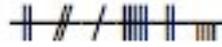


FOUNDATION FOR ENDANGERED LANGUAGES

OGMIOS



Louisiana tribes display handicrafts at FEL-NOLA 2015, New Orleans

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1. Editorial

We often reproduce items from the daily press on these pages, but not often do they concern one of our Foundation's esteemed members. Widely circulated in the international press is a report first published in *Australian Geographic* magazine in which our member Dr. Nick Reid of the University of New England, in conjunction with a historical geographer, outlines his findings about the continuity of oral tradition among Australian indigenous communities: stories of rising sea levels which are known to have taken place some seven thousand years ago testify to this occurrence. It is an eloquent proof of the strength of oral transmission; Dr. Reid claims that this implies a transmission through three hundred generations. See a version of this report in this issue.

Also in this issue we look back on another successful annual conference, our nineteenth, and rejoicing in the name FEL-NOLA. New Orleans and the beautiful campus of Tulane University provided a wonderful backdrop to it, and our hosts the Tunica-Biloxi Tribal Council and the University's Anthropology Department, especially Prof. Judith Maxwell and her student helpers, were extremely helpful in ensuring that the conference ran smoothly. Furthermore, four of the state's indigenous groups gave a presentation on the last day of the conference: the Chitimacha, Koasati, Houma and Tunica tribes. As per usual the conference proceedings have already been distributed to the FEL membership world-wide.

Although the conference was largely about music, and not of music, participants couldn't fail to notice the rich and proud musical heritage of New Orleans, particularly the French Quarter. After landing at Louis Armstrong International Airport, music never seems to be out of earshot. More pictures in this issue, and at our web-page <http://www.ogmios.org/conferences/2015/report.php>

Christopher Moseley

2. Development of the Foundation

Minutes of the Annual General Meeting

Held at Tulane University, New Orleans, Louisiana 70001, USA, at 1300 hours on 8 October 2015.

1. The **Chairman**, Nicholas Ostler, opened the proceedings by welcoming participants in the Foundation's XIX annual conference and reminded them that previous conference proceedings volumes were on sale here at the conference. Another member of the Committee, Chris Moseley, was present at this AGM and took these minutes.

2. **FEL Treasurer's Report**, prepared by the Treasurer, Steven Krauwer, and presented by Chris Moseley. Our financial year coincides with the calendar year, and this report covers the past financial year (Jan. – Dec. 2014)

Balance	£ sterling
Opening balance 01-01-2014	13,145
Income	13,632
Expenditure	19,119
Closing balance 31-12-2014	7,576
Net result over 2014	-5568

Comments:

The net result over 2014 is £ 5568 negative, but with a closing balance of £ 7576 our financial position is still healthy.

- Income from membership and donations was less than in 2013; at this moment we have no other extra sources of income.

- Total expenditure was more or less at the same level.

- The total amount spent on the 2013-14 grants round was £ 879. Another call for grant applications was launched at the end of 2014 (total ca £ 8900, to be paid from the 2015 budget). It is not yet certain whether we can afford another round of grants of similar size at the end of 201. To be decided later.

- We make no profit on the sale of proceedings due to UK postage rates; prices to be adapted.

- Cost of paper copies of Ogmios has gone up considerably, also due to UK postage rates.

- The FEL conference fees are collected by us, but are transferred to the local organisers.

Breakdown:

In the table below we give a global breakdown of our income and expenditure in the calendar year 2014 into the main categories, all in £.

Categories	Income	Expend.	Comments
Membership fees	6500		Amount is less than 2013 (but part was cashed before Jan 2014 or after Dec 2014, and therefore not included in the 2014 accounts)
Donations	300		Much less than 2013
Grants		8800	grants round 2013-2014
Proceedings for members		1100	Free copy for paying members
Proceedings	600	800	sales, (re-)printing and postage
Ogmios newsletter		1000	printing and postage of the paper version
Banking		800	credit card and bank charges
Travel		600	travel to executive committee meetings
Conference	5500	5500	Registration fees went through FEL account
Other	700	400	misc. income and office expenses
total	£ 13600	£ 19100	

meetings, and thanked our hosts for the opportunity to hold this conference in New Orleans.

He noted that there had been 11 grants this year (reviewable at the www.ogmios.org website), the level of generosity by FEL (~\$14,000) owing much to the benefaction of Prasanna Chandrasekhar. (2 of the grants this year (~\$3,800) had been assigned to his own new phonetic transcription system, Navlipi.) A particular focus in the period had been ongoing efforts to awake once dormant (but well documented) languages on many continents – e.g. Barnggala in Australia, Wampanoag in North America, Chibcha in South America, Cornish in Europe and Chitimachá right next door to New Orleans. Also, FEL had opened up a new kind of free membership – on behalf of endangered language communities, rather than individuals: early such joiners had been Livonian in Latvia, and Tunica-Biloxi in Louisiana, the sponsoring tribe of this conference.

The single most important institutional development had been the establishment of a new organization, FEL Canada, inspired by our conference FEL XVII Ottawa in 2013. More details of that would be given later in the AGM by one of its founders, Mary Jane Norris.

The Chairman then moved on to talk of ideas for new policy. In general, he said, FEL was not a strategy-led group: the identity of grants, content of the newsletter Ogmios, even the site for future conference were all determined bottom-up, by whatever was on hand. FEL Canada itself could be seen as another example of the benefits of such serendipity.

However, FEL did remain open to new, big ideas – if they should offer themselves. David Nathan and Femmy Admiraal were ensuring that the information about past grants on the Ogmios website would be more comprehensive, (hopefully) useful. Another such gross strategic thread had been our support of the UNESCO Atlas of Languages in Danger, though that had regrettably had to be paused (at least within FEL) for lack of supporting funds.

But other ideas were still at an early stage:

- Should the contents of our Proceedings volumes be revised?
- Should we fit ourselves out as a guide on language teaching methods, given that there was an increasing demand to awake dormant languages, often by people with no experience of language learning?
- Should we look to provide a cheap publishing service for EL materials, of one sort or another?

As for FEL's own immediate continuation, he explained that there was no need to hold a formal election of office-bearers, as the number of posts was close to balance with the number of nominees. They are as follows:

Statutory officers

- Nicholas Ostler (Chairman)
- Steven Krauwer (Treasurer and Membership Sec.)
- Salem Mezhoud (Hon. Sec)

3. The Chairman's report

The report was delivered by Nicholas Ostler. He briefly introduced the work of the Foundation to those who are new to it and our annual

Executive committee

- Chris Moseley (Editor of Ogmios, and link with UNESCO)
 - Hakim Elnazarov (Grants Officer)
 - Maya David (Assistant Grants Officer)
 - David Nathan (Website)
 - Tjeerd de Graaf (Regional Interest Groups)
 - Adriano Truscott (Assistant Editor Ogmios)
 - Femmy Admiraal (Grantee Reports Officer)
 - Ghil'ad Zuckermann
 - Serena d'Agostino (Social Media)
 - Claudia Soria (Membership Secretary)
- McKenna Brown (i/c FEL inc, FEL's 501©3 sister organization, tax deductible in the USA) has been appointed ex-officio member of the Committee not subject to election.

