



INDIGENOUS AND MINORITY LANGUAGES:

Living History and
Opportunities for
the Future.

JULY 1ST-12TH
2019



University of North Carolina at Chapel Hill



CAPACITY BUILDING

The project “Minority Languages, Major Opportunities. Collaborative Research, Community Engagement and Innovative Educational Tools” COLING, funded by Horizon 2020 MSCA RISE program (778384), focuses on developing and sharing expert knowledge on language revitalization programs that combine community driven and professionally trained approaches; promoting engaged collaboration among academic, non-profit and community-based institutions; developing efficient teaching methodologies, teacher training, and curricula for minority languages; and establishing a new international academic program in minority studies at some of the partner institutions, in which the new methodologies and curricula will be employed.



To this end, COLING aims to organize 4 international schools and several workshops to create space for academics, experts, language and speech community members, and activists from various communities in the world to meet, discuss, and share their work in very different minoritized contexts.

The Summer School, “Indigenous and Minority Languages in Living History,” is organized in collaboration with the Americas Research Network (ARENET), the Institute for the Study of the Americas of the University of North Carolina at Chapel Hill, the University of Warsaw “Faculty of Artes Liberales”, the Council of American Overseas Research Centers, and the Smithsonian Institution, and is part of the UNESCO 2019 – International Year of Indigenous Languages featured activities. The summer school will take place at the UNC Chapel Hill Global Education Center July 1-12, 2019. An integral part of the workshop includes a two-day visit to the Cherokee Eastern Band Indian Community.













**WELCOME
CHEROKEE INDIAN
RESERVATION**

Thirty-five international language experts will deliver presentations and participate in round table discussions. Among the themes to be included are:






Language and Health • Practical Language Revitalization and Empowerment Activities in the Americas and Europe • Language Documentation and Revitalization among the Nahuas and the Tének of the Huasteca Potosina, Mexico • Language Sustainability • Wauja Language Revitalization in Brazil • Indigeneity, Culture and Language in the Ecological Borderlands of Northern Mexico • Archiving Cherokee Texts and Developing Augmented Reality/Virtual Reality tools for Language Teaching • Arabic Heritage Languages • Dictionary Construction • Digital Resources of Latvian Language • Contextualizing Language Within Cultural Sites • Digital Technologies for Teaching and Language Preservation • Wapishana-English Bilingual Education Program in Guyana • Language Reclamation • Greko New Speakers and Language Activists • Maya Ancient and Modern Languages.





PROGRAM






 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Mon. July 1	9:30	Welcome Remarks	<ul style="list-style-type: none"> - Stanisław Kordasiewicz - Cynthia Radding - Greta de León - Heidi Wiederkehr 	COLING UNC ARENET CAORC
	Session I: History & Environment			
	10:30	Indigeneity, Culture and Language in the Ecological Borderlands of Northern Mexico.	Cynthia Radding	UNC-Chapel Hill
	11:30	Coffee Break		
	12:00	Persistence of pre-Columbian Traditions After the Spanish Conquest in the Peruvian Andes: a Case Study of Wari Female Elite Burials at Castillo de Huarmey and Data from Colonial Archives.	Patrycja Prządka-Giersz	University of Warsaw
	13:00	Lunch Break		



 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Mon. July 1	14:30	Traditional Knowledge Systems and their Storage - How the Study of Ancient Cultures Contributes to Biocultural Diversity.	Agnieszka Hamann	University of Warsaw
	15:00	Coffee Break		
	15:30	Group Discussion: Nature, Culture, and History in Language Revitalization.	- Cynthia Radding - Patrycja Prządka-Giersz	
	19:00	Reception Global Education Building Room # 4003		
Tues. July 2	Session II: Language Revitalization in Comparative Perspective			
	9:30	Wauja Language Revitalization in Brazil.	Emilienne Ireland	Americas Research Network
	10:30	Coffee Break		
11:00	Languages and Culture of Indigenous Peoples of the Sakha Republic (Yakutia).	Kyunney Takasaeva	University of Warsaw	






 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Tues. July 2	12:00	Where T'idhoch/Huitzmalotepetl Became La Silleta: Language Documentation and Revitalization among the Nahua and the Tének in the Huasteca Potosina, Mexico.	Elwira Sobkowiak	University of Warsaw
	13:00	Lunch Break		
	14:30	Visit to the UNC Wilson Library Special Collections.	- Elizabeth Ott - Teresa Chapa	
	16:30	Group Discussion: Language Revitalization in Comparative Perspective.	- Emilienne Ireland - Kyunney Takasaeva - Elwira Sobkowiak	
Wed. July 3	Session III: Digital Technologies for Teaching and Language Preservation			
	9:30	Archiving Cherokee texts and developing Augmented Reality/Virtual Reality tools for language teaching.	- Ben Frey - Sarah Snyder-Hopkins	UNC-Chapel Hill Western Carolina University
	11:00	Coffee Break		
	11:30	Real, Virtual, Augmented and Mixed Realities for Material and Immaterial Cultural Heritage Presentation and Preservation.	Miłosz Giersz	University of Warsaw
	13:00	Lunch Break		

 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Wed. July 3	14:30	The Digital Resources of Latgalian Language - Tools for the Language Development.	Vineta Vilcane	Latgolys Studentu centrs/Students' Centre of Latgale
	15:30	Lights and Shadows of Documentation of Cultural Heritage Archiving with the use of Digital Technologies - on the Example of the "Filling" Project.	Marta Ostajewska	University of Warsaw
	16:15	Coffee Break		
	16:45	Group Discussion: Uses of Computer Programming, Virtual Reality Tools.	<ul style="list-style-type: none"> - Ben Frey - Sarah Snyder-Hopkins - Vineta Vilcane - Marta Ostajewska 	
Thu. July 4	10:00	Gathering with Mayan Language Institute Participants AC Hotel Chapel Hill		
	13:00	Picnic Lunch		
	15:00	Presentation: The Work of Recovering Voices.	Gwyn Isaacs	Smithsonian Institution
	19:30	4th of July Fireworks UNC Kenan Stadium		

 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Session IV: Community in Action				
Fri. July 5	9:30	Teaching a Heritage Language in Mexican Kindergarten: Is it Possible To Develop Innovative Methodologies And Succeed Within The Current System?	Gregory Haimovich	University of Warsaw
	11:00	Coffee Break		
	11:30	Greeks & Geeks.	<ul style="list-style-type: none"> - Pantaleone Danilo Brancati - Selene Gatto - Giuseppina Ianni - Eleonora Petrulli 	GAL Area Grecanica
	13:00	Lunch Break		
	14:30	Group Discussion: Community in Action.	Emil' Keme	UNC-Chapel Hill
	Sat. July 6 & Sun. July 7	Visit to the Cherokee Eastern Band Indian Community Oconaluftee Indian Village, 44 Annual Powwow, Museum Cherokee Indian, and Kituwah Village		

 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Session V: Contemporary Languages				
Mon. July 8	10:00	Cos-Maya-Politan Approaches to Language and Cultural Revitalization.	Genner Llanes-Ortiz	Leiden University
	11:00	Coffee Break		
	11:30	The Siwar Mayu Project, a River of Hummingbirds.	Juan Sánchez-Martínez	UNC-Asheville
	13:00	Lunch Break		
	14:30	Evaluating Processes of a Wapishana-English Bilingual Education Programme in Guyana.	Adrian Gomes	Leiden University
	16:00	Coffee Break		
	16:30	Group Discussion: Language Diversity.	- Genner Llanes-Ortiz - Adrian Gomes - Juan Sánchez - Martínez	
Session VI: Language Sustainability				
Tues. July 9	9:30	Cultural Sustainability: A Key Approach to Language Reclamation.	Michael Atwood Mason	Smithsonian Institution
	11:00	Coffee Break		

 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Tues. July 9	11:30	Heritage Languages, Health and well-being of Indigenous / Minority Communities.	Justyna Olko	University of Warsaw
	13:00	Lunch Break		
	14:30	Maya Ancient and Modern Languages.	David Mora Marín	UNC-Chapel Hill
	16:00	Group Discussion: Language Sustainability.	- Justyna Olko - David Mora Marín - Michael Mason	
Wed. July 10	Session VII: Language and Communities Workshop "Practical Strategies for the Communities"			
	9:30	Community-Participatory Approach to Yucatec-Maya Cultural Landscapes, Codices, and Environmental Conservation.	- Patricia McAnany - Ivan Batun Alpuche - Dylan Clark	UNC-Chapel Hill Universidad de Oriente UNC-Chapel Hill
	11:00	Coffee Break		
	11:30	Workshop: "Practical Strategies for the Communities" Introduction and Work in Groups.	Justyna Olko	University of Warsaw
	13:00	Lunch Break		
	14:30	Presentation of Results by All the Groups		

