



t e r r a l i n g u a
Partnerships for Linguistic and Biological Diversity

www.terralingua.org

December 2002 — March 2003; #25

Language

Terralingua News

Farewell Message from the Editor

Dear Members,

First, you will notice that the December and March issues have been combined. The next issue should be out in late June 2003.

Second, there are more changes afoot in Terralingua. After five years and three months of managing Terralingua’s newsletter, I am relinquishing the editorship, which is being passed on to our head office in Washington, D.C., as part of a general effort to finish centralising all operations. This move also entails me relinquishing my posts as Web Manager and Membership Secretary.

The newsletter has had many changes in those five years, from a simple e-mail text document, to a formatted Microsoft Word file, to the current, more professional format distributed as an Adobe file. The contents were also expanded to include a discussion forum, requests for information/help, and an annotated listing of useful sources. There have, of course, been some technical glitches along the way, but overall the effort has been well worthwhile, with many of you complimenting us on our work and on the newsletter in particular, especially the current format.

As Terralingua’s activities expanded, we found the newsletter becoming completely unwieldy, at times running to 60 pages! We weren’t happy with this mammoth publication (it would take me the better part of a week to arrange, format and edit!), so we decided to restrict our contents to matters dealing directly with, or connected to, Terralingua and its goals. I am happy to note that now we have a publication that is more of a “newsletter” than a monograph, although we still like to include feature articles when we can.

My resignation from the posts of Editor, Web Manager and Membership Secretary took effect at midnight on 31 December, 2002, and this issue will be the last one I produce. I will continue, however, to serve on Terralingua’s Board, and to participate in various work and projects as needed. I will also continue to write book reviews, so you can still have your publications sent to my home/office address.

I would like to thank all of you who have been so supportive

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Support Terralingua!

Terralingua membership is free because we believe that information about biocultural diversity should be available to everyone. However, your financial support will help us continue to work towards our goal of protecting and perpetuating global biocultural diversity. Member donations are the bedrock of Terralingua's financial base, helping to cover our basic operating expenses. We recommend a minimum contribution of US\$25.-/year (US\$35.-/year for organizations); more is, of course, most welcome! A donation of US\$100.-or more will make you a Donor Member. Terralingua is a registered charity in the U.S.A., so donations are tax deductible. Please visit our Web site (www.terralingua.org) for secure on-line donations, or send a check/cheque or (international) money order to our head office in Washington, D.C. (address at the end of the newsletter). We thank all those who have already helped fund Terralingua this year.

of Terralingua, and of me personally, over the last five years. Your kind words, compliments and encouragement were most gratefully received! We hope you have found the newsletter to be a useful resource, and ask that you continue your support; new formats or contents may be introduced, but we will always strive to make the newsletter as informative and useful to you as possible. Thank-you, and may peace be with you.

Anthea Fallen-Bailey,
Editor.



Terralingua Update **Winter 2003**

Porcignano, Italy.

Dear Members,

These notes come to you from the hills of Tuscany, Italy. I am in my home country for a period of reflection and writing, leading to the formulation of new questions and challenges for Terralingua. Meanwhile, Terralingua activities continue steadily in our Washington office, in the capable hands of our Executive Director, Francine Madden. A note from Francine follows this update.

Among the projects we developed during Phase 1 of our Global Biocultural Diversity Assessment (G.B.C.D.A.; see my report in the September 2002 issue of *Landscape*), the design of our educational booklet "Sharing a World of Difference: the Earth's linguistic, cultural, and biological diversity" (written by Tove Skutnabb-Kangas, Luisa Maffi and Dave Harmon) and companion wall map "The World's Biocultural Diversity: people, languages

and ecosystems" (based on our global G.I.S. database) is being completed by U.N.E.S.C.O. as I write. The set, in its initial English language version, should be available from U.N.E.S.C.O. shortly for free world-wide distribution (find the order information on our Web site). Translations into the other five official languages of the United Nations (Arabic, Chinese, French, Spanish and Russian) will follow.

Secondly, the draft framework for our Index of Biocultural Diversity (authored by Dave Harmon and Jonathan Loh and consisting of about 60 pages of text and over 300 pages of tables and figures) is being sent out for review, having generated strong interest in many of the potential reviewers we contacted in a variety of relevant fields. Based on the reviews, a revised version of the framework will be produced for publication later this year, before data gathering begins in order to elaborate the fully fledged Index.

Finally, I would like to remind those of you who haven't done so already, that you can order a copy of the report "Safeguarding the Uniqueness of the Colorado Plateau: an ecoregional assessment of biocultural diversity", produced in collaboration between Northern Arizona University's Center for Sustainable Environments (C.S.E.), the Grand Canyon Wildlands Council, and Terralingua, and co-ordinated by Dr. Gary Nabhan, director of C.S.E. The report has been garnering very favorable comments, both locally and internationally, since its publication in August of last year, further confirming the significance of a biocultural approach to assessing the state of ecoregions.

