

# Parrot Time

The Thinking of Speaking

Issue #7 January / February 2014

## When Languages Meet

A look at what happens when languages and cultures collide

## Languages In Peril

Istro-Romanian, Aromanian, Megleno-Romanian

*Also...*

## Tanabata

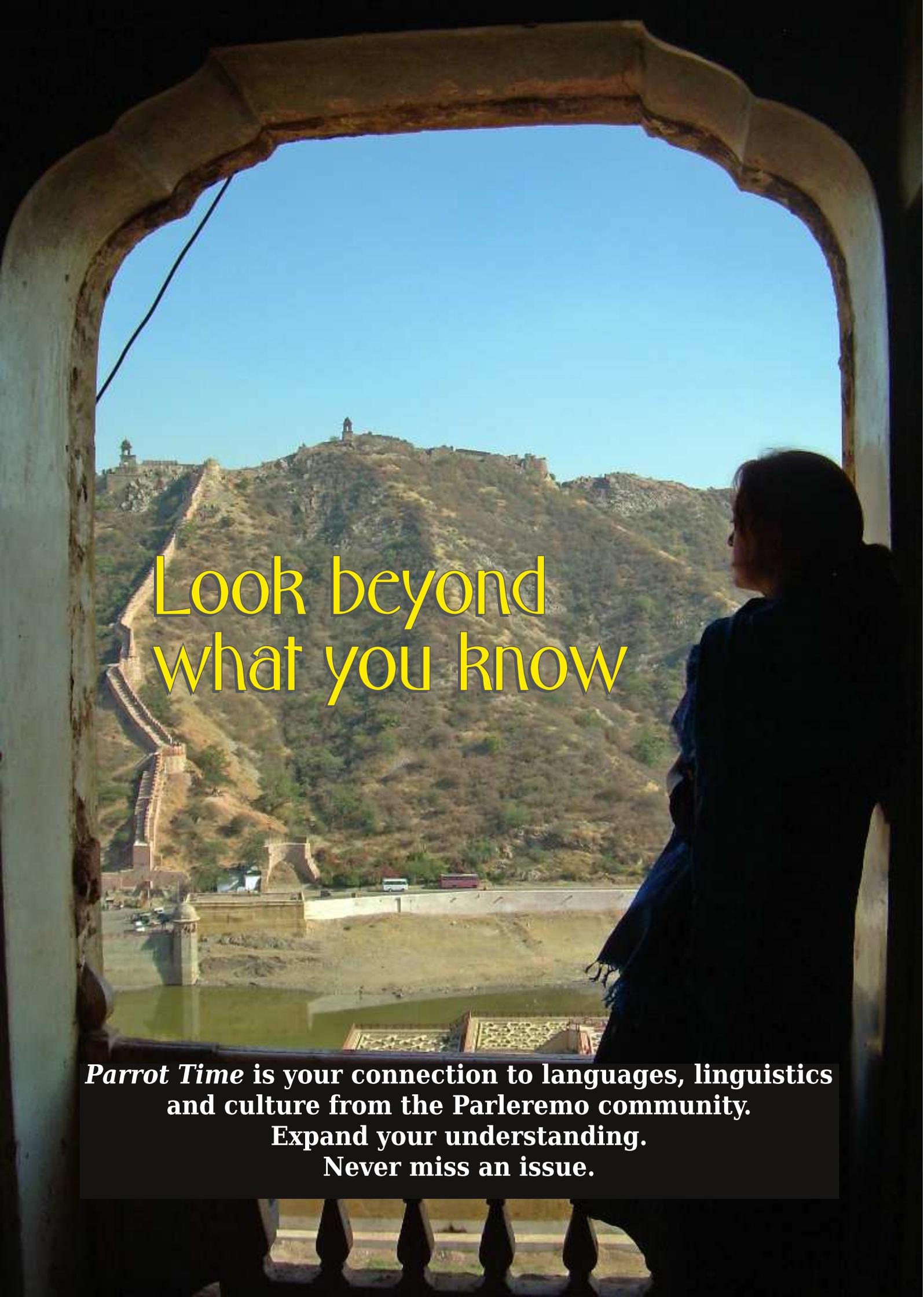
The Star Festival of Japan

Words Made By Great Writers

## Language Learning Methods

Language learning can be like swimming: sometimes you just have to immerse yourself



A woman in silhouette is looking out of an arched window. The view outside shows a hillside with a fort on top, a dry well in the foreground, and a clear blue sky. The text "Look beyond what you know" is overlaid in yellow.

Look beyond  
what you know

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# Parrot Time

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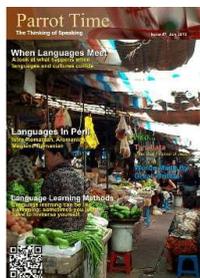
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**Cover:** A vegetable market in Phnom Penh, in Cambodia. Open markets are very common and can sell everything from fruits and meat to motorcycle parts and religious items.

## Features



### 6 When Languages Meet

Languages and people are often bound together in their destinies, so when two groups of people come together, their respective languages are also affected. The outcomes of these meetings usually profoundly change the languages involved, for better or for worse.



### 36 Revisited - Words Made By Great Writers

Many words in English were actually created by writers being inventive. Some of them went largely unnoticed, but a large number found their way into standard English. Here we will look at some that came from great writers.



### 44 Language Learning Methods - Immersion

The sixth and final article in our series on language learning methods is about probably the best and most difficult: immersion.



## Departments

### 05 Letter From The Editor

### 16 At the Cinema - Mal Día Para Pescar

### 20 Celebrations - Tanabata

### 28 Languages in Peril - The Romanian Relatives

### 42 Where Are You?

### 50 Sections - Links

日本語を話しますか？

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## The Highlander Condition

I was listening to a group of language lovers discussing Esperanto in the chat one day. Esperanto is a subject that can easily start a fierce debate among polyglots. There are those that believe it to be a great invention and they will exalt it the highest levels of human achievement. There are others that will curse it as a monstrosity and give you details of how it fails in every way possible. This debate fell somewhere in between.

After a while, the talk moved slightly onto the more general topic of all international auxiliary languages (IAL) and their usefulness, or complete lack thereof. One complaint, stemming from the topic of Esperanto, was how no IAL could truly be created that wasn't biased for some languages and against others. Esperanto has a basis more in Romance languages, which makes it harder for someone with, say, an Asian native language, to learn.

When this had been batted around for a few minutes, the conversation expanded again, this time toward all constructed languages (conlangs). Conlangs can be an even nastier topic among language learners than Esperanto. While some people spend a large amount of time learning other languages, there are some that spend their time and efforts attempting to develop their own language. At one point, the question was raised as to what was the true purpose of creating a conlang. The idea behind an IAL is, supposedly, to facilitate communications between people that don't share a common language. Of course, both sides would then have to know the IAL. In that case, wouldn't any other language be sufficient, whether its a natural language or a conlang?

It was said that some conlangs are created purely for fun, but normally one is created for the same purpose as an IAL: to have lots of people learn it and speak it. This is where the topic of conlangs really upsets some people, because, as they point out, what is the point in creating another language to make people learn it when there are already so many natural languages available?

A real annoyance from people who develop conlangs, claimed one person, is that they try to make everyone else learn it. Even worse, they will criticize and denigrate everyone else's new language while preaching their own. This was described by one of the participants as "The Highlander Condition".

For those who aren't familiar with the reference, "The Highlander" was a movie about immortals doing battle with each other over the centuries. When two would fight, it would be to the death, ending it decapitation, so that eventually, there would be only one last immortal who would then rule the mortals. The tag line and catch-phrase of the film was "There can be only one".

It is an apt phrase for the way in which people who create their own languages often behave. Only their language should be used, not any others.

But is this really the proper way for a language learner to think? Normally, polyglots want to learn all the languages they can, loving the diversity of each one and embracing it as a prized possession. What twists that love into hostility? Why must there be only one?

However you feel about conlangs, IALs, or Esperanto, it does make you wonder about this strange mind shift. Don't lose your head.

*Erik Zidowecki*

ERIK ZIDOWECKI  
EDITOR IN CHIEF



# *When Languages* **Meet**





**W**e live in a world of ever changing borders. For thousands of years, the tribes, villages, cities and nations of the world have moved, expanded and contracted to meet the needs of their citizens, and these constant changes have come at a price. When two large factions come together, there are only a few possible results.

The most common resolution, sadly, is conquest. Many times, a community will seek to expand its territory and population, and the quickest way to do that is to conquer others. History has numerous examples of this in the form of empires. As a nation expands, it invades the land of others. Depending on the strength of the defenders, this may result in a large bloody war or a quick slaughter. Whichever side loses (and it isn't always the one being invaded) will usually become merged with the conquering group, who gains all the property of its foe.

Perhaps the greatest example of empire building is that of the Romans. Ancient Rome was once just a small farming community founded around the 8th century BC. It expanded, taking over neighboring villages and cities, always building its military strength and advancing itself in everything from government to engineering to art, and it became an empire which profoundly left its mark on the world. Even today, one can see numerous signs of its might while traveling around Europe.

The second possible result is a merger. If both sides decide that there is more benefit to them working together rather than fighting, they might be able to agree to an arrangement that is peaceful. Sometimes this result can come after a period of conflict has started but in which both sides lose heavily or fight to a stalemate. Such a merger would likely result in an entirely new creation. Many of our existing nations came about after the tribes that had existed separate for centuries decided to form a unified nation, often to avoid being conquered by a worse foe.

We can go back to Rome again for an example of this. After the Roman

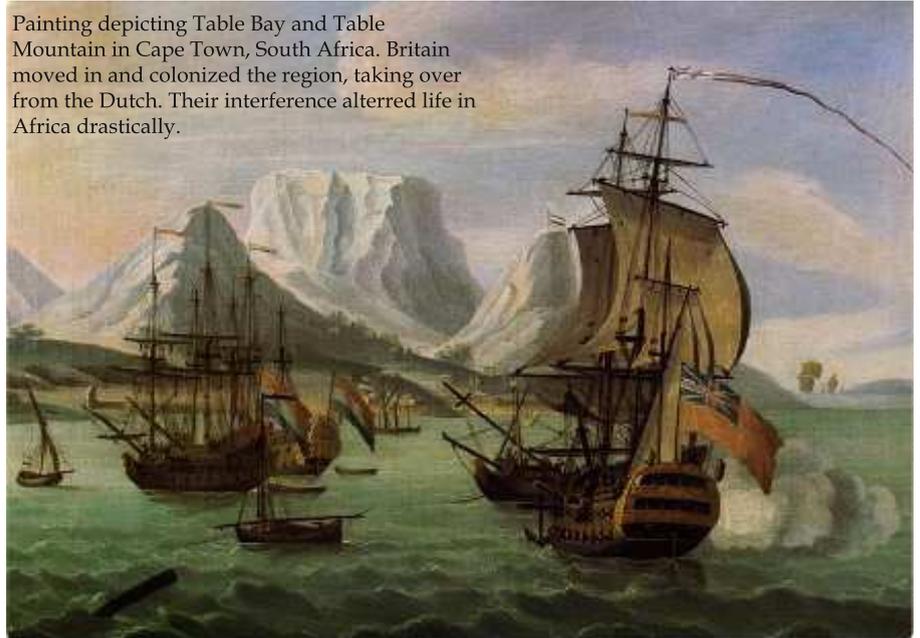
Empire fell, it became again a collection of city-states. A city-state is a self-governing state which consists of a city and the surrounding territory. Larger kingdoms and tribes started invading them, like Rome had done, and for over a thousand years, the regions of modern Italy came under control of Germanic tribes, the Frankish Empire and others. The city-states found themselves having to build up their own defenses as well as establishing trade with others in order to remain undominated. It wasn't until the 1800s that a certain Giuseppe Garibaldi led the drive for unification in Naples and Sicily, and this eventually spread to the rest of the country.

The third result of two bodies of people meeting is a sort of mix of the first two. Each side retains its independence and essentially agree not to fight. They live beside each other, and may have some kind of interaction, but there is always an underlying tension. Pride will always be a component, and neither side will be willing to give up any part of their freedom or identity.

This is the position of most of the existing countries in the modern world. The borders are firmly established and each nation is largely accepted to be independent by the rest of the world. This doesn't mean there is world peace, for some countries are always looking to expand, and precisely because of the thousands of years of conflict, many still have fierce rivalries with other countries. In some cases, this is always boiling under the surface.

An example of this is the standoff between North and South Korea. After World War II, the Korean peninsula was divided into two parts, with the Soviet Union controlling the northern part and the United States controlling the southern.

Painting depicting Table Bay and Table Mountain in Cape Town, South Africa. Britain moved in and colonized the region, taking over from the Dutch. Their interference altered life in Africa drastically.



The two countries of North Korea and South Korea were established soon after and left to largely govern themselves. North Korea invaded South Korea in 1950, starting the Korean War. It lasted for a few years until an armistice was declared in 1953. An armistice is when the warring sides agree to stop fighting, but it is not really the end of war. Each side constantly watches the other closely for hostility.

### Enter The Languages

Up until now, we've looked at what happens when groups of people meet and how they resolve their differences. Languages are an integral part of any community. The first thing we think of when considering traveling to another country is "What language will they speak?". From the largest nation to the smallest tribe, the people and the language are almost synonymous. When using a graphic to represent a language, the most common symbol is the

flag of the nation in which the language dominates.

All this means is that when people collide, so do their languages. Perhaps unsurprisingly, the resolutions for these language meetings are very similar to those of the people. It is from these collisions that languages establish a dominance, become extinct, and, in some cases, combine to form entirely new languages.

### Conquest

Like the conquest of a tribe or nation, the consequences of an invasion and domination by another culture can be devastating on a language.

Most of the time, the winner will work hard to crush down the existing culture and replace it with its own. The language becomes banned, and anyone caught speaking it is severely punished, traditionally through beatings. Any existing forms of literature or writing are destroyed and the authors and po-

*There are also a few rare times when a merger, resulting in a creole, may actually become a more dominant form that replaces a parent language, helping to drive it to extinction.*

ets are often killed or exiled. Even in modern times, this is a common practice.

