Kuchipudi dancers performing at the twentieth FEL conference in Hyderabad, December 2016

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1. Editorial

This year’s annual conference, our 20th, in Hyderabad, is the first one that I have missed, so very regretfully I can’t report my personal impressions. It will have been the first one I’ve missed. But this issue does contain some reflections on our meeting in Hyderabad, the venue of the new Centre for Endangered Languages in the city university’s Department of Linguistics.

Read the inside story of the conference in our ‘Development of the Foundation’ section below.

The Foundation is actively seeking a replacement for myself as Editor. It’s time to inject some new blood into this publication, and I’m sure there are some among you readers who think, as you read each issue, “I could do better than that – given the chance.” Well, now is your chance. Just write to cmoseley@gmail.com in the first instance.

At that annual meeting Serena d’Agostino will be retiring from the committee due to pressure of other commitments. I’d like to salute her for her unstinting efforts as assistant editor of Ogham, and I’m hoping that she will continue to contribute to it in the future.

Christopher Moseley

2. Development of the Foundation

FEL XX in Hyderabad – the inside story

Nicholas Ostler, FEL Chairman

You will all soon be receiving your copies of the proceedings of our latest conference. Before its immediate aura fades, I should like to try capture a little of its distinctive character for those who were there, and say how its ambience fed into our tradition of language fellowship.

As the number of our conference suggests, this year sees the twentieth anniversary of the Foundation. Our twentieth annual conference, like our tenth, took place in India, but this came about more by luck than resolute nostalgia.

In fact, the beginning of this conference was neither in India nor the UK, but in Turkey. In 2014, I was attending the 1st International CUA Conference on Endangered Languages at Ardahan on the border with Armenia, and there I met Prof. Ganesh N. Devy, who strongly promoted the idea of holding our 2016 conference in his home country of India, and probably also in his home state of Gujarat.

Ganesh Devy has distinguished himself as the founder and leader of the People’s Linguistic Survey of India, which is producing an exhaustive series of volumes on endangered languages there. Although it clearly opens up a new dimension of knowledge of Indian languages, it has remained controversial, since he does not happen to be a trained and qualified linguist, and some feel that this lack is revealed in the content of the Survey. But he is also in spirited dispute with current Indian administration under Narendra Modi, where the issue is not sociolinguistic method, but freedom of speech.

All in all, his enthusiastic and enlightened approach seemed a major benefit to our field, and we continued for some months, even into early 2016, to discuss possible sites for a conference with him, as well as with our old friend and experienced FEL committee man Prof. Panchanan Mohanty, whose institute [the Centre for Endangered Languages and Mother Tongue Studies] is based in Hyderabad. As it turned out, Prof. Devy could not in the end proceed with the FEL plan, owing to prior commitments; but we ended up with a firm agreement to hold the conference under Prof Mohanty’s leadership, and in Hyderabad, which had always one of the more promising sites. An excellent outcome, I felt, though not what we had originally foreseen.

The topic suggested for the meeting had come not from India, but our Italian committee member in Canada, Serena d’Agostino. It was to focus on colonial effects on the development and (of course) endangerment of languages – specifically long-term effects as well as the direct dispensations of colonial policies. Although this was taken up with acclaim by all who heard of it, there were further delays in selecting an agreeable date for the conference, and we ended up with the latest we have ever chosen – the second week of December. This, however, avoided any clash with our other commitments for the year – which were less dependent on FEL, namely the Soillse conference in Glasgow in June, and a Siberian conference in Murmansk in late November. All in all, it ended up as a year with a very full programme for FEL.

Although the process of calling for abstracts progressed without a hitch, we were not without further practical troubles. We try to organize the same conference, more or less, every year but in a different site, and this is enough to ensure that every year brings unprecedented problems. This year it was visas. Obtaining tourist visas is in general straightforward for India, but “conference visas” are unobtainable without explicit clearance from both the Home and Foreign offices of the Government of India, something that Prof. Mohanty judged was both unprecedented and impracticable for a small meeting like ours. Some of those who had early committed to seeking conference visas never emerged from that frustrating enterprise, and ended up missing the conference. This was sad. Others dropped out because our delay in choosing a venue overran the time limit for applying for a university travel grant, or because December weather in the eastern USA grounded the flights they had booked.

And yet, and yet... The conference ended up very well attended, well favoured by eloquent Indian participants, and with a decent smattering of globetrotters who had found some way round the visa conundrum. The venue was a vast and beautiful campus, rich in lakes and exotic birds, especially white cranes: so vast was it in fact that after dark it was easy to get lost between the auditorium, various refectories and dormitories and
the shops: I was once rescued from a road to nowhere by a mystical apsaras who rode up unhalted: she claimed to be a graduate student in geography, but would give her name only as Viśā – “knowledge” in Sanskrit. We attendees were exquisitely fed, and tantalized with a performance of classic Kuchipudi dance; when we were not discussing, we could browse the book exhibit - replete with volumes from the People’s Linguistic Survey, and much else in linguistics and literature – feast our eyes on pearls in magnificent array. Outside the tranquil forest of the campus, we were also taken to the vast Venkatēśhwara temple for active puja, and up to the heights of Golconda Fort to see traditional means of defence.

At the temple, Prof. Mohanty directed my attention to the multilingual inscription of Krishna’s words at Bhagavad Gita iv. 8:

paritrāṁya sādhūnāṁ vināśya ca duṣkṛtāṁ
dharma-saṁhāpa-nārīthāya sambhavāmi yuge yuge.

To protect the good, to destroy evil-doers and to establish the law, I am born from age to age.

As usual, the main benefit of our excursion was to cement friendships formed in the conference. As every year, I lost count of the times people commented to me spontaneously on the charming atmosphere of the event: and as very year, I could only reply that it was the people who came (and the reception they were given by the home department) that did it all.

As to the conference itself, you may judge the content when you receive the FEL XX proceedings; from the impression it made on me, I can say that, rather than the generalizing papers on colonialism, the most distinctive contributions were on the natures of languages little-populated and little-known, such as Walmiki (in Panchanan’s keynote), Rabha, Olliari Gadaba, Sora, Paroshi and Nihali – all totally new names to me, even if they have been around for centuries. Curiously, I think there was more explicit discussion of colonization of the mind at our Mysore meeting ten years ago for FEL X, when the official focus was multilingualism.

One feature of the conference that was superlative – but will not figure in the proceedings – was the Open Session close to the finish, when four professors who had not presented formally made their own comments.

Nick Reid (Australia) suggested that since it is a global universal that endangered languages survive mainly on the tongues of the aged, the encouragement needs to be focused not directly on youth, but the speakers, perhaps looking at links with their immediate juniors. Language centres appear to have been a successful medium in Australia, likewise working from a bottom-up perspective. And where the will is there, taboos such as letting white Australians get involved, and putting the languages in the curriculum, just fall away.

