siraya vocabulary and example sentences but also English as well as Chinese explanations.

Also, in preparation for the publication of the dictionary, I was able to help the association establish a computer-based language research centre and, through additional funding, purchase equipment and software that are needed to run it. The centre has since been continuously functional. Some of the noted accomplishments by the centre include, besides the dictionary, a music CD and 5-volume, and fully illustrated, Sulat Ki Su Ka Maka-Siraya language learning book series that was published in 2010.

As the population of Siraya learners is growing, the future goals are to design language materials for higher-level students, to create assistant materials such as studio CDs, to train more capable language teachers, and to negotiate with more local schools for additional venues and/or hours to teach Siraya.

Ricard Viñas de Puig : Visual dictionary for immigrant Tzotzil and Otomi speakers, North Carolina (USA) (2009)

Due to the frequent changes in the location and number of speakers in the area of study, which have resulted in some delays, three of the five stages have so far been accomplished: 1) Identification of languages in Eastern North Carolina; 2) Gathering of speakers of two of the languages identified (Tzotzil and Hñähñü-Otomi); 3) Decision on the different thematic areas to be included in the dictionary and elicitation of the relevant data. The project will continue with the design of the dictionary and its publication for community work.

The end result of the project will be the publication of a visual dictionary to be used by the members of the im-

migrant community in Eastern North Carolina who are speakers of the languages of study. As decided in agreement with the members of the speaking community, the document will be divided in two parts: 1. A visual glossary, divided in thematic areas, in which each image will be paired with the terms in the language of study; and 2. A glossary list with all the terms listed in the visual dictionary with their correspondences in Spanish and English.

**Atindogbé Gratien Gualbert:
Reference grammar of Barombi, Cameroon
(2005/2006)**

I describe the language by providing a phonology, an alphabet, some orthographic rules, a morphology, and a syntax.

The grammar is not yet published, but will be published as soon as the phonology is completed.

The Barombi community uses the results of my description in a radio program.

The scientific community: although the Reference Grammar is not yet published, several aspects of the results of my description are found in publications. For example: "Negation in Barombi" published in the scientific journal *Afrika und Übersee* in Hamburg; or "Encoding Ordinary Information through Emphatic Structure in Barombi" (to appear) or "On the typology of directional verbs in Bantu A (Barombi, Isu, Mokpe, and Oroko)" (to appear).

**Midori Minami:
preservation of Ainu in Nibutani, Hokkaido, Japan
(2005)**

I attended the Ainu language school and Ainu related social events in Nibutani to investigate the current situation of the language, and the relationship between language maintenance and ethnic identity. Even in Nibutani where Ainu people are majority, they speak only in Japanese today. Most people have no ability of the language due to the preceding law that prohibited the use of the language throughout the 20th century. Some Ainu are now eager to learn the language, although the lack of native speakers makes the situation difficult for them. However, I learned that studying the language was reviving their identity as Ainu. When they started studying the language they began showing respect for people who could speak the language. Then the respect led latent speakers who had been hiding the ability speak out.

I learned how they were studying the language at the language school, and suggested them a methodology of efficient study of the language emphasizing on the im-

portance of learning a language from sounds, not from written texts. I was invited to their radio program Radio Pipaushi as a presenter of Ainu related news, reader of Ainu folktales, and a co-instructor of Ainu language lessons.

**Lila San Roque:
Provision of support materials for mother-tongue
education in Duna, Southern Highlands, Papua
New Guinea (2010)**

Duna (Yuna) is an indigenous language spoken in the Southern Highlands (or Hela) Province, Papua New Guinea. In April 2009 Duna elementary school teachers held a workshop at the Ayaguni Catholic Mission, Kopiago, to develop some Duna literacy materials for use in local schools and aid posts. Thanks to further funding from the Foundation for Endangered Languages and the Association for Social Anthropology in Oceania, multiple copies of the materials developed at the workshop were distributed to elementary schools in the Kopiago area in August 2010.

**Ana Paula Brandão:
Description & documentation of Paresi (Arawak),
Brazil (2010)**

During the first week, I carried out elicitation about negation (for a paper to be published) with two speakers who were in the city. I traveled to the Formoso community where I stayed for two months. I have recorded conversations, traditional stories, life stories, traditional songs in festivals and word-lists in audio and video (approximately 10 hours of recordings); I carried out elicitation about relativization, derivation, Tense-Aspect-Mood, subordination, reciprocals, and causatives/inchoatives; and I have transcribed and translated conversations, traditional stories and life stories (approximately 3 hours). In an addition, I gave a course on video and audio recording techniques and on video editing at the "Escola Formoso" for five students, during the period of November 22 to 24.

I traveled to the Rio Verde Community on November 28 and I stayed there for 3 weeks. During these weeks, I carried out elicitation about word classes, possession, valency, and classifiers. I have recorded texts about the Paresi ancestors, traditional stories, songs, and conversations (approximately 4 hours). I have also transcribed and translated texts (approximately 1 hour). I returned to the Formoso village where I have transcribed and translated more texts (30 minutes).

**Shuping Huang:
Building of an Isbukun Bunun corpus, Taiwan
(2010)**

In this project three accomplishments have been made.

First, we expanded a corpus of Isbukun Bunun. This corpus contains narrations of authentic Isbukun Bunun elders. We video- and audio-taped their narration, transcribed their language in romanized form, and glossed morpheme-by-morpheme with the software Fieldwork Language Explorer (FLEX) developed by SIL. To make comparative linguistic analyses possible, we further included Bunun Bible (Genesis). The current Bunun Bible is without meta-language translation, and we completed interlinearized glossing, paralleling Bunun data with Chinese and English. In this way, even Chinese and English speakers can appreciate the beauty and particularities of Isbukun Bunun.

Second, we included native speakers in this project, and introduced to them the beauty and particularities of their own language. We invited Mr. Anu Ispalidav to be the consultant of our documentation work. He was fluent in Isbukun Bunun, yet did not know the structure of his language. By working with us, he is fascinated by the grammar of his own language, and is particularly interested in morphology. He is serving as a lecturer in the Department of Taiwanese Languages in National Cheng Kung University, Taiwan. And he is also the instructor of native language teaching camp of Nantou City (which is one of the major habitats of Isbukun Bunun). Now he often uses the data and our linguistic analyses to give his instructions to youngsters and native language teachers. Also, one young Isbukun Bunun was employed to do data key-in and basic analysis. Although she almost lost her native language ability, by working in this project, she regained her interests in exploring her native tongue and acquired the ability to analyze her own language.

A website was built to share the findings on this language. This website contains introduction to the structure of this language, and linguistic data that have been double-checked. Because most users of Isbukun Bunun are also speakers of Taiwanese Chinese, this website is in Chinese.