Younger generations, fearing punishment and becoming outcasts, quickly learn to accept the dominating language and culture, turning their backs on their own culture as a means of pure survival. The elders learn to hide their own traditions and tongue, but with no one to teach them to, they eventually become extinct as the ones holding the knowledge die.

This fate is most common for the indigenous populations of the world, and is usually caused by Europeans expanding their own nations into newly discovered regions. Perhaps the greatest example of this is on the American continents, what was known as “The New World”. When Europeans first travelled to that part of the world, they found a land occupied by thousands of tribes, all with their own cultures and languages. In almost all situations, the invaders simply moved in, slaughtering or assimilating the natives, suppressing their traditions and enforcing their own cultures, languages and religions upon them. They also brought with them many diseases that the natives had no immunity to, which devastated the populations of the tribes. Those that survived both disease and conquest were forced into small communities, called reservations.

The various powerful nations colonized the existing populations in all parts of the world. The Spanish took over South America while the French took Canada in North America and the British took over what is now the United States. The French also took over most of Africa while the British took Australia and India. Germany was late in coming to the colonization game, but it did its own part by settling



People of Papua New Guinea, speakers of Tok Pisin

territories, called *protectorates* in many of the areas already claimed by the others.

Colonization led to the oppression and extinction of hundreds of languages and cultures. Even if those regions gained some freedom from the dominating countries, the languages rarely survived.

This happens even in more recent times. Russia expanded itself, taking over many regions of Europe and forming the United Soviet Socialist Republic (USSR) in the 20th century. During that time, the languages and cultures of the most of its “republics” were suppressed.

Half of the world’s languages have become extinct in the just the last 500 years only, with over 80 of those being just in the last decade. The National Geographic Society has estimated that one language dies out every 14 days. At this rate, around 3,500 languages that are spoken around the world now will no longer be in use by 2100. Most of these are linked to conflicts between cultures which have led to the oppression and death of the minor languages.

### Merger

Perhaps the most unique result

of a clash between languages is the birth of a new one. When two cultures become intertwined, like one group moving into another’s region and neither attempts to dominate, the people will mix, as will the languages. Sometimes, one language will become dominant. Other times, the people from both languages will start trying to learn the other one, which results in a linguistic adaptation. This is called a *pidgin* language.

The most basic definition of a pidgin is “a simplified form of speech formed from one or more existing languages, used by people who have no other language in common”. This is mostly a result when both sides need to communicate for something like commercial purposes. A pidgin can come to develop its own basic grammar and vocabulary, but those are very simplified compared to the “parent” languages. Most remain small and specialized and are called “trade languages”, since the main reason they were created was to make trading between two groups easier.

An example of this is what is called “West African Pidgin English”. It developed during the a time when the British were run-



### Things to Think On

When languages meet, the results is usually either a conflict, a merger, or a mutual agreement to not conflict.

- What examples of each of these can you give?
- How many existing conflicts between languages can you name?
- How do you think these should be resolved?

ning a slave trade in the Atlantic during the late 17th and 18th centuries. The sailors and slave traders spoke English and were in constant contact with African villagers. Both sides had a need to communicate, for business purposes, trading in slaves and goods. The further the British traveled inland, the more the pidgin spread and expanded. The majority of the vocabulary was English based, but much of the grammar, syntax and basic sounds of it came from the local languages, the West African Niger-Congo languages.

This pidgin also became specialized, depending on which languages were mixing with the English. Some of the major varieties, with their local names, are Gambian Pidgin English (Aku), Sierra Leone Pidgin English (Krio), Liberian Pidgin English, Ghanaian Pidgin English, Nigerian Pidgin English, and Cameroon Pidgin English (or Kamtok).

When dealing with a pidgin, it is often rather easy to understand what is being said if you know the stronger language in the mix. You just have to blur your hearing, in a way. For example, in Nigerian Pidgin English, you might hear “How you dey?”, which can easily be understood to mean “How are you doing today?”. The words are the same or truncated, with a few extraneous ones being removed. Spelling can also be simplified, such as with “I no no” for “I don’t no”. The first “no” is used

to imply the negative, while the second one is a phonetic spelling of “know”. A few more examples are:

“Gi mi.” = “Give it to me.”

“I dey fine” = “I’m fine. I’m doing well.”

“Wetin dey happen?” = “What’s going on? What’s happening?”

Sometimes, the meaning might be a little more hidden, coming about because of an idea rather than literal meaning. “Comot!” means “Get out of here!”, which might be a corruption of “come out” or “go out”, depending on the pronunciation. It might also come from “come on”. “Abeg” means “please”, coming from “I beg you”.

Another common aspect of a pidgin is repeating words to emphasize a meaning. “Listen well well” means “Listen very well” or “Pay attention”. Note that this is different than “I no no”, which is using a different spelling, not repetition.

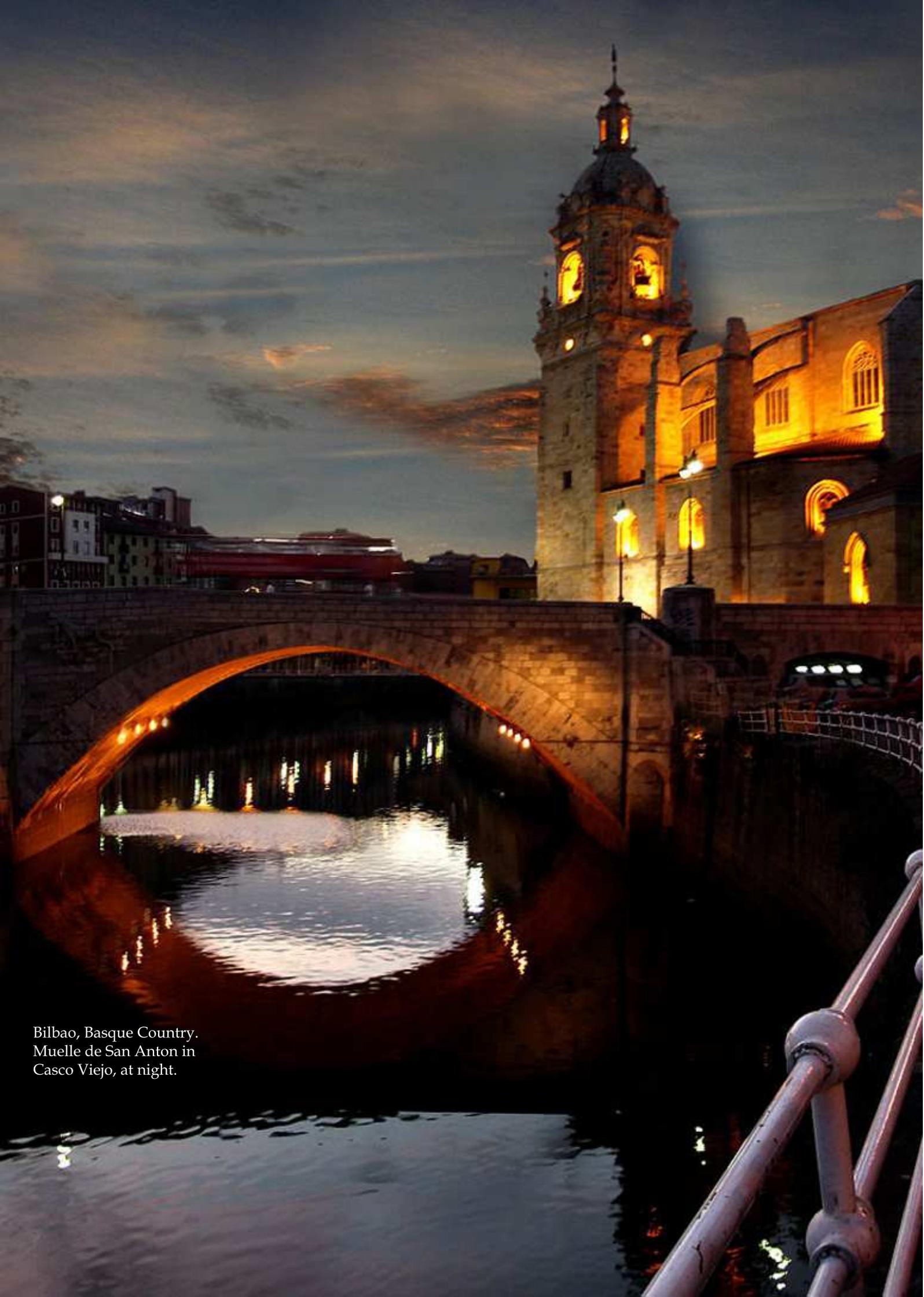
Most pidgins are short term languages, existing only for a few years during the time they are needed. If a pidgin does manage to survive for much longer, it may develop into a *creole*. When the children of the adults speaking the pidgin start learning it as their native and primary language, it has established itself as a stable language. This process is called *nativization*.

A strange phenomenon which has been noticed among linguistic scholars is that creoles

tend to share more grammatical similarities with other creoles than they do with the parent languages. No one has a truly accepted theory on how or why this happens. Perhaps the formation of creoles reflects the most basic grammatical structure the human mind can invent, and that more elaborate grammars develop over a much longer time period, being influenced by the situation of the speakers and the influence of older languages around them.

A great many creoles are based upon the French language, because of the great number of colonies France had. For this reason, many people automatically think the term “creole” is related to French things. However, pidgins and creoles can arise out of any mix of languages. The most common basis for creoles are French, Spanish, English, Portuguese, and Dutch.

One of the most spoken pidgins is *Tok Pisin*, spoken by over five million people, mainly in Papua New Guinea, where it is actually the official language. Over one million people are taught it as a first language. Most there speak it to a certain degree, but not always fluently. It is particularly popular among the police and urban families. The name comes from the English words “talk” and “pidgin”, although they obviously became simplified into *Tok Pisin*. The vocabulary is mostly Indo-European, coming mainly from



Bilbao, Basque Country.  
Muelle de San Anton in  
Casco Viejo, at night.



Walloon language on street sign in Liège



Tourist Basque country banner

English, German, Portuguese, and Latin, while the rest comes from Malayo-Polynesian and Trans-New-Guinea languages. The grammar structure is much more Austronesian based.

One interesting aspect of Tok Pisin is its addition of *inclusive* and *exclusive* forms of pronouns. While western languages normally just have a singular and plural forms (I, we), Tok Pisin also has a dual and triple form. These are used to define exactly who is involved, and are created by adding the words “tu” and “tri” into the pronoun forms.

Tok Pisin also utilizes *reduplication*, mainly to distinguish between words. The word for “ship” is “sip”, but since that might also sound like a corruption of “sheep”, it is doubled, so “sheep” is “sipsip”.

In the Caribbean ABC islands (Aruba, Bonaire and Curaçao), the creole Papiamentu is spoken. This one developed from

mixing English, Spanish, Portuguese, some indigenous languages, and some Dutch, which is used mainly for the names of the months. Among the islands, it has two dialects, which is an effect of developing on three separated pieces of land. The dialects also have differences in spelling, so even the name of the language is spelled differently, either as *Papiamentu* or *Papia-mento*.

Not all creoles develop from pidgins, and they are not always easily recognized. The language of Afrikaans, spoken in parts of Africa, mainly in South Africa, developed when the Dutch settlers arrived there in the 17th century. It is sometimes referred to as a dialect of Dutch, although it adopted words from other languages, like Malay, Portuguese and Bantu. There are still heated arguments that go on as to whether Afrikaans is an independent language, a dialect of Dutch, or a Dutch creole.

There are also a few rare times when a merger, resulting in a creole, may actually become a more dominant form that replaces a parent language, helping to drive it to extinction. On the island of Rama Cay, off the coast of Nicaragua, the indigenous language of the Rama people blended with English to create what is called *Rama Cay Creole*. As the natives switched to this, the parent language of Rama became abandoned and is now on the verge of extinction. Even stranger, Rama Cay Creole is also struggling to survive, and may also vanish.

### Living Together

Just as some people can learn to live together peacefully (mostly), languages can also find a way to coexist. One country in which this can be easily shown is Belgium, which is a convergence point of both Latin and Germanic cultures. Over the centuries, it was dominated by different na-



Meeting for more Walloon language on Walloon public TV at Liège

tions, including the Spanish, Austrians, French and Dutch.

Today, it is mainly divided along its Latin and Germanic heritage. The Latin-evolved language of French has prominence in the region known as “Walloonia”, and the dialect of French spoken there is called “Walloon”. The Germanic-based language Dutch has its place in the northern areas, and its dialect is called “Flemish”.

