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IN THIS NUMBER:

Editorial

The field of language documentation, a response to language endangerment, is a fertile area of growth within linguistics. Documentation is not only the goal of research funders such as DoBeS and HRELP, but also the *form* of its outputs is of intense interest to the various specialist archives. However, the nature of archived language documentations – and their adequacy as records of languages and as resources for language strengthening – may also depend on many other aspects of the research context, that often do not explicitly make their appearance in the documentation materials. But shouldn't they? In this issue, the article by Boden reflects on this question, discussing how the histories, ideologies and current pressures affecting the !Xoon and 'N|ohan communities involved not only influence, but in a deeper sense, thoroughly construct fundamental aspects of the documentation process. The language consultants provide data that reflects their own theorising of the role of the language documentation team; is this perhaps the ultimate expression of the "observer's paradox"?

Also in this issue, we continue the well-received series of equipment reviews, here, of an external sound digitisation card that can be used with laptops. Rapid developments for audio in the digital domain, such as solid state recorders reviewed in LAN 5 and 6, have led some in the linguistic community to feel that the dedicated recorder is rendered redundant and may well be replaced by a general purpose computer (e.g. a laptop), thereby gaining benefits such as longer potential recording time. McGill's article would make one pause for breath and reconsider the strengths of "real" recording devices. We eagerly request further reviews, whether comprehensive or short, whether about key or peripheral types of equipment. We would particularly like to hear, for example, about experiences and recommendations (or warnings!) about solar panels and other powering options in fieldwork.

Yours sincerely,

David Nathan, Romuald Skiba, Marcus Uneson

Endangered Languages

Western versus Eastern !Xõo – Difference, Politics, and Documentation

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Introduction

The !Xõo cluster of Southern Khoisan falls linguistically into two distinct subgroups, the Eastern varieties in Botswana described by Anthony Traill and Hans-Joachim Heinz, and the Western variety in Namibia presently under investigation. In this article I will reflect on how and why meaning is conferred on language and other differences by speech communities and how this in turn may shape our documentation.

From the very beginning of our fieldwork we were aware that we would have to deal with two different kinds of people and two language varieties: people identifying as !Xoon (speaking the Western variety) and people identifying as 'N|ohan (speaking the Eastern variety). We were told that these varieties were mutually intelligible, but only in everyday, but not in "deep" talk.

There are good reasons to underline commonality for the purposes of national political recognition, because the !Xõo number only a few hundred people (as well as for language related aims such as mother tongue education and production of teaching material). The Namibian Traditional Authorities Act 17 of 1995 allows traditional communities to apply for government recognition of a "Traditional Authority" which becomes the local representative legal body and joins the Council of Traditional Leaders advising the President on land matters (with members receiving a government salary). With the support of NGOs WIMSA (the Working Group of Indigenous Minorities in Southern Africa) and OST (the Omaheke San Trust), the San in the southern part of Omaheke Region, including !Xoon, 'N|ohan, and central-Khoisan-speaking Nharo, built a coalition and applied for a joint Traditional Authority with an equal number of councillors for each of the three groups. The first chief elected was a Nharo. Chiefs have been elected and salaried but not yet fully recognised.

Expressing differences: Language, land, leadership
Differences are expressed through language as pejorative views about others[1] (Examples [1–2]).

[1] Die 'N|ohan se taal is skoon. Die !Gao-kx'a [!Xoon] se taal haak te baie.

 The language of the 'N|ohan is clean, the language of the !Gao-kx'a [!Xoon] gets stuck too much.
 (!GT, Korridor 18, self-affiliation: 'N|ohan, 27.4.2004)

[2] 'N|ohan mense het amper nie taal nie.

 'N|ohan people almost do not have a language.
 (KK, Korridor 17, self-affiliation: !Xoon, 2.4.2004)

The aim of such utterances is not only dissociation but also to express difference in value and social hierarchy. Such differences might have been expressed in terms of language so that they would have the most impact on their audience (i.e. us, as linguists). Language may be regarded to be somewhat apolitical and language differences may seem less important than ethnic or other social differences. However, in this case, language difference is as much a vehicle for promoting social difference as it is an actual substance of difference[2].

Difference is also expressed by referring to origin and land occupation (Examples [3–5]).

[3] In die ou tyd 'N|ohan en !Xoon mense het nie met mekaar gekommunikier nie. Die 'N|ohan mense kom van Botswana af. Hulle het eers gekom as die boorgat by Kongoa [Okongowa] gemaak was.

