

Parrot Time

The Thinking of Speaking

Issue #4 July / August 2013

The Phaistos Disc

**Language Learning
Through Software**

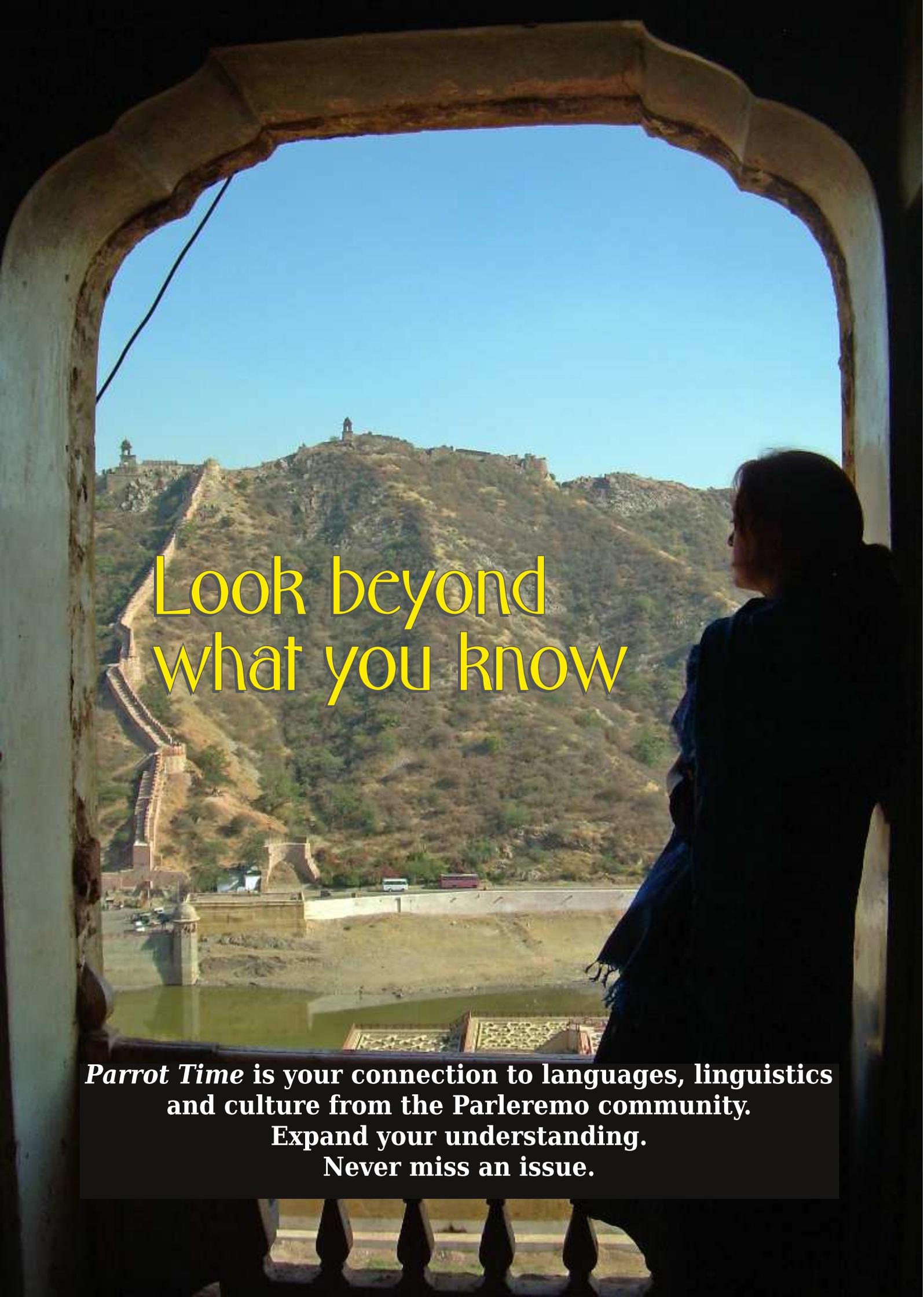
**Languages In Peril
Halkomelem,
Squamish, Nuxálk**

**Otto Jespersen and
the progress of
language**

Kannada Writers

Carnival!



A woman in silhouette is looking out of an arched window. The view outside shows a hillside with a fort on top, a long wall leading up the hill, and a dry well in the foreground. The sky is clear and blue.

Look beyond
what you know

***Parrot Time* is your connection to languages, linguistics
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Parrot Time

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Cover: A young girl in áo dài by Hồ Tây, Tay Ho district, Hanoi city, Vietnam. The áo dài is a Vietnamese national costume, now most commonly worn by women.

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Beszél magyarul?

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Make friends,
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Linguist or Polyglot

We refer to Parrot Time as covering “languages, linguistics and culture”. Note how both *language* and *linguistics* are separated out, and not just referred to by a single word. That is because they *are* different.

It seems that for most of the world, the term “linguist” gets applied to anyone that speaks another language. Probably most of you that are reading this and have learned another language have been called a linguist by someone at some point in your lives. Did you correct this? If so, what term did you use to define your language knowledge.

A linguist is, by definition, a person who studies *linguistics*, and linguistics is the scientific study of human language. Some who learn languages might say they study languages, but it is not the same. Linguistics covers the nuts and bolts of a language. It looks at the way languages evolve, how they affect the way we think, and their origins. Studying linguistics means examining syntax, morphology, comparative grammar and phonetics. A linguist can even work with computer programming and speech recognition, etymologies, psychology, neurology and much more. They will also work with recording dying languages so as to preserve the knowledge of them.



A person that learns languages, however, will learn the vocabulary, grammar, and some other linguistic aspects of a single language, but they aren't really studying the way the language is put together. Its a bit like the difference between the physicist who works in the lab, examining the movement of electrons, as compared to the physics student that learns the formulas and equations to calculate occurrences in the natural world. They are both dealing with physics, but one is dissecting while the other is applying.

So if a person who learns languages shouldn't be called a linguist, what should they be called. If a person knows a single language, they are deemed *monolingual*. One that knows two is *bilingual* and one that knows three is *trilingual*. But those words describe the person's language capability, not that they are a person that knows other languages. No ones says “I'm a bilingual”, but they might say “I am bilingual”.

The term that has come into usage in the past few decades is *polyglot* (from Greek poly, many + glotta, language). While this should represent someone who speaks several languages, it has come to mean anyone speaking more than one.

Now, this doesn't mean that the two groups are mutually exclusive. A linguist might know a couple of languages, and a polyglot might work with components of linguistics as well. But not all linguists are polyglots, nor are all polyglots are linguists.

It is for this reason that Parrot Time makes sure to use both “languages” and “linguistics” as two different areas it covers. Biographies on linguists with information on what their theories were might not interest a person who is learning, say, a Romance language, but an article on endangered romance languages might. The two areas might even overlap in an article. An article on a particular language might discuss the vocabulary and grammar as well as the way these have evolved and how the language relates to others in its language family.

So welcome, whether you are a polyglot, linguist, both, or even neither. We hope you enjoy reading the magazine and we welcome your contributions!

Erik Zidowecki
ERIK ZIDOWECKI
EDITOR IN CHIEF

The Phaistos Disc

Puzzle of Crete

A single clay disc has confounded archaeologists and linguists for a century. The unknown text has eluded not only decipherment but even an understanding of its purpose. The Phaistos Disc is considered to be one of the greatest puzzles of the world.



Ancient Crete has been a source of a few language puzzles. In the palace of Knossos, three different writing systems were discovered, in the forms of a hieroglyphic script, Linear A, and Linear B (see Parrot Time issue two for *Linear A - Lost Minoan*). But they weren't the only mysteries found.

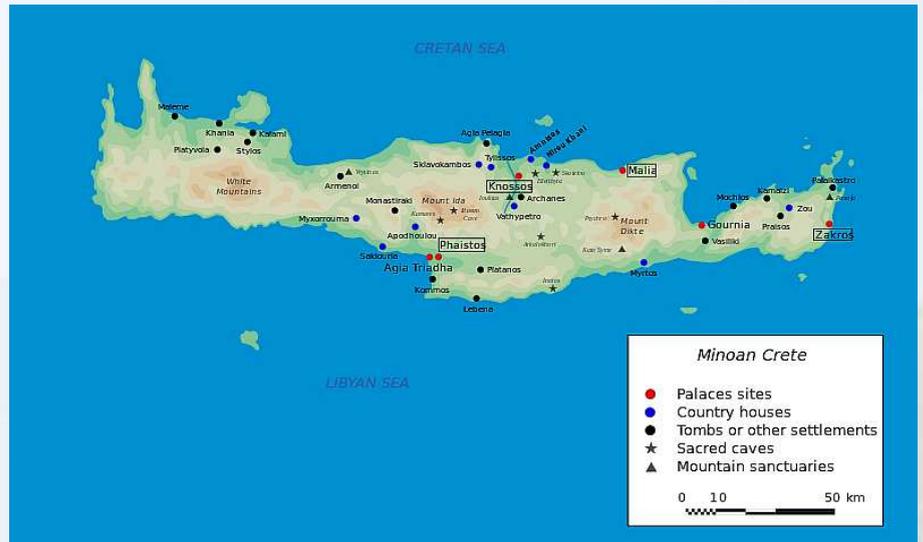
A single disc containing an unknown writing system was also found in the ruins of the nearby palace of Phaistos. This circular clay disc, covered with inscribed symbols on both sides which are unlike any signs in any known writing system, became known as the Phaistos Disc, and to this day, remains undeciphered.

Discovery

Phaistos was an ancient city near Hagia Triada on the south coast of Crete, dating perhaps as far back as 6000 BC. The city rose up from the fertile plains of the Messara region and became part of the growing Minoan empire. The first Minoan palace of Phaistos was built around 2000 BC, about the same time as the main palace of the empire was built in Knossos. Both of these Palaces were destroyed by a strong earthquake in 1700 BC and rebuilt on top of the old ones. The earthquake was



Stairs in the remains of the palace of Phaistos, leading down to a storeroom like where the disc was found



Map of Crete, showing both Knossos and Phaistos

caused by a volcano erupting on the nearby island of Thera (modern day Santorini). The palace of Phaistos was destroyed a few centuries later, and again, rebuilt. Around 1400 BC, Crete was invaded by the Achaeans of Greece and both cities of Phaistos and Knossos were destroyed. The Phaistos palace seems to have been abandoned after that, but the city itself was rebuilt and thrived for a few more centuries, even minting its own coins. However, the city was finally destroyed in the first century BC by the neighboring city of Gortyn.

During the Minoan empire, Phaistos became a major city-state, with its power stretching from Lithion to Psychion, including the Paximadia islands, during its peak. It was a participant in the Trojan war, as recorded by the Greek poet Homer, and had two ports, Matala and Kommos. The palace controlled the Messara valley and was the center of the city as well as the administrative and economic center for the area.

It was surrounded by luxurious mansions and crowded urban communities.

The precise location of Phaistos was first established by British admiral Thomas Abel Brimage Spratt, commander of the *Spitfire*, a paddle steamer, during the Mediterranean Survey of 1853. The survey was cataloging the topography and settlements of Crete. The location was a ridge, rising from the middle of the Yeropotamos river valley and extending from the sea to the Messara Plain. There was a small village of sixteen houses there, but the remains of some walls showed that a city had once existed on that spot.

An archaeological investigation of the palace started in 1884 by Italian archaeologists Federico Halbherr and Antonio Taramelli. After removing the houses, they began to discover what remained of a large palace complex. They found three distinct construction phases showing the destruction and rebuilding of the palace. From continuous archaeological excavations, the true magnificence of the palace was revealed. It had great royal courts, a theatre, and numerous storerooms, which were used for mainly holding traded goods.



The Phaistos Disc, today on display at the Iraklion Archaeological Museum

The disc was discovered in July, 1908, in the basement of one of the rooms of the palace. Its finder was another Italian archaeologist, Luigi Pernier. The basement was the main room of an underground “temple depository” in which all the rooms were only accessible from above. The contents of the rooms were mostly black earth and ashes, and everything was covered in a layer of plaster dust. The disc wasn’t the only item found in the room. Several centimeters from it was a stone tablet containing text written in Linear A.

Description

The disc itself is around 16 centimeters (6.5 inches) in diameter. Both sides of the disc are covered with symbols, arranged in a spiral pattern, going clockwise around into the center. The symbols are similar to hieroglyphs, being more drawings than simple letters. There are 241 of these hieroglyphs on the disc, composed of only forty-five unique ones. They are further grouped together as “words” with vertical lines separating them. Some of these words are recurring, suggesting a refrain of a song or ritual. There are sixty-one of these words.

The symbols were imprinted into the disc when the clay was still wet, and the consistency between similar glyphs suggest that they were pressed in using hieroglyphic “seals”, or stamps. These would suggest some kind of mass production, although no other such discs have yet been discovered.

The symbols themselves resemble common objects. These include human figures and body parts, weapons, fish, birds, insects, plants, a boat, a shield and a staff. Some of the last symbols in a word also have a small diagonal line under them which was scratched on, not pressed in.

Translation Attempts

Over the years, many amateur and professional archaeologists have made attempts to decipher the code of the disc. It is not necessarily a script, but most attempts have assumed that it is, even going further in believing that it is a syllabary, an alphabet or a logography. The main problem in deciphering is that there is simply not a large enough body of text to analyze. This has left the meaning open to some wildly speculative

guesses.

How the symbols should be viewed is another point of debate. A symbol could be a pictograph, meaning it is translated directly as the object it shows. A symbol that looks like a boat would be translated as “boat”. However, if the symbol is an ideogram, it might represent an idea instead. In that case, a boat might mean something like “travel”.

While it is generally accepted now that the characters should be read from the outside moving clockwise into the center, rather than from the center moving outward, there is not an agreement on how the characters should be displayed when transcribed into text. Because of the clockwise rotation of the text with the bottom of the characters facing out from the center, the text is probably meant to be read right-to-left, like Arabic. This also means that the reading direction is going into the faces of the people and animals, as it is with Anatolian and Egyptian hieroglyphics. This is disputed by the idea that if the text moves clockwise, then it should also should be read left-to-right.

Some symbols have been shown to be similar to Linear A characters. Other scholars have pointed to similarities with Anatolian or Egyptian hieroglyphs. However, no matches for all the characters in single set of characters has been found. These similarities, along with the finding of tablets written in Lin-

Writing Systems

Alphabet - set of basic written symbols or graphemes, called letters, in which each letter represents a phoneme (basic significant sound) of the spoken language.

Syllabary - set of written symbols that represent the syllables which make up words.

Logography - set of written symbols in which each symbol represents a word, morpheme or semantic unit.

ear A in both palaces, makes these three writing systems the best candidates for providing a solution. Some of the signs are close enough to Linear A and its translated counterpart, Linear B, that some scholars believe they might have the same phonetic values. In his recent book, *Der Diskos Von Phaistos* (The Phaistos Disc), Torsten Timm declares that the language on the disc is the same as Linear A. However, only 20 of the 45 characters match those found of what is known of Linear A, leaving over half of them still unaccounted for. And even if they are the same, it doesn't truly aid in the decoding, since Linear A itself has yet to be deciphered.

The symbols themselves resemble common objects. These include human figures and body parts, weapons, fish, birds, insects, plants, a boat, a shield and a staff.

Other scholars look at Anatolian hieroglyphics being the key, not just to Linear A but to the Phaistos Disc as well. During the 1960s, a theory evolved that Linear A could be an Anatolian language, close to Luwian, an extinct language of the Anatolian branch of the Indo-European language family. Part of that is the idea that the extra stroke under some of the characters is similar to a symbol used in Luwian. These could then be used to match up with logograms, the basic characters in a logography, found in Luwian.

Solutions

Many people have claimed to have solved the mystery of the disc, but none of them have really been proven beyond doubt. The main reason for that is because without a larger body



Copy of the disc, showing both sides

of text to compare to, there is no means of testing the theories.

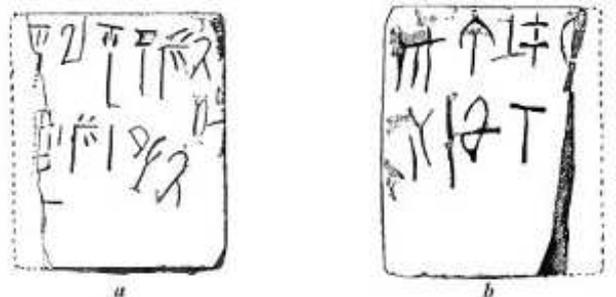
One theory is that the disc is a calendar system. One side has 12 words, each ending in a disk-helmet combination, which could depict the twelve months. The words between those could denote special events, such as changing of seasons, or dates. The other side has just a single word ending with the disk-helmet combination and the side is divided into 30 words, which could represent the days of a month. One obvious complaint about this proposed solution is whether something almost four-thousand years old would confirm so closely to our modern idea of a calendar. Nonetheless, a number of people have latched onto this theory.

The dissension between them seems to be how its interpreted. While some have thought the extra symbols and words among the months would be natural events, like a farmer's almanac, others have claimed that the images describe ceremonies or duties that should be performed on specific dates. It has even been proposed that the disc is a schedule is for palace activities.

Another strong idea is that it is

some kind of puzzle or game board. It does have some traits with Egyptian games which track the sun god and moon goddess, both astronomically and mythologically. Another game it could be related to is known as "Game of the Goose". This is a board game played on a spiral with numbered space, usually 63, with the starting point on the outside. The players move pieces according to the throw of dice. The name comes from the depictions of a goose that are scattered throughout the board. Landing on such a character allows the player to move again the same distance. Other symbols can cause a player to move to other positions, move backwards, or lose a turn. Some believe the "Game of the Goose" could have been derived from the game on the disc.

The proposal of it being a puzzle can be shown by connecting identical symbols to see patterns, much the same as a connect-the-dot puzzle of mod-



Drawings of the tablet found near the Phaistos Disc. The writing is Linear A, which might be related to the writing on the disc.



