



LANGSCAPE

News and views from TERRALINGUA:
Partnerships for Linguistic and Biological Diversity

#11
March 1999



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Comments and suggestions are welcome. Please send all communications regarding this newsletter to the Editor, Anthea Fallen-Bailey, either by electronic mail (afallenb@wvi.com) or regular mail (41620 Fish Hatchery Drive, Scio, Oregon 97374-9747. U.S.A.).

Please send general membership correspondence, including membership renewal, to Mr. David Harmon, Terralingua P.O. Box 122, Hancock, Michigan 49930-0122. U.S.A., or at gws@mail.portup.com.

Our Web site is available at <http://cougar.ucdavis.edu/nas/terralin/home.html>. We thank Dr. Martha Macri, of the Department of Native American Studies at U.C.-Davis, for hosting Terralingua's Web site.



CORRESPONDENCE FROM MEMBERS

From: Nancy Leeper <nleeper@pacinfo.com>
Via the Editor

Kosovo refugee relief

Please consider making a donation for refugee relief in the Balkans. At this time, it is most expedient to give gifts of money (rather than goods), as the logistics of sorting and shipping massive loads of stuff between here and there will slow the relief process during this critical time. In the future, we may be requested to send personal and household items (as many of us did in the massive "blanket drives" following the Armenian earthquake), but for now, money is what is desperately needed.

During this crucial period, relief agencies are requesting cash, which will then be sent to Europe to purchase and distribute food, clean water, clothing, shelter, medical aid, and so forth for those in transit and waiting for temporary shelter (refugee camps) to be built in the neighboring host countries. Albanian refugees are pouring out of Kosova (a very poor region) by the tens of thousands every day, and these people literally have nothing but the clothes on their backs. They are depending on equally impoverished host countries (Albania, Macedonia, and the Yugoslav republic of Montenegro) for shelter and safety.

As you all know, the situation is dire and needs are enormous. After researching several Web sites for an appropriate relief agency, and on the advice of friends who are in the Balkans right now, one very good place to direct your donations is the International Rescue Committee (I.R.C.), based in New York City. They are non-partisan, and have the infrastructure in place to be able to move quickly and efficiently. For more information on this organization, see <www.intrescom.org>. Make checks out to "International Rescue Committee".

Donations of any size are welcome.

Below, I have included a portion of a letter from a friend who is a professor of ethnomusicology at S.U.N.Y.-Stonybrook. She has long-standing ties in various Albanian communities in North America, Western Europe, Kosova, and Albania, and is currently in the Balkans. Her sight is clear, and I trust her to report what she sees and hears accurately.



[portion of letter originally sent to the East European Folklife Center listserv by Dr. Jane Sugarman]:

The "ethnic cleansing" of Kosova Albanians and the mounting refugee situation are cataclysmic. Without massive aid, Montenegro, Albania, and Macedonia may genuinely be destabilized, as seems to be one of Serbia's goals. The Web site of the Frosina Information Network (see below) has a list of relief agencies. But I am among many on the list who have donated in the past to:

The International Rescue Committee	Tel.: (212) 551-3000
Kosovo Relief	Web: <www.intrescom.org>
122 E. 42nd St.	
New York, N.Y. 10168. U.S.A.	

Toll-free donations line: 1-877-REFUGEE (733-8433); credit cards accepted.

Here are some helpful Albanian Web sites:

- <www.albanian.com/main/news.html> (a comprehensive site with links to most news organizations)
- <www.alb-net.com/html/kcc.html> (Kosova Crisis Center with latest news)
- <www.frosina.org> (for a list of relief agencies)

The Frosina site also has a very informative essay on Kosova by British historian Noel Malcolm, author of what now seems to be the definitive history of Kosova. The article summarizes some of the main points in his book.

For more information, I also recommend:

- <www.hrw.org> (Human Rights Watch)
- <www.rferl.org/newline/search/> (Radio Free Europe daily news digest)

Last of all, pray for all the peoples of the Balkans, that they may one day live in peace and security, within a framework of mutual respect, with leaders who do not oppress them. May we live to see the day that affirming national pride does not entail racist domination of one's fellow citizens. And, may we live to see the rebirth of Kosova Albanian life and culture on its home soil.

Thanks and best wishes,
Jane Sugarman.



I know that you are all aware of the urgency of the need for cash contributions, but keep in mind that the refugee situation won't be resolved any time soon. It is easy to become overwhelmed by "crisis overload" with the constant barrage of the images of war, or to suffer "compassion fatigue" from all the pleas for help. Please don't let this stop you from assisting in any way you can.

Although it may feel like your contribution is only a molecule in a drop in the bucket — especially if you can't afford to send much — remember that every contribution truly helps. As an example, a contribution of \$20.00 can feed three or four people for a month and through I.R.C., 100% of your contribution will go directly to aid the refugees, rather than into agency overhead.

Thank you — Nancy Leeper.



From: Viviane Lerner <vlerner@interpac.net>
Via Luisa Maffi <maffi@nwu.edu>

Indigenous Australian and Pacific Activists Require Assistance to Attend International Forum

I am writing to you to gain your financial sponsorship for ten Indigenous Australian and Pacific activists to enable them to attend the Hague Appeal for Peace Conference — the end of millennium peace conference being held in The Hague from 11 – 16 May, 1999.

The Hague Appeal for Peace Conference is a major end-of-[the christian]-century international campaign and conference for peace and justice. It will commemorate the centenary of the First Hague Peace Conference, and will complete an extraordinary sequence of world conferences and summits convened during the last decade. Aiming to delegitimize war, the conference will bring together all sectors of international civil society to develop specific global strategies for disarmament and nuclear abolition, the peaceful settlement of disputes and the development of international humanitarian law. The program covers four substantive themes: disarmament, conflict prevention/resolution, humanitarian law and culture of peace. Organized by civil society rather than governments, documentation from this conference — tabled as "The Hague Agenda for Peace" — will be presented to world governments at the parallel intergovernmental process, which will comprise high-level meetings in 1999 in The Hague, St. Petersburg, Geneva and New York.

Through participating in this conference, Indigenous Australian and Pacific activists will be able to place on "The Hague Agenda for Peace" issues such as Native Title rights in Australia, Bougainvillean Peace Process, French occupation and nuclearisation of Te Ao Maohi (a.k.a. French Polynesia), the Indonesian illegal occupation and military violence in West Papua, racism, human rights violations, uranium and other mineral mining, the proposed international nuclear waste repository planned for southern Australia, U.S. military bases, the impacts of nuclear testing and many other issues of the independence and nuclear free campaign of our region. The lasting effects of such an achievement can be expected to be felt for many decades into the future. Without the Indigenous Pacific contribution, this conference will fail in its attempt to represent a global perspective.

The Indigenous Australian and Pacific activists represent 4 nations: Aboriginal Australia, Bougainville, Te Ao Maohi (a.k.a. French Polynesia) and West Papua (a.k.a. Irian Jaya). These nations will join delegations from Ka Pae'aina (a.k.a. Hawai'i) and Aotearoa (a.k.a. New Zealand).

The individuals involved are:

Aboriginal Australia — Kathy Malera-Bandjolan (Malera-Bandjolan traditional custodian of Timbarra under threat of gold mining); Jacqui Katona (Gundjehmi Aboriginal Corp./uranium mining at Jabiluka-Kakadu World Heritage Park); Christine Christopherson (Mirrar woman from Jabiluka area); Joan Wingfield (Kokotha/Arabunna people/threatened Billa Kallina nuclear waste repository).

Bougainville — Lucy Madoi (Bougainville Women for Peace and Freedom, President); Marcelline Tunim (Bougainville Women for Peace and Freedom, Vice-President). (Survivors of a nine-year-long Papua New Guinea-imposed war; involved in Bougainvillean initiated Peace Process).

Te Ao Maohi (a.k.a. French Polynesia) — Oscar Temaru (Tavini Huirratira, President); Lucie Pereire (Tavini Huirratira, Women,s Association); Marie Bopp Du Pont (Tavini Huirratira, Youth). (Campaigning for independence, end of French colonisation and ending of military occupation, including clean-up and compensation following French nuclear testing program).

West Papua (a.k.a. Irian Jaya) — John Otto Ondawame (Organisasi Papua Merdeka/Free Papua Movement); Win Zonggonau (Organisasi Papua Merdeka/Free Papua Movement, NANGO-PNG). (Campaigning for independence, against Indonesian illegal occupation, removal of Indonesian military forces, ending of human right violations).

Together, these people represent some of the most significant Indigenous Australian and Pacific issues of decolonisation, demilitarisation, denuclearisation, peace and justice and reconciliation issues facing the world today.

Funds Required:

The full amount required is A\$34,114. This consists of:

Australia — It will cost each of these 4 women A\$2,760 to attend the conference. Total = A\$11,040.

Bougainville — It will cost each of these 2 women A\$4,432. Total = A\$8,864. (This is so high because these women have to travel to Sydney first, as it is dangerous for them to travel through Port Moresby, Papua New Guinea).

Te Ao Maohi (a.k.a. French Polynesia) — It will cost each of these 3 people A\$2,850. Total = A\$8,550.

West Papua — These 2 activists will require A\$2,900 each. Total = A\$5,660.

The Indigenous Australian and Pacific attendance is being co-ordinated by Zohl de Ishtar, both in her capacity as International Peace Bureau Oceania Representative and as Director of Pacific Connections. The International Peace Bureau (I.P.B.) is one of the four international organisations which host this major event. I.P.B. was first established in 1892, has been awarded a Nobel Peace Laureate, and is the world's most comprehensive and oldest peace organisation. Pacific Connections is a consultancy and advocacy service established to assist Indigenous Australian and Pacific peoples.

The situation is urgent. We had hoped to receive funding from the H.A.P. conference organisers but, while they have provided some funds, they are unable to meet all the requests made to them from the many countries of the global south which are endeavouring to be involved in this important event. We only received this problematic information recently. While invitations have been secured for these activists to present papers, as representatives of their peoples and all citizens of the Pacific region, we are far from having secured the funds necessary to pay for air fares, registration, etc. It will cost a total of \$34,114 to cover all the activists listed above. While they are trying to raise the funds themselves, this is an extremely difficult task, especially for nations such as Bougainville where the war has left them without a cash economy. They need your help.

Please help. Whatever assistance you are able to give to assist these people to attend this very important conference would be very much appreciated. It all adds up. Rest assured that your contribution will assist these women directly.

To send funds you can either:

- 1) send a cheque, made out to "Pacific Connections", and earmarked "H.A.P." to:
Pacific Connections, P.O. Box 172, Annandale 2038, Australia.
- 2) deposit funds directly into the bank account, "Pacific Connections" # 062 102 1005 2883, at:
Commonwealth Bank, Annandale, N.S.W. Australia.
Please notify us if you deposit funds directly.

Please pay in Australian dollars.

If you would like more information on how you can support these people, please contact:

Zohl de Ishtar	Tel.: +61 -2 -96603670
I.P.B., Oceania/Pacific Connections	E-mail: <pacific@talent.com.au>
P.O. Box 172, Annandale,	
New South Wales 2038. Australia.	

Please pass this request on to your colleagues. Copy and duplicate this request in hard copy and through the Internet. If you can't assist, perhaps someone else might be able to. There is only a short lead-up time to May and we need your support.

Yours in solidarity,

Zohl de Ishtar
H.A.P. organiser for the Pacific
International Peace Bureau
Oceania Representative
Pacific Connections

Zohl de Ishtar
Pacific Connections
Women for a Nuclear Free & Independent Pacific (Australia)
International Peace Bureau, Oceania Representative
P.O. Box 172, Annandale, N.S.W. 2038. Australia.
Tel.: +61 (0)2 96603670
E-mail: <pacific@talent.com.au>

New web site: PACIFIC ACTION <www.pasifika.net/pacific-action>
(Sponsored by Pax Christi and Australian Anti-Bases Campaign Coalition)



From: Borneo Legends & Myths Sdn Bhd <blegend@po.jaring.my>

An appeal for support and sponsorship
in the documentation and conservation of the Kadazan Culture of Sabah (East Malaysia)

The Monsopiad Cultural Village — A Short Introduction

The Monsopiad Cultural Village was founded three years ago, in memory of the great Kadazan Warrior Monsopiad. The traditional village is a unique attraction in Sabah, built on the very land where Monsopiad lived and roamed some three centuries ago. A visitor to the place takes a step back into the past, to the days of head hunting and spirit worship, to the days when the Bobohizan, the female high priestess of the Kadazan, ruled the villages and took care of the health and spiritual well-being of its people. The village has been built entirely with traditional materials, the way the Kadazan have, until recently, erected their houses. It offers many an interesting insight into the daily life of the [largest] ethnic entity in Sabah, and traditional dances and music are being performed on a regular basis — the Monsopiad Cultural Village is a living museum.

Concept

More than being a museum, the concept of the Monsopiad Cultural Village is to document, revive and keep alive the culture and traditions, as well as the beliefs, of the Kadazan people.

Objectives

The village aims at becoming a centre of research and dissemination of information for the cultural, historical and natural heritage of the Kadazan people. The objectives of the village are to record the wisdom of the Bobohizan, to write down the old stories and legends, document and keep alive traditional craft and teach and perform the traditional music and dances. Through informal educational ways the village aims at assisting in creating a cultured and knowledgeable society, and instilling pride amongst the many ethnic entities in Sabah. The village is the only one of its kind in Sabah, and a rare feature throughout Borneo, in so far as it relates directly to an historical person: Monsopiad. The warrior is best remembered for his collection of 42 skulls, which he cut off from his enemies and adversaries. It is believed that each skull contains the spirit of the adversary, and until recently elaborate ceremonies were performed to honour the spirits that are doomed to look after the well-being of all the progeny of Monsopiad. It should be mentioned here that the village is indeed run by Monsopiad's direct descendants. The ceremonies were performed by the Bobohizan who, as a high priestess of the Kadazan, has not only knowledge of all the rites and speaks an archaic, long forgotten language, she also communicates with the spirits and, most importantly of all, has knowledge of all the healing plants and drugs the Kadazan have been using for thousands of years. *The Project* For various reasons, ranging from the ridiculous to the openly hostile, the Monsopiad Cultural Village cannot count on much local support, and even less on governmental help. Until the present, the village has been run under the Borneo Legends & Myths Sdn Bhd, and was able to sustain itself by tourism. Some humble research on traditional music and dances, as well as handicrafts, could be done. However, it is of utmost urgency that the age-old wisdom of the few remaining Bobohizan be collected, written down and translated, and eventually analysed. Equally, the old legends and traditions, the rites and ceremonies have to be re-assembled and documented for the use of future generations. This work has not been done before, and studies and work papers are few, out-dated and incomplete. The only work we can rely on is a concise Kadazan-English Dictionary, on the immensely rich Kadazan/Dusun language. To assure continuous studies, as well as the regular maintenance and running of the cultural village, we want to set up a Monsopiad Foundation. Through the foundation we propose to produce a series of books on Kadazan Culture, namely: *The Bobohizan — the Past and the Future*, containing

- * The spiritual language of the Bobohizan
- * Ceremonies and Rites
- * Healing Ceremonies; Spiritual and Herbal; Massages
- * Natural (and traditional) Healing Drugs, herbs and plants
- * The Relation Between Mt. Kinabalu and the Kadazan/Dusun People

At the same time, to support the foundation and our research financially, we intend to produce a book for the lay public.

Monsopiad, the Legend and Life of a Kadazan Warrior

This book is intended for the broad public, containing the story of the life of Monsopiad, and the many colourful traditions and rites of the Kadazan, their beliefs, [dress], buildings and activities. It will be illustrated with many photographs and designs. The complete background information to this work will be from the *Bobohizan* book and the following studies:

- * Dances, Music, Rites and Ceremonies of the Kadazan
- * The Legend and Life of Monsopiad and the Stories of his Adversaries (notably the 42 skulls of his enemies)
- * The Folk Legends of the Penampang / Moyog Area

The Studies

Concerning the studies, the most important activity at the moment is to record the wisdom of the old Bobohizan. So far we have identified 3 practicing high-priestesses. However, they are all over 80 years old and ailing. In total, there might not be half a dozen Bobohizan left, of those who were truly skilled, in the entire of Sabah. To conduct these studies under the Monsopiad Foundation we would like to appeal to universities and other organisations involved in the study and conservation of languages and herbal medicine. First and foremost we need a person who dedicates him- or herself to the documentation, and eventually the study of, the Bobohizan wisdom.