We are now busy developing our plans for Phase 2 of the G.B.C.D.A. As always, a significant part of the effort has to go into fundraising. In this connection, I wish to express our warmest thanks to you, our Members, for your recent show of support in response to our direct mail campaign. Your support has been extremely gratifying to all

of us and is instrumental in ensuring our continued success in promoting biocultural diversity. Thank you! (Francine will address our joint appreciation even more in her correspondence to you below). Please know that due in part to your support, we are able to continue forward with our plans for 2003, which include:

1. *Expanding and putting to additional uses our G.I.S. (Geographic Information Systems) database of the world's ethnolinguistic groups and ecosystems.*

We will conduct a detailed analysis of the previously gathered data on global overlapping distributions of biological and cultural-linguistic diversity; gather new data to further explore the correlation between linguistic-cultural and biological diversity, especially at a sub-global (regional) level; examine and analyze observable patterns and what may account for them; outline policy recommendations; and prepare detailed reports for publication.

2. *Further developing the Index of Biocultural Diversity (I.B.C.D.).*

As indicated above, once the review process is completed, a revised framework for the I.B.C.D. will be prepared, paving the way to the further elaboration of the Index, which will include time-series data, where possible, to track changes and trends in biocultural diversity over time. Various versions of the document (for the scholarly community, policy makers, and the general public) will also be prepared.

3. *Initiating a new sub-global biocultural diversity assessment.*

We have teamed up with the Mexico North Research Network, field-based researchers and local Rarámuri groups and individuals in the Sierra Tarahumara of northern Mexico to conduct another assessment, building on the template we developed for the Colorado Plateau. This assessment will “zoom in” on the Sierra Tarahumara as a bioculturally diverse ecoregion, to identify both the threats biocultural diversity that are occurring and the opportunities to support the vitality, resilience, and dynamism of both the environment and the human communities who live in it and depend on it for their livelihoods and well-being. The assessment will formulate recommendations for policy, management and community action, including plans for the maintenance and sustainable development of local ecosystems, languages, traditional knowledge and cultural traditions. It will also educate policy makers, the media and the general public in the U.S.A. and Mexico on issues

of biocultural diversity.

4. *Elaborating a global source book on biocultural diversity projects and programs.*

The source book will survey and assess projects and programs from all continents through which biocultural diversity is being fostered or revitalized and then provide showcase “model” examples of biocultural diversity resilience around the world. It will include discussion of “best practices” and “lessons learned” and address “next steps” in the field, which will offer guidance for future efforts at biocultural diversity conservation. In developing and implementing the source book, Terralingua will act as a venue for the indigenous and other local voices involved in such projects and programs and promote discussions, evaluations and recommendations throughout our network of collaborators. This work will give the biocultural diversity field its very first global source of information on where, why and how local/regional areas of biocultural diversity are being successfully maintained, restored and protected. Beneficiaries of this work include local communities and non-governmental organizations, policy makers, governments, researchers, media and the general public.

5. *Promoting the biocultural perspective in educational and media projects.*

In order to make the concept of “biocultural diversity” familiar to the general public, we have started working with educational and media production organizations to develop stories for the press, radio and television that will convey the critical importance of biocultural diversity conservation.

As you well know, in addition to funding, what makes our kind of work possible is extensive collaboration and partnership with other organizations, institutions, scholars, professionals and community groups around the world. Therefore, another effort in which we engage on an continuous basis is the establishment and cultivation of such connections. Last November, I had the opportunity to foster Terralingua concerns through a variety of lectures, meetings and workshops at the University of Hawai'i at Manoa, in Honolulu. My contacts there included the Departments of Anthropology and Linguistics, the Division of Ecology and Health in the School of Medicine, and the Globalization Research Center.

Reflecting the geopolitical, social and cultural composition of the Hawai'ian Archipelago itself, the University of Hawai'i at Manoa configures itself as a gateway

between West and East (in particular South-East Asia and the Pacific), as also attested by the presence on its campus of the renowned East-West Center. The University is also emerging as a locus for the study of globalization processes. Of special relevance to Terralingua and our members:

1. The Department of Anthropology has a well-established program in Ecological Anthropology (contact Professor Leslie Sponsel, at e-mail <sponsel@hawaii.edu>), and the Department of Botany has a thriving Ethnobotany Program (contact Professor Will McClatchey, at e-mail <mcclatch@hawaii.edu>). These complementary programs cover a wide range of issues related to human-environment relationships and knowledge and use of biodiversity. Both draw from the campus's many interdisciplinary and area study resources.
2. The Department of Linguistics, chaired by Prof. William O'Grady (<ogrady@hawaii.edu>), has just decided to establish a Master's track, tentatively labelled "Language Documentation and Conservation", building on a long-standing interest by faculty and students in the endangered (as well as the "stressed") languages of Asia and the Pacific, especially Austronesian languages (the second largest language family in the world). See below for some initial information on the new program, kindly provided by Kenneth Rehg. (In addition, the U. Hawai'i's Hilo Campus is widely known for its highly successful Hawai'ian language immersion programs, but I didn't have an opportunity to visit them).
3. The Division of Ecology and Health in the School of Medicine, directed by Professor Bruce Wilcox (<bwilcox@hawaii.edu>), brings an integrative perspective to bear on issues of ecology and health. It considers healthy communities and healthy ecosystems as "irrevocably intertwined" through the ecosystem health concept, and local community and indigenous cultural, natural and social resources in Hawai'i and Polynesia as a foundation for healthy ecosystems and healthy people in an increasingly globalized world. Its projects are interdisciplinary, spanning the natural and social sciences, and community-based, stressing participatory action and the rôle of local cultural values, perspectives and knowledge of the natural environment and biodiversity.
4. The Globalization Research Center, directed by Dr. Barry Gills (<gills@hawaii.edu>), conducts research on the dynamics and effects of globalization worldwide, with

a special focus on Asia and the Pacific. It seeks to promote interdisciplinary education on and studies of issues and trends in globalization, disseminate research results and policy recommendations, and develop research-based responses to globalization, in collaboration with an international network of globalization scholars and research centers. Among various other activities, it is co-sponsoring a conference on Cultural Diversity in a Globalizing World (East-West Center, University of Hawai'i, 13-16 February, 2003, <www.Diversity-Conference.com>).