A version of "Game of the Goose", which might have descended from the Phaistos Disc

ern day. Each group of these connections is alleged to depict something specific. One of these images is said to be the cave where the Nimrud lens, the oldest discovered lens in the world, was found. Another image is purported to be an image of the constellation Argo. Other images might depict the star Sirius in the center of seven planets and one of the the Great Pyramids.

A few problems with this conclusion exist, though. First, a simple drawing consisting of straight lines to points can't be accurate enough to be a single item. It's similar to an ink blot test, in which the observer is asked what they see. The way the dots are connected to make these drawings vary, as if the

person is forcing a specific image to be there. For example, the cave is "found" by connecting three circles, one inside the other. However, the drawing for the pyramid only appears by connecting five dots directly to a single top dot. If the pyramid dots are connected in any other way, the image is completely different. Another problem is the randomness of these images. Just from the four listed, two refer to astronomical occurrences, one to a man-made structure, and one to a location, a cave. The person or persons that made the disc would have to have knowledge of all those things. That brings us to a third problem: why? Why would someone go through so much

trouble to produce a hidden depiction of unrelated items?

A commercially available explanation of the Phaistos Disc became available in 1997 when Steven Roger Fischer published his book "Glyphbreaker". In it, Fischer to claims to have cracked the code of the disc, explaining that it is actually a call to arms, to repel the Carians, invaders from Anatolia, written in some form of ancient Greek. This is produced first by an assumption at what each symbol means as a syllable, then this basic decoding is "cleaned up" to what might be Greek. This cleaned Greek is then decoded. And example of this is a series of words being "e-qe ku-ri-ti, / de-ni qe, / ma pa-si / ma ma-pi. ". This can then be made into more proper Greek as "Ekue, Kurwitis Deneoi-que: ma pasis, ma ma-poi" which could translate as "Hear ye, Cretans and Greeks: my great, my quick!". The entire translation would then go as:

'Hear ye, Cretans and
Greeks: my great, my quick!
He ye, Danaidans, the great,
the worthy! Hear ye, all
blacks, and hear ye, Pudaan
and Libyan immigrants!
Hear ye, waters, yea earth:
Hellas faces battle with the
Carians. Hear ye all! Hear





ye, Gods of the Fleet, aye
hear ye all: faces battle with
the Carians. Hear ye all!
Hear ye, the multitudes of
black people and all! Hear
ye, lords, yea freeman: Hear
ye, Lords of the Fleet: To
Naxos!

'Hear ye, ye immigrants,
the great and the small; ye
countrymen skilled, most
stalwart; lords Idaian; all
Cretans: Strike ye out with
the Greeks and smite the
Carians, mine enemy, and
succor my stricken. Safe-
guard me, Idaians: I am sore
afraid. Loose me now. My
night, my great: Ye loose me
now. These afflictions so ter-
rible and so great, verily so
molestful: Ye loose me now.
Down to the sea, everyone!
Yea, deliver me of my great
afflictions!'

Some have credited this as
being the true solution, while
others view it to be far too many
assumptions to be factual. This
is because a general problem
with decoding bodies of text is
the lack of checks to eliminate
bad assumptions. With a short
text like that on the Phaistos
Disk, if you make enough as-
sumptions you can get a legible
text in whatever language you
want. But perhaps the biggest
problem with this solution is

that the Carians didn't appear in
the Mediterranean region until a
few thousand years after the
disc was created.

Besides claims of the text
being in some form of Greek or
Luwian, it has also been pro-
posed by Sergei V. Rjabchikov

*Some of the signs are
close enough to Linear A
and its translated counter-
part, Linear B, that some
scholars believe they might
have the same phonetic
values.*

that both Linear A and the disk
are some unknown Slavonic lan-
guage. He also says the disc
signs are a decorative version of
Linear A script.

Adam Martin suggests the
disc is actually bilingual, with
one side being the text for a fu-
neral service in Greek, and the
other side is a Minoan version of
the same text.

Hedwig Roolvink claims she
too has translated the disc, and
that is describes the expedition
of mountain people in their ef-
forts to find a new place to
settle.

Kevin and Keith Massey
claim it is in a Greek dialect,
and that the disc is a receipt for
goods, which would then have

been destroyed.

There are even suggestions
that the disc was created by ex-
traterrestrials that visited the
Earth in ancient times.

The list of possible solutions
continues on, with over sixty
published explanations already.
None have gained widespread
acceptance, and most conflict
with all other claims.

Hoax?

Naturally, with no decipherment
found, many people have specu-
lated that the Phaistos Disc is a
hoax. Most scholars believe that
it is valid, though, especially
given its connection to other
proven writing systems of the
time as well as its proximity to
similar artifacts, such as a tablet
in Linear A.

Conclusion

After one hundred years of spec-
ulation, people still are working
to crack the meaning of the
Phaistos Disc. One of the pro-
posed solutions may be correct
but unverifiable. It may also
forever remain a mystery. What
it does tell us that we still have
so much more to learn about our
ancient languages. **PT**

Looking out over the Messara valley,
which was all under the control of
Phaistos at one time



Otto Jespersen

Progress of Language

Linguist and school teacher, Otto Jespersen was always focused on progress. He talked about the progress of language, but also was a major contributor in the work done on language teaching reform. He also worked directly on reforming phonetic transcription and establishing an international auxiliary language.





Famed Danish linguist Otto Jespersen worked all his life not only in linguistics but also in reforms of language teaching, phonetic transcription and an international language. He is considered to be one of the most famous linguists.

His Life

Jens Otto Harry Jespersen was born on 16 July, 1860, in the town of Randers in Jutland, Denmark. His father was a district judge and his mother was the daughter of the clergyman. When his father died in 1870, Jespersen and his family moved to Hillerød, Northern Zealand.

Young Jespersen was inspired by the work of Danish linguist Rasmus Rask, who had mastered over twenty-five languages and dialects, and so while he attended the public school of Frederiksborg, he taught himself some Icelandic, Italian, and Spanish using Rask's grammars guides. In 1877, at the age of 17, Jespersen entered the University of Copenhagen, where he initially studied law, as his father, grandfather and great-grandfather had done. In his spare time, he studied French, Italian, Spanish and English literature. He also worked part-time as a lower secondary school teacher and a shorthand reporter in the Danish parliament to support himself.

In 1881, Jespersen stopped studying and turned all his attention to languages. He began attending lectures on phonetics by the Danish linguist Vilhelm Thomsen, who became his mentor, as well as taking classes in Old and Modern French. He also developed interests in English and German.

His first publication was a review in the *Nordisk Tidsskrift for Filologi* (Nordic Journal of Philology) in 1883. His next two publications, a translation of Felix Franke's pamphlet on the practical acquisition of language, *Die Praktische Spracherlernung* (The Practical Language Learning), into Danish, and his own *Kortfattet engelsk Grammatik* (Brief English Grammar) were published in 1884 and 1885, respectively, and got him noticed as a linguist. *Kortfattet engelsk Grammatik* was one of the earliest examples in Europe of learning material produced according to phonetic principles which were just beginning to become popular. In 1886, along with several other scholars

and teachers, he helped to establish a Scandinavian association for the reform of language education, named *Quousque tandem* (Latin: for how long).

Jespersen earned his master's degree in French, with English and Latin as his secondary languages in 1887. After that, he traveled to England, Germany and France, during which time he met with notable linguists like Henry Sweet and Paul Passy while also attending lectures at institutions like Oxford University. He returned to Copenhagen in August 1888 on the advice of Thomsen, and began work on his doctoral dissertation of the English case system, which he completed in 1891. In 1890, he established the phonetic notation "Dania", which was specially adapted for Danish. It was used in several major Danish reference works.

For two years, Jespersen worked as a Privatdocent (a private teacher or lecturer recognized by the university but receiving

Language is a tool used by people to make themselves mutually understood, thus people will work to shorten the forms and simplify the grammatical system.

no payment from it) at the University, giving lectures on Old English and Chaucer. Then, In 1893, he replaced retiring George Stephens as professor of English in the University of Copenhagen, and Jespersen remained there until he also retired in 1925. He was also the Rector of the University from 1920 to 1921.

Jespersen was best-known as a language teaching reformer and phonetician during the 1890s. He published many works on phonetics during that time, including *The Articulations of Speech Sounds* in 1889, in which he put forth a new alphabetic system (representing sounds by composite signs rather than by single letters or symbols, like previously used Roman letters) for scientific transcription. Jespersen's *Fonetik*, published in 1899, was also a major contribution, and was translated into German in 1904, where it was split into two books: *Lehrbuch der Phonetik* and *Phonetische Grundfragen*. Twice, efforts were also made to get the book published into English, but those



never were completed. In Danish, he further published *Moder-smålets fonetik* (The Phonetics of the Vernacula) in 1906 and *Engelsk fonetik* (an English handbook for Scandinavian students) in 1912.

Jespersen published extensively on English. Two of his greatest works in this area were *Modern English Grammar, 7 vol.* (1909-49), which concentrated on morphology and syntax, and *Growth and Structure of the English Language* (1905), which was reprinted in 1969 and remains a comprehensive view of English by someone with another native language.

Jespersen visited the United States twice, lecturing at the Congress of Arts and Sciences in St. Louis in 1904, and then visiting both the University of California and Columbia University during a trip from 1909 to 1910.

Even after he retired, Jespersen remained active in the international linguistic community. Not only did he continue writing, but he also convened and chaired the first International Meeting on Linguistic Research in Geneva in 1930, and he acted as president

of the Fourth International Congress of Linguists in Copenhagen in 1936. Jespersen died in April, 1943, at the age of 82.

His Works

Jespersen, with Paul Passy, founded the International Phonetic Association, which created a standard in pronunciation notation. He was an active supporter and developer of artificial international languages such as Esperanto, was also involved in the delegation which created Ido. However, his main achievement in this area was the development of his own artificial language, Novial.

IPA

During his trips to Europe in 1888, Jespersen met with the French linguist Paul Passy. They had been exchanged letters for several years before this and each was familiar with the other's work. Passy was dissatisfied with the methods of language teaching and in 1886, he founded the *Dhi Fonètik Ticerz' Asó-ciécon* (Phonetic Teachers' Association) in Paris. One of his concerns was the limitation in language transcription by the

letters that were available to typesetters and on typewriters.

Jespersen was also interested in this problem and he joined with Passy and German linguist Wilhelm Viëtor in 1889 to expand the association into *L'Association Phonétique des Professeurs de Langues Vivantes* (Phonetics Association of Teachers of Modern Languages). Jespersen published *The Articulations of Speech Sounds* to present his own ideas for a system to represent sounds by new composite signs.

The organization became *L'Association Phonétique Internationale* (API) or the *International Phonetic Association* (IPA) in 1897. It created a chart of sounds and symbols, resulting in an alphabet for a uniform standard of phonetic writing, or *phonetic transcription*. This alphabet became known as the *International Phonetic Alphabet*, also using the IPA acronym. It has been refined and updated many times over the years to ac-



Paul Passy



University of Copenhagen



commodate the sounds of of the world's languages. The IPA symbols are often used beyond linguistics literature, such as for pronunciation guides in dictionaries and in orthographies created for previously unwritten languages.

Novial

Jespersen was one of the first philologists to actively support the work being done on establishing an international auxiliary language, referred to as an IAL. In his *Progress in Language with Special Reference to English*, published in 1894, he expressed his support for the development of an effective IAL:

“Primitive language no doubt had a superabundance of irregularities and anomalies, in syntax and word formation not less than in accident. It was capricious and fanciful, and displayed a luxuriant growth of forms, entangled one with another like the trees in a primeval forest. Human minds of those times disorted themselves in these long and intricate words as in the wildest and most wanton play. Primitive speech was certainly not, as is often supposed, distinguished for logical consistency; nor, so far as we can judge, was it simple and facile: it is much more likely to have been extremely clumsy and unwieldy.”

He rejected Volapük, the constructed language created in 1879 by the Roman Catholic priest Johann Martin Schleyer. He was more interested in the work being done on Esperanto and closely followed the work of Léopold Leau and Louis Couturat and their founding of *Délégation pour l'adoption d'une langue auxiliaire internationale* (Delegation for the Adoption of an International Auxiliary Language) in

However, his main achievement in this area was the development of his own artificial language, Novial.

1901. The purpose of this organization was to decide on which international auxiliary language should be chosen for international use.

In May, 1907, Jespersen was elected a member of the committee of the delegation. The committee eventually chose Esperanto, but with certain reforms, which eventually produced a distinct language called Ido. After that, he became president of its Academy and became active in the linguistic discussion in the journal *Progreso*. Further improvements were made on Ido and there was considerable development on the vocabulary of the language, thanks largely to his experiences as a linguist as well as the criteria which he applied to all pro-

posals for the formation and development of the international auxiliary language.

The committee also worked hard to promote Ido for use in the rest of the world, but World War I interrupted these efforts, and, in spite of the initial success, the world remained largely indifferent to adopting it. Not deterred in his enthusiasm, Jespersen published a new language, mainly based on Ido, called Novial In 1928. This was done in his book *An International Language* (1928) in which he first reviewed the history and theory of international languages then presented the Novial grammar and some texts. The name came from the word *Nov* (“new”) and *I.A.L* (International Auxiliary Language).

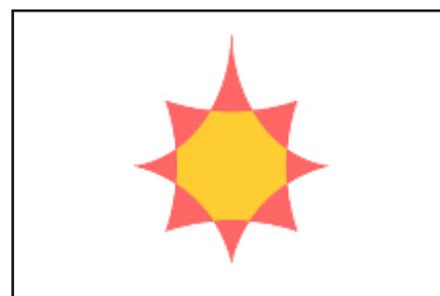
In this book, Jespersen also explained the reason for the indifference to adopting Ido, saying “In the first place the time was not yet ripe (in 1907) for a final decision; the principles for an interlanguage had not been thrashed out scientifically, and much of the short time at the committee’s disposal had to be spent in clearing away much old rubbish, so that a great many details had to be left for further discussion in *Progreso* ... but in spite of all - in spite also of the amount of energy squandered away in the quarrels of Esperantists and Idists - the Delegation and the Ido Academy have left their indelible mark on the interlanguage movement, and



Esperanto flag



Ido flag



Novial flag

The creation of auxiliary languages is taken very seriously. Even flags are created to represent each one.



their influence has been chiefly for the good.”

He also refuted an objection about the great number of different systems, declaring that these languages may differ in their details but they contain many common features and principles. He stated that “the less arbitrary and the more rational the forms, the more stable they will be.”

A Novial dictionary for English, French and German was published in 1930 as *Novial Lexike*. Many reviewers were very positive of Novial, declaring that it was built with common sense and that anyone could learn it.

Rank & Nexus

One of Jespersen’s most original contributions to grammatical theory was his ideas of *rank* and *nexus*, as put forth in his work *The Philosophy of Grammar* (1924). In his theory of ranks, he proposed that the parts of speech be kept out of syntax, while identifying words as primaries, secondaries, and tertiaries. For example, a noun would be a primary, with a word describing or defining it being a

secondary. A third word defining the secondary would be a tertiary. Nexus refer to the core aspect of a sentence, while a dependent nexus would be part of the entire sentence as a subject, object, etc. Another term was *junction*, which represents one idea expressed by two or more elements, while a nexus combines two ideas. These new theories helped bring together organically related elements which in previous grammatical works were kept separate.

Other Works

Jespersen was very much concerned with the progress of language, and much of his work is based upon two fundamental principals. The first of these deals with the forms of language. He believed language has an outer form, represented in the phonetical and grammatical aspects, and an inner form, which is the meaning in a wider sense. He believed that sound changes are due to semantic factors, that is, they change because of the meaning words, and not to internal phonetic factors.

He was against the German

Neogrammarians’ “mechanistic philosophy” which followed the idea that sound laws operate in a systematic nature. They believed in the regularity of sound change, in which a diachronic sound change affects simultaneously all words in which its environment is met, without exception. That is, if within a language, the way a letter or combination of letters is pronounced is altered, all words using that combination immediately have their pronunciations change within the same area the change has been implemented.

The second principal Jespersen worked with was an opposition to the notions of decay or degeneration of languages from their purer, primitive forms. He felt instead that languages progress, achieving greater regularity and clarity while becoming more pliable to convey new meanings. He maintained that “language is activity, chiefly social activity undertaken in order to get in touch with other individuals and communicate to them one’s thoughts, feelings and will” (*Efficiency in linguistic change*, 1941). Language is a tool used by people to make themselves mutually understood, thus people will work to shorten the forms and simplify the grammatical system.

Jespersen’s primary work on linguistic evolution is *Language: Its Nature, Development and Origin*, published in 1922, and dedicated to Vilhelm Thomsen. It is divided into four books, with Book I presenting the history of linguistic science and Book II talking about the linguistic development of children. Book III, titled *The Individual and the World*, has chapters on *The Foreigner*, *Pidgins and Congeners*, *The Woman*, and *Causes of Change*, all of them discussing linguistic development with those groups. Book IV discusses the problem of progress or decay

§. 46. In ζ signs for *tone* (‘musical or chromatic accent’) may also find a convenient place, although strictly speaking tone, as dependent on the state of the vocal chords, ought to be registered under ε. There, however, the signs would often interfere with signs for totally different processes; besides tone like stress belongs generally not to a single sound, but to the whole syllable, and this speaks in favour of banishing the tone marks to ζ. The best signs seem to be:

- ⌈ for high (level) tone,
- ⌋ for low (level) tone,
- = for middle level tone,
- ´ for high rising tone,
- ˘ for high falling tone,
- ˊ for low rising tone,
- ˋ for low falling tone.

These signs can, of course, be variously combined to denote compound tones.

An excerpt of Jespersen’s work, describing some aspects of his proposed reform of phonetic transcription



and other aspects of his principles. His last book, *Efficiency in Linguistic Change* (1941), re-examined these ideas.

