

今日人类学民族学论丛

Anthropology and Ethnology Today Series

国际人类学民族学联合会第十六届大会文集

Book Series of the 16th World Congress of IUAES

黄忠彩 总编

Editor-in-Chief Huang Zhongcai

濒危语言

Issues of Language Endangerment

徐世璇 [荷] 郭天德 [英] 廖乔婧◎主编

Edited by Xu Shixuan Tjeerd de Graaf Cecilia Brassett

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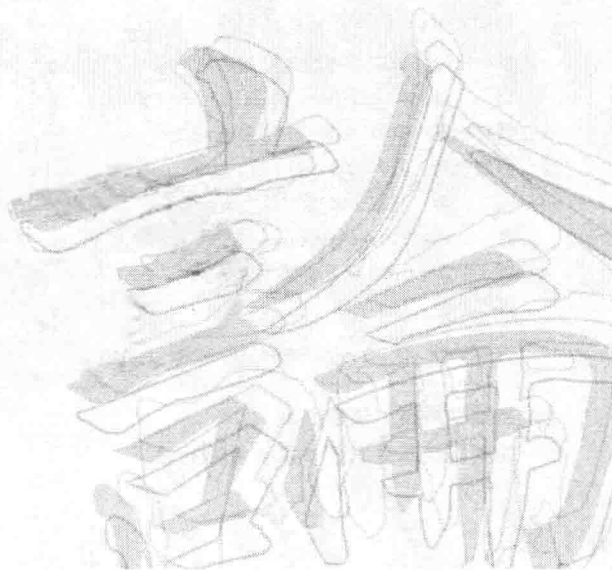
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Preface

China won the right to host the 16th IUAES World Congress in July, 2003. After six years of preparation, the Congress will be held in Kunming, China during July 27-31, 2009.

The International Union of Anthropological and Ethnological Sciences (IUAES) was established on August 23, 1948, when it merged, in fact, with the International Congress of Anthropological and Ethnological Sciences (ICAES), which was founded in 1934. The latter was the product of various Congresses of Anthropological Sciences, starting in 1865.

The IUAES is one of the member organizations of the International Social Science Council (ISSC) and also of the International Council for Philosophy and Humanistic Studies (ICPHS). The IUAES is also a member of the International Council of Scientific Unions (ICSU). Its aim is to enhance exchange and communication among scholars of all regions of the world, in a collective effort to expand human knowledge. In this way, it hopes to contribute to a better understanding of human society, and to a sustainable future based on harmony between nature and culture. The IUAES once noted a draft statement on the future of world anthropology in "*Current Anthropology*" (1979): "The scope of anthropology in terms of areas of human interest includes such critical issues of the contemporary world as problems of environmental management, pressure for the progressive reduction of disparities and the restructuring of the world order, the future of the nation-state, ethnic pluralism and the future of national society, and the harmonization of the roles and functions of institutions with the basic and derived biological and psychic drives of man". The IUAES itself consists of national and institutional organizations in more than 50 countries in all parts of the world, and also includes some hundreds of individual members. The research effort and involvement of the IUAES is principally arranged by its scientific commissions, of which, currently, there are twenty-seven, and each of which concentrates on some areas of anthropological interest. They included ethnic relations, aging and the aged, women, children, youth, migration, epidemiology and Aids, tourism, primatology, linguistics, and so on.

The theme of the 16th IUAES World Congress in Kunming, China is "Humanity, Development, and Cultural Diversity". The Anthropologists and Ethnologists around the world will present over 4 000 papers, which covered 33 sub-disciplines or research fields as follows: Aging and the Aged Studies, Aids, Archaeological Anthropology, Children, Youth and

Childhood Studies, Communication Anthropology, Development and Economic Anthropology, Educational Anthropology, Enterprise Anthropology, Ecological/ Environmental Anthropology, Ethnic Culture Studies, Ethnic Relations and Ethnic Identities, Food and Nutrition Anthropology, Gender and Woman Studies, Globalization Anthropology, Historical Anthropology, Human Ecology, Human Rights Studies, Indigenous Knowledge and Sustainable Development Studies, Legal Anthropology and Legal Pluralism, Linguistic Anthropology, Medical Anthropology and Epidemiology, Migration Anthropology, Museum and Cultural Heritage, Nomadic Peoples Studies, Physical Anthropology and Molecular Anthropology, Psycho-anthropology, Religious Studies, Sport Anthropology, Theoretical Anthropology, Tourism Anthropology, Urban Anthropology, Urgent Anthropological Research, and Yunnan Studies.