Peter Keegan (NZ) said that FEL XVI (2012) had become quite a useful source on the linguistic situation around Māori. Evidently, that language’s lonely splendour in New Zealand meant its status was very different from those of aboriginal languages in Australia: still there were interesting links with some neighbours such as Samoan.

From an Indian perspective, B. Ramakrishna Reddy noted that there still seemed to be a resistance to fieldwork as research among Indian students of linguistics, perhaps going back to US trends of the 1970s; another misunderstanding was to confuse the fact of change with incipient endangerment. India “as a linguistic area” applied right down the lowest level, so that interactions among different groups could surprisingly important. In some cases (e.g. the vigesimal numeral system of Munda), small language groups could stimulate wider changes.

Finally, G. Uma-maheshvar pointed out the ubiquitous influence of English in modern India. Both in urban India and even in the isolated groups speaking indigenous languages, there is premature use of English in the classroom, increasing with age (8% in lower primary, 20% in higher primary, 30% in lower secondary and 45% in upper secondary schooling). This chokes off the development of indigenous fluency, without giving corresponding deep competence in English.

How to sum up? Perhaps it is worth saying out loud, that in this time of global turmoil and uncertainty of outlook, the importance of personal ties needs to be stressed even more: ties with one another as fascinated linguists, and above all ties to and among the language communities who bear the traditions. In their diverse ways, FEL conferences confirm the continuity of language fellowship.

FEL Grant reports

A new call for a round of FEL grants for 2017 has been issued, and applications were due in by 17 January 2017. On the website you can view previous successful grant-holders and the work they have done: just go to www.ogmios.org, and follow the link to Grants from the home page.

FEL Canada issues third newsletter

The third edition of the newsletter of our sister organization FEL Canada appeared in October 2016. It’s an inspiration to this journal! Details of membership and its contents can be viewed on-line at www.felcanada.org.

Meet a Community member: “Tuhaymanishpa: there will always be a Cahuilla language”

By William Madrigal Jr.

Those are the words spoken by Language teacher, Christine Morreo, from the Torres-Martinez tribe of Cahuilla Indians in Thermal, CA. She grew up speaking the language everyday of her childhood and conversed daily with the members of her
family on the reservation. Now an elder, Christine holds weekly classes for all who would like to learn. She is one of the last Cahuilla speakers today and encourages Indian youth to pick up the language any way that they can. She says that the language is our culture and allowing it to thrive will keep our families strong and our communities together.

For the Cahuilla Indian communities of Southern Riverside County, language education is still in work in progress. It is a movement that has sparked the interest of the community to learn more about who they are and the legacy that their ancestors gave them with a mission to carry on the plight for sovereignty and cultural freedom. There are a dozen Indian reservations in California that identify with being Cahuilla. In the 1880’s and 90’s, government and religious institutions called “boarding schools” systematically and outright, forced the assimilation of Indian children to embrace western-European culture. In California, two of these schools, Sherman Institute in Riverside and St. Boniface Indian Industrial School in Banning, were in the heart of Cahuilla lands. Children were abducted from their villages, and forbade to speak their Indian language lest they were physically punished by the schools’ staff. Children simply lost their language after many years at these schools. Those who attempted to run away were brought back and punished.

Due to the efforts of American Indian activism in the 1970’s and 80’s, Indian education and self-determination action began to allow native people in the United States to recover their lost heritage and the traditions that had been suppressed for so long. In the 1990’s, programs were organized on many Cahuilla reservations taught by elders who were fluent speakers. Classes were simple and focused on grammar and vocabulary, then eventually moved to full conversational dialogue. Songs and stories about our creation and the times long ago, are also a focal point of the language class instruction. The Cahuilla bird-songs are the historical references of the Cahuilla and are popularly sung at community gatherings in the springtime by speakers of the language. The meaning of the words in the songs are interpreted to highlight the animals, landscapes, plants, stars and moon, inherent in them. The songs tell of the time when animals were people, and when many life lessons were learned that are still relevant for our children today.

Although the Cahuilla language is listed as endangered of becoming extinct, there is a very large grass-roots movement being conducted today by Indian people to save it. Weekly language classes in the evenings, the use of language app technology and recording devices help to establish a base for new language learners. A few years ago, Paayish Neken, formed as a non-profit language foundation to assist the needs of southern California Indian language revitalization. Along with its partnering tribes and organizations, it has planned the first ever language immersion program in the region. A three day camp will focus on the use of language nesting in an outdoor learning environment. Families from various reservations will be participating by trying not to use English as a form of communication, but use the Cahuilla language or sign language. The use of a rural, isolated location for the camp will help to foster a positive learning environment for family participants with little or no distractions from the outside world. Cell phone use will be limited and everyone will be asked to participate fully in a schedule of culturally relevant workshops and discussions, as well as fun filled activities. Lastly, Paayish Neken will fully assess the participant’s evaluation of the camp experience in order for it to improve and build project effectiveness and capacity.

Because of the strong, heartfelt efforts of a few fluent speakers of the Cahuilla language, 20 years later, a revitalization and reclamation of the language has begun to impact hundreds of Indians in reservation communities. This language literacy fosters and promotes cultural pride, self-determination and a positive outlook for future generations of native communities.

William Madrigal currently resides in Moreno Valley, Ca. with his family. He is a language teacher and tribal resource manager. He regularly gives cultural presentations that showcase California Indian history, music, and scholarly research on Cahuilla language. William is a founding board member of the Paayish Neken California Indian Language Foundation. Email him: will.panyishneken@gmail.com.

3. Endangered Languages in the News

Mercator-SOAS-CiDLeS seminar, Leeuwarden

From Mercator Newsletter 128

On Friday 9 and Saturday 10 December 2016, the Mercator Research centre hosted a successful seminar on the topic of ‘Language documentation, teaching materials and didactics: an opportunity for small and endangered languages?’ Co-organizers were the SOAS World Languages Institute (UK) and CiDLeS (Portugal).

Diverse issues related to documentation, revitalisation and teaching material development were discussed on the basis of a wide range of cases: among these were the Guernésiais of Guernsey Island, Mirandese and Minderico in Portugal, languages of the northeastern Congo, and native American languages in and around the state of Maine, USA. Many speakers recognized the need for a modern take on language documentation, including multiple modalities and documenting ‘authentic’, everyday language use. It was also noted that such authenticity can be very helpful for the production of modern teaching materials.
The seminar was attended by about 60 people, including experts from all over Europe and the US, as well as a group of students from the Minorities & Multilingualism programme at the University of Groningen. The next Mercator/SOAS/CIDLeS seminar will be held in Lisbon in October 2017.

