

Parrot Time

The Thinking of Speaking

Issue #9 May / June 2014

Constructed Languages

What are they why are they made?

Languages Conflicts

Walloon and Flemish fight for dominance in Belgium

Rohonc Codex

Another mysterious document that has scholars stumped

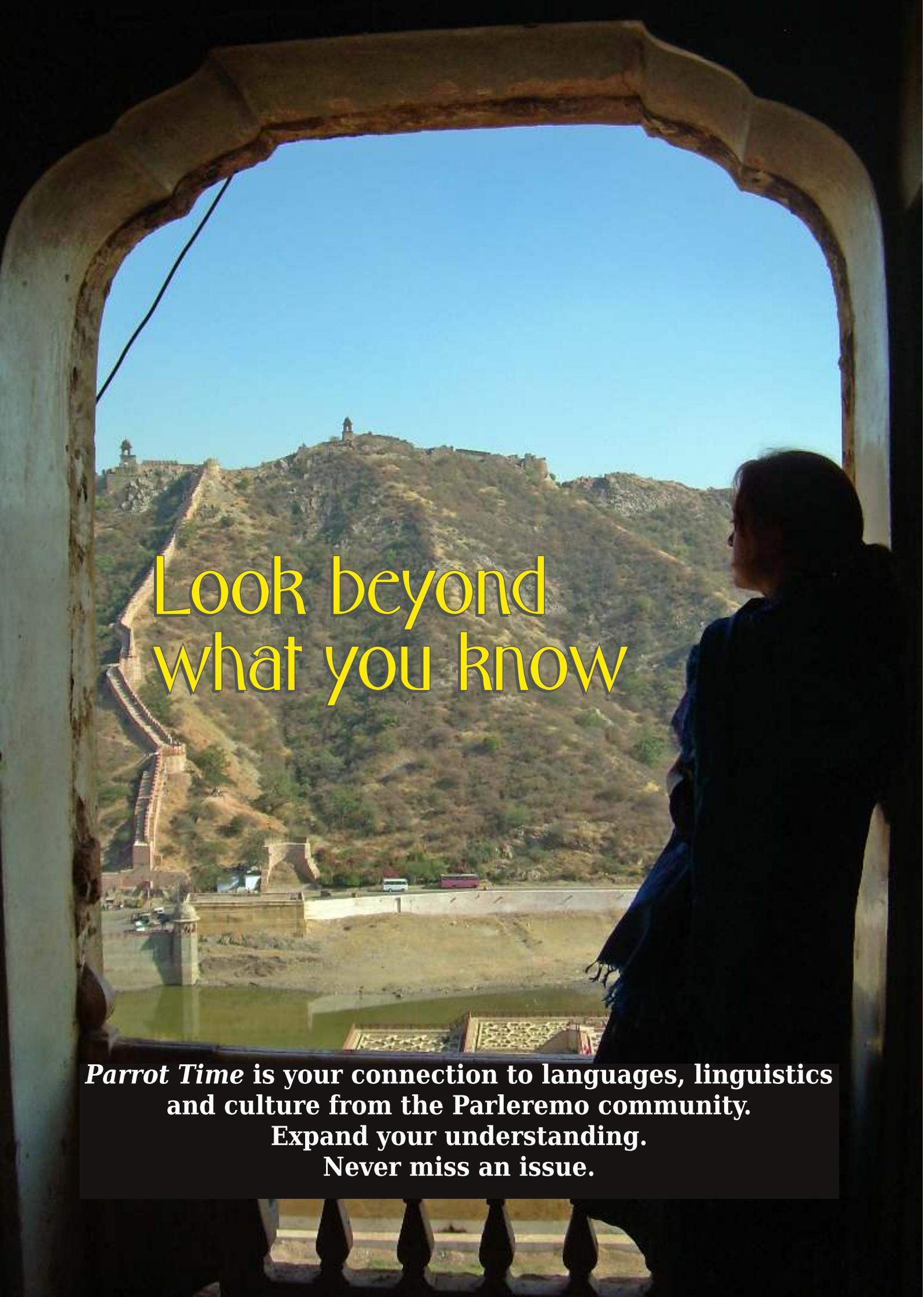
At the Cinema

Il Comandante e la Cicogna
"Garibaldi's Lovers"

Words in Your Mouth

Where do we get the words for "sausage"?



A woman in silhouette is looking out from an arched window. The view outside shows a hillside with a fort on top, a reservoir 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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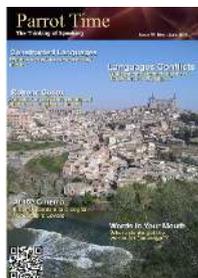
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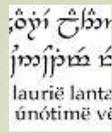
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Cover: Toledo sits majestically above the the Tagus River and represents one of the most visited sites in all of Spain.

Features



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Artificially made languages, called "constructed languages", or conlangs, are a large part of the language world, having their own purposes. They also sometimes bring out strong emotions in people.



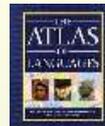
12 Language Conflicts: Flemish vs. Walloon

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Spreekt u Nederlands?

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Tracing Words

When we study a language, we are learning thousands of words. They make up a kind of fingerprint for a language; we can often guess what a language is just by seeing a few of its words. The vocabulary of a language gives the language a unique identity.

Languages also evolve over time, usually coming from an older language and becoming mixed with and being influenced by neighbouring languages of the region where the language is spoken. All this information helps us trace the origins of a language. We can categorize each language into a family, branch and group of a large tree structure.

But where do these individual words come from? Why do we use one particular string of letters and sounds to represent an object or concept over another? What is the significance of names? Why are some things given long names while others receive short labels?

Just as there is a study of languages, there is also a study of words. *Etymology* seeks to discover the history of words, their origins, and how their meanings and forms have changed from the original to the modern. Not only is each word part of a fingerprint, but the words have fingerprints of their own!

The immediate benefit of this tracing is to categorize languages into related families. You have probably done this yourself a number of times without even thinking about it. For example, if we take the English word “water”, we can look at how it is translated. We can easily recognize it as being the identical word in Afrikaans, Dutch and Low Saxon. The Frisian *wetter* and German *Wasser* are also close enough, so we can guess they are related. This suggests all these languages have a related ancestry, so we put them in the same family, which we call *Germanic*.

But then we find other forms that are a bit more removed: *voda* (also spelled *Вода* in Cyrillic) for Bosnian, Bulgarian, Croatian, Czech, Russian, Serbian, Slovenian and more. This suggest another language family, *Slavic*.