Contacts with colleagues in these programs and centers yielded various interesting prospects for collaboration, on which we will report as opportunities develop. In addition, I was one of the participants in the workshop "Global Change, Community, Culture, and Health in the Pacific: an ecological perspective", held on the Manoa campus and co-convened by the Division of Ecology and Health and the Globalization Research Center. The purpose of the workshop was to bring together both local and international researchers, from a variety of backgrounds and sharing a transdisciplinary perspective, to examine issues of ecosystem health and human health in Hawai'i and other Pacific islands — an area of high biological diversity and endemism, in which native human communities similarly present unique cultural attributes associated with the indigenous fauna, flora and ecosystems, and in which highly sophisticated agricultural and aquacultural systems were developed by native peoples, forming an integral part of their sociocultural, economic and spiritual systems.



The intrinsic link between humans and the environment, and between ecosystem health and human health (physical, psychological, social, cultural, and spiritual), is inherently implied in this "constellation of mental, emotional, and spiritual attributes constituting a dispositional attitude and worldview" (from the workshop program notes), that also translates into a strong sense of place. Through globalization processes, this dispositional attitude and worldview are increasingly under threat, along with the knowledge and practical skills related to stewardship of ecosystem and human health, and the link to place is being severed. As a consequence, both human and ecological systems are showing signs of extreme distress: on the one hand, ecosystems are losing fun

tion and biodiversity is eroding; on the other, human communities are losing sociocultural resiliency and sense of coherence and connectedness, and exhibit high frequencies of chronic diseases such as diabetes, obesity and cardiovascular disease. These processes, their ecological, biophysical, sociocultural, economic, political and philosophical underpinnings, and the relevant courses of action to address such ecosystem health problems were examined, and various case studies of community-based projects were presented.

Although language issues had not been highlighted in the workshop program, when brought up in discussion, their rôle was immediately recognized as one of the key constitutive elements of sociocultural resiliency and coherence and of sense of place, on whose persistence or loss critically hinges the future of Hawai'ian and Pacific Islander communities (and of communities worldwide). Through this workshop I found confirmation that the field of ecosystem health, with its humans-in-ecosystems perspective and its quest for a sustainable future founded on the health of both the environment and human societies, is very germane to that of biocultural diversity, and that cross-fertilization between these two fields is worth pursuing. I will have a prime opportunity to do so through participation in the International Forum on Ecosystem Approaches to Human Health, to be held in Montréal, Canada, on 18-23 May, 2003 (www.idrc.ca/forum2003), on which I will report in due time.

Issues of ecosystem health will also be one of the foci of my approaching visit to Australia (University of Newcastle) this spring (or antipodean autumn). This Australian visit will also be a significant opportunity to explore Terralingua collaborations with various colleagues there. Anticipating this Australian foray, while dovetailing with the "sense of place" theme of the Hawai'ian workshop, you'll find in this issue a feature article by Janelle White on a community language project aimed at the sustainability of language and traditional ecological knowledge in the East Kimberley, Western Australia.

Participating in and learning about such a variety of activities in support of the resiliency and sustainability of human societies, their languages, their knowledge and values, and their environments is one of the very few antidotes to distress *vis-à-vis* the current international situation and continued rumors of war [which has now occurred, of course. *Editor*]. Let's draw renewed hope

from these examples that viable futures of peaceful co-existence through recognition and respect of unity in diversity on this one planet of ours are still possible.

Cordially,

Luisa Maffi.



Message from the Executive Director

Washington, D.C.

Dear Members,

First and foremost, I want to thank each and every one of you who responded to our direct mail campaign in December. We had an exceptionally high rate of response to our recent appeal for donations — by all standards, it was a record-setting result!* This has been extremely heartwarming and inspiring for those of us in Terralingua, since your response first and foremost attests to your enthusiastic support for our work. For us as a non-profit organization, our relationship with our members is really the litmus test of the value of what we do, and thus we're always deeply grateful to you for your feedback (monetary or otherwise!). We strive to deserve your continued support and hope that, by further showing this support, you'll help us set even more exceptional records!

Your donations have been especially significant at a time when, as we reported in the previous *Langscape*, Terralingua (as with most non-profits) experienced the fundraising challenge posed by the effects on charitable foundations of the persistent downturn in the stock market. This trend, as you know, continues, and we're still fighting to remain afloat! Among other things, I am continuing to spearhead our fundraising efforts, and we're now following some promising leads. New funds, complementing your donations and the remaining moneys from our Ford Foundation grant, will allow us to delve into the new work we wish to accomplish. As Luisa mentioned above, I will briefly provide highlights below. In 2003-2004, Terralingua will conduct a/an:

- detailed analysis and augmentation of

our Global G.I.S. database of the world's ecoregions and ethnolinguistic groups;

- review and further elaboration of the framework for an Index of Biocultural Diversity;
- sub-global biocultural diversity assessment in the Sierra Tarahumara of northern Mexico;
- global source book on biocultural diversity projects and programs;
- promotion of biocultural diversity in the media and cultivate partnerships with media and education "outreach" organizations;
- promotion of biocultural diversity at the World Parks Congress.