There were also three new volunteer nominees to join the Committee. They would be welcomed as "At-Large Members" to collaborate on assigned duties within FEL

- Mian Bacha
- Cassie Smith-Christmas
- Sikander Brohi

The Chairman said that a decision about the venue for the next conference (FEL XX) was yet to be taken, but would be decided in the coming months.

4. Mary Jane Norris presented a report on the first full year's activity of **FEL Canada** as a Canadian registered charity. Her report, and other information about the work of FEL Canada, was made available in printed form to all participants and has been distributed in advance to the Committee.

5. The floor was then thrown open to **Any Other Business**, or questions from the participants; there being no other business, the meeting was closed.

Meet a Community Member: "Before they pass away" – Saving the oral traditions of the Ngasa/Ongamo people

By Millicent Akinyi, Grassroots Foundation for Pastoralist Women
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Introduction:

The Ngasa Folk (*Also known as the: Ongamo, Shaka, Onggameni, Onggamo*) - are a people found on the Eastern Slopes of Mt. Kilimanjaro Region in Tanzania. They speak the Ngasa language. They migrated from West through Central Africa - from where they and/or their culture began expanding to other parts of sub-Saharan Africa around 2000 BC before settling in *Ubetu, Reha* and *Kahe* between the Makuku and Machima valleys near the Kenyan/Tanzanian border.

Ngasa Language

Their Ngasa Language – (*also known as the Kingasa, Ongamo or Shaka*) is affiliated to the *Nilo-Saharan, Eastern Sudanic, Nilotic, Eastern, Lotuxo-Teso, Lotuxo-Maa* and *Ongamo-Maa* languages. However, it also has three varying dialects, which are all spoken in varying tones, but with little similarities with the *Maasai, Samburu* and the *Chamus* dialects of *Samburu* of Kenya.

Language Shift

Although the Ngasa population is said to be roughly 4,285, UNESCO considers the Ngasa language as "*moribund*" - with only 300 - 400 elderly speakers left. Since time immemorial, the Ngasa people have been overshadowed by other nearby dominant ethnic groups, particularly the *Chagga, Pare* and *Swahili* tribes. Many of them now have shifted to these languages. On its part, Ngasa language use and practical linguistic application began diminishing in the 1950s. Currently, it's viewed as a secret language of a few elderly people. The decline is partly due to fewer *Ongamani* people being willing to speak their own language confidently in the open.

Additionally, there has never been any documentation done on the Ngasa language to date, meaning that there is no linguistic description, cultural materials on this language. However, the elderly people (like my grandparents) have fought cultural and linguistic assimilation into dominant languages and cultures of the *Chagga and Pare* in vain.

The Problem in Focus

While Tanzania's 1984 constitution does not establish an official language, English and Swahili have de facto official status in the country, and are the languages used by its media and in its administrative, legal and education systems. The country's native languages do not enjoy any kind of recognition whatsoever – thus rendering languages like Ngasa/Ongamo not legally or constitutionally recognized.

The Ngasa Folk adhere to their customs and traditions. In the past, Ngasa marriages were traditionally considered to be the most significant event in the lives of both men and women. The Ngasa family structure has since been severely endangered too. Initially, it was thought inappropriate for anyone within the Ngasa speech community to remain unmarried. Large families ensured adequate manpower and security for the Ngasa folk. The system of polygamy (multiple wives) guaranteed and saw to it that every single person in Ngasa Land got married. The significance of bride wealth was paramount.

The Ngasa Language Documentation Project

The proposed "*Before They Pass Away*":- Saving The Oral Traditions Of The Ngasa/Ongamo People project, which was funded by FEL - Firebird Foundation for Endangered Languages 2015-2015, will finally see the collection, recording and creation of audio, video, graphic and text documentation material covering the use of Ngasa language.

The FEL Grant will help me to collect and come up with a comprehensive record of the traditional, cultural and linguistic practices characteristic of the Ngasa speech community, taking into account their historical and personal accounts, Ngasa oral literature, folklore, fairytales, songs, poetry, proverbs, riddles, tongue twister and plays.

For a period of 12 months, two local Technical Staff members and I will work together with the remaining Ngasa speakers, in recording video, and producing audio, transcribing, analyzing and editing the collected materials and thus make it accessible for future use by the Ngasa community, their next generation and the Linguistic community globally.

Project Methodology

My project involves fieldwork, traveling to and staying at multiple locations around the Kilimanjaro Region. As the Lead Collector, I am going to remote locations of Ubetu, Reha and Kahe between the Makuku and Machima Valleys in the Eastern Slopes of Mt. Kilimanjaro - where I live among, meet and work together with the last surviving speakers of our Ngasa Language.

This project collects and creates audio, video, graphic and text documentation materials covering a wider use of Ngasa language in a variety of social and cultural contexts.

Since our Ngasa language has no known documented evidence or any description of any aspect of its culture, traditions, literature or grammar, a comprehensive study, a systematic documentation and a description of this language is necessary for empowering Ngasa as a language for public use and also to give it a utilitarian value and preserve it for future generations.

The Foundation for Endangered Languages Grant will also help me in documenting the Ngasa language and its 3 associated Dialects - thus making it available and accessible for future use by the current Ngasa community, their next generation and the Linguistic Research community at large.

With the use of modern technology, we will create sound and video recordings, and integrate them with text and other explanatory or analytical material of Ngasa language and any available/associated texts - which will then result into the creation of linguistic and socio-linguistic information on the Ngasa language.

With consent from my Ongamo community, I continue to compile Project findings and recordings on a CD that, I hope, will become valuable pedagogical resources for my people. I will also make materials on CDs and DVDs that will give our Ngasa Language and speech community a stronger relationship with our language and help the youth to embrace our cultural heritage by making use of the multimedia materials (resulting from this project) to support any future Ngasa language/ cultural activities.

Expected outcomes and beneficiaries

This project will change our Ongamoni people's perception and attitude towards their Ngasa language. It will give them some pride and a strong cultural identity.

It will also increase the Ngasa community's participation in language acquisition.