Molly Babel, Michael Houser, Maziar Toosarvandani: Mono Lake Community Text project, USA (2008)

We successfully elicited a large body of texts that cover a broad range of speech styles and discourse types. Each text in the original Paiute is accompanied by a morpheme-by-morpheme gloss and English translation. This collection of texts is now available on-line, where it is accessible to community members and researchers.

Martine Bruil:

Documenting Ecuadorian Siona: reading materials and linguistic resources (2010/2011)

The funding that was provided to me by the Foundation for Endangered Languages was used to initiate a project of documentation and description of Ecuadorian Siona. My first two visits to the Siona community in Puerto Bolivar were largely financed by this funding. During these visits 53 minutes of traditional stories, life stories, daily activities and a conversation were recorded and about 50 minutes of these recordings were transcribed. I used this corpus to formulate first hypotheses about the functions of various grammatical elements. It was in the original plan to record more conversations, but because of the lack of available consultants this was quite difficult, slowing down the process of gaining a clearer idea of the grammatical functions of the language. For this reason the initial three-month period of this project was not sufficient to create the reading materials and explanations of grammatical aspects to the community. However, thanks to follow-up funding from the Hans Rausing Endangered Languages Project, I will be able to continue working with the Siona community until September 2011. The school materials will then be provided at the conclusion of the HRELP project.

Erin Haynes:

Warm Springs, Oregon: Wasco Language preservation project (USA) (2005)

For eight weeks between June and August, 2005, I worked under the partial auspices of a Foundation for Endangered Languages grant at the Confederated Tribes of Warm Springs' Language and Culture Center on the Warm Springs reservation in central Oregon. Because I had to live off of the reservation and drive there every day, I had requested and received US \$650 for my daily transportation costs. Fortunately, I was able to live closer to the reservation than I had originally anticipated, and as a result, I did not use the total amount of money that I received. I will return the unused portion, amounting to US \$200, to the Foundation.

My primary task at the Warm Springs Language Center this summer was to describe and archive the contents of five boxes of audiocassette tapes chronicling the work of Wasco language teachers and elders in their on-going efforts to document and preserve their endangered language. Each box contained 50-100 tapes, and each tape was 30-90 minutes long, spanning over ten years of work recording Native speakers of the language.

Wasco is a severely endangered language from the Chinook language family. It is currently spoken exclusively

on the Warm Springs Reservation by two fluent speakers and a handful of language learners (there is also one fluent speaker of its sister dialect, Wishram, who lives in Yakama, Washington). Efforts are underway by the Warm Springs' Language and Culture Center to preserve and revitalize Wasco, in addition to the two other languages spoken on the Reservation, Sahaptin and Northern Paiute. One way in which the Wasco speakers and teachers are working to preserve their language for future generation is by taping all Wasco conversations and language lessons. They had invited me to come to Warm Springs for the summer to assist them in their endeavor.

I had originally planned to begin the work of transcribing each tape. However, upon arrival, I discovered that the tapes had no copies, and were thus vulnerable to misplacement, natural disaster, or just plain aging. Because of the endangered status of the language, these tapes are an invaluable asset to the tribal revitalization program, and must not be lost. After consulting with the General Director and the Curriculum Director of the Warm Springs Language and Culture Program, along with one of the Wasco teachers/learners, we determined that the most important task at hand was to make double CD copies of each of the tapes. One copy was to be used as a working copy, and the other was to be archived at the Warm Springs Museum for future tribal use.

Furthermore, tribal members at the Language and Culture Program were interested in being able to access information about the tapes' contents through a network database, but were less interested in having a complete written transcript. Thus, rather than transcribing each tape in whole, I wrote a detailed description of the contents of each tape as I copied it, including individual Kiksht words that had English translations. I then entered information about the tape into a larger Language/Cultural Items database that is in the process of being made available to the entire Language Program via the department network. Once this step is complete, each description will be linked to the database, so that a user looking for a particular word, phrase, legend, or story can discover exactly which CD they should listen to in order to hear it.

Susan Kalt:
Promoting parent input in rural Andean schools
(Peru and Bolivia) (2010/2011)

Our independent research team, composed of a North American linguist, indigenous teachers, artists and poets, gathered data on children's Quechua grammar in four rural Andean schools in 2009 and promised to report results to community leaders, education authorities

and those responsible for teacher education in Perú and Bolivia. The initial report was to be simple: Quechua is a language of intellectual and spiritual value to the global community; and parents, teachers, children should be encouraged to increase its use and status in formal settings such as schools. More detailed results of our data analysis are not yet available, but we are pleased to report that the momentum aided by FEL's seed grant allowed us to secure a Documenting Endangered Languages fellowship for Susan Kalt (September 2011-August 2012) which will allow for accessible archiving and statistical analysis of the data as well as continued teamwork with indigenous teachers and interaction with community members.

As proposed in our FEL grant, we combined our report-back sessions in one community with workshops and a residency in which we presented parents and teachers a prototype for incorporating indigenous input in the formal curriculum. Our model was the "curriculum kit" offered by museums to elementary educators in Massachusetts. The kits are thematic, multimedia bundles that include books, songs, games, projects and lesson plans, some of which are previously published, and some produced especially for the kit during and after the residency.

Kalt resided for three weeks in a rural community with periodic visits by indigenous coordinator Martin Castillo, and both spent time observing in the school and dialoguing with children, teachers and community members, then presented and modelled a sequence of holistic activities and lessons in the native language. One distinguishing characteristic of our materials is that they did not separate activities by traditional academic disciplines, nor were they limited to the narrow arena of narratives and riddles; our activities integrated math, measurement and natural science with basic literacy, and emphasized local and regional ways of learning and knowing, with a heavy agro-pastoral emphasis and an Andean spiritual (animist) sensitivity.

After piloting the materials at the school our team developed activity cards and a teaching manual which were presented not only to the school and community leaders, but also to teachers participating in bilingual networks and education centers in the district, region and those studying at the Universidad Nacional del Altiplano, Puno.

Olga Lovick:
Upper Tanana Athabascan (Alaska, USA) (2007)

We collected data to be used in the compilation of an Upper Tanana grammar resource for teachers—not a grammar, but an easily approachable treatise of several grammatical topics that Upper Tanana teachers and el-

ders identified for us. We (Olga Lovick, Isabel Nuñez, Siri Tuttle) conducted a fieldtrip to Northway, Alaska from August 19 to August 24, 2007. During this trip, we discussed the contents of the planned book with teachers, Elders, and learners. We identified the following topics to be covered:

1. Noun morphology

Noun morphology in UT is fairly simple, as nouns can only be inflected for possession. We will discuss morphological, morphophonological and semantic issues of noun possession.