A third family, *Italic* is born to accommodate these versions: *acqua* (Italian, Corsican), *aghe* (Friulan), *agua* (Spanish), *aiga* (Occitan), *aigua* (Catalan), *aqua* (Latin), *auga* (Galician) and *água* (Portuguese).

Making these distinctions cannot be done on just a single word, however. The French word for water is *eau*, yet French is in the Italic family. That is because of other influences upon the French language which caused a greater change from the original Latin *aqua*.

Once the languages can be grouped together, etymologist can then use further comparative methods to infer the vocabulary and structure of the language which they all derived from. In this case, even though the three families of Germanic, Slavic and Romance differ, they are still similar enough to suggest they are all related to a larger, older root language, referred to as “Indo-European”, which no longer exists.

We will be using etymology to look at the origins and connections of various basic words for foods and liquids in a new column called “Words in Your Mouth”, starting this month with “sausage”. We hope you have as much fun exploring these word histories as we do!

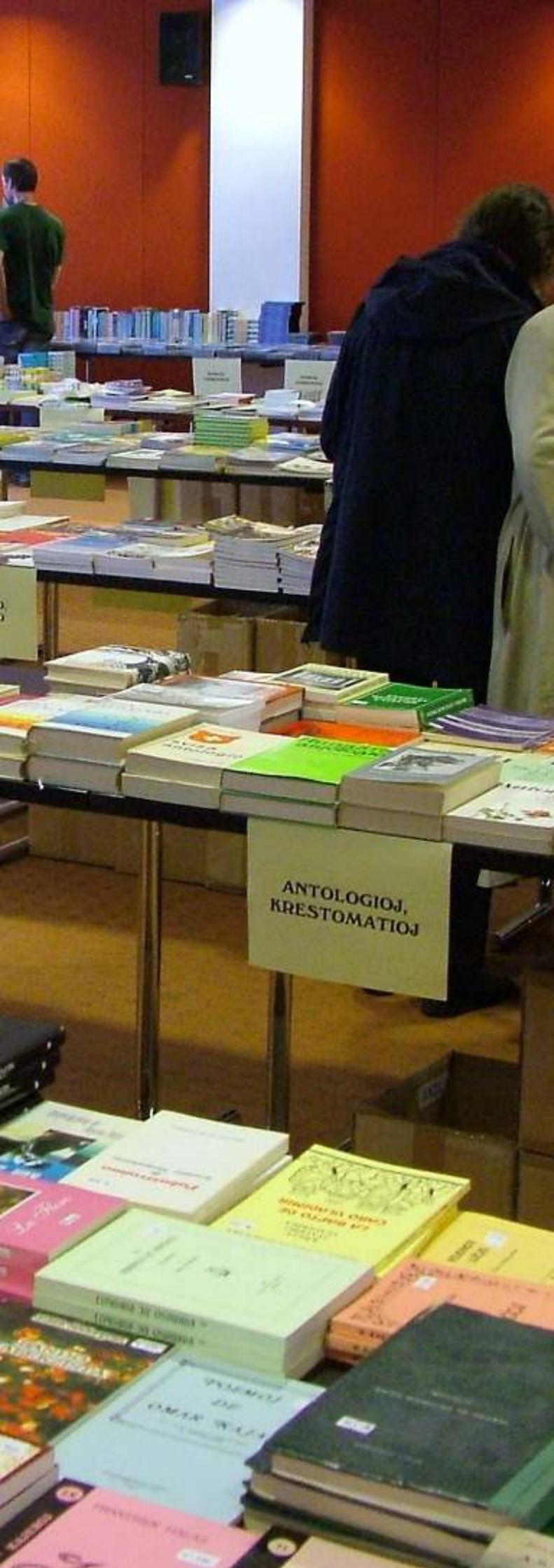
Erik Zidowecki
ERIK ZIDOWECKI
EDITOR IN CHIEF



Constructed Languages

Making It All Up





There are over six thousand natural languages in the world, with only a relatively small number of those being used and learned by the majority of people in the world. The rest are used by smaller groups of people in villages and tribes.

Despite this huge number of languages, and in some cases because of it, some people have created their own languages, forming their own syntax, grammar and vocabulary. These are called “constructed languages” or simply “conlangs”. These are not to be confused with pidgin languages, which arise when two or more languages collide with each other, causing the people involved to merge them into a new language as a necessity to communication. Nor are these creoles, which are what happens when a pidgin becomes spoken as a primary language instead of a helping or auxiliary one.

A conlang is an entirely new entity. It is likely to borrow some aspects of other languages, for the creators will have previous language experience to use. They are developed for a number of different reasons, the first one being, rather ironically, to ease the problem with there being so many languages.

History of Auxiliary Languages

This particular kind of conlang is known as an international auxiliary language, also referred to as an IAL or auxlang. The most well known is Esperanto. These are created as a means of communication between the people of different countries that share no other common languages. These are not meant to replace the native language, but simply to offer a secondary shared language.

You can see how this could be useful when two world leaders meet and want to discuss issues without using an interpreter. If one person speaks German and the other Swahili, an auxiliary language that both know could be used instead. Such IALs could certainly be useful in simplifying the interpretation and translation nightmare that exists in organizations like the United Nations. Of course, it means that everyone needs to know the auxiliary language.

So why create another language when there are so many natural ones that could be used instead? Essentially, learning languages is not easy for most people, and while an IAL would still take time and effort to learn, they are designed to be much easier to learn.

One of the first IALs was Volapük, created around 1879 by Johann Martin Schleyer. It got a lot of attention and was used in a few conventions, but was eventually abandoned and a newer and easier language was wanted.

Interlingua is an IAL based upon Latin, developed in the first half of the 20th century. It is a naturalistic IAL, meaning its basic components (vocabulary, grammar, etc.) are based upon natural languages. The design was to combine the most common elements from a large number of languages to make it easier to learn for everyone. This is different from Volapük which adopted most of its vocabulary from English and most of its grammar from European languages.

Esperanto

Esperanto was created by L. L. Zamenhof in the 1870s and was first published in 1887. It is also a naturalistic IAL, and gained a large following, especially among language learners.

A major strength with Esperanto is that while it has a vocabulary that can be at least partially recognized rather easily by speakers of many languages, given that is where the words were derived, the grammar and verb structures are also greatly simplified. There are no irregular verbs in Esperanto, so a learner does not need to memorize all the different exceptions. That alone is often a major obstacle to learning natural languages.