It will train Ngasa Youth on documentation methods and skills so that they may continue documenting their language beyond this project.

It will collect, gather, restore and preserve Kingasa history, poems, stories, traditional ceremonies and ecological knowledge.

It will develop a standard orthography for Ngasa Language and produce language Materials to be archived by the Foundation for Endangered Languages.

And contribute to the Ngasa language's continuation as a historically significant spoken language.

3. Endangered Languages in the News

Folk tales 'unchanged for 7,000 years'

By Joshua Robertson, from The Guardian (UK), 17 September 2015

Indigenous tales of dramatic sea level rises across Australia date back more than 7,000 years in a continuous oral tradition without parallel anywhere in the world, researchers believe.

Patrick Nunn, a marine geographer at Sunshine Coast University, and linguist Nicholas Reid, of the University of New England, argue that 21 indigenous stories from across the continent faithfully record events between 18,000 and 7,000 years ago, when the sea rose 120 m..

Reid said that a key feature of indigenous storytelling culture - a "cross-generational cross-checking" process - might explain the remarkable consistency in accounts passed down by pre-literate people, which researchers had thought could not persist for more than 800 years.

"The idea that 300 generations could faithfully tell a story that didn't degenerate... that was passing on factual information that we don't know happened from independent chronology, that just seems too good to be true, right?" Reid said.

"It's an extraordinary thing. We don't find this [consistency] in other places around the world. The sea being 120 metres lower and then coming up over the continental shelf, that happened in Africa, America, Asia and everywhere else. But it's only in Australia that we're finding this large canon of stories that are all faithfully telling the same thing."

Scholars of oral traditions have previously been sceptical of how accurately they reflect real events.

However, Nunn and Reid's paper, "Aboriginal memories of inundation of the Australian coast dating from more than 7000 years ago", published in *Australian Geographer*, argues the stories provide empirical corroboration of a postglacial sea level rise documented by marine geographers.

Some of the stories are straight factual accounts, such as those around Port Phillip Bay in Melbourne, which tell of the loss of kangaroo hunting grounds.

Others, especially older stories such as those from around Spencer Gulf in South Australia, are allegorical: an ancestral being angered by the misbehaviour of a clan punishes them by gouging a groove with a magical kangaroo bone for the sea to swallow up their land.

"Our sense originally is that the sea level must have been creeping up very slowly and not been noticeable in an individual's lifetime," Reid said.

"But we've come to realise through conducting this research that Australia must in fact have been abuzz with news about this. There must have been constant inland movement, re-establishing relationships with country, negotiating with inland neighbours about encroaching onto their territory."

The fortunes of those faced with the decision to retreat were mixed. Those on Rottneest and Kangaroo Islands fled up to 7,000 years ago. Others, such as those at Flinders Island, stayed and died out as the land grew arid and water became more scarce.

Reid said while it was impossible to prove that indigenous tales had continued unbroken, features of oral traditions today gave a clue as to why they may be the world's most faithful and durable.

"Say I'm a man from central Australia, my father teaches me stories about my country," Reid said. "My sister's children, my nephews and nieces, are explicitly tasked with the kin-based responsibility for ensuring I know those stories properly."

"At any given point in time my father is telling the stories to me and his grand-kids are checking. Three generations are hearing the story at once... that's a kind of scaffolding that can keep stories true."

"When you have three generations... tasked with checking as a cultural responsibility, that creates the kind of mechanism that could explain why [Indigenous Australians] seem to have done something that hasn't been achieved elsewhere in the world, telling stories for 10,000 years."

Ancient Aboriginal stories preserve history of a rise in sea level

By Nick Reid, Associate Professor, School of Behavioural, Cognitive and Social Sciences, University of New England, and Patrick Nunn,

Assistant Director, Sustainability Research Centre; Professor of Geography, University of the Sunshine Coast (Australia)

In the beginning, as far back as we remember, our home islands were not islands at all as they are today. They were part of a peninsula that jutted out from the mainland and we roamed freely throughout the land without having to get in a boat like we do today. Then Garnguur, the seagull woman, took her raft and dragged it back and forth across the neck of the peninsula letting the sea pour in and making our homes into islands.

So goes an Aboriginal story about the origin of the Wellesley Islands in the southern Gulf of Carpentaria, a story with parallels along every part of the coast of Australia. Along the south coast, stories written down early in colonial times told when these areas were dry, a time when people hunted kangaroo and emu there, before the water rose and flooded them, never again to recede.

In a recent paper we analysed 18 stories from around Australia's coast. All tell tales of coastal flooding. We argue that these stories (and probably many others) recall coastal inundation as sea levels reached their present level at least 6,000-7,000 years ago.

The end of the ice ages

Around Australia, we know that at the coldest time of the last ice age about 20,000 years ago, sea level stood about 120 metres below its present level.

When the last ice age began to end, a few thousand years later, huge masses of ice that had built up on the land, particularly in the northern hemisphere, began melting. Water poured into the world's oceans, raising their levels in ways that are now well understood.

By about 13,000 years ago, sea level had risen to around 70 metres below its present level. One thousand years later, it had risen to about 50 metres below present.

These dates give us a ballpark for how old stories of flooding may be. Could they have reached us from 13,000 years ago?

Tracing tales

Several decades ago, linguists working with Aboriginal groups along the Queensland coastal margin recorded stories about a time when the ancestors of these people lived at the coast "where the Great Barrier Reef now stands".

One version of the story collected from the Yidindji people of the Cairns area recalls a time when Fitzroy Island was part of the mainland and offshore Green Island was four times larger. The story describes several named landmarks with remembered historical-cultural associations that are now underwater.

We can be almost certain that the people of this area did occupy the coast "where the Great Barrier Reef now stands" during the last ice age for it would have comprised broad floodplains and undulating

hills with a range of subsistence possibilities, bordered in most parts by steep cliffs plunging down to the narrow shore.

The question is whether the details in these stories recall this time for, if they do, then the story might date from as much as 13,000 years ago. A more conservative interpretation, based on a sea level just 30 metres lower than today, would place the age of this story at around 10,000 years ago.

Similar stories come from Spencer Gulf in southern Australia. Those from the Narrangga people of Yorke Peninsula recall the time when there was no Spencer Gulf, only "marshy country reaching into the interior" lying just above the ocean surface and dotted with "freshwater lagoons" where birds and other animals flocked.

One day the sea came in, perhaps through the breaching of a natural barrier, and the area has since been submerged. If these stories refer to flooding across the outermost lip of Spencer Gulf, which today lies around 50 metres below present sea level, then they may have originated 12,000 years ago. Even if they refer to inundation of the central part of the Gulf, they are likely to be more than 9,000 years old.