Australia: proposed aboriginal languages legislation

From Corporate Conversation, Aboriginal Affairs, NSW Government

On 16 November 2016, the Minister for Aboriginal Affairs announced a proposal to draft a Bill to recognise and protect NSW Aboriginal languages. The proposed Bill will include a five yearly strategic plan and an Aboriginal Languages Research and Resource Centre. Further details of the proposed legislation and consultations on the proposals are available on the Aboriginal Affairs website: http://www.aboriginalaffairs.nsw.gov.au/recognising-and-protecting-nsw-aboriginal-languages

Aboriginal Affairs is now accepting written submissions to inform the development of the proposed Aboriginal languages legislation and we’d like to invite you to be involved in this process.

The loss of language

By Max Leighton, The Fix magazine, September/October 2016

Thousands of the world’s languages are on the verge of extinction. A small non-profit in one of the most linguistically diverse cities on Earth is documenting them before they disappear.

Before she died at 103, Grizelda Kristiņa sat down in front of a camera at her home outside Tornoto and talked about her life, her family in Latvia, her childhood on the seaside, a teacher who rode his horse to school – and how it was all beginning to disappear.

“They are not interested about old times,” she told a translator in Latvian. “The young people do not care any more. They try to find their place in the city, and, eventually, Livonian language and people vanish.”

Kristiņa died two years later, in 2013. While it’s difficult to determine if an individual is the last fully fluent speaker of a language, for Livonian, Kristiņa may have been it. It’s easy to think of old languages like Livonian as obsolete and therefore dispensable, but not if you see them as repositories – of history and other traditional knowledge.

And that’s how the Endangered Languages Alliance Toronto sees them. A volunteer group documenting languages in the Canadian city, some spoken by just a handful of people in the entire world, ELAT made a video of Kristiņa that survives her. Anastasia Biehl, who launched the non-profit in 2012, is a linguistic researcher and director of the Strathy Language Unit at Queen’s University in Kingston, Ontario. “We realized that these urban centers, in particular New York and Toronto, they have a lot of these languages represented already,” she says. “So why not do this global mission, but do so in a local context?”

According to the City of Toronto’s diversity statistics, the city’s roughly 2.8 million residents come from about 200 distinct ethnic origins and speak more than 140 languages and dialects. Of these, Riehl says, at least a few dozen are endangered and several probably don’t even have proper names.

We’re living in a difficult time for languages. Of the 6,000 to 7,000 spoken on Earth today, half will be extinct by the end of this century, according to United Nations estimates, and some will disappear due to violence, coercion, and displacement.

“In many settlement colonies, you find a harsh intolerance of the original languages,” says Gregory D.S. Anderson, founder of the Living Tongues Institute for Endangered Languages.

First Nations children in the Toronto area and across Canada, for example, endured the loss of their native languages and practices in the 19th and 20th centuries when they were forced to attend residential schools – a trauma the country is only now confronting.

More often than not, though, the loss of a language is a gradual process.

“It is generally not done on the battlefield,” Anderson says, “but in the classroom or marketplace. The main reason languages are lost is that people internalize the language ideologies that the linguistically dominant group has toward the minority or non-socially dominant groups.” In other words, minority languages are slowly suffocated.

This is troubling for several reasons. “Take the socio-political perspectives,” Anderson says. “There’s a basic human rights issue. People should be allowed to speak the language they choose and shouldn’t be forced to learn only an official or national language.”

When languages vanish, says Anderson, who has worked with speakers of endangered languages from Siberia to India to Papua New Guinea, they can take vital resources with them, such as biomedical knowledge. As words for traditional plants and medicines disappear, so does the ability to use them.

“It’s probably the single most fragile knowledge domain in the world,” Anderson says. “Knowledge, interactions with ecosystems, and sustainable stewardship of ecosystems is being lost.”

“The more languages that are lost, the more knowledge we’re losing,” Riehl adds. Hence her group’s video interviews – the one featuring Kristiņa and Livonian was ELAT’s first. They often take a couple of hours to film, and usually stick to com-
mon themes: How the speaker came to Toronto, their community in Canada, the history of their language, and whether they’re concerned about its survival. Volunteers ask subjects to finish with a story.

Since its inception, ELAT has documented, among others, Bukhori, spoken by Central Asian Bukharian Jews; Harari, a language of Ethiopia; and Ge’ez, the liturgical language of the Ethiopian Orthodox Tewahedo Church.

Gianna Dibiase grew up speaking Fossacesiana, a dialect named for her family’s hometown in Italy. These days she lives in the Toronto suburbs, but when she was young, her grandmother’s house in the city was like an extension of Fossacesia. Dibiase was immersed in her grandmother’s dialect.

“There is a saying for everything,” she says. “It’s such a lively language.”

Her grandmother died years ago, and Dibiase has seen the dialect fade, not only among her generation in Canada but in Italy as well. So when ELAT, looking for speakers of another Italian dialect, contacted her, Dibiase offered to introduce the group to her dad.

At 85 years old, Giovanni Dibiase speaks Italian, English, and Fossacesiana, but likes to joke that he doesn’t really speak anything at all. When he sat down for his own interview, he often slipped back into standard Italian.

Riehl believes there are probably many families like the Dibiases. “There are dozens and dozens of languages of Italy spoken in Toronto,” she says. “There’s a lot of concern that most are endangered.” And those are just the languages of one country, in one city.

In a place as large and linguistically diverse as Toronto, ELAT can’t cover every language, let alone branch out to other regions. But the group’s approach can be applied elsewhere, and other organizations are also finding ways to tackle the challenge of documenting languages before they disappear.

New York linguist Daniel Kaufman, for example, started the Endangered Language Alliance of New York City in 2010. It was while working with him in Indonesia that the concept for ELAT came to Riehl, who launched the group four years ago. Kaufman’s group, using methods similar to those of ELAT, has documented speakers of an additional 50 endangered languages.

Anderson’s Living Tongues Institute, on the other hand, creates on-line “talking dictionaries” of languages from a number of countries, from Papua New Guinea to Guatemala. And the Catalogue of Endangered Languages initiated by Google in 2012 includes multi-media entries in over 3,000 languages.

Around the world, languages are also being reclaimed by communities themselves, from grassroots attempts to resurrect indigenous languages like Miami-Illinois and Wôpanâáak in the United States to national efforts to revive languages like Irish and Welsh.

And the Internet is presenting new opportunities for individuals interested in this work.

Eddie Avila works with Global Voices, a non-governmental organization focused on citizen media, as the director of its Rising Voices program. “The Internet,” Avila says, “has historically been dominated by a few languages, but more and more we’re seeing a more multilingual Internet. People are tweeting, they’re making videos, they’re recording podcasts, they are contributing to Wikipedia in their languages.”

“I think it’s important to engage young people to make it seem a little more cool to speak a language,” Avila, who is based in Cochabamba, Bolivia, says. “Sometimes the message is these indigenous languages are languages of the past, and only used to talk about culture or folklore. But I think more and more people are using it to talk about football or about movies or politics, so the message is it’s also a language of the present and of the future.”