2. Verb morphology

Verb morphology in UT is notoriously complex, so a full discussion of this topic is not possible. We will provide verbal paradigms for each of the classifiers in the imperfective mode.

3. Sentence structure and sentence types

Upper Tanana speakers and learners are very fond of pointing out that "Upper Tanana is backwards", i.e. that the word order is SOV, rather than English SVO. This has proved to be a major challenge for learners, as has the fact that UT establishes reference by using pronominal affixes, rather than free pronouns. The discussion of sentence structure will focus on intransitive and transitive sentences with and without free noun phrases.

Another topic of interest to the language community was sentence types. Therefore, our booklet will include a short discussion of the structure of declaratory, interrogative, and imperative sentences.

For this project, we elicited words, phrases and sentences from 6 UT Elders. A substantial part of the data comes from a speaker that is also a teacher, but we made sure to double-check all information.

Ruth Singer:

Mawng video texts project (Northern Territory, Australia) (2005-2008)

Five new texts were recorded on video as told by three elderly women. These total around 50 minutes in length. Some of the texts were recordings of traditional myths. Others described traditional cultural practices that are no longer used – for example, how people used to locate sources of water underground. These stories were selected by the speakers as something they would like to record so that the younger generations can access the information in the future. The recordings were distributed to the speakers on DVD. Two texts were produced in conjunction with a local community film-making project

which brought elders and schoolchildren together to produce short films, which will be distributed by Skinnyfish Recordings (as part of a non-profit project funded by the Australian government). I worked with speakers to transcribe and translate the texts.

Gary Holton:

Documentation of Tanacross (Alaska, USA) (1998/1999)

Funding from the Foundation for Endangered Languages helped to support an extended period of field work with the Tanacross Athabaskan language between September 1998 and June 1999. This extended field work followed a brief survey trip in 1997 in which I identified

Tanacross as in great need of documentation. Not only did the language have no more than 30 speakers at the time, it had almost no extant documentation. Moreover, Tanacross exhibited several unique linguistic features which could crucially inform the study of Athabaskan

languages more generally. I returned to the community in 1998 at the invitation of then village council president Jerry Isaac.

Though not a large amount of money, the FEL funding was crucial, allowing me to reimburse speakers for the time they devoted to the work. This initial period of field work led primarily to my 2000 University of Santa Barbara PhD dissertation, *The Phonology and Morphology of the Tanacross Athabaskan Language*. In that same year I accepted a faculty position at the Alaska Native Language Center, where I have remained ever since, allowing me to continue work to document and revitalize the Tanacross languages. I have published a phrasebook (2003) and a dictionary (2009) of the language and have coordinated several language workshops in the community.

While the number of speakers continues to decline, there is much interest in the language within the community, and there is now a strong base of documentation from which to pursue revitalization projects.

Marit Vamarasi:

Preparation of teaching/learning materials in Rotuman (Fiji) (2007/2008)

Rotuman is a language spoke by, at most, 10,000 people, but approximately $\frac{3}{4}$ of those live away from the native island of Rotuma, in enclaves in New Zealand, Australia, the U.S., and Canada; in each location the language is in competition with English. More and more people appear to be leaving Rotuma, as the government of Fiji

deals with its own serious political and social problems, and Rotuma remains largely forgotten and ignored.

In 2006 I began developing a Rotuman language learning website, in order to assist overseas Rotumans learn the language.

The purpose of the project for which I wrote the FEL proposal was to improve the usefulness of this site to learners, who would be primarily interested in developing listening and speaking skills, by adding high quality audio to it.

In September 2007 I hired a Northeastern Illinois University student, Jose Nunez, who had had considerable experience in audio and video editing as well as website development, to work with me on the technical aspects of this project. I recorded my husband, Jotama Vamarasi, reading a story, *Sina ma Tinirau*, which he had translated from the English version of this story, which is well-known throughout the island Pacific. Jose and I spent considerable time editing the recording, and making sure the transcript and the recording were in synch. When we were finally satisfied, the audio files and the transcript were loaded in such a way that users could listen to a single sentence while, at the same time, reading the Rotuman text and its English meaning. This would provide the learner with a maximum amount of information—aural, visual, and semantic-- and so facilitate learning.

A secondary purpose served by such stories is that they preserve the legends, myths, and stories that might otherwise be lost to the younger generation.

I also recorded several more stories, read either by my husband or by Fiona Vauvau, also a native Rotuman speaker. Unfortunately (for me), Jose graduated from Northeastern in December 2007, and so was no longer available to work with me. I hope to be able to hire another technical assistant in the fall of 2008, and to continue to put these stories, with their audio, on the website.

I would be happy to send copies of the stories that have been recorded to FEL, or perhaps to some other archive. There are, to my knowledge, no other recordings (digital or otherwise) of spoken Rotuman available in any library, museum, or archive anywhere. There are recordings of songs only.

Christina Willis:

Description of Darma and the neighbouring Rung languages (India) (2010/2011)

During this research trip that was funded in part by the Foundation for Endangered Languages, I made new recordings of Darma an endangered Tibeto-Burman lan-

guage spoken in Uttarakhand, India and began a project on a related language Chaudangsi (Bangba).

As part of my Darma research I met with native-speaker consultants and translated, transcribed, and annotated new texts. I also explored aspects of the Darma grammar that were unclear to me. During this trip I trekked to the lowest Darma ancestral summer village, Sela, and worked with speakers. I was able to photograph traditional farming and cooking utensils and discuss aspects of Darma culture that are not practiced outside of the traditional villages.

In an effort to facilitate a future project that will focus on Chaudangsi (Bangba), I met with speakers to work on word lists. I also recorded, transcribed, and translated a short text for analysis. Contacts in the village Himkhola are eager to continue this project, and I hope that one of our graduate students here at Rice University is willing to take this research on as a dissertation project.

3. Endangered Languages in the News

Confronting the mass extinction of languages

By David Nathan, reproduced from The Mark News online, posted 17 April 2011

We've come a long way in documenting the 90 per cent of languages facing extinction, but rescuing them is another story.

Who benefits from research? What if that research involves recording personal conversations among some of the world's most vulnerable communities? These are questions that linguists are asking today as they explore "documentary linguistics" – an emerging discipline concerned with endangered languages.

It is estimated that most of the world's languages – of which there are approximately 7,000 – will be "dead" within the next three generations. That is an extinction rate greater than the one faced by our planet's flora and fauna under the worst predictions for global warming.

Although languages are sometimes extinguished as a result of wars and natural disasters, the most common cause is a gradual decline over one or two generations as a language's communicative or symbolic value is undermined by the various effects of globalization, urbanization, political actions, educational policies, or population movements caused by economic and environmental pressures (including global warming).