Jespersen wrote about syntax and the history of language in *Growth and Structure of the English* (1905). He focused on syntax in his works *The Philosophy of Grammar* (1924) and *Analytic Syntax* (1937). In these, Jespersen talked about how syntax must start with meaning and investigate the way particular grammatical notions are expressed, while morphology starts from the form and asks what it stands for. When this happens, categories like negation and

tense are seen in a completely new way.

Sprogundervisning (How to Teach a Foreign Language), published in 1901, was another major contribution by Jespersen, based upon his prior experience as a secondary school teacher, and it helped prepare future teachers.

By means of his numerous works, Jespersen made many valuable contributions to general phonetics and grammar, as well as increasing knowledge of English and Danish and other languages. Throughout his career, he received numerous honours,

including three honorary doctor's degrees from universities abroad, but he never ignored the importance of modern language teaching in schools. His improvements on the teaching of modern languages has influenced educators beyond his own country. He lived in the honorary residence of the Royal Danish Academy of Sciences and Letters in Elsinore from 1934 until his death in 1943. Not only was Jespersen an extremely talented and productive linguist, he was also an excellent communicator, and he is considered one of the most famous of linguists. **PT**

PARTIAL LIST OF WORKS

- (1883) **Nordisk Tidsskrift for Filologi** (Nordic Journal of Philology)
- (1884) **Die Praktische Spracherlernung** (The Practical Language Learning)
- (1885) **Kortfattet engelsk Grammatik** (Brief English Grammar)
- (1889) **The Articulations of Speech Sounds**
- (1889) **Fonetik**
- (1894) **Progress in Language with Special Reference to English**
- (1901) **Sprogundervisning** (How to Teach a Foreign Language)
- (1905) **Growth and Structure of the English Language**
- (1906) **Modersmålets fonetik** (The Phonetics of the Vernacula)
- (1909) **Modern English Grammar, 7 vol.**
- (1912) **Engelsk fonetik** (an English handbook for Scandinavian students)
- (1922) **Languagelsts Nature, Development and Origin**
- (1924) **The Philosophy of Grammar**
- (1928) **An International Language**
- (1930) **Novial Lexike Novial to English, French and German dictionary**
- (1933) **Essentials of English Grammar**
- (1937) **Analytic Syntax**
- (1941) **Efficiency in linguistic change**



At the Cinema

Kukushka - The Cuckoo



Kukushka - The Cuckoo
PG-13 99 min
Drama / War / Comedy
12 September 2002 (Russia)

Country: Russia

Languages: Saami / Finnish
/ Russian / German

The movie also shows us how the language barrier can also lead to misunderstandings and trouble, even at the most basic level.

Someone suggested I watch this movie because of the language interactions, so I figured I would try it. From what I read, it involved soldiers during World War II, and, I confess, I wasn't really enthusiastic about watching a war movie. I have never been particularly drawn to the events of WWII, and rarely enjoy stories which revolve around them.

Fortunately, my worries about the movie were completely unnecessary. This movie was fantastic! It takes place at the end of WWII, but it isn't about the war. It's about two soldiers on opposing sides that end up together along with a Saami woman, and they must try to overcome their prejudices... or kill each other.

Viekko is a Finnish soldier who is a pacifist, and when the German soldiers he is with understand this, they fear he will desert. To punish him, they chain him to a boulder, leaving him with just a rifle, some ammunition, and a few days rations. They dress him as a German, so any Russians that might find him would be hostile and Viekko would have to shoot them. In essence, they force him to be a sniper, or, as they called it, a *kukushka* ("cuckoo").

Ivan is a Russian captain who is accused of collaborating with the enemy. On his way to a court marshal, Ivan and the two men driving him there are accidentally bombed by their own planes. Viekko watches this from his boulder through the scope on his rifle. He also sees Anni, a Laplander, who is out scavenging for food, come

across the bodies. She starts to bury them, only to find Ivan is still alive, but barely. She manages to drag him back to her house and works to nurse him back to health.

Viekko is finally able to escape from the boulder, but he still has a chain attached to his ankle, so he seeks out Anni's house to find a way to remove the shackles. All of this takes up the first half-hour of the movie, and there is almost no dialogue.

Viekko and the recovering Ivan meet, but they do not understand each other's language. Ivan believes Viekko is German, and tries to kill him with a knife. Viekko tries to explain to Ivan that he is done fighting and just wants to go home. Anni, speaking only Saami, doesn't understand either of them. Her husband went off to the war years ago, and she has managed on her own. She thinks both of them are behaving stupidly, as men do.

Now, the reason this movie is so interesting from a language point of view isn't just because of the languages used. All the characters speak





in their own language throughout the film, so you get to hear a large amount of Russian, Finnish and Saami. What is interesting is how the characters interact with each other. They are able to get some of their ideas across with gestures and tones, but even those are misunderstood quite often. The humor of the film comes from seeing how completely they misunderstand each other.

Right from the start of their discussions is the classic question of names. Vieikko tries to get Ivan to tell him his name, and instead, Ivan tells him "Poshol ty!" (Fuck off!). Vieikko and Anni assume that is his name, so call him "Psholty". This name I only understood after reading a little about the movie. The English subtitles I watched it in gave his reply as "Get lost!", so they called him "Gerlost".

Ivan refers to Vieikko several times as a fascist, which is a word Vieikko does understand, and tries many times to make Ivan understand that he is done fighting by using the names of authors and their works to convey the message. He tells Ivan "Leo Tolstoy, War and Peace. Ernest Hemingway, A Farewell to Arms!", but Ivan just stares at him blankly.

Even while they are unable to understand each other, they never stop trying, so we learn about the characters through their needs to talk to someone. Both men work to help Anni, repaying her for her kindness; Ivan for her saving him and healing him, Vieikko for the tools with which he removed the shackles, and both for the food and shelter she gives them. Anni, however, wants a little more than someone helping her collect fish or chop wood. She has been on her own for four



years and managed fine with those things. She takes Vieikko to bed with her, which makes Ivan jealous and feeling alone.

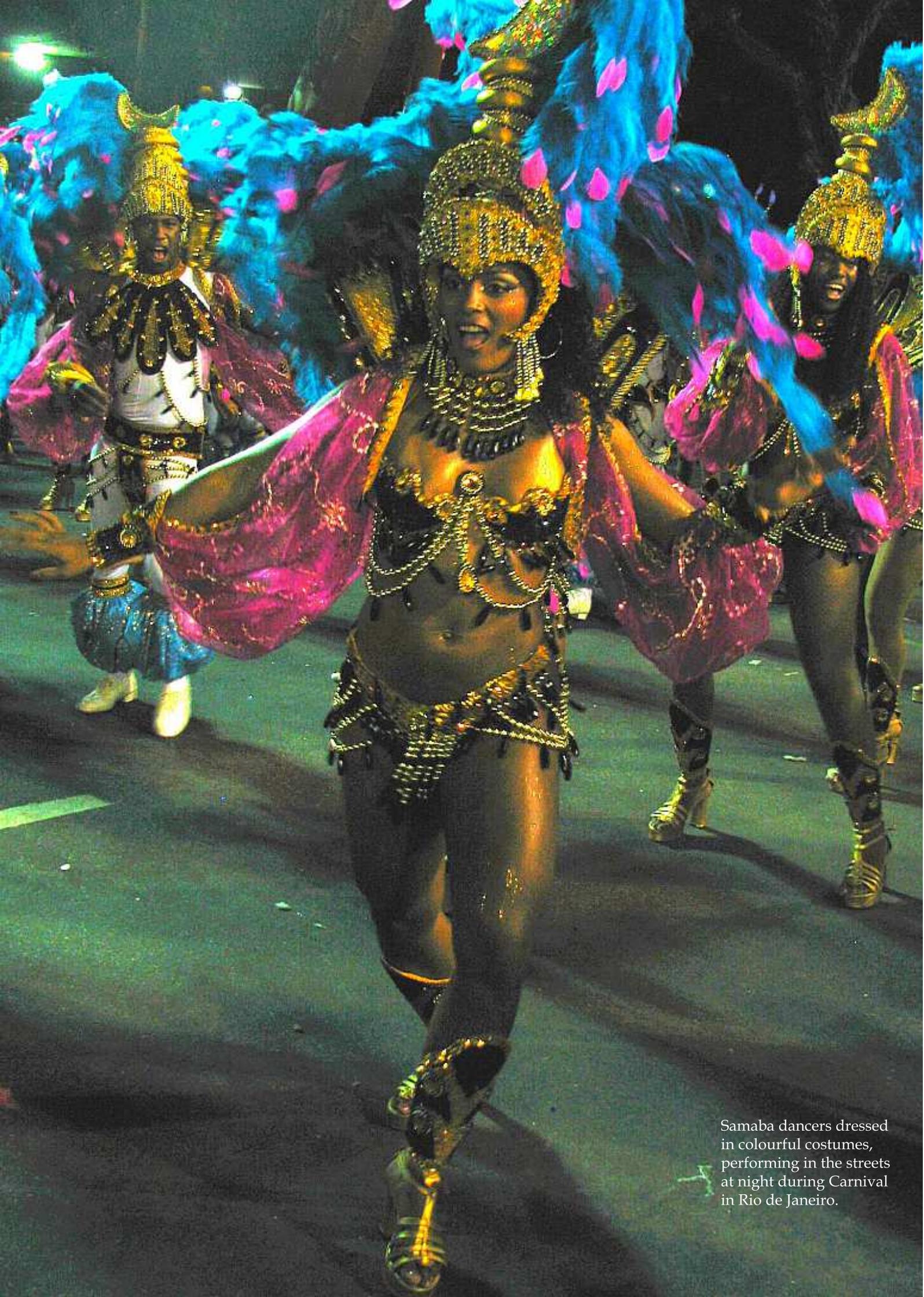
One of the more notable confusions is over mushrooms. Ivan happily collects some mushrooms, determined to make a nice stew of them. Anni sees this and tells him that eating the mushrooms will make him sick and crazy. When she finds Ivan is upset about her and Vieikko having sex, she thinks he is ill because of the mushrooms, so tells him she will make an infusion to get rid of the mushrooms. She gives him the broth, which he eats happily, not understanding what it is. Turns out the infusion is intended to act as a laxative, and Ivan finds himself suddenly rushing for the privacy of the bushes. He is furious at Vieikko and Anni, thinking they did this to humiliate him.

Shortly after this, a plane flies low overhead, and the two men figure it must be low on fuel and about to crash, so they run off to find it. They come across the crashed plane with two dead Russian soldiers in it. The area is littered with small leaflets, written mostly in Finnish. Vieikko reads one and learns that Finland is pulling out of the war. He is overjoyed, since he can now travel home without risk of being shot.

Meanwhile, Ivan finds a gun on one of the dead soldiers. He is angry that, as he believes, the Germans shot down a Russian plane, and approaches Vieikko with the gun hidden behind his back. Vieikko is excited and tries to explain to Ivan what it means by tossing away his rifle, but as he does so, Ivan thinks he is preparing to shoot him, so he shoots Vieikko.

I am not going to give away the ending to the movie. You will have to watch it yourself to see what happens. You should watch it anyways just because of the many messages in it. It shows how three people who can not understand each other can still find a way to bond. The movie also shows us how the language barrier can also lead to misunderstandings and trouble, even at the most basic level. But most of all, you should watch it just for the beauty of the film. You will not be disappointed. **PT**





Samaba dancers dressed in colourful costumes, performing in the streets at night during Carnival in Rio de Janeiro.



Carnival is a celebration that is best known for its participants dancing in elaborate and revealing costumes. This festival is often wildly extravagant and full of suggestive eroticism, taking place in some kind of parade which is more like a circus and street party combined. These celebrations can last for days or even weeks, and are celebrated differently all over the world. Given such a description, it is odd to think that it is a tradition of the normally conservative Catholic religion.

History

Carnival probably originated as a pagan festival in ancient Egypt. The Greeks and Romans may have adopted it for themselves, in the forms of the Roman festivals Lupercalia and Saturnalia and the Greek festival of Dionysia. When the Romans adopted Christianity during the first millennium, they did not want to give up their pagan festival, so they looked for a way to incorporate it into their new religion.

In the Catholic tradition, there is a period of forty days before Jesus' death on Good Friday, called Lent. It begins on Ash Wednesday, which usually occurs in February. During Lent, Catholics are not supposed to eat meat as a reminder of Jesus' sacrifice. Since it is a period of sacrifice, it seemed a good idea to have a large celebration before this reflective time, so a new tradition of eating all the meat in the house as well as having a wild costume festival right before the start of Lent was begun. The name "Carnival" was given to this celebration from the Latin term "carne levare" which translates to "to remove meat".

Over time, the festivals grew in size and popularity, and the practice spread to Spain, France, and other Catholic countries of Europe. When these Europeans invaded the Americas and established colonies, the tradition came with them. Brazil, which was once a Portuguese colony, is

famous for its Carnival. Now, Carnival celebrations are found throughout the Caribbean in Barbados, Jamaica, Grenada, Dominica, Haiti, Cuba, St. Thomas and St. Marten. They can also be found in Central and South America in Belize, Panama and Brazil. Even large cities in Canada and the United States where Caribbean people have settled enjoy Carnival. These cities include Brooklyn, Miami, Toronto and San Francisco.

Brazil

Perhaps the best known Carnival celebration is the one that takes place in Brazil, where it is more commonly called *Carnaval*. There, it is generally a six-day party of dancing and singing. Some places have official parades just for watching, while smaller ones are held for people to interact with. Each region has its own particular style and may even specialize in the dance and music they use. Carnival has become the most famous holiday in Brazil and during this time, almost the entire country shuts down to participate. The festivities often continue all day and night and draw in mil-



Painting of Carnival celebration in medieval times



lions of people, even hundreds of thousands of tourists.

If Brazil is the best known country for Carnival, then Rio de Janeiro is the best known city for the festival, where it is considered to be the world's biggest and best party. At the heart of the celebration are the samba schools, with each of these social clubs named after famous Brazilian samba dance style. Each one is based in a different neighborhood of Rio de Janeiro, and there is a fierce rivalry between them. Throughout the entire year, members work to create the best costumes, themes, floats and dance performances. During Carnival, each school participates in a parade in the Sambadrome, which is a large building for holding thousands of spectators. There are several Sambadromes all over Brazil.

These parades date back to the 1920s, with the festivities becoming more grand each year. All of the dancers wear spectacular costumes of sequins and feathers that manage to be both eye catching and revealing at the same time. Millions of people also party throughout the city, often dressing in their own exotic costumes and makeup.



Samba dancer in costume in Rio de Janeiro, Brazil

Street Carnival Bands, called "Blocos de Rua", have also become a major part of Rio's Carnival. There are over 400 of these groups, and they are usually formed by groups of partiers, adopting their own titles which may be puns or identifiers of their neighborhood. They may travel around the city or remain in their own block of the city the entire time. These bands often compose their own music as well as perform classic and popular songs.

While Rio had the most famous of Carnival festivals, the city of Recife in Pernambuco has the biggest carnival parade in the world, Galo da Madrugada, based upon the number of participants. The name means "dawn's rooster" and it is only held in the morning. The celebration is guided by two main musical rhythms: the Frevo, which is influenced by African dances and acrobatics, and is fast and electrifying, often involving the use of an open umbrella, and the Maracatu, which actually embraces two styles, each being heavily influenced by African beats and styles. The groups dance and play music together, rather than competing like Rio. Giant dancing dolls are also a part of the parade.

Italy

In Italy, the official Carnival date is Shrove Tuesday, the day before Ash Wednesday, but is celebrated for two to three weeks before it. It is the biggest festival in Italy, and is celebrated in all parts of the country. Besides parades, there are numerous other kinds of entertainment, masquerade balls and parties. The Carnival of Venice, in partic-



Parade with giant dolls in Pernambuco, Brazil

ular, has been around since the 12th century. It differs greatly from the Brazilian dance contests, with masks being at the heart of it.

It is believed that the Carnival of Venice was started when the "Repubblica della Serenissima", Venice's former name, defeated Ulrico, Patriarch of Aquileia, in 1162. To celebrate, the people began a tradition of slaughtering twelve pigs and a

The festivities often continue all day and night and draw in millions of people, even hundreds of thousands of tourists.

bull in the Piazza San Marco to remember the victory. This expanded over the decades and became an official festival during the Renaissance in the 14th century.

The first documented date of using masks as part of the celebration is 1268. The reason for adopting masks is unsure, but one idea may have been to remove all social division among people. They may also have been used as a way to protect the wearer's identity when performing decadent acts. There are a number of distinctive mask styles, normally made from papier-mache and decorated with gems, fur and fabrics. On the last weekend of Carnival, a contest is held and a panel of international costume and fash-



People dressed in full costume with masks in Venice

ion designers vote for “La Maschera più bella” (“The most beautiful mask”).

France

There are two major Carnivals of France, one in the city of Nice and the other in the capital city of Paris. The Paris Carnival dates back to the 16th century or earlier and traditionally occurs after the Feast of Fools. At the heart of it is the working class, with butchers, traders and police among the multi-class participants. There are two major events of the modern Carnival of Paris. The first is the walk of masks in which a huge number of people disguise themselves and meet at a specific place and time for other to see their creativeness. The other events are the various processions for different groups, with the largest being the *Promenade du Boeuf Gras* (“Procession of the Fat Ox”).

The Carnival of Nice dates back to 1294, and is one of the world’s major carnival events, along with the ones of Brazil and Venice. It began from pagan celebrations and has grown to a huge annual twelve day party. During this time, the city is filled with parades of floats, street events and stalls selling food, gifts, lavender and brightly colored fabrics.

This Carnival starts off with a huge parade containing about twenty floats that travel through

the streets. Each year, the theme of the parade changes and the floats are made to match the theme. Joining the floats are around fifty giant puppets, *grosses tetes* (“big heads”), which are made of paper glued together and painted in flamboyant colors. These giant heads often weigh over 2 metric tons and are 8 to 12 metres high. “King Carnival” is one of these giant creations and leads the parade.