In the end, though, these resources these groups create may be all that remains. Despite the work by volunteers and language communities, many of the world’s endangered languages will lose their native speakers.

“We’re getting a snapshot,” Riehl says. “Maybe they could be a postcard in 200 years.” Looking over ELAT’s videos, Dibiase says she recognizes another value: “I see the beauty. There is so much history in what they’re saying. There’s something there.”

For Native hunters, choice will be move or starve

By Oliver Milman, from the Guardian (UK), 20 December 2016

The extreme warmth of 2016 has changed so many things for the people of the Arctic that even their language is becoming unmoored from the conditions in which they now live.

The Yupik, an indigenous people of western Alaska, have dozens of words for sea ice, which plays a critical role in subsistence hunting and transport. But researchers have noted that some of these words, such as tagneghneq (dark, weathered ice), are becoming obsolete.

After thousands of years of use, words are vanishing as quickly as the ice they describe because of climate change. The Native inhabitants are also in peril – 31 Alaskan towns and cities are at imminent risk from melting ice and coastal erosion. Many people will have to relocate or somehow adapt.

“In December, we normally have waters covered in ice, but right now we have open water,” says Vera Metcalf, the director of the Eskimo Walrus Commission, which represents 19 Native
communities along Alaska’s west coast. “We are so dependent upon sea ice conditions. It’s our life, our culture.”

Arctic sea ice extent slumped to a record low in November, winnowed by warming air and seas and by unhelpful wind patterns. The region’s 2016 temperature has been 3.5C (6.3F) warmer than it was a century ago. In some locations the divergence from the long-term average has been an eye-watering 20C.

On 21 November, the sprawl of sea ice across the Arctic covered 888,000 sq. miles (2.3m. sq. km.) – and area 10 times larger than the UK, but smaller than the long-term average. “Almost every year now we look at the record of sea ice and say: ‘Wow’, but this year it was like ‘three times wow,’” said Tad Pfeffer, a geophysicist at the University of Colorado. “This year has been a big exaggeration on the trends.”

These numbers have resonance for people who require dependable rhythms in the environment in order to survive. In remote Alaskan communities, shops sell goods priced to reflect their journey - $29 (£16) for a pizza, $15 for a gallon of milk. If you can’t butcher a 1,000 lb. (450 kg.) walrus because there is no sea ice to support both of you, you might be left hungry. “The window of opportunity for hunting continues to shrink,” Metcalf said. “Food insecurity is something we are now having to tackle every single day.”

Metcalf grew up on St. Lawrence Island, a far-flung piece of the US that sits 36 miles from Russia in the Bering Sea. In 2013, the islands’ two main communities’ walrus catch was a third of what it normally is. Last year, Gambell, the largest settlement, snared only 36; it used to expect 600.

Sea ice is further out from land than it once was and is becoming treacherously thin for hunters to cross. Walruses, which require sea ice for resting and giving birth, often have to resort of heaving themselves onto crowded strips of land. These grand tusked beasts can trample each other to death in such conditions.

“It’s not like the walrus populations are changing, it’s that the climate is changing the conditions,” Metcalf said. “We are trying to plan better, but we can’t go out every day and hunt.”

The Arctic is warming twice as rapidly as the rest of the world and there are “early signs” that this is speeding up, according to Jeremy Mathis, the director of the Arctic programme at the National Oceanic and Atmospheric Administration. Mathis moved to Fairbanks, Alaska, in 2007 and even in that time he has seen startling changes – the -40C winters he endured in the first few years have almost completely disappeared.

“For people who live in the Arctic, there is no debate over whether their environment is changing,” he said. “The ice is melting earlier and earlier and coming back later and later in the year.”

Frost deep in the soil is melting, causing buildings to subside. Coastlines erode and are increasingly exposed to lashing storms without the protective barrier of sea ice. Several Alaskan towns and villages are wrestling over whether to fight these changes or retreat to relative safety. Two coastal villages, Shishmaref and Kivalina, have voted to relocate, while a third, Newtok, has taken the first steps towards doing so.

The warmth of 2016 –almost certain to be a global record – has added to the sense of haste. The regrowth of sea ice as Alaska enters winter has been so painfully slow that many communities will be left without a buffer against storms next year. Should a large storm hit, it could prove disastrous.

Such a calamity would at least bring money from the Federal Emergency Management Agency (FEMA). The cost of relocating a village of just a few hundred people is about $200m. – a bill that neither the federal nor Alaskan government is keen to pick up.

“This communities need to be moved as soon as possible before a large storm hits,” said Victoria Herrmann, the managing director of the Arctic Institute. “There are around 230 villages affected by sea-level rise and they will all need a plan over the next few years as sea ice continues to retreat.”

The US has no national sea-level rise plan, no system to deal with displaced people. Even as the country’s first climate change refugees emerge from within its own borders, the issue is on the sidelines. The incoming president vacillates between calling climate change a Chinese hoax or claiming that “nobody really knows” if it exists.

While the politics play out, wrenching decisions will have to be made.

“Having to move elsewhere is unimaginable,” said Metcalf. “As an elder told me the other day, we are not going anywhere. We’ve been here for centuries. But we may have to consider it, for the sake of our children and grandchildren.”

Dispatch Lima: Ancient Inca language finds its place on today’s TV

By Dan Collyns, from the Guardian (UK), 30 December 2016

Against a bright orange and yellow backdrop reminiscent of the “Inti”, or sun worshipped by the Incas, the presenters of Ñuqanchik are paying attention to the teleprompter. For the first time, they are airing a national news broadcast entirely in Quechua, the language of the Inca empire, still spoken by 4 million Peruvians.

Called Ñuqanchik – which means “all of us” in Quechua – the daily news programme targets speakers of a language some
historians trace back to Peru’s earliest civilisations 5,000 years ago.

For co-presenter Marisol Mena, Monday’s debut broadcast was a “historic achievement”, symbolically ending centuries of marginalisation. “We’ve struggled for a long time to see this initiative,” she said.

About 13% of Peruvians speak Quechua fluently, but usage has dwindled over generations as many parents decide not to teach the language to their children, fearing they would be rejected or mocked for using it.

With about 8 million speakers in the parts of Peru, Ecuador, Bolivia, Colombia, Argentina and Chile once dominated by the Incas, Quechua – in all its regional varieties – remains the most widely spoken indigenous language in the Americas. In Peru, studies indicate while 4 million people speak it fluently, up to 10 million understand some of it.

But the language that gave us words such as puma, condor, llama and alpaca is rarely – if ever – heard on national television or radio station.

Although it became one of Peru’s official languages in 1975, “Quechua was synonymous with social rejection – and thus became synonymous with discrimination,” said Hugo Coya, director of Peru’s television and radio institute and a force behind the initiative.

“Speakers often didn’t want to admit they spoke Quechua in order to be accepted by Spanish-speaking society.”