Spurred into action by the imminent death of so many languages, linguists are now making concerted efforts to document them using techniques both new and old. While the movement has its roots in the work of pioneering linguists Edward Sapir and Franz Boas, who investigated North American languages early last century, the current escalation of activity and interest was triggered by a speech from linguist Michael Krauss in 1992. In this speech, Krauss warned that, "at the rate things are going, the coming century will see either the death or the doom of 90 per cent of mankind's languages." He went on to ask, "what are we linguists doing to prepare for this or to prevent this catastrophic destruction of the linguistic world?"

At this time, many linguists also wanted to roll back their discipline's increasingly narrow focus on grammatical theory since the 1960s. This changing focus made linguistics look more like an outpost of mathematics or psychology than a humanistic discipline that could map out the diversity of human languages and what people use their languages for.

Finally, in the late 1990s, German linguist Nikolaus Himmelmann catalyzed the emergence of a new field called documentary linguistics, or language documentation. The efforts of this field were – at last – specifically directed at addressing language endangerment.

Documentary linguistics has few core principles, but, taken together, they represent a thorough departure from "mainstream" linguistics.

First, it is centred on data – real data – in the form of recordings of language in use. This includes conversations of all kinds, in normal, everyday social contexts, avoiding the distortions of staging and self-monitoring or other forms of corrective language use. In addition to conversations, linguists attempt to record the entire range of language events, from songs and rituals to the speech of children.

Second, language documenters want to "make sense" of the data, to ensure that their work resides not only in recordings of talk and song (valuable though they will be to the speakers themselves, of course), but also in ways to recast those recordings through transcriptions and interpretations so that others will have a window into their meanings.

Third, documentary linguistics has an ethical, participatory flavour: rather than re-enact the colonial, "we" study "them" research methods of the past, documenters work together with language speakers. Communities

are recognized as partners in the enterprise and receive some of the benefits of the research.

Last few speakers of Indonesian language Dusner nearly wiped out by flood, volcano

By Jack Malvern, reproduced from The Australian and The Times, 21 April 2011

The race is on to record one of the world's rarest languages after two of its three speakers narrowly escaped being washed away in a flood and the third was living next to a volcano when it erupted.

Linguists from the University of Oxford have rushed to Dusner, an Indonesian village, to capture the language, also called Dusner, before it is lost for ever.

A fourth speaker was killed during the flash flood that hit the village in October last year amid heavy rains. The linguists lost contact with the villagers and feared that all had been lost.

The only other Dusner speaker is a woman in her 60s living in Jogjakarta, also in Indonesia, but she was no safer. A few days after the researchers heard reports of the flooding, they were alerted to a volcanic eruption near the woman's village. The eruption of Mount Merapi was so violent that the Indonesian government ordered the evacuation of the area, but the woman was unable to leave.

Mary Dalrymple, Professor of Syntax at the university's faculty of linguistics and philology, said that she feared the language had been lost. "It has been a nervous few months waiting to hear whether or not our speakers survived," she said. "The woman was badly affected by the volcano. She was stuck and couldn't leave, but she did survive.

"This illustrates why our project is so important. We only found out that this language existed last year, and if we don't document it before it dies out, it will be lost for ever.

"Dusner has died out as parents realised that their children have a better chance of going to university or getting a job if they speak Malay, which is Indonesia's main tongue. The remaining Dusner speakers have children of their own but have not taught them Dusner, and so the language will die with them."

The three surviving speakers are in their 60s and 70s. The average life expectancy in Indonesia is 71.

Muriel Mofu, who is in Indonesia working on the recording project, which is being funded by the Leverhulme Trust, will spend the next three months getting the speakers to tell stories and jokes in front of his video camera. He will also get them to perform traditional ceremonies.

"I stumbled across Dusner by accident, from the comfort of an office in Oxford, when I recognised that despite growing up on Papua I had never heard this very distinctive language before," he said.

Some idiosyncrasies of Dusner have already been recorded. The number system is in base five, so that the word for six (*rindi yoser*) is a combination of the words for five (*rindi*) and one (*yoser*).

Professor Dalrymple said that local people also wanted to keep parts of the language for use on special occasions.

Dusner is one of about 130 languages that are spoken by fewer than 10 people. Of the 6000 languages in the world, it is thought that half will have disappeared by the end of the century.

A Warlpiri double launch

By David Nash, reproduced from the Endangered Languages and Cultures blog archive, 18 May 2011

The annual meeting of Warlpiri-patu-kurlangu Jaru Inc. and its professional development workshop known as Warlpiri Triangle this year is being hosted by Yuendumu Community Education Centre, 16-19 May 2011.

This evening in the Yuendumu school library two resources were launched to a large gathering including senior Warlpiri women.

1. *JARU-KURLU: Warlpiri stories & songs from Wirliyajarrayi, Yurntumu, Lajamanu & Nyirrpi*. [Trafford Publishing](#), who have an address in Bloomington, Indiana.

The book was presented by Fiona Gibson Napaljarri, who wrote its (bilingual) Foreword.

The large format booklet comprises 17 stories told by senior Warlpiri women from the four Warlpiri communities named in the title. The stories are written out in the main 33 pages, and spoken and sung on the accompanying audio CD with 17 tracks; the English translations are on the last 8 pages. The book includes wordlists and comprehension questions for each of the 21 stories. The topics are Warlpiri Dreamings and places, and traditional plant use.

The stories were recorded in 2000 by Angela Harrison (then NTDE Language Resource Officer), and a song was recorded by Georgia Curran (then an ANU PhD student) at the 2006 Warlpiri-patu-kurlangu Jaru workshop. The transcription and translation formed part of work by Warlpiri students at the Centre for Australian Languages and Linguistics (CALL) at Batchelor Institute (BIITE). It is notable that all involved are women: all the twelve story tellers and singers, all 28 named Warlpiri teachers and students, and all five linguists involved. (There are some men's names among the credits for the illustrative photographs spread through the Warlpiri section.)

Funding: NT Department of Education Employment and Training, Institute for Aboriginal Development (IAD), Channel 7 Children's Fund, and the Warlpiri Education and Training Trust (WETT). Funding for publication came from Trafford First Voices Publishing Program.

2. *Yawulyu Wirliyajarrayi-wardingkiki: ngatijirri, ngapa / Willowra Songlines: budgerigar and rain*. DVD © Willowra Community

The performers, Willowra women, were recorded in April and June 2009.

The DVD was presented to us by Maisie Kitson Napaljarri with remarks by Dora Kitson Napaljarri and Mary Laughren.