Given the complexity of the enterprise, and our lack of linguistic and ethnological knowledge, we would look for a financially independent person (at this present moment we are only able to offer accommodation) in the fields of linguistics, ethnology or anthropology. The documentation of the Bobohizan knowledge would take six months to one year, and we are looking for a dedicated person who is as patient as she or he is passionate. Fluency in Bahasa Malaysia or Indonesian would be an advantage in the interpretation and further analysis of the material.

These studies are simply urgent. It is a confusing truth, but in all these years of development in Sabah, and throughout Malaysia, nobody seems ever to have given a thought about the age-old and proven skills of the Bobohizan. What is worse, propaganda, missionary as well as governmental, has effectively discouraged practicing priestesses, on the grounds that their beliefs are a hindrance in the development of the country, even for tourism. Only thirty years ago most households in the Penampang and Moyog area still had their ancestors' human trophies hanging from the rafters in their rice granaries, or in the main houses, in order to keep evil and sickness away.

There are few illnesses the Bobohizan would not be able to heal, either spiritually or with natural drugs which only she knows how to administer. Modern science is slowly realising the vast potential in the Borneo rainforest. But the ancient teachings, which could be a clue to the usage of much of the plants, are fast disappearing. Before the last of the Bobohizan are gone, and the rainforest reduced to insignificance, we have to act.

Conclusion

The study and documentation of languages and ancient teachings is a challenging enterprise. However, the Monsopiad Foundation would not like to stop there but, as studies take shape and are made available to a broad public and to the future generations, will continue research and conservation on the rich cultural heritage of Sabah. Any help and support in any form will be highly appreciated.

Borneo Legends & Myths Sdn Bhd
P.O. Box 218, Penampang
Kota Kinabalu, Sabah (East Malaysia).

Tel.: +60 88 761 336
FAX: +60 88 761 680
E-mail: <blegend@po.jaring.my>

U U U U U

Sabah Oral Literature Project

This is a précis of an article, by Dr. George Appell, published in the Borneo Research Bulletin, 1996, vol. 27, pp. 140-146, which is closely connected to the preceding item. Both items concern the preservation of cultural heritage in Sabah. — The Editor.

The Sabah Oral Literature Project was established to collect, preserve and translate oral literature of the various peoples of northern Sabah, Borneo. The project was launched by Dr. Appell in 1986 when, returning to the area after an hiatus of 23 years, he found that Rungus cultural patterns were breaking down, the Rungus language was being spoken less, and that previously common rituals and ceremonies were no longer being held. Such rituals and ceremonies were times of major oral performances, through which Rungus history, myths and legends, landscape development and environmental knowledge, prayers and the sacred texts of the Rungus priestesses, the *bobolizan*, were recited and thus passed on to the next generations. The failure to hold such events is already leading to the isolation of younger Rungus from their ancestors and cultural origins, as well as an increasing ignorance of the environment in which the peoples of the area have historically lived.

The philosophy of the Project has been to encourage and train *local* personnel to collect and preserve the oral traditions of their own ethnic group, while the design of the Project was to test procedures for the collection and preservation of oral literature in Sabah. Between 1986 and 1995 there have been several groups of local people recruited to help collect texts and music, although not all these people were able to continue with the work. Additionally, it was found that rendition of a particular text can differ between performances by the same individual, as well as between bobolizans and between teacher and student. This meant that several recordings of the same text needed to be made to document the fluidity of

interpretation. Where texts were sung, the texts were recorded separately without music, as it was found that the music made it more difficult to comprehend, transcribe and translate the text; the musical performance was recorded afterwards.

The work to date has produced (1) a cultural dictionary of some 1,723 pages with approximately 18,000 entries; (2) 225 hours of tape recordings and 6,916 pages of transcribed texts, comprising 60% of all tape recordings so far; and (3) a first draft translation of about 10% of the corpus. However, the Project is running into funding difficulties, as well as needing more people to help with the collection, transcription, translation and annotation of the oral literature; Dr. Appell estimates that another 15-20 years is needed to adequately cover the collection of data from Sabah, and that the work will not be completed successfully without both the involvement of local people and sources of local funding. Payment for collection of texts is made only to the bobolizan, since the recording of such information from them constitutes a teacher-student relationship, for which payment is traditionally required. Collection of myths, stories, legends or oral histories from other individuals is not paid. Funds are also needed to cover equipment, of course, and the training, both basic and advanced, for local personnel, both in Sabah and in the U.S. Dr. Appell emphasises that recording and transcribing these oral texts are only half the job. This information also needs to be translated, commented upon, interpreted, annotated and explained, otherwise the richness of the information will be lost — metaphors are a good example of such richness, which require people intimate with the culture to translate, interpret and explain.

The continuing isolation of the younger Rungus, as well as the young of other ethnic groups in Sabah, and the decreasing performance and transmission of oral culture in the area, lends an urgency to this Project's work. Dr. Appell makes a good point in support of this work when he writes that:

Just as in the United Kingdom, where students read, study and enjoy the magnificent Beowulf, the old Welsh, Irish and Scottish Sagas: just as in Norway where people read the old Norse Sagas to learn about their history and where they came from; just as in Iceland where Icelanders read, enjoy and discuss the Saga of Burnt Njal; just as in Greece where Greeks read and study their Homeric epics to inform them of their history and to define their identity; just as in India where the Ramayana and Mahabharata are read to provide similar understanding, it is my hope that some day in Sabah students will read in their schools some of the great oral literature that we are collecting and find out more about their own roots, more about their history, and more about those times that their ancestors lived in.

Anyone who is interested and/or who can help with this work, or who might know of people who can help, please contact:

Dr. George N. Appell
Dept. of Anthropology
Brandeis University
Waltham, Massachusetts 02254. U.S.A.

Patron: The Right Honorable Datuk Seri Joseph Paimn Kitingan, former Chief Minister of Sabah.

Sponsoring Committee: Prof. Vinson H. Sutlive, Jr. (Coll. of William and Mary); Dr. Jaqueline Pugh-Kitingan (Sabah Ministry of Culture, Youth and Sports); Ms. Joanna Kissey (Dept. of Sabah Museum and State Archives); Mr. Jude Kissey; Prof. Victor T. King (Centre for South-East Asian Studies, Hull Univ.); Dr. Clifford Sather (Reed College).

Director of Kudat Office: Win Malanjun.



From: Luisa Maffi <maffi@nwu.edu>

The Ngarrindjeri of South Australia

The Hon Terry Roberts M.L.C.
Shadow Minister for Aboriginal Affairs
Parliament of South Australia
Legislative Council
Parliament House, Adelaide, S.A. 5000. Australia.

12 February, 1999

Dear Hon. Roberts:

I am responding to your letter dated 11 November, 1998 (but which appears to have been mailed two months later), in relation to Terralingua's letter of protest concerning the welfare of the Ngarrindjeri people of South Australia.

Thank you very much for acquainting me with the activities of the South Australian Opposition vis-à-vis Australian Aborigenes in general and the case of the Ngarrindjeri and the Hindmarsh Island Bridge in particular. I fully understand the limits to what the Opposition can do, especially in matters of Aboriginal Affairs, which fall to a significant extent under the control of the Australian Federal Government. As President of a non-governmental international organization devoted to fostering understanding and appreciation of the value of the world's linguistic and cultural diversity and to supporting indigenous and minority peoples' linguistic and cultural rights, I greatly appreciate all efforts the South Australian Opposition has been making on behalf of the Ngarrindjeri in the matter of the Hindmarsh Island Bridge. I hope that our organization's letter may be contributing to the international pressure that is, at the very least, bringing out this issue for public scrutiny. To give this kind of publicity to cases of violation of, or threats to, the human and cultural rights of indigenous peoples around the world is one of my organization's stated goals, and we do our best to serve this purpose.

I am also pleased by your recognition of the importance of the Ngarrindjeri to South Australia's cultural heritage, and of all Aboriginal Peoples to the heritage of Australia. I would like to add that Australian Aborigenes are crucial not only to the heritage, but also, and no less importantly, the future of your country. Their continuously evolving cultural traditions — including their languages, their knowledge systems, and their spirituality — are an essential part of the human creativity expressed by your country. They must continue to form a significant part of the pool of ideas from which new solutions to modernity's problems can emerge — for the benefit of Aborigenes themselves, all Australians, and humanity at large.

For all these reasons, we will continue to follow this and other situations concerning the welfare of Australian Aborigenes (for your information, we have also sent a letter of protest in relation to the threatened abolition of the Bilingual Education Program in the Northern Territory of Australia). Please do keep us apprised of developments in this matter, and let us know whether there are other ways we can help. Thank you very much for your attention.

Sincerely,

Luisa Maffi
President, Terralingua.

U U U U U U

From: Gilfillan Staff Account <gilfillan.staff@parliamentsa.sa.gov.au>

TO: Luisa Maffi – President, Terralingua Board of Directors

Dear Ms. Maffi,

I was delighted to receive your letter of 16th September, 1998 in which you show support of the Ngarrindjeri people in South Australia.

I am Deputy-Leader of a small party, the Australian Democrats, which holds three of the twenty-two seats in our Legislative Council and which has consistently opposed the building of the bridge between Goolwa and Hindmarsh Island. Over the past five years, as the Democrats' spokesperson on Aboriginal Affairs, I have spoken in Parliament, issued media releases and attended rallies and meetings in support of the Ngarrindjeri.

My political party is currently being sued by the proponents of the bridge, which is really a badge of honour, although it is very costly for us with the hiring of lawyers!

Most recently I was made aware that the Environment Minister is holding up progress of a R.A.M.S.A.R. wetlands convention, using the pathetic excuse that the Ngarrindjeri people have lodged a native title claim over the area, and I am in the process of following that up.

I think international pressure, such as you are bringing to bear on South Australian politicians, is immensely important and I you for it. Yours sincerely, Sandra Kanck, M.L.C. sandra.kanck@demorats.org.au

U U U U U U

From: Luisa Maffi <maffi@nwu.edu>

Ms. Sandra Kanck, M.L.C.

Thursday, 11 February, 1999

Deputy-Leader, Australian Democrats
Spokesperson on Aboriginal Affairs, Australia.

Dear Ms. Kanck:

Thank you very much for your message, which was forwarded to me by the Terralingua Secretary-Treasurer, Mr. David Harmon.

I am very pleased to learn about the work your Party has been doing on behalf of the Ngarrindjeri in relation to the building of the bridge between Goolwa and Hindmarsh Island. It is disconcerting to hear how much resistance there may be in your country to appropriate consideration of the Ngarrindjeri's claim, to the point of suing your party and holding up progress on the R.A.M.S.A.R. Convention! On the other hand, I am glad that our organization's letter may be contributing to the international pressure that is, at the very least, bringing out this issue for public scrutiny. To give this kind of publicity to cases of violation of, or threats to, the human and cultural rights of indigenous peoples around the world is one of my organization's stated goals, and we do our best to serve this purpose. Since we were alerted to this situation, we have also kept our members regularly informed about it through our electronic newsletter, *Langscape*. Please do keep us apprised of developments in this matter, and let us know whether there are other ways we can help.

If you would like to learn more about Terralingua and what we do, please visit our web site at <<http://cougar.ucdavis.edu/nas/terralin/home.html>>.

Best regards,

Luisa Maffi
President, Terralingua.



A note from Luisa Maffi:

During a recent visit to Geneva, I met with representatives of the World Intellectual Property organization (W.I.P.O.), whose global intellectual property issues division is working on indigenous peoples' intellectual property rights (cf. my report in *Langscape* #9). One of the activities they have undertaken is a series of fact-finding missions to all continents on the topic of "traditional knowledge, innovations and culture of indigenous peoples, local communities and other holders of traditional knowledge and culture". In reading the report from the W.I.P.O. mission to the South Pacific, I was later interested to find out that in Australia the W.I.P.O. representatives were briefed on, among other topics, the Hindmarsh land case. I am asking W.I.P.O. colleagues whether they can freely share any information about this. If I get a positive answer, I will inform *Langscape* readers.



From: Tony Leaver <aleaver@cup.cam.ac.uk>

Nant Gwrtheyrn — the latest news

Langscape #7 (March 1998) carried a report on the Welsh National Language Center at Nant Gwrtheyrn, North Wales, U.K. In late 1997 it had been announced that, because of severe financial problems, the Center was to close as a full-time Welsh language teaching unit and re-open as a general "Welsh culture centre" with a limited language teaching element. A number of people and bodies protested strongly. Terralingua wrote officially to Dr. Carl Clowes, the Chairman of the Trustees, urging him to reconsider, and he replied in terms that suggested he valued these comments and would take them into account. In early 1998 the Center re-opened under new management, but with an agenda virtually identical to the old one, to judge from its Web site (www.nwi.co.uk/nant/nant.htm) and publicity material. That was the position at the time *Langscape* #7 went out.

On 24 February, 1999 the Welsh-language newspaper *Y Cymro* announced that in 1998 Nant Gwrtheyrn made a profit of 40,000 U.K. pounds (about U.S.\$64,000) and some 500 students attended courses there. This contrasts with 1997, when the Center lost 63,000 pounds (over U.S.\$100,000).

Dr. Clowes believes the Centre may have been helped by the fact that in 2000 Wales will acquire an elected National Assembly with power to administer some aspects of Welsh internal affairs. Assurances have been given that this Assembly

will function on a fully bilingual basis, although at the moment it's far from certain that this promise will be kept. If it is, this should mean an increased need for Welsh speakers to act as translators and in other official capacities.

So far so good. Congratulations to all the staff at the Nant, and let's hope they can keep it up. Last year's result is certainly encouraging to all those of us who did what we could to promote their survival.

Tony Leaver
Analyst/Programmer
Cambridge University Press (U.K.)

Tel.: (01223) 325993
E-mail: <aleaver@cup.cam.ac.uk>



From: The Financial Times,
Via The Editor

Inuit nation Nunavut now official — Congratulations!

An article carried in the U.S. edition of the *Financial Times*, p. 4, 1 April, 1999, entitled "At last a place in the sun for an Arctic nation", briefly publicises the official signing of the agreement between the Inuit and the Canadian Government, which formally establishes on this date (1 April, 1999) the Inuit self-governing territory of Nunavut (which means "place of difficult landings" *; a small map is included with the article). This is certainly a date and event for which we all rejoice, and for which the Inuit have long struggled!

The article's author, Scott Morrison, writes that Nunavut covers "more than a fifth of Canada" and is home to 23,000 Inuit (85% of Nunavut's population of 25,000*) who will control the territory's government. An official flag and coat of arms were also unveiled at the signing ceremony.

*See also the brief item in *The Economist*, 27 March, 1999, p. 40.



From: Luisa Maffi <maffi@nwu.edu>

Further news on the conflict between Ethiopia & Eritrea

If you read my report in the latest issue of the Terralingua newsletter *Langscape* (#10), you will be aware of my recent visit to Ethiopia and will have seen my comments on the situation in that country, including the threat of war with neighboring Eritrea — Ethiopia's former ally in bringing down the previous Ethiopian military régime. Unfortunately, in spite of international attempts to avert the conflict, war broke out shortly after my visit, taking a very heavy toll on both countries in terms of human lives, as well as of social, political, and economic consequences. Although at the time of this writing both Ethiopia and Eritrea have formally accepted the conditions of the Organization of African Unity's framework for negotiation, de facto the war continues. If war is always senseless, this is an especially senseless one, for two countries still struggling to get themselves on their feet after emerging from the régime. The subsequent events in Kosovo have by and large overshadowed the conflict in the Horn of Africa (a state of affairs that has been remarked on with concern by the parties in the latter conflict), but while the humanitarian catastrophe in Kosovo is of devastating proportions, the tragedy of the Ethiopian-Eritrean conflict is no less dramatic, and according to the latest news it risks spreading to the whole Horn of Africa, including Somalia (and possibly Djibouti, if not also Sudan — and you can take it from there). Please continue to keep yourselves and others informed about this situation and support in any way possible the return of the two countries to the negotiating table. Thank you very much. In relation to the Ethiopia/Eritrea conflict, I found the following piece of special interest, because it mentions U.N.E.S.C.O. and the notion of "constructive pluralism". Although in this piece the notion is specifically used to refer to Africa, it seems to me that it applies to the Kosovo case as well.



Conflicts Leading Africa to Self-Destruction

By Ruth Nabakwe, P.A.N.A. Correspondent
Africa News Service — Pan African News Agency (P.A.N.A.)