 In the past the 'N|ohan and !Xoon people did not communicate with each other. The 'N|ohan came from Botswana. They only came [to this area] when the borehole at Kongoa [Okongowa] was drilled.
 (SK, Korridor 15, Self-affiliation !Xoon, 24.4.2004)

[4] Hierdie gebied was 'n oop plek. Dit het nie eienaar gehad nie.

 This area was an open space. It didn't have an owner.
 (!GT, Korridor 18, self-affiliation 'N|ohan, 27.4.2004)

[5] Ons was met 'N|ohan saam in hier die gebied van Aminuis, van die Korridor, van Goachas en tot by N|uiyani [in Botswana].

 We were together with 'N|ohan in this area: from Aminuis to the Korridor to Goachas and up to N|uiyani [in Botswana].
 (SP, Korridor 21, self-affiliation !Xoon, 1.5.2004)

The so-called Korridor where most of the people live today, which became Namibian territory in the 1960s, is said by 'activist' !Xoon to have been their exclusive

traditional territory. This is not directly denied by their 'N|ohan opponents. Rather, the latter stress a history of visiting, common usage, and an absence of exclusive ownership, as is also agreed by those !Xoon who promote commonality rather than difference. Archival and oral history evidence suggests that the !Xoon had their permanent places further West but used to visit places that are now in Botswana and that 'N|ohan had their permanent places further East and used to visit places as far West as Aminuis. Stating that 'N|ohan people originate from Botswana is an expression of origin in national terms and thereby delegitimises the 'N|ohan's Namibian citizenship.

Figure 1 shows birthplaces for people identifying as !Xoon or 'N|ohan, and Figure 2 gives the known ethnic origins for the same people. The maps can be used as evidence for substantiating either difference or commonality, depending on what the interpreter wants to show. This is especially true when considering the diverse ethnic origins of the people according to genealogical data[3]. Collected data illustrates that group affiliation in the area is a matter of individual biography, life circumstances, opportunities, and preferences. From the maps alone it cannot be stated whether people were born in particular places because they and their parents belonged to a certain group or, on the other hand, whether they belong to either the !Xoon or 'N|ohan group because they were born in particular places. Maps showing people's 'lifestations', i.e., places they have lived, would be similarly open to different interpretations.

The history of leadership is also important. !Xoon claim that a !Xoon man called Oudan Mboman had been the chief of all !Xoon during the German colonial period and was killed by the Germans. All !Xoon aspirants to political power profess their genealogical relationship to Mboman, however vaguely, thus constructing a continuity of !Xoon leadership. However, 'N|ohan 'activists' challenge both that Mboman had been a !Xoon leader and also that he was killed by the German powers (Examples [6–7]).

[6] Mboman was nie 'n chief nie. Hy was 'n !Gao-kx'a [!Xoon] voorman wat rondloop en 'n bitjie slim is.

 Mboman was not a chief. He was a !Gao-kx'a [!Xoon] headman walking around and being a little bit clever.
 (!GT, Korridor 18, Self-affiliation 'N|ohan, 27.4.2004)

[7] As ek gebore was ek het gehoor dat Mboman van die Hotnots [Oorlam-Nama] doedgemaak was. Vandag hy is by die Blankes oorlede.

