Learning to think for themselves

They were once people who had others to think for them, help them do their most personal tasks. But now, as A Maher was told, they had more pressing issues like planning families and children and vacations

OKEYA Sultana, fondly called Liza by her parents, was a normal child of her age. She was also an active girl of retardation. Intellectual disfinding sports to her liking and following it up in commendable fashion. Liza is a slightly different, proud Olympic

medallist for Bangladesh. When she gave birth to the eldest of her three daughters. Liza's mother experienced some extent of labour pain which she along with her family did not realise at the time. When Liza was around 3 years old she suffered from a severe bout of typhoid which affected her vocal and auditory abilities. Two years after that and 5 years after her birth Rokeya Sultana's family labelled her as intellectually disabled.

Intellectual disability is a silent affliction lurking in the slums and chateaus of Bangladesh, a malady made more difficult to spot because of a imprecise definition. Its figures are a headache too, tugging at the shrouds of sanity with an estimated 3% of the total poputually disabled. That is a stag-Society for Welfare of the Intellectually Disabled (SWID) have to deal with in their mission to help those to think who cannot think themselves. But only temporarily. Says Mr Nurul Islam, the Executive Officer of

Administration at SWID, "This is a disorder that is difficult to define. The general people, earlier, used to know only about the 'handicapped' or physically disabled people. But the intellectually disabled are usually structurally sound with only their mental abilities hampered. People with physical difficulties may also have mental deficiencies. It is a blurry line between defining the two."

lectual disabilities have problems in coordinating simple daily actions like putting on their clothes, brushing their hygiene. They have to have constant attention from atten-

dants or family members and be helped along to accomplish tasks according to their levels ability or retardation is bracketed into mild, severe and profound categories according to IQ (intelligent quotient) levels of the person. In the SWID premises subjects are divided into age groups of 0-5. 5-10 and 12-16 years of age. They are imparted training on personal hygiene, social development skills and brought to sufficient level of academic intelligence. Later on these same people who came to be looked down upon as the bane of society are respected as hard-working. self-sufficient citizens, able to raise healthy families and integrate just like anybody else in society.

Before concepts like mental retardation and organisations to address them came to light and started activities, people like Liza had to face the scorn of family, friends and neighbours alike for being 'different', But the sad fact was the community did not know why they despised lation of Bangladesh intellec- members of their society. Mr Islam remembers how children gering 3,300,000 people that the were even hid from their rela-

> "When we started out in 1977, mental retardation was not a well-known issue. And it was even more difficult to find 'patients' because nobody would come forward with them fearing social reprisals. Another interesting thing was that this disorder did not differentiate between the rich and the poor a retarded child could easily be a member of an affluent family. These families found it even more demeaning to come forward because of their social status and preferred to lock up screaming souls in the farthest corner of their house."

Financially and in policy, Generally, people with intel- SWID along with other organisations working in this field have scored a victory. SWID has received donor funding for an astonishing period of time and teeth and maintaining personal the Cabinet has decided to pass an Act for the disabled. It was seemingly felt that this move



Balancing the beacons of hope

could have been initiated through a much easier and hassle-free process, but for an NGOs like SWID it is hurdle overcome

be to finish with a few words about Ratul, an assistant working at the SWID offices, having grown up with them from an early age. He became a married man two months back and as he to be.

proudly shows a picture of a pretty wife, he tells us how he should be getting along to pick her up for some shopping. After that he has a dinner with A fitting conclusion would newly-made friends in their neighnourhood. Notice him striding off a little less closely and you would have passed him off for the perfect gentleman. Which all of them are entitled

Linked for life with fish and nets

The children from the coast, their fate linked to nets and fishes, sail to the rough sea instead of going to school, writes New Network's ASM Oliullah

FTER a hectic day of / fishing along the coast, the Liny boat anchors on the bank at dusk. Extreme exhaustion is written all over the face of young fisherman Aminul, his vest and thin lungi (loincloth) dripping wet. Now 14. Aminul has been helping his father in deep-sea fishing

for the last two years. "Most of the fish that we net after a day's hard work goes straightaway into the hands of the mahajans (owners of the boats and trawlers or traditional money-lenders). If we catch 300 fish, we receive only 50 taka. The rest goes into their purses," complains Aminul.