Quechua speakers are disproportionately represented among the country’s poor: of Peruvians without access to health services, 60% speak Quechua, according to a 2014 World Bank study.

Peru has seen robust economic growth over the past 10 years – but the boom in mining and extractive activities has led to a rapid rise in land conflicts with indigenous or peasant communities. In October alone, the country’s human rights ombudsman logged 212 such disputes.

Ñuqanchik is an attempt to cross the economic and cultural divide between the Quechua and Spanish-speaking worlds, said Prime Minister Fernando Zavala at the inaugural broadcast. “This, we believe, will transform the relationship between the government, the state, and those people who speak a language different from Spanish.”

Produced and wrote by journalists who speak Quechua as their mother tongue, Ñuqanchik aims to transmit the news from the perspective of a Quechua speaker – complete with the Andean “cosmovision” or distinctive world view – said Alfredo Luna, Peru’s vice-minister of intercultural affairs.

The presenters simultaneously translate a Spanish autocue feed into Quechua. As many words in the indigenous language are too long to fit on the screens. The programme is simultaneously on state television and radio.

Luna said that news broadcasts are planned in other languages, including Aymara – spoken in Peru and Bolivia – as well as the principal languages of the Peruvian Amazon such as Ashaninka and Awajún. Peru has 47 indigenous languages. “Peru has to make sure its people can access public services and be citizens in their own languages,” says Agustín Panizo, director of indigenous languages at Peru’s culture ministry.

Last female speaker of Resígaro language murdered in Peru

From El País, international edition, 20 December 2016, translated by the editor

The last female speaker of Resigaro, an indigenous language of Amazonas, Rosa Andrade Ocagane, aged 67, was cruelly murdered at the end of November in the community of Nueva Esperanza, in the northern jungle of Peru. Moreover, Andrade was among the 40 remaining speakers of another language, Ocaina, spoken in Peru and Colombia on both banks of the Putumayo. Almost a month later her relatives gained justice: the prosecutor has decreed compensation payable by the suspect, based on testimony against him.

According to the anthropologist Alberto Chirif, Andrade and her brother Pablo, aged 65, were the last two speakers of Resigaro in Peru, one of the 43 languages of Amazonia. Her neighbours verify the story. “Her father was Ocaina and her mother was Resigaro, two indigenous peoples that are victims of the cruelty of the rubber planters, now dying out,” noted Chirif.

“She was one of the experts most relevant to our history, and above all to our culture. Very kind and affectionate even to animals,” added Andrade’s nephew, Willy Rengifo.

Just a month before the death of Rosa, the director of indigenous languages at Peru’s culture ministry, Agustín Panizo, had started preparing a project with the two siblings to document the Resigaro language. “The last descriptions of this language are very old, from the fifties. In the middle of the last century the Verano Institute of Linguistics, run by evangelists from the United States, created a grammar, a word list and a dictionary. With Rosa and her brother we were going to revise or complement the previous information, fill in the blanks; now we can only do that with Pablo,” Panizo points out. “We knew them from the conference on the standardization of the Ocaina alphabet. The lady was more fluent in Ocaina than Resigaro,” he added.

The Resigaro people and their language are “in their death-throes”. “Despite all the efforts being made, there is still little we have to offer to these people who are almost abandoned to their old age,” he points out. “They have with them a knowledge, a unique speech that we should all learn.” To
Verástegui, Andrade said that she had spoken Resígaro with her brother in remembrance of their mother.

A niece of Andrade, Frida Vega, told El País by telephone from Loreto that the remains of the deceased were found in a chacra (cultivated land). “Without the head or the heart; they were cut out with a machete,” she pointed out. Both she and Chirif indicated that the chief suspect in the murder of Andrade is a stranger from Estirón, another community nearby, a man known to the authorities for fighting when drunk.

“It was a contract killing. Despite the fact that the man was found with a bag with blood on it which belonged to my aunt, and people saw him arriving at the place with one set of clothes and leaving with another, the prosecutor says there is nothing. They have given him conditional bail,” laments Vega.

Andrade’s niece and ten other people, including relatives and neighbours, are cited to testify this on Thursday at the provincial prosecutor’s office in Caballococha, the capital of Mariscal Castilla province. “The family has no lawyer, no interpreter, whereas he [the suspect] has an official defence lawyer,” complain Vega, adding at the same time that the prosecutor, Juan Alberto Basilio, is the same person who withdrew the investigation into the death of one of Andrade’s sons in 2015 after being pushed from a second floor during a party. “There are many complaints about this prosecutor. A little while ago he suspended the investigation into the rape of a girl. Her mother told us: ‘There’s no point in being here; the culprit is getting away with my little daughter’.”

Two worlds confronting the State

The Directorate of Indigenous Languages at the Ministry of Culture was created three years ago. Its director, Agustín Panizo, is pressing for a policy of care for speakers of minority languages “so that they will not be victims of abuse of their rights” to their culture. “Languages are disappearances from our view, with the consequent loss of rights for their speakers; that is what troubles us most.” Since 2012 the Ministry of Culture has trained and recognised 305 interpreters in 36 of the 47 indigenous languages spoken in Peru. But none of them speak Resígaro. The interpreters also do the work of cultural mediation, “to act so that communication between these two worlds can happen,” Panizo adds.

Ya pulingina. Bringing these words to life is an extension of our identity

By Monica Tan; from Guardian Australia on-line, 2 September 2016

Fanny Cochrane Smith’s death was a terrible blow to Tasmania’s languages but, nearly a century later, the Pakana people decided to revive their native tongue.

At first her voice seems to drown in static, as if the soliloquy was delivered into a heavy rainstorm, but with repeat listens her words gain clarity. She speaks with the slow deliberation and careful enunciation of a high-flown orator and, according to the archives, describes being “the last of the Tasmanians”.

This is the voice of Fanny Cochrane Smith, known as one of the last fluent speakers of the Tasmanian language, and in sessions that took place between 1899 and 1903 it was engraved into wax. Made by the chemist and dentist Horace Watson, they are the only recorded examples of a traditional Tasmanian Aboriginal language and can be heard at Australia’s film and sound archive.

Before colonisation the island had at least nine native languages. But with the arrival of Europeans came a merciless extermination campaign that ended thousands of Tasmanian Aboriginal lives. Those who survived were rounded up, forced off their traditional homelands and shipped off to a remote island.

Cochrane Smith’s death, in her early 70s, two years after the last recording took place, represented a terrible blow to the island’s native languages, which quickly declined in use. A few phrases persisted, including “tapilti ningina mumara prupari patrula” (go and get a bit of wood and put it on the fire). But it wasn’t until nearly a century later that the community of modern Tasmanian Aboriginal people (or the Pakana people) – including descendants of Cochrane Smith – quietly made a monumental decision: they would revive their native tongue in full. Since the early 1990s the language revival work has been spearheaded by the Tasmanian Aboriginal Centre.

