

3 THE USE OF SOUND ARCHIVES FOR THE INVESTIGATION, TEACHING AND SAFEGUARDING OF SOME ENDANGERED URALIC LANGUAGES

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Introduction

In Russia many old sound recordings still remain hidden in archives and in private possession where the quality of preservation is not guaranteed. This review article presents the results of projects on the safeguarding and preservation of sound materials of endangered languages for sound archives in Russia and describes some projects related to these historical recordings, such as the project ‘Voices from Tundra and Taiga’ (2002–2005). We have made part of these sound materials available and added them to the acoustic database developed with colleagues in the sound archive of the Russian Academy of Sciences in St. Petersburg. The aim of these projects is to re-record the material and safeguard it in storage facilities which will modernize the possible archiving activities in the Russian Federation and bring them up-to-date with the present day world standards of the International Association of Sound Archives (Schüller 2005). In these projects we are concentrating on a selection of recordings of some endangered languages in the Russian Federation, for which documentation is very important. As specific case studies we consider the recovered sound material for a few Uralic languages, in particular Khanty and Udmurt for which historical sound recordings can be found in sound archives in the Russian Federation and abroad. We consider the possibilities how to use these materials for the development of modern learning tools and teaching methods and evaluate the present day situation for the teaching of Udmurt and other languages in the Russian Federation.

Historical data in sound archives and the first related research projects

There is a pressing need to document endangered languages, as many of them can disappear within the next few decades. Language loss leads to the irrevocable loss of the human cultural heritage and it is important to safeguard the world’s cultural diversity expressed in the use of many languages. In order to make this possible languages should be well documented and the documentation of linguistic fieldwork from earlier times, which often is hidden in endangered archives, should be saved.

At the time when the first sound recordings of language and folklore were made in Europe, it became obvious that a central facility was needed for the preservation of the valuable data which had been collected. Around the beginning of the 20th century this led to the establishment of sound archives, the earliest and the most important of which was founded in Vienna (1899), soon followed by the foundation of similar institutions in Berlin (1900) and St. Petersburg (1908). In the beginning of the 20th century the phonogram archives of three important European empires (Austria, Germany and Russia) were in regular contact with each other. Due to the political developments in Europe after the Russian revolution these contacts have been interrupted and only at the end of the 20th century new possibilities for joint projects have become possible.

One of the examples for this has been the participation of the Vienna Phonogrammarchiv in various joint European projects, which the second author initiated together with Russian colleagues in the University and the Russian Academy of Sciences in St. Petersburg.



[5] The collection of wax cylinders in the Pushkinsky Dom.

[6] Edison-Home-Phonograph (about 1905) with a collection of wax cylinders from the Berliner Phonogramm-Archiv.



The sound archive of the Russian Academy of Sciences, located nowadays in the Institute of Russian Literature (the Pushkinsky Dom) in St. Petersburg contains more than 6,000 wax cylinders of the Edison phonograph (see *Figure 6*) and 350 old wax discs. In addition, an extensive fund of gramophone records exists and one of the largest collections of tape-recordings of Russian folklore. These represent the history of Russian ethnography and contain a wide range of materials (De Graaf 2001, 2002). Many of these recordings form one of the basic collections used in joint projects with the Pushkinsky Dom in which the authors participated. The first of these projects on 'The Use of Acoustic Data Bases in the Study of Language Change' (1995–1998) has been financially supported by the organisation INTAS of the European Union in Brussels. In a second INTAS project, 'St. Petersburg Sound Archives on the World

Wide Web' (1998–2001) part of the sound recordings have been placed on the internet and are now available for further study (De Graaf 2004). For both projects, the Phonogrammarchiv of the Austrian Academy of Sciences was partner and responsible for the technical aspects. In this way the Russian archive obtained the newest reconstruction technique and could use the experience of the Austrian colleagues, who have a leading position in this field.