 When I was born I heard that Mboman was killed by the Nama. Today [I hear] he died through [the hand of] the Whites.
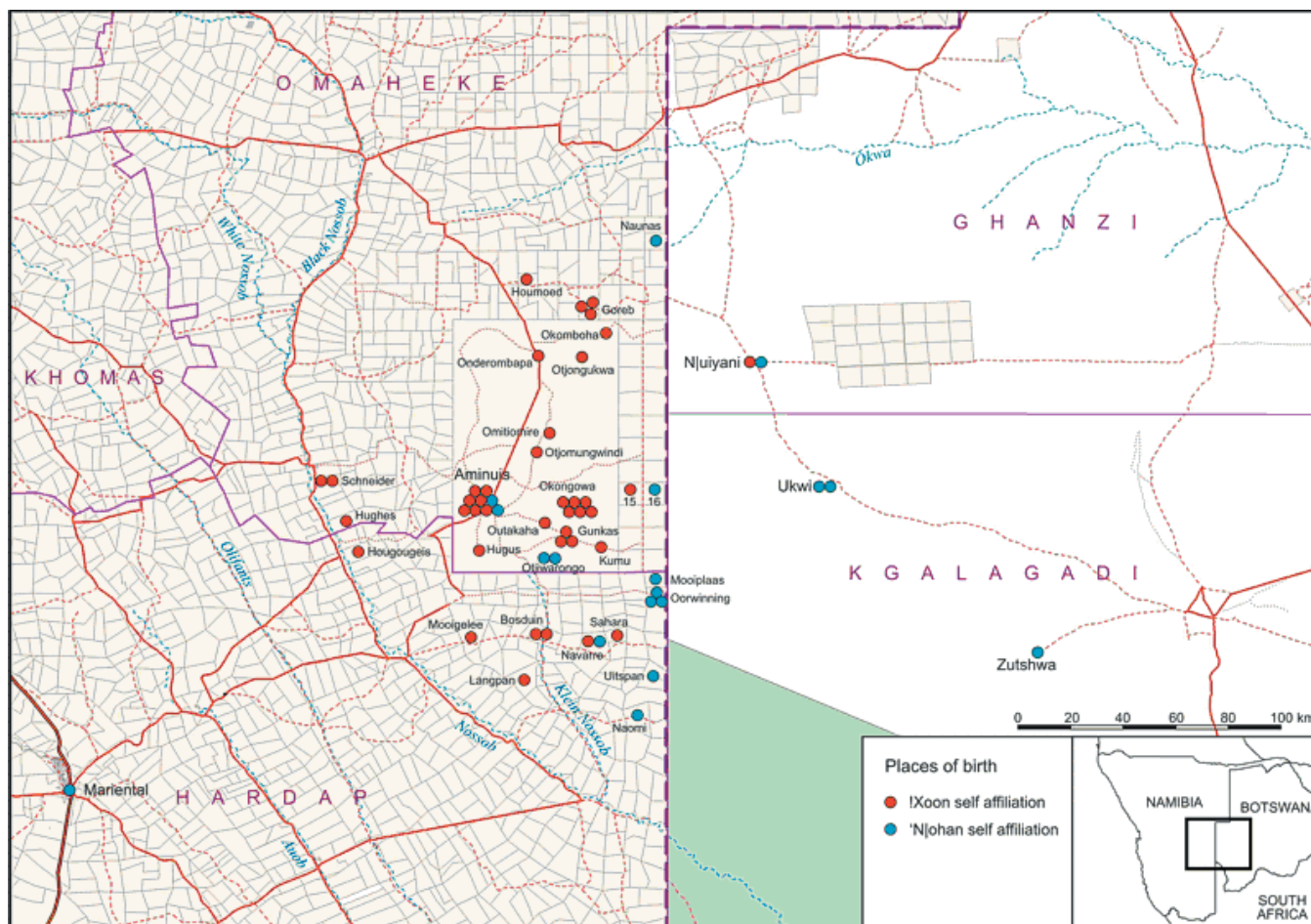 (OT, Korridor 18, Self-affiliation 'N|ohan, 27.4.2004)

Figure 1: Birthplaces of people calling themselves !Xoon and 'N|ohan. Map by Monika Feinen

These quotes are from people connected to a 'N|ohan Senior Traditional Councillor who lost an election for the position of chief. The deconstruction of Mboman's historical role seems to be aimed at delegitimising not only the historic but any contemporary !Xoon chief.

Members of both groups say that the very relation between them is at the root of the whole dispute, i.e. questions of who was there first and their relative status; and each invokes divine order and the wisdom of the forefathers to substantiate their respective points of view (Examples [8–9]).

[8] Die !Gao-kx'a [!Xoon] is onse afval, onse vuil, onse stof. Hulle is deur ons gemaak. Die here het gesê, die 'N|ohan was eerste gebore. Hulle [!Xoon] sê, die chief moet hulle sene wees. Dit is nuwe tyd se teenheid. Ons loop nou agter hulle.

 The !Gao-kx'a [!Xoon] are our rubbish, our dirt, our dust. They were made through us. The lord said that the 'N|ohan are the first borns. They [the !Xoon] say, the chief must be one of them. This is a new controversy. Today we are behind them.
 (AB, Korridor 18, Self-affiliation 'N|ohan, 27.4.2004)

[9] Ons stry oor die stam. Hulle ['N|ohan] sê hulle is onse baase, maar hulle kom agter ons. Hulle sê

hulle was die eerste mense. Maar dit is nie wat ons van die ou mense gehoer het nie.

We quarrel about descent. They [the 'N|ohan] say they are our masters, but they are behind us. They say they were the first people. But this is not what we learned from our old people.
(AT, Korridor 18, Self-affiliation !Xoon, 26.4.2004)

Difference and history

Heinz (1972) argued that territoriality among San has been underestimated. Subsequent research (e.g. Cashdan 1983; Barnard 1986; Barnard 1992:223–236) showed that territoriality among the !Xoon is stronger than among other San groups due to their relatively dry and sparse environment. It was concluded that the high costs of controlling and defending territory led to boundaries being a product of social rather than physical inclusion and exclusion. Alternatively, since difference is also expressed in terms of descent and purity, another explanation could lie in the ideology of apartheid which all Namibians have been previously subject to and forced to act accordingly.