But while being learned by hundreds of thousands of people in numerous countries throughout the world, it never really became adopted as an international language, at least in the way it was originally intended. While people use it to communicate, the same as with a natural language, it is not used in the geopolitical arena and no world leaders or major world organizations are using it as their primary means of communications.

Why have we never fully adopted an IAL, such as Esperanto or Interlingua? I think the main reason is that the average per-



7th Esperanto congress, Antwerp, Belgium, August 1911

son is resistant to learning a second language. In some countries, language education is heavily promoted, and in some specific instances, becoming bilingual is quite normal. But when a person learns a language, they do so because it is part of their daily life or has a practical usage. Being taught a language that has no daily practicality seems pointless to most. In order for an IAL to really be useful, everyone would have to learn the same one. Even if that language is easier than most to learn, a person that does not want to learn another language might resent being told they have to, while a person that does learn other languages might resent being told they have to learn that specific one. English and French have become more of the internationally used languages, and they are both natural languages. So why do not people rebel against them (more than they already do, at least)? Perhaps because learning one of those gives the learner access to another culture instantly, while there is no culture based around an IAL (although Esperanto has made great strides in creating its own community and culture).

Many language learners have fully adopted Esperanto

and love to use it with others. They will extol its numerous virtues and encourage you to learn it, perhaps even more than is done for a natural language. I feel in that capacity, it loses its auxiliary status and becomes a regular conlang.

Logical Languages

A more recent creation is Lojban, created in 1987 by “The Logical Language Group” (LLG). It was based upon Loglan, which was invented by James Cooke Brown in 1955 and developed by The Loglan Institute. Unlike Esperanto and Volapük, Loglan was not solely created as an IAL. Its original purpose was to test the Whorf-Sapir hypothesis of the influence of language on the way a person thinks. That is, they wanted to make a language so unique that it would force people to think in an entirely new way. It was the first “logical language”.

Compared to the enthusiasm for Esperanto, I have met only a few people that even know or care about Loglan or Lojban. I think they fail to capture the romance of languages the way the IALs do.

Potential Conlangs

There are a few historical arti-

facts that have unknown scripts and languages which have not yet been successfully translated. One of these is the Voynich Manuscript, a series of pages with many drawings and diagrams along with a script which seems to have many characteristics of a natural language. Since it unlike any other recognized language, the general consensus is that it is either a complete hoax or a created language.

Why are they made?

While auxiliary languages have a specific place in the world, they are basically tied, at least in theory, to geopolitical issues. Constructed languages are generally created for other reasons, however.

One popular reason for creating a conlang is to enhance a fictional world. Authors have created many artificial tongues to make their characters and stories seem more tangible. J.R.R. Tolkien created some of the most well known in his Middle Earth world used in his books like “The Hobbit” and “The Lord of the Rings”. The characters use these languages and in some cases, they even become a part of the plot, where a character’s knowledge of another language becomes crucial.

Tolkien is often categorized as a linguist due to his prolific contributions to the area of fictional languages. Exactly how many he created is unknown even now, for not all of his linguistic related works have been published. It is estimated, though, that he created over twenty, some of them very complete, some only in a limited capacity, but all with their own unique vocabulary and grammar. His stories contain not only characters using the languages but also poems and songs composed for them.

Television and films have

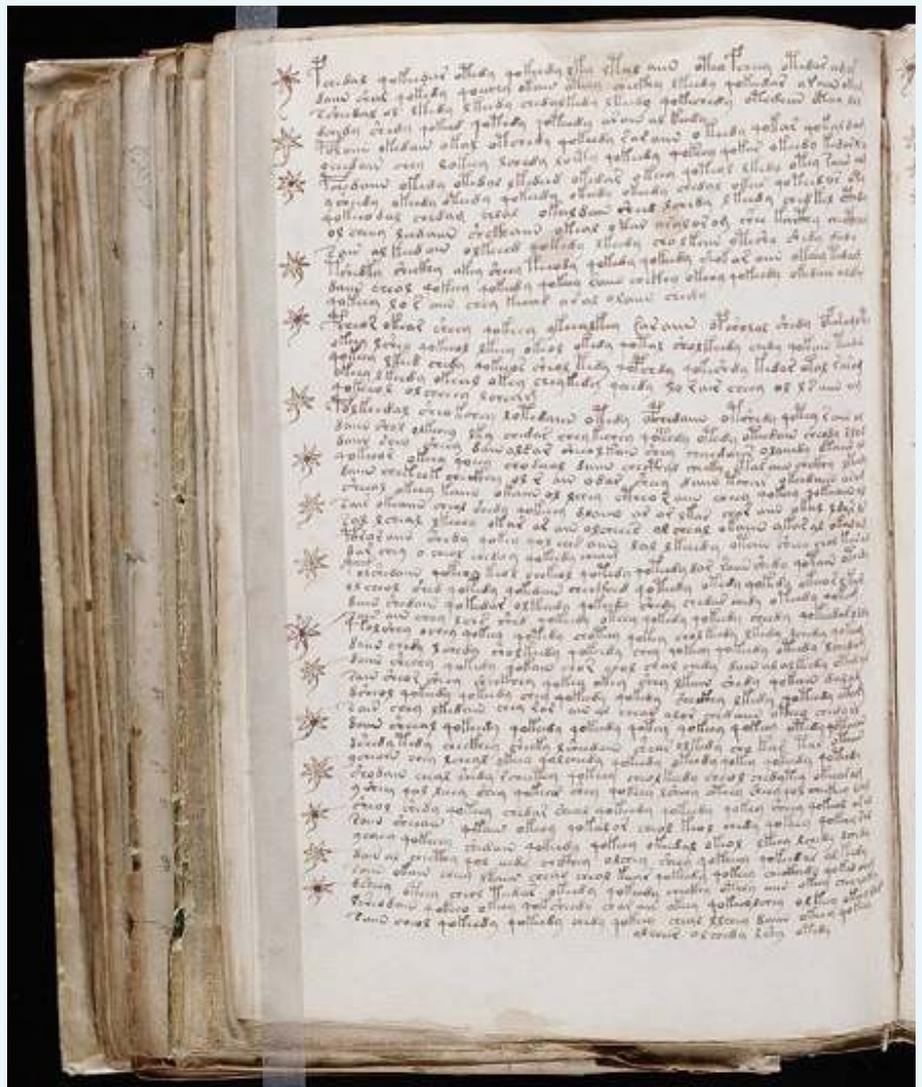
also had a number of conlangs created. Besides Esperanto, Klingon, created for the Star Trek universe, is probably the most popular conlang. It is definitely the most famous alien language. Many people not only have learned it but created their own materials like courses and stories for it. There was even a man in the news that was teaching his baby son Klingon, hoping to make it bilingual with it. That kind of fanaticism upset a lot of people, however, and some even dubbed it child abuse.