For our third INTAS project on 'The Construction of a Full-text Database on Balto-Finnic languages and Russian dialects in Northwest-Russia' (2000–2003) we prepared an inventory of the Finno-Ugric minority languages in the vicinity of St. Petersburg and the southern and middle parts of Karelia. The phonogram archive in St. Petersburg also contains important sound material on Yiddish, the language of the Jews in Eastern Europe, which at the beginning of the 20th century was used by millions of speakers in the Russian empire. Together with specialists in St. Petersburg, we further explored the related acoustic data in the sound archive. This took place in the framework of a project with the title 'Voices from the Shtetl, the Past and Present of the Yiddish Language in Russia' (1998–2001), for which we have obtained financial support from the Netherlands Foundation for Scientific Research NWO (De Graaf, Kleiner and Svetozarova 2004). We also completed a study on the language of the Siberian Mennonites and other colonial Germanic dialects in the Russian empire (De Graaf 2008).

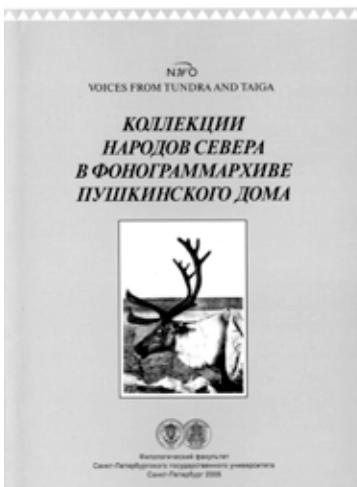
In the following sections we describe in more detail some projects, which can be considered as a continuation of the earlier reconstruction work of historical sound recordings.



|7| The Pushkinsky Dom

Voices from Tundra and Taiga

Important activities related to linguistic databases in St. Petersburg concern the recordings of Russian dialects and minority languages in Northern regions of the Russian Federation (De Graaf 2004). Within the framework of the research program 'Voices from Tundra and Taiga' the Netherlands Foundation for Scientific Research (NWO) financially supported our joint work in the period 2002–2005. We combined the data from old sound recordings with the results of modern fieldwork, in order to give a description of the languages and cultures of ethnic groups in Russia. We studied endangered Arctic languages and cultures of the Russian Federation, which must be described rapidly before they become extinct (De Graaf 2004). One of the results of these projects is a catalogue of the sound recordings related to the Peoples of the North in Russia, which can be found in the Phonogram Archive of the Pushkinsky Dom (Burykin et al. 2005)



[8] Catalogue of the sound collections for the project 'Voices from Tundra and Taiga'

documentation is carried out in close co-operation with scholars in local administrative centres such as Yuzhno-Sakhalinsk who participate in the archiving of the sound recordings and in fieldwork expeditions. These scholars were trained at St. Petersburg State University, and specialists from St. Petersburg and the Netherlands also visit them in order to start new centres for the study and teaching of local languages and related subjects. For this purpose we organised a special seminar for Nivkh teachers in Yuzhno-Sakhalinsk in October 2003 (De Graaf and Shiraishi 2004).

The results of modern fieldwork and the reconstructed data from sound archives as far as they are of satisfactory quality provide important information for the preparation of language descriptions, grammars, dictionaries and edited collections of oral

In these projects the reconstruction techniques of the earlier projects are applied to the historical sound recordings of some of the disappearing minority languages of Russia, such as Nivkh (Gilyak) and Ulta (Orok) on Sakhalin and Yukagir and Tungusic languages in Yakutia. Our goal is to set up an audio- and video-library of recorded stories, and of the folklore, singing and oral traditions of the peoples of Sakhalin and Yakutia. Thus the existing sound recordings in the archives of Sakhalin and Yakutia will be complemented by the results of new fieldwork expeditions. The copies of data obtained are added to the existing archive material in local centres and in St. Petersburg and part of it is made available on the internet and on CD-ROM.