February 23, 1999

Paris, France (P.A.N.A., 02/22/99) — The United Nations General Assembly has proclaimed the year 2000 as the International Year of a Culture of Peace, which is in effect a call to states to give peace a chance as we enter the 21st century.

As wars erupt in virtually all Africa's five regions, that call is what most African peoples would wish to direct at their leaders to stop the raging conflicts.

When the issue was raised at a recent conference in Paris as to whether Africa be on the road to lasting peace come the year 2000, the reply was negative.

"Unless states pursue policies that ensure its peoples have a sense of belonging despite their diverse cultural backgrounds, ethnicity and divisive pluralism will constitute the greatest threat to peace for the 21st century", Commonwealth Secretary General Chief Emeka Anyaoku warned. He was one of the co-organisers of a recent U.N.E.S.C.O.-Commonwealth joint conference on constructive pluralism.

U.N.E.S.C.O. Director General Frederico Mayor was also pessimistic, saying that unless an inclusive culture that identified diversity of various ethnic groups as a source of strength and richness was promoted, conflicts will continue to rage.

Currently, about a dozen countries in Africa are at war. Angola, that had at one point rekindled hopes of a lasting peace, has now fallen back into war and has yet to "exorcise" its demon in the name of Jonas Savimbi's U.N.I.T.A.

A bitter conflict in the Democratic Republic of Congo has sucked in several countries of the region, and in Sierra Leone, the fighting is sending populations fleeing while those who remain have parts of their limbs cut.

Sudan's civil war has been raging since 1983. The list of long conflict zones in Africa continues to grow, as new ones, like the border conflict between Ethiopia and Eritrea, raise doubts whether the much taunted virtue of peacefulness really befits the continent.

And yet, the Rwandan genocide of 1994, in which close to a million people were killed, was expected to have touched even the hardest of hearts and brought realisation about the folly of conflicts.

Besides destroying a country's infrastructure and displacing its population which takes a country several years back, conflicts are costly and recovering from their effects take time.

The problem with the current conflicts is that, unlike during the colonial times, there is no consensus on who the real enemy is. That is why, analysts say, after political independence was achieved, the focus of Africans should have been directed at economic emancipation and revival. The efforts being expended on conflicts should instead have been used to combat disease, poverty, corruption and other ills afflicting the continent.

Although power seems to be the driving force in these conflicts, leaders must ask themselves in whose interests these conflicts are being fought and for power to lead who? Even if one won the war, ruling maimed, starving and displaced people is certainly not a very good environment for development to take place.

It is under these circumstances that at the recent conference on Population and development in the Hague, most African governments cited a lack of resources to implement population development programmes. The contradiction is that while funds for these are said to be "lacking," corruption rules supreme in most African states, and what is supposed to be used to finance development is diverted towards the purchase of arms.

It is time that Africa's leaders re-defined their priorities by stopping the wars and giving peace a chance.

Historically, Africa had been recognised for its rich cultural values of tolerance, sharing, concern for the neighbour and a system of resolving disputes. "Unless we re-discover these values that we are letting go down the drain, we will be losing a very vital part of the very essence of being African and that is a total loss of our selves", says Oudry N'Diaye of a womens organisation in Paris. For Alexandre Niyonzima, a consultant with a non-governmental organisation, the source of conflicts in Africa lies with the attitude of leaders who cling to power "until death do us part". Abubakar Yusuf from Niger even doubts the usefulness of elections in Africa. According to him, polls are increasingly being seen as a mere formality because the real winners of those elections are sometimes jailed and the peoples will trampled on. He wonders why fewer African leaders have failed to emulate the examples set by their peers Leopold Sedar Senghor of Senegal, Julius Nyerere of Tanzania and South African leader Nelson Mandela, who volunteered to give up power. To him, the important aspect is that

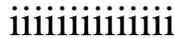
leaders need to earn those positions on merit. After their election, the major pre-occupation should be maintaining security and ensuring the national resources are not diverted into the pockets of individuals. Participants at the conference in Paris challenged African leaders to settle the current conflicts and restore long-lasting peace, otherwise they will take the historical blame of being the architect of the continent's self-inflicted destruction.



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

Human rights abuses among the Akha

Please distribute widely to all contacts for indigenous causes. Stop the abuse of the Akha people by christian missions! Akha News Service — March 1999, Thailand. Observers Desperately Needed In Northern Thailand to document this tragedy! In village after village in Northern Thailand's Chiangrai Province the Chinese Baptist Church and other Churches are removing large numbers of girls from Akha villages in the name of protecting them from the possibility of going into prostitution. According to the Geneva Convention on Genocide it is illegal to remove people from their group and make them part of another group. Throughout northern Thailand, telling families that their daughters will be educated, the Chinese Baptists and numerous other protestant and catholic groups are stripping all the girls of marriageable age from Akha villages by using the ploy that they will be educated in town at churches where the population usually is not dominantly Akha, but rather Thai or Chinese or another hill tribe group. Foreigners are being told that the girls are at high risk for going into prostitution, but the net result is that there are no girls in the villages for Akha boys to marry and the villages are being torn apart in this fashion. The battle is on in northern Thailand for the life of Akha villages. This battle is over the right of the Akha to remain in the mountains without being under siege of every ... protestant organization that has an "adopt an unreached people" program to force a church into every ethnic village on the planet by the year 2000.



There are currently hundreds of girls in the "protective custody" of Christian missions in northern Thailand, and the numbers increase as these groups find it easy to get funding from the western church peoples for "protecting the virginity" of these girls. The attitude is that the Akha environment is only a pagan environment and, therefore, pulling of the girls out of these villages by promising their families that they will be educated is justified. No thought is given to the ramifications on the birth rate of Akha children and the sustainability of the culture in the already highly marginalized environment that Akha villages live in. It is generally unknown what these groups are up to as they continue to repeat the practices of removing children from their tribal environment, as has been done in Australia and the Residential schools of Canada.



Danish student groups blocked from building non-religious school in Akha village by Chinese Baptist church of Maesai, Chiangrai, Thailand! A group of teachers and students who came from Denmark to help assist in an Akha village were confronted by aggressive men from the Chinese Baptist mission that was located more than 100 kilometers away. The students were told that "this was to be a Christian village" and no school for learning to read and write Akha would be allowed to go on. These men were Lisaw, did not live in the village but threatened the villagers that they had to stop the construction and that the regional Lisaw headman would be contacted, threatening their already delicate ability to hold onto that village land on that much coveted mountain in Hua Mae Khom. The Danish students' group from a project in Denmark called "The Small Schools" had already received permission from the Akha Headman to build a school in traditional Akha style, in a clearing on the steep hillside where one family had volunteered to remove their house and move up one terrace so that the Akha school could be in the center of the village, accessible to all, and where parents could easily spot their children. According to non-traditional learning, in an Akha village the center gathering area often has a small open air building with no walls, only benches around the edge where children can come to learn, play, older villagers gather for a smoke, drink of tea or a meeting and so forth. These buildings exist in many Akha villages. Mission after mission have fabricated the falsehood that these open terraces are where Akha young people come for sex in plain view and that they must not be allowed, and that churches must be built there instead and then kept locked. These terraces, that serve as central meeting areas for the villages, are crucial to Akha children having a place to come in the safety of the village and learn their language. Most villages have this place to gather but due to the steep hillside this village did not. The Danish students had already made the more than 200 kilometer round trip back out of the mountains to purchase the required building materials and had them trucked adjacent to the building site, for use in the morning. That night two aggressive men from the Chinese Baptist Mission in Maesai came into the village and began going from hut to hut telling the villagers that they could not build "without the mission's permission" and that the regional Lisaw headman would be contacted and that the mission head would be brought out to stop the project. The villagers became frightened at this time and asked that the construction be stopped. Hundreds of dollars had already been spent by the students for these materials and they would not be able to return. The materials had to be left with the headman with no idea how construction would go on. This village had been pushed into conversion to Christianity only a couple of months before and already radical changes were being imposed on the village. Numerous girls had been [taken] from families for "education" at the mission in Maesai, even though there are Thai schools that other students go to, but these are not boarding schools. On the following day we went to the Maesai Chinese Baptist Church and as luck would have it, there were the same young men. We asked the officials of the church why they had the right to stop the construction? They told the woman from Denmark she would have to get the police. She did. The police told her that they couldn't make the church give back the money, but that the church had no right to do that

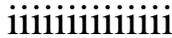
and we could build. But the Danish teachers and students had to get back on the bus, and the materials were left in the village, the project unfinished.



We are seeking anyone who has the qualifications to document human rights abuses as per the indigenous, who would be willing to come here and document these many cases. Without this kind of help it will be very difficult to stop this tragedy.



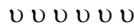
Please Contact your foreign ministry about this abuse of the Akha People, and their right to their indigenous culture. Request that they contact the Thai Embassy in your country and find out what is being done to protect the indigenous culture of the Akha people from aggressive foreign missions. Please protest to the head office of the Maitrichit Chinese Baptist Church in Bangkok. The address is: Maitrichit Chinese Baptist Church Tel. 66-2-222-5056 P.O. Box 50 FAX: 66-2-225-0299 Bangkok, 10103. Thailand.



Regarding Endangered Language: For the Akha Weekly Update it must be added that the very kind people from Denmark and the Small Schools programme have donated the three last toner cartridges that we so seriously needed to finish the "in progress" 50 copies of the Akha reader, and these will be done in a few days. From there we will continue our effort to get the deposit money on the building paid, get the printing press paid for and get the first large printing of 20,000 copies of the Akha Reader printed. After that there will be the currently finished Akha Children's Workbook and a host of other books already in the rough draft stage.



This effort to assist the Akha people survives only through the donations of individuals like you and receives no regular funding. Matthew McDaniel E-mail: <akha@loxinfo.co.th> The Akha Heritage Foundation Mobile tel. (mountains can block signal): 386/3 Sailom Joi Rd. 66-01-881-9288 when in Thailand Maesai, Chiangrai, 57130 66-1-881-9288 when outside Thailand Thailand. Web Site: <http://www.akha.com> Donations by check or money order may be sent to: The Akha Heritage Foundation 1586 Ewald Ave SE Salem OR 97302. U.S.A.



From: Dr. Tove Skutnabb-Kangas <tovesk@babel.ruc.dk>

Akha and the Genocide Convention

The U.N. Genocide Convention, i.e. the International Convention for the Prevention and Punishment of the Crime of Genocide (E 793, 1948), which [Matthew is] referring to, defines in Article II (e) as one of the 5 types of genocide, to be exact: "Forcibly transferring children of the group to another group" The other four types are: "(a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group". This would mean, firstly, that you need to specify the age of the girls, i.e. are they "children" in the sense of the Convention (which does not specify the age required)? Secondly, it would also be possible to use (e) in combination with (d) "Imposing measures intended to prevent births within the group". If one thinks of preventing the girls from using their own language, and of the stress caused to the community by taking away all the young girls, (b) could possibly also be hinted at. And in the long term, if the girls both stay away and are assimilated, that could also be discussed under both (c) and, for their children, (e), because people getting their formal education in a dominant language usually also speak that language to their own children later on, and that means that by giving somebody formal education in another language (where they have no choice if they want any formal education at all), the state or whichever agent it is often forcibly transfers *their* children to another group, because they become linguistically and culturally part of it (this is, in a nutshell, what my new book is about). I hope this supports you in arguing the case in human rights terms. Dr. Tove Skutnabb-Kangas, V-P. of Terralingua, Tel.: (45) 46-742740 Roskilde University, 3.2.4.

FAX: (45) 46-743061 P.O. Box 260 E-mail: <tovesk@babel.ruc.dk> 4000 Roskilde. Denmark. Web: <babel.ruc.dk/~tovesk/>



From: Dave Harmon <gws@mail.portup.com> Via <Anbhua@aol.com>

A.O.L. [America On-Line] vs. the Irish Language

Date: Sunday, 10 January, 1999. From "The Irish People": 1.) Censorship — A.O.L. shuts down 23 Irish fora: <inac.org/IrishPeople/top/12_19_98/121998aol.html><inac.org/IrishPeople/top/12_19_98/121998aol.html> 2.) A.O.L. re-opens fora, erases all prior political news and comment: <inac.org/IrishPeople/top/01_09_99/010999aol.html><inac.org/IrishPeople/top/01_09_99/010999aol.html>

3.) Irish language ban fuels A.O.L. anti-Irish controversy:

<inac.org/IrishPeople/top/01_09_99/010999language.html><inac.org/IrishPeople/top/01_09_00/010999language.html>

From "The Irish Echo":

<www.irishecho.com/news/article.cfm?id=2305><www.irishecho.com/news/article.cfm?id=2305>

From the Letters Page of "The Irish Voice":

<www.irishvoice.com/letter.htm><www.irishvoice.com/letter.htm>

Is sinn, le meas, ANBHUAIN: The Gaelic Conceptual Art Collective <members.aol.com/anbhuaain/index.html>



Via the Editor

Indigenous languages critical to survival of Native culture

By Karen Lynch-Castillo "News From Indian Country", vol. XIII, no. 4, late Feb., 1999

"The "Power of Language" and its effect upon Native cultures was addressed by Dr. Sherry Allison, the president of the National Indian Education Association, during late January. Allison's address to an estimated 6,000 conferees attending the 28th annual conference of the National Association for Bilingual Education included alarming statistics, signifying the importance of learning and carrying on one's own language. Allison said, "an estimated 206 Indigenous languages are surviving in the U.S.; however, a majority of these languages are in extremely poor health and only spoken by dwindling groups of elders". She compared this to the estimated 500 plus tribal languages that were in existence when Columbus arrived. Allison cited an example from testimony given at a hearing on the Native American Languages Act in 1991 on behalf of the Linguistic Society of America which states that, "at today's (1991) rate of language shift, 45 of today's American Indian and Alaska Native languages are likely to be extinct by the year 2000; and 105 by 2004; and 135 by 2050". Unfortunately, this is happening during a time as tribes fight to maintain their culture and maintain their languages as budgets across the board are being cut", said Allison. She mentioned how the N.I.E.A. [National Indian Education Association] as a national education organization is working to improve student achievement rates, and recognizes the connection between culture and education. "Last August we were pleased that President Clinton signed Executive Order 13096 that provides for an increased awareness of the needs of the Indian learner". This, [Allison] said, "allows increased achievement levels and lower dropout rates by focusing upon federal resources". Model programs are vital to the survival of Native cultures, with at least 20-30 such programs currently being implemented throughout Indian country called "Mentor Apprentice Programs", Allison said. These programs allow elders to spend time with middle-aged people who "apprentice" themselves for approximately three months [to] the elders around the clock (eating and sleeping) — just to learn the language. "Another successful program is being used on the Navajo reservation where Navajo teachers talk only in the Navajo language to students". Then there are programs in the Pueblos of Cochiti and Acoma of New Mexico that teach parents and young adults the language, not just the children of the tribe. With the advent of English Only legislation, Dr. Allison said that N.I.E.A. upholds the principle that the federal government has the responsibility to tribes to be self-sufficient, which goes hand-in-hand with keeping one's cultural language. A member of the Navajo Nation, Allison recalled [that] the federal government's recruitment of Navajos [into] the military [during] World War II — to transmit highly sensitive information past Japanese forces who could not break the code — was useful for their own purposes. "I find it ironic that the U.S. government is grateful to American Indian men for using their Native language to defend this country, yet today these men, their children and their grandchildren are considered un-American by dividing America, using their languages in their own home country". She said that "with the English Only legislation we, as Native people, are again being threatened to speak only English just as years ago, when governmental policies and executive actions pushed Native people not to speak their tribal languages in boarding schools. Only this time, we are being threatened in a different manner". Despite the limited funding of programs and much to be done, Allison said, "exciting things are happening in Indian country. We look forward to working with N.A.B.E. [National Association for Bilingual Education] and other concerned educators to address the issue of language acquisition and retention during this session of Congress". N.A.B.E. is a non-profit national membership organization founded in 1975 to address the educational needs of language-minority students in the U.S. and to advance the language competencies and multicultural understanding of all Americans. This year's conferences focused upon the "Power of Language" to show the advantages youngsters enjoy when they master two languages, and to show how communities across the country are harnessing the power of languages to achieve educational success.