Klingon presents an interesting counterpoint to that IALs, in that while Esperanto and Interlingua were made specifically

to be easy to learn, Klingon was designed specifically to be completely alien, literally. Its main developer, Marc Orkland, refused to even include common elements of other languages, like the sound “ah” or the verb “to be”.

Not only have numerous books on and in Klingon been published, an actual “Klingon Language Institute” has been established. This organization has had many major works, such as “Hamlet” and books from the Bible, translated into Klingon.

While many languages learners like these mainstream creations, the real bulk of artifi-



Page from the Voynich Script, which may contain a constructed language. No one has been able to translate it.



ã τθϑί τθñ τθζ λϑϑññ
 εϑññ ϑññϑññ é ϑϑññ ιτθϑññ
 Ai laurië lantar lassí súrinen
 Yéni únótimë vë rámar aldaron!

Elven language and script from Tolkien's Middle Earth

cial language creation comes from the polyglots that want to make their own languages for fun. The temptation to make your own is very strong for some people, partially because it is also a way to develop your own ideas of a culture and world. People have always loved exploring new worlds through books, role-playing games and film, so I think this is an extension of that, giving them a chance to make their own.

To me, the conlang community is like a smaller rival tribe of natural language learners. There are many websites, organizations and wikis devoted to their promotion and creation. I have met many people that had were developing their own conlangs and wanted them

included alongside natural languages. One project I encountered was even devoted to creating a whole new world comprised of nations with governments and societies based around members conlangs; literally, a conplanet!

Getting Serious

Here is a major warning to the reader: do not treat the creation of conlangs lightly, for those involved with them take them very seriously. While they are having fun making them, it is not a trivial matter to them. They spend a huge amount of time and effort in forming the syntax, structure and vocabulary. Many create new writing systems as well as related aspects beyond language, like cultural and his-

torical aspects. To them, they are not just playing around with words: they are creating a whole new world.

Just as people take pride in their nations and languages, conlangers also have a great deal of pride caught up in their activities, and they will fight just as fiercely, if not more, to promote and defend them. I have seen many discussions turn nasty when the subject of Esperanto is brought up, but the discussion over other conlangs can be even worse. Of course, it is normal to see a few conlangers showing off their babies and taking an interest in others' creations. There are even some conlangs that are collaborations of a few people working together. They vote on grammar and syntax elements, sometimes for fun and sometimes in the creation of a new IAL. It is an entire subculture that you are essentially part of or not.

The Cons of Cons

Just like any subculture, there is a good deal of friction between conlangers and natural language learners. While there is nothing that says the two groups can not overlap, like a natural learner



Klingon alphabet of the Klingon race of StarTrek

Right: A group of Klingons



might also love conlangs, I have noticed there is often a strong backlash against conlangs.

I mentioned earlier how there are several thousand natural living languages. To me and others, this raises the question of why would someone create a new language when there are so many out there that could be learned and, perhaps more importantly, be learned to help preserve them. Indeed, with there being a large number of endangered languages, how can one justify creating a fake one over saving a real one?

Many people learn languages as part of understanding another culture or as something to use in their daily lives. To them, a conlang helps them with neither of those things.

Of course, logically, there is no real connection. A conlang is not going to be the thing that kills an endangered language; it is other natural languages that have done that. Most conlangers are lucky if they can get even a few people using what they make while “real” languages have clashed over the centuries, driving lesser languages into early and often almost overnight deaths. But logic has nothing to do with passion.

Another reason for the fric-

tion is due to what I said before with the warning. Conlangs can easily be dismissed as something trivial, like a person creating or studying one is not really into languages. Considering the work that goes into developing a conlang, the creators might feel the same about those that do not create their own. After all, they view themselves as so serious that they are building one from scratch!

Many people learn languages as part of understanding another culture or as something to use in their daily lives. To them, a conlang helps them with neither of those things. Few conlangs are actively used by anyone except the original speakers and they have no culture attached to them. Others feel that the makers of constructed languages are doing so as a way of establishing a way to mock others. They develop their “secret” language that no one else can understand.

Not everyone has a real strong feeling on the issue of artificial languages and for some people, their feeling is based upon how aggressively the other side is. If a conlanger starts trying to push their creation onto

others, the natural language learner will push back. This is similar to the way people often view religion: you are welcome to what you do, just do not force it on me. Indeed, that seems to be what really pushes a simple discussion into a heated debate; the attitude by one side that the other is doing something wrong and they should do like they themselves do. This is about as useless as telling someone that you are learning Polish so everyone else should be as well, or declaring that French is terrible and should never be used.

Conclusion

Whether you like natural languages, constructed languages, or auxillary languages, they all have followers, learners and reasons for existing. They can even help each other; a natural language can provide the inspiration and guidance in creating a constructed one, while a conlang can help give insight into how natural languages work. Rather than arguing over which is right and wrong, we should come to see the benefits of each and embrace them all as cousins in our wonderful language universe!