His father had taken some money from a mahajan, who provides conditional moneylending facilities to fishermen. Although Aminul has no idea of of Bengal how much his father owes to the mahajan, he at least knows this much, that they will have to share their catch with the moneylender for at least another

Aminul never went to a school. Neither does he have any clue what education is all about. He is familiar with a life where one braves the troubled waters from dawn to dusk in search of fishes, only to hand those over to the mahajans at the end of the day. The teenager's future is seemingly chained by the unfair conditions imposed on him and his family by the moneylender.

Aminul is a resident of Char Fashion in the district of Bhola. The meeting with him takes place at the Shyamraj Shulij coastal bank of the area. Similar is the situation of

another small boy Abul Quasem, who also carries out his transaction from the same coastal bank.

A boy of 15, Abul Quasem says: "I never went to school and don't know how to read or write. It has been quite a long time since I started fishing and venturing to the sea with my father. We make big catches if we could pull the fishing-net well. I feel extremely happy on such occasions.

There are in fact, hundreds of children like Aminul and

Quasem who unload fish at the almost identical situation Shyamraj Shulij coastal bank. prevails at Betua, Bheribhanga, But there are also other trans-Atakpara and Bashirdun action points like Betua, coastal banks. Bheribhanga, Atakpara and There are 26 mahajans in

Bashirdun where children in Shyamraj Shulij. 30 in Betua, great numbers are occupied. 25 in Bheriabhanga, 22 in Most of the minors Atakpara and 26 in Bashirdun. employed in the fishing trade The often-exploitative look physically weak and mahajans enjoy the lion's malnourished. Just into his share of the catch by the teens Rabiul Alam (13) argues, fishermen, as the latter are "How shall we survive if we opt out of fishing? After giving the debts with a share of the fishes mahajans their due share, we under rigid conditional buy rice with the remaining obligations. fishes to fill our empty

Meanwhile, for most minor fishermen, fishing boats and He goes fishing with his untrawlers are their hearth and cle. His father and elder brother home. They spend the entire was lost to the rage of the sea day on the boat and even have two years ago. Every year, their meals there. Occasionally, countless adults and children they even stay on their boats for drown while fishing in the Bay days together.

They are foreigners to a According to local residents, world where there's no saline more than 500 fishing boats water of the sea, rickety boats and trawlers return to the and the smell of fishes. Shyamraj Shulij bank loaded with fish during the heavy

Sirajul Islam (50), has been a fisherman for a long time. His son, Liaquat, who is only 14, monsoon is over, the number assists him in his professional nose-dives to nearly 300. An

When asked why, instead of sending his kid to a school he has involved him in the fishing trade, Islam says, "How could I possibly educate my son? Unless we catch enough fish, we would not be able to repay the debts we owe to the mahajan. Without my son at my side, I'm totally helpless."

Meanwhile, the matabbar or pledge-bound to repay their the local headman of Betua. Khaleque says: "Fishing is the only option of livelihood open

to the coastal people. There's very little cultivable land. Besides, cultivation is almost impossible due to frequent thundershowers and cyclones. It is only during the winter that

some winter-crops are grown." In Char Fashion Thana of Bhola district, there are more than 100 villages. But the number of primary schools is only 30. There are no primary schools in the fringe coastal areas and localities adjacent to the cross-dams. So, instead of taking educational lessons, the children learn the art of fishing from their very childhood.

Damaged Asian coral reefs face unforeseen epidemics

By Alan Vittachi

monsoons. But once the

stomachs."

R EELING from extensive abuse, the world's most diverse coral reefs — those of Southeast Asia and Pacific countries - are now lashed by epidemics that few marine scientists anticipated.

Unforeseen threats include: (1) "spectacular epidemics" that erupted as "black band disease", first in Caribbean corals, and much of the globe thereafter; and (2) a shift from sporadic to sustained "bleaching"

Within a decade, coral diseases in Florida bolted from 6 to 13. Infected species tripled. Spreading outbreaks have since been documented in the Pacific

and Indian Oceans. Today, "there's also white, yellow, red bands, patchy necrosis, white pox, Type I and II rapid wasting syndrome and dark spot of white plague," notes State of the World 2000

"The scale of these epidemics has no clear precedent," the Worldwatch Institute report adds. "Simply finding common names for them is beginning to tax the lexicon of marine biol-

When sea surface temperature climb beyond 28 degrees Celsius, patches of reef turn white. "Bleaching" results as coral polyp expels algae. When the sea cools, reefs slowly re-

But the 1998 summer sizzled as the hottest, since records were first compiled in 1864. For much of the late 1990s, sea surface temperatures soared past

30 degrees Celsius. "By end of the decade, mass

world — a phenomenon that had never been observed before," Sydney University notes. About 70 per cent of corals, from the African coast to southern India, died.