 DATE	 TIME	 ACTIVITY & TITLE	 SPEAKER	 INSTITUTION
Session VIII: Language and Communities				
Thu. July 11	9:30	ᏍᏏᏅᏍᏏᏅᏍᏏ ᏅᏚᏗᏅᏍᏏ "Tuti Tsunadelogwasdi Unino- helv" (Stories of the Snowbird Day School)	Trey Adcock	UNC-Asheville
	11:00	Group Discussion: Language and Communités.	- Trey Adcock - Gilliam Jackson	UNC-Asheville
	11:30	Coffee Break		
	12:00	Arabic Heritage Languages, Oral Languages and "Classic" Written Forms.	Abbas Benmamoun	Duke University
	13:00	Lunch Break		
	14:30	Community-Participatory Approach to Yucatec-Maya Cultural Landscapes, Codices, and Environmental Conservation.	- Patricia McAnany - Ivan Batun Alpuche - Dylan Clark	UNC-Chapel Hill Universidad de Oriente UNC-Chapel Hill
	16:00	Coffee Break		
	16:30	Group Discussion: Language and Communités.	- Patricia McAnany - Ivan Batun Alpuche - Dylan Clark - Abbas Benmamoun	
	Session IX: Concluding Session			
Fri. July 12	11:00	Group Discussion: Indigenous and Minority Languages, Living History and Opportunities for the Future.	Stanisław Kordasiewicz	
	13:00	Lunch		

GREEKS & GEEKS

**Pantaleone Danilo Brancati, Selene Gatto,
Giuseppina Ianni, and Eleonora Petrulli**

GAL Area Grecanica



@JoannaMaryniak

The talk focuses on the language revitalization activities currently at play within the Greko community. In particular, we will: focus on our role as Greko new speakers and language activists; present the summer school programme "To Dddomadi Greko"; and discuss how this school fostered the creation of a group of young new speakers actively engaged in language revitalization. We will also present the crowdfunding campaign "If you speak me I live", launched last year with aim to support young Greko teachers in the setting up of free language courses. A core part of the discussion will be devoted to the presentation of the activities we are currently working on thanks to the COLING project:

- Writing new songs, translating and recording popular international songs in Greko;
- Digitalizing the lyrics of traditional and modern Greko songs and creating grammar, comprehension and writing exercises based on the songs;
- Recording traditional songs to use as listening exercises;
- Creating a collection of stories for children and adults inspired by folk tales of the oral tradition, in order to disseminate the oral aspects of Calabrian Greek language and culture.
- Creating podcasts where traditional tales are read, to further develop listening skills and knowledge of folk culture; Drafting of a monolingual dictionary - pilot project;
- Creating video-lessons in Calabrian Greek and sharing them online, with the goal of making learning more easily accessible;
- Drafting video-lessons for national television distribution;
- Creating a Calabrian Greek course on the MemRise platform which will be available to learn the language through new technologies and online;
- Managing and creating content for the social media account of the project.

The creation of these materials is crucial in order to develop a new approach to teaching, particularly because there is a consistent lack of resources for Calabrian Greek. More than that, creating these materials will be extremely beneficial to our language skills, being ourselves new speakers, as we will improve our competences by working directly with the language and, crucially, by native speakers who will supervise our work.



@JoannaMaryniak

Eleonora Petrulli has a Masters's degree in Gender Studies and Politics, and is a member of Jalò Tu Vua, an association working on the revitalization of the Greek of Calabria, an Ancient Greek minority language spoken in South Italy. She is one of the promoters of the crowdfunding campaign "If You Speak Me I Live" with the goal of creating Greko year-long classes in the South of Calabria, in Italy. Being a traditional music enthusiast, her work for the COLING project revolves around fostering learners engagement through music and songwriting.

Giuseppina Ianni is a Law student and a Clarinet and Musical Disciplines graduate at the Conservatory of Reggio Calabria (Italy). She is interested in the recovery and linguistic revitalization of Calabrian Greko, for which she works together with the "Jalò tu Vua" association. She collaborated with the "Apostrofi" association in theatrical activities played entirely in Ancient Greek and Calabrian Greko. Her study activity also covers music and dance of oral tradition for which she performed at the Conservatory of Valencia (Spain) as part of an Erasmus Plus project.

Pantaleone Danilo Brancati was born and raised in the Amendolea valley where, within the lively greko-speaking context, starts learning the typical instruments of his town: tamburjine, accordeon, sulàvria (cane pipes) and ceramèdde (hornpipes). Being in close contact with the other Greko speaking people of his community, he learns to speak the language himself, a language that for centuries has been spoken in the valley of the Calabrian Greeks. Living in accordance to the surroundings, he grew up feeling a proud Greek of Calabria. He is fond of music, which he has always nurtured, researched and protected, and that allowed him to go around the world while keeping him connected to his beloved greka land. From 2009 he began attending the Cultural Association "Zampognari" of which he later became a partner, where he took part in the activities of recovery, preservation and dissemination of the musical culture and not, of Calabria greka. Since 2014, he is member of the renown Greko speaking Association "Jalò Tu Vua", one of the first and most important cultural associations protecting and teaching the Greko Calabrian language. In 2015 he was elected member of the association Management Board and he is currently its vice president. In April 2019 he graduated in Music Education at the "Francesco Cilea" Conservatory of Music in Reggio Calabria with a 110/110 cum laude. Today, he is determined in spreading this precious cultural heritage, which still doesn't surrender to nowadays mass globalization, preseeving in time the ancient knowledge of his people: the Greko people.

Selene Gatto is a second-year modern languages student at the Ca' Foscari University of Venice. She currently studies arabic, turkish and modern greek at the university. She received the high school diploma in classical studies from the Liceo Classico Tommaso Campanella in 2017. She is keen on ethnic neighborhoods, languages and minorities issues, especially for her place of birth, Reggio Calabria, that's why she learnt calabrian-greek and joined the association "Jalò tu Vùu", being one of the founders of the page "To ddomadi greko" to spread information about Calabrian culture and history.

MAYAN SOCIOLINGUISTIC LANDSCAPES OF THE PRE-COLONIAL PAST AND THE POST-COLONIAL FUTURE: SOME POTENTIAL IMPLICATIONS AND APPLICATIONS FROM LINGUISTICS AND EPIGRAPHY FOR DOCUMENTATION, REVITALIZATION, AND LITERACY PROGRAMS

David F. Mora-Marín | UNC-Chapel Hill

The question of linguistic ideologies, reflected, for example, in linguistic attitudes and/or norms and beliefs surrounding orality and literacy events and practices, however formal or informal, is sometimes understudied and underproblematized by linguists interested in documentation and revitalization efforts. And yet, such ideologies may hinder efforts to promote the use of an endangered or minority language, even when the average member of the linguistic community expresses the opinion that the language is an important symbol of their identity, and that every attempt should be made to preserve it. In examining linguistic ideologies evident among contemporary promoters of Yucatec Maya orality and literacy, whether hip-hop performers, literary authors, or native language activists/linguists, it seems clear that the latter exhibit a somewhat rigid view of language and literacy, one akin to that inculcated in formal schooling of Spanish literacy.

Following and broadening the approach by Robert Jiménez and Patrick Smith (2008), I propose, in this workshop, that a historical, variationist, and cognitive anthropological perspective on the languages and literacies of Mesoamerica should form a necessary background to documentation, revitalization, and literacy programs of the languages of the region. Such approach would consider the genealogical background to the contemporary signed and spoken languages of the region, the history of contact within the Mesoamerican linguistic and script area and smaller-scaled diffusion zones, the synchronic variation that characterizes each language and the ways in which such variation patterns with social and cultural factors, the characteristic structures of lexico-semantic categories, the flexibility of the literacy events and practices evident in the writing traditions of the region throughout their history, and the close link between orality and literacy events and practices.

After reviewing case studies illustrating the nature of the Pre-Colonial past, the workshop will explore some possible implications and potential applications of this approach for a Post-Colonial future of documentation, revitalization, and literacy programs.





David Mora Marín (BA in Linguistics and Anthropology at KU-Lawrence, 1996; PhD in Anthropology at SUNY-Albany, 2001), is an Associate Professor in the Linguistics Department at the University of North Carolina in Chapel Hill, where he arrived in the fall of 2004. His research encompasses topics relevant to Mesoamerican language history, addressed primarily through the methods of historical and comparative linguistics, linguistic documentation, historical sociolinguistics, and philology/epigraphy. His publications deal with the nature of orthographic conventions in Mayan hieroglyphic writing, the grammatical structure of Mayan hieroglyphic texts, the origin and development of Mayan inscriptions, the undeciphered Olmec hieroglyphic writing system, the reconstruction of grammatical morphology and morphosyntactic constructions in earlier stages of the Mayan language family, and the application of the comparative method to test the hypothesis of a common ancestor between the Mayan and Mixe-Zoquean language families. He has also conducted some limited documentation work on Isthmus Mixe (Oaxaca) and Purepecha (Michoacán), with plans for expansion in this area. Finally, he specializes in the study of the jade exchange network that connected the Mayans.