PT

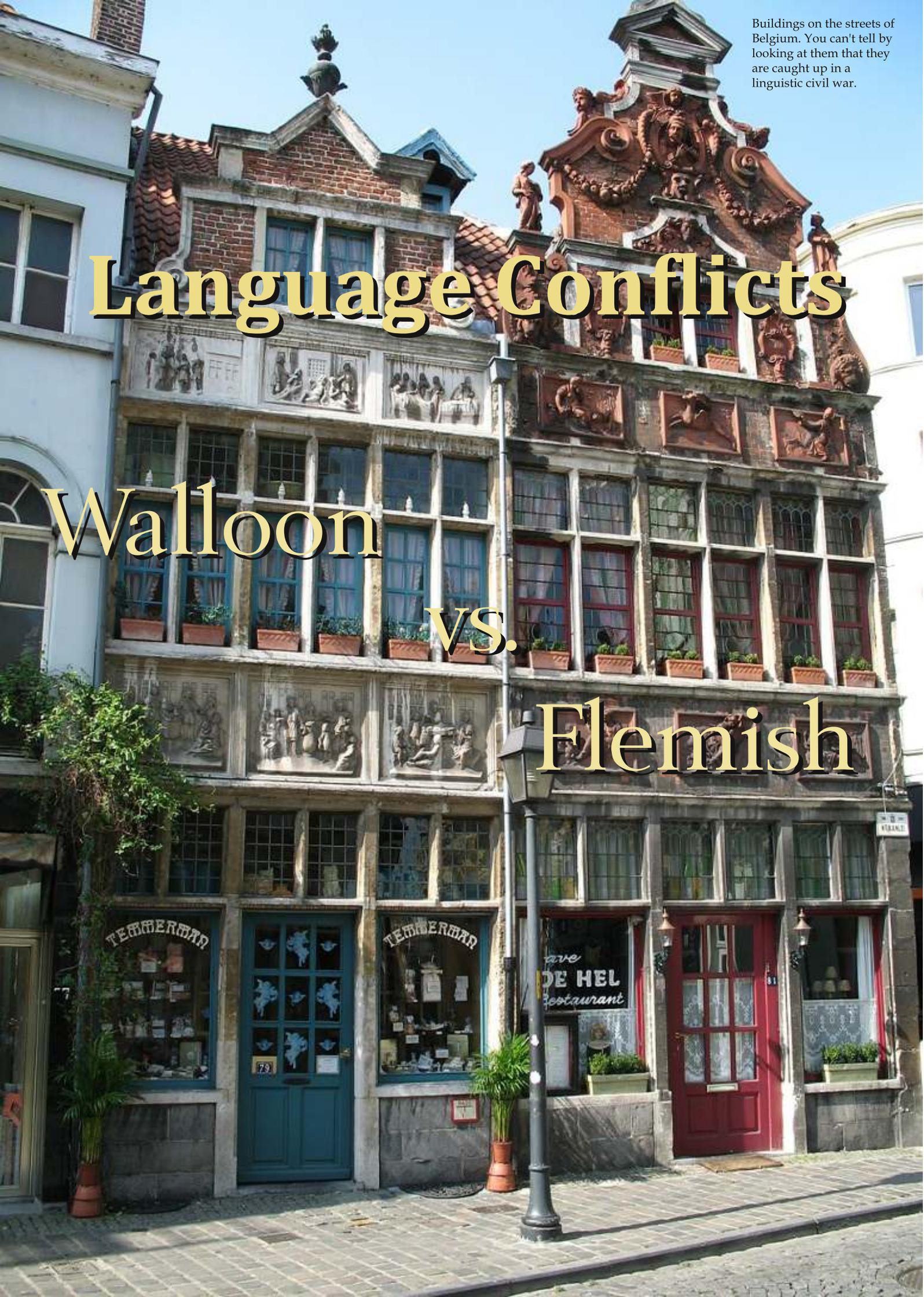
Buildings on the streets of Belgium. You can't tell by looking at them that they are caught up in a linguistic civil war.

Language Conflicts

Walloon

vs.

Flemish



Many of us who study languages do so in the hopes of crossing the bridge of understanding into other cultures. Through learning another language, we can learn another way of life. But what happens when cultures clash because of language differences? These conflicts can range from simple distrust and anger to outright war and destruction.

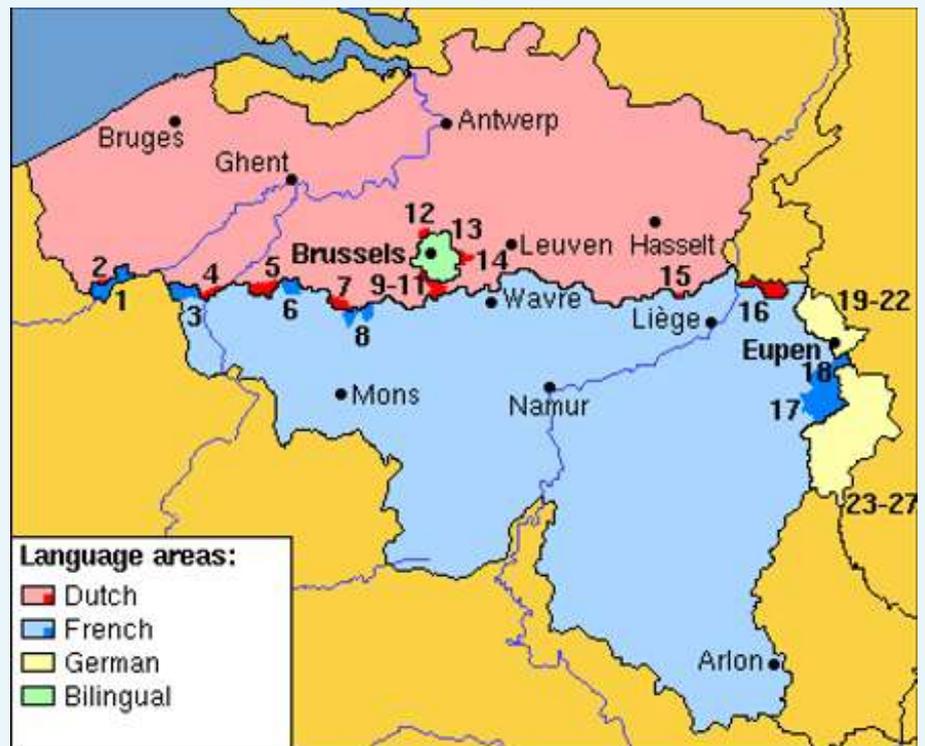
Belgium is a country that is torn by language, although it is on the lesser extreme of the conflict spectrum. The country is a convergence point of both Latin and Germanic cultures, having been ravished by many greater nations over the centuries. The Spanish, Austrians, French and Dutch, each one marching into Belgium, battling with other nations, and plundering the land, has ruled it.

History

At the end of the Middle Ages, a region of Europe emerged called “the Low Countries”. Most of these Low Countries were coastal regions bounded by the North Sea or the English Channel, giving them good potential as ports. Those neighbouring countries without access to the sea aligned themselves both politically and economically to those with access, forming a union. These territories would eventually become modern Belgium, Netherlands and Luxembourg.

It was in this region that early northern towns were built, and they quickly developed a dense population similar to that of northern Italy. Figurehead rulers, along with guilds and councils, governed these cities, and all these regions depended mainly on free trade for their continual survival.

With the rise of the Kingdom of France and the decline of the Holy Roman Empire, the Low Countries felt the domination of



Map of Belgian municipalities with language facilities for speakers of the minority language.

both, and so they loosely aligned themselves with one or the other. The southern part of this region became divided politically and linguistically, but not along the same borders. This caused some of these new fiefdoms (property under the control of an overlord for the sake of service and protection) to have both Franco and Germanic speaking regions. This did not bother the rulers, who were at this time primarily the French and the Dutch, and did not normally speak the language of the population.