Myf Turpin and Mary Laughren have described the production, and insights into Warlpiri songs, in some recent presentations:

- 'Edge effects in Warlpiri Yawulyu songs: resyllabification, epenthesis & final vowel modification' at the March 2011 ALW
- 'Presenting the Yawulyu Wirliyajarrayi-wardingkiki DVD: value-added product of multi-disciplinary research' at ANU on 12 April 2011

A notable feature is the subtitling of the songs, with English translation, synchronised with the singing and the visuals. There is an Extras / Panukari section which includes maps. It is hoped that the DVD can suggest a model for presenting traditional Warlpiri knowledge in a contemporary format.

A primary purpose for which these resources have been produced is to help guide the education of young Warlpiri people.

Australia: NSW government announces funding for Aboriginal Language Centre

From the web-site of Human Services, Aboriginal Affairs, NSW Government, 20 July 2011

Minister for Aboriginal Affairs Victor Dominello MP has announced funding for the creation of the Centre for Aboriginal Languages Coordination and Development (CALCD).

Following a merit based process, the NSW Aboriginal Education Consultative Group (NSW AECG Inc.) has been granted \$1.277 million (approximately \$400,000 every year for three years) to develop the CALCD, which will be overseen by a Council of experts in the field that are yet to be determined

"I share the view of Aboriginal communities that reclaiming and maintaining Aboriginal language and culture is imperative, as it instills a greater sense of identity, pride and confidence in people and leads to increased school attendance and participation," Minister Dominello said.

"We have listened to members of numerous Aboriginal communities and we are pleased to redirect funds from the bureaucracy to this community-based Aboriginal organisation to focus on language revitalisation," Minister Dominello said.

NSW AECG Inc. is the recognised peak advisory body on education and training and advocates on behalf of Aboriginal people and communities. NSW AECG Inc. is made up of volunteer members involved in Local and Regional AECGs across NSW.

"Our decision to support the NSW AECG Inc. is based on key aspects of our direction: real partnerships with Aboriginal communities, real Aboriginal ownership of initiatives and a real focus on what's possible and positive, including cultural empowerment," Minister Dominello said.

Minister Dominello made the announcement during a visit to the far west of NSW to take part in NAIDOC week celebrations.

"It was an honour to meet a prominent resident of Wilcannia, Mr Murray Butcher, who is teaching the local Paakantji language at the local school," Minister Dominello said.

"Mr Butcher explained to me how language laid the foundation for Aboriginal people's connection to coun-

try, culture and identity, and the importance of teaching this to kids so they can be proud of who they are.

"The CALCD will play a vital role in exploring both existing and future opportunities to ensure that this can be achieved across NSW, and we look forward to its development in the coming months," Minister Dominello said.

Australia: Lost indigenous languages to be revived

From the web-site news.com.au, 15 August 2011

THE NSW State Library is hoping to revive a number of lost indigenous languages using the letters and diaries of British naval officers, surveyors and missionaries.

"A nation's oral and written language is the backbone to its culture," NSW Arts Minister George Souris said today.

"The preservation of the languages and dialects of our indigenous citizens is a very important project in this regard."

The library, with the support of mining giant Rio Tinto, will play a significant role in the restoration work, Mr Souris said.

According to the library's acting chief executive, Noelle Nelson, many of the 250 indigenous languages spoken in Australia during British settlement are now lost.

"But fragments of these languages can be found among the letters, diaries and journals of British naval officers, surveyors and missionaries held, in the State Library's unrivalled collections," she said. "These first-hand accounts are often the only surviving records of many indigenous languages."

The three-year Rediscovering Indigenous Languages project aims to identify as many word lists as possible in the library's collections, and make them available to their relevant indigenous communities.

With Rio Tinto's generous support, the Rediscovering Indigenous Languages project will research, contextualise and digitise the collection. The vast majority of Indigenous languages in Eastern Australia do not have substantial dictionaries or grammars, so these word lists will provide an opportunity for Indigenous communities to access their own languages. They will also extend an appreciation of this significant feature of Australia's cultural heritage nationally and internationally. The Library has enjoyed a longstanding partnership with Rio

Tinto — a highlight of which has been the award-winning Discover Collections Indigenous online story.

We look forward to working with David Peever, Managing Director, Rio Tinto Australia, and Karin Lorenzon, Principal Advisor Corporate Affairs, Rio Tinto, over the next three years, on yet another fascinating and innovative project."

4. Appeals, News and Views from Endangered Communities

An endangered oral tradition: Voices and faces of the *adhan*, Cairo

From a press release from Onlook Films

Voices and Faces of the Adhan: Cairo is a multi-platform documentary initiative focused on the *adhan*, or Muslim call to prayer, in Cairo, a 1,400 year-old oral tradition which is facing its last days. The project encompasses a documentary film, extensive fieldwork resulting in a comprehensive audio-visual archive, 3D interactive digital library and a multi-media art installation.

Voices and Faces of the Adhan: Cairo provides opportunity to broaden the understanding of the Muslim world. Through the multi-platform approach of the project, *Voices and Faces of the Adhan: Cairo* creates a visual, aural and visceral portrait of a soon-to-be-lost ancient tradition in the modern world, thus reaching the broadest possible audience, preserving culture and providing new access to rich cultural and educational resources for generations to come.

It is the mission of *On Look Films* to reach across cultural divides, document cultural history and contribute to diverse intercultural dialogue towards creating a more peaceful world. *On Look Films* aims to foster projects that promote cultural understanding through stories that bridge the gap across cultural divides.

Inspired by her time in the Middle East in 2007, Writer/Producer **Anna Kipervaser** partnered with Co-Producer and Multimedia Art Director Rodion Galperin to form *On Look Films* in 2009. They have brought together an international team of mediamakers to document the muezzins of Cairo. Combined, the team has won over 25 awards for film, visual art and sound projects, and participated in over 100 international film festivals, including the Cannes International Film Festival, Chicago International Film Festival, Ann Arbor Film Festival and the Globians Berlin Documentary Film Festival. The *On Look Films* team is comprised of individu-

als from Egypt, Brazil, Israel, Ukraine, Belarus and the United States.

Each day in Cairo, muezzins cry out the *adhan*, calling believers to the five daily prayers from the city's 4,000 officially recognized mosques. As one muezzin begins the call, another joins several seconds later from a neighboring mosque, and then another, until the echoing of their diverse voices envelops the 83 square-mile city. This a cappella harmony creates an overwhelming wave of sound that hushes and transforms the soundscape of Cairo five times each day, starting with the first rays of dawn and ending as night enfolds the city. The *adhan* can be heard in all of the countries of the Muslim world, and each country, city, neighborhood has its own distinct style. Begun in the seventh century, the tradition of the *adhan* is ingrained in the everyday lives of each of the people who hear it — whether they are believers or not — marking the time of day, the time to pray, the time to go to work or go home from work, and so on. In Cairo, there are 20 million residents, each of whom hear the *adhan* five times a day, 365 days a year, and, many of whom know their local muezzins. However, the muezzins and their distinctive calls have never been documented on film, rarely been recorded, and have almost never been experienced by the majority of those living outside of the Muslim world.