Ancient stories

How sea levels changed after the ice ages around Australia is now well known. So if these stories are accepted as authentic and based on observations of coastal flooding, it is clear that they must be of extraordinary antiquity.

How do we know that these stories are authentic? We suggest that because they all say essentially the same thing, it is more likely that they are based on observation. All tell of the ocean rising over areas that had previously been dry. None tell stories running the other way – of seas falling to expose land.

The huge distances separating the places from which the stories were collected – as well as their unique, local contexts – makes it unlikely that they derived from a common source that was invented.

For such reasons, we regard the common element in these stories about sea level inundating coastal lowlands, sometimes creating islands, as based on observations of such an event and preserved through oral traditions.

This conclusion in turn raises many interesting questions.

Is Australia unique?

The rise of sea level since the last ice age from 120 metres below present occurred not just around Australia but around the world, inundating significant parts of all continents.

We might expect to find comparable collections of sea-level rise stories from all parts of the globe, but we do not. Perhaps they exist, but have been dismissed on account of an improbable antiquity by scholars adhering to the more orthodox view that oral traditions rarely survive more than a millennium.

Another possibility is that Australia is genuinely unique in having such a canon of stories. That invites questions about why and how Australian Aboriginal cultures may have achieved transmission of information about real events from such deep time.

The isolation of Australia is likely to be part of the answer. But it could also be due to the practice and nature of contemporary Aboriginal storytelling. This is characterised by a conservative and explicit approach to "the law", value given to preserving information, and kin-based systems for tracking knowledge accuracy.

This could have built the inter-generational scaffolding needed to transmit stories over vast periods, possibly making these stories unique in the world.

Revitalizing language

By Mary Catharine Martin, from Capital City Weekly (CapitalCityWeekly.com), (Alaska, USA), 23 September 2015

"Language Matters," a film shown Sept. 17 at the University of Alaska Southeast, frames an important question for Southeast Alaska: What does it take to save a language?

To poet Bob Holman, the film's host, who was in Juneau for the screening, that answer is manifold. It takes respect, Holman said - part of the reason many languages are disappearing, after all, is because of the shame their speakers were made to feel about speaking them during and after colonization. It takes a commitment to early education -- it's important people learn the language as children. And it is fostered by an acknowledgement of people's capacity to speak multiple languages; Holman and many of the film's interviewees say it isn't natural to speak only one.

"Language Matters," a documentary the word-loving writer of this article found fascinating, takes Holman and the film crew, led by director/producer/writer David Grubin, from Australia's Goulburn Islands, to Wales, to Hawaii. On Goulburn, it focuses on Amurdak; in Wales, Welsh; and in Hawaii, Hawaiian. They're among the thousands of languages that have been listed as endangered, something that Holman calls "a global crisis of massive proportions."

When you understand how closely identity and culture are related to language, it's hard to see it as anything but that. According to linguist David Crystal, interviewed in the film, out of the world's 6,000 current languages, half are expected to die out within the century. That's one every two weeks, something Crystal points out leads inevitably towards homogenization.

In Australia, where the film starts, many of the island's inhabitants speak more languages than they can count on one hand. An aboriginal creation story narrated in the film sows multilingualism into the very beginning of one people's story.

The film features interviews with the speakers of endangered languages, as well as linguists, musicologists, and poets involved with languages' preservation, among others.

"It's like someone saying 'This is me. This is who I am,'" musician Reuben Brown, interviewed on Goulburn Island, said of indigenous language and song.

Song, he said, is one of the best ways to remember something.

"When languages sort of start to fade out... one thing that certainly isn't endangered is song," he said.

Holman said the team picked Wales because Welsh is the only language that was once listed as endangered, but is not anymore.

Part of that, Welsh people told Holman, is because of Welsh's love affair with language itself.

For centuries, the Welsh were discriminated against by the English and discouraged from speaking their language.

It took the flooding of a Welsh village in the 1950s, however, for the Welsh people to rise up and demand better treatment. Part of that movement was for the preservation of their language.

Now, Welsh is recognized as an official language, and children can go to school entirely in Welsh.

"It's a myth of the dominant, usually Anglophone cultures that the normal state is to be monoglot. Actually, far, far more people are multilingual - not just bilingual," said Welsh poet Gwyneth Lewis. "Language should be a meeting place for people."

The rescue of Hawaiian began with a school. In 1983 a group of activists, without any support from the state, started a Hawaiian-only school. They didn't have teachers. They didn't have curriculum. What they did have was someone who spoke Hawaiian as a first language, and conviction.

"Once you make up your mind to do something, there's always a way to get it done," the former principal told Holman in the film.

The poet W.S. Merwin lives in Hawaii. "The language knows things that you don't know, and always does, and always will," he told Holman. "When we lose it, we're losing a part of ourselves."

After the screening at UAS, Tlingit elder David Katzeek commented on the intimate relationship the languages shown in the film have with the Earth.

"To me, that is something that is very, very significant among the indigenous people," he said.

In Southeast Alaska, indigenous language speakers such as Lance Twitchell, Benjamin Young and David Boxley are working to teach Tlingit, Haida and Tsimshian, respectively, drawing on the expertise of elders to create written resources of these traditionally oral tongues. Other efforts, such as Sealaska Heritage Institute's Mentor-Apprentice program, also draw on elders' knowledge to teach young speakers.

Two days after the film showing, a Tiny Post Office Concert at Kindred Post highlighted one of the most influential of these elders, Tlingit language speaker and former Alaska State Writer Laureate Nora Marks Dauenhauer. Dauenhauer read from her work at the event, along with poets Holman, Christy NaMee Eriksen (organizer of the event and owner of Kindred Post),

Dee Jay DeRego and Erika Bergren. (This was the poetry edition of the series, though it had music, as well: poet and musician Guy "Ziggy" Unzicker accompanied most readers on guitar.) Holman, who said he's known Nora Dauenhauer for 20 years, read a poem that appeared to have been composed on the spot in her honor; he then read a poem by the late Richard Dauenhauer, Nora's husband. In his introduction of Nora, Holman said that the Dauenhauers have contributed immeasurably to the preservation of Tlingit language and its stories through their written, bilingual oral histories. Holman previously worked with Nora on another film project for PBS, "The United States of Poetry." (Watch a clip here: www.youtube.com/watch?v=o6v3u_vamCM)

Ultimately, Holman said, saving some of the billions of the world's endangered words comes down in part to "accepting the idea that being bilingual is... the most usual way of surviving."