This research project and the related docu-

and written literature. A particular aspect of further work will be the phonetic analysis of speech sounds in these recordings and the possible diachronic research on language change. The recordings can also be used to develop teaching methods, in particular for the younger members of certain ethnic groups, who do not have sufficient knowledge of their native language and who want to learn about their culture. Details about the data obtained will become available on the internet and provide a possibility for the exchange of information with other institutions all over the world. This global collaboration will make it possible to learn more about the cultures and languages of the peoples of Russia and it can also provide new methods of teaching these topics. In this way our projects contribute to the documentation and to the preservation of Russia's cultural heritage.

In the following sections we consider special case studies for two other languages, which resulted from our projects, namely about Khanty and Udmurt.

The historical sound recordings of Khanty by Wolfgang Steinitz

In 1935 the German researcher Wolfgang Steinitz – who at that time was working at the Institute for the Peoples of the North in Leningrad – was able to make a fieldwork trip to Siberia in order to investigate the language and folklore of the Khanty people, whose language belongs to the Ugric branch of the Finno-Ugric language family and is related to Hungarian. The scientific results of this study trip have been published by Steinitz in his *Bericht an das Institut für Nordvölker (INS) über eine Studienreise in den Kreis der Ostjaken und Wogulen im Jahre 1935* and in the diary about this expedition (Steinitz 1980). In these documents Wolfgang Steinitz describes the use of a phonograph and the material he has recorded, indicating the number on the wax cylinders, the place of the recordings and their contents (Swetosarowa 2006).

In 1937, during the time of repression Steinitz was forced to leave the Soviet Union and he went to Sweden. He was allowed to take most of his fieldwork data and other scientific material with him, except the phonographic cylinders. Until recently it has been assumed that these early sound recordings of the Khanty language had been lost and were possibly destroyed in Leningrad during the war. However, during our joint project work in the phonogram archive of the Institute of Russian Literature (Pushkinsky Dom) in St. Petersburg we learnt that the sound material of Khanty made by Steinitz is kept as a separate collection in the archive.

In this collection one can find 30 wax cylinders, whereas Steinitz mentions 31 items in his written account of the expedition. These recordings have been documented and copied on analogue tapes, but somehow his collection of recordings passed into oblivion. This can be explained by the fact that since its establishment very little information about the rich collection of the St. Petersburg Phonogram Archive could be found in the open literature and only recently this has become available as a result of

the research project ‘Voices from Tundra and Taiga’ (Burykin et al. 2005, Swetosarowa 2006). The only published complete inventory of the phonogram archive has been prepared by Sophia Magid in 1936 (Magid 1936) and there the Steinitz collection is not yet represented. Initially this collection was taken to the Institute for the Peoples of the North and from there later to the Folklore Section of the Institute for Anthropology and Ethnography.

In 2005, within the framework of the international project ‘Voices from Tundra und Taiga’ the earlier mentioned catalogue of the recorded materials from the Peoples of the North in the Russian Federation has been published (Burykin et al. 2005). Here the Steinitz recordings are described under number 127 as phonographic cylinders with sound material from the Khanty (Ostyaks) in Siberia, which were made in 1935 by Wolfgang Steinitz (1905–1967) and obtained from the Institute of the Peoples of the North in Leningrad. These 30 wax cylinders contain all together 44 sound recordings, mostly songs such as bear songs, two fairy tales, four shaman performances, etc.

To the Steinitz sound material corresponds a document from the collection of manuscripts in the phonogram archive which provides a preliminary description of the material from the expedition. This list, which is probably produced by Steinitz himself, allows a more precise specification of the sound recordings and their contents. It has been one of the tasks of the project ‘Voices from Tundra und Taiga’ to add many important details to the separate sound documents. In this way the book which has been published as a result of this project (Burykin et al. 2005) could be completed with a database on CD-ROM which contains copies of the original recordings together with all relevant data (title, kind of recording, place and time, informant, tone quality, duration). Together with the Steinitz recordings other important data have been described in this publication and specimens of texts and sound examples have also been provided on CD-ROM for the work of other important scholars like Shternberg, Shirokogoroff, Bogoraz and Magid.