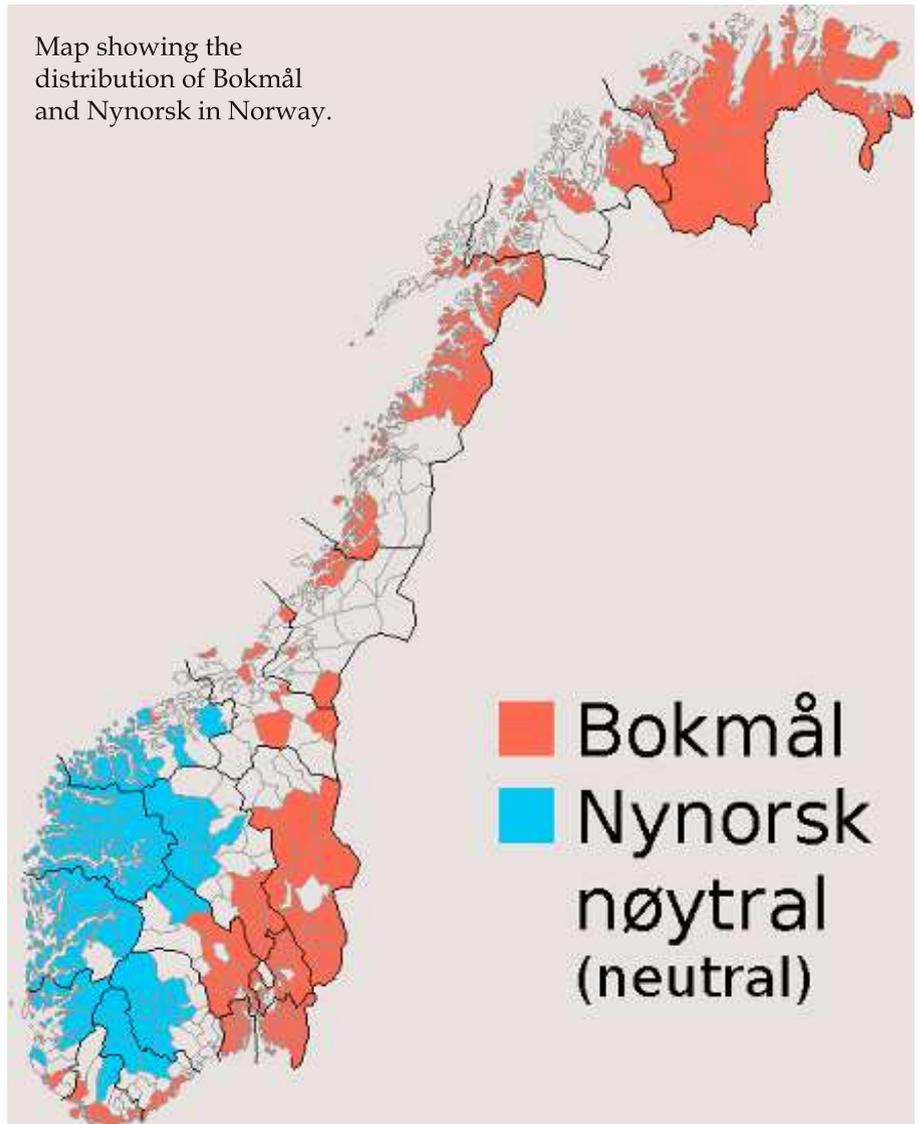
These “linguistic lines” are very obvious throughout most of the country. In some areas, you can literally cross the street and go from a Flemish to a Walloon neighborhood. Everything changes between those: the spoken language, signs, billboards, etc. Even while driving along the highways, you can see the names of the locations on the signs changing, depending which section you are in.

Each region has its own administration and government. Public libraries, firehouses, unions, even churches are all duplicated between the Flemish and Walloon languages. The country's capital, Brussels, is in the Flemish northern half, and is supposed to remain bi-lingual, but is predominately French. Dual-language signs do exist, but they are often the targets of graffiti, which is used to deface one of the two languages.

The conflict between the two sides has been expanding over recent events, including the introduction of French-speaking cable TV and a festival of French films, the latter of which was cancelled due to a demonstration of a Flemish group in the school where the festival was to be held.

Both sides, Flemish and Walloon, want to become the dominant one in controlling the country. Compromises have continued to keep the balance in check without leading to violence, but how long that remains

Map showing the distribution of Bokmål and Nynorsk in Norway.



is unknown.

Neither of these languages, surprisingly, are official languages of Belgium. Those are French, Dutch and English. There are also more languages spoken there. Besides dialects of Flemish, there is Brabantian, Limburgish, Picard, Champenois, Lorrain, Low Dietsch. None of those are involved in such an intense cold war as Walloon and Flemish, though.

In recent years, there has been increased talk of the dissolution of the Belgium, separating the Dutch-speaking people of the Flanders region and Brussels from the French-speaking people of the Walloon region and Brussels. They could become independent or become part of

their parent countries of the Netherlands and France.

A stranger case can be experienced in Norway. There, the spoken language is agreed upon, what we call “Norwegian”. The conflict here is actually between the two written forms of the language, *Bokmål* and *Nynorsk*.

Norway has both Bokmål and Nynorsk as official languages, with both being used by the government, schools, and the media. There isn't just a matter of using different alphabets, as in the Latin Bosnian and the Cyrillic Serbian, or even spelling, as in the different forms of Papiamentu. These are two entirely different written languages. Sometimes, the changes are minimal. “This is a

horse” would be written as “Dette er en hest” in Bokmål and “Dette er ein hest” Nynorsk. “I come from Norway” shows a larger difference, with “Jeg kommer fra Norge” (Bokmål) and “Eg kjem frå Noreg” (Nynorsk).

*It is from these collisions that languages establish a dominance, become extinct, and, in some cases, combine to form entirely new languages.*

Although educated in both Bokmål and Nynorsk, most Norwegians use Bokmål as their daily written language, while a much smaller number use Nynorsk as theirs, even though most of the spoken dialects resemble Nynorsk more closely than Bokmål. Neither written language has a true claim to being au-

thentic, and it doesn't appear that Norway will be torn apart over this.

In a few instances, a language exists in its own region within a few different countries. Such is the case of Basque and Catalan.

The Basque people live mainly in what is called *Basque Country* which can be found at the western end of the Pyrenees, and it is in both north-central Spain and south-western France. In Spain, it has a co-official language status in the Basque regions there, but in France, it has no official status.

Catalan is a Romance language mainly spoken in what is known as *Catalonia*, which also straddles Spain in the north-eastern part and part of France. It is recognized as the national and only official language of Andorra, a co-official language of the in the Spanish

parts of Catalonia. It, too, has no official recognition in France. Most Catalan speakers in Spain are bilingual in both Catalan and Spanish.

### Outcomes

Languages themselves don't actually conflict with each other, of course. It is the people that use them that truly control the situations. Nevertheless, they are bound together, so as long as people fight, their effect on their languages will be part of the outcomes.

As we've noted, there are both good and bad aspects to the conflicts, with some languages becoming extinct while others are born. Languages, like empires, also rise and fall. It's a natural cycle of history, and we will always mourn the deaths of those that fall while celebrating the birth of new tongues. **PT**

## Book Look

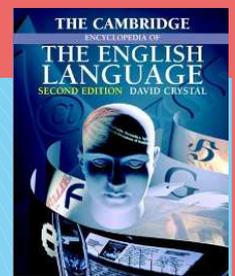
### The Cambridge Encyclopedia of the English Language David Crystal

Crystal's "The Cambridge Encyclopedia of the English Language" is fascinating to read. It is full of glossy images, colorful sidebars, and interesting "tidbits". This is a large book, and would definitely be what you would call a "coffee table book". Much of the material in it is trivia, like what a "fluddle" is (described in a section on lexemes) or a paragraph on letter friezes, depicting eight of them in full color from a World Wildlife Fund publication.

While the information is factual, much of the included material is superfluous, added to keep the reader interested. This is either good or bad, depending on your mood or on whether you want a serious reference book or an entertaining book about the English language. In either case, "The Cambridge Encyclopedia of the English Language" is full of great information. Rather than being formatted like an encyclopedia, it is broken into six parts, which are further broken down into topics, and those are in turn broken down into their informational blocks, or "spreads."

There are also almost thirty pages of appendices, including a glossary, special symbols and abbreviations, and a list of further readings. There is even an "Index of Authors and Personalities" with such great contributors to English as J.R.R. Tolkien (talking about his use of Old English in his books this time, rather than his creation of other languages) and Bill Clinton (telling us that he is from the U.S. We said some of the material was superfluous!).

This book doesn't have to be read straight through. One can pick it up at any point and be guaranteed to learn something informational as well as interesting. It should be of use to anyone interested in the English language, English as a foreign language, history, or applied linguistics.





# At the Cinema



Mal Día Para Pescar  
110 min  
Comedy / Drama / Western  
31 July 2009 (Uruguay)

Country: Uruguay / Spain

Languages: Spanish / English

*A key theme to this movie is doing whatever is needed to survive.*

This month, I will be reviewing a Uruguayan film which takes place in South America while starring a Scotsman who plays a descendant of European royalty, a Finnish man playing a German, and an Italian woman playing a South American.

*Mal Día Para Pescar* takes place in a fictional town of “Santa Maria”, which could be anywhere. The main characters are former “Strongest Man on Earth” Jacob van Oppen and his manager and promoter, “Prince” Orsini. They are traveling South America, going from one city to another and setting up wrestling exhibitions, in which Jacob shows off his strength and competes against a local challenger. Anyone that can last three minutes in the ring with Jacob is awarded one thousand dollars.

That is what they tell people, at least. Jacob’s glory days are long past, and the years of fighting have taken a toll on him, leading to some brain damage, bipolarism, and some kind of cyclic fits. In each place they visit, Orsini gets the town to host the exhibition, selling tickets to the final event. Meanwhile, he secretly scouts out the local champion (“fishing”) and convinces him to challenge Jacob, during which he will lose and be paid a much smaller amount for his show. In this way, they take in the money from the tickets to the event while never having

to pay out the prize money. It is a scam that has kept them going for a while, but just barely.

At first, everything seems to be going well. Orsini finds the local champion and convinces him to take the bribe. However, soon after that, the man demands the bribe early, using it then to get drunk and arrested, so he won’t be able to do the challenge.

Meanwhile, Orsini has been approached by Adriana, a woman who is convinced her fiance could defeat Jacob and wants the prize money so that they can get married. Orsini turns her down initially, on the grounds that he already has a challenger, but when that challenger is arrested, he has little choice but to accept her proposition.

Jacob starts becoming more unstable, crying in a church full of



Adriana is very stubborn and suspicious of Orsini and his champion.



Orsini showing Jacob off to promote the exhibition.

people at a baptism and splashing about in a public fountain. Orsini also hears more about the new challenger, a Turk named Mario, who is able to lift a grown cow and do laps around the town. Orsini knows that Jacob can't defeat him, but when he tries to bribe Mario like the others, Adriana steps in and both decline the bribe.

Being pressed by both the newspaper promoter and Adriana to produce the prize money before the fight, Orsini becomes increasingly nervous. The night before the fight, he tries to get Jacob to leave with him, explaining to Jacob that his previous "wins" had been rigged by him. Rather than scaring the aged fighter into leaving, however, it stirs his pride and he is now totally determined to beat Mario.

The movie starts with a scene immediately following the fight, in which someone is rushed from the theatre, in which fight is held, to the hospital, with the doctor announcing that there is little chance of survival. But who is it?

The languages used in the movie are Spanish with English being used between Jacob and Orsini. A little Italian is tossed in with the singing of the song "Funiculi , Funicula".

A key theme to this movie is doing whatever is needed to survive. Jacob desperately wants to be in his glory days again, and Orsini has convinced him that taking this "tour" will get him a wrestling contract. Orsini has apparently had some kind of fine upbringing, reflected in the way he dresses and presents himself, even using the title "Prince", and is doing what he can to get back some level of prestige, even if that means lying and scamming everyone around him, including Jacob. Adriana is strong willed and pregnant, and she wants the money so she and Mario can be married and start a family.

More important to the movie is seeing the way the two main characters really interact with each other, out of the sight of other people. Jacob is at times both an man old before his time and a child.

Orsini is sleazy yet noble in some ways, and, while he might not admit it, really cares about Jacob. I would really like to know how these two met and came into this arrangement because, while rather odd, it feels totally natural between them.

The movie takes place in 1962, and this is beautifully shown in the set of the town, the old cars, and the lack of modern phones and other devices. This contributes to the desperate and at times, even sad, mood of the film. I would not call it a depressing movie, because it really isn't, and it has its comedic moments as well.

*Mal Día Para Pescar* premiered at the 2009 Cannes Film Festival and was the Uruguayan entry to the Oscar Academy Award for Best Foreign Language Film. It won many international awards, along with 10 Uruguay Fipresci Critics Awards, including Best Film, Best International Film Debut, Best Director, Best Screenplay and Best Actor. It even got nominated for Best Film, Best Screenplay and Best Actor by the Spanish Critics (CEC).

I was a bit hesitant about seeing this movie at first, because I am not really one that enjoys dramas, finding them often too depressing, but I did enjoy this movie. The interactions between the characters is very touching and believable and we never really know which way things will end up. For example, right before the fight, we see Orsini, desperate to come up with the prize money, engage in a card game in which he keeps raising the stakes. This is a cliché for many movies, because our man would then miraculously win all the money he needs. However, in this movie, Orsini proves to be a bad gambler and loses everything he had left, unable to even buy a round of drinks.

If you do like human dramas with twists and turns, you should definitely see *Mal Día Para Pescar*. Just watching Orsini squirm up to the end and seeing Jacob find his way are well worth it.

PT



Adriana and Orsini talking about the fight.

PARIS-LYON-MÉDITERRANÉE



ROME PAR LA VOIE  
DU MONT-CENIS

A vibrant, crowded street scene in Japan, likely a Chinatown district. The street is lined with numerous yellow vertical signs, many of which feature Chinese characters and the name '横濱中華街' (Yokohama Chinatown). The signs also include phrases like '歓迎光臨' (Welcome) and 'ようこそ' (Welcome). The street is filled with a dense crowd of people, and overhead power lines are visible against the sky. The overall atmosphere is one of a bustling, busy urban environment.

# Mandarin Chinese

...because they pretty much own the world.



A tree full of *tanzaku* during the Tanabata festival in Tsuzuki, Yokohama Japan. Celebrators write their prayers and wishes on strips of paper and tie them to trees. These are later set adrift in a river or burned, taking the prayers to the gods.



Japan has many festivals throughout the year, but one of the most visually striking is the Tanabata festival, held each year in July. It celebrates the story of two lovers among the stars, a princess and a cow herder, and how they get to meet for this one time each year.

### Chinese Origin

Originally, the Tanabata festival was a celebration of a Chinese folktale, “The Princess and the Cowherd”, which told of two lovers. Orihime spent all her time weaving beautiful cloth on the banks of the Amanogawa river for her father Tentei, who loved it. While it made him happy, she was sad, because she never had the time to meet anyone and fall in love.

Tentei wanted her to be happy too, so he arranged a meeting between her and Hikoboshi, a cow herder who worked on the other side of the Amanogawa. They fell in love the moment they met and soon were married, but it didn't work out well. As lovers will, they spent all their time together and neglected their tasks. Orihime no longer wove any cloth for her father, and Hikoboshi left his cows unattended, so that they were soon wandering freely all over.