Both explanations may play a role in today's situation. However, it may also be that conflicts also arise from a concern to present "true" cultural expressions to outsiders. For example, a music CD (Tietie 2002) by
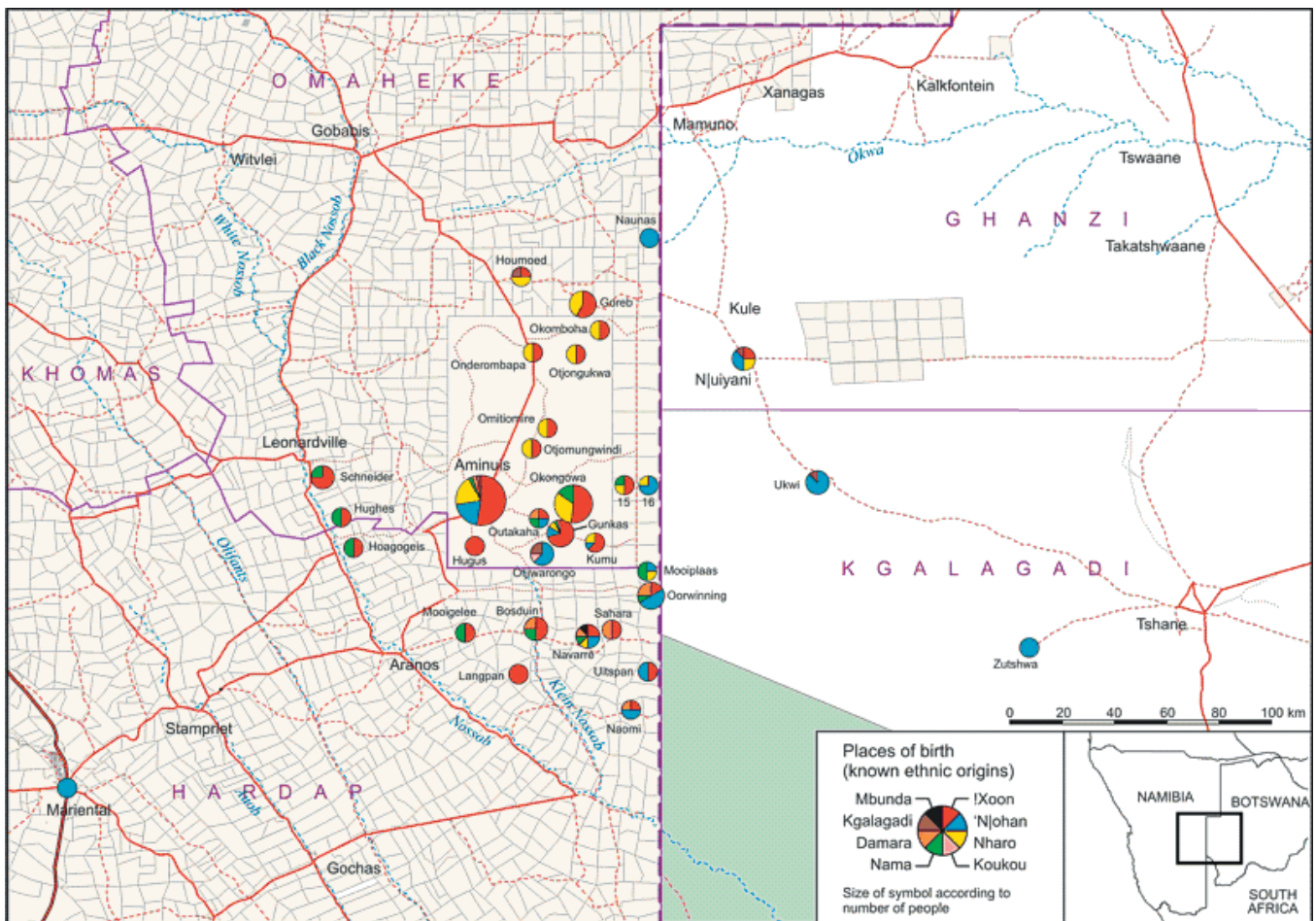
Figure 2. Birthplaces of the same people as in Figure 1, showing all known ethnic origins. Map by Monika Feinen

the famous South African musician Pops Mohammed initially involved members of both !Xoon and 'N|ohan people, but later on only 'N|ohan were involved. This gave those 'N|ohan a chance to travel around the world to perform. During our field-stay, and reportedly at other times, the 'N|ohan were visited by an esoteric South African group related to Pops Mohammed and received exclusive appreciation and expensive and unique gifts (Example [10]).