Another major part of the Carnival of Nice is the *Bataille de Fleurs* (“Battle of Flowers”). This originally started back in 1856 to entertain the tourists that had begun to visit the south of France. During this, a parade of floats covered in flowers travels the streets, with people on them and walking along side them tossing out various kinds of flowers to the crowds. The “battle” aspect comes from the onlookers competing to get the flowers, often being men trying to get the best flowers to present to their lovers. Around 100,000 fresh-cut flowers are used, with

about 80% of them produced locally. The parade ends at Place Massena, where King Carnival is burnt on the last night. This is followed by a huge fireworks display over the Baie des Anges (“Bay of Angels”).

United States & Mardi Gras

Carnival is also celebrated in different places in the United States, but there it is often called *Mardi Gras*. Mardi Gras is French for “Fat Tuesday”, which refers to the tradition of eating richer, fatty foods. Mardi Gras refers particularly to the last day, but over time it has grown to be the name for the entire festival. It came to the states as part of the French Catholic tradition when France set up colonies in the south during the 17th century.

There are Mardi Gras festivals all over the United States in many states, including California, Alabama, Florida, Michigan, Mississippi, Missouri, Oklahoma, Pennsylvania, Texas, Wisconsin and Louisiana. Of these, the festival of Louisiana’s capital, New Orleans, is the largest and best known. There, the celebrations last about two weeks, with a major parade oc-



The King and Queen of carnival of Nice, France at Masséna place



curing on most days. Some of these days have several large parades. The largest and most elaborate of these parades take place in the final days of the Festival, along with many events, both large and small, occurring throughout New Orleans.

The parades are organized by *Carnival krewes*. Krewe float riders toss items, known collectively as *throws*, to the crowds. Throws are normally strings of colourful beads, wooden coins, and small toys. In order to get attention and get more throws, people often expose certain body parts. This activity, known as *flashing*, is discouraged by the police, and doing so can get a person arrested or ticketed.

More Bizarre?

Carnival is celebrated in some form in over 50 countries. These include most of the European countries, Cape Verde Islands and Seychelles in Africa, Indonesia, India, Israel and Japan in

Asia, and most of the countries of North and South America. It would be impossible to examine even a fraction of them in the space of this article. Most of these involve people dressing up and participating in various parades and processions. There are a few more bizarre versions of the celebration that are not as well known.

The Carnival of Oruro, Bolivia, is over 2000 year old and mixes native rituals with the Catholic event. Oruro was once a major mining town, so part of the celebration is a religious ceremony in honor of the *Virgin of the Mineshaft*. Another part is the *Diablada*, or “dance of the devils”, in which people dress up as demons and dance in the streets along with some dressed as angels, representing good conquering evil and the seven deadly sins.

In Binche, Belgium, they have one of the oldest street carnivals in Europe. The main figures in this Carnival are called *Gilles*. Hundreds of men wear costumes with the colors of the Belgium flag and are covered in strange crests, tassels and bells. The Gilles wear wooden clogs on their feet and strange masks on their faces which have curled moustaches and large green glasses. The costumes are also stuffed with straw to give the men a much bulkier look. The Gilles dance down the streets with baskets full of blood oranges, which they hurl at onlookers. No one is exactly sure of the meaning of the Gilles. The shoes might be used to stomp away the winter and the masks to represent equality among everyone, similar to the masks of Venice. The oranges are considered to be a gift from the Gilles, but sometimes they have caused property damage.



Gilles wearing their masks in Binche, Belgium

sels and bells. The Gilles wear wooden clogs on their feet and strange masks on their faces which have curled moustaches and large green glasses. The costumes are also stuffed with straw to give the men a much bulkier look. The Gilles dance down the streets with baskets full of blood oranges, which they hurl at onlookers. No one is exactly sure of the meaning of the Gilles. The shoes might be used to stomp away the winter and the masks to represent equality among everyone, similar to the masks of Venice. The oranges are considered to be a gift from the Gilles, but sometimes they have caused property damage.

Learn More

You probably have some kind of Carnival festivals in your country, even if you don't know about them already. Since we can't explore all the various forms of this celebration, try to learn about them and compare them to what you have read here, or research other versions in different countries. Have fun! **PT**



At one of the parades, New Orleans Mardi Gras



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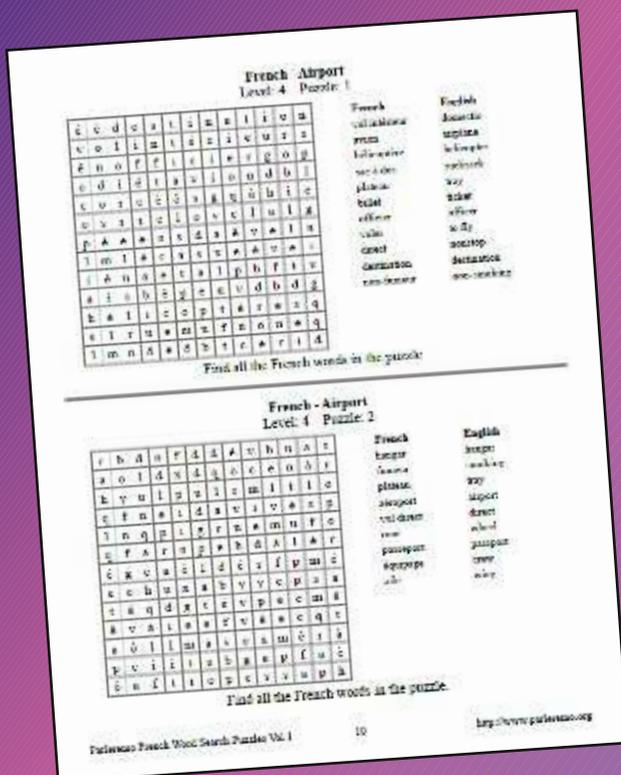
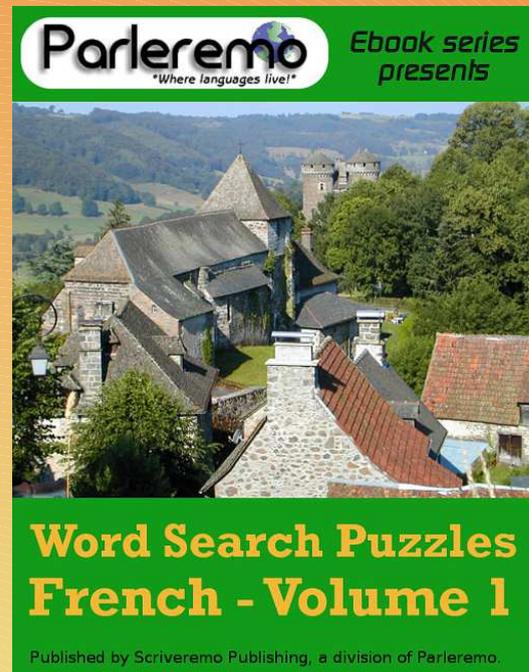
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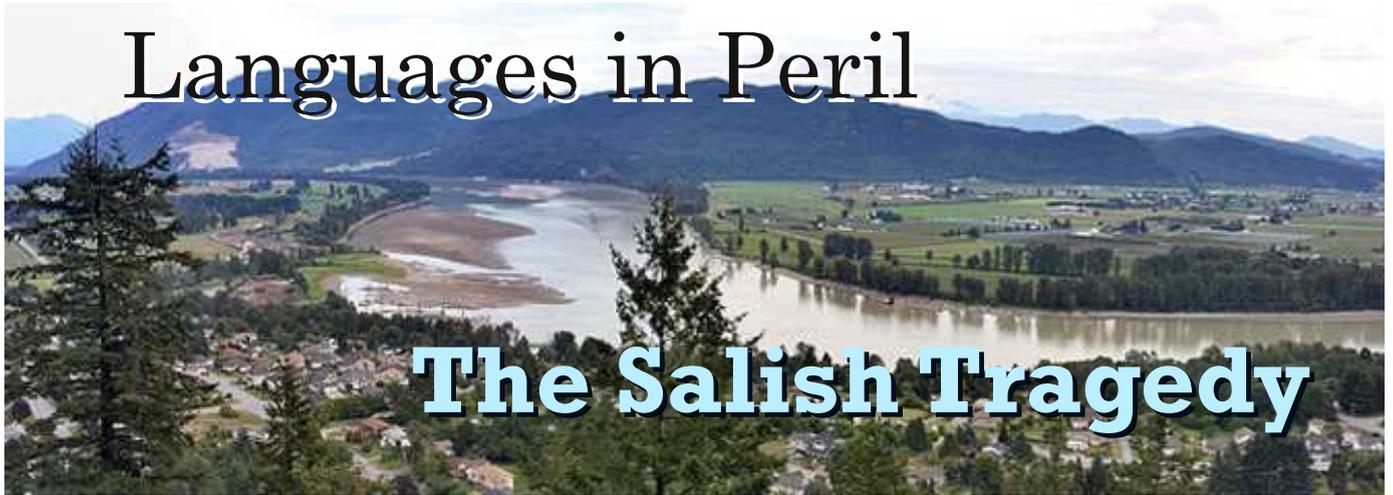


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Many native people around the world find themselves either left in almost total isolation or suppressed, with their younger generations joining a larger, modern world. When this happens, the language and culture of their people suffer and all too often become extinct. This is the situation with most Native American Indian tribes.

The various native peoples in Canada who are neither Inuit nor Métis are called “The First Nations”, and there are currently over 630 recognized First Nations governments or bands throughout Canada. History has not been kind to these First Nations, which flourished until the 1700s. It was then that Europeans started exploring the new world and estab-

lishing claims. They brought diseases, mainly smallpox, which the native peoples had no immunities to. Those that weren’t wiped out were often moved onto “reservations”, land put aside for them to live on, so that the Europeans could take over the rest of the territory. Christian missionaries came to convert the natives and set up schools to “educate” them. In 1867, the “Indian Act” was created, which was a policy that focused on assimilating the natives into “civilized society”, and this was made law with the Enfranchisement Act later that same year. Soon, aboriginal children were forced into the schools and made to give up their language, culture and beliefs. It wasn’t until later in the 20th century that some rights were re-established for the

native people. But by then, the damage was done, and many people and languages had been completely wiped out, while those that remained were on the point of extinction. Of over 300 original native languages in North America, over half are now extinct, with over fifty of those vanishing in just the past 15 years.

A group of these languages is the *Salishan*, or *Salish*. “Salish” is the name a particular tribe gave itself, but now refers to the larger group of what is sometimes called “Flathead Indians”. The Salishan people live mainly in northwest North America, on the Pacific coast, spanning the two countries of the United States and Canada. In the US, they are found in the states of Washington, Oregon, Idaho and Montana, while in Canada, they are in the province of British Columbia.

The Salishan language family has twenty-three languages, with all of them being either extinct or endangered. Most have under one thousand speakers, and most of those are over the age of sixty. We are going to look at three of these: Halkomelem, Nuxáلك and Squamish.

Halkomelem

Halkomelem is the name of a Coast Salish language found in



Salish men standing by tepees near St. Ignatius Mission, Flathead Reservation, Montana, 1903



British Columbia and Washington state. It covers three dialects of the region. The name “Halkomelem” comes from a combination of the three names of the dialects, which was then anglicized.

The first is the Upriver dialect, called Halq’eméylem, which

The Salishan language family has twenty-three languages, with all of them being either extinct or endangered.

is spoken in the Fraser Valley of British Columbia. The people who speak this are called Stó:lō, with “Stó:lō” being the Halq’eméylem word for the Fraser River. The first evidence of the Stó:lō living in the Fraser Valley goes back over 8,000 years ago. The Stó:lō name for the area was S’ólh Téméxw. The people were hunter-gatherers and traveled between the lower Fraser Canyon and the mouth of the Fraser River seasonally, moving to take advantage of the hunting and fishing of the region. Today, the Stó:lō Nation encompasses other other bands

as well, like the Matsqui. The name “Matsqui” is Halkomelem, meaning a “stretch of higher ground” and is the name of the district.

Next is the Downriver dialect, Hun’qumi’num’, which is spoken by the people who live downriver from Matsqui. This includes the Musqueam and Tsawwassen bands. The Musqueam are perhaps the oldest-known residents of Vancouver. They have lived in the Fraser River estuary for over 9,000 years, with their traditional territory encompassing the lands, lakes and streams from modern Howe Sound to English Bay to Harvey Creek. Today, it is the only Indian band whose reservation lies within the boundaries of the City of Vancouver.

Lastly, the Island dialect, Hul’q’umín’um’, is spoken on Vancouver Island. The island has been the homeland to many indigenous peoples for thousands of years, grouped into three language branches with Coast Salish being the largest. The Hul’q’umín’um’ speaking nations within the Coast Salish peoples include the Che-mainus, the



Stó:lō woman with a cedar basket

Cowichan of the Cowichan Valley, the Nanoose, the Nanaimo and the Malahat.

The Spanish began to explore the island in 1774, but in 1790, there was a dispute between Spain and Britain for the territory. In 1792, Captain George Vancouver was sent there by the British to establish an agreement, while the Spanish sent Juan Francisco de la Bodega y Quadra. Although their meeting ended in deadlock, with neither side wishing to give it up, Quadra did propose the island be named “Quadra and Vancouver Island”. Eventually, during the 19th century, the Spanish left the area and the name was shortened to “Vancouver”. The European struggle over the island was a disaster for the natives, as diseases like smallpox devastated tribes while the European culture also competed with their own.

Halkomelem has only around one hundred speakers remaining, with most of those being elderly. Of those, it is es-



Map showing Salish language region in North America



estimated that the number of fluent speakers was less than one dozen in 2000. The differences in dialects are mainly between the Upriver and Island ones, but each dialect has its own distinct orthography, making recording these languages for preservation even more complex. In order to help save Halkomelem, language programs at the Stó:lō Nation, Seabird Island First Nation (the Stó:lō people living on Seabird Island), and Cowichan First Nation have been developed. Many young people from the Halkomelem-speaking tribes are also working to keep their language alive.

Squamish

Squamish is another language of the Coast Salish branch, spoken by the Squamish people who live mainly on reservations in Squamish, North Vancouver, and West Vancouver. These people call themselves Skwxwú7mesh, with the symbol 7 used to represent a glottal stop. It is greatly in danger of extinction, but it still used in ceremonies, events and basic conversations. All the speakers of it are elderly, and as of 2010, there were only 10 fluent speakers left.

Little is really known about the language before the 1800s. Before Europeans made contact



Stó:lō people fishing with traditional dipnets on the Fraser River

with them, the Squamish people spoke Squamish and the Chinook Jargon in all their villages. After contact, spread of disease wiped out much of the population and colonization by the Europeans forced the language to become a minority in its own region. This worsened even further when the Canadian government enforced assimilation and a school was set up in the village of Eslha7an in which the children were forbidden to speak Squamish. If a child broke that ban, he was punished and beaten. As a result, the next generation lost the knowledge of their native tongue and English became the dominant language.

Many anthropologists and linguists have studied Squamish, including Frank Boas, Charles Hill-Tout, and Homer Barnett. Dutch linguist Aert J.

Kuipers worked on the first comprehensive grammar of the Squamish language in the 1950's. The British Columbia Indian Language Project worked to further document the Squamish language and culture, and from this, a writing system was devised. Some schools started offering languages classes with more than the usual French language option, and a children's school, Xwemelch'stn Estimxwataxw School ("Capilano Little Ones School"), with grades kindergarten to third, was built to assist in language immersion. Finally, to ensure funding for the language and its revitalization, Squamish was declared the official language of the Squamish people by its Chief and Council in 1990.

Nuxáلك

Nuxáلك is a Salish language belonging to its own branch. It was previously called Bella Coola, which is the name of the area it is spoken in British Columbia, but the natives refer to themselves as Nuxáلك, which might be derived from what the coastal



Skwxwú7mesh longhouses once located in 1886 at Coal Harbour



British Columbia Indian Language Project

“The British Columbia Indian Language Project was undertaken from 1973 to 1976 in Victoria. Project organizers included Randy Bouchard, and those involved in the various studies included Nancy J. Turner, Randy Bouchard, and Dorothy I.D. Kennedy. Many linguistic and ethnographic works were produced under the Project’s auspices, including word lists, studies of dialects, and studies of Indian people’s uses of wild-life. The Project’s scope was later expanded to the study of Indians in the Pacific Northwest.”

- The British Columbia Archival Information Network



Heiltsuk people called them, b̓l̓x̓l̓á (“plxwlaq’s” in Nuxáلك orthography), meaning “stranger”.

While it forms its own subgroup, Nuxáلك shares phonological and morphological features with Coast Salish languages. It also borrows many words from some North Wakashan languages, especially Heiltsuk, as well as from nearby Athabaskan languages and Tsimshian. It was once spoken in over one hundred settlements. Prior to contact with Europeans, the Nuxáلك population was approximately

35,000. They were a fishing, hunting and gathering people, fishing for salmon and eulachon in the Bella Coola River. The first recorded encounter they had with Europeans was in the summer of 1793, when Captain George Vancouver briefly entered their waters. A few weeks later, an exploration team, led by Alexander Mackenzie, arrived. The Nuxáلك people gave Mackenzie a huge welcome, which is still a source of pride in their stories today. It didn’t turn out to be such a joyous occasion

for the band, however.

After contact, with the spread of smallpox, the Nuxáلك villages were almost completely wiped out, with just 300 surviving. The Nuxáلك became scattered throughout the region, either moving on their own to survive or being forcibly removed by the Department of Indian Affairs. Those that were removed were placed on a settlement in what is now known as Bella Coola.