COS-MAYA-POLITAN APPROACHES TO LANGUAGE AND CULTURAL REVITALIZATION

Genner Llanes Ortiz
Leiden University

Maya activists in Mexico, Guatemala and Belize have strived to reconnect with their languages and cultural heritage for decades now. Many faced staunch resistance and discrimination in the 1980s and 1990s, even after violence had receded and multiculturalism had become acceptable for the nation-states in Latin America. As years went by Maya scholars, artists and politicians began to explore new ways of being Maya which were less traditional and more transnational. This has produced a new field of scholarship and activism characterized by a Maya-centric cosmopolitan strategies to make their historical contribution and contemporary voices more resonant. In this talk I will discuss what of this is new and what represents continuity. I will also interrogate what Cos-Maya-politan approaches could mean for the future of decolonizing research and revitalization efforts.

Genner Llanes Ortiz is a Maya scholar from Yucatán, México. He trained as a social anthropologist at the Universidad Autónoma de Yucatan (UADY), and completed a DPhil in Social Anthropology in 2010 at the University of Sussex, in the United Kingdom.

His research is concerned with Indigenous knowledge, organizations and performing arts, as well as intercultural dialogue. He has worked collaboratively with NGOs and Indigenous organizations in Mexico, Ecuador, Belize and Guatemala. His research has explored forms of representing Indigenous knowledge in intercultural education in Latin America, and more recently, focuses on Indigenous artistic forms in relation to language revitalization, anti-racism and decolonization.

He worked in the “Indigeneity in the Contemporary World” project in Royal Holloway University of London, and also in the Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS) in Mexico City

ARABIC HERITAGE LANGUAGES, ORAL LANGUAGES AND “CLASSIC” WRITTEN FORMS

Abbas Benmamoun | Duke University

Heritage languages have received a great deal of attention and have engaged many subfields of Linguistics and related disciplines. Heritage speakers are typically, though not exclusively, children of immigrants. They are usually exposed to their heritage language from birth and in early childhood. Their early exposure to the heritage language occurs mainly in the home and the immediate community. However, their exposure to their heritage/first (L1) language and the opportunities to use it become increasingly limited as they acquire and use the dominant language. As a result, their knowledge of the heritage language may display significant differences with the knowledge of their native non-heritage counterparts. This has been shown to be the case in many areas of grammar, including phonology, morphology, and syntax. In this presentation the focus will be on Arabic, a diglossic language, as a heritage language. Heritage Arabic patterns in many respects with other heritage languages but it also raises important questions about issues of language maintenance and loss in diglossic contexts, particularly in situations where the variety associated with literacy and cultural identity is different from the spoken variety acquired at home.

Abbas Benmamoun is Professor of Asian and Middle Eastern Studies and Linguistics and Vice Provost for Faculty Advancement at Duke University. His research focuses on comparative syntax and morphology of natural language and on heritage languages. He is the author of *The Feature Structure of Functional Categories* (Oxford University Press, 2000), co-author of *The Syntax of Arabic* (Cambridge University Press, 2010), and co-editor of *The Routledge Handbook of Arabic Linguistics* (Routledge, 2018). He is also co-editor of the book series *Studies in Arabic Linguistics* (John Benjamins).



TEACHING A HERITAGE LANGUAGE IN MEXICAN KINDERGARTEN: IS IT POSSIBLE TO DEVELOP INNOVATIVE METHODOLOGIES AND SUCCEED WITHIN THE CURRENT SYSTEM?

Gregory Haimovich
University of Warsaw

This presentation is based on the project that has been conducted since October 2018 in Mexico's state of Tlaxcala. The initial purpose was to launch collaborative work with the staff of a kindergarten affiliated with "Indigenous Education", an educational model, through which children are meant to obtain knowledge about their heritage languages and cultures. Although Nahuatl is officially taught in a number of kindergartens and primary schools of "Indigenous Education" in Tlaxcala, the outcome still leaves much to be desired: the language is still severely endangered in the region and school children do not acquire any substantial knowledge of it, that would allow them to communicate with their Nahuatl-speaking grandparents.

The educational authorities of Tlaxcala do not issue particular guidelines for teaching Nahuatl in pre-school institutions, but in that manner they also leave certain liberty for the institutions to make their own decisions in this respect. Hence the efficiency of language instruction heavily depends on enthusiasm and inventiveness of teaching staff in each case. This also lays ground for potential collaboration between local teachers and outside researchers in developing innovative methods of language teaching and their implementation.

The project featured in this presentation is based on experience of collaborative work in the kindergarten "Tlahuicole", situated in Contla, Tlaxcala. During the first stage of this work the teaching practices of "Tlahuicole" were thoroughly studied, with a focus on the use of Nahuatl in day-to-day educational activities. Inquiries were also made about the current state of the Nahuatl language in education in Tlaxcala, including visits to a number of institutions and interviewing teachers and officials across the state. In course of discussion of the findings with the teaching and administrative staff of "Tlahuicole", there were proposed certain innovations in teaching Nahuatl in the kindergarten, and their implementation with subsequent evaluation was planned as well. This is an ongoing project, but I hope that its development and the circumstances surrounding it will be interesting for participants of the COLING-RISE summer school in the University of North Carolina, Chapel Hill.



Gregory Haimovich (b. 1982), from Israel, is a PhD student at the University of Warsaw, Faculty of “Artes Liberales”. He received his master degree in Linguistics and Ibero-American studies summa cum laude from the Hebrew University of Jerusalem in 2015. The title of his master thesis was “The Lexical Modernization of Southern Quechua: Methodology and Efficiency”. In addition, Gregory Haimovich published several papers on Andean anthropological linguistics and Spanish-Quechua language contact. His PhD research, organized as participatory-action research in the region of Sierra Norte de Puebla, Mexico, concerns application of the Nahuatl language in health services.

ARCHIVING CHEROKEE TEXTS AND DEVELOPING AUGMENTED REALITY/VIRTUAL REALITY TOOLS FOR LANGUAGE TEACHING

Ben Frey and Sarah Snyder-Hopkins

UNC-Chapel Hill | Western Carolina University



The Qualla Boundary in North Carolina is home to approximately 212 first language speakers of Cherokee. The dialect predominantly spoken is the Middle Dialect, distinct from the Overhill Dialect largely spoken in Oklahoma. In both states, the speaker populations are mostly elderly and the language is not being passed on in the home. Both populations of Cherokees have immersion schools in the language, but efforts to revitalize the language's use in public domains are slow. Part of the reason for this lay in a need for quality pedagogy for teaching Cherokee as a second language and a dearth of resources for study and language use.

Technological tools can assist not only in documenting the language but in creating materials to revitalize its use in multiple contexts – from augmented reality and computer games to music and homework assignments. By collecting and analyzing corpus material, we can quickly create new classroom materials and media products and answer deeper theoretical linguistic questions. With a large enough corpus, we can even implement machine translation systems to facilitate the production of new texts. A corpus of Cherokee data can answer second language learners' questions about the structure of the language and provide patterns for more effective, targeted learning of Cherokee. It can also provide teachers with ready access to accurate representations of the language produced by native speakers. By combining documentation and technology, we can leverage the power of databases to expedite and facilitate language revitalization.

Ben Frey is *Assistant Professor of American Studies at UNC at Chapel Hill*, and is a citizen of the Eastern Band of Cherokee Indians. His work examines the process of language shift through the lens of urbanization, industrialization, and globalization. He is an advocate for the revitalization of indigenous languages.



LIGHTS AND SHADOWS OF DOCUMENTATION OF CULTURAL HERITAGE ARCHIVING WITH THE USE OF DIGITAL TECHNOLOGIES – ON THE EXAMPLE OF THE "FILLING PROJECT"

Marta Ostajewska

University of Warsaw

Presentation of various documentation strategies. How to overcome technical and psychological problems during documentation process? The question of ethics. How can we use the collected material for the sake of preserving the heritage? An attempt to answer the above questions in relation to the long-term participatory project with the inhabitants of postindustrial housing estate in Lodz – Ksiezy Mlyn.

Marta Ostajewska (1980, Poland) Doctor of Fine Arts, performer and visual artist, PhD researcher at the University of Warsaw (Artes Liberales). Her M.A. in Multimedia Design was received from School of Arts in Ghent. She graduated also at the University of Lodz (M.A. in Theory of literature). She has participated in many international projects: Human Hotel: Copenhagen in Denmark, BIO50 in Ljubljana, RIAP2014 in Quebec City, Canada, PAB2015 in Bergen, Norway. She is editor-in-chief of the artistic and scientific magazine Afterimages. She is currently working on her second PhD: "The Body as Archive – the different methods of archiving ephemeral activities".