As the organizer of the 16th IUAES World Congress, the Chinese Union of Anthropological and Ethnological Sciences (CUAES) decided to edit and publish “Anthropology and Ethnology Today Series”—the paper collection series of the above sub-disciplines or research fields, for example, Physical Anthropology, Molecular Anthropology, Migration Anthropology, Museum and Cultural Heritage, Nomadic Peoples Studies, Linguistic Anthropology, Medical Anthropology, and Ethnic Culture Studies. We hope that the scholars from different parts of the world can share with all the achievements collected in the book series of this congress.

**Zhou Mingfu, Executive Vice-president
Chinese Union of Anthropological and Ethnological Sciences**

**Huang Zhongcai, Secretary-general
Chinese Union of Anthropological and Ethnological Sciences**

July 14, 2009

Preface

The past few decades have seen an unprecedented global increase in the rate and scale of language decline, with increasing numbers of languages facing endangerment and ultimate extinction. As language and culture are inextricably linked, such widespread language loss represents a serious and irreversible loss of human heritage. Language endangerment has therefore received much international attention, and has also become a topic of major concern for contemporary linguists. Research is now being focused on archiving and documentation of language data, investigation and analysis of the causes of language decline, and assessment of different measures for the maintenance of language vitality.

With the aim of facilitating dialogue between linguists undertaking such research, a two-day Academic Session on *Issues of Language Endangerment* was held at the XVIth IUAES Congress 2009 in Kunming, China. There were over 40 participants from China, Taiwan, Russia, Japan, the Netherlands, France, the UK, Finland, Sweden, the USA, Morocco, Bangladesh and Nepal, with papers presented by 26 scholars. Their reports encompassed Asia, Africa, Europe and the Pacific Region, and included endangered languages in Mainland China, Taiwan, Bangladesh, Nepal, Iran, Morocco, Tanzania, Russia, Finland and the Basque Country. Studies ranged from descriptions of the state of endangerment, analyses of structural decline, discussions of archival methods, and strategies for preservation. The complete agenda of the Academic Session may be found in the Appendix. Linguists from all over the world exchanged ideas and experiences during official panel discussions, with stimulating conversations being continued outside the meeting rooms.

This collection of papers was based on the reports presented in July 2009. The authors have revised and expanded their presentations by highlighting significant features, clarifying important points, and providing more detailed examples. Two key themes may be identified: the papers in the first section include descriptions and analyses of endangered languages and their regions of distribution; while those in the second section discuss methods and strategies for language documentation, maintenance and preservation. The above topics represent significant areas in language endangerment research, and reveal how much progress has already been made in recent years.

As this volume goes to press, we would like to acknowledge the enthusiastic support and assistance provided by the members of the Editorial Committee of the XVIth IUAES Congress 2009, without whom this publication would not have been possible. It is our sincere hope that this collection of papers will fulfil its purpose of promoting research in language endangerment and preservation worldwide.