While the the language is taught in both the elementary school system and the Nuxáلك Nation’s own school, Acwsalcta (“a place of learning”), there has not been an increase in the number of truly fluent speakers. In 1996, the registered population was 1185, with 706 people living on the reservation. It is now spoken fluently by under thirty elderly natives.

With their economic situation worsening as employment opportunities disappear within the fishing and forestry industry, many of the people have had to expand their education and look for jobs outside of the community. If these things don’t change soon, Nuxáلك is likely to become extinct within this decade. **PT**

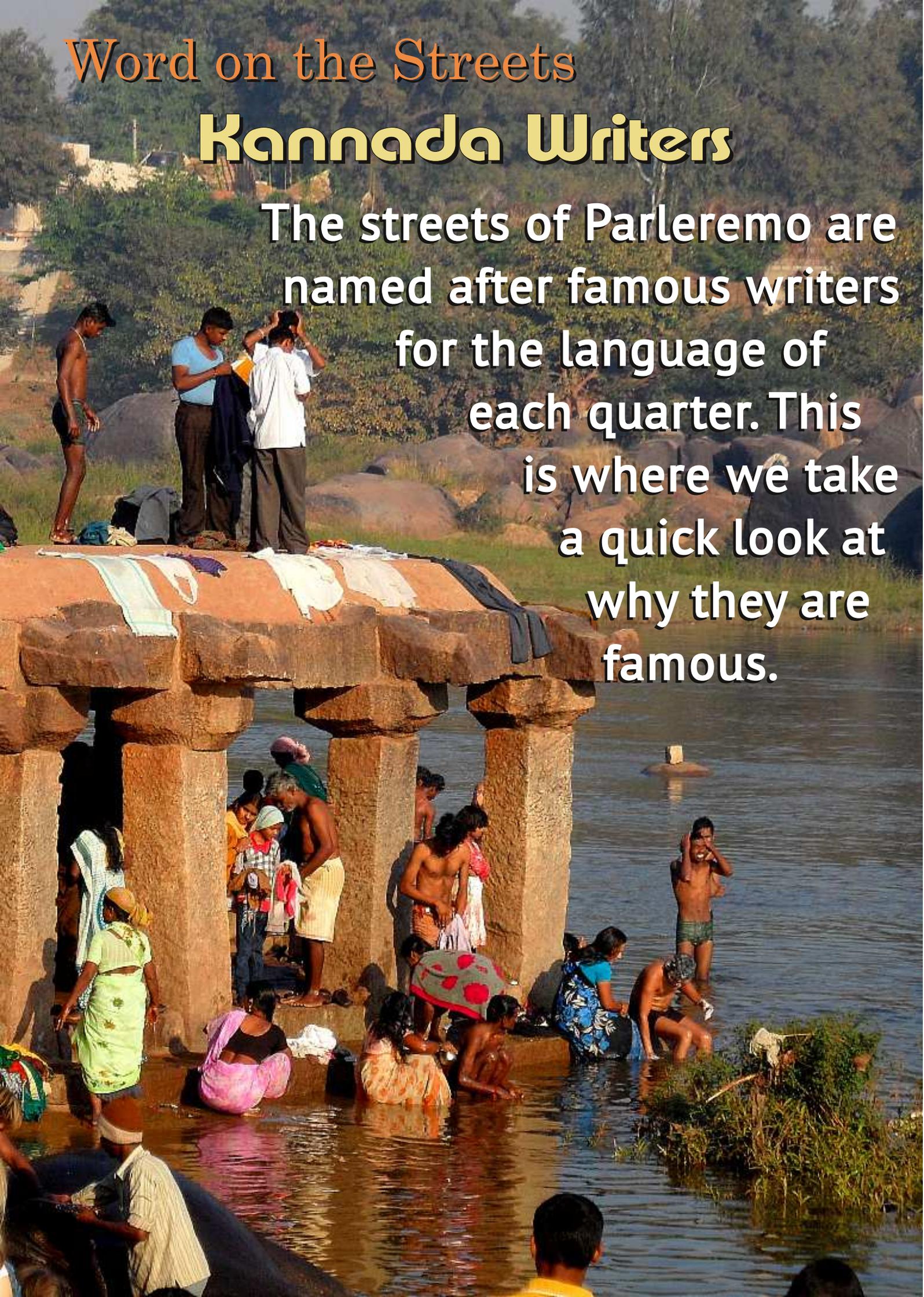


Nuxáلك People gathered around an eulachon stink box, which is located near the Bella Coola River. A stink box is a large box in which eulachon are placed to ripen after being caught.

Word on the Streets

Kannada Writers

The streets of Parleremo are named after famous writers for the language of each quarter. This is where we take a quick look at why they are famous.



ಸ್ರೀಕಾಂತಾಚಾರ್ಯರ ಬೀದಿ

B. M. Srikantaiah

3 January 1884 - 5 January 1946

B.M.Srikantaiah was an author and translator of Kannada literature and foremost among scholars in the study of the Kannada language. Considered the “Father of modern Kannada literature”, he worked toward a new era of writing original works in modern Kannada and moving away from outdated Kannada forms. He made significant contributions with his personal writings as well as the direction he provided to a generation of scholars.

Srikantaiah was born in Bellur, a village in the Mandya district of Karnataka, India. He studied at Central College in Bangalore, where he earned his Bachelor of Arts degree, then later earned a Master of Arts degree from the University of Madras. From there, he started lecturing in English at the Maharaja College, Mysore, in 1909, where he eventually became the head of the department.

The University of Mysore appointed him the first Professor of Kannada, and he served as the Registrar there from 1926 to 1930. He was responsible for the sanctioning of money to publish a series of Kannada books, of which he was the editor. This led to a number of valuable works, editions of old Kannada literary works, reference books, and translations from western literature being published.

After that, he was transferred to the Central College in Bangalore where he was appointed as Senior Professor. While there, he became Vice-President of the Kannada Sahitya Parishat, an Indian non-profit organisation that promotes the Kannada language, from 1938 and 1942. He retired in 1942 and died in 1946.

Srikantaiah was a great promoter of the Kannada language, encouraging authors to use it for their writings. This was important at the time because there was so much interest in the literary traditions of English and Sanskrit. English was becoming the common language for literature, and Srikantaiah wanted Kannada to have its place there as well. He also faced the British influence on their literature, and wanted to create a new, modern literature for Kannada. Part of this he hoped to achieve by severing the ties that Kannada literature had with religious dogmatism.

In his push to revitalize the Kannada language, Srikantaiah gave many suggestions to writers. For example, they should expand the vocabulary of Kannada by adopting loan words from other languages as well as composing new words to identify new objects and ideas, while rejecting words borrowed from Sanskrit, which he said the average man cannot comprehend. He wanted to make learning Kannada compulsory for students up to a certain level so as to provide a readership base for Kannada writers, and said that authors should avoid using high-sounding words, instead using free and natural modern Kannada.

Another way was through translation. In 1921, he published a volume of English poems he had translated into Kannada, called *English Geetegalu*. He hoped to help authors assimilate western influences, which he believed was the only way to regenerate the Kannada language and literature. This goes against a common idea of protecting a language by making it “pure”, for he wanted Kannada to be expanded, not isolated.

Srikantaiah had a great interest in the Dravidian culture and its impact on Kannada. He was one of the few scholars who began a comparative study of Dravidian languages in prosody and grammar. He also had great knowledge of English, was well acquainted with Tamil and Telugu, and could read Greek plays in their original forms.

Srikantaiah was greatly influenced by Greek tragic dramas and regretted how absent tragedy was in the Indian literary tradition. His first play, *Gadayuddha Natakam*, was published in 1926. He also wrote *Ashwatthaman*, a play modeled after the Greek play *Ajax* by Sophocles and *Parasikaru*, which was a translation of *Persae* by Aeschylus. Other works included a collection of his poems, *Honganasugalu*, published in 1943, and *Kannadigarige Olleya Sahitya*, which was a collection of his speeches, reviews and forewords, published in 1948.

Srikantaiah, through his teachings and lifetime work as well as his own writing, was one of a handful of people who was responsible for a cultural renaissance, ushering in an era of modernism in Kannada literature.

Works by B. M. Srikantaiah

Bibliography

Works

- 1926 Gadayuddha Natakam (play)
- 1929 Aswatthaaman (Play)
- 1935 Parasikaru (play)
- 1943 Honganasugalu (poetry)

Translations

- 1921 English Geetaganu (English Songs)

Literary Criticism

- 1947 Kannada Sahitya Charitre (study of ancient Kannada poetry)
- 1948 Kannadigarige olleya saahitya (Good literature for Kannada People)
- 1967 Kannada Kaipidi (History of Kannada Literature)

ಆಡುಗ ಬೋದಿ

Gopalakrishna Adiga

18 February 1918 - 14 November 1992

Mogeri Gopalakrishna Adiga was one of the famous poets and scholars of Karnataka and known as the “pioneer of New style” poetry. Through his essays, translations and poems, he influenced modern Indian literature for over five decades. His contributions to Kannada literature is vast, and he has been called the “Doyen (dean) of the Naveena Saahitya Chaluvali (the *modernist literary movement*)”.

Born into an orthodox Brahmin family in the coastal village of Mogeri, Udupi district, Karnataka, Adiga had his primary education in Mogeri and Baidur. He then earned his Bachelors of Art degree in English from Maharaja College, University of Mysore. After working at several jobs in Karnataka, he started working at Sarada Vilas College as a lecturer in English in 1948. While there, he completed his Master of Arts degree from Nagpur University. In 1952, he started working in St. Philomena College in Mysore, where he remained for ten years. In 1964, Adiga became the principal at the newly created Lal Bahadur

Shashtri College in Sagara, then from 1968-1971, he was the principal of Poorna College in Udupi. Later, he worked as the Deputy Director for the National Book Trust of India. He was also an editor of *Saakshi*, a literary magazine. Adiga was married to Lalitha, and they had five children and nine grandchildren. He died in 1992.

Adiga wrote poetry, but he also translated other works into Kannada, including those of Ibsen and Whitman. While Adiga taught English literature, he wrote mainly in Kannada, except for his single poem, *Rabindranath Tagore*, written in English and published in 1961. This was written on request for *The Radical Humanist* magazine. His style of writing was called *Navya*, referring to the new times inspired by the independence of India from British rule in 1947. Through his poetry, he set out to portray the feelings of the country during that time.

Bibliography

- 1946 Bhavataranga
- 1954 Ananthe (novel)
- 1959 Bhoomi Geetha
- 1962 Saakshi (Magazine)
- 1966 Mannina Vasane (book of essays)
- 1972 Vardhamana
- 1975 Idanna Bayasiralilla (poems)
- 1976 Samagra Kavya (collection of poems)

ಕೌಶಲನಸಾಟಾರಾಯ್ ಬೀದಿ

A.R. Krishnasastry

12 February 1890 - 1 February 1968

Ambale Ramakrishna Krishnashastry was a prominent writer, researcher and translator who enriched Kannada language and literature through his teachings, writings, and other works. He was loved and respected by his students because of the affection and concern he had toward them, and was also respected and honored by his literary contemporaries. Even four decades after his death, he is still very popular.

Krishnashastry's father, Ramakrishna Sastry, was a distinguished grammarian and principal of Sanskrit Pathashala of Mysore. His mother died of plague when he was only ten and his father raised him and his siblings alone. Krishnashastry wanted to become a scientist, but because the family was poor and could not afford to send him to the Central College of Bangalore for that, he accompanied his father to the school and studied Kannada and Sanskrit. He earned his Bachelor of Arts degree in 1914 then started workings as a clerk in Athara Kacheri, Mysore. He later became a tutor and researcher at Oriental Library and earned his Master of Arts degree at Madras University. In 1918, Krishnashastry started Prabuddha Karnataka, the first Kannada newspaper, and worked as its editor. Finally he became Professor of Kannada at Mysore University, where he remained until his retirement in 1946. He married Venkatalakshamma when he was sixteen and they had two daughters.

Krishnashastry was master of many languages beyond his native Kannada, including English,

German, Sanskrit, Hindi, Pali, and Bengali. This enabled him to translate some of the great works from these languages to Kannada. He also worked as a biographer, and it was his work about the Bengali novelist Bankim Chandra Chatterjee that earned him a Sahitya Academy Award. He also wrote biographies of Ramakrishna Paramahansa, a famous mystic of 19th-century India, and of Naga Mahashaya, a sainted disciple of the teachings of Ramakrishna.

Krishnashastry wrote many short stories and novels, with his best known being *Vachanabharata*, *Nirmalabharati* and *Kathamrita*. The first two are a condensed translation of the Mahabharata, a major Sanskrit epic of ancient India. The last is a collection of stories translated from Kathasaritsagara, a famous Sanskrit 11th-century collection of Indian legends, fairy tales and folk tales. His *Shreepatiya Kathegalu* is a collection of short stories, known for its deep insight into human nature and blending of personal experiences with philosophical ideas.

Many of these works were written after his retirement. Despite failing health, Krishnashastry wrote for four to six hours daily. He led a hermit like lifestyle, and died at the age of seventy-eight in 1968, but he left behind a solid body of work which set the trend for many future writers.

Bibliography**Novels**

- 1950 Vachana Bharata
- 1952 Kathamritha
- 1960 Nirmala Bharathi

Biographies

- 1917 Ramakrishna Paramahansa
- 1939 Naga Mahashaya
- 1961 Bankim Chandra Chatterjee

Short story collections

- 1948 Sripathiya Kathegalu (Short Stories)

Other Works

- 1927 Kannada Kaipidi, Part 1, Kavya Lakshana
- 1937 Samskrita Nataka
- 1948 Sarvajna
- 1948 Bhashanagalu mattu Lekhanagalu
- 1960 Bankimachandra



Where Are You?

This month's city dates its foundation back to around 700 BC, when a settlement was formed on a table of land above a harbor. It was under Persian rule for 400 years, until a "great" leader invaded and brought it into his immense empire. Almost fifty-five years later, an independent state was established in the region, and this city served as its harbor port, supplying it with timber and products of its mines and shipyards.

When the Roman Empire was split into two parts, this city fell under the domain of Rome with the Eastern Black Sea region. By the second half of the first century, it had gained

importance and started developing quickly. Commercial opportunities were created, and roads connecting Persia to upper Mesopotamia were built. Then it became a Roman state under a new ruler, and later, a new harbor was built, along with a theater, hippodrome, inner fortress, and aqueducts.

All of this lasted only until Goths invaded and looted the city in the middle of the third century. The city was reconstructed, but failed to regain its old beauty. However, it did become a major religious center during the expansion of Christianity (seems like all cities did). Many churches and monasteries were built here, but Muslim Arab armies started attacking the region at the start of the eighth century, and the effects were extensive. The Christian governors of the city tried to protect their independence, but were not successful. When a new fortress was built at the end of the eleventh century, the city was transformed into an important military base. It was fought over constantly from that point on, and changed emperor many times.

By the second half of the thirteenth century, the city was a vital harbor on the trading routes, even as it continued to swap conquerors. In the middle of the fifteenth century, it became an important center on the Black Sea coastal strip, and a soon-to-be sultan became its governor. During World War I, the city was invaded by the Russians, but was returned to its country under an agreement at the end of the war.

Today, the city remains a fantastic historical site. It has a thirteenth century church, which has been restored as a museum. To the east is a fascinating nineteenth century mansion, and to the south are several excellent hiking and picnicking areas. It contains the largest tunnel of its country, and a fantastic national park that contains a fourteenth century monastery, which attracts thousands of foreign visitors every year.



Can you name this city and country?

Last month's answer: Lisbon, Portugal



[Editor's note: This article is a reprint from "Stories That Words Tell Us" By Elizabeth O'Neill. It was published in 1918, but still gives a good look at where many place names come from.]

The stories which the names of places can tell us are many more in number, and even more wonderful, than the stories in the names of people. Some places have very old names, and others have quite new ones, and the names have been given for all sorts of different reasons. If we take the names of the continents, we find that some of them come from far-off times, and were given by men who knew very little of what the world was like. The names *Europe* and *Asia* were given long ago by sailors belonging to the Semitic race (the race to which the Jews belong), who sailed up and down the Ægean Sea, and did not venture to leave its waters. All the land which lay to the west they called *Ereb*, which was their word for "sunset," or "west," and the land to the east they called *Acu*, which meant "sunrise," or "east;" and later, when men knew more about these lands, these names, changed a little, remained as the names of the great continents,

Europe and Asia.

Africa, too, is an old name, though not so old as these. We think of Africa now as a "dark continent," the greater part of which has only lately become known to white men, and with a native population of negroes. But for hundreds of years the north of Africa was one of the most civilized parts of the Roman Empire. Before that time part of it had belonged to the Carthaginians, whom the Romans conquered. *Africa* was a Carthaginian name, and was first used by the Romans as the name of the district round Carthage, and in time it came to be the name of the whole continent.

America got its name in quite a different way. It was not until the fifteenth century that this great continent was discovered, and then it took its name, not from the brave Spaniard, Christopher Columbus, who first sailed across the "Sea of Darkness" to find it, but from Amerigo Vespucci, the man who first landed on the mainland.

Australia got its name, which means "land of the south," from Portuguese and Spanish sailors, who reached its western coasts early in the sixteenth century. They never went inland, or made any settlements, but in the queer,

inaccurate maps which early geographers made, they put down a *Terra Australis*, or "southern land," and later, when Englishmen did at last explore and colonize the continent, they kept this name *Australia*. This Latin name reminds us of the fact that Latin was in the Middle Ages the language used by all scholars in their writings, and names on maps were written in Latin too, and so a great modern continent like Australia came to have an old Latin name.

There is a great deal of history in the names of countries. Take the names of the countries of Europe. *England* is the land of the *Angles*, and from this we learn that the Angles were the chief people of all the tribes who came over and settled in Britain after the Romans left it. They spread farthest over the land, and gave their name to it; just as the *Franks*, another of these Northern peoples, gave their name to France, and the *Belgæ* gave theirs to *Belgium*. The older name of *Britain* did not die out, but it was seldom used. It has really been used much more in modern times than it ever was in the Middle Ages. It is used especially in poetry or in fine writing, just as *Briton* is instead of *Englishman*, as in the line--

"Britons never, never, never shall be slaves."