"Death in the warming seas" is how State of the World 2000 describes this trend. "Some scientists think that a shift from episodic events to chronic levels of bleaching is now under-

Sea anemones, sponges, mollusks and other species that interact with algae in coral are also bleaching.

Implications are stark because reefs are the sea's richest ecosystem. They harbor about 65 per cent of marine fish species. Properly managed, a kilometer of reef can yield, on average, 15 tons of fish and other sea foods, a World Bank study estimates.

Man's heavy footprints. however, are stomped all over these "tropical forests of the oceans." Blast and cyanide fishing, reckless tourism. pollution, etc. have wrecked havoc. Damaged reefs could rack up

in 25 years, losses well over \$137,000, per kilometer, the book, Sullied Seas, estimates. Foul chemical-laced streams

poison sea grass and corals. Much can be tracked back to "shorelines denuded of mangroves." Yet, the region's breathtaking reef diversity hinges on mangroves filtering sediments

"Southeast Asia lost half of its mangrove stands over the past half century," notes the Third Asean-Australian Sym-

ery coral reef region in the sources. "A third of the mangrove cover is gone from Indonesian coats, three quarters from the Philippines."

> Thus, 65 per cent of reefs in Southeast Asia were "at high or very high risk," when the 20th century closed, the biennial World Resources report noted. Globally, 58 per cent are under increasing stress.

When strains in different ecosystems overlap - as do the reefs, mangroves, sea and global warming - they can unleash unpredictable mayhem. Some scientists dub this the "nemesis effect."

Overlapping stresses may have partly caused the epidemics. No 21st century virus or bacteria has been pinpointed. "It is much more likely that the coral's vulnerability is new ... Reef decline would also be a social disaster in the making."

The "nemesis effect" guarantees nasty surprises down the road, as in coral reef epidemics. "We're dangerously vulnerable to surprises," editor Ed Ayers writes. "We've been ambushed at almost every turn in the road. In crafting policy for a sustain-

"Nature has no reset button." the report warns. Asian policy makers, therefore, should avoid brittle monoculture technologies and plan instead for diver-

Future policies for reefs and other ecosystems must work with nature. Both executives and legislators have to think through "ripple effects." Innovations outside traditional policy institutions need to be encouraged. - DEPTHnews

By A H M Zehadul Karim The genetic view gives a linguistic hypothesis that differs is ethno-linguistically V homogenous, there are at sharply from others, proposing that the origin and

Tracing the roots of tribal languages

least eighteen non-Bengali speaking tribes scattered over its different regions. In 1981 the 633.216 members of these tribes made up only 0.7 per cent of the

total population. A great

majority of the tribal

population (403,723) lives in the Chittagong Hill Tracts. There are twelve ethnic groups in the CHT. Linguistically, the majority of these -Bonjogee, Chakma, Magh, Pankhuy, Tanchangya, Kuki, Lushai, Khami and Khyan - belong to the Kuki-Chin sub-family of the Tibeto-Burmese language. The rest - Tipra, Morung and Riang - come from the Bodo

sub-linguistic group. Chakmas

no longer speak a Kuki-Chin

language, but their ancestors certainly did. Although little is known of the history of the Chakma language, it is presumed that the written form of ancient Chakma was close to that of Burmese. Presently, Chakmas speak an aberrant form of the

Chittagonian dialect of Bengali. The genetic view gives a linguistic hypothesis that differs sharply from others, proposing that the origin and development of the Chakma language is distinct from Bengali. The Chakma proponents of this view try to prove their hypothesis by showing phonetic similarities between Chakma and Bihari groups of languages. They contend that Chakma sprang from the NIA (eastern) group of languages and thus is closely related to the western Magadhan languages through

Grierson (1903), however, strongly affirms that Chakma is a broken dialect of Bengali. It is spoken in central CHT, in the Chakma chief's circle, and around the peripheral zone of the river Karnaphuli. At present, "it has undergone so much transformation that it is almost worthy of he identity of being classified as a separate language.