[10] In 1994, Pops Mohammed het gekom en mense gesoek wat tradisie goete speel. Hy het gesien dat ek die *regte* tradisie speel. Dit is hoekom Pops vir my gekies het. Ek speel ernstig.

In 1994, Pops Mohammed came to look for people who play traditional things. Then he saw that I play the *real* tradition. That's why he has chosen me. [Because] I play seriously.

(!GT, Korridor 18, Self-affiliation 'N|ohan, 27.4.2004, my emphasis)

Whereas this 'N|ohan senior claims that Pops Mohammed chose him for his authentic performance (thus proudly allowing a foreigner to define authenticity!), !Xoon individuals accuse the 'N|ohan of having spoken disparagingly about them (accusing

them of keeping cattle) to Pops Mohammed in order to secure exclusive benefits (Example [11]).

[11] In 1994 Pops Mohammed het saam met 'n blanke man gekom om tradisie musiek van die San mense opteneem. Die eerste dag ons het almal gedans en gespeel en elke een het honderd [Namibiese] Dollar gekry, die tweede dag ook. Op die derde dag !GT het gesê ons !Xoon het nie meer tradisie nie. Ons het beeste. Hy is jalous oor onse beeste. Hy het gesien dat dae mense baie geld gee. Hy wou nie dat ander mense ook iets kry.

In 1994 Pops Mohammed came here together with a white man in order to record traditional music. On the first day we all danced and played together and we got 100 [Namibian] Dollars per person. On the second day it was the same. On the third day !GT said that we !Xoon don't keep to the tradition, that we have got cattle. He is jealous because of our cattle. He saw that these people were going to give a lot of money. He didn't want other people to get some of it.

(FT, Korridor 18, Self-affiliation !Xoon, 29.4.2004)

This case shows, firstly, that people can be excluded from benefits by not appearing sufficiently authentic

in the eyes of outsiders, some of whom are keen to voyeuristically observe pre-modern clothing, crafts, and other cultural expressions.

Secondly, this case shows that with tradition and authenticity being sought after by ethno-tourist and other cultural projects, the mythical authenticity of 'traditional Bushmen life and culture' becomes a disputed resource (and perhaps scarce: white farmers in the area repeatedly told us that there were no Bushmen left in the region, although they may have had other motives for this claim).

Conflict between !Xoon and 'N|ohan seemed to surface in any project. Requests for tourist performances at the campsite induced quarrels about which group should perform (and thus earn money). Campsite management had to be put into the hands of two people, one from each group. When the Omaheke San Trust started a shop staffed by a !Xoon woman, discussions with the community led to addition of a 'N|ohan person (OST staff, p.c., 25.2.2005). There are numerous other examples.

Discussion

Language, biographical, or genealogical data may be offered as evidence for similarity or difference, or may be used as vehicles to create them. Here, disputes over leadership and resources seem to be at the core of internal conflicts. The same individuals and families are on the stage in all these events. The tension is greatest in places where the !Xõo-speaking population is most numerous and which are, therefore, also the places with the greatest presence and impact of outsiders conducting development projects (including our team). Korridor, therefore, is not only a place for San projects and their future prospects but also a place where San fight for the biggest slice of the cake. The people themselves also explain things this way. With us present, not only were differences expressed in language terms, but the entire language documentation project was perceived as an arena for competition for both material and symbolic resources. Our documentation of language and cultural practices is thus as relevant to local politics as to wider spheres. Attempting to allocate researchers' resources to actors on either side of the conflict is tantamount to devoting resources to the internal strife, despite the best of intentions.

Challenging questions are raised: what is in the interest of the speech community and what is in the interest of good documentation? Must good documentation describe not only the politics of difference but also the politicisation of this documentation of difference? One might first ask: What is the speech community? Corder's definition (1973:53, quoted after Duranti 1997:81) of a speech community as those who regard themselves as speaking the same language seems appropriate here as it recognises that the community changes according to its contexts and interests. This definition, then, raises questions about which contexts we should look at

and in whose interest we work when documenting linguistic and cultural expressions of 'the' speech community. Documentation can build on mutuality or on difference. By documenting differences, are we just providing arguments for separatists? On the other hand, the project's economic imperatives will probably lean toward mutuality to the extent that dictionaries, grammars, histories and maps to need to be produced. At the same time, we might obscure or miss specific cultural practices, concepts and symbols of difference. Documentation can overlook or overemphasise difference. The path between the two is a narrow one.