In anger, Tentei forbid the two from being together, and separated them again across the river. When Orihime became extremely upset and cried over being apart from her husband, his anger faded a bit, and he gave the couple permission to meet once a year, on the seventh day of the seventh month, as long as Orihime continued working hard on her weaving.

The legend says that the

first time they tried to meet, they found there was no bridge across the river, and Orihime began crying again. This time, her weeping fell upon the ears of all the world's magpies, who came to the lovers and formed a bridge with their wings, so the weaver and the cow herder could meet. It is believed that if it rains on the day of the festival, the magpies can't come, and so the couple must wait another year before meeting.

A slight variant on this is that on the evening of the meeting, a boatman will arrive to take Orihime across the river. If the princess has not given her best weaving, however, Tentei might make it rain so the river floods and the boatman cannot come. In that case, the magpies will come and make the bridge.

All of the characters are represented as objects in the sky. Orihime is the star Vega; Hikoboshi, also known as called Kengyū, is the star Altair; the river Amanogawa is the Milky Way constellation; Tentei is the universe; and the boatman is



Musicians performing during the festival.



*Some places even have a “Miss Tanabata” beauty contest.  
At night, firework shows are common in many places.*

the moon. For this reason, the celebration was called “Star Festival”. It was celebrated on the seventh day of the seventh month of the lunisolar calendar, so it was written as “seven evening”, 七夕, or Qīxī.

This celebration was also known as “The Festival to Plead for Skills”, 乞巧奠, Kikkōden, in which young people would pray for abilities that would aid them, such as girls wishing for better sewing, weaving and crafting skills and boys wishing for better handwriting. These prayers would be written on strips of paper and tied to trees.



Many *tanzaku* hanging from a large branch.

### Japanese Adoption

Empress Kōken of Japan adopted this festival in 755, during the feudal period, making it an official event at the Imperial court. It became popular among the people and was mixed with other traditions, like Obon (a Japanese Buddhist tradition to honor the spirits of one’s deceased, similar to Mexico’s Day of the Dead). Obon was at that time celebrated on the 15th of the seventh month, so people tended to celebrate them together.

Around this time, there was a Shinto purification ceremony in which a Shinto *miko*, or priestess, would weave a special cloth made on a loom. This special loom was smaller than normal, and could be kept on a shelf, so it was called a “shelf loom”, 棚機, or “Tanabata”. This name then became attached to the new festival, which celebrated a princess weaver, and the Tanabata festival was born. The Japanese then took the Chinese characters of 七夕 and began pronouncing them as “Tanabata” through a process known as *ateji*.

### Date

The date for Tanabata can be a bit confusing. Originally it was set for the seventh day of the seventh month, but that was based on the lunisolar calendar, which sets its months according to the cycles of the moon. The modern Gregorian calendar is a solar calendar, which was created to match with the seasonal changes. The first lunar month starts in what is the second Gregorian

month, February, so the original date for Tanabata was actually in August. For this reason, Tanabata is celebrated in July in some places, and in August in others. Obon was similarly celebrated on the 15th of the seventh month, but it was moved back to its lunisolar position of being in August.

### Ateji

Ateji is the process in modern Japanese of using kanji phonetically to represent native words or words taken from other languages. This is done without consideration to the meaning of the individual characters. In the case of Tanabata, the Japanese took the Chinese word for the festival, 七夕, or Qīxī, and reassigned that particular word to be pronounced “tanabata”, the same as 棚機. This can become confusing to an outsider, because it seems that a great coincidence has occurred that these words relate in some way to the same event, are pronounced the same, but have completely different meanings.

Another example is the word “Paris”, referring to the capital of France. In katakana, it is usually written as パリ, which breaks down to “pa” and “re”, which is a close pronunciation. It can also be written as 巴里 using ateji, but those characters don’t translate into anything regarding the city.



Drummers performing outside of a building as part of the festivities.



Street performers and entertainers interacting with people on the street.



## Celebration

The festival is celebrated in slightly different ways according to region. The tradition of praying for skills has been expanded to be prayers and wishes for anything. During Tanabata, branches of bamboo are erected all over, some of them small while others are as big as trees, and the prayers, written on coloured strips of paper called *tanzaku* (短冊), are tied to these. Other paper ornaments may be hung as well. These will eventually be burned, thus sending the wishes directly up to the gods, or cast into rivers and streams, to float away with the current. This water sending is a variant of the Obon tradition of setting illuminated paper lanterns afloat.

Another common site are the Tanabata ornamental balls, called *Kusudama* (くす玉). They are a relatively recent addition to the festival, being first created in 1946 by a shop owner in Sendai. The balls are normally made by tying dozens of tissue paper flowers to a round bamboo frame, although more recently, box-shaped ornaments have also become popular. The balls are hung with streamers coming down from them, which are supposed to symbolize the weaving of threads. You

can see these in many places several days before the actual festival. There is often a competition for the best decorations as well.

Throughout the festivities there are parades, vendors selling food and treats, and a general carnival atmosphere. Some places even have a “Miss Tanabata” beauty contest. At night, firework shows are common in many places.

The most famous Tanabata festival happens in Sendai from August 6-8. São Paulo, Brazil, also has a Tanabata festival in the first weekend of July. **PT**

## Vocabulary

- 織姫 - Weaving Princess / Orihime
- 天帝 - Heavenly King / God
- 天の川 - Heavenly River / Milky Way
- 彦星 - Cow Herder Star / Hikoboshi
- 牽牛 - Cow Herd / Kengyū

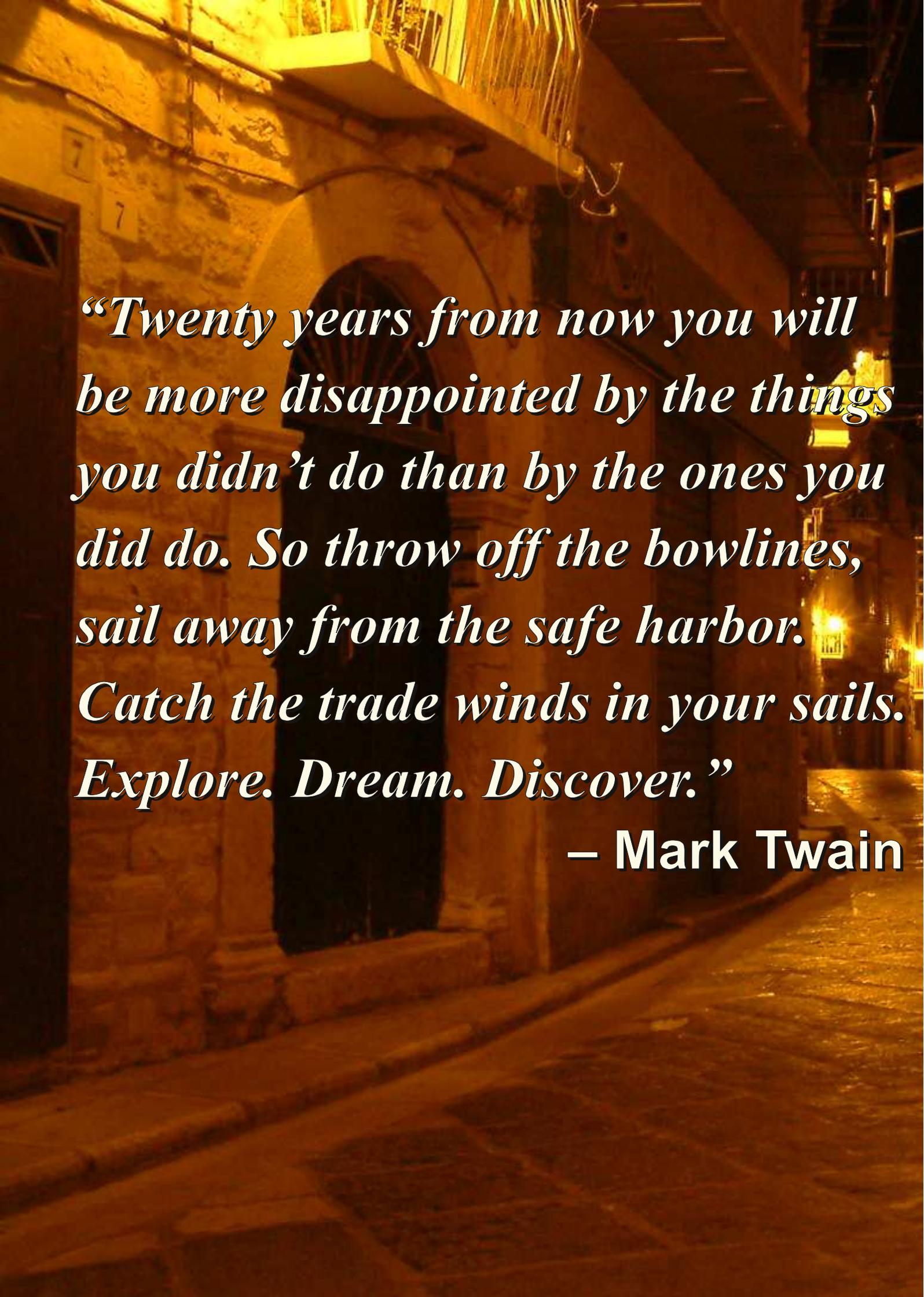
Street showing a variety of festival decorations.





Various sites (clockwise from top left): Festival balls in the street; Tanabata dancers; Fireworks at night; Various other decorations; Tanabata Festival at night; Kids playing a festival game; Wishes on a tree; People getting food from vendors





*“Twenty years from now you will be more disappointed by the things you didn’t do than by the ones you did do. So throw off the bowlines, sail away from the safe harbor. Catch the trade winds in your sails. Explore. Dream. Discover.”*

**– Mark Twain**



Italia

Languages in Peril

# The Romanian Relatives



One of the less explored branches of the Indo-European languages is the Eastern Romance one, sometimes referred to as the Vlach languages. They developed in southeastern Europe from the local variant of Vulgar Latin.

The Roman Empire dominated this region east of Italy in what is now modern Croatia, Bulgaria, Albania, Greece and Romania for a long time. Latin affected most of the languages there, and one major form which developed was Proto-Romanian, the basis for modern Romanian. From this Proto-Romanian, four major languages emerged. The strongest was Daco-Romanian,

which is what we now call Romanian. The other three were Istro-Romanian, Aromanian, and Megleno-Romanian. While Daco-Romanian remained strong, the other three have declined to the point of being in danger of extinction today.

### **Istro-Romanian**

Istro-Romanian is an Eastern Romance language with less than 500 speakers, making it the smallest ethnic group in Europe with a seriously endangered language. The speakers live in some villages in the peninsula of Istria, located on the northern part of the Adriatic Sea, in what is now Croatia.

There are also speakers in other countries where the Istro-Romanian people settled, mainly the United States, Italy, Argentina, Australia, Germany, Sweden and Canada.

Some consider Istro-Romanian to be a dialect of Romanian, but it has independent traits and is actually related to the Dalmatian language, which was spoken several centuries ago in Dalmatia but is now extinct.

It is believed that the Istro-Romanian people migrated originally from Transylvania, Romania. The earliest possible historical record of Romanians in the Istria region is from 940





AD, when Constantine VII recorded the Romance-language speakers there, saying that they called themselves Romans. Dalmatian was one of the stronger languages being spoken in that region, but these Roman settlers in Illyria brought Latin to this region, and it mixed with the Illyrian and Ventic languages already there, including Dalmatian. Later inclusions of Slavic created a unique structure and vocabulary which became a basis for the Istro-Romanian language. One of these dialects was Istriot, which is spoken in the towns of Rovinj and Vodnjan in Croatia. Dalmatian became used less and less, replaced by these Latin creations, and eventually became extinct in 1898.

The Latin people that developed in this region of Croatia became known collectively as Vlachs. There are many variants on this name in English, like Vlahs, Wallachians, Walla, Wlachs, Wallachs, Olahs or



Ulahs. Now, the Vlach languages are more commonly referred to as the Eastern Romance languages, and since the creation of Romania as a nation, Vlachs is used to mainly refer to those living outside Romania, not just in this region. Serbian chronicles from 1329 refer to the Vlach population in Istria, but more re-

cent information suggest that these people existed in other parts before that, including Friuli, which is located in northern Italy.

So if the Istro-Romanian people covered such a large area, how did they come to the edge of extinction? After World War I, Italy gained Istria, but



The Carnival of the Istro-Romanians

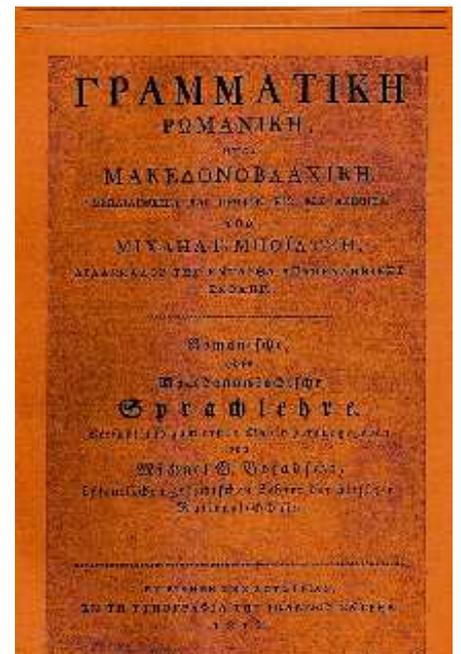


Cultural festival of the Aromanians in Macedonia

of the region, mainly Bulgarian, Greek and Albanian. It has many of the same features of modern Romanian, with both having their roots in Latin. As is the case with Istro-Romanian, some linguist try to claim that Aromanian is a dialect of Romanian. However, while Romanian has been greatly influenced by Slavic languages, Aromanian has been more affected by Greek.

The Aromanians may have originated from the colonisation of the Balkans by the Romans in the second century BC, but some evidence also suggests that the Aromanians may have been there even before then. In Greece, it is believed that the Aromanians were descended from the Greek tribes that were Latinized when Rome conquered Greece. In the countries around Greece, the Aromanians are believed to have come from the Thracian people that migrated to the mountains of the southern Balkans because of the Avar and Slavic invasions between 6th and 8th centuries AD.