Attempting to reinstate all the Tasmanian Aboriginal languages to their pre-colonial condition would be impossible but what the community could do was bring together what they knew and devise a “composite language”, leaning heavily on the language of the island’s north-east as it is where many contemporary Pakana people come from. They named it palawa kani, which the Pakana woman and linguistic consultant Theresa Sainty translates into “Tasmanian Aborigines speak or talk”.

The non-Indigenous linguist Leo Edwardsson was enlisted to help the community devise an alphabet, eventually using a modified version of the Latin alphabet, to write down what has otherwise always been an oral language. A set of principles was devised dictating the spelling of certain sounds and their variations.

With no remaining traditional speakers of any Tasmanian language, Sainty says the revival work involves pooling together knowledge from the community – not only songs, words and phrases but also cultural knowledge. They also judiciously draw on records by early European explorers and settlers, including the French d’Entrecasteaux expedition of 1793. Such authors were not linguistic experts and viewed Indigenous people as curios to be studied – their notes and word lists were far as you could get from an equal collaboration between two cultures.

Clearly, there is little in language revival that is straightforward. As Sainty says, “It’s not just a matter of going through a word list, looking up the word for ‘boat’ and saying, ‘Oh yeah, I’ll take that one.’” Consider the way “boat” and “ship” in English have slightly different connotations, or how “skiff” might
be used in one region and “dinghy” in another. All such subtle variations must be accounted for. “It’s a very lengthy process and it’s a very thorough process, I would say.”

Those of us who have studied a major world language may take for granted the wealth of language resources available to us: from textbooks to language apps, translated films and exchange programs. But imagine trying to learn, say, Mandarin, without so much as a translated dictionary. For many Indigenous Australians whose languages declined under colonial rule these are the kinds of challenges they face in revival work.

By 2013 enough work had been done to produce their first palawa kani dictionary, with Sainty describing it as “an historic occasion”. The dictionary includes some place words, people’s names and names of tribes. It is not available to the general public. “One thing the community said all those years ago back in the 1990s when the question came up, ‘Well, who can use our language? We’re just going to let anybody learn our language?’ The community was quite clear and has continued to be clear that, ‘No, we do not want to be teaching our language into the [wider] community yet.’

“It’s really about us getting used to it, working on our stuff for a bit, because there’s so much of our stuff that has been misappropriated and continued to be used completely out of context. It’s about our community refamiliarising ourselves with largely unfamiliar sounds and becoming confident in using those words.”

Fluency levels range in the community from conversational to those confident enough to use palawa kani to write a welcome to country or for songs, with hopes there will be completely fluent speakers in the near future. Sainty finds special joy in seeing children taught to speak palawa kani at the Aboriginal Children’s Centre in Risdon, north of Hobart. “We have little ones singings songs in language, fellas at the age of three being able to do a little welcome to country, which is just amazing.”

After years of lobbying by the Tasmanian Aboriginal Centre, Tasmania also became the last jurisdiction in Australia to have a dual naming policy. It was announced on a windy day in 2013 on Kunanyi, which Sainty says is “a beautiful word, way better than Mount Wellington”.

The determination of the Pakana people to speak their own language is set against a backdrop of 40,000 years of Tasmanian habitation, disrupted by brutal frontier-era violence.

Nineteenth-century confrontations with the pastoralists saw thousands of their people killed and horrific stories of women abducted by sealers and other mariners to slave camps on the Furneaux islands of the Bass Strait, where they were forced into marriages, made to hunt seal and do other work, and were mercilessly flogged for any disobedience.

It was a time of great violence for the native locals as towns and farms spread over the island. A piece published in the Launceton Advertiser in June 1831 reflects the prevailing pastoralist attitude:

Are our columns never to be free from the details of murders and atrocities by the natives? Shall we never live to see the extinction of that vindictive feeling, which actuates these benighted savages? Is there nothing which can be done either to pacify, quiet, exterminate, or capture the blacks? Is a colony of 20,000 Englishmen to be kept continually in terror by a handful of naked savages? Ridiculous. Fie for shame, ‘out upon it’ as Sterne would have said. False humanity must be laid aside. Our own safety demands it. The blacks must be sacrificed if no other plan can be hit upon.

Many of the Pakana people were indeed “sacrificed” and by that year survivors numbered a mere several hundred. Over the following years many were rounded up and shipped off to the even smaller island-off-the-island Wybalenna, to be “civилиsed and Christianised” on a mission.

Sainty says at Wybalenna they were discouraged from speaking their own languages. The fact that it was not their homeland and shared by Pakana people of many differing language groups also exacerbated language decline.

“The country up the west coast [of Tasmania] is completely different to the country up the north-east. So can you imagine being removed from your place, from your country – where it is your world, where your language comes from – and then taken to a completely foreign place with different cloud formations, different types of rock, different types of vegetation you cannot really describe.”

They were given European names such as Alfonso, Mary and Elizabeth and made to dress in colonial garb. The site, badly chosen, was exposed to the weather, unsuitable for growing food and offered a poor supply of water. Most of the Wybalenna refugees would never live to see again their home countries they so desperately yearned for. (There graves can still be seen on Wybalenna Island and are cheerfully sold as a “must” visit for history lovers the local tourism authority)

By 1847 the settlement was finally closed and the surviving 47 men, women and children shuttled back to the mainland (other Indigenous people continued to live on the smaller islands of the Bass Strait). Among them was a young girl by the name of Fanny, daughter of Tanganutara and Nikimenic, who had been working on Flinders Island as a domestic servant in “appalling squalor, neglect and brutality”.

She would eventually marry William Smith, an ex-convict and sawyer. As Fanny Cochrane Smith she would forever live with her feet in two worlds.

The young couple moved around a bit, presumably following work, before Cochrane Smith received a land grant from the Tasmanian parliament in recognition of her claim as the “last surviving Tasmanian Aboriginal”. On the 300-acre piece at Nichols Rivulet, within walking distance of Oyster Cove, she continued to “hunt and gather bush foods and medicines, make baskets, dive for shellfish and carry out Aboriginal religious observances” and was also a key figure of the growing local Methodist church community.
The chief executive of the Tasmanian Aboriginal Centre, Heather Sculthorpe, says throughout her life Cochrane Smith was “much studied, prodded, poked, measured and photographed”. An 1899 article in the Mercury described her at a church benefit as giving a “neat, intelligent and amusing little speech, in good idiomatic English. She vindicated the good character of her race; described their love of honesty, and said that unlike white people, they disliked kissing, which they looked upon as an insincere method of salutation.”

Sculthorpe says: “Right until the last she was regarded as a subject of study, a curio, a museum piece, an amusement for those whose invasion resulted in the dispossession of her own people. She made the most of what was left to her.”