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From: John H. Stevens <jhs14@cornell.edu>

Report on the Working Group on a Permanent Forum for Indigenous Peoples

A note from Luisa Maffi:

The following report was received prior to my recent visit to Geneva, where I had an opportunity to meet with representatives of the U.N. Working Group on Indigenous Populations (W.G.I.P.). I inquired about the outlook for approval of both the proposed Permanent Forum for Indigenous Peoples (see below) and the draft U.N. Declaration on the Rights of Indigenous Peoples (which is under examination by an ad hoc working group of the U.N. Commission on Human Rights; see my report in *Langscape* #9). While, unfortunately, little or no progress was reported on the latter, I gathered more positive views on the prospects for the Permanent Forum than those expressed below by the author. It is hard to know whether these positive views merely reflect official takes on the issue, or rather indicate that, beyond what transpired from public sessions, some real progress has been made. We can, of course, only hope for the latter. In any case, I found this extensive report very informative, and useful for readers to get a glimpse of the workings of indigenous peoples-related sessions in Geneva.

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Report on the Working Group on a Permanent Forum for Indigenous Peoples

Submitted by John Stevens

Dept. of Anthropology, Cornell University, U.S.A.

The first open-ended, intersessional, Ad Hoc Working Group on a Permanent Forum for Indigenous Peoples (hereafter W.G.P.F.) was convened on 15 February, 1999 at the United Nations Offices in Geneva, Switzerland. The W.G.P.F. was the result of several years of lobbying and debate between indigenous peoples, N.G.Os. and the United Nations to address a provision of the 1993 Vienna Declaration on Human Rights, which stated that a Forum should be elaborated by the end of the International Decade of the World's Indigenous People. At the 1998 session of the Commission on Human Rights, a resolution was passed (1998/20) that mandated a Working Group to consider proposals for a Permanent U.N. Forum for Indigenous Peoples. With this mandate in mind, the W.G.P.F. was assembled as a place where the parameters and structure of such a Forum could be proposed and discussed. What follows in this article is a summary of the daily debates, focusing on the positions of different delegates with some commentary on the overall course of the proceedings.

Day One began with the customary greetings and address by an officer of the United Nations High Commissioner for Human Rights. After the election of Richard Van Rijssen of the Netherlands to the Chairmanship, the agenda was adopted and Mr. Van Rijssen's workplan, a combination of formal and informal discussions, was approved by the delegates. The Chair requested that any general statements that were to be made be delivered before 1300 hours, and debate on the mandate would commence after lunch.

Nearly all of the morning session's interventions were delivered by indigenous representatives: only one member state, Denmark, made substantive comments during this session. In general, speakers talked about creating more opportunities for indigenous peoples to participate in and guide the process of decision-making. More specifically, indigenous representatives presented concrete suggestions for opening up these opportunities. The most-asserted point was a demand for an indigenous co-chair of the meeting; several delegates asked for this as a way to build on the idea of indigenous participation inherent in the Permanent Forum. The Chair's response was that it was not possible under the U.N. Economic and Social Council, after he consulted with states about the prospect of such a position. Several unnamed states were also outright against the idea, he said.

Delegates also brought up the issue of the word "possible", which had crept into a number of resolutions about the Permanent Forum. Many delegates were disturbed by the fact that this Working Group was being cast as a discussion about the possibility or feasibility of a Permanent Forum, rather than a discussion of how to make that forum a reality. Indigenous representatives asked that this word be removed so that the debate could proceed on structuring the Permanent Forum. The Chair replied that the enabling resolution 1998/20 specifies that the debate is on a "possible" forum and that "we cannot change that". He then stated that the Vienna Declaration on Human Rights (a product of the 1993 World Conference on Human Rights), in paragraph 32, says that a Permanent Forum "is to be considered". Chief Ted Moses of the Grand Council of the Cree countered that the implication behind this was that this demonstrates that the World Conference had no real intention of creating a P.F., which is a specious argument given the declaration that the P.F. be created within the framework of the Decade of the World's Indigenous People.

Other delegates discussed the forum and its reflection of the relationship between indigenous peoples, governments, and international institutions. Several indigenous delegates asked that appeals to rules and prevailing structures give way to new

sorts of rule making, to make increased indigenous partnership in the Forum a reality. The response from the chair was that he could only appoint indigenous facilitators to work with state representatives on summarizing debates for the final report. Several other delegates echoed the tenor of this argument in their concerns about the lack of fairness and justice in the proceedings, which only the serious consideration and formation of the Forum could ameliorate.

The afternoon session consisted of vigorous discussion of what the Chair has called the core of the debate: the mandate of the Forum. Many states presented their initial positions on this matter and were frequently challenged by indigenous delegates over their positions and policies. A significant part of the session was comprised of state representatives giving their opinions on the breadth and content of the mandate, which would determine the framework of the Forum. Most delegates agreed that the mandate should be broad, comprising not just standard human rights issues, but a wide range of concerns that directly and indirectly affect the lives of indigenous communities. While all state governments agreed that this was useful, several, including Australia, nonetheless wanted the focus on "human rights" to remain. Others, such as India, brought up the issue of the definition of "indigenous" as a problem that still needed to be dealt with before the Forum could be adequately constituted.

Indigenous representatives disputed this "problem" as one of respect and self-determination, and stressed that the mandate should not only cover many areas, but grant a number of powers to the forum that included decision-making capabilities and the power to guide and sanction states. Several state representatives, most notably the U.S., stated that this was undesirable and that the Forum should be a "focal point," coordinating body for activities, or an advisory board. Some government delegates went even further and suggested that a new body was not necessary, that perhaps the Working Group on Indigenous Populations (W.G.I.P.) should be altered or discontinued as a duplication of the Forum. Many state representatives phrased this tentatively, but it was a strong undercurrent (along with their continued use of the word "possible") to their interventions. Indigenous respondents countered that the W.G.I.P. was necessary because the Forum would be designed to perform different tasks than the W.G.I.P., and they outlined a number of options for fine-tuning the Forum's mandate.

Day Two started late because of a large protest by Kurdish demonstrators who displaced the P.F.W.G., forcing the meeting to relocate and start late. This disrupted the resumption of debate, but the Chair soon re-opened debate on Item 4(a), the Forum's mandate. He first gave the floor to China to make a general statement. The Chinese representative reiterated the P.R.C.'s "principal position" on assorted matters: they favored a broad mandate but a subsidiary role for the Forum. They also stated that the Forum should not be a standard-setting body, and that it should only be established after the ratification of the Declaration on the Rights of Indigenous Peoples. In addition, they added their voice to the chorus that demanded a re-thinking of the W.G.I.P. in relation to the P.F.W.G.

After this statement, debate resumed on the Forum's mandate. There was still unanimous consent about it being "broad," but there was further emphasis by indigenous representatives as to its necessity for protection of indigenous rights and for creating a political space for indigenous nations in the U.N. system. Comments ranged from very specific suggestions about areas to be covered to more general endorsements of the Forum's constitution as a powerful, comprehensive assembly where indigenous peoples could come to not only solve problems, but collaborate on solutions.

While indigenous representatives continued to push for a strong forum with conflict resolution, mediation, and sanctioning capabilities, states were more hesitant both in declaring their intentions and in endorsing any policy capacity for the Forum. Some states, such as Brazil, declared that they still had "an open mind" about the Forum, while simultaneously declaring that the Forum should be in line with U.N. reforms, with limited resources, and within U.N. rules and regulations. Holland suggested that issues of gender and children's issues be kept in mind, while others states, such as Bangladesh, continued raising the spectre of definition and warning that without firm guidelines as to who was indigenous there would be "non-genuine" indigenous peoples benefiting from this Forum.

The combination of rhetorical hedging and cagey insinuation by state delegates only stimulated indigenous representatives to call them on their claims. Maaori representative Tony Sinclair declared that supporting the Forum "requires a political decision and is a political act", while other indigenous speakers countered the question of definition with discussions of self-determination. Chief Ted Moses of the Grand Council of the Cree pointed out helpful U.N. documents that might stimulate ideas about the format of the Forum and thus what powers and mandate it should have. The Chair ended the morning session by reading his summary of the item's debate, a summary facilitated by Victoria Tauli-Corpuz from the Cordillera (Philippines) and the representative of the government of Mexico. This was later released as a Conference Room Paper (C.R.P.1).

The afternoon began with the Chair's presentation of his summary on the mandate debate, which served as a point of debate for several indigenous delegates. The Chair also informed the Working Group that he had obtained a temporary legal opinion from the O.N.U. Geneva legal office, which said that the U.N. rules prohibited working groups being chaired by a non-U.N. member.

Discussion then commenced on Item 4(b), the issue of composition of membership and participation in the Forum. The chair pointed out that he wanted interventions to focus on the composition of membership (number of members, format of membership, etc.), and rules of procedure for that membership. Denmark opened with a strong proposal for a P.F. that involved indigenous peoples, specialized agencies, and states as members with parity in their level of participation; this intervention was referred to a number of times by indigenous peoples. "Parity" became a buzzword of the day as many delegates from all sides emphasized that this should be an element of the P.F. The exact meaning of that, however, varied according to the speakers. Indigenous delegates frequently stressed that indigenous peoples should have full participation rights. Spain suggested that the P.F. follow the model of the International Labour Organization, which has a tripartite membership of workers, employers, and government representatives. They stressed that indigenous representatives should be freely elected, but they also wanted participatory mechanisms to come out of the national level. Several states referred to the Spanish model favorably throughout the proceedings.

Indigenous delegates continued to remind the Chair that they wanted a P.F. that was situated at the highest level of the U.N., so that equal participation would have some meaning. Many suggested a membership of 10-30 "core" members (echoing Denmark), with open participation by all indigenous peoples and interested parties as observers. Many delegates considered that a three-year rotating membership would be appropriate, while other thought that the possibility of serving a second term would be useful. On the question of a secretariat (a permanent support structure), several indigenous delegates discussed the need for qualified indigenous peoples to comprise this secretariat.

States often agreed with indigenous delegates on some issues, but then altered the meaning of that agreement with qualifiers. The U.S. delivered a strongly negative statement, stating that indigenous peoples deserved participation, but that it should be like their participation in W.G.I.P. They also stated flatly that they could not accept indigenous peoples being on an equal level with U.N. member states in their voting privileges. Some states thought that equality was fine, but that decision-making should be on a "consensus" level, which meant that if one state was unsatisfied, there would be no decision. Some states also felt that having specialized agencies as voting members would not be helpful. Still, several states asserted that they were also keeping "an open mind" on this issue, although they endorsed facets of other states' proposals.

Indigenous representatives picked up on the idea that the Forum should be a unique and creative forum (which Canada also echoed) and often made radical propositions for membership. Several participants suggested a sort of General Assembly for indigenous peoples. Others emphasized that the composition of the Forum needed to facilitate real dialogue between parties, and that the wider the parameters of participation were, the better the Forum could do its work by drawing on many different interest and support groups. They continued to stress that self-identification of indigenous peoples was a necessary prerequisite to their participation, and that the U.N. rules needed to be revised to heighten the participation of indigenous peoples, without just pigeonholing or assimilating them. For a strong, effective Forum, not only a new forum but a new way of doing business at the U.N. is needed to make such an entity viable and useful to indigenous peoples.

Day Three continued the previous day's discussion on the mandate. Many of the suggestions and issues of the previous day were carried over into this debate, with a few new ideas and some noteworthy rejoinders from indigenous representatives and supportive states that created an incisive dialogue between the various delegates. Indigenous representatives from Mexico, Russia, North Africa, Aotearoa/New Zealand, and the International Indian Treaty Council discussed the geopolitical issues involved in assembling an adequate membership base for the P.F. They pointed out that the standard U.N. regional structure was inadequate to determine a "proper geographic spread" of indigenous peoples, and that relying on such a geopolitical structure might create imbalances and inconsistencies in indigenous representation (this was to some extent supported by Malaysia and Cuba). Several delegates asserted that the Forum would be a "unique" body (a position taken early on by Denmark), and that its composition and process would have to reflect historical, political, and institutional concerns of indigenous peoples, from questions of colonialism and assimilation to the need to protect and enhance indigenous peoples' rights.

Another significant issue that heated up in this debate was that of determining "valid" indigenous membership. Japan, China, and most fervently Bangladesh all commented that a strict definition of who was indigenous would be required. A Chakma indigenous representative responded directly to China by pointing out that in other international conventions (such as I.L.O. No. 169) self-definition of indigenous peoples was a primary determinant of their status, and also pointed out that Bangladesh had signed an earlier convention on indigenous peoples, I.L.O. Convention No. 107. An indigenous representative from Southeast Asia responded to Brazil's contention that indigenous representation be channelled through national governments, by asking all states to trust that the indigenous peoples would be as responsible as possible in composing their part of the Forum's membership.

The previous day's intervention by the U.S. was also remembered and responded to by Willie Littlechild (I.O.I.R.D./Ermineskin Cree), who pointed out the U.S.'s long-standing history of treaty relations with American Indian

groups as "nation-to-nation" relations. A Russian indigenous representative called the U.S. position "destructive" and unhelpful in creating a Forum that would have real participation from indigenous peoples. Norway and Mexico both stressed in their interventions that indigenous peoples should have full rights of participation, and Mexico declared that the appointment of indigenous members to the Forum should come from the indigenous communities themselves.

After a short break, the Chair reconvened the meeting and delivered his summary. Translation was a problem; the text was exclusively in English and Spanish-speaking delegates requested a text that they could analyze more carefully. The Chair explained that this was not in his power due to the situation in the other building with the Kurds. After some wrangling over this issue, the Chair left it to the delegates to work out and turned to the afternoon's work. He gave a brief précis of the afternoon's proceedings, which would focus on what level the Forum should be situated at: should it be under E.C.O.S.O.C., parallel to it, attached directly to the General Assembly, etc.

The afternoon session was framed by a specific question from the Chair: "does the previous discussion on the mandate lead us to believe that the P.F. should in some way be attached to E.C.O.S.O.C.?" The Chair qualified this on several occasions by emphasizing that he was not asking if it was to be under E.C.O.S.O.C., but asking what relation it should have to E.C.O.S.O.C. This produced a torrent of responses that created a complex map of possibilities for the Forum's placement, but it was obvious by the end of the discussion that many delegates agreed that E.C.O.S.O.C. was a good attachment point for the P.F. onto the U.N. system. Some delegates, such as Denmark, advocated a direct attachment of the P.F. to E.C.O.S.O.C., and indigenous delegates such as the I.I.T.C. advocated that it report directly to E.C.O.S.O.C., like one of the Commissions. Switzerland, Mexico, and Spain advocated a "tenth Commission" formula for locating the P.F., while other states more vaguely located the P.F. within E.C.O.S.O.C. (a few states said they could not decide on this matter until a concrete mandate was nailed down). There was support for this from some indigenous delegates, but several others felt that the Forum should be attached to the General Assembly directly. Others, such as Joseph Ole Karia of the M.A.A. Development Association (Maasai), thought that it should be a parallel body to E.C.O.S.O.C. The U.S. position was that the Forum should report to E.C.O.S.O.C. under the Commission on Human Rights, since the Forum's focus should be on human rights. A number of other states agreed with the U.S. delegation's C.H.R. placement, such as Venezuela, the United Kingdom, Argentina and New Zealand, while Holland specifically rejected this idea. The day ended with some procedural wrangling over the Conference Room Papers. The Chair broke and re-convened the meeting to present a C.R.P. summary on the afternoon's debate, which led to a number of states requesting pinpoint clarification of the purpose and future of the documents. This need for greater clarification would become a larger problem in subsequent sessions as the actual drafting of the report commenced.

Day Four began with a formal announcement from the Chair that the situation in Salle XVII with the Kurds had been solved. The working group had been offered another room, but the Chair had decided to keep the working group in Salle XII to maintain the "congenial atmosphere" that had prevailed thus far in proceedings. He then turned to the day's work: C.R.P.4, a document that would become the Chair's part of the report, would be ready for review after lunch, and the Chair hoped that an informal drafting session could take place from 4-6 p.m. If he felt that there was sufficient consensus, he would extend the meeting into an "informal informal" that would not have simultaneous interpretation. There was immediate resistance to this from several delegates, which became a strenuous debate over the problem of translation. The Chair soon cut off the language debate, citing the great difficulty in getting documents ready given the fact that the translation facilities had been cut off for most of the week. But a number of state delegates pressed their concerns to the point where the Chair was forced to suspend the meeting to discuss their questions.

When the meeting recommenced, the Chair carefully reiterated that the C.R.Ps. were his summaries and his interpretation. After clarifying this, he then asked that they turn to the next part of the workplan, the "nameplates down" informal discussion of technical matters of the Forum and the question of its relation to the W.G.I.P. The Secretariat was not taking formal note of this meeting, but few state representatives deviated from their countries' positions. Denmark opened the informal discussion by stating that only the Permanent Forum itself could determine the future of the W.G.I.P., and that to take any other position was premature. Denmark also thought that a "review clause" that would assess the Forum after 5 years would also be useful.