"Language Matters" was the first of a three-film series at UAS. Sept. 24, there will be a film on revitalizing the Lakota language; Oct. 1, on "the race to save Cherokee."

Both films are on Thursdays at 7 p.m. in Egan Lecture Hall.

Juneau was the first stop on Holman's Alaskan tour; over the next month he'll also be visiting Kotzebue, Barrow, Arctic Village, Fort Yukon, Fairbanks, Anchorage, Homer, and Kodiak.

Orthography workshop held in Chitral for the Yidgha language

From Farid Ahmad Raza, President, MIER, Chitral district, Pakistan

The Forum for Language Initiatives (FLI) held a five-day orthography workshop for the Yidgha language community in Chitral from September 29 to October 3, 2015. Twelve persons (both men and women) including teachers, local researchers, language activists, and writers from the language community attended the workshop, which aimed at training them in how to document their mother tongue, Yidgha.

Yidgha is spoken in Lotkuh, a valley lying some 46 km. west of Chitral town, and is one of the 23 languages of Pakistan that UNESCO has declared as 'on the verge of extinction' for being just oral languages and undocumented.

This workshop was part of a project FLI has initiated to document four endangered languages in Chitral and Swat so as to preserve them from elimination with financial assistance from USAID's Small Grants and Ambassador's Fund Program (SGAFP-USAID). The workshop was focused on discovering the unique sounds in Yidgha and developing a writing system for this language that is losing ground even in its home region. The workshop will be followed by additional activities including the publishing of a book of folktales in Yidgha. This allows the Yidgha language researchers to be provided with further trainings under the project, as well as furthering the impact of documentation efforts. Mr. Naseem Haider and Farid Ahmed Raza facilitated the workshop.

Though Yidgha was previously just a verbal dialect, this workshop has provided an opportunity to document the sounds of the language in written form. Participants have now received the training necessary to take their keen interest in preserving and promoting their mother tongue and channel it into tangible activities, including being able to finally write in their mother tongue. Hopefully, there will soon be stories, poems, and anecdotes also published in the Yidgha language. The combination of these community members' commitment and their new-found training may be a huge factor in saving the Yidgha language from fading into history.

Isle of Man: Annual Ned Maddrell Memorial lecture 2015

Press release from Culture Vannin, Isle of Man

This year's Ned Maddrell Lecture took place on **Saturday, 7th November at St John's Mill.**

The annual lecture, which was free, was jointly is hosted by **Culture Vannin** and **yn Cheshaght Ghailckagh** and features a guest speaker discussing a minority language situation that has a relevance to Manx Gaelic.

Recent discussions have covered language issues in Nova Scotia, Norfolk Island and Aboriginal languages in Australia but this year's focused on **language revitalisation in Guernsey and Jersey** and drew comparisons with the process in the Isle of Man.

The lecture and discussion was led **Julia Sallabank**, who is a Senior Lecturer in Language Support and Revitalisation in the Department of Linguistics at SOAS, University of London, where she teaches and researches language revitalisation, policy and planning. She has been conducting language-related research in Guernsey since 2000, and in Jersey and the Isle of Man since 2008.

Although the Channel Islands have followed the example of the Isle of Man in some ways (e.g. by appointing Language Officers), there are significant differences in other aspects of language planning processes and outcomes. The talk will focus on practical examples, but also attempt to draw conclusions and lessons about aims and priorities. She also described her recent research into the learning and teaching of minority languages to adults: there are major differences between teaching and learning a large language and a small one, involving aims, resources, motivation and methods.

Adrian Cain, the Manx Language Development Officer, for Culture Vannin, commented that the lecture and discussion, **'should illustrate the leading role Manx has played in minority language revitalisation in these Islands.'**

Brazil project aims to save endangered indigenous languages

By Jenny Barchfield, from the SF Gate (www.sfgate.com), San Francisco, USA, 6 November 2015

PALMAS, Brazil (AP) — Guaricema Pataxo's indigenous roots are the cornerstone of her identity. The 53-year-old great-grandmother lives on her Pataxo people's reservation and

makes a living by hawking their handicrafts, fully decked out in traditional regalia.

But ask her to speak Pataxo, and she can only stumble through a few basic words and phrases.

Her situation is not unusual.

Of the estimated 2,000 indigenous languages thought to have been spoken in pre-Columbian times in what is now Brazil, only around 160 survive today. Experts warn that as many as 40 percent of those remaining could be lost in the next few decades, as elders die off and young people get more access to television, the Internet and cellphones.

The pace of change has been accelerated by big agriculture's push into the hinterland, bringing roads, electricity and outsiders to areas with a high concentration of indigenous people.

A program spearheaded in part by UNESCO, the UN cultural and educational agency, aims to give a fighting chance to nearly three dozen threatened languages. Over nearly eight years, the program has helped 35 tribes to transcribe their languages, develop dictionaries and teaching tools for children and document their rich oral traditions.

"We used to learn our language and the stories of our people with our elders," said Elly Mairu Karaja, of the Karaja people of central Brazil, a schoolteacher who's worked with the program. "But now, with technology, the youngsters are living in the white world even while they're on our land. There are many now who don't want to be indigenous anymore."

Along with the problem of anemic interest from younger generations, demography itself is playing against the survival of many indigenous languages, said Jose Carlos Levinho, director of Rio de Janeiro's Indian Museum, which ran the project with Brazil's indigenous affairs agency.

While the country's indigenous population is thought to have numbered from 3 million to 5 million in pre-Columbian days, five centuries of disease, violence and poverty have whittled that to under 1 million. Now, Brazil's original inhabitants make up less than 0.5 percent of this country of 200 million.

The indigenous population is splintered into 305 tribes, some with just several dozen or fewer members.

"In Brazil, nearly 40 percent of indigenous nations have fewer than 500 members," said Levinho. "Studies have shown that these days, such small populations aren't able preserve their languages."

"We have several peoples who've completely lost their languages and want to try to recover them; we have some peoples where there are very few speakers left; some where there are generational conflicts; and some where the indigenous language has become the second language," he added.

Portuguese is now the first language of most members of the Pataxo nation, including handicraft vendor Guaricema Pataxo.

"Our people often leave our lands to study outside and they meet lots of people and end up marrying white people, and it all gets more and more diluted," said Pataxo, who has two children, five grandchildren and two great-grandchildren, none of whom speak the tribe's mother tongue.

The Pataxos' ancestral home is along Brazil's Atlantic coast and there are historical accounts of association between the tribe and Europeans dating back to the 1500s. Five centuries of contact, including efforts to "civilize" the Pataxo by removing their children and forbidding them from speaking their language, took a toll. Of today's remaining 13,000 Pataxos, only around 1,600 are thought to speak the group's native tongue.