In August 2010, the Ministry of Al-Awqaf began implementing the Tawheed Al Adhan, or Adhan Unification Project, which disallows the recitation of the *adhan* from individual mosques. Instead, a single muezzin's voice is transmitted live through wireless receivers to all of the capital's officially recognized 4,000 mosques from a radio station studio; 100 mosques already have the wireless receivers installed and are broadcasting the unified call. While only 730 muezzins are officially employed, over 10,000 muezzins volunteer their time and voices across city at these officially recognized mosques alone; there are also over 30,000 *zawyas*, smaller mosques or prayer spaces, which are also affected. With the Adhan Unification Project, only 24 muezzins are on rotation at the radio station. The Adhan Unification Project thus removes muezzins from their posts, effectively erasing 1,400 years of oral tradition.

Documentary Film

Directed by Miguel Silveira, *Voices and Faces of the Adhan: Cairo* is an engaged, objective *cinéma vérité* documentary about the complex relationship between modernity and tradition in Cairo. The story develops as the ancient oral tradition of the *adhan*, the Muslim call to prayer, faces its last days in the digital age. Following the lives of five characters, the film explores how sound shapes space and collective identity, as well as the role

of the adhan in both the individual and collective lives of Cairenes.

Framed by the five daily calls to prayer, each call acts as an anchor and story point, with the spaces between exploring Cairo, its people, and Islam. Each of the five chapters commences with the adhan, starting with the early morning Fajr call to the final breath of the day, 'Isha. The story develops through the interconnected lives of five characters as this 1,400 year-old oral tradition is transformed in the digital age.

Fieldwork: AV Content Gathering

The city of Cairo is known as the City of A Thousand Minarets, yet it is home to over 4,000 officially recognized mosques, each of which has at least one muezzin to call each of the five adhans of the day. On Look Films will focus on these official mosques, documenting each muezzin and recording each of the five adhans recited. The fieldwork component will supply necessary content to the interactive digital library and multi-media art installation, and in addition, a comprehensive digital library will be donated to entities with predetermined interest including Endangered Language Archive (ELAR), World Oral Literature Project (WOLP), collocated at the University of Cambridge and Yale University, Egypt's Center for Documentation of Cultural and Natural Heritage (CULTNAT), the Library of Congress, and Rosetta Project, to be accessed at no cost via internet and hard copy by the general public, students, scholars, anthropologists, theologians and ethnomusicologists worldwide. On Look Films has already begun contributing content to the WOLP archive, also connected to ELAR, featuring audio, video, photographic and written content presenting six muezzins reciting the adhan from six Cairene mosques, as well as the city-wide call to prayer (featuring over 30,000 voices) as heard from ten vantage points.

5. Allied Societies and Activities

Tim Brookes: Endangered Alphabets Project:

As you may know, my Endangered Alphabets Project (<http://www.endangeredalphabets.com>) is not and has never been funded by grants or foundations. I've been carving them on my living-room table on my evenings and weekends-which is fine for a hobby, but it means that really working to track down some of the rarest scripts, carving them and then exhibiting them in places

where they'll draw most attention to the issue of vanishing scripts, languages and cultures-well, I just haven't been able to afford it.

Now, thanks to the Kickstarter.com arts funding website, you can help, even if your means are as modest as mine. What's more, every donation, be it \$1 or \$2,000, will be gratefully rewarded with some product from the Endangered Alphabets project: Endangered Alphabets mugs, copies of the exquisite Endangered Alphabets book, all the way up to custom carvings featuring the Alphabets.

Please go to

<http://www.kickstarter.com/projects/1496420787/the-endangered-alphabets-project/> to see all the details. And please tell your friends and colleagues. I'm hoping to raise \$6,000 in a month, and if I'm successful-well, the Alphabets in all their glory may start showing up and raising questions at libraries, museums, galleries or colleges all over the country. Even overseas, where most of them are still struggling for survival.

6. Letters to the Editor

D'ash (Burji) culture and language on the brink of collapse

By Paul Hirbo, Marsabit county, Kenya

The community is the sub-unit of human/animal societies that is governed by nature. Each community shares its own internal system of controlling and coordinating its kind, with its unique law. It is composed of clans, sub-clans, and families, which is the grass root production centre system, whereby the individual units are generated. It has its chain of governance, its units, horizontally and vertically. Horizontal rules are shared by age mates, while the vertical have their own chain, the top to bottom system.

Examples of languages that have become extinct in the Eastern Province of Kenya, Marsabit County, are the El-molo community and the Gabra community. The ones which are currently becoming extinct include the D'ash (Burji) and the Rendille communities.

The Burji community is faced with the danger of losing its own language and our global symbol of identity. Our traditional governing law is becoming weak, and it cannot unite us as a minority group. We are being assimilated and discriminated upon by the neighbouring major groups such as the Oromo community, which leaves our culture and language at the brink of collapsing. Different religions such as Islam and Christianity are break-

7. Publications, Book Reviews

ing our old system apart. Our language is almost dying. The saddest thing on earth is that a community without a culture and language is considered as a dead community; which will hit the minds of future generations, leaving the mass of the period under a heavy regret, causing a hell of blaming and cursing to the past generation for not preserving and sustaining their identity.

Neighboring cultures and languages are engulfing D'ash (burji) culture and language, thereby pushing us towards the end of the valley, where we will disintegrate and finally collapse and become extinct. Most African languages and cultures that are of minority groups are forced to become extinct due to the following major factors.

1. Major communities in the society look down upon the minority ones, hence causing an inferiority complex in the minority groups.
2. Technological factors that influence towards civilization.
3. Environment: a harsh environment with unreliable rainfall causes them to forget culture preservation, since they concentrate on adaptation for survival.
4. Calamities sweep away the mind and sense of origin, since they distract the focus of mind from the settled development of past culture.

"The biggest tragedy is not what dies, but what dies in us while we are still alive." The end is as important as the beginning", as people say. We need to persist

Therefore, there is a need to follow all the processes to revitalize and retain our pride and heritage, with the use of a few available resources, which are: the Burji council of elders, men, women, youth and children, Burji professionals and elites, friends and well wishers, FEL and the Kenyan Government through the Ministry of Culture and Social Services, who are willing to join hands together and make funds available for documentation processes. With the help of integration of government parastatals and willing individuals and organizations, we hope to achieve our intended objective, and help safeguard and maintain the work of our Creator. Language is our main tool that we can use to explain and define the Past, present and the future.