Varma (1973) clearly states that the Chakma is based on south-eastern Bengali. Careful examination of Grierson's data on Chakma words and syntax show that Chakma is closer to the south-eastern Bengali dialect. The Chakma word rul to denote you is virtually identical to south-eastern and eastern Bengali words. One or more Chakma words have some striking pronominal similarity with the eastern pronunciation.

The Magh's language is a dialect of the Burmese, and is written with Burmese script. Their present dialect is known as Mught. As the Maghs are Arakanese, their dialect is of Arakanese origin. As Hall puts it, "The Magh's language is Burmese with some dialectal differences and an older form of provincialism, especially noticeable in their retention of the r sound which the Burmese have changed to y." However, some Maghs who have settled in certain parts of Chittagong (e.g. Patharghata, Momin Road, Buddhist Temple Street, etc) speak a local Chittagong dialect

of the Bengali language. The Tipras belong to the

group of Bodo or Bara speakers,

development of the Chakma language is distinct from Bengali. The Chakma proponents of this view try to prove their hypothesis by showing phonetic similarities between Chakma and Bihari groups of languages.

an offshoot of the Tibeto-Burman family of the Mongoloid race, living in the hills and mountainous regions of the Patkoi range (see Grierson 1903, vol. III, part III). The Tipras have their own language also known as Hallami Hutchinson (1909) tells us that Hallami is the language of the Morungs and Kukis as well as the Tipras. There is evidence that Hallami is spoken by the immigrants of Hill Tippera who settled in Sylhet in Bangladesh. and belongs to the Kuki group (see Grierson 1903, vol. III, part II: 109). However, there is no question that Tipra has a close connection with bara. Anderson (1885) supplied a list of Tipra words with their Bara equivalent that shows close relationship between vocabularies of the two languages.

There is a striking similarity between Tipra and Bara. Except for negligible differences in pronunciation, they are same. Bernot (1957) contradicts Anderson when he argues that the Tipra language is nearer to Burmese. However, the comparative vocabulary list supplied by Phayre (1841) and Lewin (1869) do not support Bernot's statement. These lists seem quite different from Burmese. We believe that the Tipras have been considerably affected by Indian civilisation. Many of them in Tripura (India) now speak Bengali (Bassaignet 1958;

Phayre's (1841) Account of Arakan and Lewin's (1869) study of comparative vocabulary show a linguistic similarity between the Morungs and the Tipras, Nowba and nauba English word, air. Similarly, buffalo corresponds to mashi for both the Tipras and the

There are several languages spoken by the people living in the Lushai Hills. Besides various scattered Indo-Aryan vocabularies, there are languages belonging to the Kuki-Chin group. These include Zaha,

Tibeto-Burman language. While Grierson was conducting his survey on the Lushai, the Deputy Commissioner of the Lashki Hills told him, "this dialect of the Khuki-Lushai Hills District, as I believe it is of all the tribes of the South Lushai Hills, being understood by all. It is the language of the Sailau (Syloo) clan ..." But the Lushai people as reported by Lungleh (Shakespeare 1898 quoted in Grierson Ibid: 129), speak other languages as well. Some of these appear to differ so much from Lushai as to be hardly entitled to be called dialects of it. While Shakespeare (1898) does not indicate why such a break-up ocsons for it. First, an ethnically and linguistically diverse migration (as evidenced in Grierson 1903) to the hills occurred in the past, pushing some Lushai forward. In such a case "language mixing" the "dominant language" (see Trudgill 1983) would have the

every chance to be acculturated. Davis remarked that the Lushai language bears a close resemblance to Rangkhol, which was replaced in the Lushai hills by Thados prior to the arrival of the Lushai in that territory. According to the same authority. Lushai is also connected with Naga and Manipuri languages and is much closer to the former than the later (David 1894). Lushai has a close affinity with the Pankhu and Bonjogee languages in the CHT. Phayre (1841), Lewin (1869), and Ishaq (1971) support this statement. Lushai, Bonjogee, is little or no difference between these languages in pronunciation of the words for bone, buf-

Jalo, cow, dog and ear. In the past, the Lushai language was unwritten, although there are several tales and songs that have endured. Recently, the Christian influence has become so strong among the Lushais that they have tran-Mhar, Lai, and Ralte. However, scribed their language into Rothe principal language man characters. Now, the throughout the hills is Lushei Lushai have a written grammar or Dulien. Linguistically, the and dictionaries for their lan-Lushai people belong to the guage. Moreover, Lushai boys Kuki-Chin sub-family of the and girls now learn Bengali in

their local schools. This eventually helps them gain admission to institutions of higher education where they study side by side with their Bengali peers. Perhaps for this reason, the Lushai are educationally and culturally more advanced than many other CHT tribes.