"I don't feel good" about not speaking Pataxo, the handicraft vendor said as she peddled seed necklaces at the recent World Indigenous Games in the central city of Palmas. "I would feel better if I had learned."

Under the program to save indigenous tongues, specialists were dispatched country-wide to train a hand-picked cadre of tribe members to collect archival materials such as videos of traditional ceremonies where the old languages are used and to help transcribe languages that were exclusively oral.

Transcription "is a long, tense, difficult process," said museum director Levinho. "It involved heated internal negotiations among the tribes. There are lots of fights, lots of discussions."

The team also faced practical hurdles, such as a flu outbreak near the beginning of a 2008 project that closed indigenous lands to outsiders, and threats of violence from farmers trying to drive indigenous people from their lands.

Despite the difficulties, UNESCO's director general, Irina Bokova, said the project was a success during a recent trip to Rio de Janeiro.

Still, Levinho says he has little hope of making much of a dent in linguists' prognosis that dozens of native Brazilian languages could become extinct within 20 years.

"I don't see much changing this picture," said Levinho. "We'd need to see a big investment. to grapple with the problem."

For Yamalui Kuikuro, of the Kuikuro people from the central Mato Grosso state, where soy, cotton, corn and cattle have begun to replace forests, the disappearance of an indigenous language marks the beginning of the tribe's end.

"When we lose our language, we no longer have any value, no longer have any identity," said Kuikuro, his forehead glistening with red paint. "Language is the identity of indigenous peoples."

Easier said than written

Aboriginals of the Arctic share a language, but not a script

From The Economist (London), 7 November 2015

MISSIONARIES in northern Canada saw themselves as spreading the "three Cs" among the region's Inuit peoples: Christianity, commerce and civilisation. But in translating the Bible and other religious works into Inuktitut, the Inuit language, they accidentally left behind a fourth: confusion. Today Canada's 59,500 Inuit have nine different writing systems, which makes it hard for them to communicate with each other and to keep their language alive. Their leaders want to adopt a

single way of setting down the language, but finding agreement on just how to do that is proving difficult.

In the western Arctic and on the Labrador coast missionaries moonlighting as linguists used the Roman alphabet to capture Inuktitut in written form, but each had his own system for doing so. Sounds denoted by one combination of letters in one region are expressed by a different assortment in another. "You" can now be rendered as "ibbit", "ivvit" and "illit". In northern Quebec and the eastern Arctic, the proselytisers eschewed Roman letters in favour of phonetic symbols based on the Pitman shorthand system (see picture).

With no agreed-upon way of writing the language, documents composed by Canadian Inuit officials have to repeat the same text multiple times. Brief reports become massive—and expensively produced—tomes. Often, the bureaucrats resort to English. Teenagers are more adventurous spellers, so standardised writing should matter less to them, but even they tend to text each other in English.

This is slowly killing the language. The percentage of Inuit able to carry on a conversation in Inuktitut dropped to 63% in 2011 from 69% in 2006, according to the Canadian census. A committee set up to investigate a unified writing system held most of its meetings in English, says a participant, Jeela Palluq-Cloutier, head of the language authority in the mainly Inuit territory of Nunavut.

Greenland's Inuit, whose dialects resemble those in eastern Canada, worked out their differences over a decade starting in the 1960s and adopted their agreement as an official language in 2009. Canada's have talked desultorily about doing the same thing. A report on Inuit education in 2011 gave the project a fresh impetus. It found that 75% of young Inuit fail to complete secondary school in part because the curriculum does not reflect their culture and history. The report's authors said that students should be taught in their mother tongue, rather than in English and French, for the first few years of primary school. But without a unified writing system, which would allow for the distribution of Inuktitut texts across the scattered communities of Canada's vast north, that recommendation is impossible to carry out.

On October 25th, after three years of contentious discussion among elders, linguists and community groups, the Inuit Tapiriit Kanatami, the Inuit national organisation, opted for a system based on the Roman alphabet rather than syllabic symbols. That is just a first step, says Ms Palluq-Cloutier. There will be arguments about which of the nine or so dialects and which grammar will become the basis for the new system. The Innu, an unrelated aboriginal group from Quebec and Labrador, agreed on a system that took the spelling from one dialect and the grammar from another. But many Inuit are reluctant to give up the script they grew up with. In Nunavut and Nunavik many older Inuit remain attached to syllabic symbols, believing them to be uniquely Inuit. But if the Inuit are to preserve their language, they will have to clear up the confusion that the missionaries left behind. Odds are they will—eventually.

Xavier Albó receives the Linguapax International Award 2015

From Linguapax International, Barcelona, 18 September 2015

Xavier Albo Corrons, Jesuit priest, anthropologist, linguist and sociologist based in Bolivia since 1952, winner of the 2015 Linguapax International Award “for his contribution to the promotion of linguistic diversity and intercultural education among indigenous peoples and communities in Bolivia” received his well-deserved award on September 17 in La Paz, Bolivia, at a ceremony organized by Linguapax, CIPCA (Center for Research and Promotion of the Peasantry) and the OEI (Ibero Organization of American States).

Carme Arenas, president of Linguapax emphasized Albó’s “deep knowledge of the different facets of language conflicts in the Andean world, particularly among the Quechua, Aymara and Guarani communities.” She also underlined how Albó “managed to combine anthropology, linguistics and rural sociology with innovative and efficient methods” and also to “complete his theoretical knowledge with field studies that fully endorse his theories.”

Xavier Albó is already widely known and admired as a sociolinguist internationally, but the Linguapax Prize -the only award to date in this field- can contribute to further spread his immense contribution, and in particular his ideas about multiculturalism and multinationality which show openness to new ways of understanding this complex world in which we live.

Other participants in this ceremony were the Minister of Foreign Affairs of Bolivia, **David Choquehuanca**, the Spanish ambassador, **Ángel Vásquez Díaz de Tuesta**, the Vice Minister of Alternative Education, **Noel Aguirre**, the director of the OEI Office in Bolivia, **Alberto César Córdova**, the secretary general of the Jesuits of Bolivia, **Carlos Arce**, and the President and the Director of CIPCA, **Carmen Beatriz Ruiz** and **Lorenzo Soliz**. The ceremony concluded with a reception in the beautiful facilities of the Museum of Ethnography and Folklore. Before the ceremony, a round table discussion on ‘linguistic diversity and intercultural education in Bolivia’ was held, as a space for analysis and reflection considering the progress, problems and prospects of political recognition, protection, promotion and dissemination of language rights. “ Besides Xavier Albó’s presentation, the large audience could follow the speeches of **Pedro Apala**, director of the Institute for the Study of Plurilingual Languages and Cultures; **Adán Pari**, education specialist for UNICEF, **Silvia Chumira**, General Director of Alternative Education, **Fernando Garcés** of the Institute of Anthropological Research and **Pedro Plaza** of PROEIB-Andes.