With the rise of the Ottoman Empire in the 13th century, all



Aromanian grammar book, with the title in Greek and German, 1813

they did not have it for long. The Paris Peace Treaty with Italy after World War II took Istria and gave it to Yugoslavia, who split it into two parts. Italy kept the part near Trieste.

With their land divided and facing the threat of communism, the majority of speakers of Istro-Romanian left as political refugees, migrating to various parts around the world. They became minorities in every country they moved to, and so their culture and language began to decline. The ones that remained adopted other names, including Vlahi, Rumeni and Romeni. More recently, their Romanian origins are being diluted all the more as regional Croatian labels for them are replacing Romanian ones and their towns are broken up into different districts.

It is yet to be seen whether Istro-Romanian can survive. Of those in Istria, only about 350 people partially understand it while the number of active bilingual speakers are fewer than 200. Worse, fewer than 30 chil-

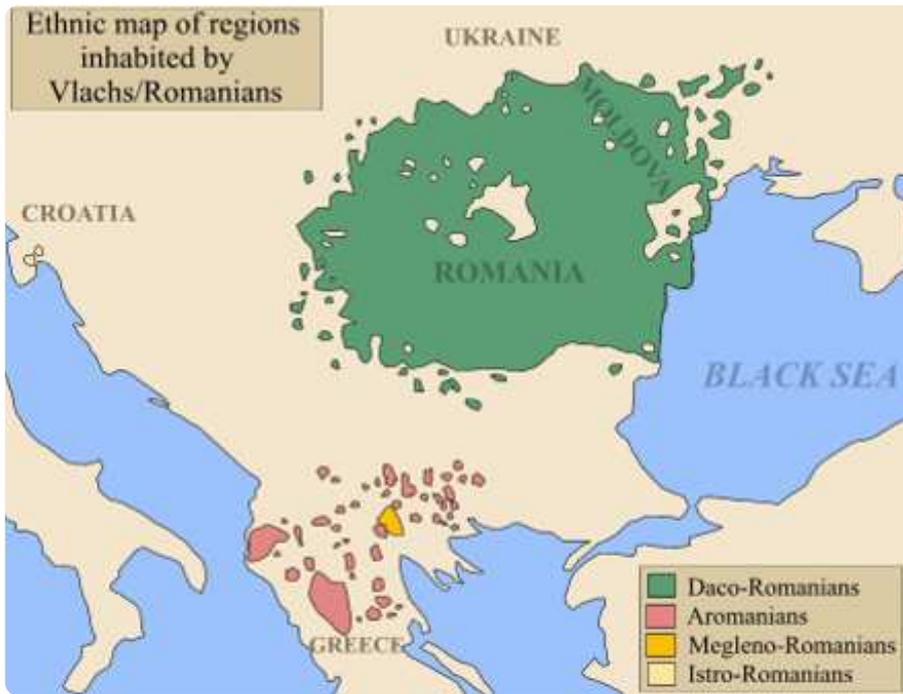
dren speak it now, and without new generations learning it, a language can not survive. Unless there is an urgent and active effort with international support, it will probably become extinct within the next few generations.

### Aromanian

Aromanian is an Eastern Romance language spoken in the Southeastern part of Europe. Most are in Greece, but there are also many in other countries, like Albania, Bulgaria and Serbia. In the Republic of Macedonia, Aromanian is officially recognized as a national minority. There are large Aromanian-speaking communities in Romania as well, because many migrated there from these countries after 1925. The Aromanians are also called Vlachs, mainly in Greece.

Aromanian is derived from Latin, like Romanian. It comes from the vulgar Latin which was spoken by native Balkan people under Roman rule, and was mixed with the other languages

*Today, most Aromanians identify themselves both as Vlachs and as members of their Balkan nations.*



of these people fell under Ottoman rule. During the Middle Ages, the Aromanians developed semi-autonomous states in the region of modern Greece. These included Great Wallachia, Small Wallachia and Upper Wallachia (Wallachia being an alternative form of Vlachs). They played a large role in the wars of independence for Bulgaria, Greece and Albania against the Otto-

*Later inclusions of Slavic created a unique structure and vocabulary which became a basis for the Istro-Romanian language.*

man Empire. In 1905, the Aromanians were recognized as a separate nation of the Ottoman Empire, which enabled them to establish their own schools in the Aromanian language. The day of the signing of the Aromanian Iradeo, which allowed this, by Turkish Sultan Abdul Hamid II, May 23, is celebrated today as the National Day of the Aromanians.

Despite all this, the Aromanians were considered minority groups in the countries they

inhabited, and they became inevitably suppressed by the growing nations of Bulgaria, Greece and Albania. While they lost property and recognition, there was still some hope from Romanian. In 1925, King Ferdinand offered Aromanians land and privileges if they settled in the region of Dobruja, which was a much contested piece of land which, at that time, was under Romanian rule. This caused a large migration, and now there are between 50,000 and 100,000 Aromanians in Romania.

After the Nazi occupation of Greece in 1941, an autonomous Aromanian state under Fascist Italian control was established in Greece. Similarly, after the fall of communism in Albania and Bulgaria in 1989, the Aromanians formed its own cultural and political societies in the Balkans. Today, most Aromanians identify themselves both as Vlachs and as members of their Balkan nations.

Aromanian has three main dialects: Gramustean, Pindean, and Farsherot. There are also a large number of regional variants, named after their regions,

like Moscopole, Muzachiar, and Crushuva.

The only place where Aromanian has any official status as a language is in the Republic of Macedonia. There, it is taught as a subject in some primary schools. It may also be allowed usage in court proceedings. However, it is still largely endangered, with under 250 thousand native speakers.

## Megleno-Romanian

The third of these Eastern Romance languages is Megleno-Romanian. It is also sometimes described as a dialect of Romanian, but others claim it is an intermediary between Aromanian and Romanian. It is spoken by the Megleno-Romanians, although they call themselves Vlahi, who live in a few villages in the Moglena region of Macedonia in Romania as well as by a very small Muslim group in Turkey, the Karadjovalides.

The prefix Megleno comes from the Moglen district north of the Gulf of Salonica in northern Greece, at the border with



Vlach Shepherd in traditional clothes



Wallachia family in Macedonia during the First World War.

Macedonia. While once there were an estimated 26 thousand speakers, there are now less than 5 thousand.

The Megleno-Romanians may have originated in the Axios valley in the Republic of Macedonia and they became Latinized like the others when the Roman Empire expanded. Judging by the way it has more influence by the south Slavic languages, they most likely separated from the other Latinized languages of the region at a different time. Some historians argued that they were a mix of Romanians and Pecenegs (a semi-nomadic Turkic people of the Central Asian steppes). Still others believe they were descendants of the Romanian-Bulgarian Empire (circa 1185 -1396 AD) who had retreated to the Moglen region.

While most Megleno-Romanians, or Moglen Vlachs, are Orthodox Christians, there have been some historical deviants. Most notable is that of the village of Nânti in the Upper Karadžova Plain which converted to Islam in the 17th or 18th century, making it the only instance among the Eastern Romance peoples of an entire community

converting to Islam. They were expelled by force to Turkey in 1923, as part of the population exchange between Greece and Turkey. The exchange was religious based, between the Greek Orthodox citizens of Turkey and the Muslim citizens of Greece, in which the two groups essentially swapped places. Most of the Moglen Vlachs settled in Kırklareli and Şarköy, and they became known as Karadjovalides, which is the Turkish name of Moglen.

Another migration happened in 1926 when about 450 families of Megleno-Romanians in Greece moved to Romania, settling in southern Dobruja, which was also called Cadrilater. This didn't last long, for southern Dobruja was given back to Bulgaria in 1940, after which the Megleno-Romanians moved to other parts of Romania, including northern Dobruja, where they mixed with the Aromanians already there. Even then, more moving was done, for between 1947 and 1948, right after Romania fell under communist rule, forty Megleno-Romanian families were deported from Cerna. A few would return in later years, leaving about 1,200 speakers there.

While there are Megleno-Romanians in both Greece and Romania now, they do not have any official status in either country. As a minority, they find their culture and language dying off. Unless it can gain some kind of official status or have a significant revival attempt begun, it is unlikely that Megleno-Romanian will survive. **PT**



Church of St. Zlata of Meglen in the village of Saraj, Macedonia.

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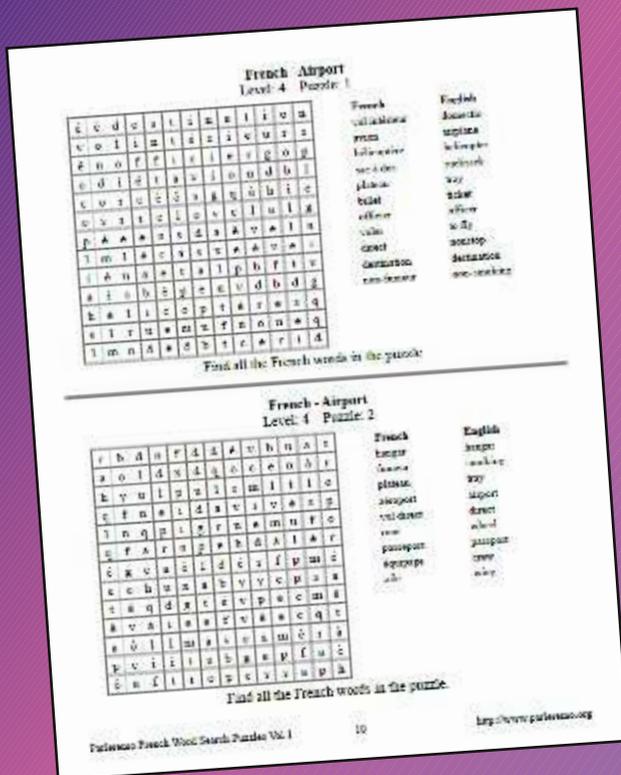
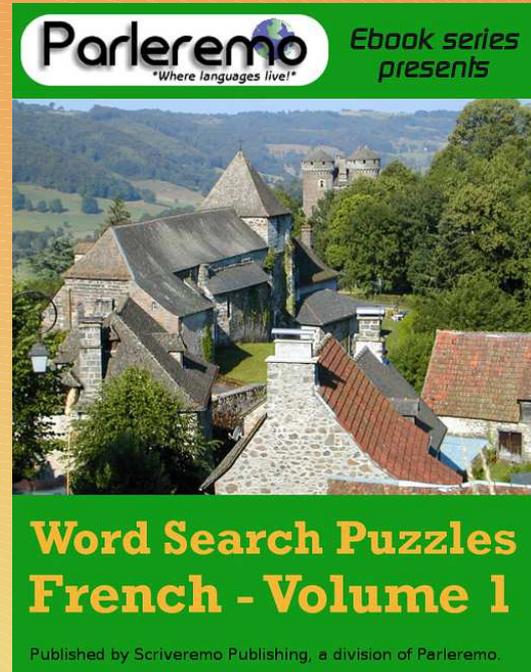
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# Revisited

## Words Made By Great Writers

Editor's note:  
This article is a  
reprint from  
"Stories That  
Words Tell Us"  
By Elizabeth  
O'Neill. It was  
originally  
published in  
1918.

As we have seen, languages while they are living are always growing and changing. We have seen how new names have been made as time went on. But many new words besides names are constantly being added to a language; for just as grown-up people use more words than children, and educated people use more words than uneducated or less educated people, so, too, nations use more words as time goes on. Every word must have been used a first time by some one; but of course it is impossible to know who were the makers of most words. Even new words cannot often be traced to their makers. Some one uses a new word, and others pick it up, and it passes into general use, while everybody has forgotten who made it.

But one very common way in which people learn to use new words is through reading the books of great writers. Sometimes these writers have made new words which their readers have seen to be very good, and have then begun to use themselves. Sometimes these great writers have made use of words which, though not new, were very rare, and immediately these words have become popular and ordin-

ary words.

The first great English poet was Chaucer, and the great English philologists feel sure that he must have made many new words and made many rare words common; but it is not easy to say that Chaucer made any particular word, because we do not know enough of the language which was in use at that time to say so. One famous phrase of Chaucer is often quoted now: "after the schole of Stratford-atte-Bowe," which he used in describing the French spoken by one of the Canterbury Pilgrims in his great poem. He meant that this was not pure French, but French spoken in the way and with the peculiar accent used at Stratford (a part of London near Bow Church). We now often use the phrase to describe any accent which is not perfect.

But though we do not know for certain which words Chaucer introduced, we do know that this first great English poet must have introduced many, especially French words; while Wyclif, the first great English prose writer, who translated part of the Bible from Latin into English, must also have given us many new words, especially from the Latin. The English language never changed so much after the time



of Chaucer and Wyclif as it had done before.

The next really great English poet, Edmund Spenser, who wrote his wonderful poem, “The Faerie Queene,” in the days of Queen Elizabeth, invented a great many new words. Some of these were seldom or never used afterwards, but some became ordinary English words. Sometimes his new words were partly formed out of old words which were no longer used. The word *elfin*, which became quite a common word, seems to have been invented by Spenser. He called a boasting knight by the name *Braggadocio*, and we still use the word *braggadocio* for vain boasting. A common expression which we often find used in romantic tales, and especially in the novels of Sir Walter Scott, *derring-do*, meaning “adventurous action,” was first used by Spenser. He, however, took it from Chaucer, who had used it as a *verb*, speaking of the *dorring-do* (or “daring to do”) that belonged to a knight. Spenser made a mistake in thinking Chaucer had used it as a noun, and used it so himself, making in this way quite a new and very well-sounding word.

Another word which Spenser made, and which is still sometimes used, was *fool-happy*; but other words, like *idlesse*, *dreariment*, *drowsihead*, are hardly seen outside his poetry. One reason for this is that Spenser was telling stories of quaint and curious things, and he used quaint and curious words which would not naturally pass into ordinary language.