From the available data some interesting historical facts could be reconstructed about the adventures of Steinitz during his stay in the Soviet Union and his fieldwork experience. He started the recordings with his informants on the day after his arrival in the Khanty village Loktotkurt in July 1935. About this fact he makes the following note in his diary:

“Abends kommt Matvej Kitvurov, Musikant Er bringt sein Instrument ... Spielt ‘Programmusik’ ... ich will Aufnahme machen: Wir schicken die Kinder raus, ich stelle den Phonographen genau ein (100 Drehungen) ...

[In the evening arrives Matvej Kitvurov, musician ... He brings his instrument and ... Plays ‘program music’ ... I want to make recordings: We send the children outside, I switch on the phonograph exactly (100 rotations) ...].”

In collection 127 this recording of 31 July 1935 has the cylinder number 4080. The expedition to the Khanty people was originally planned for a period of six months, but probably due to the political situation in the Soviet Union it was shortened to less

than three months and at the end of his stay Steinitz had to hurry to the last boat. In his diary (Steinitz 1980) one can read:

"Kann leider Arbeit nicht beenden ... Bis 3/4 8 Uhr gearbeitet, dann alles liegen lassen, zu einer Sitzung im Pedtechnikum gelaufen ... Los, über den Berg nach Samarow, zum letzten Dampfer.

[Unfortunately I cannot finish the job ... Until 7:45 I have been working, then I left everything behind, hurried to a session of the pedagogical technical college ... Then in a hurry, across the mountain to Samarov, to the last steamboat]."

The result of the project 'Voices from Tundra and Taiga' will allow a further comparison of the acoustic database with texts of this diary and provide the possibility to learn about the way Steinitz has been working with Khanty informants in a difficult period of Soviet history and has been able to contribute to the field of Finno-Ugric studies in a very important way (for more details see Swetosarowa 2006).

Sources of Finno-Ugric language and folklore

During the realization of the project 'Safeguarding and Preservation of Sound Materials of Endangered Languages in the Russian Federation for Sound Archives in St. Petersburg' in the years 2006–2008 we became familiar with a number of historical linguistic and folklore collections in the Phonogram Archive of the Institute of Russian Literature (Pushkinsky Dom) belonging to the cultural heritage of the Finno-Ugric peoples (Denisov 2008, De Graaf and Denisov 2008). It is known that the total number of the population speaking Finno-Ugric languages (a branch of the Uralic language family) is approximately 25 million and most of these languages beside Hungarian, Finnish and Estonian are located in the Russian Federation.

We managed to consult the catalogues of the Phonogram Archive of the Pushkinsky Dom in order to determine a number of recordings belonging to the above mentioned Finno-Ugric peoples (Burykin et al. 2005):

Estonian – 3 collections;

Karelian, Vepsian and Finnish (Ingrian) – 8 collections;

Khanty – 5 collections;

Komi – 9 collections;

Mansi – 5 collections;

Mordvinian – 5 collections;

Mari – 5 collections;

Udmurt – 5 collections.

The Udmurt collections which in 1929–1940 had been collected during linguistic and ethnological expeditions to the territory of Udmurtia by well-known collectors and researchers such as Kuzebai Gerd, J. A. Eshpai, M. P. Petrov, V. A. Pchelnikov and

Z. V. Evald have attracted our special attention. These collections include 320 phonograph recordings, which in the 1980s were rerecorded onto analogue magnetic tapes. With the help of sound engineers of the Pushkinsky Dom these Udmurt collections were digitized, whereas also the corresponding written archival materials were scanned. Udmurt sound recordings jointly with the hand-written documents are still of a great interest for experts in the field of Finno-Ugric folklore and linguistics in Udmurtia and abroad.