4. Letters to the Foundation

From Musombwa Igunzi Michel, 14 October

Dear Nicholas,

It is always encouraging to be connected to what others are doing in the domain of language revitalization and safeguarding.

It is so interesting to see that, what the FEL has helped my language community to achieve, keeps bearing fruits beyond what we expected.

For example : I have not expected that the more we as a team commit ourselves in documenting our Kinyindu language, the more the knowledge we personally have of the latter will lead digging out even words that were already buried in our personnel souvenir. I am time to time astonished now on how some so forgotten words of Kinyindu are now coming to surface, the more we keep on working for our endangered language documentation. We could not come to this tremendous move of words resurrection without having engaged in writing down the first ever produced Nyindu Indigenous Language’s dictionary. And this, we only did, thanks to FEL - UK support. Thank you so much.

MUSOMBWA IGUNZI MICHEL

Coordinator of the Association for the Survival of the Cultural Heritage of the Nyindu Indigenous People ASHPAN.

5. Appeals

Call for nominations: The DELAMAN Franz Boas Award

DELAMAN, the Digital Endangered Languages and Musics Archives Network (<http://www.delaman.org/>), has now established the award in honour of Franz Boas in recognition of significant contributions to the documentation of endangered languages.

DELAMAN is inviting nominations for the first award for a documentary collection of an endangered or moribund language. The DELAMAN Franz Boas Award recognizes and honours junior scholars (Ph.D. awarded January 1, 2011 or later; early career documenters employed less than 5 years) who have done outstanding documentary work in creating a rich multimedia documentary collection of a particular language that is endangered or no longer spoken. The language documentation collection must be archived and made accessible in a DELAMAN archive (with no or only minimal access restrictions).

To submit a nomination and for information about the award :

<http://www.delaman.org/delaman-franz-boas-award/>

The award consists of a payment of \$500. The International Conference on Language Documentation and Conservation (ICLDC) will cover airfare and on-campus lodging up to a maximum of US\$1500 to bring the winner to Honolulu for the 2017 conference to receive the award. In addition, members of the DELAMAN board will publish a review of the prize-winning work in Language Documentation and Conservation.

DEADLINE FOR RECEIPT OF NOMINATIONS: June 15, 2016

6. Publications, Book Reviews

The History of Basque by R.L. Trask. London: Routledge, ISBN 978-415-86780-1.

Few minority languages have been as thoroughly researched as Basque. This is not a new volume, but a revision of an old one, and is the most comprehensive survey of the Basque language and its history available in English. The author demonstrates his accumulated knowledge of the previous literature about the Basque language in Basque, Spanish, French and English, and assesses the work of the contributors to it with a stern but balanced judgment. It's an interesting history, and Trask recounts several fascinating theories about this language isolate and its origin. That Basque is a true isolate is proven beyond doubt in Trask's view, and he ranges ample evidence for this, and dismisses theories to the contrary. Trask is modest about his own achievement as a scholar of Basque, and attributes the greatest Vasconist study to the Basque linguist Mitxelena (Michelena), for the sheer breadth of its coverage alone. Trask is also broad and comprehensive in his treatment of the language, covering its known history, grammar, lexis, phonology, syntax and dialectology with meticulous thoroughness.

Using a battery of historical evidence, Trask unpicks some of the contentious points of the structure of Basque, which clearly include some new findings for Vasconists to consider.

As an endangered language Basque occupies a peculiar position. The draconian measures imposed on Spain's minority languages, notably Catalan and Basque – under the Franco regime are a matter of living memory for many people today; but so is the fearsome reputation of the ETA Basque independence movement in more recent years. Trask traces this history as a response to the intransigence of Madrid, and indicates that violence was a last resort after a long period of ineffectual peaceful resistance. This political movement was inextricably bound up with the language. Nowadays, with a more benevolent Spanish administration, it is difficult to assess the level of endangerment to Basque; it is certainly undergoing attrition,

but it has a devoted adherence, more so on the (majority) Spanish side of the Pyrenees than the French. The mountainous parts of Europe, as of any continent, tend to be cradles of linguistic diversity, and in the case of Basque this means considerable dialect diversity, but not to the point of unintelligibility.

This book is highly recommended, not just for its wealth of linguistic detail, but as a readable account of the history of the unique people associated with this enigmatic language.

Chris Moseley

The languages of Vanuatu: Unity and diversity. Alexandre François, Sébastien Lacrampe, Michael Franjeh, Stefan Schnell (eds)

The languages of Vanuatu: Unity and diversity. Studies in the Languages of Island Melanesia, 5. Canberra: Asia-Pacific Linguistics. 270 pp. ISBN: 9781922185235. 2015

With an estimated 138 different indigenous languages, Vanuatu is the country with the highest linguistic density in the world. While they all belong to the Oceanic family, these languages have evolved in three millennia, from what was once a unified dialect network, to the mosaic of different languages that we know today. In this respect, Vanuatu constitutes a valuable laboratory for exploring the ways in which linguistic diversity can emerge out of former unity. This volume represents the first collective book dedicated solely to the languages of this archipelago, and to the various forms taken by their diversity. Its ten chapters cover a wide range of topics, including verbal aspect, valency, possessive structures, numerals, space systems, oral history and narratives. The languages of Vanuatu: Unity and Diversity provides new insights onto the many facets of Vanuatu's rich linguistic landscape.

7. Places to go on the Web

UNESCO Atlas of the World's Languages in Danger

The UNESCO Atlas, which has been available on-line since 2009 in its present form at www.unesco.org/culture/languages-atlas/index.php is constantly being brought up to date as new information comes to hand about numbers of speakers, locations, degrees of endangerment, bibliographic and electronic resources, learning resources, dictionaries and other information. Over the coming two years UNESCO is planning to expand the mandate of the Atlas, to cover languages in general; it is due to become a World Atlas of Languages. Language endangerment will continue to be an important focus for the atlas, and researchers on endangered languages will continue to find it a useful tool. For the immediate future, though, the

on-line Atlas is still available as a resource for the study of the world's threatened languages.