The Kuki language, as Lewin

(1869) indicated, is the same as that of the Lushai. This view was also held by Levi-Strauss who found the Kuki linguistieally and culturally similar to the Lushai. Ishaq (1971), however, pointed out that the Kuki language is an intermixture of various CHT languages. The basis for such diametrically opcurred, there could be two rea- , posing views is that Kuki use Assamese and Bengali terms that have popularly been applied to various hill tribes, such as Lushais, Rankhols, Thados, etc. McRae, on the other hand, attributed the linguistic position of Kukis to the fact that Maghs and Kukis are believed to have descended from the same advantage. Second, the Lushais progenitor. This proposition live in villages, where they have will not bear much scrutiny. However, this much is certain that the Kuki-Chin language belongs to the Burmese branch of the Tibeto-Burman family. Levi-Strauss (1952) presents a short account of the CHT kinship system that includes Kuki terms which Shafer (1955) identified as either Pankhu or Banjogi. To add to the controversy, Abdus Satter (1975) in his Arannya Jonopode tells us that Kukis do not allow any other languages and dialects to be mixed with their own. Satter adds that Kukis are so conservative in their attitude that in are respectively used by the and Pankhu use hli for the En- they either speak their own Tipras and the Morungs for the glish word air. Similarly, there language or express themselves through gestures and postures. It is known that until the 19th century. Kuki was a general term used for all the tribes of the CHT and surrounding areas.

The Pankhu and Bonjogee tribes, as Hunter (1876) documented, descended from a common ancestor and show a great similarity in their languages, customs and habits. Lewin (1869) maintained the same view. He further detected a resemblance of these two lan-

guages to Lushai. The Khyan's language is similar to that of the southern Chin

There has been a considerable amount of change and amalgamation in the CHT languages over the past centuries. Many tribes have either lost their original ancestral language or have modified and/or absorbed scripts and dialects from other languages. For example, the Chakmas were originally Kuki-Chin speakers, but presently they speak an aberrant form of the south-eastern Bengali dialect.

and currently contains a large admixture of Marma and Bengali. Houghton distinguished between the people of northern and southern Chin, but the languages he described were identical. Phayre (1841), on the other hand, remarks that there is some difference between the dialects spoken by the northern and southern tribes. Grierson also affirmed that the Khyan spoken in the CHT is identical with the southern Chin, but it might differ from the language of the northern part of Chin

As for other tribes, the Tanchangya seems to have been a branch of the Chakma, though they still retain their own language. The Riangs are related to the Tipras and live in parts of CHT adjacent to Tipperah. Their language belongs to the Bodo sub-group of the Tibeto-Burman family. The Khami, according to Phayre (1841), have two main divisions in their tribe - the Khamis and the Kumis, which are also called Awa Kumi and Aphya Kumi by the Arakanese. The Kamis and the Kumis that have been distinguished from a geographical viewpoint clearly correspond to the divisions cited by Phayre (1841).

There has been a consider able amount of change and amalgamation in the CHT languages over the past centuries. Many tribes have either lost their original ancestral language or have modified and/or absorbed scripts and dialects from other languages. For example, the Chakmas were originally Kuki-Chin speakers, but presently they speak an aberrant form of the south-eastern Bengali dialect. Levi-Strauss (1952) even found the Chakma kinship terms and marriage system fairly similar to the Bengali. The Maghs are clearly Arakanese but their language now contains an unmistakable Indian admixture. Their current dialect in CHT is known as Mughi, but many of them now speak Bengali. The Tipras, who speak a Tibet-Burman language, exhibit some traits of Bengali Hindu religion and worship Siva.