During the 1800s, as these fiefdoms became stronger, developing into their own states, power struggles became very heated. The French replaced them with departments that more closely followed linguistic borders. There were two the exceptions, Dyle and Forêts, which went on to become the provinces of the United Kingdom of the Netherlands and, eventually, of Belgium. The United Kingdom of the Netherlands was primarily formed to prevent further expansion of France, and in 1815, the

territory which made up Belgium was incorporated into it. However, this put the French-speaking population of Belgium under the control of the Dutch, and the Belgians resented the Dutch dominance. This led to a revolution in 1830, which gave Belgium its independence. They chose an uncle of Queen Victoria (of the United Kingdom of Great Britain and Ireland), Leopold I, as their first King. However, the country’s troubles were far from over.

“Belgium” wasn’t even known by that name. Instead, its regions were named by the major count ruled “counties” and duke ruled “duchies”, such as Hainaut, Brabant, and Flanders. The name “Belgium” comes from the Roman named “Belgii” tribes of northeast Gaul.

Modern Day

Despite having been under the rule of the Dutch, French was the only official language of Belgium until 1898. The government refused to acknowledge Dutch as an official language, which led to hostilities between

the linguistic groups. The 1898 Equality Law made Dutch an official language of Belgium, but French remains the language of the aristocracy.

Now, Belgium is divided mainly along its Latin and Germanic heritage. The Latin-evolved language of French has prominence in the region known as “Wallonia”, and the dialect of French spoken there is called “Walloon”. The Germanic-based language form of Dutch has its place in the northern areas, and its dialect is called “Flemish”. There is also a rising German presence along the borders of Germany, just to make things more interesting.

The language areas of Belgium were established in 1963, and these divisions were included into the Belgian Constitution in 1970. They roughly assigned Flanders to the Dutch

language area, Wallonia to the French language area, and Brussels to the bilingual language area. There is a fourth region on the eastern border between Wallonia and Germany where German is spoken.

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 neighbourhood. 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. This can be very confusing to just about everyone.

Each region has its own administration and government. Public libraries, fire houses, unions, even churches are all du-

plicated between the Flemish and Walloon languages. The country's capital Brussels is in the Flemish northern half, and is supposed to remain bilingual, 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 the festival was to be held.

Perhaps the biggest issue is economics. The economy is struggling, and the country's debt is one of the largest in Europe, lower only than the debts of Greece and Italy. Wallo-



A bilingual French-Dutch traffic sign in Brussels

nia is mired in the countries old industrial structure, which has made it difficult to compete in the modern marketplace, and the defenders of it argue that Flanders should show more solidarity by helping it. Meanwhile Flanders, which has been actively modernizing its micro-electronics industry and rivals the US Silicon Valley, regards Wallonia as lacking strength and character.

Belgian nationalism

This doesn't mean that some efforts haven't been made to unify the country. Belgian nationalism began to emerge in the late 19th century as an effort to overcome the ethnic and linguistic divide and create a national culture. Critics argue that the attempts to forge a national identity and culture have been unable to prevent rivalries.

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 or division, but how long that remains is unknown. **PT**

Demonstration in Brussels, Sunday, November 18th 2007, for the United Belgium (against the separation of Belgium)

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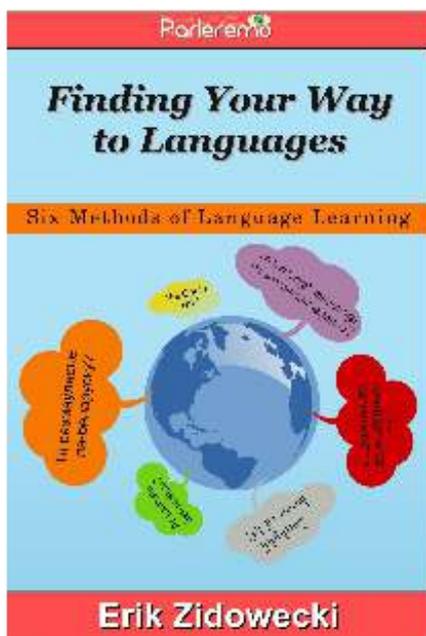


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This book won't teach you any secrets, any overnight paths to fluency. What it will give you is a solid understanding of what the strengths and weaknesses are of each approach, allowing you, the reader, to find your own way to languages.

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Small train station in modern day Rechnitz, Austria. Rechnitz used to be Rohonc, where the codex seems to have originated.





The Voynich Manuscript, a booklet full of hand drawn images and undeciphered text, is probably the most famous of strange language documents, but it is not the only one. The Rohonc Codex is another work that has defied translation for centuries, despite the examination by many scholars and the many theories around its meaning.

History

The codex got its name from the city of Rohonc, in what was Western Hungary, now Rechnitz, Austria. It had been kept there until 1838, at which time it was donated to the Hungarian Academy of Sciences by Gusztáv Batthyány, a Hungarian count, along with the rest of his library.

The Codex seems to be of medieval origin, with hand-written glyphs and crude black-and-white illustrations.

It is unknown how the Count acquired the document. The only possible earlier evidence of it was in a 1743 catalogue of the Batthyány's family library. There is an entry for "Magyar imádságok, volumen I. in 12.", (Hungarian prayers in one volume, size duodecimo). The size matches the codex, but that doesn't prove that this item and the codex are the same.

After its entry into the Academy, it was examined by a

number of people, first by the Hungarian scholar Ferenc Toldy in 1840 and then by Hungarian linguist and ethnographer Pál Hunfalvy. Neither of them were able to explain the contents. Austrian paleography expert Dr. Mahl was also unable to make sense of the codex after studying it. Between 1884 and 1885, Prague university professors Josef Jirecek and his son, Konstantin Josef Jirecek, studied 32 pages of the codex without finding answers. German researcher, Bernhard Jülg, a professor at Innsbruck University, analysed it in 1885 and Mihály Munkácsy, a Hungarian painter, took the codex with him to Paris for study from 1890 to 1892. The mystery of the codex eluded them as well.