With regard to the G.I.S. database, and in light of the World Parks Congress in Durban, South Africa in September 2003, Terralingua will give special focus to cross-mapping people and parks/protected areas. Terralingua will seek to provide a showcase of this database at the World Parks Congress as part of a growing effort to demonstrate the links between biological and cultural/linguistic diversity conservation. To ensure that the conservation of humanity's heritage in both nature and culture is being realized, Terralingua is working with the organizers and participants of the World Parks Congress (W.P.C.) to develop an appropriate set of more "human-focused" targets in addition to the biological targets, goals and activities more typically associated with protected area management. By providing critical evidence and influence before, during and after the W.P.C., Terralingua will help mobilize the conservation community to better address the needs of local/traditional/indigenous/minority people living in and near protected areas around the world.

Thus far, the feedback from the experts we asked to become I.B.C.D. reviewers (some of whom are you, our members) has been unbelievably positive and encouraging. Nearly every reviewer we asked agreed to serve on the review panel and we look forward with great expectation to receiving the critical feedback needed for this process. In fact, we have already received feedback from a number of our reviewers and have found their contributions extremely valuable. A special thanks to all of you who are serving on the review panel.

With regard to the Global Source book, the initial idea for this activity has been developed, with enthusiastic encouragement and support from some of the potential users of the source book, indicating a strong need for this type of effort. We are very

excited about the fit between the necessity and applicability of this tool to meet all of our goals for biocultural diversity conservation. We intend the conceptual framework for the source book to be fully developed in 2003, including the establishment of a general structure for the survey and a set of criteria for assessing B.C.D. projects and programs. Methods for information gathering, housing and dissemination will be further defined, identified and tested. Information gathering will begin, leading in 2004 to the preparation of a draft source book comprising a project inventory and a set of "model" examples. The draft will be circulated among experts and potential users for review.

On the media and educational productions front, we feel that by providing factual and thematic aspects in media stories, as well as promoting and nurturing the development of biocultural diversity-centered media productions, we will make a notable biocultural footprint in the media and thus the general public. Already, through discussions with potential collaborators in the media field, Terralingua has established an initial foothold in a world where media and the sciences can intermingle in meaningful and constructive ways.

Finally, I would like to share a moment of appreciation with you for the support and hard work of several of our board and staff. To Dave Harmon, David Downes and Tove Skutnabb-Kangas: you have been instrumental to the growth of Terralingua during this last crucial year (and long before I joined the Terralingua team). All thanks to your hard work, constant guidance, support and sound judgment. I, myself, have relied on your guidance many times since coming to Terralingua in June, 2002. For that, I am grateful. To Luisa, we all know and appreciate the vision, inspiration, blood, sweat and tears you've given Terralingua over the years. It can't be said enough how much we appreciate what you've done not just for Terralingua, but for all of us as we endeavor to establish a more bioculturally diverse and harmonious world. More than that, I have to say it has been a joy working with Luisa on each of the programs that support Terralingua's mission and goals. And finally, to Anthea Fallen-Bailey, as she "retires" from her duties maintaining Terralingua's Web site, coordinating the newsletter production and distribution and updating the membership list — thank you for all your hard work and dedication over the years!

Well, that’s the update from my corner, but please read on for more contributions of information and articles... And thank you again for your support of Terralingua and the values and philosophies we each hold dear. We mean it when we say, “we couldn’t do it without you!”

Best wishes and peace,

Francine Madden
Executive Director.

* If you didn’t receive a letter, we may not have your current address. However, we would be grateful for both your current address and your support! Also, if the holiday season carried you away and you would still like to make a donation to Terralingua, we still need your support. Contact me or go to our Web site — and thank you!!

General News & Correspondence

A Sense of Place — Reflecting on the Land-Self Connection.
A report on a community language project aimed at the sustainability of language and traditional ecological knowledge in East Kimberley, Western Australia

By: Janelle White (M.A. Applied Anthropology & Development Studies)

Background

The Kimberley region of Australia is located in the far north-west of the continent. It is an area renowned for its physical beauty and isolation. Each year its rugged ranges, dramatic coastline and semi-arid vistas lure thousands of tourists from the east coast and further south, in search of a wilderness experience few places in the world can match. It is three times the size of England but home to only 25,000 people. Approximately half the local permanent population is Aboriginal and the area is rich in cultural traditions, ranging from sea country, to river, hill and desert regions.

Pearlers, pastoralists and missionaries have had varying degrees of influence on local Kimberley culture and language maintenance over the past 150 years. Before Europeans arrived in the area, at least 30 different languages were spoken throughout the region. Many of these languages remain in use today; however, all are currently in danger of being lost because children are not learning them. Of the original languages, at least six are no longer spoken by anyone, and several others have only a handful of elderly speakers.

Historically, with large numbers of people often being shifted, scattered or moving into new areas and settlements where several different languages were spoken, in many places pidgin English developed as the *lingua franca* between people of distant lands. In towns across the Kimberley this language has now become the main everyday language of children and middle-aged men and women. Known as Kriol, the use of this language is slowly replacing the traditional language use in population centres such as Halls Creek, where the children use the traditional sounds and grammar of their grandparents’ language together with a lot of English vocabulary. However, people still raise their children to respect the country and its meaning, to learn old stories and to use their cultural knowledge. Traditional language is a key part of this way of life.