Several other states endorsed Denmark's ideas, but with qualifications. Mexico and Peru substantively agreed with Denmark, while other states departed from Denmark's position more explicitly. Switzerland, while sympathetic on other points, felt that the Forum should replace the W.G.I.P. Australia said that it could not decide on the Forum until a decision was made on the W.G.I.P.'s dissolution, but that it favored a "transitional" period for the W.G.I.P. Several states emphasized that given tight budget constraints it was unrealistic to have both, and that the W.G.I.P. might have to be sacrificed to open up funds for the Forum. The U.S. took this line of argument very strongly, to the point of saying that the best option was to merely re-structure the W.G.I.P. to include development and related issues. Brazil and India agreed, and with minor qualification so did New Zealand, Japan, the United Kingdom, and Venezuela. Argentina suggested that indigenous representatives be part of government delegations. The main detractors to this line of argument were Norway,

who strongly supported Denmark, and Canada, which seemed to waver in the middle by stating that the W.G.I.P.'s future should wait until the Forum was formed, but that a transitional period might be in order.

Indigenous delegates spent much of their speaking time refuting the majority arguments. Armand McKenzie of the Innu of Nitassinan pointed out that W.G.I.P. Chairperson Erica-Irene Daes has shown previously that indigenous peoples comprised 5% of the world's population but only .01% of the U.N.'s budget, making the financial argument a hypocritical one. He also asserted that indigenous peoples needed all the fora they could get to address their concerns, and that the proposal to phase out the W.G.I.P. was unacceptable. Other representatives pointed out that such arguments merely blocked progress. A number of other indigenous speakers pointed out the duplicity inherent in the line of reasoning that many governments were using to in essence eliminate the W.G.I.P. or weaken the Forum.

The afternoon session started rather late, since the Chair had been in a consultation with the states about the C.R.Ps. There was discussion over how binding the Chair's work was, and then a break was taken so that the Indigenous Caucus could review the latest summary. When the session resumed, Indigenous Caucus convenor Kenneth Deer (Mohawk) opened with a statement from the indigenous caucus on the heading of C.R.P.4. The indigenous caucus was surprised by the negative phrasing used in the heading to describe the labors of the working group, and understood that it had come from the "serious pressure" the Chair was under by some delegations. After some discussion, the caucus came up with an alternate heading that they felt reflected more positively on the week's work. He then read the new text:

"The working group reached broad agreement on the establishment of a Permanent Forum. Some governments were not in the position at this time to give approval without certain reservations. However, there is wide support for the following proposals to serve as a basis for future work".

Denmark immediately endorsed this re-wording, and Canada, Norway, and Russia all subsequently supported it as well. Unfortunately, the afternoon soon broke down into procedural wrangling and a number of off-topic requests for "clarifications" on the document from governments who felt that their positions were not adequately reflected in the document. The Chair attempted to keep open debate going to reach some sort of consensus on the summaries, so that they could be officially included in the report, but it was clear that some states were unsatisfied with the summaries as part of the final report itself. Eventually the Chair decided that further debate was useless and ruled that the summaries would be put in an annex that was not an official part of the report, thus making them his conclusions exclusively. When several states, including the U.S., then tried to continue nitpicking (in particular, the U.S. blocked an attempt at compromise by Norway and demanded that the Chair drop the "s" from "indigenous peoples" throughout), the Chair suspended the meeting in utter frustration.

Day Five began with the chair reading the written legal opinion of the New York Headquarters on the question of an indigenous co-chair, which mirrored the one made earlier in the week by the U.N. legal office in Geneva. In particular, the letter cited Rule 15 which prohibits non-members from sitting as chairs of a U.N. meeting, and another rule that prevents the appointment of co-chairs. After distributing copies of the letter the Chair then began the business of the day, which was to be primarily the adoption of the Working Group's report.

On the basis of C.R.P.4, the Chair drafted an annex that he read out. After working through some minor technical matters, the Chair opened Item 6 of the agenda, on possible follow-up to the working group. He remarked the Working Group that "we are not in a decision-making position", and that in the end it would be governments that would produce any resolution on follow-up and either adopt it by consensus or with a vote (generally resolutions are adopted by consensus). Since governments will have more ability to influence the process, the Chair suggested that the morning discussion be "first and foremost" the indigenous delegation's discussion. Governments, he proposed, should be "reluctant" to take floor, and then only briefly. "It is only fair," the Chair said, to give "our indigenous colleagues" their chance to speak.

This opportunity was taken up with a little hesitation by the indigenous delegates. As Kenneth Deer put it early on, indigenous delegates were "quite disappointed" with what they saw as an "180 degree turn" of government support for the Forum after the previous day's procedural sparring, and were uncertain about how to proceed in this changed atmosphere. Denmark had made a proposition for follow-up that included another working group, this time of ten days' duration, and outlined a plan for supplementary work to be done between sessions. Denmark advocated the chair's continued participation in a process of consultation with governments and indigenous peoples over the course of the next year to produce an "open, consolidated paper" that would more comprehensively incorporate different views and create a ground for concrete proposals to be built on. A number of indigenous delegates came out in support of Denmark's proposal, and they strongly admonished unsupportive governments (particularly India) to realize what the effects of their obstructive actions were on the process. As one representative put it, there was a "new dynamic" being created in the U.N. to more adequately deal with the rights and needs of indigenous peoples, and governments needed to not only realize this, but to work to help make this new dynamic as fruitful as possible.

Supporting governments were praised for their foresight and collegiality, and they were urged to help the indigenous peoples in changing the U.N. and the minds of reluctant governments. Some governments pledged to work more closely with indigenous peoples in the coming year to hammer out the details of the Permanent Forum. To varying degrees, Spain, Chile, Russia, Sweden, Cuba, and Finland supported Denmark's ideas, and the Mexican delegate stated that his government would co-sponsor this resolution with Denmark at the Commission meeting. The other C.A.N.Z.U.S. states and the U.K. either ignored the idea or rejected it; Bangladesh gave no position, but said that it was up to the C.H.R. whether or not this would take place, implying that no follow-up was as much an option as any of the others. The US mounted a particularly severe offensive against the idea of a follow-up meeting, stating that this was not in the working group's mandate and that finances were a problem. The U.S. delegate also ominously pledged that the U.S. would "consider [C.H.R. resolutions] closely" in the spring. This provoked a series of biting replies from indigenous representatives regarding the United States' non-payment of U.N. dues and the pitiful state of funding around human rights issues (the entire U.N. human rights apparatus gets only 1.76% of the annual U.N. budget), and the meeting ended with a series of rejoinders that ended up far off-topic.

The afternoon session was the most tense, and also the most disjointed, of the sessions. The final meeting of the working group re-convened at about 4:15 p.m., and the Chair began by discussing some of the ground rules for adopting the report. He also discussed technical parts that would be filled in later. Also, a number of government delegates has brought up the problem of using the word "peoples", a problem "familiar to us all". The Chair stated that the term would remain unofficial but reflect individual delegates' usages. Immediately after that Brazil requested that the governments be permitted to caucus on a motion that might assist the drafting process. When the meeting re-convened, Peru read a summary of the government caucus, which advocated a drafting process that did not go line-by-line, but rather point-by-point. The Chair tried to discourage extensive debate over this, but a few governments persisted. Brazil once again stated that, while it had complete trust in the Chair, it felt that the proceedings still did not reflect the concerns of all parties accurately. Denmark intervened and proposed that instead these summaries merely be skipped over since they were the Chair's responsibility and that the group concentrate on the Secretariat's part of the report. This was approved by a very relieved chair who then gave the floor to Sri Lanka, as the representative of the Asian Region.

Sri Lanka stated that the terms "people" and "peoples" had been used without prejudice, but that the resolution called for a Forum for indigenous people. Many of the Asian states had yet to take a position on this, but felt that there should be more discussion of whether or not the W.G.I.P. should continue to exist. The final views of the Asian group would depend on the mandate and the question of how membership would be determined. The more ambitious the mandate, the harder it would be to find consensus; furthermore, indigenous representatives may not have parity with governments in this forum. This issue was connected to the larger issue of definition, which the Asian Group had raised in the past, and they felt that their views must be taken into account. There was not yet a convergence of views between states and indigenous peoples over this question, and it was hoped that the report should be distributed to governments and parties for discussion in future. Sri Lanka closed by maintaining that the statement was made in a constructive spirit to create a broad consensus over points of difference.

The Chair responded to this statement with a mixture of diplomacy and disappointment. The issue of the "s", he said, has already been covered. He regretted that this statement came a half hour before the end of the working group; if it has been delivered earlier, these issues could have been addressed. He stated that he valued the Asian group's participation, but would have hoped for more direct participation from individual governments. He pointedly stated that distribution of the document would be according to normal procedures.

The Chair then turned to the actual adoption of the report, which he handled with admonishing swiftness, given the few minutes left to adopt the report. After much wrangling and some minor points of clarification the report was finally adopted by the working group (this report was not available at press time).

U U U U U U

From: Gonzalo Oviedo, W.W.F.—International
Via Luisa Maffi <maffi@nwu.edu>

European Commission Directorate-General VIII Development
Sustainable development strategies; Social, human and cultural development; Gender

Brussels, 15 January, 1999; VIII/A/2 D(99) 21980

Subject: Council Resolution on indigenous peoples within the framework of the development co-operation of the Community and the Member States

As you will know, the European Commission issued a Working Document on support for indigenous peoples in the development co-operation of the Community and the Member States in May 1998.

Subsequently, the Council of Ministers adopted a resolution on the issue, in the Council meeting the 18th of November 1998. In the previous consultations it was agreed to distribute the Resolution to the network contacted, and you will therefore find it enclosed.

Yours sincerely,

Philippe Darmuzey
Head of Unit



European Union — Council of Ministers
13461/98 (Presse 421) — 2141st Council meeting

DEVELOPMENT

Brussels, 30 November, 1998.

President: Ms. Benita Ferrero-Waldner, State Secretary for Foreign Affairs of the Republic of Austria

Indigenous peoples within the framework of the development co-operation of the Community and the Member States — Resolution

"1. The Council recalls the conclusion of 5 June, 1997, inviting the Commission to present a policy paper on co-operation with and support for indigenous peoples. The Council welcomes the Working Document of the Commission on support for indigenous peoples in the development co-operation of the Community and the Member States.

The Council also takes note of the international instruments addressing indigenous peoples, in particular the U.N. Resolution on the International Decade of the World's Indigenous People, the 1992 Rio Declaration, together with the Convention on Biological Diversity, the 1993 Vienna Declaration and the I.L.O. Convention 169 on Indigenous and Tribal Peoples. These call for the International Community to ensure the economic, social and cultural well-being of indigenous peoples, their enjoyment of the fruits of sustainable development and their full and free participation in all aspects of society.

2. Indigenous cultures constitute a heritage of diverse knowledge and ideas, which is a potential resource to the entire planet. Consequently, the Council acknowledges the importance that indigenous peoples attach to the affirmation of their "self-development", that is to say, the shaping of their own social, economic and cultural development and their own cultural identities. This approach also recognises their own diverse concepts of development, and asserts that they should participate fully and freely in the development process. It is also important to take into account the various country contexts in which indigenous peoples live and to encourage the full participation of indigenous peoples in the democratic processes of their country. To overlook their participation may have unforeseen or even negative impacts on indigenous peoples.

3. The Council recognises that many indigenous peoples live in developing countries where they often experience economic, social and political marginalisation and are exposed to recurrent violations of human rights.

4. Furthermore, many indigenous peoples inhabit areas crucial for the conservation of biodiversity, and maintain social and cultural practices by way of which indigenous peoples have a special rôle in maintaining and enhancing biological diversity and in providing unique sustainable development models. The Council reiterates the political will of the E.U. and its Member States to participate actively in the initiatives in the framework of the Convention on Biological Diversity for supporting local and indigenous peoples in their contribution to the conservation and sustainable use of biological diversity.

5. The Council recognises that co-operation with and support for the establishment of partnerships with indigenous peoples is essential for the objectives of poverty elimination, sustainable development of natural resources, the observance of human rights and the development of democracy. The Council notes in particular:

- the key rôle played by indigenous peoples in the conservation and sustainable use of natural resources;
- the positive contribution of indigenous peoples in the development process;
- the vulnerability of indigenous peoples, and the risk that development programmes may disadvantage them;

- that indigenous peoples have the same rights as everybody else to a secure livelihood, and the lifestyle of their choice, and should be treated equally in the legal framework;
- they should also have access, on a non-discriminatory basis, to the opportunities and natural resources required to achieve these aspirations, as well as multilingual education and health services;
- that indigenous peoples have the right to choose their own development paths, which includes the right to object to projects, in particular in their traditional areas. This includes compensation where projects negatively affect the livelihoods of indigenous peoples.

6. The Council acknowledges that the development co-operation should contribute to enhancing the right and capacity of indigenous peoples to their "self-development". This implies integrating the concern for indigenous peoples as a cross-cutting aspect at all levels of development co-operation, including policy dialogue with partner countries and enhancing the capacities of indigenous peoples' organisations to take an effective part in the planning and implementation of development programmes.

7. A number of international development agencies and various E.U. Member States have already developed policies and strategies to improve the positive impact of development co-operation on indigenous peoples. The European Commission is co-operating with and supporting indigenous peoples through a wide range of policies, programmes and projects and has taken several initiatives in order to prepare a more comprehensive approach towards indigenous peoples.

8. The Council also recognises the importance of co-ordination between the Community and the Member States to avoid duplication of efforts and to increase the effectiveness and adequacy of development support for indigenous peoples. This will require mechanisms for consultation, co-ordination and implementation.

9. The Council recognises the need for a comprehensive policy, including gender aspects for working with indigenous peoples, and invites the Commission to develop further with Member States and in co-operation with indigenous peoples the comprehensive policy outlined in the Commission's Working Paper, with particular emphasis on practical ways to implement this policy. The primary focus should be on integrating the concern for indigenous peoples in existing procedures, guidelines and manuals for development co-operation. This will require further development of methodology in order to ensure indigenous peoples are able to offer an informed view on activities envisaged so that their full participation throughout the project cycle is ensured. Bearing in mind the extreme heterogeneity of the various indigenous peoples in different parts of the world, consideration should be given to the development of specific strategies for specific circumstances.

10. In this context the Commission and Member States should as soon as possible examine the means to produce specific practical procedures for its aid practitioners, illustrating key issues to be considered in order to ensure that the particular needs of indigenous peoples are fully taken into account throughout the project cycle, drawing on the tools used in the participatory approach to development and social impact assessments. The Council suggests that the measures proposed should be discussed with indigenous peoples and other partners who have interest in the integration of indigenous peoples into the development process, including local population, regional and local authorities, N.G.Os. and other actors in civil society and the private sector. The expert group on social development should examine the feasibility of these measures, review the status of implementation of the action plan outlined in the working document on a regular basis and suggest, where appropriate, further action to implement the policy guidance on co-operation with and support of indigenous peoples.

11. The Commission is asked to report back to the Council with a review of progress in working with indigenous peoples in the second half of the year 2000."



From: *U.N.E.S.C.O. Sources*, Dec. 1998, #107,
Via Luisa Maffi <maffi@nwu.edu>

The Ambassador of Languages

Languages are "some of humanity's most valuable and fragile treasures", states Vigdis Finnbógaðottir, former President of Iceland, as she became a U.N.E.S.C.O. Goodwill Ambassador for Languages on 8 October, 1998. She committed herself to promoting U.N.E.S.C.O.'s Linguapax project and defending linguistic pluralism, a key to the emergence of a culture of peace, because "violence begins where dialogue stops". Ms. Finnbógaðottir will also be involved in the Organization's project to publish a world language report.

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Editor's Note: See also *U.N.E.S.C.O. Sources* #104, September 1998, pp. 10-15. There are several articles on language and culture which discuss the topic in general; the Linguapax project; language reform in Burkina Faso (Africa); and language & culture in Peru (with a little map). *U.N.E.S.C.O. Sources* is a monthly magazine with editions in English, French, Spanish, Chinese and Portuguese. Subscriptions are free to professionals, associations, N.G.Os., I.G.Os. and other organisations working in U.N.E.S.C.O.'s "field of competence". Contact *U.N.E.S.C.O. Sources*, 7 place de Fontenoy, 75352 Paris 07 SP. France. Telephone is (33 01) 45-68-16-72; FAX is (+33 01) 45-68-56-54.