In 1905 her funeral cortège was followed by more than 400 people. Having left behind 11 children, her descendants still live in Tasmania today. A number of words, phrases and fragments of song have always been passed down through that family and are also remembered by Aboriginal people living on the Bass Strait Islands, including Cape Barren Island.

Sainty says she feels “so proud” that she can now deliver a welcome to country, write and sing songs and is planning to write stories, all in palawa kani. “It’s something that reconnects me with those old fellas by being able to speak these words again.” She says acknowledges the language isn’t exactly the same – “but no language is the same today as it was yesterday”.

“Bringing these words to life again is an extension of our identity, I suppose.”

Ngaya Ngamitjimitang. That is all I can say in my language, and it is painful to me.

By Jakelin Troy; from the Guardian Australia web-site, 4 September 2016

Ngaya Ngamitjimitang. This is all I can say in my language right now. It means I am of the Ngamiti clan of the Snowy Mountains, Ngarigu people. In the future I hope that revival efforts – including my own – will bring my language back into everyday use. This is the tragic state of most of our Aboriginal or Torres Strait Islander languages, the Australian languages.

It is painful to me that I can’t speak my language and my daughter is also growing up without her language. We face this crisis in Australia because our languages were devalued as we, Aboriginal and Torres Strait Islander people, were devalued. It is only very recently that our languages have been regarded as part of our national heritage, part of the identity not only of us but of all Australians.

In February 2016 our prime minister, Malcolm Turnbull, gave his first speech on Indigenous affairs using the language of the Ngunawal people of Canberra. He was widely applauded as the first national leader to do this and for the gesture of inclusion that his use of an Australian language embodies.
schools system across Australia. Even our national curriculum includes a “Framework for Aboriginal Languages and Torres Strait Islander Languages” that supports the development of local Australian language school programs.

Universities are also beginning to pay attention to the teaching of our languages. At the University of Sydney we are teaching Gamilaraay as a part of the new Australia’s Indigenous languages undergraduate offering.

Gamilaraay is a language of mid north-western New South Wales that almost went to sleep, but was caught just in time by its community.

Now there are many resources, grammars, dictionaries and teaching materials to support anyone who would like to learn Gamilaraay. This success story is one of many and universities and schools throughout Australia are working with Aboriginal and Torres Strait Islander communities to support the revival and maintenance of our linguistic heritage.

Every Aboriginal and Torres Strait Islander child should be able to study their own language, study in their own language and – most of all – grow up speaking their language.

If everyone in Australia adopted one of those 13 languages that are still strong and made an effort to learn it and speak it with its people and with other people, those languages would not be critically endangered.

If everyone became involved in supporting the communities that want to wake up their “sleeping” languages, the ones that are not strong, we would win the fight to save the 250 or more Australian languages for all future generations, and for all Australians.

**Young Aussies are preserving indigenous language in the coolest way**

*By Julia Naughton, from the Huffington Post, 5 October 2016*

Indigenous Australians have the oldest living culture in the world yet their native languages are on the brink of extinction.

This is devastating because language plays a precious and critical role in keeping these complex and diverse cultures alive.

Angelina Joshua, a young Indigenous woman who lives in remote East Arnhem Land, knows this all too well. Currently, there are only three people left in her community who can speak Marra, the native language, fluently.

Though Joshua is not one to sit back and watch her culture disintegrate.

Together with Jake Duczynski, an animator and illustrator from Thirroul, and Kuren, a DJ and musician, the trio have bound together to preserve the Marra language and highlight the fact that 90 percent of these languages are endangered.

My Grandmother’s Lingo is the product of the collaboration, an online interactive animation incorporating gaming elements where users unlock key symbols through Joshua’s native Marra language.

“When I heard about Angelina’s commitment to preserving her native tongue, it was something that really resonated with me,” Duczynski told The Huffington Post Australia.

“A similar thing happened with my own elders. They were told to never speak their native language and to never speak of their culture openly in public. Because of that, they were always very apprehensive about imparting that knowledge on the youth,” Duczynski said.

This disconnect between generations is a common theme in Indigenous culture.

“Their native tongue was forbidden and it was a really painful and traumatic time,” Duczynski said.

“A lot of my elders don’t want to talk about their culture at all so growing up for me, you were never fully engaged with it.”

On Wednesday, Duczynski, Joshua and Kuren will launch "My Grandmother’s Lingo" with the hope of the interactive game acting as a bridge between this generational gap.

“It always seemed strange to me that we learnt Japanese and German and a whole lot of other languages at school, when we’ve got tens of thousands of years of culture from the native people of Australia,” Duczynski said.

Having awareness and respect for his own culture became more apparent as Duczynski got older.

Though it wasn’t until he found an old cassette tape of his Great-Great Grandfather speaking to the ABC in his native tongue that he realised this was the one thing left in existence that he could fully grasp.

Sadly, it had been buried for so long but it was a defining moment for Duczynski, only a teenager at the time.

“My Grandmother’s Lingo” aims to give both Indigenous and non-Indigenous kids something similar though it’s something Duczynski hopes can be discussed proudly and openly and lead to wider awareness.

“Hopefully it encourages kids to take interest in their culture and ask questions. If something like this can get elders to open up and share their stories, then I think this country and probably a lot of other countries will be better off,” Duczynski said.
Smithsonian mother tongue film festival highlights cultural diversity

From the Smithsonian Institution (USA, www.folklife.si.edu)

The Smithsonian’s Recovering Voices Initiative will present films from across the globe on the occasion of its second annual Mother Tongue Film Festival. The five-day festival will open on United Nations Mother Language Day, Tuesday, Feb. 21, and will feature work representing 33 languages across six continents. The festival presents a curated selection of films on music, identity and place from communities around the world. Together, the program includes a variety of styles from drama to experimental and brings to light the value of language use and revitalization in today’s increasingly globalized world.

The festival will run through Saturday, Feb. 25, at multiple locations across the Smithsonian and Washington, D.C. Complete festival listings, times and locations are available at recoveringvoices.si.edu. Doors will open approximately 30 minutes before each show. All screenings are free and open to the public.

“Language is inextricably linked to our identity,” said Mary Linn, curator of cultural and linguistic revitalization at the Smithsonian’s Center for Folklife and Cultural Heritage. “The Mother Tongue Film Festival foregrounds the role mother tongues play in fostering a sense of self, both across the nation and around the world.”

Among the highlights screening on opening night, Feb. 21, is Mele Murals, a film by Tadashi Nakamura that centers on two graffiti artists and their joint quest to uphold Hawaiian culture through mural-making. The feature-length documentary shows how public art fuses with Native Hawaiian traditions to transform the students, the local community and, unexpectedly, the artists themselves. This film will be hosted at the Smithsonian’s Hirshhorn Museum and Sculpture Garden.