A more provocative question is: when documenting human thought and expression in such multi-cultural and multi-lingual settings, do we lose more by looking at vanishing or barely recognisable cultural and linguistic expressions which possibly existed only in the past, or by looking at people's creative ways of coping with present challenges? We cannot document the past except by documenting today's representations of it (Cohen 1994). If we only search for the 'old', 'true' and 'pure', are we thereby imposing our own assumptions on the people and the documentation, as in the example of the CD? Can we expect people who at times 'want to be Nama' and at other times 'want to be recognized as seriously performing Bushmen' to correspond neatly to cultural and linguistic expressions that might have been (or that we expect to have been)? By focussing on the unique and exclusive we risk constructing as 'others' those who actually want to be recognised as fellow humans and equal citizens of the nation state, and for whom 'different' has more often than not meant inferior in the course of their history (cf. Kuper 2003).

Notes

1) Members of the 'N|ohan group used to ridicule the ethnonym "!Xoon" by stating that it was only recently substituted for their 'real name', "!Gao-kx'a".

2) The manipulation of linguistic difference for political purposes is well known. Even minor linguistic differences may be used to promote ethno-political or religio-political difference such as, for example, among Zulu and Xhosa, or Hindi and Urdu respectively. It should also be kept in mind that in the regional context, probably all San have experienced the portrayal of language as a means of devaluing people.

3) I am fully aware that to discuss portions of ethnic origin as part of an analysis is a delicate enterprise in the historical context of Southern Africa. It is not my intention to state that mixed ethnic origins are more correct than ethnic self-affiliations. Neither the citizens of Namibia nor linguistic and cultural researchers are able to escape representing people as members of ethnic categories. Of course, people are not only multi-ethnic but also multi-lingual. Out of 98 individuals, 34.7 % had knowledge of three, 27.6 % of four, 15.3 % of five and 9.2 % of six languages respectively. These numbers did not correlate with gender, age, or years of formal education.

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New in DoBeS:
Documenting Totoli,
Central Sulawesi, Indonesia

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Ruhr-Universität, Bochum

Totoli is a language of northern Central Sulawesi, Indonesia, spoken by less than 5000 speakers. Although commonly regarded as a member of the Tomini-Tolitoli group, its genetic affiliation is unclear and, perhaps more importantly, it has some apparently unique structural characteristics which are of central importance to the history of Austronesian valency changing systems (voice and applicatives). While the Totoli speech community today is a Muslim society adhering to the values and aspirations of the modern Indonesian mainstream, the older speakers still master a broad variety of verbal arts, including a form of verbal battling called "lelegesan".

In the project "Capacity building on a local and national level: Documenting Totoli, Central Sulawesi, Indonesia", special effort is being made to document conversation, as this genre is largely missing from the existing documentations of minority languages in Indonesia. Another aim is to contribute to capacity building for language documentation through local and national workshops in Indonesia. Principal investigators are Prof. Dr. Nikolaus P. Himmelmann (Ruhr-Universität Bochum) and Dr. Hasan Basri (Universitas Tadulako, Palu, Indonesia), who will share the task of overseeing the project work, Himmelmann mostly in Bochum, and Basri in Palu and Tolitoli Kota. Dr. Jani Kuhnt-Saptodewo, curator for Insular Southeast Asia of the Austrian National Museum for Anthropology in Vienna (Museum für Völkerkunde, Wien), will act as an anthropological consultant and adviser in matters of documentary film making. National workshops will be convened in cooperation with I Wayan Pastika (Universitas Udayana, Indonesia). Fieldwork will be conducted by Claudia Leto (a PhD student at Ruhr-Universität Bochum), and Winarno Salim Alamudi (SMA BA in English, Tadulako University, Palu, Indonesia). Other participants will join the project at a later stage.

Technical Section

Review:
Creative Sound Blaster Live!
24-bit External Sound Card

Stuart McGill
SOAS

One of the first things a fieldworker-in-training learns is not to record direct to a laptop, as the built-in soundcard is likely to be of poor quality. The same goes for any music-lover setting about the process of transferring their vinyl collection to MP3. Having found Creative's

Sound Blaster Live! (hereafter SBL), a cheap and good quality solution to the latter problem, I wondered if the same device could be pressed into service for linguistic fieldwork.

Overview of the sound card

First impressions were promising. When plugged in to a USB port, the SBL functions as a replacement for your laptop's internal soundcard. Headphones, speakers, and microphones are all connected to the SBL rather than the laptop. The box itself is a surprisingly light (200g) box measuring approximately 14 x 10 x 2.5 cm. It has ten sockets for peripherals, the most useful of which are likely to be the mic-in, line-in, headphones, and the USB connection to the computer. It also has two dials on the top: one for playback volume, and one for mic gain. The SBL needs no batteries – it is powered through the USB port. There is a small remote control for operating the software from up to four metres away, which might be less intrusive in a field situation than sitting at a computer.