Adapted from: *S.S.I.L.A. Newsletter* XVII:4, p. 8; Jan. 1999

It's official

The Anchorage Daily News reported, in a story picked up by papers throughout the U.S. (we saw it in the Santa Rosa Press Democrat on December 23), that the Yup'ik village of Tuntutuliak, west of Anchorage, passed a resolution on December 8 calling English a "foreign language", and making the village council office a "Yup'ik only" zone. Yup'ik translators will be required for all outside visitors, including representatives of the Alaska State government.

The resolution was intended as retaliation against a new law, planned to take effect March 4, that will make English the official language of the state [of Alaska]. Lawyers say that the resolution has raised an intriguing challenge to the state law, and other native villages may follow in Tuntutuliak's footsteps.

The English-only measure, which requires the use of English by all state and local agencies, passed in November with nearly 69% of the state-wide vote. The initiative's effect on indigenous languages was a key point of dispute during the campaign. Backers of the measure said that Native languages were protected under the Native American Languages Act, while opponents said that the law was too vague to offer genuine protection.

According to Patrick Pavila, the tribal administrator, the Yup'ik requirement would not apply to the village school, and tribal officials would continue to work on the telephone in English with the school district and state agencies. But when state officials visit Tuntutuliak to conduct business, they will have to use Yup'ik as soon as they enter the tribal office building. If they do not bring their own translator, they will be required to pay for an interpreter from the village.

U U U U U U

From: Glenn Shepard <GShepardJr@aol.com>
Via Luisa Maffi <maffi@nwu.edu>

An anecdote....

....told by Benjamin Franklin during a visit to Williamsburg, Virginia:

In the summer of 1774, in Lancaster, PA., U.S.A., a treaty was signed between Maryland, Pennsylvania, Virginia colonial representatives and leaders of the Iroquois tribes. The Virginia representatives invited the Iroquois to send young men to study at William and Mary's Indian school. Canesetego, the Onondaga chief, politely refused, observing that the young Indian who had previously attended college "returned to their friends... absolutely good for nothing, being neither acquainted with the true method for killing deer, catching Beaver or surprising an enemy". Why not send a dozen English sons to Indians "where the great Council would take care of their Education, bring them up in really what was the best manner and make men of them".

Tate, Thad W. (1998) "Ben Franklin visits Williamsburg." *Colonial Williamsburg* (Summer 1998 issue). Williamsburg, VA: Colonial Williamsburg Foundation (Wayne Barrett, Ed.), 60-63 (actual quote is p. 61).



ANNOUNCEMENTS

CALL FOR PAPERS/PROPOSALS

Who will listen and remember?
Symposium on History, Culture and Contemporary Issues

29 September - 1 October, 1999
 University of Wisconsin - Eau Claire, U.S.A.

Hosted by the Anishinaabeg of the Great Lakes Region. Sponsored jointly by the American Indian Studies Programs at U.W.-Eau Claire and U.W.-Green Bay, and U.W.-Eau Claire Arts & Sciences Continuing Education/U.W.- Extension.

Accepting proposals on Sovereignty, Language, Repatriation, Economic Development, Education, History, Traditional Contemporary Arts, Oral Traditions, Traditional and Contemporary Health Practices, Literature and any other topics related to the Anishinaabeg to be presented to the Fall symposium.

Deadline: 1 July, 1999. Send a brief abstract, along with length of presentation, to:

Dr. Lawrence Martin
 Interim Director
 American Indian Studies Program
 U.W.- Eau Claire
 Eau-Claire, WI. 54702-4004. U.S.A.

For more information, call Arts and Sciences Continuing Education: (715) 836-2031.



CALL FOR PAPERS *Special Issue of Singapore Journal of Tropical Geography: Economic Globalisation and the Tropical World in the New Millennium*

December 2000

Issue Editors: Henry Wai-chung Yeung (1) and Peter Dicken (2)

(1) Department of Geography, National University of Singapore (2) School of Geography, University of Manchester

The purpose of this special issue is to bring together contributions from around the world on the important subject of the continuing transformations in the tropical world in the context of economic globalisation. Economic globalisation is a complex process involving multiple and, sometimes, contradictory tendencies across all economic sectors. While much has been written on economic globalisation and its spatial manifestations in advanced industrialised economies, there seems little theoretical and empirical work to unpack globalisation tendencies in the tropical world. As globalisation continues to reach every corner of the global economy in the new millennium, geographers researching into the tropical world are strongly encouraged to contribute to a critical reflection of the nature, processes and impact of economic globalisation in relation to the tropical world. Specifically, we welcome papers on the topic irrespective of their theoretical perspectives, methodology, empirical focus and policy implications. The scale of analysis can be pitched at the global, regional, national or sub-national levels. For theoretical papers, authors are reminded to situate their theoretical discussions within the context of economic globalisation and the tropical world. For empirical papers, we emphasize the methodological rigour of the submission, their empirical findings and relevance for the tropics. For policy papers, they are required to contribute to the understanding and management of the challenges of economic globalisation for the tropical world. The special issue could include the following topics: global capitalism and its relation to the tropical world financial liberalisation and the tropical world the politics of international financial institutions in the tropical world

the socio-cultural dimensions of economic globalisation in the tropic the impact of economic globalisation on national and regional development in the tropics the regulation and governance of economic globalisation in the tropical world regional economic cooperation and organisation in an era of economic globalisation new trends of economic globalisation in the tropical world the organisation of production networks and commodity chains Contributions should be sent to the issue editors by 30 September, 1999. Prospective contributors should provide a corresponding address for the period up to 30 September, 1999, including an e-mail address if available. All correspondence should be sent to: Henry Wai-Chung Yeung (Ph.D.) Tel.: +65-874 6810 Assistant Professor

FAX: +65-777 3091 Department of Geography E-mail: geoywc@nus.edu.sg National University of Singapore 10 Kent Ridge Crescent, Singapore 119260. If you have a paper which may not fit into this special issue, we welcome submissions to be considered for regular issues of the Singapore Journal of Tropical Geography. For more information on the Singapore Journal, please visit the following Web site: <http://www.fas.nus.edu.sg/geog/journal.htm> Visit my personal homepage at: <http://www.fas.nus.edu.sg/geog/personal%20web/hyeung.htm#top> Visit Geography Teachers' Association of Singapore at: <http://www.voyager.sjug.org/GTA/GTA.html>



CALL FOR PAPERS

Sociolinguistics Symposium 2000: The Interface between Linguistics and Social Theory
27 - 29 April, 2000

University of the West of England, Bristol (U.W.E., Bristol), Centre For European Studies (C.E.S.), Faculty Of Languages And European Studies (L.E.S.) & School Of Sociology, Faculty Of Economics And Social Sciences (E.S.S.). The Sociolinguistics Symposium 2000 is the thirteenth meeting of the Sociolinguistics Symposium which meets once every two years. This conference will focus primarily on the Interface between Linguistics and Social Theory, and it is hoped the meeting will contribute to further co-operation between the two disciplines. The conference welcomes papers from a range of different subject areas such as language variation and change, language and gender, language and the media, discourse analysis, languages in contact, creole linguistics, inter-cultural communication, language and migration, social stratification of language, language development and other related topics. *Keynote Speakers*

Professor Jack Chambers (Toronto): Leaders and laggards in the diffusion of changes

Professor David Corson (Toronto) Critical Realism: An Emancipatory Social Philosophy for Sociolinguistics
Professor Pieter Muysken (Leiden): Radical Modularity and the Possibility of Sociolinguistics

Professor Shana Poplack (Ottawa): The Social Context of Linguistic Variation (working title)

Professor Ruth Wodak (Vienna): Does Sociolinguistics need Social Theory? New Perspectives in Critical Discourse Analysis

Provisional Titles Of Colloquia

Language, Nationalism and Minority Rights Multilingualism and Migration Intercultural Communication Language

Contact along the Language Frontier

Discourse Language and Gender

Suggestions for other colloquia are welcome.

Deadlines The deadline for proposals of colloquia is 1 June, 1999. The deadline for submission of abstracts is 1 September, 1999. Abstracts are welcomed for oral presentation (20 mins. + 10 mins. discussion) or poster presentation. Please send 4 hard copies, one of which contains your name and address, as well as an electronic version (Rich Text Format) of the abstract to the address given below. *For More Information* More information about the conference programme, the venue and the general organisation of the event can be found either on our Web site <<http://www.uwe.ac.uk/facults/les/research/sociling2000.html>>

or at our addresses/numbers below:

Jessa Karki/Jeanine Treffers-Daller
Studies (C.E.S.)

Tel.: ++ 44 117 976 3842, ext. 2724 Centre for European

FAX: ++44 117 976 2626 Faculty of Languages and European Studies

E-mail: Jessa.Karki@uwe.ac.uk (admin. matters) University of the West of England, Bristol

Jeanine.Treffers-Daller@uwe.ac.uk Frenchay Campus, Coldharbour Lane

(academic affairs) Bristol, BS16 1QY. U.K.



CALL FOR PAPERS

Atlantic Provinces Linguistic Association Conference
Language and Identity

5 & 6 November, 1999

Mount Allison University, Sackville, New Brunswick, Canada.

Keynote Speaker: Jack Chambers, University of Toronto

We welcome proposals for papers on all topics in the field of language and identity. Presentations will be 30 minutes in length, comprising 20 minutes for the paper and 10 minutes for discussion.

Please submit a preliminary 150 word abstract and the title of your paper, with the following information: your name, affiliation, mailing address, telephone number, and e-mail address. Send submissions to Wendy Burnett at the following address: <wburnett@mta.ca>

Authors who present papers at the conference will be invited to contribute their papers to the Printing of the Proceedings.

Deadline for the receipt of abstracts: April 16, 1999.

Any queries should be directed to the chair of the organizing committee.

Wendy Burnett
Dept. of Modern Languages and Literatures
Mount Allison University
Sackville, New Brunswick E47 1C7. Canada.

Tel.: (506)364-2485
E-mail: <wburnett@mta.ca>



From: Fernando Peñalosa <pelnan@yaxte.org>
Via S.S.I.L.A. *Bulletin* #84 [e-mail]

CALL FOR PAPERS

Indigenous Literature of the Americas

27 – 30 July, 1999
Guatemala City, Guatemala.

The 2nd. Congress of Indigenous Literature of the Americas (el Segundo Congreso de Literatura Indígena de América) will be held in Guatemala City, sponsored by the Ministry of Culture & Sports of Guatemala and the B'eyb'al Cultural Association.

Papers will be accepted from indigenous writers, preferably those who have published in their native languages, but also from literary critics, academics and researchers from all countries. The principal topics will be:

- Indigenous literature of the Americas
- Poetry
- Prose, narratives, stories, fiction
- Oral tradition, including myths, legends, fables, oral history
- Indigenous world view and culture in literature
- Form and content of indigenous literature
- Methodology and techniques of indigenous literature
- Anthropological aspects of indigenous literature
- Publishing and publishers
- Libraries, archives, indigenous writers' organizations
- Cultural and language politics in the Americas
- Schools and literary currents in indigenous literature

For further information contact:

Gaspar Pedro Gonzalez,
Co-ordinador General
Asociacion Cultural B'eyb'al
12 calle 10-27, zona 1,
Guatemala City. Guatemala, C.A.

Tel.: 232-1107 y 232-0125
FAX: 230-0591 y 232-2023
E-mail: <lacade@pronet.net.gt>



From: Luisa Maffi <maffi@nwu.edu>
Via the S.S.I.L.A. *Bulletin* [e-mail]

CALL FOR APPLICATIONS

U.N.E.S.C.O. grants for endangered languages

Applications to U.N.E.S.C.O. (C.I.P.S.H.) for Grants for the Study of Endangered Languages for the Biennium 2000-2001 are now being accepted. They are to be sent to:

M. Maurice Aymard
 Secretary-General, C.I.P.S.H., U.N.E.S.C.O.
 1, Rue Miollis,
 75732 Paris, France.

... as soon as possible, preferably by e-mail to <cipsh@unesco.org>.

(C.I.P.S.H. stands for International Council for Philosophy and Humanistic Studies).

The applications should preferably consist of two to three pages only. They should contain:

- A title. E.g.: "Application for financial support for the study of the x-language which is in danger of disappearing";
- Information on the person making the application: name, circumstances of work (institution, academic qualifications, full address, with fax and/or e-mail address if available);
- Name and circumstances of the language(s) to be studied or preserved: location, circumstances and grade of endangerment; whether unknown or studied to some extent by; number of speakers if known;
- Intended work: grammatical, lexical, text collection (the latter, with interlinear and free translation, and recordings, is particularly important in the case of moribund languages); work directed at preserving an endangered language, etc.;
- Are local persons or institutions collaborating and involved other than just as informants? (this is much desired by U.N.E.S.C.O.);
- Are results expected to be published?;
- Any other information of relevance.

Note that U.N.E.S.C.O. will never fund a research project alone, but expects other financial help (university or other institution, other grants, private funds, etc.) to be also available for it. The upper limit for these grants applied for to U.N.E.S.C.O. (C.I.P.S.H.) which are intended to constitute only seed money for projects receiving also support from elsewhere, is US\$10,000 for each application for the biennium 2000-2001.

At the end of the application, a financial breakdown and a somewhat detailed budget in U.S. dollars should be added. Eventual other sources of financing should also be mentioned. It should be kept in mind that the primary purpose of the U.N.E.S.C.O. grant applied for is to make it possible for the specified research to be carried out with the ultimate aim to allow the research to result in a publishable manuscript, and to assist in its publication. Salaries and other remuneration of the researcher(s) applying should not be included in the application. They are expected to be paid by the university or other institution or establishment at or for which the applicant is working or is attached to, and at which research into and study of endangered languages could be regarded as being in the framework of their usual activities. Such research, writing and publishing may require special extra funding, which is the purpose of the U.N.E.S.C.O. (C.I.P.S.H.) seed money. Its main purpose is to assist in the preparation, for publication, of the results of endangered language research and study. Financial support, if granted for an application, will be paid separately for 2000 and 2001. Decision on applications submitted now will be taken at the end of 1999.

Stephen A. Wurm
 Australian National University



From: the A.A.G. [Assoc. of Am. Geographers] Newsletter, Vol. 34/3,
 Via the Editor

Human Dimensions of Arctic Systems

The National Science Foundation (N.S.F.) announces a new opportunity in Human Dimensions of Arctic Systems (H.A.R.C.). In addition to its [continuing] program in Arctic Social Sciences, N.S.F.'s H.A.R.C. announcement is designed to understand the dynamics of linkages between human populations and their physical environment in the Arctic and sub-Arctic of Canada, Russia, Alaska, Finland, Norway, Sweden, Iceland and Greenland. H.A.R.C. research should be policy relevant and interdisciplinary. For further information, please see the program announcement at <<http://www.nsf.gov/pubs/1999/nsf9961/nsf9961.htm>> For information on the Arctic Social Sciences Program, which includes geography, please see the program description in the Web address below, or contact the program director: Dr. Fae Korsmo
 FAX: 703-306-1029 Program Director

Web: www.nsf.gov/od/opp/arctic/social.htm Arctic Social Sciences Office of Polar Programs National Science Foundation
 4201 Wilson Boulevard Arlington, VA. 22230. U.S.A.



Endangered Languages and Education

17 – 19 September, 1999
Maynooth, E´ire (Rep. of Ireland)

The workshop will provide a forum for researchers and activists working for the maintenance of indigenous languages that face an uncertain future. (It is the third in a series of annual workshops and conferences hosted by the Foundation for Endangered Languages).

Conference scope and aims

When a language is endangered, it is because the community who use it may cease to do so the foreseeable future. This is often because new generations of the community are not acquiring the language, or if they do, are not using it so much as speakers in the past.

Education, seen as any formal process whereby knowledge is passed on to new people, usually plays an important part in such changes. But it may act to promote, resist or even reverse the loss of a language:

- the knowledge or values passed on may be difficult to combine with a community's traditions as expressed in its ancestral language;
- the transition from oral to literate culture, or from paper-based to electronic media, may threaten a breakdown in transmission;
- the very procedure of formal education may disrupt the traditional transmission of the language;
- there may be controversy on what language should be used in formal education;
- there may be doubt whether there is scope in later life to apply what is taught;
- there may be perplexity on what methods may best be used in modern circumstances to transmit knowledge from older days;
- members of the community may have difficulty in fitting into the education system of the state as a whole, and hence find it hard to achieve their rightful political influence;
- public ignorance in democracies may be a threat to benign national policy towards their smaller languages.