**The next great name in English literature, and the greatest name of all, is Shakespeare.**

Shakespeare influenced the English language more than any writer before or since. First of all he made a great many new words, some very simple and others more elaborate, but all of them so suitable that they have become a part of the language. Such a common word as *bump*, which it would be difficult to imagine ourselves without, is first found in Shakespeare’s writings. *Hurry*, which seems to be the only word to express what it stands for, seems also to have been made by



Thanks to Shakespeare, this isn't just a ball or a globe; it's an orb.

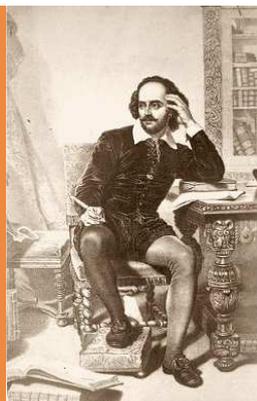
Shakespeare, and also the common word *dwindle*. Some other words which Shakespeare made are *lonely*, *orb* (meaning “globe”), *illumine*, and *home-keeping*.

Many others might be quoted, but the great influence which Shakespeare had on the English language was not through the new words he made, but in the way his expressions and phrases came to be used as ordinary expressions. Many people are constantly speaking Shakespeare without knowing it, for the phrases he used were so exactly right and expressive that they have been repeated ever since, and often, of course, by people who do not know where they first came from. We can only mention a few of these phrases, such as “a Daniel come to judgment,” which Shylock says to Portia in the “Merchant of Venice,” and which is often used now sarcastically. From the same play comes the expression “pound of flesh,” which is now often used to mean what a person knows to be due to him and is determined to have. “Full of sound and fury, signifying nothing,” “to gild refined gold,” “to wear one’s heart upon one’s sleeve,”--these and

**Did You Know?**

During his lifetime, William Shakespeare wrote 37 plays and 154 sonnets.

That means that between when he first started writing in 1589 and his death in 1616, he averaged 1.5 plays a year!





Browne may not have given us electricity, but he did give us the name for it.

Browne, is looked upon as a classical writer, but his works are only read by a few, not like the great works of Shakespeare and Milton. Yet Sir Thomas Browne has given many new words to the English language. This is partly because he deliberately made many new words. One book of his gave us several hundreds of these words. The reason his new words remained in the language was that there was a real need of them.

Many seventeenth-century writers of plays invented hundreds of new words, but they tried to invent curious and queer-sounding words, and very few people liked them. These words never really became part of the English language. They are “one-man” words, to be found only in the writings of their inventors. Yet it was one of these fanciful writers who invented the very useful word *dramatist* for “a writer of plays.”

But the words made by Sir Thomas Browne were quite different. Such ordinary words as *medical*, *literary*, and *electricity* were first used by him. He made many others too, not quite so common, but words which later writers and speakers could hardly do without.

Another seventeenth-century writer, John Evelyn, the author of the famous *Diary* which has taught us so much about the times in which he lived, was a great maker of words. Most of his new words were made from foreign words, and as he was much interested in art and music, many of his words relate to these things. It was Evelyn who introduced the word *opera* into English, and also *outline*, *altitude*, *monochrome* (“a painting in one

hundreds of other phrases are known by most people to come from Shakespeare; they are used by many who do not. They describe so splendidly so many things which are constantly happening that they seem to be the only or at least the best way of expressing the meanings they signify.

But not only have hundreds of Shakespeare’s own words and phrases passed into everyday English, but the way in which he turned his phrases is often imitated. It was Shakespeare who used the phrase to “out-Herod Herod,” and now this is a common form of speech. A statesman could now quite suitably use the phrase to “out-Asquith Asquith.”

The next great poet after Shakespeare was Milton. He also gave us a great many new words and phrases, but not nearly so many as Shakespeare. Still there are a few phrases which are now so common that many people use them without even knowing

that they come from Milton’s writings. Some of these are “the human face divine,” “to hide one’s diminished head,” “a dim religious light,” “the light fantastic toe.” It was Milton who invented the name *pandemonium* for the home of the devils, and now people regularly speak of a state of horrible noise and disorder as “a pandemonium.” Many of those who use the expression have not the slightest idea of where it came from. The few words which we know were made by Milton are very expressive words. It was he who invented *anarch* for the spirit of anarchy or disorder, and no one has found a better word to express the idea. *Satanic*, *moonstruck*, *gloom* (to mean “darkness”), *echoing*, and *bannered* are some more well-known words invented by Milton.

It is not always the greatest writers who have given us the greatest number of new words. A great prose writer of the seventeenth century, Sir Thomas

*Many of those who use the expression have not the slightest idea of where it came from.*

shade”), and *pastel*, besides many other less common words.

Robert Boyle, a great seventeenth-century writer on science, gave many new scientific words to the English language. The words *pendulum* and *intensity* were first used by him, and it was he who first used *fluid* as a noun.

The poets Dryden and Pope gave us many new words too.

Dr. Johnson, the maker of the first great English dictionary, added some words to the language. As everybody knows who has read that famous book, Boswell’s *Life of Johnson*, Dr. Johnson was a man who always said just what he thought, and had no patience with anything like stupidity. The expression *fiddlededee*, another way of telling a person that he is talking nonsense, was made by him. *Irascibility*, which means “tendency to be easily made cross or angry,” is also one of his words, and so are the words *literature* and *comic*.

The great statesman and political writer, Edmund Burke, was the inventor of many of our commonest words relating to politics. *Colonial*, *colonization*, *electioneering*, *diplomacy*, *financial*, and many other words which are in everyday use now, were made by him.

**At the beginning of the nineteenth century**

there was a great revival in English literature, since known as the “Romantic Movement.” After the rather stiff manners and writing of the eighteenth century, people began to have an enthusiasm for all sorts of old and adventurous things, and a new love for nature and beauty. Sir Walter Scott was the great novelist of the movement, and also wrote some fine, stirring ballads and poems. In these writings, which dealt chiefly with the adventurous deeds of the Middle Ages, Scott used again many old words which had been forgotten and fallen out of use. He made them everyday words again.

The old word *chivalrous*, which had formerly

*Shakespeare influenced the English language more than any writer before or since.*

been used to describe the institutions connected with knighthood, he used in a new way, and the word has kept this meaning ever since. It has now always the meaning of courtesy and gentleness towards the weak, but before Sir Walter Scott used it it had not this meaning at all. Scott also revived words like *raid* and *foray*, his novels, of course, being full of descriptions of fighting on the borders of England and Scotland. It was this same writer who introduced the Scottish word *gruesome* into the language.

Later in the century another Scotsman, Thomas Carlyle, made many new words which later writers and speakers have used. They are generally rather forcible and not very dignified words, for Carlyle’s writings were critical of almost everything and everybody, and he seemed to love rather ugly words, which made the faults he described seem contemptible or ridiculous. It was he who made the words *croakery*, *dry-as-dust*, and *grumbly*, and he introduced also the Scottish word *feckless*, which describes a person who is a terribly bad manager, careless and disorderly in his affairs, the sort of person whom Carlyle so



We can thank the Bard for the name of this traffic device: the bump.

Burke gave us the word *diplomacy*, which is a big political game.



In the poem “The Jabberwocky”, author Lewis Carroll created many odd and new words. Most of them, like *brillig*, *mimsy*, and *frabjous* did not make it into English. Some, like *galumph* and *chortle*, however, are now part of our modern language.



much despised.

The great writers of the present time seem to be unwilling to make new words. The chief word-makers of to-day are the people who talk a new slang (and of these we shall see something in another chapter), and the scientific writers, who, as they are constantly making new discoveries, have to find words to describe them.

Some of the poets of the present day have used new words and phrases, but they are generally strange words, which no one thinks of using for himself. The poet John Masefield used the word *waps* and the phrase *bee-loud*, which is very expressive, but which we cannot imagine passing into ordinary speech. Two poets of the Romantic Movement, Southey and Coleridge, used many new and strange words just in this way, but these, again, never passed into the ordinary speech of

English people.

One maker of new words in the nineteenth century must not be forgotten. This was Lewis Carroll, the author of “Alice in Wonderland” and “Through the Looking-Glass.” He made many new and rather queer words; but they expressed so well the meaning he gave to them that some of them have become quite common. This writer generally made these curious words out of two others. The word *galumph* (which is now put as an ordinary word in English dictionaries) he made out of *gallop* and *triumph*. It means “to go galloping in triumph.” Another of Lewis Carroll’s words, *chortle*, is even more used. It also has the idea of “triumphing,” and is generally used to mean “chuckling (either inwardly or outwardly) in triumph.” It was probably made out of the words *chuckle* and *snort*.

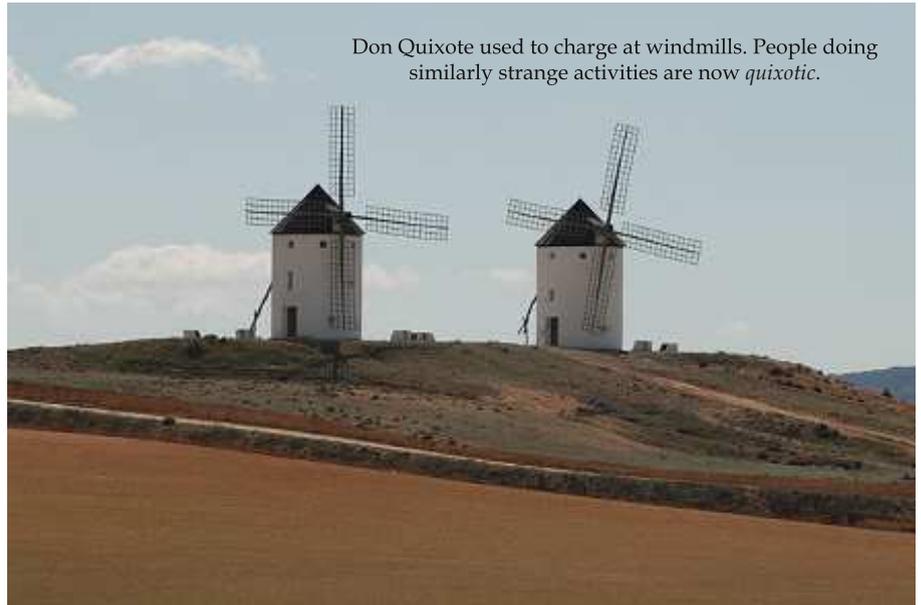
But great writers have not

only added new words and phrases to the language by inventing them; sometimes the name of a book itself has taken on a general meaning. Sir Thomas More in the time of Henry VIII. wrote his famous book, "Utopia," to describe a country in which everything was done as it should be. *Utopia* (which means "Nowhere," More making the word out of two Greek words, *ou*, "not," and *topos*, "place") was the name of the ideal state he described, and ever since such imaginary states where all goes well have been described as "Utopias."

Then, again, a scene or place in a great book may be so splendidly described, and interest people so much, that it, too, comes to be used in a general way. People often use the name *Vanity Fair* to describe a frivolous way of life. But the original *Vanity Fair* was, of course, one of the places of temptation through which Christian had to pass on his way to the Heavenly City in John Bunyan's famous book, the "Pilgrim's Progress." Another of these places was the *Slough of Despond*, which is now quite generally used to describe a condition of great discouragement and depression. The adjective *Lilliputian*, meaning "very small," comes from *Lilliput*, the land of little people in which Gulliver found himself in Swift's famous book, "Gulliver's Travels."

Then many common expressions are taken from characters in well-known books. We often speak of some one's *Man Friday*, meaning a right-hand man or general helper; but the original Man Friday was, of course, the savage whom Robinson Crusoe found on his desert island, and who acted afterwards as his servant.

In describing a person as *quixotic* we do not necessarily think of the original Don Quixote



Don Quixote used to charge at windmills. People doing similarly strange activities are now *quixotic*.

in the novel of the great Spanish writer, Cervantes. Don Quixote was always doing generous but rather foolish things, and the adjective *quixotic* now describes this sort of action. A quite different character, the Jew in Shakespeare's play, "The Merchant of Venice," has given us the expression "a Shylock." From Dickens's famous character Mrs. Gamp in "Martin Chuzzlewit," who always carried a bulgy umbrella, we get the word *gamp*, rather a vulgar name for "umbrella."

We speak of "a Sherlock

Holmes" when we mean to describe some one who is very quick at finding out things. Sherlock Holmes is the hero of the famous detective stories of Conan Doyle.

It is a very great testimony to the power of a writer when the names of persons or places in his books become in this way part of the English language.

**PT**

John Martin's depiction of Milton's *pandemonium*, the home of the devils.





# Where Are You?

This city is located in the central area of its country, but it is not the capital. Once, it belonged to a different country entirely. Over the centuries, it has been called a few different names. During the Middle Ages, the Germans called it *Kronstadt*, meaning “Crown City”. Another name it used at the time was *Corona*, and in the 20th century, it at one time bore the title of *Oraşul Stalin* (“Stalin City”).