COMMUNITY-PARTICIPATORY APPROACH TO YUCATEC-MAYA CULTURAL LANDSCAPES, CODICES, AND ENVIRONMENTAL CONSERVATION

Patricia A McAnany, Ivan Batun Alpuche,
Dylan Clark, and Khristin Landry-Montes

Universidad de Oriente | UNC-Chapel Hill

Within Yucatán, México, the health and sustainability of the Yucatec Mayan language is intimately connected with environmental conservation and the value placed on Maya cultural heritage. Through a program called “InHerit: Indigenous Heritage Passed to Present,” McAnany and colleagues received funding from the National Geographic Society to promote the cultural heritage, ecology, and conservation of Yucatec *cenotes* (water-bearing solution sinkholes in a limestone substrate). Linked to Indigenous *re-patrimonialization* of Yucatec landscapes, this project focuses on middle-school students in nine small communities in eastern Yucatán. Initially, our team gauged how they relate to *cenotes*, which historically are a key part of the Yucatec sacred landscape as well as a vital source of life-sustaining water. Utilizing a participatory method called photo-voice, middle school students presented their thoughts and concerns about the history and ecological health of *cenotes*. A series of workshops with middle-school teachers (held in Valladolid, Yucatán during the summer of 2018) prepared teachers to teach about the cultural heritage and science of *cenotes* aided by a special workbook prepared for middle-school instructors. The cultural heritage of *cenotes* includes their archaeological study, their conspicuous presence in two of the extant Maya codices from Postclassic times (Madrid and Dresden), and the central role of *cenotes* in Yucatec oral histories and mythic narratives. Codices, oral histories, and mythic narratives provide insight to an ontology of *cenotes* in which the interconnectedness of all *cenotes* is emphasized. This approach accords well with western scientific ideas about the Gran Maya Aquifer that underlies the peninsula of Yucatán and through which all *cenotes* are connected. Due to this interconnectivity, the pollution of even one *cenotes* is cause for great concern. The other prong of this project—the science of *cenotes*—is equally salient and includes student and teacher-organized water-testing programs at *cenotes* in order to gauge the presence of pollutants and establish a baseline against which future testing can be compared. The fertile common ground encountered during this project suggests that Indigenous and Western perspectives may be effectively braided together to achieve environmental and heritage conservation.





Dr. Adolfo Iván Batún Alpuche, is Licenciado in Archeology by Universidad Autónoma de Yucatán; getting his master and doctoral Degrees from University of Florida. His studies have been focusing on the agrarian practices of the prehispanic Mayas, and contemporary perceptions of self identity on Maya communities. He follows a collaborative and decolonizing approach. Currently, Dr. Batún is a professor at Universidad de Oriente in Valladolid, Yucatan.

P.I., Patricia A. McNany (Kenan Eminent Professor and Chair of Anthropology, University of North Carolina-Chapel Hill) is a senior fellow of the Pre-Columbian Program at Dumbarton Oaks (Washington, D.C.). As co-founder of *InHerit: Indigenous Heritage Passed to Present* (www.in-herit.org), she has collaborated for over ten years with Indigenous communities to create opportunities to dialogue about archaeology, cultural histories, and heritage conservation. She is the author of *Maya Cultural Heritage: How Archaeologists and Indigenous Communities Engage the Past* (2016); *Ancestral Maya Economies in Archaeological Perspective* (2010); *Living with the Ancestors: Kinship and Kingship in Ancient Maya Society* (2014, revised edition); and many journal articles. She is co-P.I. of a community-archaeology project in Tahcabo, Yucatán, and directs a National Geographic Society-funded program entitled *Cultural Heritage, Ecology and Conservation of Yucatec Cenotes*. The goal of this grant is to enhance understanding of cenotes (critical water features in the karstic environment of Yucatán) among middle-school students. Workshops for teachers and school activities for students emphasize the oral history, science, and cultural heritage of *cenotes*.

Dr. Dylan Clark is an anthropological archaeologist specializing in Mesoamerican cultures. He serves as Program Director for *InHerit: Indigenous Heritage Passed to Present*, a non-profit program administered through the Research Laboratories of Archaeology at UNC-Chapel Hill and partnered with the *Alliance for Heritage Conservation*. Our aim is to develop collaborative programs of education, conservation, and public interpretation with descendant communities in the Americas to promote Indigenous goals in heritage management, cultural resource conservation, language preservation, and the mitigation of global threats to cultural traditions and sacred spaces. His research has focused on ancient Maya ports, public and community archaeology, and museums.

Dr. Khristin Landry-Montes is Assistant Professor of Art History in the Department of Art and Art History at Cornell College. She joined the InHerit team in 2018 as Project Facilitator for the *Cultural Heritage, Ecology, and Conservation of Yucatec Cenotes* project where she assisted in coordinating our collaborative relationship with secondary school teachers, students, and several Maya communities. Specializing in Indigenous American art history, she received her Ph.D. from the University of Illinois-Chicago in 2018. Her research focuses on ancient Maya art and architecture and the materialization of social memory and identity in urban environments.



**WHERE T'IDHOCH/HUITZMALOTEPETL
BECAME LA SILLETA: LANGUAGE
DOCUMENTATION AND REVITALIZATION
AMONG THE NAHUA AND THE TÉNEK
IN THE HUASTECA POTOSINA, MEXICO**

**Elwira Dexter-Sobkowiak
University of Warsaw**

Designing and implementing a sustainable endangered language revitalization project is a challenging task. Success requires developing a multidisciplinary methodology that takes into consideration a set of unique cultural, historic and sociopolitical circumstances that are particular to the speech community in question. Whereas the use of the newest technology and newly developed revitalization methods may be applied in many language revitalization projects, these solutions may not lead to successful revitalization in marginalized rural communities where access to technology may be reduced, where academic culture has not been closely integrated with the local community, and where academics have not rigorously attended to nuances of the social and linguistic landscape such as dialect variation. There are no one-size-fits-all solutions for any language promotion project, but the principle should always be aiming at an informed, integrated, multidisciplinary project with respect for community dynamics and involving members of speech community. In this talk, I will discuss the guiding principles and challenges in Nahuatl and Tének documentation and revitalization initiatives that I developed in the indigenous communities of the Huasteca Potosina of Mexico from 2014 to 2019. Among the issues faced while working with the Nahua and Tének communities were a lack of funding, negative attitudes towards the heritage language and culture, reduced access to technology, resistance towards externally prepared learning materials and also the complex sociodynamics of the indigenous communities. The projects that proved most successful involved an integrated, community-based documentation-revitalization approach. The documentation process was collaborative and intergenerational, for example, by involving the community in collecting traditional oral stories into a book in the heritage language. The subsequent revitalization step was carried out using the culturally-appropriate materials that were developed locally and represented local linguistic variants. These projects involved teaching and learning techniques that respect local culture and recognize the interethnic dynamics of the multilingual zone of the Huasteca Potosina where the Nahua and the Tének people live.



Elwira Dexter-Sobkowiak is a Ph.D. candidate at the Interdisciplinary Doctoral Studies at the University of Warsaw and her Ph.D. research topic is "Language contact in the Huasteca Potosina: The impact of Spanish on morphology and syntax in Nahuatl and Tének". As a member of the research group at the Centre for Research and Practice in Cultural Continuity at the "Artes Liberales" faculty, she has been involved in several interdisciplinary projects including Europe and America in Contact, Engaged Humanities and recently also Language as a Cure. She has experience working with the endangered language speech communities in Mexico, El Salvador, and on Guernsey Island. Since 2014 she has been involved in documentation and revitalization projects in the Huasteca Potosina region of Mexico where she has been working among the Nahua and the Tének people on various projects including publishing a book of oral tradition in Nahuatl and preparing a bilingual Nahuatl-Tének dictionary for children. She has also given numerous talks, organized several Nahuatl and Tének orthography workshops for school children and worked with the local NGOs promoting sustainable development and social justice for the indigenous communities.



LANGUAGES AND CULTURE OF INDIGENOUS PEOPLE OF THE SAKHA REPUBLIC (YAKUTIA)

Kyunney Takasaeva
University of Warsaw

The abstract will review the state of the languages of indigenous peoples of Siberia (Russia), namely in the Republic of Sakha (Yakutia).

This topic is important in the context of the decline of the various indigenous languages of the native peoples of the Russian Federation (namely small-numbered peoples of the North), in favor of using the Russian language instead. The development of methodology for the revitalization of languages and culture can greatly contribute to solving the pressing problems of the current socio-cultural situation under amid conditions of global change.

For the summer school students I would like to present the situation of languages in the Republic of Sakha (Yakutia), with cultural observations from the perspective of indigenous peoples in Siberia (Sakha, Even, Evenki, Yukagir and Dolgan) aiming to reveal a real picture of the functioning of native languages and cultures. The preservation and development of native languages and culture of indigenous peoples of the Sakha Republic is really a very urgent issue.

Also in my speech, I will try to detail some of the areas of work / focus on reviving and maintaining the use of the languages and culture of the indigenous peoples of the Sakha Republic. For example, developing teaching manuals in the Sakha, Even, Evenki, Yukagir and Dolgan languages; uniform textbooks on the culture of the peoples of the Sakha Republic (Yakutia), meeting the current requirements determined by the demands of the ethnicities in the revival, preservation and development of their native culture; innovative methods of teaching native languages and culture. I hope the materials analyzed in my presentations can be implemented for practice by the scholars specializing in the theory and didactics of the preservation and revitalization of endangered languages and cultures.