All these issues, and more, are relevant to our conference this year.

One fundamental tension is that while organised education may be a threat to traditional culture and language (bringing foreign elements to the explicit attention of pupils), people once educated are more likely to resist unwanted intrusions from outsiders, and build confidence in their own traditions.

- So how can education programmes be formulated with clear reference to, and respect for, local culture?
- Who will be the teachers in such programmes, and how can they be trained?
- In setting up such programmes, is there a useful role for international organizations (as F.E.L.) to help in negotiations with local administrations or national governments, and indeed international programmes?

In some communities, particularly in Europe, there is no such conflict between prevailing models of education and the traditions of the language community. Nevertheless, there may be controversy on the role of a local or regional language in formal education.

- Ethically and empirically, what is the right balance between option and compulsion in the curriculum?
- How does the rôle for minority languages bear on the balance between mother-tongue and foreign-language instruction?

It will be a particular feature of our conference to bring the concerns of "ethno-education", where education mediates between cultures that have been separate, into contrast with those of "bi-lingual education", where there has been traditional co-existence, but the smaller language may be losing out.

The Foundation for Endangered Languages is a registered charity in England and Wales. F.E.L. conferences, besides being opportunities to discuss the issues from a global viewpoint, are working meetings of the Foundation, defining our overall policy for future years. Participants at the conference therefore need to be members of the Foundation. There are full facilities to join on arrival, but all proposers are strongly urged to join as soon as possible, and so take full part in the Foundation's activities in the lead-up to the conference.

The dates will be 17-19 September, 1999, and the venue St Patrick's College, Maynooth, near Dublin, in the Republic of Ireland. There will be a preliminary volume of proceedings distributed at the Conference.

Presentations will last twenty minutes each, with a further ten minutes for discussion. All presentations should be accessible largely in English, but use of the languages of interest, for quotation or exemplification, may well be appropriate.

Organizers:

Nicholas Ostler	Foundation for Endangered Languages, Bath, England
Christopher Moseley	B.B.C. Monitoring Service
Kim McCone et al.	St. Patrick's College, Maynooth, E'ire

Programme committee:

Mahendra Verma, Anthony Woodbury, Tasaku Tsunoda, Janig Stephens, Jane Simpson, Mari Rhydwen, Jon Reyhner, Nicholas Ostler, Donncha O Croinin, David Nash, Christopher Moseley, Kenneth Mackinnon, Tony McEnery, Kim McCone, Karen Johnson Weiner, Nigel Birch.

Nicholas Ostler	
Linguacubun Ltd.	Tel.: +44-1225-85-2865
Batheaston Villa, 172 Bailbrook Lane	FAX: +44-1225-85-9258
Bath BA1 7AA. England.	E-mail: <nostler@chibcha.demon.co.uk>



From: Aileen Han, Master of Arts <hanaileen@hotmail.com>

M.I.C.O.L.L.A.C. 1999 — Malaysia International Conference on Languages, Literatures and Cultures
"Languages, Literatures and Cultures: interconnections in the new millennium"

10 - 12 May, 1999
 Kuala Lumpur, Malaysia.

I am pleased to announce the first international conference on languages, literatures and cultures organised by the Faculty of Modern Languages and Communication, University Putra Malaysia, Malaysia. The theme for M.I.C.O.L.L.A.C. 1999 (or Malaysia International Conference on Languages, Literatures and Cultures) is "*Languages, Literatures and Cultures: interconnections in the new millennium*".

The keynote speakers are Dr. Ibrahim Ahmad Bajunid, Prof. Dr. Brian Tomlinson, Dr. Martin Cortazzi and Prof. Dato' Dr. Asmah Hj. Omar.

The objectives are

- To discuss the contribution of languages, literatures, and cultures towards the process of globalisation;
- To assess the rôle played by languages, literatures, and cultures in the transformation of society and education;
- To address the use of languages, literatures and cultures as a vehicle of communication.

Foci

The English Language	Genre Studies
Malay & other Asian Indigenous Languages	Contrastive Rhetorics
International Languages	Literary Movements
Language Planning and Policy	Comparative Literature
Languages for Specific Purposes	Language, Culture and Communication
Bilingualism	Language and the Global Network
Translation Studies	

Registration Fee (inclusive of lunch, tea and conference papers):

Foreign Participants: U.S.\$150.00

Malaysian Participants:

Early Registration (by 15 March, 1999)	RM 350.00
Late Registration	RM 400.00

Group Registration (minimum of three persons) @ RM 300.00
Students RM 200.00

For more information, kindly write to:

The Secretariat, M.I.C.O.L.L.A.C. '99
Department of English Language
Faculty of Modern Language Studies
University Putra Malaysia
43400 UPM Serdang
Selangor, D.E. Malaysia.

Tel.: 03-9486101 ext.2891/2835
FAX: 603-9439951
E-mail: <micollac@fbm.upm.edu.my>
Web: <www.fbm.upm.edu.my/~micollac>



New EL Web site

A chairdean,

Comann Ceilteach Oilthigh Dhun Eideann (Edinburgh University's Gaelic/Celtic Languages Society) has established a Web site. You can see it at:

<http://vzone.virgin.net/its.me/CC/ceann.htm>

There is information about Comann Ceilteach Oilthigh Dhun Eideann, about the Celtic Department and about the Gaelic campaigns in which we are presently involved, in addition to academic papers and research by members of the society. While the titles of the sections are in Gaelic, there is also much material in English.

Please send us any opinions which you might have and keep us in touch with minority language campaigns.

le deagh dhurachd,

Alasdair MacCaluim
Oifigear nan Iomairtean,
Comann Ceilteach Oilthigh Dhun Eideann
(Campaigns Officer, Edinburgh University's Gaelic/Celtic languages society)

E-mail: <alasdair@staran.globalnet.co.uk>



From: Antonina Avvakumova <avvakuma@unbc.ca>
Via the Editor

INTERCARTO-5 G.I.S. Conference for Environmentally Sustainable Development of Territories

17 - 19 June 1999
Yakutsk, Russia.

I am a graduate student of the geography programme of Yakutsk State University, Russia, but right now I am studying at the University of Northern British Columbia, Canada, in the G.I.S. [Geographic Information Systems] laboratory. Here is information about the conference INTERCARTO-5 G.I.S. for Environmentally Sustainable Development of Territories, which will be held in the city of Yakutsk, Russia. If anyone is interested in participating, please contact us:

E-mail: <carto@uni.sakha.ru or avvakuma@unbc.ca>
Web: <www.uni.sakha.ru/science/default.htm>



Conference on Languages in Contact

25 - 26 November, 1999
Groningen University, The Netherlands.

A conference on languages in contact will be held at the University of Groningen. This conference will include sessions devoted to descriptive and theoretical aspects of language contact.

The aim of this conference is to discuss language contact. Issues for discussion involve pidgins and creoles, minorities and their languages, Diaspora situations, 'Sprachbund' phenomena, extralinguistic correlates of variety in contact situations, problems of endangered languages and the typology of these languages.

We particularly welcome reports on contact phenomena between languages in Russia, their survival and the influence of Russian. This includes Yiddish and Mennonite dialects of Low-German. There will be a special session devoted to this topic: languages in contact with Russian.

The conference will be held on the occasion of the conferral of Degree of Honorary Doctor in St. Petersburg to Dr. Tjeerd de Graaf.

Keynote speakers, in alphabetical order:

Liya Bondarko (University of St Petersburg); Bernard Comrie (Max Planck Institute Leipzig); Evgenij Golovko (Russian Academy of Sciences); Pieter Muysken (University of Leiden); Sally Thomason (University of Pittsburgh).

Information is available from

nerbonne@let.rug.nl
schaeken@let.rug.nl
gilbers@let.rug.nl

FAX: +31-50-3636855

Dicky Gilbers

Tel.: +31 50 363 59 83 Faculty of Arts

FAX: +31 50 363 49 00 Department of Linguistics

E-mail:

<gilbers@let.rug.nl> P.O. Box 716

<D.G.Gilbers@let.rug.nl> 9700 AS Groningen. The Netherlands.

Web:

<http://www.let.rug.nl/~gilbers/>



Regarding ending bilingual education in Australia
[see *Langscape* #10 for the introduction to this topic]

I have attempted to summarise and make widely available some of the information I have received regarding the Northwest Territory government's announcement that they will withdraw bilingual language programs. I also made available a petition in support of retention of the programs. Please see the Indigenous Languages WWWVL page for the link
<<http://www.dnathan.com/VL/austLang.htm>>

David Nash <David.Nash@anu.edu.au>

This link helps answer some queries I've had on this topic. — David Nathan <djn@aiatsis.gov.au>

A thoughtful and worthwhile initiative. It deserves wholehearted support.

— T. Matthew Ciolek <tmciolek@coombs.anu.edu.au>, Aboriginal-Studies-L Moderator



From: AAALetter [Am. Assoc. for Applied Linguistics], vol. 20/2, Fall/Winter 1998
Via the Editor

Heritage Language Initiative

The National Foreign Language Center (N.F.L.C.) at the Johns Hopkins University and the Center for Applied Linguistics (C.A.L.) in Washington, D.C., U.S.A., have announced a national "Heritage Language Initiative", whose goals include sharing information among groups working to promote and study Heritage Language Development, and promoting the

study of study Heritage Language Development as a research priority in Applied Linguistics. A meeting of interested parties from the higher education, K-12, research and heritage communities was held at the U. of Washington, Seattle, Washington, on 18-19 September, 1998. The next major event will be the first national conference on heritage languages in America, hosted by the California State University – Long Beach on 14-17 October, 1999.

For more information, please view the N.F.L.C. or C.A.L. Web sites, or contact these organisations by e-mail at <cwingold@nflc.org> or <joy@cal.org>.



From: Donna Christian <donna@cal.org>

Heritage Languages in America

14 – 16 October, 1999
California State University, Long Beach, California, U.S.A.

Organizers

National Foreign Language Center (N.F.L.C.) at The Johns Hopkins University Center for Applied Linguistics (C.A.L.).

This conference is the first major project of the Heritage Languages Initiative, a national effort to develop the rich linguistic resources of our nation's heritage communities through strengthening the educational institutions that work with them. While English is indisputably the primary language of the United States, at the same time we need citizens who are able to function at highly proficient levels in both English and other languages.

Conference Goals

- To share knowledge and resources to help those working with heritage language learners.
- To establish structures for maintaining dialogue within and among these groups.

Participants will learn about how others have addressed the challenges of developing heritage language programs and proficiencies and will create linkages for continued work to strengthen our nation's language resources.

Participants

Representatives from the five constituencies involved in the initiative will attend this conference.

- Heritage language communities and schools
- Pre-K-12 heritage language educators
- Higher education institutions
- Researchers
- Language expertise consumers

For more information

Conference attendance will be limited to 400. To be put on the conference mailing list, please send your contact information (U.S. mail, fax, and e-mail) to Courtney Mata, National Foreign Language Center, 1619 Massachusetts Avenue, NW, Suite 400, Washington D.C. 20036. U.S.A.; <cmata@nflc.org>; tel.: 202-667-8100, ext. 27; FAX: 202-667-6907.

A full description of how the Heritage Languages Initiative was started, its objectives, and its proposed organizational and administrative structure can be found on the N.F.L.C. and C.A.L. Web sites:

www.nflc.org?
www.cal.org



From: Luisa Maffi <maffi@nwu.edu>

Monies available for environmental community activists to attend Berkeley

The Ford Foundation has some funds available to bring environmental community activists/scholars from Latin America, Africa, South and South-east Asia to Berkeley as residential fellows for 2-6 months next year. The Foundation is encouraging younger applicants with research interests who could make use of Berkeley for writing and training. Please contact Dr. Watts with the names and addresses (e-mail) of likely candidates:

Professor Michael Watts
Department of Geography
University of California at Berkeley, U.S.A.

FAX: 510-642-3370
E-mail: <mwatts@socrates.berkeley.edu>



From: Dr. Scott DeLancey <delancey@darkwing.uoregon.edu>
Web: <www.uoregon.edu/~delancey/prohp.html>

Writing community support into grants — resource for U.S. programs

One resource for work on Native American languages which a lot of potentially interested folks seem not to know about is the "Administration for Native Americans", which has a small, very competitive grant program for language maintenance and preservation programs. These are relatively small (up to \$125,000/year) two- or three-year grants to get a project going, or do preliminary survey and planning work for a language maintenance program. Awards are to tribes; this isn't intended to go through academic channels, but my experience and that of other people I've talked to suggests that the commitment of a professional linguist to participate in the project is sometimes a good selling point for the A.N.A. The program announcement and R.F.P. can be found at <<http://www.acf.dhhs.gov/programs/ana/notice.htm>>; here's some of the introduction to the announcement:



“The purpose of this notice is to announce the availability of fiscal year 1999 financial assistance to eligible applicants for the purpose of assisting Native Americans in assuring the survival and continuing vitality of their languages. Financial assistance awards made under this program announcement will be on a competitive basis and the proposals will be reviewed against the evaluation criteria in this announcement.

Approximately U.S.\$2,000,000 in Fiscal Year 1999 has been allocated for category I and II grants. For Category I, Planning Grants (project length: 12 months), the funding level for a budget period of 12 months will be up to \$50,000. For Category II, Design and/or Implementation Grants (project length: up to 36 months), the funding level for a budget period of 12 months will be up to \$125,000. In accordance with current agency policies, A.N.A. may fund additional highly ranked applications if additional funds become available prior to the next competition”.



From: Anthony Allen Leiserowitz <ecotone@darkwing.uoregon.edu>
Via the Editor

1999 International Symposium On Coastal And Marine Tourism

Balancing Tourism and Conservation: choices, responsibilities and practices

26 - 29 April, 1999
Westin Bayshore Hotel, Vancouver, British Columbia. Canada.

The time has never been more critical for assessing, addressing and acting on the myriad of issues and opportunities that relate to the global growth of coastal and marine tourism, and the goal of achieving sustainability--environmentally, culturally, and economically.

This important four-day symposium brings together an international think-tank of expertise and perspectives from industry, government and academia to explore and encourage innovative approaches for the future. Participants will be actively

involved in provocative interactive sessions directed at specific facets of the fragile balance between tourism and the environment, and determining the outcomes for action:

- * Sustainability — re-thinking the vital relationship between conservation, preservation and profit
- * Business opportunities — planning and developing for the "soft adventure" client
- * Integrated management and governance — building understanding that preserves the environment while also enhancing economic viability

In addition to a range of presenters, panelists and concurrent sessions, the conference features the April 28th banquet — "Listen to the Sea" by Dr. Joe MacInnis: "How We Raised the Titanic".

Please visit the symposium Web site to see the complete program: <http://seagrant.orst.edu/cmt/cmt99.html>
For more information or to register, please contact:

Jan Auyong, Symposium Chair
E-mail: <auyongj@ccmail.orst.edu>

Tel.: (541) 867-0233
FAX: (541) 867-0369

Furthermore, the Proceedings of the 1996 World Congress on Coastal and Marine Tourism (1998, M. L. Miller and J. Auyong, eds.) is now available from either Oregon Sea Grant or Washington Sea Grant programs. This long-awaited 386-page volume includes manuscripts from more than 60 presentations at the Congress. Topics range from coastal area carrying capacities and management of fragile ecosystems, economics of tourism development, to coastal tourism planning techniques, policy making, and interpretive programs. The Proceedings are available for order at <<http://seagrant.orst.edu/sgps/newpubs.html>>.



Cree / Inuktitut in TeX/LaTeX

I have just released Version 1.00 of CASylTeX, a package for typesetting text in Canadian Aboriginal Syllabics in TeX/LaTeX/LaTeX2e.

This version handles Cree and Inuktitut. Support for other languages will be added in later versions.

The package, which consists of four files (a font, a style sheet and a user's manual in LaTeX2e and PostScript), can be found on the C.T.A.N. servers in /tex-archive/language/casy1. Comments are very welcome.

Ivan A Derzhanski
Dept for Math Lx
Inst. for Maths & Computer Science
Bulgarian Academy of Sciences

E-mail: <iad@math.bas.bg>
Web: <www.math.bas.bg/~iad/>



Student Conference in Linguistics 11 Special Theme: Endangered Languages

8-9 May, 1999

The University of Texas at Austin, Texas, U.S.A.