The Codex seems to be of medieval origin, with hand-written glyphs and crude black-and-white illustrations. It has its origins in Hungarian history and might possibly be related to Hungarian. The paper upon which it is written contains the watermark of an anchor in a circle with a "star" with six rays (more like an extra limbed starfish than a geometrical star), which is known to have been manufactured in northern Italy around 1530. This is confusing, since the codex itself looks like something from before 1000 AD, and it has been suggested the codex is a copy of an older document which has been completely lost to time, but it also might

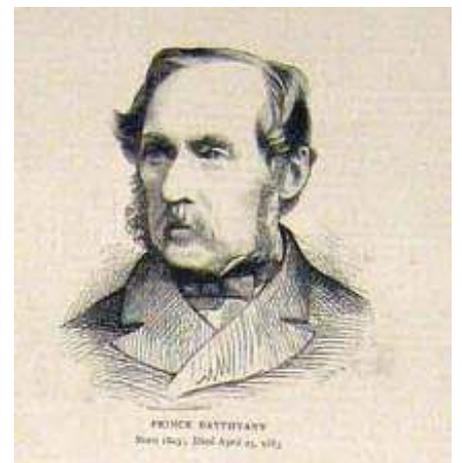
that it is a fake, especially since there is no evidence of it at all before the 1743 entry.

Possible Hoax?

Many academics believe the Rohonc Codex to be a fake because of a man named Sámuel Literáti Nemes, a Hungarian antiquarian of the same time period as the donation to the Academy. While there is no known direct link between Nemes and the codex, he was infamous for several forgeries which deceived even the most renowned Hungarian scholars. He would mix these fakes in with legitimate antiques, either for monetary or personal gains. Because of the matching time periods, modern Hungarian historiographers generally consider it one of Nemes forgeries.

Translation Attempts

Even with the possibility of it being a fake, scholars and lin-



Count Gusztáv Batthyány



guists have made several attempts to decode the Rohonc Codex.

Physically, the codex is composed of 448 paper pages, each about 12x10 cm in size, with between 9 and 14 rows of symbols or glyphs. There are also 87 drawings that include religious, non-religious, and military scenes. With the inclusion of a mix of religious symbols, it has been suggested it was written in the concept of a situation with Christian, pagan and Muslim religions coexisting. The glyphs seem to read from right to left because of the right justification.

It is thought to be related to Hungarian not only because of its discovery location but also because the glyphs bear a resemblance to Old Hungarian script; both are written right to left and they have a similar mix of straight-lined, rune-like characters and rounded characters.

While it contains over two hundred characters, several times more than any known alphabet, it is possible that since most of them are used rarely,



Pages of the codex with an image on the right page.

the codex might be using a syllabary, in which the rare characters represent specific names or common words. Most alphabets have between twenty to forty characters while syllabaries have eighty to a hundred. Logosyllabic writing systems, like Chinese, have thousands.

The first strictly methodical study of the symbols was done by Ottó Gyürk. He examined sequences which were repeated in order to find the direction of

writing, claiming the codex reads from right-to-left, top-to-bottom based on the way the repeated parts appeared when broken up between two lines.

In the mid-1990s, Miklós Locsmáncsi did some computer-based research on the text, in which he confirmed the published findings of Gyürk. He also found no evidence of case endings, which are normally part of Hungarian, suggesting the text was probably not in a language closely related to Hungarian. His analysis could not prove the codex a hoax because there were too many regularities in the text for it to be just random.

Hungarian-Sumerian

One possible translation attempt was made by Attila Nyíri of Hungary. His solution came after studying only two pages of the codex, and it was to turn the pages upside down. After doing this, he identified what he claimed was a Sumerian ligature (a symbol formed when two letters are combined), then he assigned Latin letters to the rest of the characters based on their resemblance. This was problematic, however, because he would sometimes transliterate the same symbol as a different letter (i.e., translate a character one time as an "a", another time as



The Hungarian Academy of Sciences where the Rohonc Codex was first examined.



an “o”). He also sometimes associated a Latin letter to two different symbols. In other words, the associations were more pragmatic in order to force some meaning, rather than systematic. He even rearranged them sometimes to force sense into the text. For these reasons, Nyíri’s proposal was immediately denounced by Ottó Gyürk, who noted that by using such a loose deciphering method, anything could have been extrapolated from the codex.

Brahmi-Hindi

It was suggested by Indian Mahesh Kumar Singh that the codex was actually meant to be written left-to-right, top-to-bottom in an undocumented variant of the Brahmi script. He created a transliterated version of the first 24 pages of the codex into a



Pages of the codex with an image on the right page.

Hindi text, which he then translated to Hungarian. He alleged it to be an unknown gospel with a narrative of Jesus. With the complete lack of evidence on the Brahmi script he used and method of conversion, his solu-

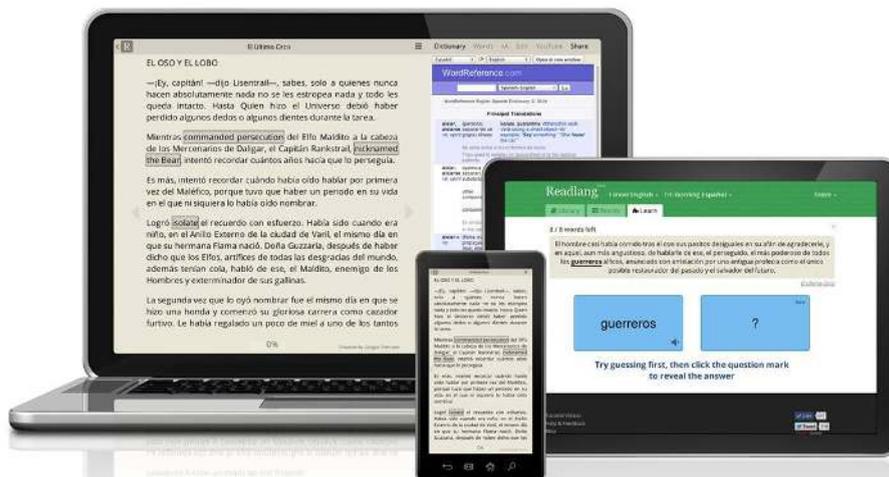
tion was considered a hoax itself.