Two conclusions may be deduced from this: first, the CHT tribes at present belong to different loosely constructed tribal ethno-linguistic groups. None constitutes a unilineal unit by itself. Rather, they share diversified lingua-cultural traits and in some measures have borrowed much from the neighbouring non-tribal

population. Second, such lingua-cultural acculturation may be the result of the peripheral spirantisation effect of Bengali culture or what may be called social and geographic pressures of the eastern Bengali dialect, which they also use in inter-tribal speaking. This, however, is not a recent phenomenon. Grierson in his Linguistic Survey of India (1903) observed that "over the greater part of the CHT, southeastern Bengali' is used as a kind of lingua franca, in addition to many Tibeto-Burman

languages current in that area. The author is Professor and Chairman, Department of Anthropology, Rajshahi Univer-

bleaching was occurring in evposium on Living Coastal Re-A trek back in time to Amazon prehistory

An anthropological linguist from Midland, Michigan uses a tape recorder instead of pick or shovel to unearth clues that could yield important information about life in the prehistoric Latin America

By Michael Astor, AP Belem, Brazil

EEP in the Amazon rain forest, Denny Moore is unearthing clues that could yield important information about life in prehistoric South America.

Instead of a pick or shovel, Moore uses a tape recorder. An anthropological linguist from Midland, Michigan, Moore is racing to catalogue and analyze the languages of Brazil's vanishing Indian

tribes. As Western civilization

encroaches on the jungle and

its inhabitants, many languages are on the verge of extinction. "Brazil has 41 languages with fewer than 50 speakers, and a lot of those only have two or three surviving speakers. In other words, one of two people could hold the answers to very

important questions," said

Moore, a trim, sandy-haired

man who looks younger than

Indian artifacts and stateof-the-art technology mix easily at his office in Belem, a teeming port at the mouth of the Amazon River where Moore has pursued his quest in relative anonymity for 13 years. Then the MacArthur Foundation gave him a prestigious Genius Award in 1999, and the dlrs 365,000 prize helps keep the

project going. Moore is in it for the love of linguistics and a greater understanding of the universal properties of language. But his research also is helping piece together a picture of Amazon prehistory.

scant, little is known about the early peoples of the Amazon. By studying how words evolved from a root language, linguists can get an idea of how cultures developed here as early as 8,000 years before European explorers arrived in the 16th century.

For example, in Brazil's Tupi-related languages, there are words that appear to be 3,000 to 4,000 years old for manioc, sweet potato, field and digging stick. That suggests tribes were familiar with agriculture long ago - a big step for the simple hunters who first

arrived in the Americas. Other clues come from similar-sounding words that one language borrows from another. The words for corn or maize show how the plant spread since its introduction

Moore has done most of his field work in the western Amazon state of Rondonia, where five of Brazil's 10 Tupian language families are spoken. He thinks Rondonia was the centre of Tupian culture before the people dispersed, although he doesn't have enough data yet to say how or when they got there

2,000 years ago.

One tantalizing discovery is that there is less language variation in the north - the opposite of what could be expected if the original settlers moved southward from the equator Still, Moore says, without more information from neighboring Colombia, Venezuela and Bolivia, any theory is mere specu-

For now, he has more than he can handle in Brazil alone. The country has 180 Indian languages and 20 major dialects, with only about 18 active doctorate-level linguists working on analysis and descrip-

Some groups live in uncharted regions of the two million square miles (5 million square kilometers) of the Ama-Because physical evidence is zon and have never had contact with Western civilization. "You know, the kind of native groups that still shoot people and eat them," Moore said, not entirely

> It doesn't help that Moore has a tin ear and struggles to grasp subtle tonal differences

that can change the meaning of words. That's where his native guides are invaluable.

Once, Moore said, he was

stumped for three weeks by the

tone system of the Gaviao language. Then he saw the Indian who was helping him pick up his hat and whistle something. "I realized he was whistling the tone for the word 'hat',' Moore said. "He had figured out my problem and was making the tone easy to hear by

tones - high, low and rising." Moore also runs an innovative programme to train young Brazilians as linguists. Until recently, most of the linguistic work in the Amazon was done by missionaries, who were there principally to spread

Their strong point is the

whistling it. There were three

amount of time they spent in the field," Moore said. "But their main interest is translating the Bible, which doesn't tell us a great deal about prehis-Since 1987, Moore has sent

11 Brazilian students abroad to train at universities like MIT. Rice and the University of California at Santa Barbara. Six others went to graduate schools

in Brazil. There can be more challenges in the jungle than just learning a language.

Moore told the story of one young Brazilian, now doing Ph.D. work at the University of Arizona, who was studying the language of a Carib tribe famous for having massacred all but one of the members of five government teams that first attempted contact in the 1970s.

The tribe liked her so much they would not let her leave, Moore said. She had to wait until the Indians were drinking at a festival, then slipped off into the jungle and walked for three days to get to the nearest