Anthology of Manx literature: Manannan's Cloak

Manannan's Cloak - an Anthology of Manx Literature Selected and translated by Robert Corteen Carswell: London: Francis Boutle, 2010. £16.99. ISBN 978 1903427 49 1

Reviewed by Nicholas Ostler

Manannan's cloak is of invisibility, and is traditionally provided by the mists that swirl round Ellan Vannin, the Isle of Man. This doughty work of selection - which is also a mighty labour of love, since the anthologist has translated over 100 pages of Manx into as many pages of English - will actually do more to celebrate Manx than shroud it in more secrecy. It dispels the mists, revealing something of the reality of life as lived in Man these past five centuries. One's own language gives a distinct flavour to literature, and not all of that is lost in the (very necessary) translation.

The earliest records of a Celtic language in Man date from ca 600, and include the proper name MaqLeog "Son of the physician", which is still around as the popular surname Clague (and even Clegg!) The texts selected begin ca 1500, with the beginning of the "Traditionary Ballad" - Coontey Jeh Ellan Vannin Ayns Arrane, which is more literally translated as "Account of the Isle of Man in a Song"; the start is all about St Patrick, and how he brought the blessings of Christianity to the island in place of the "heathen" (Anchristee) god Mannanan (sic: we learn early than the Manx - or more traditionally Manks - people prefer to stress the first syllable). Like the other Celtic languages, Manx's literature is thereafter dominated by Christian devotions. This comes through in this anthology, and is a clear reflection of the only kind of cultural life which was available for (and hence valued by) largely illiterate folk for many centuries. However, this is not the exclusive tenor of the compositions which Carswell has collected and translated here: so besides Psalms, Gospels and "The Principles and Duties of Christianity - Coyrle Sodjeh" we have song after song, and ballad after ballad, many of which we learn to call 'carval'. There are reminiscences of sea-battles "Thurot & Elliot 1760", mythical arson "Fin & Oshin 1763", and other nautical adventures. There are lusty translations or adaptations of Paradise Lost and The Rubaiyyat of Omar Khayyam; there is a satire on Manx politics worked out as a re-telling of the Three Little Pigs - Ny Three Muckyn Beggey. (Money, it turns out, is just as destructive as a lot of huff and puff.) In-

evitably, there are also elegies for the Manx language itself: but the context makes it clear that affection for the language has not been universal on the island. Life becomes a bit more prosaic after 1950: the proportion of verse falls, but reportage, journalism and novels (notably murder mysteries) all make an appearance. The publishing future looks full, and unpredictable.

The result, for the Manx-less reader, is a rapid course in the history and the distinctive world-view of the Manxman and Manxwoman (including a "Carval of Bad Women"), as well as a rapid practical introduction to the language: since all the text is translated line for line, those who know English and some form of Gaelic will find it fairly easy to pick out the language in its distinctive Angloid dressing.

As for the spelling system, it is clear that in the 19th century, it was hoped (even by the Manx grammarian and Bible-translator, John Kelly), that it would serve transitional literacy: learning to read in Manx would lead on to literacy and fluency in English, and so replace all need for Manx. In fact, although the decline of Manx in 19th and 20th centuries certainly did happen, this is now being partially reversed: sterling work goes on in a local Bunscoill Ghaelgach to give primary school children a firm grounding in the language; and the Angloid spelling conventions now serve to give Manx an identity distinct from the Gaelic of Scotland or Ireland. Sebba 2000 is an interesting supplement to this book, in reconstructing some of the linguistic politics here.

This book is a very fitting Manx member of Francis Boutle's sequence of anthologies of literature in the minority languages of Europe. We English are at last being shown some of the delights which have been going on beneath our raised noses for many centuries, and in a form which, while instructive to those of us who rely on a lingua franca, is also true to these peoples' own words.

Reference

Mark Sebba, 2000, "Orthography as Literacy: how Manx was 'reduced to writing'". Bath: FEL IV (Ostler & Rudes, ed.): pp. 63-70

Indigenous Language TV Series: Finding Our Talk

published by André Cramblit on Endangered Languages List

The third season of Finding Our Talk: A Journey into Indigenous Languages is now available on DVD. The 13-part series celebrates the success and challenges of language preservation and revitalization around the world.

Directed by aboriginal directors and produced by Mushkeg Media Inc., this season takes an international perspective looking at endangered languages in Australia, Hawaii, New Zealand, Norway, Guatemala, Bolivia and North America.

The award winning series has been broadcast in Canada, New Zealand and Australia. Some episodes represent the first professional recordings of elders speaking rarely heard languages. Other episodes showcase the role technology and innovation play in modern language revitalization programs. Three seasons were filmed in Canada and seven other countries. Thirty-nine, half hour episodes each look at endangered languages from a modern aboriginal perspective. There is no other series like it. "Finding Our Talk" is a valuable resource for language speakers, learners and teachers.

Visit www.mushkeg.ca to learn more, download an informational PDF, and view excerpts from all three seasons of the series.

Contact: Courtney Montour, Mushkeg Media, 103 rue Villeneuve O., Montreal, QC H2T 2R6. Tel: 514-279-3507 Email: mushkeg@videotron.ca

Visions of the Heart

Visions of the Heart: Canadian Aboriginal Issues 3rd edition, edited by David Long and Olive Patricia Dickason; Don Mills, Ontario: Oxford University Press, 2011. ISBN 978-0-19-543377-7

Reviewed by Chris Moseley

Canada's First Nations and Métis people, as well as the Inuit, are collectively known as 'Aboriginal' to white Canadians, and what they have in common is a troubled history of inferior status in the economic and political life of their country. This book, considerably revised for its third edition, covers, in a series of essays, a very wide range of topics which make up this painful history. Though the authors are numerous and the subject matter various, what runs through this book is a deep sense of a need to redress past wrongs, and the volume is clearly addressed to both non-indigenous and educated indigenous Canadians alike. Many of the contributors are themselves from First Nations communities, and as the book's title indicates, Visions of the Heart is not a mere dispassionate analysis of Canada's ethnic groups, but a heartfelt call for transformations in public attitudes and legislation. "We are convinced that it is only by speaking about and listening to our different experiences and perspectives that truthful, hopeful dialogue can occur." Thus the book is unashamedly polemical

and tendentious in places, but all the contributions are packed with information on Canada's disadvantaged indigenous peoples. It is also designed for use as a study tool, as each chapter ends with 'Discussion questions' and copious references.