Chris Moseley, editor

8. Forthcoming events

Translating across time and space: Call for Papers

Theme: Translating Across Time and Space

Subtitle: Endangered Languages, Cultural Revitalization, and the Work of History

Type: Interdisciplinary Symposium

Institution: Center for Native American and Indigenous Research (CNAIR), American Philosophical Society (APS)

Location: Philadelphia, PA (USA)

Date: 13.–14.10.2016

Deadline: 1.2.2016

The Center for Native American and Indigenous Research (CNAIR) at the American Philosophical Society (APS) is seeking papers for an academic symposium on October 13-14, 2016 to coincide with the APS Museum's 2016 exhibition, *Gathering Voices: Thomas Jefferson and Native America*. The exhibition traces the story of Native American language collection at the APS from Thomas Jefferson's Indian vocabularies to the anthropological fieldwork of Franz Boas and his students to the language revitalization and community-based initiatives supported by CNAIR today. In doing so, the exhibition also explores the themes of translation across cultures and borders,

the politics of representation, practices of language collection and study, cultural continuity and change, and the transformation of the material archives.

The accompanying symposium aims to attract scholars and practitioners whose work expands upon and deepens understanding of the core themes of the exhibition. Conference organizers are particularly interested in presenters whose work deals with 1) the preservation of endangered languages, both historically and in the present day; 2) cultural practices surrounding translation and translators over time; 3) the work of language and cultural revitalization; and 4) current and/or collaborative Native language projects.

In the spirit of the exhibition's emphasis on crossing linguistic, cultural, and disciplinary boundaries, the APS encourages the submission of interdisciplinary papers and will design panels that cross disciplinary boundaries.

The symposium will begin with a keynote address sponsored by the McNeil Center for Early American Studies at the University of Pennsylvania on Thursday evening. On Friday, October 14, panels will convene at the American Philosophical Society.

Applicants should submit a title and 250-word proposal along

with a C.V. by February 1, 2016 to: conferences@amphilsoc.org. Decisions will be made by the summer of 2016. All presenters will receive travel reimbursement and hotel accommodations. Accepted papers will be due a month before the conference and pre-circulated to registered attendees. Papers should be no longer than 25-double spaced pages. Presenters will also have the opportunity to publish revised papers in the APS's *Proceedings*, one of the longest running scholarly journals in America.

Contact:

American Philosophical Society

Email: conferences@amphilsoc.org

Web: <http://www.amphilsoc.org/cnair/conference-translating-time-space>

Small language planning: Communities in crisis

University of Glasgow, 6th-8th June 2016

Building on the success of the Soillse conferences held in 2011 and 2015, this conference aims to provide a forum for minority language researchers, policy makers, practitioners and activists to exchange research findings and experiences in order to stimulate fresh perspectives on minority language revitalisation and to identify new areas for collaboration. Although not limited to small language planning, the particular focus of this year's conference lies in issues pertinent to language planning at the meso and micro levels, strategic interventions in support of minority language groups with weaker demographic densities, as well as to minority languages considered 'stateless' and/or without state support.

Presentations may take one of four formats: paper presentations (20 minute paper + 10 minute for questions); poster presentations; panels; or discussion groups. Both panels and discussion groups will be scheduled for 90-minute blocks in length. Panels are intended to be a series of linked papers on a particular theme, while discussion groups are intended to serve as a more informal platform to raise and debate key issues in language planning. Facilitators are encouraged to be creative in how they mediate the various discussion groups.

Abstracts for paper or poster presentations should be no more than 300 words, not including references. Abstracts for panels should include each individual abstract plus a rationale of no more than 300 words for the panel as a whole. Discussion groups should also be no more than 300 words and should include the names of at least three confirmed discussants as well as the facilitator(s). Participants should clearly mark what format is intended for their presentation under the title of their abstracts. If intended as a traditional paper presentation, please indicate whether or not you would be happy to give the paper in poster form instead. Abstracts addressing any aspects of minority language planning will be considered, but we particularly welcome abstracts addressing the following themes:

- Language Planning at the Micro and Meso Levels
- Comparative analysis of minority language communities
- The challenge of prioritisation in small language planning
- The discursive bias and minority language communities
- The need for complementary efforts in language planning
- Sociological theory and minority language sustainability
- Challenges to minority language diversity and post-modern culture

Deadline for abstracts is November 20, 2015. Please e-mail abstracts as Word documents to

soillseconference2016@gmail.com

with 'Abstract Submission' in the subject line and your name and affiliation in the body of the e-mail.

Symposium on Indigenous Languages and Cultures of Latin America (ILCLA/STLILLA) Call for Proposals

Submission Deadline: February 29, 2016

We invite proposals for panels, individual papers, round table discussions, interactive workshops, poster sessions, and technological tool showcases to be presented at the first International Symposium on Indigenous Languages and Cultures of Latin America (ILCLA) and the third Symposium on Teaching and Learning Indigenous Languages of Latin America (STLILLA).

Proposals for presentations in English, Spanish, Portuguese, French, or any indigenous language of Latin America are welcomed.

All proposals, regardless of type, must be submitted in English, Spanish, or Portuguese.

The proposal form:

<https://clas.osu.edu/ilcla/proposals> |

Symposium Dates: October 13-15, 2016

For more information about the Symposium, please visit: clas.osu.edu/ilcla

Sixth Cambridge Conference on Language Endangerment

The Sixth Cambridge Conference on Language Endangerment will take place on Wednesday July 6th 2016 at the Alison Richard Building, Sidgwick Site, University of Cambridge and Peterhouse. The theme will be:

Endangered Languages: Curriculum Design and Evaluation

The school is often identified as an important context for the revitalization of endangered languages. Curriculum design and evaluation are therefore key factors in ensuring that such educational initiatives are successful. However, the precise sociocultural and political situation of endangered languages often preclude the simple replication of a curriculum developed for a language of wider communication for use within the endangered language classroom. This conference invites papers that reflect on these issues: How should conventions designed for dominant languages be modified in the endangered language context? To what extent should curriculum design and evaluation be situated within the social and cultural practices of the endangered language speech community? How should the short- and long-term goals of curriculum design and evaluation be assessed in the context of endangered languages? Who is best placed to design and to evaluate the curriculum for endangered languages – the linguist or the community? Are the goals of an endangered language curriculum simply to obtain fluency or should they be broader in scope? How should the approaches used in the design and evaluation of an endangered language curriculum take account of contextual factors? What problems arise for curriculum design and evaluation in multidialectal and/or multinational contexts? What pedagogical materials are necessary for the successful implementation and evaluation of an endangered language curriculum?

Further details, with the Call for Papers and Registration: <http://www.mml.cam.ac.uk/news/sixth-cambridge-conference-language-endangerment>



Children studying their language on the Tunica-Biloxi reservation in Marksville, Louisiana.
(photos by courtesy of John Barbry)