The name *Briton* is now used also to mean Irish, Scotch, and Welsh men--in fact, any British subject. We also speak of *Great Britain*, which means England and Scotland. When the Scottish Parliament was joined to the English in 1702 some name had to be found to describe the new "nation," and this was how the name *Great Britain* came into use, just as the *United Kingdom* was the name invented to describe Great Britain and Ireland together when the Irish Parliament too was joined to the English in 1804.

We see how Gaul and Britain, as France and England were called in Roman times, had their names changed after the fall of the Roman Empire; but most of the countries round the Mediterranean Sea kept their old names, just as they kept for the most part their old languages. Italy, Greece, and Spain all kept their old names, although new peoples flocked down into these lands too. But though new peoples came, in all these lands they learned the ways and languages of the older inhabitants, instead of changing everything, as the English did in Britain. And so it was quite natural that they should keep their own names too.

Most of the other countries in Europe took their names from the people who settled there. Germany (the Roman *Germania*)



White covered mountains of Albania



The Tiber river in Rome, near the Porto di Ripa Grande

was the part of Europe where most of the tribes of the German race settled down. The divisions of Germany, like Saxony, Bavaria, Frisia, were the parts of Germany where the German tribes known as Saxons, Bavarians, and Frisians settled. The name *Austria* comes from *Osterreich*, the German for "eastern kingdom." Holland, on the other hand, takes its name from the character of the land. It comes from *holt*, meaning "wood," and *lant*, meaning "land." The little country of Albania is so called from *Alba*, or "white," because of its snowy mountains.

But perhaps the names of the old towns of the old world tell us the best stories of all. The greatest city the world has ever seen was Rome, and many scholars have quarrelled about the meaning of that great name.

It seems most likely that it came from an old word meaning "river." It would be quite natural for the people of early Rome to give such a name to their city, for it was a most important fact to them that they had built their city just where it was on the river Tiber.

One of the

best places on which a town could be built, especially in early days, was the banks of a river, from which the people could get water, and by which the refuse and rubbish of the town could be carried away. Then, again, one of the chief things which helped Rome to greatness was her position on the river Tiber, far enough from the sea to be safe from the enemy raiders who infested the seas in those early days, and yet near enough to send her ships out to trade with other lands. Thus it was, probably, that a simple word meaning "river" came to be used as the name of the world's greatest city.

Others among the great cities of the ancient world were founded in a quite different way. The great conqueror, Alexander the Great, founded cities in every land he conquered, and their names remain even now to keep his memory alive. The city of *Alexandria*, on the north coast of Africa, was, of course, called after Alexander himself, and became after his death more civilized and important than any of the Greek cities which Alexander admired so much, and which he tried to imitate everywhere. Now Alexandria is no longer a centre of learning, but a fairly busy port. Only its name recalls the time when it helped in the great work for which Alexander built it--to

spread Greek learning and Greek civilization over Europe and Asia.

Another city which Alexander founded, but which afterwards fell into decay, was *Bucephalia*, which the great conqueror set up in the north of India when he made his wonderful march across the mountains into that continent. It was called after "*Bucephalus*," the favourite horse of Alexander, which had been wounded, and died after the battle. The town was built over the place where the horse was buried, and though its story is not so interesting as that of Alexandria, as the town so soon fell into decay, still it is worth remembering.

Another of the world's ancient and greatest cities, Constantinople, also took its name from a great ruler. In the days when the Roman Empire was beginning to decay, and new nations from the north began to pour into her lands, the emperor, Constantine the Great, the ruler who made Christianity the religion of the empire, chose a new capital instead of Rome. He loved Eastern magnificence and Eastern ways, and he chose for his new capital the old Greek colony of Byzantium, the beautiful city on the Golden Horn, which Constantine soon made into a new Rome, with churches and theatres and baths, like the old Rome. The new Rome was given a new name. Constantine had turned Byzantium into a new city, and it has ever since been known as *Constantinople*, or the "city of Constantine."

We can nearly always tell from the names of places something of their history. If we think of the names of some of our English towns, we notice that many of them end in the same way. There are several whose names begin or end in

don, like *London* itself. Many others end in *caster* or *chester*, *ham*, *by*, *borough* or *burgh*.

We may be sure that most of the places whose names begin or end in *don* were already important places in the time before the Britons were conquered by the Romans. The Britons were divided into tribes, and lived in villages scattered over the land; but each tribe had its little fortress or stronghold, the "*dun*," as it was called, with walls and ditches round it, in which all the people of the tribe could take shelter if attacked by a strong enemy. And so the name of London takes us back to the time when this greatest city of the modern world, spreading into four counties, and as big as a county itself, with its marvellous buildings, old and new, and its immense

The greatest city the world has ever seen was Rome, and many scholars have quarrelled about the meaning of that great name.

traffic, was but a British fort into which scantily-clothed people fled from their huts at the approach of an enemy.

But the British showed themselves wise enough in their choice of places to build their *duns*, which, as in the case of London, often became centres of new towns, which grew larger and larger through Roman times, and on into the Middle Ages and modern times.

The great French fortress town of Verdun, which everybody has heard of because



View of Pompey's Pillar with Alexandria in the background in c.1850

of its wonderful resistance to the German attacks in 1916, is also an old Celtic town with this Celtic ending to its name. It was already an important town when the Romans conquered Gaul, and it has played a notable part in history ever since. Its full name means "the fort on the water," just as *Dundee* (from *Dun-tatha*) probably meant "the fort on the Tay."

By merely looking at a map of England, any one who knows anything of the Latin language can pick out many names which come from that language, and which must have been given in the days when the Romans had conquered Britain. The ending *caster* of so many names in the north of England, and *chester* in the Midlands, *xeter* in the west of England, and *caer* in Wales, all come from the same Latin word, *castrum*, which means a military camp or fortified place. So that we might guess, if we did not know, that at Lancaster, Doncaster, Manchester, Winchester, Exeter, and at the old capital of the famous King Arthur, Caerleon, there were some of those Roman camps which were dotted over England in the days when the Romans ruled the land.

Here the Roman officers lived with their wives and families, and the Roman soldiers too, and here they built churches and theatres and



A view of the Tower Bridge in London

baths, such as they were used to in their cities at home in Italy. Here, too, it was that many of the British nobles learned Roman ways of living and thinking; and from here the Roman priests and monks went out to teach the Britons that the religion of the Druids was false, and instruct them in the Christian religion.

Another common Latin ending or beginning to the names of places was *strat*, *stret*, or *street*, and wherever we find this we may know that through these places ran some of the *viæ stratæ*, or great Roman roads which the Romans built in all the provinces of their great

empire. There are many remains of these Roman roads still to be seen up and down England; but even where no trace remains, the direction of some, at least, of the great roads could be found from the names of the towns which were dotted along them. Among these towns are *Stratford* in Warwickshire, *Chester-le-Street* in Durham, *Streatham*, etc.

Then, again, some of the towns with *port* and *lynne* as part of their names show us where the Romans had their ports and trading towns.

It is interesting to see the different names which the English gave to the villages in

which they dwelt when the Romans had left Britain, and these new tribes had won it for themselves. Nearly all towns ending in *ham* and *ford*, and *burgh* or *borough*, date from the first few hundred years after the English won Britain. *Ham* and *ford* merely meant “home,” or “village.” Thus *Buckingham* was the home of the Bockings, a village in which several families all related to each other, and bearing this name, lived. Of course the name did not change when later the village grew into a town. Buckingham is a very different place now from the little village in which the Bockings settled, each household having its house and yard, but dividing the common meadow and pasture land out between them each year.

Wallingford was the home of the Wallings. Places whose names ended in *ford* were generally situated where a ford, or means of crossing a river or stream, had to be made. Oxford was in Old English *Oxenford*, or “ford of the oxen.”

Towns whose names end in *borough* are often very old, but not so old as some of those ending in *ham* and *ford*. There were *burhs* in the first days of the English Conquest, but generally they were only single



fortified houses and not villages. We first hear of the more important *burghs* or *boroughs* in the last hundred years or so before the Norman Conquest. *Edinburgh*, which was at first an English town, is a very early example. Its name means “Edwin’s borough or town,” and it was so called because it was founded by Edwin, who was king of England from 617 to 633.

The special point about boroughs was that they were really free towns. They had courts of justice of their own, and were free from the Hundred courts, the next court above them being the Shire court, ruled over by the sheriff. So we know that most of the towns whose names end in *burgh* or *borough* had for their early citizens men who loved freedom, and worked hard to win their own courts of justice.

There are other endings to the names of towns which go back to the days before the Norman Conquest, but which are not really English. If a child were told to pick out on the map of England all the places whose names end in *by* or *thwaite*, he or she would find that most of them are in the eastern part of England. The reason for this might be guessed, perhaps, by a very thoughtful child. Both *by*



Castle ruins remains of Saint Nicholas College in Wallingford, where the Wallings lived

and *thwaite* are Danish words, and they are found in the eastern parts of England, because it was in those parts that the Danes settled down when the great King Alfred forced them to make peace in the Treaty of Wallingford. After this, of course, the Danes lived in England for many years, settling down, and becoming part of the English people. Naturally they gave their own names to many villages and towns, and many of these remain to this day to remind us of this fierce race which helped to build up the English nation.

The Normans did not make many changes in the names of places when they won England, and most of our place-names come down to us from Roman and old English times. The places have changed, but the names have not. But though

towns and counties have had their names from those times, it is to be noticed that the names of our rivers and hills come down to us from Celtic times. To the Britons, living a more or less wild life, these things were of the greatest importance. There are several rivers in England with the name of *Avon*, and this is an old British name. The rivers *Usk*, *Esk*, and *Ouse* were all christened by the Britons, and all these names come from a British word meaning “water.” Curiously enough, the name *whisky* comes from the same word. From all these different ways in which places have got their names we get glimpses of past history, and history helps us to understand the stories that these old names tell us. **PT**

The River Avon in Bristol, looking towards Bristol Bridge with Welsh Back on the left.

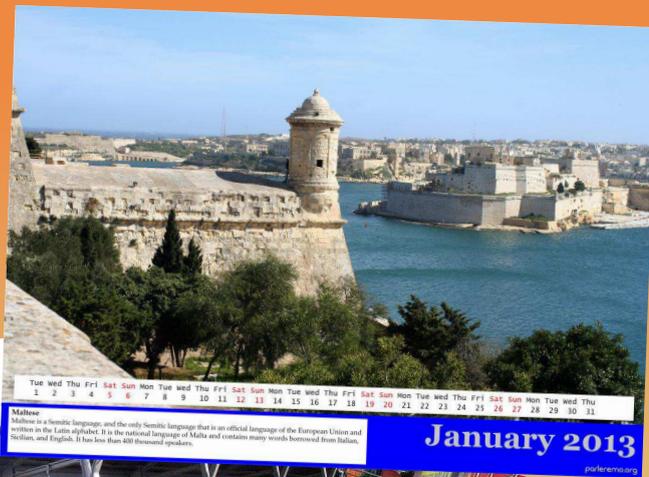


The Parleremo 2013 Calendar is now available online! This beautiful calendar is full of images from countries around the world along with descriptions of their languages.

The countries include **Malta, Finland, India, Latvia, Lao** and the languages include **Amharic, Xhosa, Kannada, Pashto and Panjabi.**



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Ronald woke up as if it was just another ordinary day. He couldn't imagine what surprises the linguistic world reserved for him under the striking mid-afternoon sun.

Having been into the language "business" for so long, he had been lately resigned to the fact that he wouldn't be able to understand a spoken language as spoken by its natives, at a natural speed. He could read without any problem, and that was usually the first gift language learning would bring him. He could also make his point over a wide range of subjects - unless talking about cooking, house-keeping, farming and several other activities that did not catch his attention in his native language alone. When it came to listening comprehension, though, all those texts in foreign languages became a solid, inscrutable blur. And they've remained so for the past 10 years. His writing skills kept on improving, he learned a few more languages at a basic level, but the invisible and sounding wall stood there, as if centuries would not have any effects on it.

People kept telling him - if not directly, at least through those many fortune-cookie language forum threads that keep popping up in the web - that he should stop worrying about the fact that he would listen to English TV series and French films and not get a word from them. He should know that his problem was just lack of practice. His ability to understand the subtitles of either French or English videos added to this fact.

Lack of confidence and fear of failure combined made a suggestion from a friend come in handy: why not try watching a lot with subtitles? "That would not be cheating", his friend says. "That will just help you associate the acoustic image with the script. You'll become more and more trained."

"Why not try that for a while? I have nothing to lose. I'll be watching some nice TV series and, if nothing happens with my listening skills, I can try other methods.", he thought to himself.



So he did this for a few weeks. Two seasons, to be more precise. His first TV series in French was a dubbed one. He kept following the subtitles, not realizing he could understand more and more of it. The mere idea that he could miss an important detail, a gag, an insightful remark from his favorite series kept him tied to the subtitles as a castaway to his lifeboat. As a positive side-effect, by reading the subtitles he could easily spot the new words. He learned a lot of French slang that way.

Parallel to this, he watched another TV series, this time in original American English audio. There was also a character who spoke with a heavy Australian accent. That and the excessive slang made things a little more difficult, but at least he was happy that he could understand the US English better and better.

Dropping the subtitles happened first in English, as the series he was watching in English didn't have a sort of a continuous plot. Missing one episode or two due to bad comprehension wouldn't hinder the comprehension of the upcoming ones. In the case of French, he proceeded to finish the whole series with the help of the subtitles. At the end, he barely looked up the subtitles as a separate text file at the computer.

Then came two new series. Dubbed again in French, original audio again in English. This time he made sure to find two series he wouldn't feel specially attached to the plot. No need to worry if anything went off the track, after all, these are just two ordinary stories.

Ronald got the episodes and decided to give them a try, a few hours after lunch, after he normally would have been through all of his learning activities for other languages at which he was still a beginner. No pressure, no time constraints.

"Time to hit the the 'Play' button and see what happens."

And it happened! The Greeks would have us call this an epiphany, and no word is less appropriate than that. You get the vocabulary, the grammar, the ear training over the years and one day, expectedly but unpredictably, it simply clicks. The blur starts to make sense. Instead of getting fixed short expressions, you get dialogues. You follow the story. You use the context, the environment, the emotions of



the characters to help you understand what is going on. After all, that is what you do with your native language, namely when you watch TV in the background.

He tried it again the day after, the week after and he will keep doing this again and again, now with even less pressure. It is no longer about language learning. He thought the best part of seeing his goal achieved after so many years would be the joy of seeing the frustrations gone. It is much more than that, actually. Just like it happened with reading, when thousands of works became accessible to him, it happens all the same now with audio and video. An inexhaustible source of cultural, technical and entertaining materials is lying in front of him, ready to be explored. He is finally part of these cultures, because now he can listen to them. He learned to listen, the hardest skill to develop in this world where people want so much to be heard that they scream and shout and whine all day long at the newly-born social networks that seem to have always been there for the younger generations.

Now Ronald is finally able to share and understand. He got a new soul. Actually, two new souls at once, if you count English and French. He is ready for more. Ready to meet brother and sisters from close and distant places that up to now sounded as if they weren't there. Latin America, anyone? **PT**

To have another language is to possess a second soul. - Charlemagne



With the explosion of the computer scene in the past few decades, allowing for people to have computers on their desks, on their laps, and even in their pockets, computer software is now available for just about anything. Naturally, then, there is software available to help learn languages.

Language software varies greatly in the approach to learning. Some are basic game and drill programs, while others include more developed methods through reading and listening. Prices also range from the relatively cheap to the very expensive. We are going to look at a few of the popular software programs, their approach, and how beneficial (or not) they are.

Rosetta Stone

We might as well start with one of the most talked about software programs, Rosetta Stone. It attempts to teach languages through the concept of “learn like a child learns”. This means, in this case, using word and phrase associations to pictures.

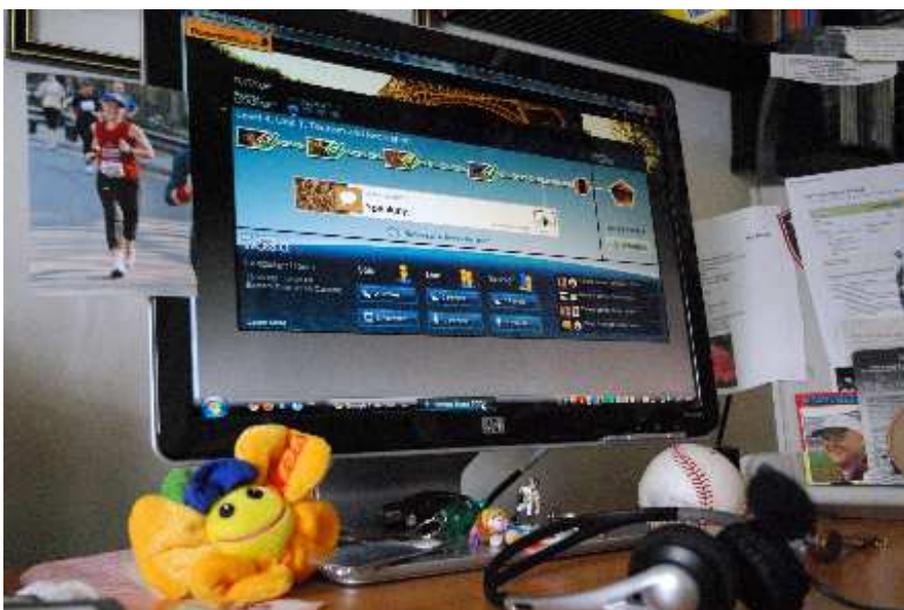
The setup is simple. A user is given a word or phrase in the target language. Underneath that are four pictures. The user must select which picture best fits the given word or phrase. Once they have selected the proper one, the word or phrase changes, as does the order of the images, and the user guesses again. This continues until all four of the images have been matched, then a new set of im-

ages is used. Through this process, a person should be learning the language subconsciously while matching images, like a child learns by associating words to objects around it.