In Izhevsk, the capital of the Republic of Udmurtia, there are quite a few other important Udmurt linguistic and folklore collections which after the 1950s were recorded onto analogue magnetic tapes and cassette tapes. These collections are mainly located in the two leading scientific and educational institutions: in the Udmurt State University and in the Udmurt Institute of History, Language and Literature of the Russian Academy of Sciences (Ural Branch). For example, in the Udmurt Institute of History, Language and Literature the estimated size of these sound collections is given as about 600 hours which is stored on about 1,000 cassette tapes and open reel tapes. The contents of these tapes is related to linguistic and folklore data of Udmurt, Mari and other regional languages. Taking into consideration the deteriorating analogue sound carriers (open reel and cassette tapes) and the poor conservation conditions we suggest that these sound recordings should be collected and digitized according to the demands and regulations of the International Association of Sound Archives (IASA) (Schüller 2005).

In 2008 we completed the research project 'Safeguarding and Preservation of Sound Materials of Endangered Languages in the Russian Federation for Sound Archives in St. Petersburg', which has been financially supported by a grant from the Endangered Archives Programme at the British Library in London, sponsored by Arcadia, with reference number EAP 089. As a follow-up we received a new grant in 2010 for the project EAP 347 on 'Vanishing Voices from the Uralic World: Sound recordings for archives in Russia (in particular Udmurtia), Estonia, Finland and Hungary'. One of the project partners in this project is the Tartu Folklore Archive (Estonian Literary Museum) in Estonia. Its members play a role as advisors and have a good experience with the organisation of storage facilities, technical equipment and standards of digitization in accordance with the IASA principles (Schüller 2005).

In 2012 we shall finish the reconstruction of the Udmurt material in the Udmurt Institute for History, Language and Literature of the Ural Branch of the Russian Academy of Sciences in Izhevsk (Udmurtia). After the EAP 347 project period (2010–12) the sound recordings in the Udmurt archives will become available for research and for other purposes, such as in teaching facilities. In this project it is our aim to make a selection of a large part of this collection, digitize the selected tapes and store the items on digital hard discs which will be kept in the archive and also sent to other archives where colleagues are interested in this material. Specimens on CD will be on request provided to scholars who do research in a particular field of the Uralic languages and

cultures. According to the rules of the British Library the material will be available in open access, not only in St. Petersburg, but also in one of the peripheral institutions, where the conservation conditions will be updated. It is very important that in this way the data will become available for general use. This will provide an example for the policy of sound archives in all parts of the Russian Federation and contribute to the safeguarding of the cultural heritage of this country.

The Udmurt language in the Russian Federation and education in Udmurt

At present national education in the Udmurt Republic functions within the framework of two international legal documents, the Universal Declaration of Human Rights and the Convention of Children's Rights as well as on the basis of the 1992 Educational Law of the Russian Federation. Chapter 2 of this law considers the unification principle for the culture and education, and the protection and development of national cultures and regional traditions in the multinational state. Chapter 6 of the same law determines that the citizens of the Russian Federation have the right to use their native language in the sphere of education.

All these above mentioned documents facilitate the principle ability of citizens of the Russian Federation who belong to ethnic and language minorities or indigenous populations to use their mother tongue, to learn about their culture and to obtain education related to this culture. Nevertheless, in many national regions of the Russian Federation, including the Finno-Ugric Republics the situation is quite complicated with respect to the preservation of national culture, traditions, language and folklore as well as to the education in the native languages. This situation is also determined by economical and political factors, by the demographic situation in the republics and by the so-called 'optimization of schools', the decreasing number of primary and secondary schools in small rural settlements. But just in these rural areas the native languages are more extensively used, because there still exist a good environment for the language and its use in local communication. Even in schools in the countryside the teaching of the native languages is limited to 2–4 hours per week and at the same time there are insufficient contemporary teaching and teacher training methods available for its maintenance.