The SBL is readily available from high street stores and is much cheaper (approx. 60 euros) than most recorders. An additional advantage over solid-state recorders, such as the Roland Edirol R-1 reviewed in LAN 6, is that recording is done direct to the laptop, so recording time is limited only by the size of your hard drive.

The bundled software allows you to select various recording settings. File format can be WAV, WMA, or MP3, sampling frequencies can be varied up to 96 kHz (including 44.1 and 48), and bits per sample can be either 8, 16, or 24. Depending on available USB bandwidth, however, 96 kHz at 24 bits per sample may not be possible.

Recording experience

Unfortunately, when it came to testing the SBL, the results were not so positive. Firstly, the recording experience left a lot to be desired. The SBL software is a package of ten applications, with no printed manual, and minimal online documentation (which relates to music transfer rather than audio recording). As a result, it took a considerable amount of time to locate the three different applications that can be used for recording or to change the recording settings: "Creative Smart Recorder", "Device Control", and "EAX Console". It was not clear how these interacted, and irritatingly, recording settings are not preserved across reboots.

Once located, the software is relatively straightforward, although I did find the buttons were too small. There is no pause function. Using Creative Smart Recorder, it is possible to monitor the sound level only before, not during, recording.

The remote control was not ideal. The software reacts slowly, which may lead a fieldworker to think a command hasn't worked (although I didn't find this a
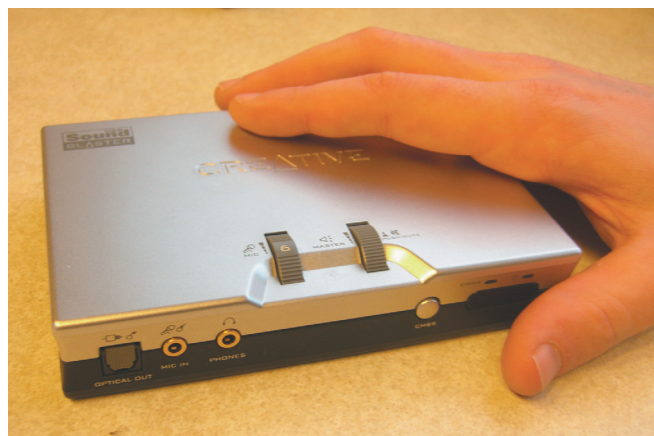
Creative Sound Blaster Live! external sound card

problem). In addition, pressing the wrong button (for example pause instead of stop) can crash the recording software! So in practice the remote control would be useless for fieldwork.

Sound quality

Secondly, and more importantly, there is far too much microphone hiss. I used a Sony ECM-MS957 Electret Condenser microphone and a Compaq Presario 2100 laptop running Windows XP SP2, and evaluated the recordings with Pro-Luxe PX-821 closed headphones. I could not get a satisfactory recording whatever level I set the mic gain dial to. I raised this problem on Creative's discussion forum but received no reply. Searching their archives, at least one other person had the same problem and had been advised to either a) buy a better sound card, or b) use a mixing desk to amplify the signal and then connect through the line-in socket – not a suitable setup for fieldwork.

Conclusion

In summary, I would not recommend the SBL for field recordings. Problems caused by poor documentation and usability can be overcome, but the sound quality is simply not good enough. Some linguists do use a combination of laptop plus external sound card (see, for example, a discussion on Linguist List where Creative's Sound Blaster Extigy is mentioned, link below) so this method should not be ruled out, particularly in view of the advantages discussed above. However, it does not seem that the SBL is the right sound card for the job.

Links

Product web site: http://www.creative.com/products/product.asp?category=1&subcategory=206&product=10702

LinguistList entry: http://listserv.linguistlist.org/cgi-bin/wa?A2=ind0303B&L=linguist&P=R11097

News in Brief

EARL on ESFRI Roadmap

Peter Wittenburg
MPI, Nijmegen

An ESFRI (European Strategy Forum on Research Infrastructures) meeting was held in conjunction with The Third European Conference on Research Infrastructures, Nottingham, December 8, 2005. The meeting was dedicated to planning a roadmap for future investments in European research infrastructures.