The Editors

Cecilia Brassett, Tjeerd de Graaf and Xu Shixuan

Beijing, May 2011

Edited by

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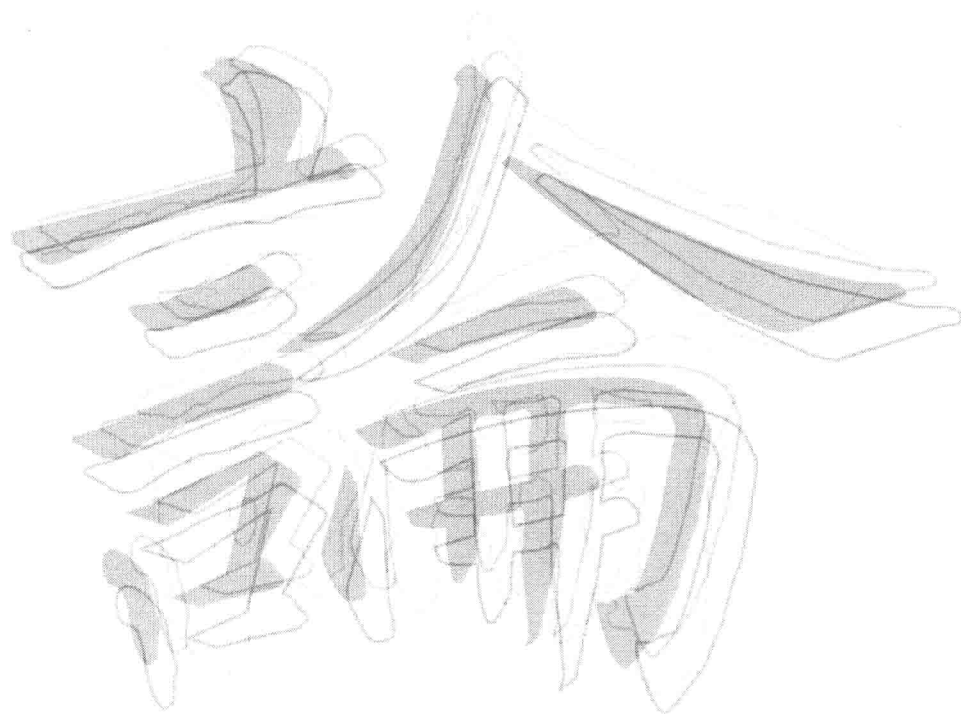
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Appendix

Academic Session on *Issues of Language Endangerment* at the XVIth
IUAES Congress 2009

Chapter 1 Language Endangerment: Descriptions and Analyses



Mapping Endangered Languages of the Pacific: Cases Studies in Taiwan of China, Orchid Island and the Batanes^o

David Blundell (卜道)^o

National Chengchi University

Abstract: This report illustrates an ongoing commitment to map languages and cultures in the Asia-Pacific region. It features a consortium of academic institutions and

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- ① This article is originally from a presentation at Issues of Language Endangerment 16th International Union of Anthropological and Ethnological Sciences (IUAES) Congress, Kunming, China 2009. This project for mapping languages and cultures was last reported in the *Proceedings of the 37th Annual International Conference on Computer Applications and Quantitative Methods in Archaeology (CAA)*. Williamsburg, Virginia, USA. March 22–26, 2009. Also see recently published, David Blundell, Michael Buckland, and Jeanette Zerneke, with Yu-Hsiu Lu and Andrew Limond, “Empowering Pacific language and Culture Mapping with Applied Case Studies in Taiwan of China and the Philippines,” *Endangered Austronesian, Papuan and Aboriginal Languages*. Gunter Senft, ed. *Pacific Linguistics*, 2010: 137–152.
- ② David Blundell, Ph D. in cultural anthropology, University of California, Los Angeles, has lived in China Taiwan for more than twenty years. Work on life histories and visual documentation from the insider’s point of view best describes his research methods. Blundell has participated in research on the archaeological sources and living cultures of the China Taiwan Austronesian-speaking peoples. His work focuses on concepts and theories of dialogue relationships, language and knowledge acquisition, and documentation based on case studies in the region. This research shares an edge with his previous South Asian studies, *Masks: Anthropology on the Sinhalese Belief System* (New York: Peter Lang, 1994) to elicit separate voices in cultural systems with attention to ethnicity, linguistic diversity, and concepts of heritage. Blundell edited a related volume *Austronesian Taiwan: Linguistics, History, Ethnology, Prehistory*. Taipei: Shung Ye Museum of Formosan Aborigines and Berkeley: Phoebe A. Hearst Museum of Anthropology, University of California (Revised Edition), 2009. He offers courses on language and culture, socio-linguistics, aesthetic anthropology, filmmaking and visual anthropology and features Cultural and Ethnic Structure of Taiwan (台湾的文化与族群结构) at National Chengchi University, Taipei.

independent scholars who interact with the Electronic Cultural Atlas Initiative (ECAI) that connects diverse regions of the world by means of compatible geographic information systems (GIS).

This article features the ECAI Language Atlas of the Pacific in particular. It also presents case studies of Formosan languages in Taiwan of China as well as the Malayo-Polynesian Bashiic Yami language of Orchid Island and the Ivatan in the Batanes of the Philippines. It concerns (1) the state of the languages in their local setting, (2) language mapping, and (3) processes of language vitality. For a continuation of earlier research, this study provides digital documentation for local community and scholarly interactive use.