PhD. Kyunney Takasaeva is a native Sacha of Yakutia (Russia). Spoken languages: Yakut, Russian, Polish and English. She graduated in Irkutsk and Moscow in the fields of psychology and pedagogy. She did didactic and academic work in the field of ethnopsychology and cultural studies. She is the author of two doctoral dissertations. The first, in the field of psychology, about psychological prevention of professional deformation/professional burnout, including ethnopsychological aspects (prepared and defended in Moscow, 2001). The second dissertation was about changes in the culture and identity of the Sacha people since earlier ethnographic (Polish) research in the 19th century. This was prepared and defended as a cultural study with a distinction grade in the Polish language at the Faculty of Artes Liberales, University of Warsaw in 2017. A graduate of Doctoral Studies at the Faculty of "Artes Liberales" of the University of Warsaw, she obtained a PhD in humanities in the field of cultural studies. Since 2009, she has been associated with the same faculty as a participant in the Erasmus Mundus grant under the supervision of Professor Jan Kieniewicz.

In March 2018, she was awarded the "Wacław Sieroszewski" medal by the Commune of Tłuszcz for her achievement furthering Yakut ethnographic and literary works.

She is the author of over twenty scientific and popular science publications in Polish and Russian. She has participated in international scientific conferences in Poland (Warsaw, Krakow, Opole), Russia (Moscow, St. Petersburg, Yakutsk) and USA (Fort-Ross, California).

Her scientific interests focus on the study of cultural anthropology, including the societies and cultures of Russia, Central Asia and the Arctic. She is interested in the identity of indigenous peoples and multiculturalism, (especially the cultures of the native peoples of Siberia), in the context of post-colonialism and modern neo-colonialism and the context of the research done by foreigners in the Siberian territories up to the 20th century and their perspectives on the identity of the indigenous people of Siberia.

WAUJA LANGUAGE REVITALIZATION IN BRAZIL

Emilienne Ireland

ARENET

Wauja is an Arawak language spoken by an Indigenous Amazonian population residing along several tributaries of the Xingu River in Central Brazil. Since the introduction of village schools roughly a generation ago, children no longer spend their days learning oral traditions from their elders. Instead, they follow a mostly Portuguese-language curriculum that focuses on literacy. As a result, although today's young Wauja are still native speakers of their language, they are less proficient in Wauja language and oral literature than previous generations.

To address this, the community is collaborating with academic partners in designing and implementing a set of mutually-reinforcing strategies to:

(1) document Wauja heritage language and oral traditions in video and text formats, (2) collaborate with Wauja teachers to develop innovative and culturally appropriate teaching methodologies using these source materials, (3) train both Wauja teachers and students in digital tools and best practices for maintaining digital archives, (4) produce effective, engaging curricula for Wauja schools that incorporate visually-rich texts, videos, and posters, and (5) provide subtitling and other types of translation so that these engaging materials can be used beyond the Wauja community, in schools across Brazil, with the aim of countering negative stereotypes.

Because the introduction of literacy training has had the unintended consequence of creating economic and educational disparities between men and women, this project seeks to address the issue through community discussion and ensuring that all participants have the opportunities they seek. This workshop will describe the process used to collaboratively develop the first set of curriculum materials in 2018-19, including initial project proposals provided to the community, how the community modified these proposals, pitfalls in execution, successes, lessons learned, and plans for future work.





Emilienne Ireland is a Research Fellow in anthropology at the Smithsonian Institution's National Museum of Natural History, and director of the Wauja Language Documentation Project at the Americas Research Network (arenet.org). She holds a B.A. in Anthropology from Columbia University, and an M. Phil in Anthropology from Yale University. In 1981-83, she lived for several years among the Wauja of Central Brazil. The Wauja spoke almost no Portuguese in those days, so learning their Indigenous Arawakan language was the only option. In recent years, she has returned about every year. She sees language sustainability and revitalization as encompassing all cultural assets, not only language. Knowledge derived from photos of ancestors, from silent videos of elders demonstrating traditional skills, from recordings of sacred flute melodies — all these contribute to language sustainability. Because the Wauja have suffered horrific population losses from epidemics of introduced diseases, the survivors and descendants wanted to learn about the parents, grandparents and other kin they had lost. As a result, Emi has assisted the community in digital repatriation of historic images, by locating and obtaining digital copies of all known images of Wauja ancestors, and then working with elders to identify the individuals in the photographs and videos. She launched a Wauja-English Wiktionary site, and then helped the community to launch a Wauja-Portuguese site, providing training workshops for Wauja high school students through funding from the Foundation for Endangered Languages (FEL). This open-source online lexicon is an ongoing project. In 2016 and 2017, thanks to funding from the Smithsonian Institution Recovering Voices Program and the Americas Research Network, Wauja elders and young scholars visited the Smithsonian to exhaustively document a large collection made of their material culture a generation ago. Over a period of six weeks, they produced over 350 short videos in their own Indigenous language, describing each of these objects in detail. In 2020, Emi plans to produce a second set of such videos, completing the work that the teams of male researchers did in 2016-17, by drawing on the complementary expertise of Wauja women, both elders and young scholars. These short videos on traditional material culture, which often showcase objects no longer made and of great interest to adults and schoolchildren alike, have been enthusiastically received as modules for Wauja Indigenous language curriculum materials.

THE SIWAR MAYU PROJECT, A RIVER OF HUMMINGBIRDS.

Juan Sánchez-Martínez | UNC-Asheville



Picture by Sharon Bensho

“Siwar” and “Mayu” in the Quechua language (currently spoken by eight million people in the world) translate into hummingbird and river, respectively. The Siwar Mayu Project is conceived of as a river of hummingbirds. ‘Siwar’ symbolizes the bearer of messages, the ancestors, the ones who cross borders, and is in-between, just as our project is, just as contemporary indigenous writers and artists are. After years of involvement in a variety of trans-indigenous projects (i.e anthologies, cultural exchanges, conferences) among artists and writers from various native nations of Abiyala, Turtle Island (the Americas) and the Pacific, this project wants to contribute to the seminal role of translation in bridging indigenous and non-indigenous cultures. This collaborative site fulfill a need for an open access website publication dedicated to native writers and scholars, in which peoples from different countries and backgrounds can dialogue through art, poetry, short-stories, plays, testimony, oral history and essays. For this presentation, I will reflect on the Siwar Mayu’s goals of both being a tool for teaching indigenous literatures and languages, and for indigenizing the Internet. Beyond alphabetic writing, Siwar Mayu is also a space where we are celebrating oralitegraphic textualities (Rocha 2016). Most native writers writing in their native tongues usually self-translate their work to languages such as English, Spanish, Portuguese or French. In Siwar Mayu, we are including the work in their native languages, and when possible we are translating from the original indigenous language, hoping to anchor their respective poetics and epistemology. Despite the colonial history of Spanish and English, and their epistemological violence in legal and education settings, these languages are in fact lingua-francas and are both political and creative tools which belong too to indigenous peoples in Abiyala, Turtle Island and the Pacific. (<http://siwarmayu.com>)

Juan Sánchez-Martínez is originally from the Andes (Bakatá, Colombia). He dedicates both his creative and scholarly writing to indigenous cultural expressions and ancestral ways of being. His last book of poetry, *Altamar*, was awarded in 2016 with the National Prize Universidad de Antioquia in Colombia. *Altamar* is a tribute to the grandfathers and grandmothers, activists and writers who have protected, with their own lives, the pure water of their territories. He joined UNC Asheville in Fall 2016 as Assistant Professor for the departments of Languages and Literatures, and Indigenous Studies.




**REAL, VIRTUAL,
AUGMENTED AND MIXED
REALITIES FOR MATERIAL
AND IMMATERIAL
CULTURAL HERITAGE
PRESENTATION AND
PRESERVATION**

Miłosz Giersz | University of Warsaw

Continuous and rapid technological progress allows us to increasingly use the latest technological tools to support study, preservation, dissemination and commercialization of cultural heritage for the benefit of the local and global community. Driven by participatory approaches to heritage and culture, the paper will address the implementation of Virtual, Augmented and Mixed Realities (AR/VR/MR) as emerging technological tools in learning and teaching endangered languages and cultures.