The language resource community made its appearance on this roadmap as EARL (European Archive for Language Resources). EARL aims to build a European infrastructure for a virtually-integrated archive based on interoperability layers. The ultimate goal is to offer researchers seamless access to language resources without being confronted by project and institutional boundaries. There is still a long way to go, but at least we are now officially registered as an interest group, which is an important step for an eHumanities infrastructure. The MPI team is a participant in EARL. For further information, contact Peter Wittenburg. See also http://www.cordis.lu/esfri/roadmap.htm

DELAMAN III

David Nathan
SOAS, London

The Third Annual Meeting of the Digital Endangered Languages and Musics Archive Network (DELAMAN) on "Managing access and intellectual property rights" was held at The University of Texas at Austin from November 21–22, 2005.

The first day saw presentations on topics ranging from website innovation at the University of Texas, developments in endangered languages archives and community literacy in Texas and the Americas, to wider ethical and technological issues in managing depositors' rights and user access. On the second day, DELAMAN took steps towards formalising its aims and structure. A draft Constitution was prepared, Dr Linda Barwick (University of Sydney) was elected as interim President, and the following Board was created:

Linda Barwick
PARADISEC/University of Sydney (interim President)

Helen Aristar-Dry
E-MELD/Eastern Michigan University

Laura Buszard-Welcher
Long Now Foundation/University of California, Berkeley

Gary Holton
ANLC/University of Alaska Fairbanks

Heidi Johnson
AILLA/University of Texas

Boyd Michailovsky
LACITO/CNRS

Richard Moyle
AMPM/University of Auckland

David Nathan
ELAR/SOAS

Peter Wittenburg
DOBES/MPI

Further details of the meeting are available at:
http://www.ailla.utexas.org/site/delaman.html

DELAMAN and Ethnologue Language Codes

Heidi Johnson
University of Texas

DELAMAN (Digital Endangered Languages and Musics Archive Network) is seeking an expedited approval process for revisions to the Ethnologue language codes, which are being adopted by the International Standards Organization. As the officially standard codes, they are increasingly being requested by funding organizations and other institutions, which means that linguists who work with endangered languages will have to identify languages using these codes. The Summer Institute of Linguistics, which originally developed the codes, has agreed to continue to maintain them – not a small task, considering that there are some 6,000 of them. However, much of the information on which the codes were based is out of date, and the codes are in need of revision.

DELAMAN members agreed that, while we are grateful that SIL is willing to continue to support the codes, a more expeditious process for vetting and implementing revisions is urgently needed. The DELAMAN archives can undertake the tasks of identifying qualified linguists to revise the codes for specific language areas and of ensuring that proposed revisions do not conflict with other language codes. This would not only relieve SIL of a substantial portion of the labour involved, but also, we hope, result in a more accurate and up-to-date set of codes.

New in the IMDI Browser: Database Export

Peter Wittenburg
MPI, Nijmegen

The IMDI Browser now allows the metadata contained in an IMDI metadata database (DB) to be exported to a text file. To do this, first create a local IMDI DB from a corpus or sub-corpus of IMDI files (for example, using the IMDI Browser; see the manual). Then export the contents of this file into a tab delimited text file (start Metadata search from the IMDI Browser; choose menu "Options" –> "Local IMDI DB files"; select a DB and click "Export).

The resulting text file can then be imported into a spreadsheet program such as Excel, or used to create another database. This is a useful function for carrying out local operations, such as statistics.

Announcements

LREC Workshop on Infrastructures for Language Resources Genoa, May 2006

Peter Wittenburg
MPI, Nijmegen

The biennial Language Resources and Evaluation Conference (LREC) is the major forum for linguists, language technologists, and other researchers with interests in language resources. As well as the many presentations, posters, and panels, the coming LREC 2006 will host a workshop called "Infrastructures for language resources" to address the question of how to achieve an integrated and interoperable domain of language resources allowing users to operate across projects and across archives. Topics to be addressed range from grid technology for archive integration to ontologies for mapping different terminologies. We are sure that this workshop will be another major step towards establishing research infrastructures for the linguistic domain. To submit a proposal for a paper, or for further information, please see http://www.mpi.nl/lrec

Job Vacancy: Software Developer, SOAS, London

The Endangered Languages Archive at SOAS is seeking a software developer to develop and extend ELAR's information systems. You will also provide related services to depositors, other archive users, and to other Endangered Languages programmes (including some teaching/training). Key skills are in software development and in systems analysis and design. See http://www.hrelp.org/aboutus/staff/vacancies.html

Job Vacancy: Technician, SOAS, London

The Endangered Languages Archive at SOAS is seeking a Technician to provide technical and administrative support to the archive, particularly in receiving, digitising, processing and cataloguing of language data. He/she will also provide advice and support to ELAR clients, manage equipment, and assist in training and publication activities. See http://www.hrelp.org/aboutus/staff/vacancies.html

Contributions welcomed at: **LAN@mpi.nl**

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