Based in Halls Creek with an annexe in Fitzroy Crossing, the Kimberley Language Resource Centre (K.L.R.C.) has developed since 1984, when a pilot study was done with the motto “keeping languages strong”. It was the first community regional language centre in Australia and has allowed Aboriginal people in the Kimberley a real say in the future of their languages. The Aboriginal steering committee controls the centre and decides which projects to support — whether it be the printing of a Gooniyandi dictionary, a C.D.-R.O.M. in Kukatja, a colouring book in Jaru or language classes in Kija at the local high school. In addition, the centre has helped develop the first Aboriginal language interpreting service in Western Australia, encouraging official recognition of the need for interpreters. It is committed to promoting the understanding that Aboriginal culture is a major part of the Australian heritage, that language is central to culture and identity, and that it has real value in today’s world.

“You are the land...you dream it...you’re born it,” my friend Juju (Burriwee) Wilson explains. She was born in Keep River country, on the north-west border of the Northern Territory, Australia. Her ancestors were of the Miriwoong and Gadgerong tribes, travelling far into the remote Kimberley region of north Western Australia. She loves introducing people to her place, imparting knowledge given to her from her grandmothers. She teaches her youngest son, Malcolm, how to care for the land, pointing out the plants around us used for medicine and food.

For Australian Aboriginal people, (as for indigenous people worldwide), land is a defining aspect of “self” — individuals are not separate from the environment; rather, they are part of it. The landscape embodies a connection with previous and future generations, providing nourishment for mind, body and spirit. It is not only a political but a spiritual entity, incorporating the moral and ethical framework by which people live and relate to one another — in other words their “Law”, or Dreaming. I’ve come to understand how intimately the welfare of individual societies (both Aboriginal and non-Aboriginal) depends on the interaction of people with their environment.

I have taken a 7-week job at the Kimberley Language Resource Centre (K.L.R.C.) to work on a project with Elders of the Jaru language group. We’re putting together a book on animals and plants found in Jaru country, collecting the names and traditional uses of all sorts of bushtucker [local food sources. *Editor*] in and around Halls Creek. I’m working alongside a lovely, lively mob of people, all intent on keeping their language alive and meaningful for their children and grandchildren, as language is a key aspect of defining and caring for

Country. Project participant, Bonnie Deegan, explains: “the project is important so the children can learn, and the names of the plants and animals don’t disappear altogether...for the young generation to carry it on and on”.

It is 43° C. and we’re sitting in a riverbed under the shade of *malarn* (red river gums) and *lambu* (paperbarks). Stan Brumby is preparing a *barndu* (water monitor) for lunch and the women are fishing. This is Stan’s home; he grew up on Lamboo Station, just south of Old Halls Creek. He tells me stories about those years and his work as a jackaroo. These days he’s fighting for the right to live on his land, to have access to a large part of himself. He has to translate his feelings and knowledge into white law, to be documented and filed as evidence of “ownership”. He relates the stories, songs and ceremonies traditionally performed to regenerate land and manage natural resources.



Barbara at Marella

Barbara Sturt is a visitor to this country. She talks about *Gurai*, the Rainbow Serpent, who lives in waterholes along the rivers, springs, in soak water and in rock holes where water remains year round. She recounts how these waterholes should be approached slowly, in silence, and de-

scribes the ritual of proper introduction for those who are visitors to this Country. Crouching beside the stagnant pool, she cups her hands and draws water from it. “You wet your underarms, your legs and your head, like you’re introducing yourself to that country. You’ll be right for the day then”, Barbara explains. You have to be careful, as some snakes can be “cheeky” or wild, and if not appeased may cause a whirlpool in the middle of the waterhole. “If you stay in that water, you’re dead and gone”, Barbara warns.

During my time with the Jaru Elders, I catch but a glimpse of the intimate knowledge they maintain of their traditional land, its resources and significance in terms of the Dreaming. Knowledge has been gathered through both personal experience and passed on through tradition and culture —

knowledge such as where and when particular plants grow, in which season fruit are “cooked” (ripe), what leaves can be boiled to relieve headache, and the best time to hunt for *bin.girrjaru* (bush turkeys). There are words for hundreds of plants and animals, many of which do not have English names, and some not even Latin names. Reference to one word can build up a whole web of associations. The Elders, their relatives and friends are keen to see their country properly cared for and hope to provide the young people who have been brought up in town with a chance to re-connect with the land, their language and culture. They are working on this book and taking their children out into the bush in the hope of encouraging them to become more self-sufficient, to increase their pride, dignity and self-esteem and to help them avoid the culture of violence and social decline now found in town. Barbara explains: “sometimes I feel in my heart, I feel inside, I’m sad...the things that’re happening in town. We try to bring our young children out here and tell them story, to learn them a bit of bush life. To bring back the memories of what we done and our family, our grandparents and our ancestors”.

“It was one of my dreams to learn to speak my language again,” says Bonnie. She was taken away from her mother at age five and brought up in an orphanage in Broome, (a coastal settlement approximately 1000 km. west of Halls Creek). At the time she lived with her people on Margaret River Station, she spoke her native tongue, Jaru, and Kriol, but she soon lost her language knowledge when she went to school. “Nobody ever spoke their language in school. That’s how I lost my language,” she explains. She has since studied how to speak, read and write her own language and actively supports language projects and activities run at the K.L.R.C. “This project is important so the children can learn and the language doesn’t disappear altogether. I think it’s really and truly important that we shouldn’t lose all our knowledge about all these animals and plants and that the new generation of children should learn”, Bonnie says.