Miłosz Giersz is a Polish archaeologist, the University of Warsaw graduate. For his PhD dissertation, defended in 2007, he was awarded The Prime Minister's of Republic of Poland Award, as well as the Ignacio Domeyko Award for the best Latin-American PhD, founded by the Polish Society for Latin American Studies. Since 2002 he has co-directed two consecutive Polish-Peruvian archaeological projects in the northwestern Peru: the Valle de Culebras Archaeological Project, and the Castillo de Huarmey Archaeological Project. During the latter, he led the team that excavated a pre-Columbian royal mausoleum at Castillo de Huarmey with the first unlooted royal tomb of the queens of Wari, an ancient civilization of South America predating the Inca empire (ca. 600 - 1050 AD). This sensational discovery was voted as one of the Top 10 Discoveries by the Archaeological Institute of America in 2013, and enjoyed wide coverage by the National Geographic Magazine, both its International (June 2014) and worldwide editions (June-August 2014), for many of which it was chosen as the cover story. Dr. Giersz has been awarded with the "Zostańcie z nami!" [Stay with us!] scholarship for outstanding young researchers, founded by the biggest Polish weekly magazine Polityka (VIII Edition, 2007), a TRAVELER 2013 National Geographic Award for the most important Polish scientific achievement of the year (2013), the Knight's Cross of the Order of Merit of the Republic of Poland (2015) and Commander's Cross of the Order of Merit of the Republic of Peru (2018) for the achievements in the field of science and outstanding contributions in the cooperation between the Republic of Poland and the Republic of Peru. Dr. Giersz is widely recognized as an expert on the Andean and South American archaeology. He is a member of many societies connected with his profession, including The Explorers Club and the Society for American Archaeology. He acts as the President of Polish Society for Latin American Studies. He is also the author of many books and articles on archaeology and art of the pre-Hispanic Latin American cultures. Currently he holds a position of an Associate Professor of Archaeology at the Institute of Archaeology of the University of Warsaw.



**PERSISTENCE OF PRE-COLUMBIAN TRADITIONS
AFTER THE SPANISH CONQUEST IN THE PERUVIAN
ANDES: A CASE STUDY OF WARI FEMALE ELITE
BURIALS AT CASTILLO DE HUARMY AND DATA
FROM COLONIAL ARCHIVES**

**Patrycja Prządka-Giersz, Ph.D.
University of Warsaw**

The second half of the first millennium A.D. witnessed some significant changes in gender roles and traditions in the Andes. The discovery of the first undisturbed burial context of fifty-eight noblewomen with hundreds of precious artifacts found at Castillo de Huarmey provides important evidence about women and their roles played in ancient society in the Wari Empire. The amount and the richness of the luxury and prestige items, which comprise hundreds of objects of the most diversified types, provide important data regarding the identity of elite women and their social and economic role during the Middle Horizon. Many of these ancient traditions have persisted in the early colonial period. That refers especially to the elite women's personal attire, as well as jewelry, ritual accessories and other objects of prestige collected during their lifetime. Early colonial documentation, particularly the wills of indigenous elite women, compared with archaeological evidence, confirms that both female attire and personal grave goods imitated the symbolic image of the queens and princesses of antiquity, just like those from the mausoleum of Castillo de Huarmey. The information collected up to date allows also to analyze different goods of indigenous origin through their strategic and economic value over time.



Patrycja Prządka-Giersz is a graduate of the Faculty of History at the University of Warsaw, currently an assistant professor at the Faculty of "Artes Liberales" in the Center for Research and Practice in Cultural Continuity. She defended her PhD in Humanities in 2010 at the Faculty of History of the University of Warsaw with her dissertation on the settlement structure and socio-political changes on the northern coast of Peru in the Late Pre-Hispanic Periods (1000-1532 AD) based on the example of the Culebras River Valley (Patrones de asentamiento y transformaciones sociopolíticas en la costa norcentral del Perú durante los Periodos Tardíos: el caso del valle de Culebras). She specializes in archeology, ethnohistory, gender studies, and cultural anthropology of the Central Andes region, with a particular emphasis on the issues related to the European conquest, the clash of cultures, and the survival of Indian traditions during the colonial period. Since 2000 she has directed, or co-directed, a series of archaeological, iconographic, anthropological, and ethnohistorical research programs (queries in the most important colonial archives in Peru) in the South America (projects funded by the KBN, MNiSW, NCN, Global Exploration Fund of the National Geographic Society & Waitt Grants Program, and private sponsors). In 2012 Dr. Prządka-Giersz was a member of the Polish-Peruvian research team, who made a breakthrough discovery of the first tomb of the representatives of the highest aristocracy of the pre-Columbian Wari empire (VIII-X in CE). In 2015 she was awarded with the Knight's Cross of the Order of Merit of the Republic of Poland for the achievements in the field of science and outstanding contributions in the cooperation between the Republic of Poland and the Republic of Peru. Currently, she is carrying out a research grant "Women and their role in pre-Columbian and early colonial Peru: case study of the imperial tomb of Castillo de Huarmey", financed by the National Science Center. Since 2011 she has been acting as a scientific consultant in the field of pre-Columbian cultures and folk art from South America at the State Ethnographic Museum in Warsaw.



INDIGENEITY, CULTURE, AND LANGUAGE IN THE ECOLOGICAL BORDERLANDS OF NORTHERN MEXICO

Cynthia Radding | UNC-Chapel Hill

This presentation builds an environmental history from below by integrating the production of cultural landscapes with the practices of indigenous peoples, the values they ascribed to the land itself, and the organization of labor that made it possible for them to sustain communities and mixed agrarian economies in the arid lands of northwestern Mexico. It draws on the methodologies of cultural geography, archaeology, anthropology, and documentary history that represent over a century of scholarship devoted to the complex web of relationships between the land and different groups of indigenous and mixed populations in the colonial regimes of the Americas. Language plays a fundamental role in our interpretation of the rich archival sources that allow us to comprehend the deeply rooted knowledge base that indigenous peoples developed from the material and spiritual worlds through which they moved in seasonal patterns of migration and dwelling. Language is also an essential part of the living histories we construct in collaboration with the indigenous peoples that today maintain their traditions in a radically transformed ecological region through their ritual cycles and collective memories that derive their meaning from the natural world.

Indigenous perceptions of their environment were rooted in the landscapes they had created in the course of pursuing subsistence strategies for centuries before European contact, which they adapted to the exigencies and the opportunities of the colonial economy. The arid environments of the coastal plains and highland valleys bordering the Sonora and Chihuahua Deserts required access to a diverse range of resources and ecological spaces. Following the initial violent encounters with early Spanish *entradas*, native villages coalesced into consolidated mission towns, whose internal economies combined traditional cropping and irrigation methods with European cultigens and livestock. Their settlement patterns were altered even further as they intersected with the colonial enterprises of mining, livestock raising, and commercial agriculture that developed in northwestern New Spain. Indians were not explicitly “environmentalists” in their world view. Nevertheless, their territorial defense was based on holistic practices of land use that included arable land for cultivation, coastal estuaries, and the *monte* of forests and grasslands for foraging. The meanings ascribed to places and the intensity of the conflicts over basic resources stemmed from practices that linked labor to water and land, including the renewable vitality of the *monte*.



Cynthia Radding is the Gussenhoven Distinguished Professor of History and Latin American Studies at The University of North Carolina, Chapel Hill. Her scholarship is rooted in the imperial borderlands of the Spanish and Portuguese American empires, emphasizing the role of indigenous peoples and other colonized groups in shaping those borderlands, transforming their landscapes, and producing colonial societies. She is past President of the Conference on Latin American History (2011-2013) affiliated with the American Historical Association; she served as book review editor of *Hispanic American Historical Review* (HAHR, 2012-2017) and on the Editorial Boards of *American Historical Review*, *HAHR* and *The Americas* and on the Advisory Council of the Inter-American Foundation. Cynthia Radding is President of the Board of Directors of the Americas Research Network, and she is co-editor of the *Borderlands of the Iberian World* with Danna Levin Rojo, a multi-authored Oxford University Press *Handbook* scheduled for publication in 2019. Her publications include *Landscapes of Power and Identity. Comparative Histories in the Sonoran Desert and the Forests of Amazonia from Colony to Republic*, Durham: Duke University Press, 2005 (published in Spanish in Bolivia, 2005, and in Mexico, 2008); *Wandering Peoples: Colonialism, Ethnic Spaces, and Ecological Frontiers* (Northwestern Mexico, 1700-1850), Durham: Duke University Press, 1997 (published in Spanish in Mexico, 2016); *Borderlands in World History*, co-edited with Chad Bryant and Paul Readman (Palgrave, 2014); "Northern New Spain" in *Oxford Bibliographies in Atlantic History*. Ed. Trevor Burnard. New York: Oxford University Press, 2017; "Indigenous Landscapes in Northwestern New Spain: Environmental History through Contested Boundaries and Colonial Land Claims," *Resilience: A Journal of the Environmental Humanities*, Vol. 3 (Winter/Spring/Fall 2015-2016) p. 311-329.

THE DIGITAL RESOURCES OF LATGALIAN LANGUAGE – TOOLS FOR THE LANGUAGE DEVELOPMENT

Vineta Vilcane

NGO Students' Centre of Latgale (Latvia)

The Latgalian written language is a historic form of the Latvian language, but in the reality Latgalian is used like a regional language in the Eastern part of Latvia – the region called Latgale. It is also spoken in the capital city of Latvia – Riga. Nowadays about 8- 9 % of residents of Latvia (approximately 165 000 people) speak Latgalian. The Latgalian language also has an ISO code – LTG. On one hand, Latgalian is a small language, but on the other hand, it has several digital resources, similarly to widely used languages among big populations. It shows that digital resources can be created by the users and developers of small languages. Small languages, just as big languages, have the same opportunities in the digital environment. Over the period from 2007 to 2013 The Special Latgalian Corpus (<http://hipilatlit.ru.lv/lv/>) was created. The corpus contains 1 million words from texts typed in the period 1987-2012. It includes three texts types (literary texts, technical texts and information texts) and has reference meta-data. This corpus allows to access information about mostly used Latgalian words and word use in different contexts.