On Saturday, Feb. 25, the festival will feature Poi E: The Story of Our Song, a New Zealand film from Tearepa Kahi that tells the true story of the visionary musician and leader Maui Dalvius Prime, the entrepreneur responsible for the iconic New Zealand song “Poi E,” the upbeat song that could be called the country’s unofficial national anthem and remains a favorite over 30 years later. This film will be shown at the Smithsonian’s National Museum of the American Indian in conjunction with the New Zealand Embassy.

The festival also includes a selection of international dramas such as Avant les rues, a 2015 film from Chloé Leriche which focuses on Shawnouk, a Native teenager, who kills a man during a robbery before fleeing from his Atikamekw village in Quebec. Upon his return, Shawnouk attempts to redeem himself using traditional cleansing rituals. This film will be screened at the NYU Washington DC Abramson Family Auditorium at 1307 L St. NW.

Another festival highlight at the National Museum of the American Indian is Dauna/Gone with the River, by Mario Crespo. It was Venezuela’s first film shot in the Warao language and was Venezuela’s official submission to the 88th Academy Awards for Best Foreign Language Film. The film tells the story of Dauna, a woman struggling to bridge her culture and the one beyond the Orinoco River. Dauna, defined by her individuality, chooses eventually to use both her Native tongue and Spanish to preserve and pass on her legacy.

Another international film rounding out the festival is El Sueño del Mara’akame/Mara’akame’s Dream, an award-winning Mexican film by Federico Cecchetti that tells the story of Nieri, a young Wirraráika (Huichol) Indian who dreams of performing in concert with his band in Mexico City. Nieri’s father, a Mara’akame, or shaman, has different plans for his son, who must find the Blue Deer in his dreams in order to become a Mara’akame himself. El Sueño del Mara’akame is presented in cooperation with the Mexican Cultural Institute.

Funding support for the Mother Tongue Film Festival has been provided by the three Smithsonian Recovering Voices partners across the Institution: National Museum of the American Indian, National Museum of Natural History and the Center for Folklife and Cultural Heritage, with additional support from the Smithsonian Latino Center, the Mexican Cultural Institute and the New Zealand Embassy.

About Recovering Voices

Recovering Voices is an initiative of the Smithsonian Institution founded in response to the global crisis of cultural knowledge and language loss. It works with communities and other institutions to address issues of indigenous language and knowledge diversity and sustainability. Recovering Voices is a collaboration between staff at the National Museum of Natural History, the National Museum of the American Indian and the Center for Folklife and Cultural Heritage.

Letters to the Foundation

Correction

On the cover of issue 60 we incorrectly attributed the book of Mixtec recipes to “FEL/UNESCO” assistance. FEL can’t take the credit for it. Nor can UNESCO directly take the credit, Joan Argenter begs us to point out. The reference in the review to the “UNESCO Chair on Endangered Languages” should have read “UNESCO Chair on Culture and Language Diversity”. We apologise for this misattribution – but we still salute the achievement of the recipe book!

Chris Moseley, Editor
4. Forthcoming events

National Breath of Life (USA) : call for applications

Note: the deadline for these applications has now passed, but we include the call here as a matter of interest.

Applications for the 2017 National Breath of Life Archival Institute for Indigenous Languages are now being accepted! The workshop is being held in Washington, D.C., from May 29 thru June 9, 2017.

Applications from both community researchers and linguists are welcome. Visit the National Breath of Life Archival Institute for Indigenous Languages <http://nationalbreathoflife.org/> for information about the workshop. Applications are due by November 1, 2016! Please contact the Myaamia Center at myaamiacenter@miamioh.edu with any questions.

Ninth Austronesian and Papuan Languages and Linguistics Conference

Note: the deadlines for abstracts and acceptance of papers have now passed, but we include the call as a matter of interest

Our department LACITO-CNRS has the pleasure of hosting APLL9, the 9th edition of the conference on Austronesian and Papuan Languages and Linguistics.

APLL9 follows the highly successful APLL7 and APLL8 conferences held in London, and the Austronesian Languages and Linguistics (ALL) conferences held at SOAS and St. Catherine’s College Oxford in previous years. For its ninth edition, APLL9 will be convened in Paris — more precisely, at the campus of the Institut nation al des langues et civilisations orientales (INALCO), our university partner. The purpose of the APLL conferences is to provide a venue for presentation of the best current research on Austronesian and Papuan languages and linguistics, and to promote collaboration and research in this area. All papers will be subject to assessment by the Program Committee.

This event is scheduled for three days, 21-23 Jun 2017. Deadline submission of abstracts: 18 Nov 2016 via EasyChair. Notification of acceptance: Tuesday, 20 Dec 2016.

Abstracts are now invited for the APLL9 conference. We welcome presentations on any aspect of the linguistic analysis of Austronesian or Papuan languages.

Linguistics Society of Papua New Guinea’s Annual Conference

Tuesday 12-14 September, 2017

The Linguistics Society of PNG is pleased to announce its annual conference to be held at the University of Goroka (UoG), Goroka, Eastern Highlands Province, from Tuesday 12th to Thursday 14th of September 2017.

The conference aims to bring together researchers working in two broad areas: Language documentation, and Language development.

Language documentation
Intending participants are invited to present papers on innovative work in the area of an (as well as general) linguistics, and literacy/literature. Papers on current initiatives in collecting Oral Literature and documenting unwritten Languages (as part of the ongoing efforts to preserve the cultural and linguistic heritage of PNG) are also welcome.

Language development
Papers are also invited in the area of Language development which encompasses a broad range of topics, including (but not limited to) language education, ELT, language policy, pidgins and creoles, language policy, literature, language/literacy education, and applied linguistics, with new fields emerging on the borders between disciplines and sub-fields.

Abstracts
The deadline for the submission of abstracts is Tuesday, 31st January 2017. Authors will be notified of abstract acceptance by Tuesday, 31st March 2017.

Program
The conference program will be available at the Language and Linguistics in Melanesia (LLM) website www.lanqlxmelanesia.com after the acceptance of abstracts.

Important dates:
• Deadline for abstract submission: 31 Jan 2017
• Notification of acceptance: 31 Mar 2017
• Registration: 11 Sept 2017
• Conference: 12-14th September 2017

Conference fees:
Registration (11th September 2017) PKG150 /Students’ Registration fee - PGK50.
Registration includes conference pack (including a book of paper outlines), and morning/afternoon teas. Conference dinner 14th September 2017 PKG50.
Further details and conference registration forms will be available in early January 2017 at www.langlxmelanesia.com

All other enquiries should be directed to: Dr. Jane Awii - awij@uog.ac.pg; Miss Anne-Marie Wanamp - wanampa@uog.ac.pg; Mr. Philip Tama - tamap@uog.ac.pg.
Sights from FEL XX - Language Colonization

A welcome in petals: Prof Panchanan Mohanty

Jaky Troy holds forth in local style

Campus lakeland at Univ. Hyderabad