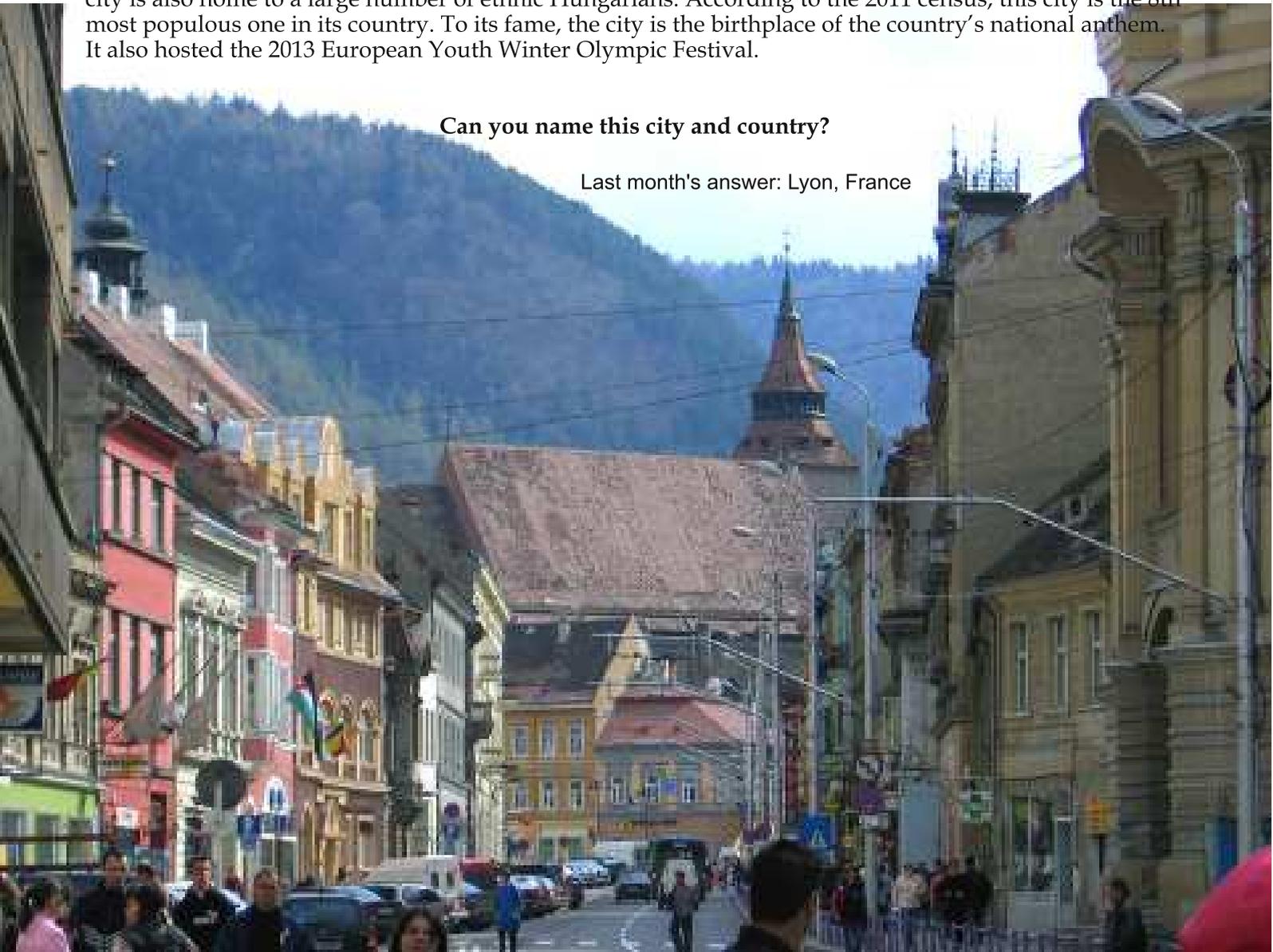
German colonists were important to the development of this city. During the 12th century, they developed towns, built mines, and cultivated lands, eventually becoming settlers to the region. The Teutonic Knights were called upon to fortify the region in 1211. That is when they built, as it was called then, Kronstadt. They were evicted by 1225, but the colonists that had come with them stayed, joining with the existing population. They were involved in trading, and the city became the junction of trade routes between Western Europe and the Ottoman Empire. Fortifications around the city were built up and expanded as a result of its rising importance.

After World War I, the city adopted a proclamation and swore allegiance to another country. After that, they enjoyed a good economy and cultural life. World War II brought an end to that. The country fought on both sides, first with the Axis countries, then with the Allies. At the end of the war, the country fell under communist rule. Many ethnic Germans were deported by force to the Soviet Union while others emigrated to West Germany. In 1965, harsh austerity measures and political repression began under the communist party and the country became the most Stalinist police state in the Eastern bloc. This authoritarian government was finally overturned December of 1989 during a revolution.

Jews have lived in the city since 1807. A Jewish community was officially established in 1826, and the first Jewish school was built in 1864. Today, the Jewish community here has a population of around 230. The city is also home to a large number of ethnic Hungarians. According to the 2011 census, this city is the 8th most populous one in its country. To its fame, the city is the birthplace of the country’s national anthem. It also hosted the 2013 European Youth Winter Olympic Festival.

**Can you name this city and country?**

Last month's answer: Lyon, France



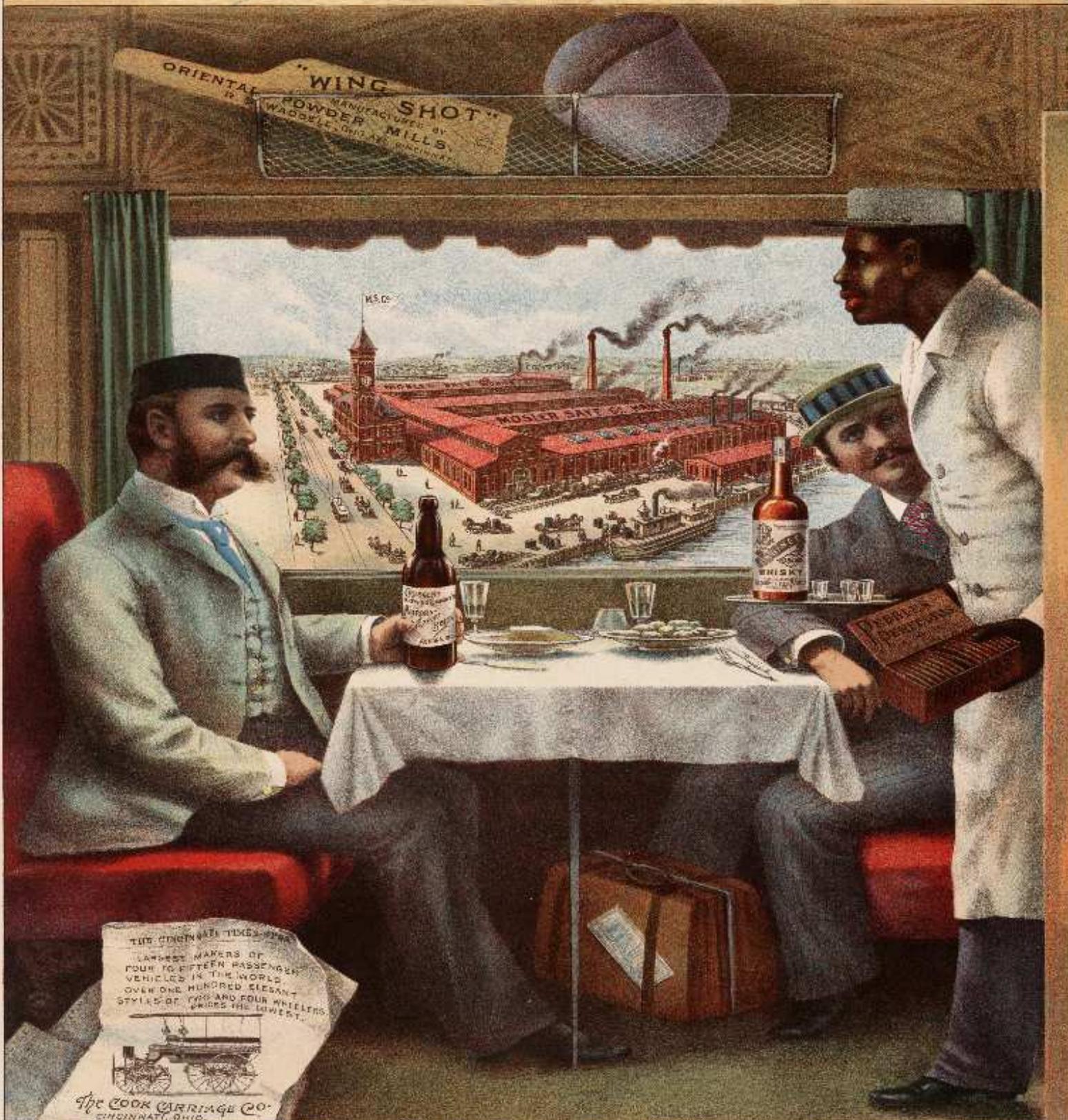
# PULLMAN Compartment Cars

CINCINNATI,  
INDIANAPOLIS,  
CHICAGO.



# THROUGH TRAINS

CINCINNATI,  
DAYTON,  
TOLEDO,  
DETROIT.



INTERIOR OF **DINING CARS** ON THE  
**CINCINNATI, HAMILTON & DAYTON R.R.**





Perhaps the best method for learning a new language is that of immersion. It is generally described as the way we all learn our first language as children. The process is that a person is constantly surrounded by the new language, with people speaking only it, all the media being in it, and the person will only be understood properly when they speak it. They are “immersed” in a complete environment with the language.

While it may be considered the best, it is also probably the hardest to obtain and maintain. Most of us don’t have the opportunity to travel to a place where the language we are studying is spoken by most of the population, and we certainly don’t get to spend a long enough time there to really learn the language fluently. Other, lesser measures are possible, but those can’t possibly be as effective.

### Child’s Play

As children, we must learn to speak by listening and watching everyone and everything around us. We learn the language by not only hearing it but also by seeing what is referenced. For example, if an adult holds out an object to us and says “cookie”, we associate that word with the object in their hand. When we want something, we point to it, and the adult will often tell us

the word for it before handing it to us (or telling us “no!” if they we aren’t allowed to have it, which just makes us want it even more).

During this time, we also learn some of the rules of society by observing how people ask for things, how they greet each other, and how they interact in general. We learn to say “please” while pointing at the desired object, as we have seen others say “please” to receive things.

### Sounds Like

It isn’t all just words and gestures, though. We are also learning how to make the sounds of the language. This is something we often take for granted, but it is vital to making oneself fully understood. As children, we learn to mimic the sounds from those around us. As adults, it is much harder to do, for the sounds for our native tongue have already been developed and solidified while the sounds of the new language may be completely different or, worse, having a very slight variance that we have a hard time detecting yet practically shouts out to natives of our foreignness.

Think of an Italian woman who is learning to speak English. While Italian has the letter “h” in its alphabet, it has no sound itself. It is used as a sound modifier, telling how the sound of an adjacent letter (nor-

mally a “g” or a “c”) should be altered. The *ci* in *ciliegia* is pronounced like the *ch* in the English word *church*, but by adding the “h”, we turn it into a hard “k” sound. *Chilo* is pronounced like the English *kilo*.

Not a problem there, really, because the woman knows both those sounds already. However, the English sound of *th* is completely foreign and likely never used, except in some rare borrowed words.

New sounds are a problem no matter what learning method is used, and immersion as an adult isn’t likely to make it any easier. The only possible ad-



Babies learn to their language by listening to and watching the people around them.



Would you be daring enough to dive into an immersion course?

vantage is that you hear the new sounds as part of the entire process, so they aren't separated out first, as might be done in with other methods. That is, if the first thing about a language you learn is the sounds as they are applied to each letter or group of letters, your mind might balk at the strange sounds and make you more hesitant. Immersion might remove that hesitancy quicker and more naturally because these sounds aren't being given any special attention.

### Travel

The best way to achieve immersion is, obviously, to travel to where one can surround oneself with native speakers. Our Italian woman would therefore benefit the most by traveling to the United Kingdom or the United States for a long period of time. While a short trip will get someone used to the sounds and

possibly learn some new words, a long stay is really required. A few months would be the minimum amount of time spent in another country.

Another factor in how effective the experience will be is how

*It can't truly replace the experience everyone has in learning their native tongue, because we can never go back to being blank slates, but it is probably the closest one can get to that situation.*

truly isolated a person is. If the Italian woman travels to London and stays with her Italian relatives there, she might not benefit as much if she speaks Italian with her family while there. Any amount of time spent on speaking one's native language can

greatly dilute the immersion process.

### Immersion Schools

For those that can afford both the time and money, immersion schools could be very beneficial to them. These are normally held in a country in which the target language is spoken natively, but they also could be found in the student's homeland.

In these schools, many subjects are normally taught, not just a language. The students are taught in the new language, which means that they truly need to learn the language in order to learn the material and pass the classes.

Some schools might mix the new language with another, making the students bilingual over time. For example, the school might teach classes in 90% Spanish for the first year, then change to a mix of 80% Spanish and 20% English the



next year. Eventually, the classes could be being taught in 50%/50% of both languages.

This mixing can help in both the languages and the class materials. As the students progress in the Spanish, the English can be used to assist in learning more complicated or abstract concepts of Spanish. The English could also help in the learning of the subject of the class, enabling the students to learn the words in both languages.

There are also some attempts being made at creating “Villages”, in which a person will go to live in a facility in which they only use the taught language. These might be less in-

*New sounds are a problem no matter what learning method is used, and immersion as an adult isn't likely to make it any easier.*

tensive in terms of learning other subjects while offering residents a less formal atmosphere for learning, like they might get by living in another country for a time. These villages essentially become a much smaller version of another country.

Some places even offer similar programs in the forms of summer camps. Normal summer camps are usually where young people get to participate in summer activities they may not normally have access to at home, like sleeping outside, swimming, boating, and hiking. A language camp would similarly offer various activities, but these would be done only in the target language.

It truly is a “sink or swim” proposition. Like the rather barbaric method of teaching a child to swim, which involved tossing them into a lake and thus forcing them to learn or sink to the

bottom and drowned, immersion is dropping a person into a completely foreign environment and forcing them to learn to communicate with the natives or remain an outsider. As can be expected, this is not a process that everyone would wish or dare to attempt.

### Partial Drowning

For those that can't really afford to move to another country for a few months or longer, there are ways in which at least partial immersion can be achieved. As was noted, any amount of time not immersed will decrease the efficiency, since the student's mind will go back to using their native tongue and the new material will slip into the back of their mind.

Partial immersion is done by placing the learner in an environment which uses the target language for a part of the day. How this differs from a normal language class is that everything is presented in the language. The teacher will address the students only in the new language and they are allowed to only respond in it as well. There is

rarely any explanations in the native language, although that will depend on the intensity of the course.