Digital language tools are utilized at the local community level to enable temporal-spatial language dynamics in a variety of ways: to create and categorize texts, audio and image files, hyperlinks, tabular data; tools to query remote data catalogued in libraries; means of downloading selected data for further analysis with other software; editing data sets into a single time-aware map (map space); methods of illustrating data through time. These projects are about valuing diversities of worldviews derived from ethnography and GIS digital technology that document ways of life and applied meanings from language and culture as patterns of human experience.

Keywords and phrases: Endangered Languages, Ethnolinguistics, Ethnography, Linguistic Diversity, Language Education, Worldviews, Digital Internet Tools, Information Management Systems, Temporal-spatial Data, Taiwan of China, Orchid Island, the Batanes, Electronic Cultural Atlas Initiative (ECAI)

Anthropological Studies and a Digital Atlas of Pacific Languages

The study of languages has been an important focus of anthropology since its modern inception in the 19th century. Language can be considered one of as the first human tools in the evolution of culture. Without language, how could people develop institutions, belief systems, or computers? Research into language communication indicates that it serves as a network for cultural expansion and preservation. English is the present standard of global networking communication, other languages such as Mandarin Chinese are on the horizon. The importance of the research in this paper is to document and help conserve language communities in the Asia Pacific Area that are in danger of extinction in this century.

I am currently the editor of a digital atlas of Pacific languages. This atlas encompasses languages that extend from Taiwan of China through Oceania and connects diverse geographical areas of the world by means of a geographical

information systems (GIS)-based mapping process. Dr. Lewis Lancaster, the founding director of the Electronic Cultural Atlas Initiative (ECAI), suggested me to organize a team for ECAI Austronesia studies in 1997. I have collaborated with Michael Buckland (Co-Director of ECAI, Professor Emeritus at the School of Information, University of California, Berkeley), and Jeanette Zerneke (Director of ECAI Technology) for language and culture documentation systems from 2001. Further assistance to expand the initial database project has come from the Pacific Neighborhood Consortium (PNC) located at the Computing Centre, Academia Sinica.^①

The purpose of this electronic bulletin board of Pacific cultural and linguistic data is to present sustainable and lasting spatial features on the ECAI Web pages that are compatible with other digital modular geographic programs. A metadata system utilizing the ECAI-coded information format allows the user to seek additional stored data on the attributes or elements given in the Atlas. The mapping ideas have been developed by anticipating of other cultural atlases, and to be produced by local teams interested in this subject and interacting with peoples across the Pacific and Indian oceans.

As the past sites are more and more recognized as a precious resource, accordingly society at large, wants to protect it and understand its meaning and value for today (Appadurai 1981). In Taiwan of China, prehistoric and historic sites have a profound bearing on cultural systems that still have an enduring impact on Pacific cultures as well as those of East and Southeast Asia. This ethnographic region has been well documented in the archaeological and ethnological literature. I will present the richness of these heritages, I experienced as a long-term resident scholar and participant in the cultural activities of local people.

Research Methodology^②

Anthropology is... open to theories, research techniques, and substantive knowledge generated from other fields... an extreme case of growth by borrowing. In fact, anthropology is a pluridiscipline, not a discipline.

Jacques Maquet 1982:vii

① The Pacific Neighborhood Consortium (PNC) is based at Academia Sinica, Taipei, since 1997. It facilitates research through conferences and networking digital research and education. It is devoted to “scholarly communication, information exchange, and collaborative research among the nations of the Pacific Rim.” See <http://pnclink.org>.

② For this portion, see “Relating Orchid Island (Taiwan) and Batanes (Philippines): ECAI Pacific Languages and Cultures Mapping,” Third Taiwan of China–Philippines Academic Communication Conference: Perspectives on the Development and Public Policy of Culture Industry in Taiwan of China and Philippines. Aletheia University, Taipei, October 22nd, 2010.