The entire process depends on repetition, so the student will need to be working through a large number of these images before they really retain much.

The process has a sense of fun because the learner is getting a direct sense of accomplishment as they click on the images. This is probably the main reason that so many people like Rosetta Stone... because of this feeling of accomplishment.

There are a few problems with this process, however. First of all, it is a false sense of accomplishment. Since the user has multiple choice of four items, and each image is used just once in a batch, then as long as the user doesn't select an image twice, the chance of getting it correct increases each time. For example, when the user sees four images, they have a one-in-four chance of selecting the correct match for the first phrase. After that, with all the same images being presented again, the user knows that the one they chose previously will NOT be the answer to the second phrase, so they have just three images to select from, a one-in-three chance. After that, they have just two to select from,



Computer running Rosetta Stone TOTALE



then lastly, they can't get the fourth one wrong. It would be a more fair assessment of their progress if every new word or phrase had four completely new images, rather than using a group of four.

The second problem is variety and expanse. The images will often display things like a number of colored balls or people doing things. Once a person has, from these, learned some basic colors like red, blue and green, they would then need to go through many other images to learn orange, yellow, brown, black, white, purple, etc. This might not be a problem if the series of phrases focused on colors, but it can take a very long time if these are being done along with, say, learning numbers.

With respect to numbers, the pictures might be able to teach a few numbers, perhaps from one to ten, but how does one teach larger numbers, like thirty, or one hundred, using just images? This could only be done by switching back to just vocabulary and numeric pictures (the picture consisting of just the numerals).

Similar problems with people. While the user might start getting down concepts like "boy", "girl", "man" and "woman", what about relationships of those people? Does that image of a boy mean "boy", "brother" or "son"? Is that a "woman", "wife", "sister", "aunt" or "mother"? We took a long time as children to learn those differences, and they were explained to us. No explanation will be coming from just a set of pictures.

That last point highlights a major drawback to learning by just visual references in general. If someone holds up a plate of hot spaghetti and points to it, saying "grond", how do we know what "grond" refers to? The plate? The food on the plate?

The temperature of the food? The color of the food? The kind of meal it is, such as breakfast, lunch, or supper?

Another problem with image learnig is how to represent more abstract concepts. Show me a picture of "want". How about "think"? You can think of something that *might* represent those, like a child reaching for something, or a man looking off into space, but there is no way to make sure the learner is getting the real meaning.

Lastly, how do you represent action, especially in different tenses? If there is a child with a book, you could say "The boy is reading the book". But how do you say "The boy will read the book" or "The boy read the book"?

Oddly enough, a commercial for Rosetta Stone uses a testament to how useful the program is by giving an example that wouldn't happen. A woman claims that now her granddaughter can say "Te amo, tita!", which is (debatedly) Spanish for "I love you, grandmother!". That is a phrase that could never be properly displayed in an image. The best that could be given is a child hugging an older woman, but that could be interpreted in several ways, with "I love you, grandmother!" being the least

likely.

The silliness of the example also makes one question why the woman (or granddaughter) would need to learn all of Spanish in order to say that. If the granddaughter is saying it to the grandmother who speaks Spanish, then the grandmother certainly doesn't need to use Rosetta Stone. And I am hoping she didn't put her granddaughter through endless repetition to learn a single phrase.

Now, in fairness, the idea of using multiple choice, images, and repetition isn't bad. Vocabulary is often practised using such methods, as we will talk more of later. The problem here is that you can't use that method to learn a whole language. At best you can learn basic words. Advanced vocabulary, like abstract concepts, verb tenses and large numbers, will be ignored. Grammar rules will also be ignored.

Rosetta Stone has also added some new aspects to their software. One is voice recognition. By setting certain things, like speaking level and age range, a student can speak to the computer and have it compare the sounds to a native speaker. The student must get the software to recognize what they are saying to be granted



Woman using computer to learn



Software for language learning can be used on many devices now, even phones

points for that section.

This sounds very innovative, allowing not just a comparison to a sound but having the computer analyze it and scoring it. Unfortunately, this aspect of the program seems to have some flaws, and many people have complained that it won't recognize anything they say, even when they are native speakers. This represents a problem with having a machine attempting to understand human speech.

Rosetta Stone Studio allows the student to have lessons with teachers through the software. The lessons are limited to fifty minutes and focus on specific ideas or vocabulary, like a normal lesson should. These lessons need to be done during specific time slots, so you can't just do them at your own convenience, which is similar to taking a class. However, having a lesson with a real person over a distance using a computer is really another form of class, learning *through* the software (the connection) and not really learning *by* the software.

Transparent Language

I first used Transparent Language software back in the early 1990s, and I was impressed with their approach. Like Rosetta Stone, they didn't focus on teaching vocabulary and grammar. Instead, they attempted to teach the user through another

attempt at immersion, this time using readings.

The basic process of the program was to present the student with a body of text, such as a story, in the target language. The student would then try to read it. If they didn't understand a word, he or she could

click on it and get a translation. This approach is definitely more aimed at the advanced learner. It is also a variant on the dual-language books. One could use this process with other media, like

There are a few problems with this process, however. First of all, it is a false sense of accomplishment.

books and newspapers, using a dictionary to look up what isn't known. The drawback to that is that constantly looking up words stunts the flow of learning, so having it incorporated into interactive software is a much better application.

Another version of Transparent Language software exists in their *Foreign Language Series*. This one incorporates entire lessons using the same process, giving the meaning of the word as well as the entire phrase when a word is highlighted. It also displays any grammar rules attached to the word, such as verb tense, and allows a student to play a recording of the word spoken, the entire phrase spoken, or to read the entire lesson out audibly. The recording is done by a native speaker, not synthesized, which allows a student to hear how the words sound so they get a direct connection between the written and

spoken.

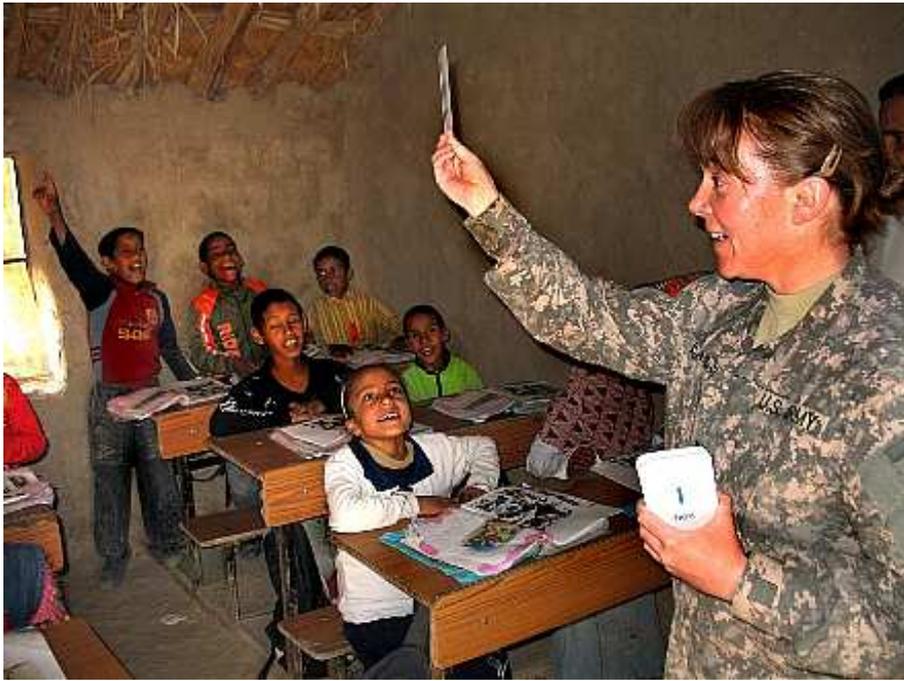
This playback ability alone shows how much more versatile software can be, as compared to other methods like audio and books. Both of those methods utilize one aspect, but rarely both. The software allows a person to replay any part as many times as they want instantly.

The software offers much more than just this capability, however. It also offers some basic games, such as crosswords, plug-n-play, unscramble, vocabulous, and segment unscramble. The crossword is straightforward fill in the words to complete the sentence clue. The plug-n-play has a user drag words to complete phrases that are similar to other phrases in the game. Unscramble has the student dragging words around in a sentence to get the proper order of the given translation. Vocabulous is a basic fill-in to complete a sentence. Segment unscramble is... well, to be honest, I couldn't figure out this one. It involved moving parts of dialogue around on a grid.

Another part of the software allows the reader to record themselves speaking words or phrases and comparing them to native recordings, complete with wave form representations. This can be a very good way to fine tune pronunciation when you don't have access to a native speaker. This differs from



Software is available to teach almost any language, including this one for Kurukh



Flashcards have existed for many years in their non-digital form
Here is a soldier using flashcards to teach children in Iraq

Rosetta Stone voice recognition because the software is not attempting to analyze the speech itself. It shows the student a graphical comparison of the differences as well as allowing them to hear a comparison of their recording against the native. While it leaves the final appraisal to the student for this, it is providing more of a tool than simply rejecting or accepting a pronunciation.

The strength of this software approach is that it allows a user to read entire text, sentences, or single words, which are assisted by audio recordings and grammar rules.

For those who want to practice basic vocabulary, there is also a simple flashcard setup, allowing the user to review words by reading or typing in the equivalent word or phrase. It is not a complete spaced repetition software setup (at least, not in the older version I have), but it does help.

Transparent Language has also developed a downloadable vocabulary trainer called “Byki” (stands for “before you know it”). This is available for mobile

phones as well as desktop PCs. The “Lite” version is free, and mainly just teaches basic vocabulary through flashcards.

The program will display a word and play the audio pronunciation, done by a native speaker. The user guesses the answer, and the program keeps track of how many times you were shown a word and how often you got it correct. It can then replay words the words you got correct less often, so a student can focus on the ones they got wrong.

This is a very good process of memorizing large amounts of vocabulary. Flashcards have, of course, been around for decades, usually as large piles of cards used in classrooms. Using software to mimic and expand them has become common practice now, and it is the most frequently im-

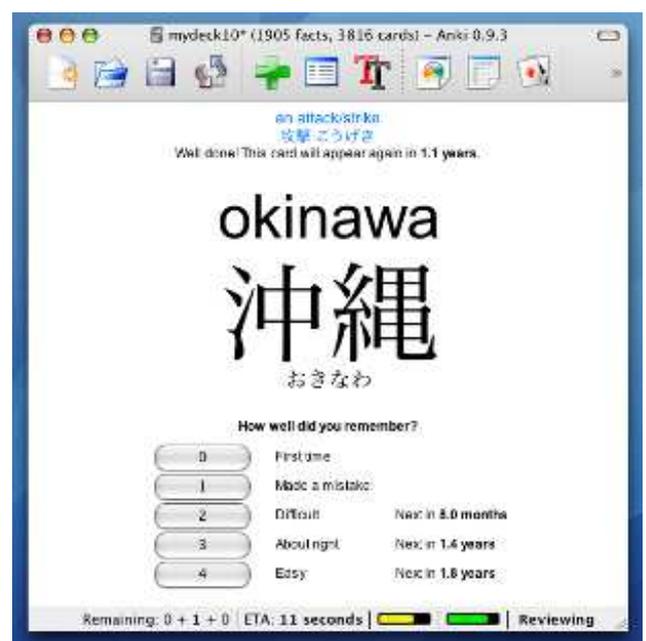
plemented method of software aided learning. Of course, you can not learn much more than vocabulary or simple phrases from flashcards.

Other Software

Many other kinds of software exists, with most of them using a combination of flashcards, games, and readings. Most software is not likely to incorporate much grammar into the training however, so be aware that whatever software you might use, you should have a grammar book to accompany it.

Anki

While Byki has become rather popular, the most popular flashcard software is probably Anki. The reason for its success is largely because it is free and that it allows people to create their own groups of vocabulary, called *decks*. A person can enter whatever they want for the flashcards, including pronunciation and grammar notes. While this may not sound very useful, it can actually help a student learn the material much faster. It is similar to practising a list of words by reading and writing



Screenshot of a version of Anki



them, rather than simply reading and repeating. Writing out the material forces the student to process the information completely.

Of course, not everyone will want to create their own decks. For those that want to just start instantly, numerous decks can be downloaded via the Anki site that other users have created and shared. And those that have created their own decks can also upload them to this repository.

Anki uses a space repetition system (SRS) in its display of the flashcards. The basic idea of an SRS is to increase the time between reviews of materials a person has learned. For example, if a student learns the words “apple”, “book” and “cat”, these will be repeated a few times immediately. As the student learns more, those words will be displayed among them for review. The time between these reviews will be increased and newer words will also be placed into the system for reviewing. This forces the student to keep the materials they have already learned in their mind, rather than just learning and forgetting, which is what is more likely to happen without constant review.

Some systems will have the student tell the program how difficult the word was, so it will be

recalled more often. A system might also have the words pre-defined for difficulty without needing the user to provide that information. This method is similar to what Pimsleur developed for his audio lessons, with previously learned words and phrases being mentioned in later lessons.

Anki is available for a number of different platforms, including mobile devices and game systems, so a person can practise wherever and whenever they want.

Most software is not likely to incorporate much grammar into the training however, so be aware that whatever software you might use, you should have a grammar book to accompany it.

Costs

Besides the methods used by software, the cost of the software must also always be looked at. For the specific software I have mentioned here, the expense range is very large. The most expensive software is, without a doubt, Rosetta Stone.

The real Rosetta Stone was a very important artifact that helped decode Egyptian hieroglyphics, so you would expect

something named after it would be of similar worth. The basic software with a single level of a language, like Spanish I, will cost €130 EUR (\$180 USD), while getting all five levels will cost €384 (\$500 USD).

Transparent Language offers several language program series. The one I mentioned is around €7 (\$9), but the different programs on their site range from €139 (\$180) down to €24 (\$30). Byki, the complete program, is offered for €6 (\$8) while BykiLite is free.

Anki is completely free, but donations are welcome.

If you do intend to invest any large amount of money into language learning software, make sure you read as many reviews of it as you can. Also see if you can try a demo of it, because no matter what reviews say, the only real value it will have is based upon what you think of it. An example is how Rosetta Stone is used by thousands of people, and many people will claim it is the best while others will claim it is useless.

Conclusion

I wasn't necessarily trying to review specific language software in this article so much as look at the very different approaches a few have used. In general, as with most of the other learning methods, it is best to use a variety of sources when attempting to learn a language, because none can provide you with everything you need to become fluent.

We hope you enjoyed this fourth article in this series of language learning methods. Previous articles have discussed the methods of audio learning, books and classes. We would like your thoughts and comments on the article and your experiences with using software. Please write to us at parrottime@parleremo.org. **PT**