Keynote Speaker: Jonathan David Bobaljik

The 11th annual Student Conference in Linguistics will be held at The University of Texas at Austin, Texas, U.S.A. S.C.I.L. is a student-run conference which aims to bring together graduate students from around the world to present their research and build connections with other students. The proceedings are published in the M.I.T. Working Papers in Linguistics.

Further information is available at <<http://ccwf.cc.utexas.edu/~scil/index.html>>. Questions can be directed to <scil@ccwf.cc.utexas.edu>.

Ralph C. Blight
 Department of Linguistics,
 The University of Texas at Austin. U.S.A.

E-mail: <rblight@mail.utexas.edu>
 Web: <ccwf.cc.utexas.edu/~gizzmo/index.html>



From: *S.S.I.L.A. Bulletin* #82 [e-mail]

20th A.I.L.D.I. to be held in Arizona, U.S.A.

2 – 25 June, 1999

The University of Arizona, Tucson, U.S.A., will again host the American Indian Language Development Institute this summer, for its 20th session. A.I.L.D.I. brings together linguists, tribal elders, bilingual/E.S.L. specialists, teachers, aides, and school administrators in an integrated, holistic learning experience focusing on American Indian languages and cultures. This year's Institute will be held in conjunction with the 6th annual conference on Stabilizing Indigenous Languages (3 – 5 June, 1999).

Course topics will include Recreating Indigenous Language Communities; Native American Literature and Writers; Learning Language Structure through Activities and Games; Bilingual Curriculum Development; Linguistics for Native American Communities; Educating the Culturally Diverse; Computer Applications for Language Teachers; and Strategies and Approaches for Reversing Language Shift.

Tuition is U.S.\$710 for six credit hours (all courses lead toward degree programs at Arizona, and toward bilingual and E.S.L. endorsements). Books and supplies cost about U.S.\$150, and housing is available on-campus and in privately owned apartments (U.S.\$450-\$650 approximately). Financial assistance is available, but limited.

To receive registration information, or for other queries, contact

Karen Francis-Begay, Coordinator
 A.I.L.D.I.
 Dept. of Language, Reading & Culture
 College of Education, Room 517
 P.O. Box 210069
 U. of Arizona, Tucson, AZ. 85721-0069. U.S.A.

Tel.: 520/621-1068
 FAX: 520/621-8174;
 E-mail: <kfbegay@u.arizona.edu>

U U U U U

From: Karen Francis-Begay <kfbegay@u.arizona.edu>

Thanks to Michael Twohorses, U.A. American Indian Studies Master's student, A.I.L.D.I. and S.I.L.C. now have Web sites linked to the U.A. American Indian Studies Program. The URLs are:

- 20th Annual American Indian Language Development Institute (A.I.L.D.I.):

<http://w3.arizona.edu/~aisp/aildi.html>

Contents: summer 1999 Institute brochure description; course listings, descriptions, and times; general information (fees, housing, financial assistance, registration & payment, etc.).

- * 6th Annual Stabilizing Indigenous Languages Conference (S.I.L.C.):

<http://w3.arizona.edu/~aisp/aildi/silemain.html>

Contents: conference description and schedule; housing information; proposal guidelines; proposal form; registration form.

Karen Francis-Begay,
 Program Coordinator, A.I.L.D.I.
 University of Arizona, Tucson, AZ . 85721-0069. U.S.A.



From: Scott DeLancey <delancey@darkwing.uoregon.edu>

Second Annual Northwest Indigenous Language Institute

June 21 - July 9, 1999
Univ. of Oregon, Eugene, Oregon, U.S.A.

The Department of Linguistics at the University of Oregon announces the 2nd. annual Northwest Indigenous Language Institute, to be held on the University of Oregon campus. Classes, designed specifically for people working in Tribal language maintenance and revitalization programs, will carry University of Oregon credit. Three-credit courses will meet two hours per day; 1-credit courses one hour per day.

Course offerings will include:

- * Introduction to Language Teaching for Teachers in Native Language Programs (3 credits)
- * Introduction to Linguistics and Northwest Languages for Teachers in Native Language Programs (3 credits)
- * Workshop on Computer Implementations for Native Language Programs (1 credit)
- * One-day workshops on grant writing, audio-visual production techniques, or other topics.

Depending on enrollment and available staff, we also expect to offer one or two more advanced courses. Possibilities include:

- * Advanced Language Teaching
- * Morphology and Linguistic Analysis of Northwest Languages
- * Phonetics for language analysis and teaching
- * Creating your own linguistic materials, and linguist's materials

We ask for advice from language programs and communities about which of these you might find most useful, or other suggestions of classes which might be more useful than these.

University of Oregon tuition will be U.S.\$770 for 7 undergraduate credit hours. Some scholarship aid will be available. Housing in University dormitories will be available; the approximate cost is U.S.\$650-700 per person for double occupancy, around U.S.\$775 for single occupancy.

It will help us a lot in planning for N.I.L.I. if individuals and programs who are interested in participating would send us the following information as soon as possible:

- * Tribe or program, and contact person;
- * Number (and names, if possible) of people from your program potentially interested in attending the Institute;
- * Courses they are likely to be interested in;
- * Suggestions of other courses, workshops, or other activities which would make N.I.L.I. more useful to you or your program.

For further information contact:

Scott DeLancey
Tel.: 541/346-3901
E-mail: delancey@darkwing.uoregon.edu
FAX: 541/346-3917

Janne Underriner
Tel.: 541/346-3199
E-mail: jlu@darkwing.uoregon.edu
FAX: 541/346-3917



Via Luisa Maffi <maffi@nwu.edu>

*Georgetown University Round Table on Languages & Linguistics 1999
50th anniversary celebration 1949-1999*



Recent linguistic research in Mambila, Nigeria

Preliminary results of recent linguistic research in Mambila, Nigeria, by Blench and Connell are available as part of the Virtual Institute of Mambila Studies at <<http://lucy.ukc.ac.uk/VIMS/>>.

Dr David Zeitlyn, Tel.: (44) 1227 764000, Extn. 3360
 Senior Lecturer in Social Anthropology, (or 823360 direct)
 Centre for Social Anthropology and Computing, FAX: (44) 1227 827289
 Department of Anthropology, Web: <http://lucy.ukc.ac.uk/dz/>
 Eliot College, The University of Kent,
 Canterbury, CT2 7NS. U.K.



From: Gene Searchinger <equinoxfilms@mindspring.com>

The Human Language — Public Broadcasting Service (P.B.S.) series

Thank you Linguistic Society of America (L.S.A.)!

The Linguistic Society of America just gave us the "1999 Linguistics, Language and the Public Interest Award" for producing *The Human Language* — a series of films for P.B.S. The series attempts to explain what language is and how it works. The award goes to Gene Searchinger, the producer/director. The last (and first) L.S.A. Public Interest award was given to Steven Pinker for his book *The Language Instinct*. We're proud to be in his company. The series of three films is available on video for teachers in universities, schools and libraries. Some 1600 universities already have it. There really isn't anything else like this series. Details on our Web site <<http://equinoxfilmshome.mindspring.com>>

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Editor's Note: P.B.S. is a national television and radio service in the U.S.A. which provides media services without advertising (well, almost!). Funding comes partly from the U.S. government (a hotly debated issue), partly from business sponsors, and a lot from the general public via regular annual fund-raising. P.B.S. and its relations in each of the states (e.g., Oregon Public Broadcasting/O.P.B.) are known for providing (usually) high quality, informative, educational programming, often carrying programmes from other countries (usually the U.K.).



New List

Athlang-L is a new mailing list for the discussion of Athabaskan languages and linguistics. We invite everyone interested in Athabaskan to join, including native speakers and students of Athabaskan languages, linguists who specialize in Athabaskan, as well as others interested in discussing and learning about these languages.

The Web page for Athlang-L can be found at <<http://www.unm.edu/~lachler/athlang/>>

To Subscribe to Athlang-L

Send a message to <majordomo@s-leodm.unm.edu>
 Leave the "Subject" field blank. In the body of message, type (with no other text):

subscribe athlang-l

You should receive further instructions within a few minutes.

To Send a Message to Athlang-L

Once you're subscribed, all messages to the list should be sent to this address
 <athlang-l@s-leodm.unm.edu>

intelligible dialects spoken in Bosavi. This book's contents include a 20-page introduction to the Bosavi language, a 150-page Bosavi-English-Tok Pisin dictionary, a 20-page concise English-Bosavi dictionary, and 8 appendices covering key areas of core vocabulary: family and relationship terms; body terms and counting system; the Bosavi longhouse; fish, reptiles, insects, animals and birds; forest, place and environment; food, food gathering and cooking; ways of speaking; sound words.



From: Dra. Eleanor Frankle Hecht

New Jakalteq Maya/Spanish dictionary available

A new bilingual Jakalteq Maya dictionary (Diccionario Hak'xub'al-Kastiya/ Español-Jacalteco), compiled by Dr. Eleanor Frankle, was published in December 1998 by Potrerillos Editores in Mexico. Dr. Frankle describes the dictionary as "a unique work on a Mayan indigenous language of Guatemala, as it contains what is only typical of the philosophy, thinking and activities of this group. Nothing was [infused?] with translations of concepts unknown to the group themselves". For more details, please contact:

Dra. Eleanor Frankle Hecht
Direkccion de Linguistica
Paseo de la Reforma y Gandhi
México, D.F., SP 11560.



Garland D. Bills <gbills@unm.edu>

Second volume of conference papers now available

SOUTHWEST JOURNAL OF LINGUISTICS
Volume 15, 1996 (November 1998).

Language Loss and Public Policy II; (169 pp.)

Guest Editor: Garland D. Bills

Cost: U.S.\$ 15.00 (plus \$5.00 postage for addresses outside North America)

Good news! The second set of papers from the 1995 Symposium on Language Loss and Public Policy held in Albuquerque [which is where Terralingua had its genesis] is finally available. The following is information on the contents and how to place orders.

Contents

Richard B. Baldauf, Jr.: "Back from the brink? Revival, restoration, and maintenance of Aboriginal and Torres Strait Islander languages"

Brigitte L.M. Bauer: "Language loss in Gaul: socio-historical and linguistic factors in language conflict"

N. Louanna Furbee & Lori A. Stanley: "Language attrition and language planning in accommodation perspective"

Rainer Enrique Hamel: "Language, discourse, and cultural models: three levels of language shift and maintenance"

David Harmon: "Losing species, losing languages: connections between biological and linguistic diversity"

Glenn S. Levine: "Elderly second-generation speakers of Yiddish: toward a model of L1 loss, incomplete L1 acquisition, competence, and control"

Michael Noonan: "The fall and rise and fall of the Chantyal language"

Lucinda Pease-Alvarez, Kenji Hakuta, & Robert Bayley: "Spanish proficiency and language use in a California Mexican community"

Anneli Schaufeli: "Word order patterns in contact: Turkish in the Netherlands"

To order your copy

Send a check in U.S. dollars (\$15.00 per copy, plus \$5.00 postage for addresses outside North America) payable to "Southwest Journal of Linguistics" to:

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E-mail: jon_jonz@tamu-commerce.edu

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Editor's Note: Another paper by our Secretary/Treasurer which is of interest is the following:

Harmon, D. 1998. "Sameness and silence: language extinctions and the dawning of a biocultural approach to diversity". *Global Biodiversity* 8(3): 2-10.



Dave Harmon <gws@mail.portup.com>
Via <fabre@cc.tut.fi>

New release on South American Indian languages

Manual de las lenguas indígenas sudamericanas, 2 vol. (pp. 1,324)

Author: Alain Fabre

Publisher: LINCOM EUROPA, Munich & Newcastle, Lincom Handbooks in Linguistics 04 and 05,
Paul-Preusstr. 25, D-80995 München. Germany.

Web: <home.t-online.de/home/LINCOM.EUROPA>

I.S.B.N.: 3895862010, 3895862029



From: the Editor

The Historic River

The Historic River: rivers and cultures down the ages (pp. 324)

Author: Dr. S. M. Haslam

Publisher: Cobden of Cambridge Press; 1991; BUT order from 51 Garden Walk, Cambridge, England.

I.S.B.N.: 0-951-7963-0-5

Cost: U.K.£10 plus £6 postage, to be paid at time of ordering.

This is a neat book! Dr. Sylvia Haslam describes herself as a botanist "specialising in river and wetland vegetation", but her book shows a lot of research and thought into and about the attendant cultural landscapes as well. In her preface Haslam writes (in part):

"This book is about the wealth of heritage around our rivers, that which has been transmitted from our ancestors, from past ages. Rivers have been used by man since time immemorial, and much still remains. Of the use of the past few centuries at least. Much of this past in unrecognised — so is liable to unnecessary destruction.

This is a European book...Fieldwork has been principally in Belgium, Britain, Czechoslovakia, Denmark, France, Germany, Gozo, Guernsey, Luxembourg, Maderia, Mallorca, Malta, Menorca and the Netherlands. It is a book to interpret and, it is hoped, illuminate the rivers as they can now be seen. It is not a book on deep history; it gives only as much past history as is needed to appreciate the present rivers. Here pictures are quite as important as written records....

Dividing the material into chapters has proved exceptionally difficult — one man's transport is another man's invasion, a riverside garden may be an ornament and a health hazard....".

The Historic River is full of line drawings, tables, maps and some black-and-white photographs. The text is brief, to the point, and easy to read. I thoroughly recommend this book, for all sorts of reasons, not least because it is stimulating (I think)! Dr. Haslam has also published a book on *The River Valleys of the Maltese Islands* (pp. 348 plus 302 illustrations), in collaboration with J. Borg of the Dept. of Agriculture, Malta. *River Valleys* is published by The Islands and Small States Institute at the Foundation for International Studies, Valletta, Malta. If you are interested in this second book, drop me a line by e-mail, and I will send you further details.

A word on ordering *The Historic River*. For six months I tried to order from the publishers, Cobden of Cambridge Press, with no response at all. Finally, I sent a letter of disgust to them, and somehow the letter ended up with the author; it is thanks to her graciousness that I now have a copy of the book. Dr. Haslam has asked that orders for the book be sent to the Garden Walk address above, not to Cobden's registered address.



Adapted from: *S.S.I.L.A. Newsletter* XVII:4, p. 14; Jan. 1999

Ethnologue now available on CD-ROM

The 13th edition of *Ethnologue* is now available on a CD-ROM from the Summer Institute of Linguistics (S.I.L.). The single disk contains both Macintosh and DOS versions. This presentation of the *Ethnologue* allows users to search the entire database (originally published in 3 paper volumes: the *Ethnologue* proper, a Language Name Index, and a Language Family Index) by computer, and also includes hyperlinks. Eighty maps are included on the disk.

The CD-ROM is distributed in the following manner: free with the purchase of all three paper volumes of *Ethnologue* (U.S.\$74.-); U.S.\$10.- when only the *Ethnologue* proper is purchased (U.S.\$45.-); U.S.\$29.95 if the CD-ROM is purchased by itself. Orders can be sent to:

The International Academic Bookstore	Tel.: 972-708-7404
S.I.L.	FAX: 972-708-7433
7500 Camp Wisdom Road	E-mail: <academic_bookstore@sil.org>
Dallas, TX. 75236. U.S.A.	Web: <www.sil.org>

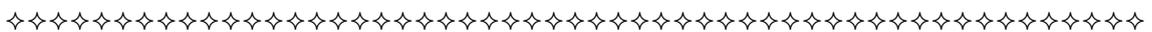


From: *U.N.E.S.C.O. Sources*, Dec. 1998, #107,
Via the Editor

A multilingual lexicon

Marking a major step forward towards the recognition of indigenous tongues, a multilingual lexicon in Spanish, Portuguese, Aymara, Quechua and Guaraní, the five most widely spoken languages in South America, has just been published on CD-ROM. Encompassing over 10,000 words relating to agro-food, public health and biodiversity, it was compiled by the Latin Union and financed mainly by U.N.E.S.C.O. Born of a Bolivian government initiative, the lexicon makes a valuable tool for agronomists, physicians and technicians working in direct contact with rural populations in South America. During the lexicon's presentation, Mr. Mayor affirmed that "each of our planet's languages represents a wonderful monument, as worth knowing and preserving as monuments made of stone", reiterating that "languages are factors of peace. They are not divisive, they bring people together and enrich them".

The lexicon can also be consulted on the Internet at <www.unilat.org/es/dtil/n1/edtil10.asp>.



End of Langscape #11.