Anthropology is the scientific expression of man's curiosity about human life in the present—not only about how other people have lived in other places and at other times, but also about how we live here and now. Anthropology offers best practice approaches for participant observer methods to cross the analytical line and partake in the experience and later stepping away for analysis and interpretation. This methodology is what Hortense Powdermaker (1966) involved herself in depth “psychological involvement” with “detached objectivity.” In doing interpretation, the anthropologist looks at appearances and connections to recognize patterns of *abstract* and *objective* forms. Subjective senses are used to assign meanings to the configuration; ethnography is never anonymous. To see configurations, the ethnographer observes and grows with the patterns. The attention to life is the source of applied meanings—the harvesting of the patterns in human experience. I have relied on participants presenting the data for relevant use as “sober description” (Schutz, 1967) or “thick description” (Geertz, 1973) from the interview process. The orientation “is a full-blown, actualized event, which the actor pictures and assigns to its place in the order of experiences given to him at the moment of projection” (Schutz, 1967:61). Only from the interpretation of retrospective observation and contemplative gaze, do discrete experiences as units of significance emerge from the study. The ethnographer looks carefully into patterns in the process of life in order to distinguish life shades as coherent experiences. “Meaning is merely an operation of intentionality, which however, only becomes visible to the reflective [contemplative] glance” (*ibid.* 52). Otherwise, “if we simply live immersed in the flow of [time] duration, we encounter ... undifferentiated experiences that melt into one another in a flowing continuum” (*ibid.* 51). The individual reflecting on life's experiences constructs life shades into frames.

Research tools are influencing the format and outcome of the ethnographic process. In my studies the local participants and I mutually utilize those research tools. And of course, the participants know that their documentation will be a repository for their community heritage. My methodologies derive from the visual ethnographic documentation research is based on Rundstrom, Rundstrom, and Bergum^① and Rundstrom^② and their experiments in participant feedback to produce a cultural

① D. Rundstrom, R. Rundstrom and C. Bergum, *Japanese Tea: The Aesthetics, The Way: An Ethnographic Companion to the Film — The Path* (Andover, MA: Warner Modular Publications, 1973).

② D. Rundstrom, *Imaging anthropology. Anthropological Filmmaking: Anthropological Perspectives on the Production of Film and Video for General Public Audiences*. Jack R. Rollwagen, ed. Chur: Harwood Academic Publishers, 1992. pp. 317–370.

document and the models from Jay Ruby's Producer-Process-Product interactive ethnography that aims for producing reflexive presentational accounts.^① The research procedures resulted in cultural documents with a definite source and intention for utilization in academic and public education settings. Ethical responsibility to the local participants and accuracy of the data are especially important in maintaining the research. *Professional Ethics: Statements and Procedures of the American Anthropological Association*^② notes that research integrity concerns "professional responsibility," researchers should be responsible in their interaction—"with those studied," "to the public," "to the discipline," "to sponsors," "to one's own government and to host governments." The researchers' ethical challenge is to commit to veracity.

Local value systems are utilized as a means of "emic" or indigenous approaches. Douglass Price-Williams,^③ among others^④ distinguish research strategies in the study of culture as tending to two basic approaches: the *etic* and the *emic*. The "emic" approach describes a phenomenon in terms of its own units... while the "etic" approach is a measurement external to that phenomenon.^⑤ Price-Williams further divides cultural investigation into separate categories:

1. The distinction between abstract and concrete;
2. The distinction between intellect and emotion, and;
3. The distinction between rhetoric and logic, metaphor and fact.^⑥

The above research distinctions should be known and respected, but they are not always cognitively displayed. As anthropologists attempt to define meanings in culture, worldview references can be made in terms of processes, metaphors, structures, and symbols or linguistic forms. Rodney Needham mentions that anthropological studies isolate "primary factors," to investigate "synthetic images," and standardize operations.^⑦ In terms of symbolic or cultural interpretation, anthropologists tend to interpret

① J. Ruby, "The Image Mirrored: Reflexivity and the Documentary Film," *Journal of the University Film Association*, 29(1), 1977.

② *Professional Ethics: Statements and Procedures of the American Anthropological Association*, Washington, D.C., 1973. A review draft of this report submitted September 16, 1995, Commission to Review the AAA Statements on Ethics Final Report, <http://www.aaanet.org/committees/ethics/ethrpt.htm>.

③ D. Price-Williams, *Explorations in Cross-cultural Psychology*. San Francisco: Chandler and Sharp Publishers, 1975.

④ K. Pike, *Language in Relation to a Unified Theory of the Structure of Human Behavior*, 1. Glendale, CA: Summer Institute of Linguistics, 1954. M. Cole and S. Scribner, *Culture and Thought: A Psychological Introduction*. New York: John Wiley & Sons, 1974.

⑤ D. Price-Williams, *Explorations in Cross-cultural Psychology*. 23.

⑥ *Ibid*: 27.

⑦ R. Needham, *Belief, Language, and Experience*. Chicago: University of Chicago Press, 1972.