As can be expected, this has other problems besides being just a part time event. Even if the teacher is a native or sufficiently fluent speaker to make the learning worthwhile, he or she is likely to be the only real source available to the students. Interaction with the other students will only repeat whatever the teacher has taught, while in true immersion, a learner would have the chance to interact and learn from a much larger number of people.

Some of this limited diversity can be reduced by bringing in other fluent or native speakers for a large portion of the class, allowing for the students to have other sources to interact with. Outside media should also be highly accessible, such as TV and radio programs from the country of the language. Newspapers and magazines can also play an important role because a student must also learn to read the language.

With the internet, there is



Students ages 2 to 5 learn math, science and art in a Spanish language immersion school.



also the opportunity to open up a classroom to talking to native speakers in their countries using computers. How such a program is set up could be problematic, however, since to be the most efficient, only the one language would be spoken, so the native speakers wouldn't really benefit from the exchange.

### Daily Life

Some people, while studying a language, may already utilize some aspect of partial immersion. They might listen all day to a foreign radio station, or watch foreign films without subtitles in their language. They could try to read foreign newspapers and magazines without looking up any words. They might stick pieces of paper on objects around their house with the name of the object in the new language written on them, thus making them constantly think in that language.

A learner could also use the internet to communicate with a native by using a voice or text chat, a forum, or some other system. Many language exchange programs exist online to help people find others that will help them in their learning.

### Costs

Since the most effective form of immersion involves travelling and living in another country for a long period of time, it could become quite expensive. There are so many factors that might affect this, though, that the true cost is impossible to estimate. For example, our Italian woman might be able to live with relatives in London for several months, costing her little more than the trip to there and back. If she attends an immersion school there, the cost would suddenly increase greatly, because she is then paying for the time of teachers and the use of the facilities, plus the education in various courses. Even an immersion school just for the language over a few months can be costly. For example, a nine-week Spanish course in Spain could cost a student over €1500. That includes the cost of a shared apartment, but not food or travel, and the classes are a mere 45 minutes a day.



Welcome sign at a bilingual immersion school.

### Alternatives

Other learning methods often include some aspect of immersion. For example, some books for teaching the language are written only in the target language... no explanations or vocabulary in one's native language. Some software, like Rosetta Stone, have the student learn using pictures instead of their native language, supposedly forcing the learner to understand it "visually". Some audio courses are even completely in the new language.

### Conclusion

No matter how someone chooses to learn a language, they will undoubtedly benefit from any amount of time they can spend being immersed in the language itself, whether it's intensely for several months, a few hours in a class each day, or even through self immersion at home. It can't truly replace the experience everyone has in learning their native tongue, because we can never go back to being blank slates, but it is probably the closest one can get to that situation.

This is the last article in our series on language learning methods. We hope you have found them beneficial to finding out what possible ways might best suit your own learning needs. **PT**



Friends at a French language immersion camp.



Association

# Shtooka

Plus de 100 000  
enregistrements audio libres !

Deutsch English العربية Беларуская Español Français Italiano 中文  
Nederlands Polski Português Русский Српски 上海話 Svenska Český  
Українська Wolof ...

## ● Un projet innovant

Le projet Shtooka enregistre des mots, des proverbes, des expressions, des phrases de conversation... prononcés par des locuteurs natifs.

Les collections peuvent ainsi être utilisées pour :

- l'apprentissage des langues
- les activités pédagogiques interactives
- l'intégration dans des dictionnaires électroniques tel que le Wiktionnaire et ...faire le bonheur des curieux !

## ● Une technique d'enregistrement originale

Grâce à un programme informatique que nous avons développé, qui permet l'enregistrement systématique de listes de mots ou expressions, le locuteur n'a plus qu'à lire à haute voix les mots qui défilent à l'écran. Nous pouvons ainsi enregistrer **1000 mots en moins d'une heure !**

## ● Une ressource libre

Les collections que nous enregistrons sont mises à disposition sur Internet sous une licence libre. Elles peuvent être librement utilisées, réutilisées et rediffusées de façon parfaitement légale.

## ● Pour plus d'informations :

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

Venez participer !

Nous contacter  
[info@shtooka.net](mailto:info@shtooka.net)

Association Shtooka  
23, rue Greneta  
75002 Paris

# Every year, DOZENS of American females burn out their hairdryers.

While these women use adapters to plug in their bathroom appliances when traveling, many make the mistake of not using a power converter. The result is a destroyed hairdryer. Or worse.

Plug Responsibility



Use a Converter



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

Probably the most common section on any web page is a list of links to other web pages. Most of the time, these will be related to the main subject of the site. The code in which pages are written in was actually designed with the purpose of being able to link from one page to the other by clicking on specific text. These links are called “Hypertext”, which gives us the first half of the acronym HTML.

A list of these links is usually done to help a person visiting the site to find related materials, much as a librarian might suggest to you other books you might wish to read based upon what you have checked out. Often, sites will exchange links, with each one putting up a link to the other site, as a mutual way of getting more visitors.

### Links

Parleremo is no exception in using links. Since we know that we will never be able to provide everyone all the material they might want or need, we have a large link system set up to aid learners. To make it easier to find what is wanted, the links are stored in a number of different categories. These include *General Language Learning*, which would be sites that contain information on many languages, *Translators & Dictionaries*, for sites with those kinds of resources, and *Language Communities*, which would be sites that offer a group learning process, like Parleremo. There are also places for linguistic, cultural, member made and language course sites. As of this writing, there are fourteen separate categories of links. Each category is listed with an image, title, and description.

The largest section is undoubtedly the *Language Specific* category, which has subcategories for dozens of language. Links here are to sites that are devoted to a particular language, whether for teaching, resources, or just basic information. This is also the section that is always expanding as new languages are added to the site. Sites in these sections will also be listed in the individual catalogue listings for each language.

Once a person has selected a category to browse, they just click on the title to be taken to the list. There is one link per line, with several pieces of information. There might be an image or banner to represent the site, depending on whether or not one was added with the link. The item will also have a title, description, the main language the site focuses on (if that applies; not all sites will be specific to a language), the number of times a person has selected that link, a rating (as given by members), and the name of the member that added the link to the category. Ratings are done by clicking on a thumb up or thumb down icon, representing a plus one or minus one point. Clicking on the image (or title, if there is no image), will take the user to the site.

### Adding Your Own

Now, on most sites, a link page is created and maintained solely by the creator of the page. With Parleremo, we know that members will often have found their own links that they would like to share with others. For that reason, members can add such links to this section. The simply need to select the appropriate category, click on “Add Link”, and fill in the necessary information.

The most basic data that needs to be added is the title of the new link, a description of the site, and the actual link. The description editor is full





Some links are to communities for learning languages.

of options for enhancing the text with bold, colors, fonts, etc., though it is often best to keep the description short and simple enough to make reading it easier for the person seeking help. A category should also be selected. The default should be the category of the section the user was in when choosing to add a link, but if it's not, or a person thinks it might belong in another section, they can change that here. A list of languages is also given, to help further identify the purpose of the site. If the language needed is not in the list, there is also a place to fill in one manually. Lastly, there is a place to enter the URL of an image to be used.

Once all this information is given, the user clicks on "Add Link", and it will be submitted to the system. Before it appears in the list, however, it must be approved by an administrator. This is to prevent inappropriate links from being added as well as to move links to the proper section if the user made a mistake. Once the link is approved, it will show up in the proper category.

## Searching

Since it is possible that a link might be in the system and someone can't find it where they might expect it, or someone might be looking for links of a certain type, there is a Search option. There, a person can search for keywords in the title and description. They can also further refine the search to a specific language, category, date added (last 30 days, 60 days, etc), or even by the member who added it. Results of the search will come back like a normal link listing, except that a person will not be able to rate a link from here.

If a user has selected a language they are studying for the site, there may also be a button specifically for that language next to the Search button. It's a shorthand method of getting all links relating to that language.

## Statistics

At the bottom of the main link index page is a series of statistics. This is where the rankings and number of views are most useful, because the top links in both of those are listed here specifically, making it easy for people to find what others have found the most useful.

## More Categories

We understand that we may not have set aside categories for all possible links that people might wish to add. If you have a link to add and you believe a new category should be created so that it and similar links can be added, please contact us and tell us about it. Also, if you wish to add some links for languages that aren't already in the list of languages or don't yet have a section created for them, you should also let us know. While it is possible to add links without specific language categories already, it makes the job easier on the administrators if they can add a subcategory or language *before* the links are added. Otherwise, each link may have to be edited before it can be approved.

We hope that everyone finds the link system useful to them, both as a resource and as a way with sharing their own findings with others. **PT**



Link lists are like signs, pointing you toward what you want.



## Letter From the Editor

**Writer:** Erik Zidowecki

**Images:**

Ed Schipul / eschipul: Sword fight

## Special Feature - When Languages Meet

**Writer:** Erik Zidowecki

**Images:**

Kippelboy: 2012 Catalan independence protest  
Samuel Scott: Table Bay and Table Mountain  
eGuide Travel: people in highlands of Papua new Guinea.  
Paula Rey: Bilbao, Basque Country  
cs.belgium: Walloon language on street sign in Liège  
Joxemai: Tourist Basque country banner  
Lucien Mahin / Lucyin: Meeting for more Walloon language  
Zakuragi: map of the official language forms of Norwegian

## At The Cinema - Mal Día Para Pescar - Bad Day to Go Fishing

**Writer:** Erik Zidowecki

**Sources:**

- "Mal Día Para Pescar" Internet Movie Database <<http://www.imdb.com/title/tt1388402/>>
  - "Bad Day to Go Fishing" Wikipedia <[http://en.wikipedia.org/wiki/Bad\\_Day\\_to\\_Go\\_Fishing](http://en.wikipedia.org/wiki/Bad_Day_to_Go_Fishing)>
- All images are copyright Baobab Films, Expresso Films, Telespan 2000

## Celebrations - Tanabata

**Writer:** Sonja Krüger

**Images:**

Toshihiro Oimatsu / OiMax: Tree covered in prayers  
Danny Choo Danny Choo: Ball decorations  
Noel Portugal: Performaing musicians  
allegro Takahi / neco: Branch with prayers; Fireworks at night  
Jeremy Eades / jeremydeades: Taiko drum performance; Festival balls in the street  
Kazunori Matsuo / chaojikazu: Street performers; Tanabata Festival at night  
Simon Cumming: Street decorations; People getting food from vendors  
nAok0: Tanabata dancers  
ajari: Various other decorations; Kids playing a festival game  
Hajime NAKANO / jetalone: Wishes on a tree

**Sources:**

- "Tanabata" Wikipedia <<http://en.wikipedia.org/wiki/Tanabata>>
- "Tanabata – Festival of Star Crossed Lovers" Shane Sakata - The Nihon Sun <<http://www.nihonsun.com/2009/07/02/tanabata-festival-of-star-crossed-lovers/>>
- "Tanabata" Leighton Buzzard Childminding Association <<http://www.lbcma.org.uk/festivals/Mtanabata.asp>>
- "Ateji" Wikipedia <<http://en.wikipedia.org/wiki/Ateji>>

## Languages in Peril - The Romanian Relatives

**Writer:** Lucille Martin

**Images:**

Zeljko: Carnival of the Istro-Romanians from Jaiñ  
Olahus: Map of the Balkans  
Rašo: Church of St. Zlata of Meglen  
Petey: Pazin, Istria, Croatia; Map of Istria; Cultural festival of the Aromanians in Macedonia; Aromanian grammar book; Vlach Shepherd in traditional clothes; Wallachia family in Macedonia during the WWI

**Sources:**

- "Istro-Romanian language" Wikipedia <[http://en.wikipedia.org/wiki/Istro-Romanian\\_language](http://en.wikipedia.org/wiki/Istro-Romanian_language)>
- "Istroromanian language" <<http://indoeuro.bizland.com/tree/ital/istro.html>>
- "Language and Lexicon" istro-romanian.com <<http://istro-romanian.com/language/index.htm>>
- "Aromanian language" Wikipedia <[http://en.wikipedia.org/wiki/Aromanian\\_language](http://en.wikipedia.org/wiki/Aromanian_language)>
- "Aromanian language" <<http://indoeuro.bizland.com/tree/ital/aromanian.html>>
- "Aromanians" Wikipedia <<https://en.wikipedia.org/wiki/Aromanians>>
- "Megleno-Romanian language" Wikipedia <[http://en.wikipedia.org/wiki/Megleno-Romanian\\_language](http://en.wikipedia.org/wiki/Megleno-Romanian_language)>
- "Megleno-Romanian" Blackwell Reference Online <[http://www.blackwellreference.com/public/tocnode?id=g9780631220398\\_chunk\\_g978063122039819\\_ss1-13](http://www.blackwellreference.com/public/tocnode?id=g9780631220398_chunk_g978063122039819_ss1-13)>
- "Megleno-Romanians" Wikipedia <<http://en.wikipedia.org/wiki/Megleno-Romanians>>



## Revisited - Words Made By Great Writers

**Writer:** Elizabeth O'Neill

**Images:**

Moyan Brenn / Moyan\_Brenn: Old books (title)  
 dsb nola: Large reflective bead  
 Elliott Brown / ell brown: Electricity pylons  
 Maxime Bonzi / Macsous: Diplomacy game  
 JDrewes (see www.jandrewes.de): Two "Don Quixote"-Style Windmills  
 Petey: Speed bump; Pandemonium painting; Shakespeare; Jabberwocky

**Sources:**

• "Words Made By Great Writers" 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

## Where Are You?

**Writer:** Sonja Krüger

**Images:**

Petey: Mystery picture

## Language Learning Methods - Immersion

**Writer:** Erik Zidowecki

**Images:**

VISIONS Service Adventures Visions / Service Adventures Member since 2009: Group painting mural; Boys posing for camera  
 Karpati Gabor: Baby and mother  
 tat: Poolside  
 J jseattle: El Cuento Spanish immersion school  
 Cliff/cliff1066™: Wakefield bilingual sign

## Sections - Links

**Writer:** Erik Zidowecki

**Images:**

holger: University's library  
 mexikids: Classroom of students  
 sumeja: Signpost

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# German

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