In the Finno-Ugric Republics of the Russian Federation a great deal of the native children has no possibility to get school education in the language of their nationality. This happens in spite of the existence of numerous acts of legislation devoted to the development of the minority language and culture as well as the existence of officially adopted declarations about state national politics on the federal and regional level. Unfortunately the majority of these acts of legislation have only a declarative character and the reality is not in accordance with these declarations. As a demonstration of the real situation the following facts and figures can be given: between the years 1989 and

2003 the percentage of Udmurt people in the population of Udmurtia has diminished from 30,9% to 29,3 % (in absolute figures: from 714,800 to 636,900). Within the same period of time the total number of Udmurt people who still actively use their mother tongue has diminished from 460,580 to 330,800 (which is a decrease to 71,2 %). This means that the process of language loss takes place much faster than the diminution of the Udmurt population in general. At the same time the number of pupils with education of the Udmurt language is also decreasing from 31,240 in 1990 to 22,100 in 2006.

During this period an unfavourable situation also occurred with respect to the printing of books and newspapers. For this one can compare the following figures: in 1990 Udmurt newspaper circulation amounted to 100,000 copies, but in 2007 it amounted to only 20,000. During the same period of time the number of book publications per year reduced to only 11 books with less than 50,000 copies. The last years have also seen a decrease in time for the broadcast of TV and radio programs in the Udmurt language.

In the Udmurt Republic the 'Legislation Act on Popular Education' was accepted on December 19, 1995. Since then this Act started to stimulate innovation processes on all levels of the national education. New educational institutions were created (gymnasiums, lyceums, colleges), which accepted modern innovative principles like a variety of different subjects, a specific approach to the pedagogical activity, a new content of the educational process, etc. Teachers started to create their own specific programs for separate subjects with the use of information technology. For example, in one of the districts of the Udmurt Republic – in the Malopurginsky district, about 40 national and regional programs of this kind have been developed. Unfortunately all these programs could not be coordinated by a single educational institution or municipality, which might improve their low level and limited quality. Until 1996 it was not possible to bring these programs up-to-date with modern ideas within a special central scientific research institution.

It is important to point out that since then the authorities of the Udmurt Republic have started to realize the necessity of changes in the national schools with unification efforts for the teaching and development of special manuals and other educational facilities. In December 1996, a special Institution, the Scientific Research Institute of National Education for the Udmurt Republic was opened in Izhevsk. This institute got the task to provide scientific and methodological support of the educational process in the schools of present-day Udmurtia. First of all the Institute organised several solid investigations into the problems and needs of ethnocultural education in the Udmurt Republic. Within the following 10 years four investigations have been organised among the Udmurt population.

These investigations revealed that the majority of informants support the idea that the national language should be a basic element for the unification of the Udmurt people. Beside that, the feeling of a common origin is also considered to be a uniting factor

for the Udmurt population. Nevertheless the results of the investigations show that at the present time there is a serious crisis in relation to the national self-identification of the Udmurt people. It is in particular important to indicate the resulting answers to the question: "What is your attitude to your nationality and to the problem of preservation of your mother tongue and culture?" Practically all representatives from the older generation showed their positive attitude towards their Udmurt nationality. Beside this another tendency can be found: the younger the respondents, the higher the percentage of Udmurt people with an indifferent attitude towards their own nationality. This fact reveals a serious tendency of 'ethno-nihilism', where people become indifferent towards the Udmurt culture in Udmurtia. This tendency is not only typical in the Udmurt Republic. Such a kind of 'language nihilism (indifference)' of a certain – mainly young – part of the indigenous population is quite characteristic for other small nations of the Russian Federation. According to the census data in the Russian Federation obtained in 1989 about 50 % of the Karelians, 40 % of the Bashkir, Komi, Mordva and Udmurt and 20–25 % of the Tatar, Mari, Chuvash and Yakut do not regard the language of their nationality as their own language, most of the time they use the Russian language. During the period from 1970 until 1989 the number of such representatives among small nations who don't have command of their national language doubled (*Sociolinguistic Encyclopedia* 2000). This tendency is still an active process going on in spite of some increasing interest towards the national language and culture.