Of special interest to Ogmios readers will be the chapter on "Aboriginal Languages in Canada: Generational Perspectives on language maintenance, loss and revitalization", by a long-standing FEL supporter and conference speaker, Mary Jane Norris. Norris is a demographer, of part-Algonquian ancestry herself, who has used census statistics and thoughtfully extrapolated from them some very useful findings as to the viability of Canada's aboriginal languages considered as a whole. Taking the factor of age cohorts as crucial for the viability of Canada's declining languages, and comparing the most recent trends in mother-tongue use with those of the past, Norris is able to draw conclusions which give some hope for the future of native language preservation in Canada. Thorough analyses such as this one form the bedrock of informed language policies in any country; Canada is fortunate to have such a wealth of data and such intelligent analysis of it.

Other topics covered by this volume include the re-appraisal of Canadian history from an indigenous perspective; the role of Elders; family life; indigenous knowledge in education; demography and population change; media representation of Aboriginals; First Nations women; the criminal justice system; health and healing; urban Aboriginal populations; political life; and indigenous knowledge and new technology. A sobering and informative book, highly recommended for anyone with an interest in the clash of traditional and homogenising modern cultures.

We still live here (Âs Nutayuneân)

A film by Anne Makepeace: Makepeace Productions 2011.

Press release quoting from the Provincetown Magazine:

Filmmaker Anne Makepeace's latest work is a beautiful film about a fascinating subject – the death and subsequent rebirth of the Wampanoag language. The 56-minute documentary centers on Jessie Little Doe Baird, a Wampanoag social worker who found her way to the MIT Linguistics Department to answer the call from her ancestors to bring back their native language. Through her story, we learn that there were many historical documents written in the language, a fact which itself reveals another layer of information about the dynamic between native peoples and early New England settlers. The story of the Wampanoag language and Jessie Little Doe's initiative to bring it back is truly remarkable, and

Makepeace captures it with gorgeous cinematography, including breathtaking shots of Cape Cod and Martha's Vineyard.

Further information about screenings of the film and the DVD version can be found at www.makepeaceproductions.com

8. Places to go on the Web

Manx Gaelic news and blog

Adrian Cain reminds us:

You can find out all the skeet from the world of the Manx Gael at our new blog at: www.cowag.org

How do you save a dying language? – Crowdsource it!

From the Daily Good web-site, 6 July 2011(www.good.is)

Websites have already tackled language education, but it's not that easy to learn Navajo or Lakota from places like Wikiversity or the Rosetta Project. A 32-year-old South Dakotan is looking to fill that gap. Biagio Arobba has launched LiveAndTell, a user-generated content site for documenting and learning rare languages. The site and its accompanying Facebook page crowdsource endangered languages by speaking another that the next generation already knows: the language of the Internet.

It's free to become a user and contribute to LiveAndTell, and it's more a social network than a Wikipedia-like site. Users can post photos and "tag" them with audio recordings of the word or phrase in question. They can tag the photo with multiple audio files or any amount of text. And they can add an infinite number of languages.

Fast Company points out that out of 175 Native American tongues still being spoken, only about 20 are taught to children. The rest "are classified as deteriorating or nearing extinction." But if this model works, it could potentially be extended to the **more than 3,000 languages** across the world that are projected to disappear in the next century. Granted, this method has holes; the more obscure the language is, the less likely the community will be in an area where Internet access is readily available. But it's certainly a major move toward keeping alive centuries of a culture's history, while using a medium of the present.

9. Forthcoming events

ASEAN Linguistics Conference, Kuala Lumpur

FIFTH ASEAN LINGUISTICS CONFERENCE

Kuala Lumpur, 21 - 22 December 2011

The Fifth ASEAN Linguistics Conference will take place on 21 to 22 December 2011 in Kuala Lumpur, Malaysia. The conference aims to gather linguistic academia from the ASEAN region to share their knowledge in their current research. The theme of this conference is "A tapestry of ASEAN linguistics: research and the enrichment of the corpus of knowledge".

The organisers, the Malaysian Linguistics Association and the National University of Malaysia, are pleased to announce a call for papers on any of the following topics:

- i. Theoretical linguistics
- ii. Applied linguistics
- iii. Corpus linguistics
- iv. Comparative linguistics
- v. Language planning
- vi. Language teaching
- vii. Bilingualism
- viii. Dialectology
- ix. Language and culture
- x. Translation
- xi. Cross-culture

Paper presentations must be in either Malay or English
CONFERENCE VENUE

School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, National University of Malaysia, Bangi, Selangor Darul Ehsan.

For further information, please direct your inquiries to: Secretariat, Fifth ASEAN Linguistics Conference (PLA 2011), School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia, 43600 UKM, Bangi, Selangor Darul Ehsan, Malaysia.

e-mail: linguistikasean at gmail.com

Cooish (Manx Language Week), Isle of Man

From Adrian Cain, Manx Language Officer (greinneyder at mhf.org.im)

The **Cooish (Manx Language Week)** this year will be between the **1st and 8th of October**. Highlights will include a **fun-day at the Villa on the 1st**; the Ned Maddrell on the 2nd with **Christopher Moseley**, a teaching fellow in Latvian at the School of Slavonic and East European Studies at UCL, he is also the General Editor of the third edition of the UNESCO Atlas of World Languages in Danger. **Elwyn Hughes**, Senior Co-ordinator for Welsh courses at the University of Wales, Bangor, will be on hand to provide training for adult tutors of Manx whilst the week will finish at the Erin Arts Centre with '**Samling**'. Specialising in combining song traditions from Norway and Scotland, the band is recognised as part of a new movement within the European roots scene.

More details later about the Cooish but let me know if you're organisation would like to help with this celebration of Manx Gaelic.

WOCAL: African Linguistics, Buea, Cameroon 2012 – Call for Papers

The World Congress of African Linguistics will hold from the 20th to the 24th of August 2012 in the University of Buea, Cameroon. The theme of the congress is Language description and documentation for development, education and the preservation of cultural heritage in Africa.

Discussions will centre on the following six sub-themes:

1. Language in education
2. Language documentation
3. The social dimensions of language
4. 'Contact languages' in the growth and adoption of African states
5. Intercultural communication
6. Linguistic analyses (phonetics, phonology, morphology, lexicology, syntax, historical linguistics, language classification, etc.). Abstracts of about 250-500 words will be received till October 30th, 2011. WOCAL7 Buea PO Box 63, Buea Cameroon < wocalbuea at yahoo.fr >

Final Note There is no room in this issue for the usual order form for membership and publications, nor the FEL Manifesto. Both can always be found, if required, on the FEL website, at www.ogmios.org/membership/index.htm and www.ogmios.org/manifesto/index.htm

With very best regards,

Your Editor.

Stills from Voices and Faces of the Adhan: Cairo by Anna Kipervaser



View of Cairo through the ornated windows of the Mohamed Ali Mosque at the Citadel.



Cityscape of Cairo



A muezzin, Sheikh Said.