Dictionaries are very important digital resources. Lithuanian-Latvian-Latgalian dictionary (<http://hipilatlit.ru.lv/dictionary/lv/dictionary.html>) was created by research team. This translation dictionary contains around 10 000 entries. Latvian-Latgalian dictionary (<http://vuordineica.lv/>) was created by language activists and contains around 24583 entries.

Linguists are working on creating spell check with the aim to help improve orthography of Latgalian texts. One of the activities in this process will be the standardisation of Latgalian.

Vineta Vilcane works at the non-governmental organization Students' Centre of Latgale (Latvia). Her main interests are related to the Latgalian language revitalization and popularising, including in social media. Also she is a chief editor at the Latgalians' Culture News Web Page: lakuga.lv. (founded by NGO Students' Centre of Latgale). Vineta Vilcane has a Master's degree in History.





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"TUTI TSUNADELOGWASDI UNINOHELV"
(STORIES OF THE SNOWBIRD DAY SCHOOL)

Trey Adcock

UNC-Asheville

The Snowbird Day School evolved from Quaker led initiatives in the late 19th century to educate young Cherokee Indians living in Tuti yi, the most isolated Eastern Band of Cherokee Indian (EBCI) communities in Western North Carolina. By the early 20th century, the school was administered by the federal government via the Bureau of Indian Affairs, and as with most federally-run schools for Native students, it sought to assimilate Indian youth into the dominate, white culture. Over the course of thirty years (1935-1965), an estimated 550 students attended the school before it was closed in 1965 due to the combined pressure of Termination policies and federal desegregation efforts. In partnership with the Eastern Band of Cherokee Indians (EBCI), Trey Adcock, has collaborated with community members to collect, digitize and disseminate oral histories, conducted primarily in the Cherokee language, along with all material artifacts related to the Snowbird Day School. As of date the project team has collected 474 photos, over 1500 documents and close to 40 oral histories, mostly in the Cherokee language, with more being planned. A central theme that has arisen out of the project is the way in which the community exerted informal control over the school, thus protecting spaces for the use and perpetuation of the Cherokee language. The resulting legacy is that of the Tuti Yi community having the highest concentration, per capita, of fluent speakers out of all the EBCI communities. Many of the alumni of the school continue to work to preserve and promote the Cherokee language through after school programs, summer camps and other initiatives.

Trey Adcock (enrolled Cherokee Nation) is an Associate Professor of Interdisciplinary Studies, chair of the Interdisciplinary and International Studies Department and the director of American Indian & Indigenous Studies at the University of North Carolina Asheville. He was recently chosen as one of seven Whiting Foundation Public Engagement Fellows for his work on "Tuti Tsunadelogwasdi Uninohelv".

HERITAGE LANGUAGES, HEALTH AND WELL-BEING OF INDIGENOUS / MINORITY COMMUNITIES

Justyna Olko | University of Warsaw



The talk will focus on multi-faceted relationships between heritage language vitality, psychological and physical health, wellbeing and economic sustainability. It will also discuss the social, cultural and economic challenges linked to the reduction of linguistic diversity as well as the discrimination and trauma associated with language loss among speakers of Indigenous and minority languages. Research suggests that language revitalization and the use of the mother tongue throughout the stages of an individual's development are not only closely linked to improvements in psychological well-being and higher self-esteem, but also to higher indexes of health; there appears to be a strong correlation between language loss, deterioration in indigenous health, symptoms associated with post-traumatic stress, and elevated suicide rates (e.g. Chandler & Lalonde 1998; McIvor, Napoleon & Dickie 2009; Ball & Moselle 2013). Heritage languages play an important protective role in addressing health crises and lowering behavioral risk factors (Hallet et al. 2007; Robbins & Dewar 2011; Oster et al. 2014). It is also known that affirmation of one's social identity improves psychological well-being and allows one to deal with stress, illness and trauma (Haslam, Jetten & Haslam 2011). In addition to discussing the current state of knowledge on this topic, I will present the results of a large-scale quantitative survey carried out so far in Poland, Mexico and Salvador seeking to establish a causal relationship between language loss and health and wellbeing, and, conversely, beneficial effects of the usage of heritage languages; this project also aims at explaining the role of the key factors leading to language shift: experienced discrimination, the role of internalized language ideologies and the strength of ethnolinguistic vitality.

Workshop "Practical Strategies for the Communities"

The workshop will be an introduction to the topic of practical strategies for language revitalization and heritage management. It will be based on a group exercise focusing on the design and planning of practical solutions. Responding to a particular profile of a community and problems or threats it has to face, the participants will be asked to develop collaboratively specific scenarios and an implementation plan for envisioned actions.



Justyna Olko is a Professor at the Faculty of “Artes Liberales” at the University of Warsaw; director of its Center for Research and Practice in Cultural Continuity; she obtained a doctoral degree in the humanities in 2005 at the UW’s Faculty of History and habilitation in ethnology at Adam Mickiewicz University in Poznań in 2016. She specializes in the ethnohistory, anthropology and sociolinguistics of pre-Hispanic and colonial Mesoamerica, with a special focus on Nahuatl language and culture, cross-cultural communication as well as decolonizing research methodologies and practices. Olko is also involved in a program for revitalizing the Nahuatl language and works with researchers and activists committed to revitalizing endangered languages of ethnic minorities in Poland. Author of several books, including *Meksyk przed konkwistą* [*Mexico before the Conquest*] (PIW, Warsaw 2010, Klio Prize 2010) and *Insignia of Rank in the Nahuatl World* (University Press of Colorado, 2014); editor and co-author of *Dialogue with Europe, Dialogue with the Past. Colonial Nahuatl and Quechua Elites in Their Own Words* (University Press of Colorado & University of Utah, 2018), co-editor of the monolingual series in Nahuatl *Totlahtol* [“Our Speech”] as well as series in Wymysorys and Lemko. She has received fellowships to conduct research at Dumbarton Oaks, the John Carter Brown Library and Yale University as well as grants from the European Research Council (Starting Grant 2012), the Foundation for Polish Science (Focus 2010; Ideas for Poland 2013; Team 2017), the National Science Centre (2008, 2011, 2013, 2018) and the European Commission (Twinning Program, Horizon 2020, 1016). She has been awarded the Knight’s Cross of the Order of Polonia Restituta (2013) and a Burgen Fellowship by Academia Europaea (2013).



TRADITIONAL KNOWLEDGE SYSTEMS AND THEIR STORAGE - HOW THE STUDY OF ANCIENT CULTURES CONTRIBUTES TO BIOCULTURAL DIVERSITY

Agnieszka Hamann
University of Warsaw

Each culture of the world developed unique and efficient ways of controlling their environment, as the result of years, centuries or even millennia of interaction with the landscape and resources of the region they inhabit(ed). That includes managing ecosystems, responding to weather and climate patterns, developing agricultural practices, plant selection for culinary and medicinal purposes, as well as the maintenance and diffusion of traditional knowledge systems (TKs). These processes are, however, frequently interrupted by social change, language loss, the loss of prestige and adaptation to another dominant culture, as well as other factors. Can documenting traditional knowledge and language / culture revitalization efforts prevent further erosion of unique worldviews and experiences of ancient civilizations who flourished and successfully contributed to biocultural diversity in the past? This paper investigates if and what portions of an ancient traditional knowledge system may be retrieved by analysing and investigating the cultural products of the Maya civilization, including their architecture, art and written records. It attempts to understand and appreciate the ancient ways of thinking reflected in the language and material culture and resulting from generations of accumulating ecological knowledge by people who developed a sophisticated civilization.



Agnieszka Hamann is a cognitive linguist with an interest in the application of cognitive linguistic methodology to the study of the language of ancient Maya texts. She holds a BA in teaching English as a Foreign Language, MA in English philology and is working on her PhD project entitled "Understanding the ancient Maya. Cognitive analysis of the language of glyphic texts of the Classic Period" at the Faculty of Artes Liberales, University of Warsaw, where she has taught courses in cognitive linguistics and Maya epigraphy. She has published articles on conceptual metaphors and metonymies identified in glyphic texts (near-universal and culture-specific conceptualizations, conceptualizations of death in Maya cultures), the grammar of Classic Mayan (theme-orientation and the concept of possession in Classic Mayan), and the multimodality of Maya inscriptions, including the interaction of text and image as means of communication.