However, access to Country is still often denied, as private landowners have erected fences and placed padlocks on gates. Maggie Long explains how restrictions placed on visitation to former living and ceremonial sites causes distress and loss of identity, loss of a sense of place and purpose. “My grandmother buried, then grandfa-



Lunch under the paperbarks

ther, all buried there, I can’t go and visit, nothing...I feel sad. I’m worried for my country, I can’t go back to see my grandmother and grandfather buried there...I left them all behind, I’m living in town now...”.

So, what is a “sense of place”? A feeling of content, of knowing who you are, where you belong and of your greater purpose in life. A connection, an **inter**connection, of time and space, where nature provides the essential ingredients and language renders it tangible. Memories, living heritage written in the landscape and recreated through stories, song and dance. Your *buya* (skin name), an integral part of your identity, is shared with the plants and animals. The human/nature division blurs as each becomes an integral part of the other.

We jump in the vehicle and head back towards town. There’s a hot wind blowing through the window; red dust in our eyes, in our hair, in our mouths...

”That creek comin’ up...there’s a story.”
 ”That flat-topped mountain — the echidna lives at its base.”
 ”Stop there for that tree. He grows there...see that one — the one with the light green leaves. That’s for helping you breathe when you have a cold. You crush the leaves and they smell like “Vicks Vaporub”.

Barbara jumps out of the vehicle and tells a story about a *dirmird* (crocodile) ancestor and a *jarrambayi* (goanna)

ancestor exchanging heads as they fight and flatten the surrounding countryside with their tails. The division in the human/nature/language relationship is but a myth.



University of Hawai'i — Department of Linguistics

From: Kenneth L. Rehg
<rehg@pop-server.hawaii.edu>

Our department, since its inception forty years ago, has had as one of its primary goals the collection, analysis, and description of languages of Asia and the Pacific. The department is especially well-known as a premier site for the study of languages belonging to the Austronesian family. Nearly one-fifth (1,262 of 6,809) of the world's languages are Austronesian, making it the second largest language family on earth.

At present we have faculty, students and associates working on Austronesian languages spoken in a number of nations, including Taiwan, the Philippines, Indonesia, Malaysia, Papua New Guinea, the Solomon Islands, Vanuatu, Belau, Guam and the Northern Marianas, the Federated States of Micronesia, the Marshall Islands, Fiji, Tonga, Samoa, French Polynesia and Hawai'i. Not all of these languages are manifestly „endangered“, but all those I am considering here are at least clearly „stressed“.

As you might imagine, it's impossible to be a linguist in Hawai'i without being very much aware of the problem of language death. It has been a subject of concern in our department for a very long time — not only of concern, but of action. A number of our faculty have spent many years working with educators and others in Pacific Island communities, helping them to document the local languages and to introduce them into the schools. A very considerable effort has also been made to provide training for Pacific islanders to support them in this effort. I, for one, have been involved in this sort of work on Pohnpei and elsewhere in Micronesia for the past 33 years, and there are others whose efforts predate mine.

Many of the students in our department have also been involved in such activities, but to date we have never had a formal academic agenda for such efforts. I am pleased to announce, though, that the department recently decided to establish a new M.A. track that we have tentatively labeled “Language Documentation and Conservation“. Our intent is to give greater visibility and structure to our efforts in these areas, in the hopes of encouraging more students to undertake this vital work. Our Ph.D. program is sufficiently flexible that no comparable track is required at that level, but we will, of course, encourage those who go through our new M.A. program to continue their efforts at the Ph.D. level.

Aloha,
Ken.

Addendum

The following chart provides a list of the endangered languages currently being studied by students/faculty in our department. These languages range from those that are nearly extinct to others that are fairly robust, but clearly “stressed“. The depth of work on these languages also varies considerably. In some cases, work is just beginning; in others, the researcher has been involved in the study of the language for as many as 40 years.

<u>Language Name</u>	<u>Estimated # of Speakers</u>	<u>Location</u>	<u>Researcher(s)</u>
Pazeh	1	Taiwan	Robert Blust
Thao	15	Taiwan	Robert Blust, Shan-Shan Wang
Kavalan	100	Taiwan	Hsui-chuan Liao
Northern Alta	240	Philippines	Hsui-chuan Liao
Central Cagayan Agta	700	Philippines	Hsui-chuan Liao
Dibabawon Manobo	Unknown	Philippines	Hsui-chuan Liao
Karolanos	Unknown	Philippines	Laura Clarito
Galeya	1,800	Melanesia	Robert Blust, Kenji Rutter
Nguna	3,000	Melanesia	Albert Schutz
Emae	200	Polynesia	Kenji Rutter
Hawaiian	1,000	Polynesian	Laiana Wong, Kaliko Baker, Albert Schutz, Fabiana Picolo
Maori	50,000	Polynesian	Fumiko Yamada
Satawalese	500	Micronesia	Kevin Roddy
Pingilapese	3,000	Micronesia	Billie Jean Welley, Kenneth Rehg, Fabiana Picolo
Yapese	7,000	Micronesia	Keira Ballantyne
Palauan	15,000	Micronesia	Laura Sacia
Pohnpeian	25,000	Micronesia	Kenneth Rehg
Marshallese	50,000	Micronesia	Byron Bender
Gta'	3,000	India	David Stampe, Patricia Donegan
Remo	4,000	India	David Stampe, Patricia Donegan
Gorum	4,200	India	David Stampe, Patricia Donegan
Gutob	5,000	India	David Stampe, Patricia Donegan
Juang	40,000	India	David Stampe, Patricia Donegan