At present the language situation in the Udmurt Republic causes a certain anxiety among the experts. The point is that 35 % of the Udmurt pupils regard Russian as their native language, whereas the same tendency is typical for their parents as well. When using the Russian language in everyday life, the Udmurt nevertheless still consider themselves as having Udmurt identity according to their origin, family ties and culture. But this situation can last for at most one or two generations, after which people will be more and more assimilated into the Russian nationality. With the loss of the mother tongue the Udmurt people cease to think in their native language and in the future there will be an inevitable loss of Udmurt consciousness and mentality. Only the preservation and revitalisation of the native language can stabilize the current language situation in the Udmurt Republic as well as in other areas with national minorities of the Russian Federation.

For the preservation and revitalisation of native languages it is necessary to use a set of measures including the improvement of educational methods and teacher training courses. The policy of the state should be realistic and rational towards the native language and create positive conditions for the improvement of national self-consciousness of the Udmurt people. The introduction and use of multimedia will play an important role in this process.

As it was mentioned before, one of the most important conditions for the preservation and revitalisation of the Udmurt language is the attitude of Udmurt people towards their native culture. From our experience we are aware of the fact that the availability

of numerous publications and wide public presentation of historical recordings with the native language and folklore from different sound archives provokes great interest and even a certain pride among the native people of Udmurtia. Such archival recordings could be used for educational purposes and constitute an integral part of study books for Udmurt on DV-discs or other means of modern information and communication technologies. All these measures can make the representatives of the indigenous people (including local politicians and *intelligentsia*) understand the importance of the preservation of minority languages and cultures in the Russian Federation and its role in the world's cultural heritage.

Final remarks

The earlier research project EAP089 on 'Reconstruction of Sound Materials of Endangered Languages in the Russian Federation for Sound Archives in St. Petersburg', which was financially supported by the Endangered Archives Programme of the British Library, has been the first project in the Russian Federation where the recommendations of the International Association of Sound Archives in the reports IASA-TC 03 and IASA-TC 04 have been taken into account. The new digital copies from private collections have enriched the phonogram archive of the Pushkinsky Dom, whereas other copies were also provided to the British Library, the St. Petersburg Institute for Linguistic Studies, the Vienna Phonogrammarchiv and to the scholars, who produced the original recordings and who will now be able to do further research with digital techniques.

At present the main problems for most Russian sound archives are related to the lack of financial support and technical specialists for the preservation and description of the collections. Moreover, there are no good local standards for this work and there is not sufficient exchange between the archives and support from outside Russia. The access of interested persons to the collections should be improved and a national program for the support of these archives should be developed. In the future we hope to further convince the authorities in other Russian institutions with important sound archives (such as the one in Izhevsk) that work in this field should be in agreement with the IASA requirements and the recommendations of UNESCO and that sufficient financial support for this purpose should become available. In order to attract the attention of Russian technicians and scientists to the IASA principles staff members of the EAP089 project have prepared a Russian translation of the IASA report *The Safeguarding of the Audio Heritage: Ethics, Principles and Preservation Strategy*, which has been published on the IASA website (see: www.iasa-web.org/downloads/publications/TC03_Russian.pdf).

It is important that sound archives in the Russian Federation join the International Association of Sound Archives. When in Russia up-to-date sound archives

will be available with experienced technical personal and sufficient financial support, they can also play a useful role in the IASA and arrange their policy according to the accepted world standards, such as for the general access to the archived material and the ways to obtain copies of it. The availability in Russia of sound archives with the most up-to-date technical facilities will be of utmost importance, providing a source of historical linguistic material for linguists specializing in the languages spoken by minorities in the Russian Federation.

On the basis of this material it will be possible to develop special techniques and educational methods for the minority languages of Russia. Many of these languages are endangered and it is important to obtain all existing sound materials and to make new recordings of speakers of these languages. In this way joint international projects will further contribute to the documentation and the preservation of the world's important cultural heritage. This holds in particular for the safeguarding and documentation of endangered minority languages in the Russian Federation.

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