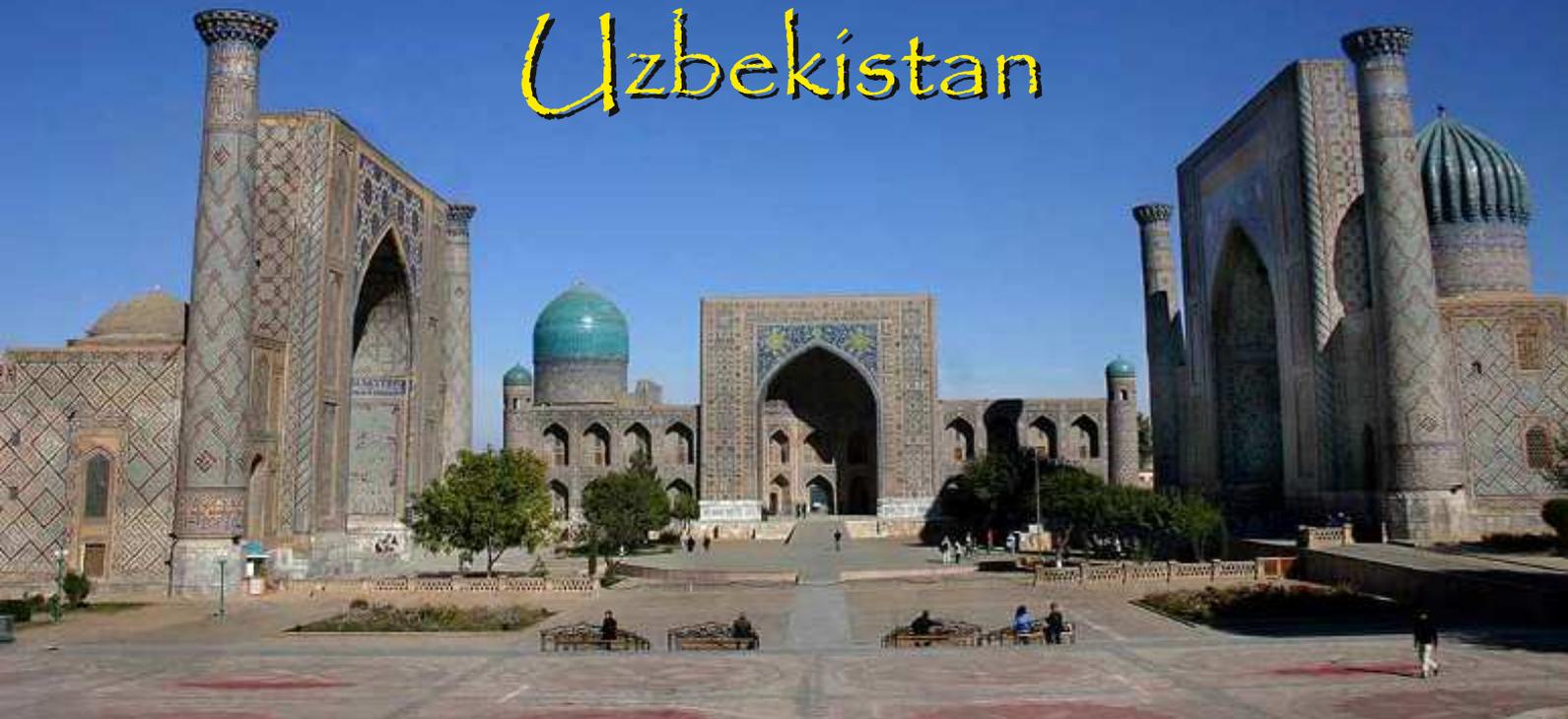
Kiosk selling Rosetta Stone software

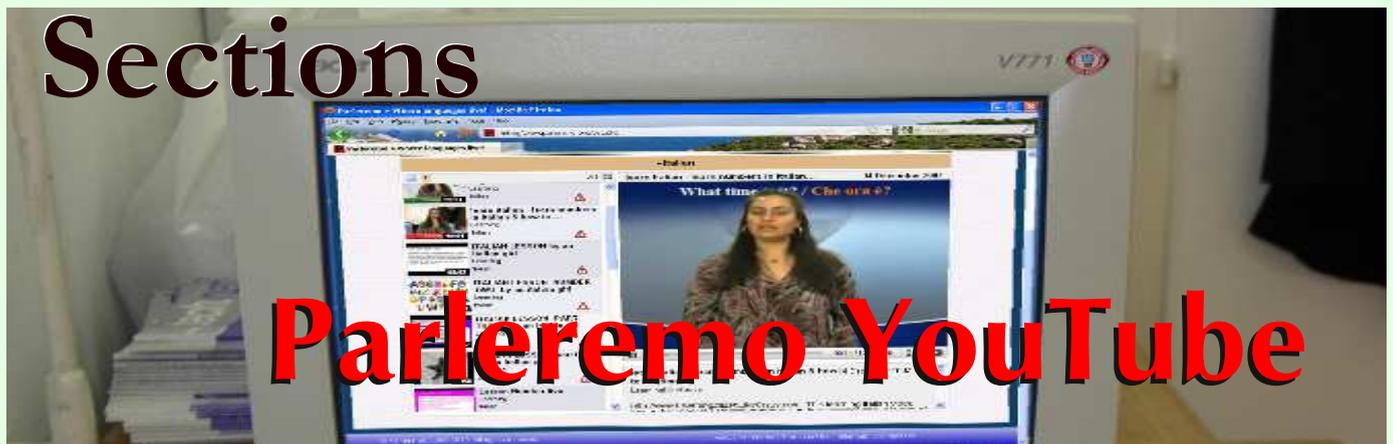


The Registan, or "Sandy Place", was the heart of the ancient city of Samarkand of the Timurid dynasty.

Walk the old silk road! Find a place where many civilizations contributed to create a unique wonder.

Discover Uzbekistan





Sections is a mostly column about different parts of Paleremo, explaining their purpose and how to use them.

Over the past decade, YouTube has become the most popular place for people to post videos online. This has encouraged people to make their own videos for teaching others languages. Some of these are very amateurish, with a single person talking into their video cam, while others are of a fully professional quality. These videos are available for free through YouTube, providing a whole new media source for learning languages.

Along with these teaching videos are a large number of short clips of cultural events, music events, and even television shows and movies in foreign languages.

The only drawback to this is with literally millions of videos online, how does one find something that might help or be of interest to them? In order to help make this sorting task easier, we developed the Parleremo YouTube system, or PYT.

Parleremo YouTube

The PYT basically has two main components to it. The first is the YouTube search, which allows a user to search YouTube using keywords. This is accessed by selecting the “YouTube” tab above the search bar. Two icons allow for a selection of matching videos or playlists. Another option restricts the number of results returned, from 20 to 300, in increments of 20. Last is the way to sort: by relevance (best matches the keywords), published (date the video or playlist was put online), viewCount (number of times a video has been watched), and rating (giving the highest rating first). Once a user has set all these options, they click “Go” to get the results.

If the search was done on videos, they will be displayed below in a column on the left, with each

entry showing a thumbnail image of the video, the length, title, topic (as defined in YouTube), and number of views it has received. Only 20 videos will be listed at a time, so if the user set a higher limit for results, there will be a multiple page numbers at the top of the list to use to navigate through them all.

If the search was done for playlists, which are groups of similar videos, the left column will split into two parts, with the upper part showing the playlists and the bottom showing the videos of a selected playlist. Note that there is a slight change in the search bar if you select to search for playlists. The sort option changes to an option to display thumbnails. If a user selects to see thumbnails, the playlists will attempt to show thumbnails for a few of the videos in it.

Clicking on a thumbnail or title will bring the video into the viewing area on the right. Once it is there, the user must click on it to begin watching it. Below that will be the title of the video, the date it was uploaded, the name of the original uploader of it and a description, if any is available. The video is displayed using the YouTube player, so it will have all the capabilities of that, such as pause and play controls, volume control and full screen.

Now, this is nothing new. You can already do all this from the YouTube site itself, of course, plus a whole lot more. So why did we build this? Well, this gives users the ability to find the videos they like or think would be helpful to others. Once they have found such a video, they can save it in the PYT database so that other members can find it easily.

If the video (or playlist) hasn't been added to the PYT database yet, there will be a green plus icon on the right of the title in the listing. Clicking on that will open a popup window which gives the user the options for adding. If they are wanting to add a video, the options are for a language and category. The user should select which language the video is for, and the category will be what kind of video it is, like if it is educational, entertain-

ment, cultural, or something else. Once those are set, the user clicks on *Save*. If they don't want to add the video after all, they can click *Cancel*.

If the user selects to add a playlist, then the options vary slightly. They should still select a language and category, but they may also select if they want to add just the playlist, just the videos of the playlist, or both. This can be a good way to add a lot of related videos at once.

Once a video or playlist has been added, it must be approved by an administrator before it can be stored in the PYT database. This is to prevent abuse of the system as well as simple mistakes. In the approval section, an administrator can change the language or category of a video or delete it if it is inappropriate. Any user that deliberately tries to post vulgar or obscene videos will be warned not to do so again.

These videos are available for free through YouTube, providing a whole new media source for learning languages.

Categories

There are currently just a few specific categories that a video or playlist can be given. *Learning* is exactly as it sounds, with these videos being lessons on a language. If there is something very educational about a culture, those videos might also be allowed. *Entertainment* is more flexible, with it covering things like music videos that allow a person to hear a language sung, a language related skit, etc. *Culture* videos should be showing something related to the society a language is used in, and these can include festivals, rituals and anything else that gives an insight into another country or culture. *Member* is a category specifically for highlighting videos that a member has created, such as themselves greeting others in many languages or giving their own lessons. Lastly, *Karaoke* is for any music in another language that shows the lyrics, so a person might sing along with it. This is a specific kind of learning, so it has its own category. If anyone has an idea for categories that might be useful for others, they should contact an administrator.

Languages

The languages that a video or playlist can be added for are the same as what is available for selection on the rest of the site. If a user would like to add a video for a language that isn't yet available, they should contact an administrator to suggest that the language be added. We do not plan to add all possible languages, so a request should be based upon providing actual materials others can

use.

Local Selection

Once a user has added a video and it has been approved, or if they just want to see what has already been added, they should select the "Parleremo" tab.

The options for this search are slightly different than the one for YouTube. First is the keyword area, which remains the same. Then are options for language and categories. If these are left to their defaults of "any", then the results will be in the order they were originally added to the database. The next option is to view just the most recently added videos. If this is selected, only the newest ones will be listed. The last options are for videos or playlist and the number of results, same as in the YouTube search.

Also like the YouTube search, the listing will split into groups of 20 to be paged through, as well as into two sections if a playlist search is selected. The listings are basically the same as well, with showing a thumbnail, length, and title and category. However, instead of a view count, there will be the language the video is for.

Another difference in the listing is the optional icons on the right side. If a video is newer, it will display an orange ball. There is also an icon that allows a user to report a video if they think it is inappropriate or has the wrong language or category. Clicking on that icon will open a window to allow the user to type a message for an administrator.

User Playlist

If a user has their own playlists they have created on YouTube, those can also be added to the PYT by doing a search on the users name. These must be set to be public and embedded, however, or else they can not be views by anyone except the original creator.

Drawbacks

The PYT does not store any videos itself, just the information to obtain them from YouTube, so if a video is removed from there, it will also be gone from the PYT. Also, since the video player is also the same as used by YouTube, we have no power to control what other videos it might offer you after playing one. We also don't control any ads they may lay over a video.

We have tried to make this video system easy to use, but if anyone has any suggestions or problems, they should not hesitate to contact an administrator. We hope it is useful for everyone, and, most of all, that people have fun! **PT**



Letter From the Editor

Writer: Erik Zidowecki

Images:

Petey: Pictish stone

The Phaistos Disc - Puzzle of Crete

Writer: Lucille Martin

Images:

Jerzy Strzelecki: View of Paistos, Crete (title)

Olaf Tausch: Stairs in ruins of palace

Bibi Saint-Po: Map of Minoan Crete

Aserakov: Phaistos Disk. Side A. Heraklion Archaeological Museum. Greece

Helix84: Large image of the replica of Phaistos disk

Kramer96: Messara plain in South crete

Petey: Goosy Goosy Gander Game

Sources:

- "Phaistos Disk" World Mysteries <http://www.world-mysteries.com/sar_9.htm>
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- "Information about the Efforts to Decipher the Phaistos Disk" Anthony P. Svoronos Home Page <<http://users.otenet.gr/~svoronan/phaistos.htm>>
- "Game of the Goose" From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Game_of_the_Goose>

Otto Jespersen - Progress of Language

Writer: Sofia Ozols

Images:

Jim G: Copenhagen, Denmark (title)

Mik Hartwell: Copenhagen University Main Building

x-Flare-x: Novial Flag

Petey: Otto Jespersen; Paul Passy; Esperanto Flag; Ido Flag; Excerpt from book

Sources:

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- "OTTO JESPERSEN" Denmark.df <<http://denmark.dk/en/meet-the-danes/great-danes/scientists/otto-jespersen/>>
- "Otto Jespersen (1860-1943)" ELT Archive <<http://eltarchive.com/19th-century-mfl-innovators-and-reformers/otto-jespersen-1860-1943/>>
- "Otto Jespersen" Niels Haislund <<http://interlanguages.net/haislund.html>>
- "Otto Jespersen" Encyclopedia Britannica <<http://www.britannica.com/EBchecked/topic/302975/Otto-Jespersen>>

At The Cinema - Kukushka - The Cuckoo

Writer: Erik Zidowecki

Sources:

- "Kukushka" Internet Movie Database <<http://www.imdb.com/title/tt0308476/>>
 - "The Cuckoo (film)" From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/The_Cuckoo_%28film%29>
- All images are copyright CTB Film Company [ru], Sony Classics, Sony Pictures Classics

Celebrations - Carnival

Writer: Sonja Krüger

Images:

Team at Carnaval.com Studios: Samba Dancer; Samaba dancers dressed in colourful costumes at night

Antônio Cruz/ABr: Giant heads at Carnaval do Olinda, Pernambuco, Brazil

Scarantino: Masks at Carnival of Venice

Jesmar: The King and Queen of carnival of Nice

acedout: New Orleans Mardi Gras

Marie-Claire: Binche, Gilles wearing their masks.

Petey: Carnival of Nantes (title); Carnival scene painting

Sources:

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- "Carnival of Binche" From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Carnival_of_Binche>

Languages in Peril - The Salish Tragedy

Writer: Lucille Martin

Images:

Mimigu: Fraser River Panorama (title)

Ish ishwar: Salishan languages map

M. Lounsbery: View looking east on the Fraser River

Petey: Salish men on Flathead Reservation, Montana, 1903; Stó:lō woman with a cedar basket; Skwxwú7mesh longhouses; Stó:lō people fishing with traditional dipnets on the Fraser River; Nuxálk People gathered around an eulichan stink box, near the Bella Coola River

Sources:

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Word on the Streets - Kannada Writers

Writer: Sofia Ozols

Images:

Daniel Hauptstein: Pilgrims washing on temple ruins, Hampi

Sources:

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Where Are You?

Writer: Sonja Krüger

Revisited - Stories In The Names Of Places

Writer: Elizabeth O'Neill

Images:

idobi: View from Fierza dam in northern Albania

NotFromUtrecht: The River Avon in Bristol

Petey: Tirana Albania pano (title); The Tiber river in Rome; View of Pompey's Pillar with Alexandria in the background; Tower bridge, London; Wallingford castle ruins; Rome, a view of the river Tiber looking south

Sources:

- "Stories In The Names Of Places" Stories That Words Tell Us Elizabeth O'Neill, M.A. London: T. C. & E. C. Jack, Ltd. 35 Paternoster Row, E.C. And Edinburgh 1918



New Souls

Writer: Hidson Guimarães

Images:

Petey: Sunset

Language Learning Methods - Software

Writer: Erik Zidowecki

Images:

ruiwen: Software Freedom Day Singapore 09 (title)

slgckgc: Rosetta Stone

Stéphane M. Grueso: Woman at computer

Kevin Krejci: Phone with software

Nemhas Ekka: Kurukh Sp(Kurukh Speaking Practice)

Damien Elmes: Screenshot of Anki

© BrokenSphere / Wikimedia Commons: Rosetta Stone booth

Petey: Flashcards with students in Dhi Qar province, Iraq

Sections - Parleremo YouTube

Writer: Erik Zidowecki

Uzbekistan Ad:

Images:

dalbera: The madrasa Ulugh Begh Registan

Arian Zwegers: Samarkand, from Ulugbek Medressa's Minaret

siehe (Thomas Würtz): Sher-Dor Madrasa in Samarkand, Uzbekistan

Faqsl: Inscription above the door of a cell of the madrasa Ullough Beg

Steve Evans (babasteve): Registan mosques in Samarkand

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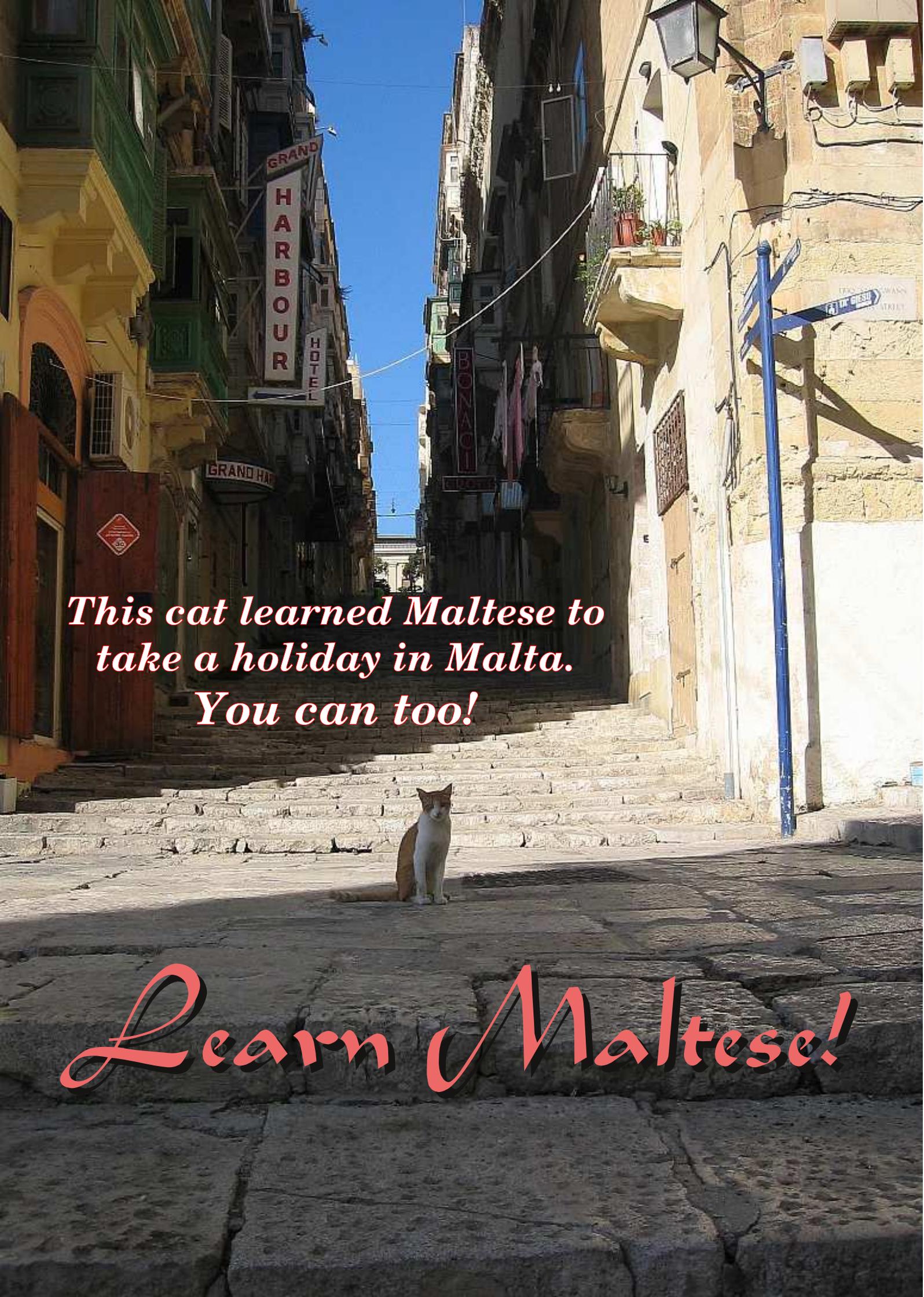
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- Site Web : <http://shtooka.net>
- Consultation et téléchargement : <http://swac-collections.org>

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