The following four languages have substantial numbers of speakers, but are likely to come under increasing pressure — in the case of Tongan and Fijian from English, and in the case of Kadazan and Dusun from Malay:

Tongan	103,000	Polynesian	Yuko Otsuka
Kadazan	150,000	Malaysia	Trixie Tangit
Fijian	330,500	Melanesia	Albert Schutz
Dusun	450,000	Malaysia	Trixie Tangit



Annotated Listing of Interesting/Useful Sources

From: Charrando.com. Portal de l'Aragonés
<charrando@charrando.com>

Estimados amigos,

Os informamos de la inauguración de la nueva
versión de <Charrando.com>.

Para quienes aún no nos conozcan,
<Charrando.com> es un portal en Internet
dedicado a la lengua Aragonesa. Las diversas
secciones del sitio se estructuran en dos bloques:

- índice de recursos del Aragonés en la red:
enlaces a los contenidos total o parcialmente en
Aragonés que existen en Internet; páginas Web
(cerca de un centenar, clasificadas por tematica),
publicaciones electrónicas, foros, chats, listas de
distribución por e-mail;

- contenidos propios:
información sobre aspectos relacionados con la
lengua: historia, gramática, agenda, asociaciones,
legislación, libros publicados, medios de
comunicación, editoriales, reconocimiento,
bibliografía.

Os invitamos a visitarlo y a hacernos llegar
vuestras sugerencias. La dirección U.R.L. es:
<www.charrando.com>. Y el e-mail de contacto:
charrando@charrando.com

Muchas gracias.

* * * * *

Quiestos amigos,

Tos informamos d'a inauguración d'a nueva
bersión de <Charrando.com>.

Ta qui encara no nos conoxca, <Charrando.com>
ye un portal en Internet dedicau a la lengua
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estruturan en dos partis:

- endize de recursos en o rete:
enlaces a os contenius de tot u en parti en
Aragonés que bi ha en Internet; pachinas Web
(una zentena alto u baxo, trestalladas por
tematica), publicazions eletronicas, foros, chats,
listas de distribución por e-mail;

- contenius propios:
informaziión sobre aspectos relacionaus con a
luenga: istoria, gramatica, achenda, asoziacions,
lechislaziión, libros publicaus, meynos de
comunicaziión, editorials, reconoxedura,
bibliografia.

Tos combidamos a besitar-lo y a fer-nos plegar as
buestras sucherenzias.

L'adreza U.R.L. ye: <www.charrando.com>. Y l'e-
mail de contauto: charrando@charrando.com.

Muitas grazias.



"Spaceship Earth", the Environment and G.I.S. for Educational Uses

From: the Editor
Via Tove Skutnabb-Kangas.

Tove alerted me to the "spaceshipEarth" Web
site, run by the Buckminster Fuller Institute, U.S.A.
(<www.spaceshipearth.org>).

This interesting site describes its mission as being
"a Web-based initiative designed to catalyze
awareness and action towards realizing humanity's
options for success". "spaceshipEarth" provides
"big picture" trends and choices that affect our
future, primarily using visual formats. The various
sections aim to: help the viewer become more
educated about what is happening to Earth's life-
support systems; investigate current trends,
future situations and options for sustainable
success; begin one's participation with tools and
resources to enable the development of
strategies, communications and activism, both
globally and locally. The site includes
presentations from individuals and organisations,
and resources/links to other similar sites.

One particularly interesting link is "Mapcruzin.com

(<www.mapcruzin.com>) and the TerraKnowledge Network”, run by the Clary-Meuser Research Network (C.M.R.N.), “an independent publisher of research and educational resources”. C.M.R.N. describes their mission as an effort to “provide the information, tools, resources and expertise to enhance personal growth and knowledge and empower you in your efforts towards improving environmental and social conditions...”. The site contains “resources for mapping environmental, health, and social issues, and includes efforts to build a Global Environmental RiskMap Network”. They offer and an extensive set of free G.I.S. maps and tools. One that caught my eye was the “Right to Know Atlas of the United States”; visit the Web site to read about this interesting product.



How to Keep One’s Language Alive

How to Keep Your Language Alive: a common-sense approach to one-on-one language learning.

Author: Leanne Hinton, with Matt Vera and Nancy Steele.

Publisher: Heyday Books, Berkeley, California, U.S.A. 2002; pp. 123.

I.S.B.N.: 1-890771-42-2

Price: (paper back) US\$15.95

Reviewer: Anthea Fallen-Bailey.

If there is one question that we at Terralingua are asked more than any other, it is the one where someone asks us “what can I do?” to keep X language from slipping into extinction. For anyone, but especially a person who is part of an indigenous/minority group, the answer itself is simple: speak your culture’s traditional/ancestral language — use it in your daily activities, not just on ceremonial occasions. Of course, the process of *learning* a “new” language is anything but simple, and certainly not quick. How does one go about learning an ancestral (and often endangered) language, especially one that is traditionally unwritten? Which approaches work, which don’t?