ABSTRACTS

THE WORK OF RECOVERING VOICES

Gwyneira Isaacs
Smithsonian Institution

Founded in 2009, Recovering Voices (RV) is a collaborative program of the National Museum of Natural History, the National Museum of the American Indian, and the Center for Folklife and Cultural Heritage that partners with communities around the world to revitalize and sustain endangered languages and knowledge. Through interdisciplinary research, community collaboration and public outreach, we strive to develop effective responses to language and knowledge loss. Our research program strives to understand the dynamics of intergenerational knowledge transfer and recognizes that language communities and scholars have a mutual interest in documenting, revitalizing and sustaining languages and the knowledge embedded in them. The Community Research Program (CRP) seeks to improve access to the Smithsonian's diverse collections - archival, biological and cultural - and to support diverse approaches to the work of knowledge revitalization. To engage with the general public, our annual Mother Tongue Film Festival showcases films from around the world that speak to the value of language diversity.



Gwyneira Isaac is Curator of North American Ethnology at the National Museum of Natural History at the Smithsonian Institution and her research investigates the dynamics of and intersections between culturally different knowledge systems. She is part of the Smithsonian's Recovering Voices program, which supports Indigenous communities to access collections as part of their efforts to revitalize endangered languages and knowledge. Her research focuses on interdisciplinary theories and methods that provide greater insight into the intercultural dynamics of knowledge diversity. In particular, she studies areas where Native American and non-Native knowledge systems intersect. Central to this study is her fieldwork and ethnography of a tribal museum in the Pueblo of Zuni, New Mexico where she has examined the difficulties faced by Zunis operating between Zuni and Euro-American approaches to knowledge (2007). Her explorations into the intersections of different knowledges (either culturally or disciplinarily distinct) include how technology and media are used within the discipline of anthropology, as explored through the reproduction of knowledge through replicas and models (2011). She is currently working on researching the use of collections by Native American communities for cultural revitalization efforts.

CULTURAL SUSTAINABILITY: INCREASING KNOWLEDGE AND STRENGTHENING COMMUNITIES THROUGH LANGUAGE RECLAMATION AT THE SMITHSONIAN CENTER FOR FOLKLIFE AND CULTURAL HERITAGE

Michael Atwood Mason

Smithsonian Institution

The Smithsonian Institution, the US’s national museum complex, has focused on intangible cultural heritage (ICH) and language reclamation since 1879. For more than 50 years, the Center for Folklife and Cultural Heritage has led the Institution’s efforts to research, preserve, and present ICH and linguistic heritage to an enormous national and international audience. For the past six years, the Center has focused its efforts on cultural sustainability, which provides a dynamic “ecosystems model” that informs much of our practical work with communities around the world and establishes ethical guidelines for that work. In addition, this approach synthesizes the efforts of our public-facing programs with our research and archival functions. This presentation will outline our model for cultural sustainability and explores our key efforts in language reclamation.

Michael Atwood Mason, PhD, has served as director of the Smithsonian Center for Folklife and Cultural Heritage since 2013. He leads the Smithsonian Folklife Festival on the National Mall, Smithsonian Folkways Recordings, the Ralph Rinzler Folklife Archives and Collections, and educational and cultural programs. Since 2009, he has helped lead the Smithsonian’s institution-wide Recovering Voices Initiative that partners with communities around the world to revitalize and sustain endangered languages and knowledge. In 2012, he led a collaboration between NMNM, CFCH, NMAI, and the NGO Cultural Survival to host the international conference, “Our Voices on the Air: Reaching New Audiences through Indigenous Radio,” convening 28 radio producers from eight countries to explore the nexus of community radio and language revitalization. In 2013, he envisioned an innovative approach to the Center’s community efforts and placed cultural sustainability at their heart. He recruited new researchers, program managers, and donors. Together they have built an international portfolio of projects helping communities research, preserve, sustain, and present the cultural and linguistic expressions that matter most to them. The Center is currently working in Armenia, Bhutan, China, Ireland, Italy, Germany, Netherlands, Senegal, Spain, Thailand, and the US.





EVALUATING THE PROCESSES OF A WAPISHANA-ENGLISH BILINGUAL EDUCATION PROGRAMME: SOME FINDINGS

Adrian Gomes

Leiden University

A Wapishana-English bilingual education programme that was advocated for by the local community and approved by the Ministry of Education is currently piloted in three nursery schools (i.e. kindergarten), beginning September 2018. This Wapishana-English bilingual approach is seen as an alternative to the conventional English-submersion approach which is believed to have contributed to most Wapishana children consistently performing below the benchmarks set by the Ministry of Education. It is expected that a more educationally and culturally relevant curriculum will contribute to the general cognitive development of Wapishana children and the enhancement of their learning at all levels. In evaluating the processes of the first phases of the pilot programme, I share some of the findings thus far.

Adrian Gomes is a Wapishana native speaker born in Maruranau Village, Guyana. After becoming a certified primary school teacher, he taught in his village for ten years and later at the only secondary school in his district. He obtained a B.Ed. in primary education from University of Guyana in 1994 and an M.A in Teaching English to Speakers of Other languages (TESOL for young learners) from University of Leeds in 2003.

He left teaching in 2010 to spearhead a community-based organization -The Wapichan Wadaunii-
nao Ati'o (WWA:- Wapishana for our descendants) which sought to facilitate the teaching of Wapishana reading and writing to mostly Wapishana adults. He trained in Community-based literacy for Adults in 2009 and introductory courses in Linguistics in 2014, both at the University of North Dakota. These experiences and networks led him to pursue a PhD research in Bilingual Education at the Centre for Indigenous America Studies (CIAS) in Leiden University.



EMIL' KEME
UNC-Chapel Hill

Emil' Keme (K'iche' maya) is originally from Guatemala. His teaching and research interest focus on contemporary Latin American literatures and cultural studies with particular emphasis on indigenous literatures and social movements, Central American literatures and cultures, and post-colonial and subaltern studies theory in the Latin American context. He has been concerned with contemporary indigenous textual production and how indigenous intellectuals challenge hegemonic traditional constructions of the indigenous world, history, the nation-state and modernity in order to not only redefine the discursive and political nature of these hegemonic narratives, but also interethnic or intercultural relations. His broader cultural and theoretical interests cluster around areas involving themes of colonialism as these relate to issues of nationhood, national identity, race/ethnicity and gender.



STANISŁAW KORDASIEWICZ

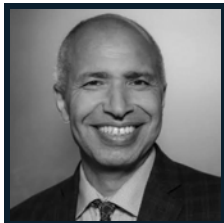
University of Warsaw

Stanisław Kordasiewicz graduated at the Faculty of Law at the University of Warsaw (2005) and continued there with his PhD project on strict liability rules in roman law (2010). His current academic interest focus on effective protection of language and minority rights. He is also active in the field of facilitating communication and improving cooperation in local communities.

Following the concept of Appreciative Inquiry he always tries to focus and plan next steps based on what already brings best results in any given context.

**INDIGENOUS
AND MINORITY
LANGUAGES:**

**Living History and
Opportunities for
the Future.**



Abbas
Benmamoun



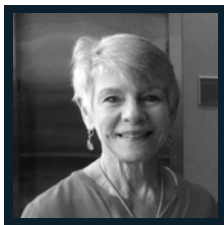
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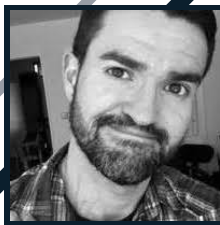
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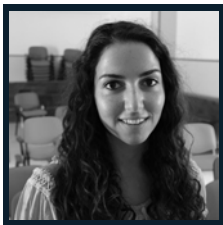
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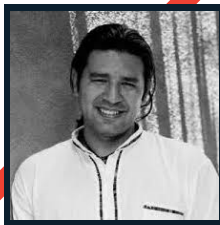
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Eleonora
Petrulli



Elwira
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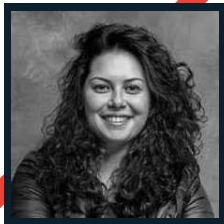
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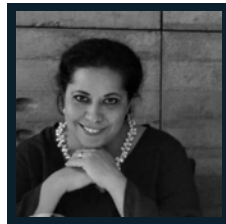
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Giuseppina
Ianni



Gregory
Haimovich



Greta
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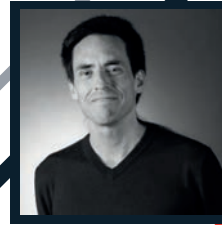
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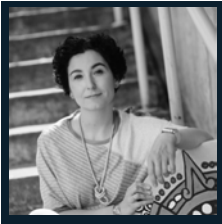
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Ivan Batun
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Justyna Olko



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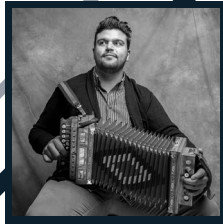
Marta
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Michael
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Pantaleone
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Patricia
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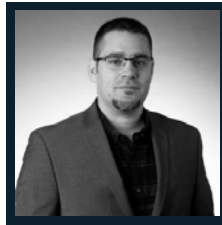
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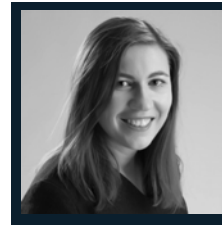
Selene Gatto



Stanisław
Kordasiewicz



Trey Adcock



Vineta Vilcane