This slim paper back by Leanne Hinton, with contributions from Matt Vera and Nancy Steele, is the first book I have seen that addresses many of these kinds of questions from a very practical perspective with a minimum of theoretical discussion; the authors call it a “manual”. This text is based on the Master-Apprentice Language Learning Program of California, U.S.A., which was first proposed in 1992 at a conference hosted by the Native California Network; this particular programme includes small grants to speaker-apprentice partners to provide some economic support to both during the learning process.

There are 12 chapters and three appendices. The first two chapters provide explanation of the philosophy and method of the programme, while the rest include a two-week sample of lessons for beginners; information for intermediate and advanced lessons; and guides to planning and practice. The appendices contain information on setting up a similar programme in your community; applying the Master-Apprentice principles to a classroom setting; and several pages of line drawings to use for elicitation.

One part of this book that I particularly like is where the authors address common “myths” about learning another language as an adult (Ch. 1), as these are issues on which I have often spoken when asked about language learning techniques. In particular, I remember a discussion with some Himalayan visitors to my former linguistics department, during which they were bemoaning the fact that they had no facilities (school, paper and pencils, blackboard, etc.) to use in teaching their minority language. I suggested to them that they did not need any of that; the primary effort needed was to engage and encourage language learners to use the language in daily conversation, and if the language was endangered, the sooner they started, the better. The visitors did not agree.

As the Master-Apprentice programme shows, one absolutely does not need an institutionalised setting in order to learn a language — after all, adults from all kinds of cultures have been learning “new” languages for thousands of year without the existence of schools! This also means that it *not* necessary to have to read/write the target language, or to dissect it to extract the grammar and learn that first. **SPEAK** the language; **USE** it daily! That is how language lives! That is how it is passed

on through generations.

In conclusion, I must say that I am delighted to see this book in print, and I recommend it highly. The text is written in a straightforward manner and the type face is of a decent size for comfortable reading. I especially applaud the authors for producing the book in paper back and keeping the total length short and to the point; these considerations keep the price low and, therefore, make the book very affordable for the majority of small budgets.

About the primary author: Dr. Hinton is Professor of Linguistics at the University of California at Berkeley. She is a major figure and activist in the revival of Californian First Nation languages, and is a co-founder of Advocates for Indigenous California Language Survival.

When ordering, please mention that you read about this publication in *Langscape*.

Contact:

Maureen Watts
Tel.: 510-549-3564
Fax: 510-549-1889
E-mail: maureen@heydaybooks.com
Web: <www.heydaybooks.com>



Folklore from the Caucasus

Nart Sagas from the Caucasus: myths and legends from the Circassians, Abazas, Abkhaz and Ubykhs.

Assembled, translated & annotated by:
John Colarusso [with other translators]
Publisher: Princeton University Press,
U.S.A. 2002; pp. 576, 2 maps.
I.S.B.N.: 0-691-02647-5
Price: (hard back) US\$35.-

Reviewer: Anthea Fallen-Bailey.

“Nart sagas are to the Caucasus what Greek mythology is to Western [European] civilization”. This is the opening comment on the fly-leaf of this thick book, helping to set the context for those of us unfamiliar with this region and/or this topic. Those of us familiar with both ancient Greek and Scandinavian sagas/

mythologies will find many parallels and similarities with those stories in these tales, which are full of the usual magic and monsters, loyal friends and deceptive relatives.

Altogether, there are 92 tales collected from the four cultures mentioned in the book’s title, many of them with extensive footnotes. Given that the collection comes from more than one culture, the pronunciation/spelling of names could become a little confusing (i.e., these are not typographical errors. For example, Circassians speak of Setenaya, while Abazas speak of Satanaya; the Abkhaz speak of Sasruquo, while Ubykhs speak of Soseruquo) — which is why, for this book, it is important to read the introduction, where Colarusso explains these differences, and also explains his approach to the collection and translation work.

At first glance one might think that this was just another collection of folklore — until you look at the appendices. Here is where I think this book sets itself apart and warrants its place on one’s bookshelf, even if these languages are not one’s specialty. There are four appendices, one for each language/dialect from which the sagas were collected: Kabardian East Circassian; Bzhedukh West Circassian (Adyghey); Ubykh; and Abaza. Each appendix begins with a phonemic inventory, then a section of remarks, followed by a specimen phonemicised and glossed text (each line is numbered), and closes with a plain translation of the chosen text by line number. I enjoyed comparing the translations just as much (if not more!) as reading the stories!

In summary, I like this publication because of its double approach: for the reader who is disinterested in linguistic analysis, there is more than enough “meat” in the tales to liven up any reading session; for the amateur or professional linguist or anthropologist, the glossed texts provide a tantalising introduction to some of the Caucasus’ languages and cultures. The book’s sections are laid out neatly, the type is easy to read, and the appendices are well organised and uncluttered. For anyone interested in learning about cultures other than their own, or for a beginner curious about linguistics, I think this is a good addition to one’s library.

About the author: Dr. Colarusso is a distinguished scholar in comparative linguistics, and is Professor of Linguistics at McMaster University.

When ordering, please mention that you read about this publication in *Langscape*.

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Rachel E. Hunter

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Fax.: 609-258-1335

E-mail: rachel_h@pupress.princeton.edu

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END of LANGSCAPE #25

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