Dacia

Another attempt at decoding the codex was made by Romanian philologist Viorica Enachiuc,



Reading in a foreign language made easy



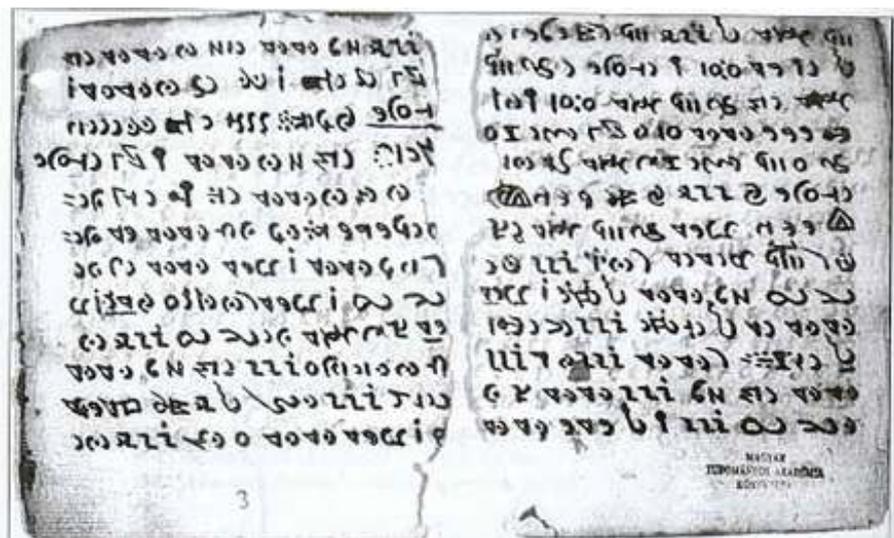


who claimed that text was written in the Vulgar Latin dialect of Dacia. She said the direction of writing was right-to-left but from bottom-to-top, and that the text is an 11-12th century history of the Vlachs people and their struggle against the Hungarians and Pechenegs.

While Enachiuc offered up a chunk of translation, it was criticized for not logically matching the patterns of the codex. Symbols that would appear in the same context throughout the codex were regularly transliterated with different letters, meaning different meanings were affixed to the same groups, losing the pattern of the original text.

Continuing Attempts

There are still people attempted



More text of the mysterious writing.

to decoded the Rohonc Codex today, using both old-fashioned and modern techniques. While a few have claimed to finally deciphered it, none of these at-

tempts have been proven true. Like the more famous Voynich Manuscript, it may be a hoax, and if it is a real language, it may remain untranslated. **PT**



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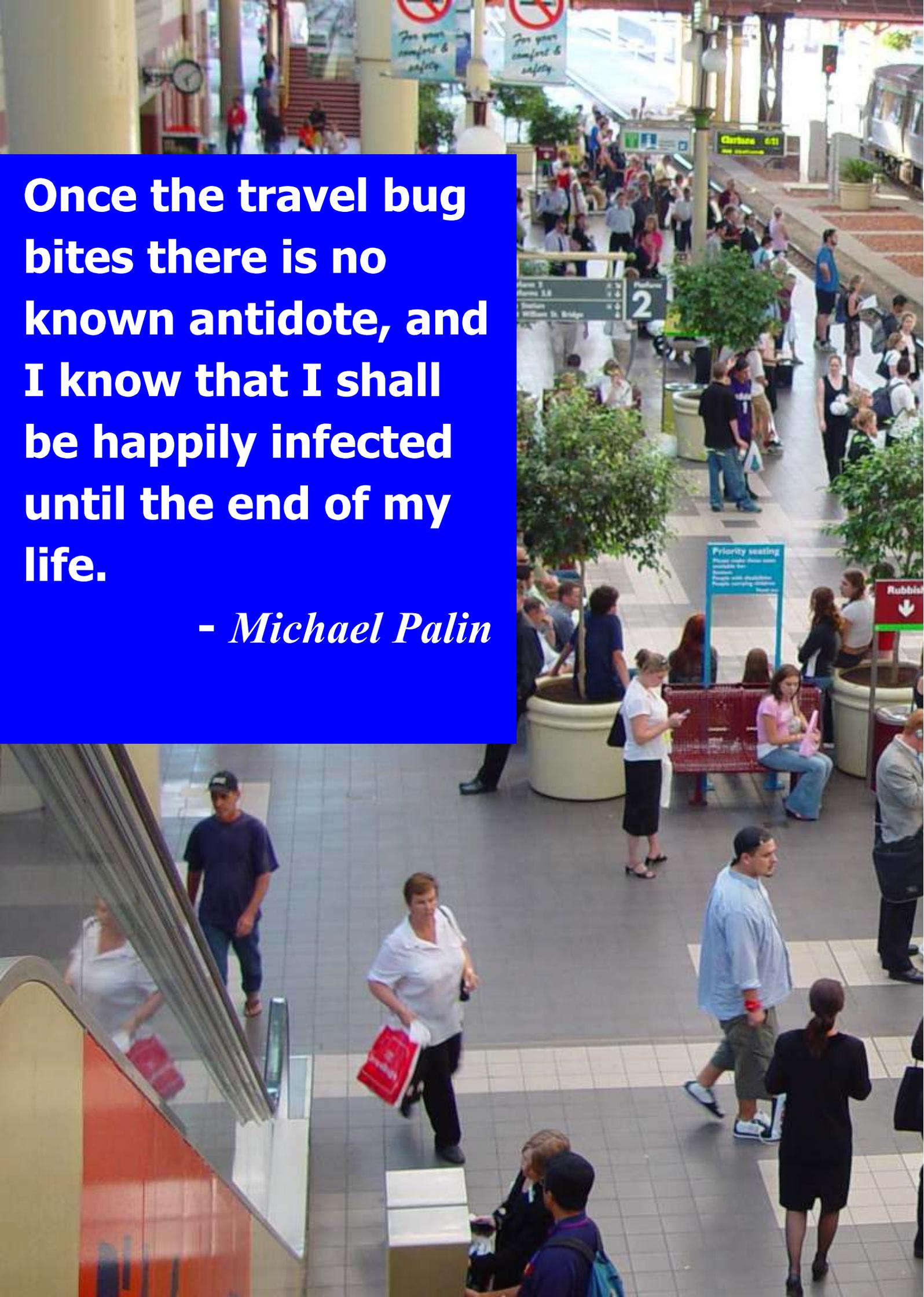
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Once the travel bug bites there is no known antidote, and I know that I shall be happily infected until the end of my life.

- Michael Palin







At the Cinema

Il Comandante e la Cicogna (Garibaldi's Lovers)



Il Comandante e la Cicogna
108 min
Comedy
18 October 2012 (Italy)

Country: Italy / Switzerland / France

Language: Italian

It is a single love story and comedy between a widowed plumber and a struggling artist.

Despite the English title, *Garibaldi's Lovers* is not a steamy, torrid film full of sex scenes and love stories. It is a single love story and comedy between a widowed plumber and a struggling artist (why are the artists always struggling? Haven't they seen enough films yet to tell them that perhaps art is not the most lucrative occupation?).

The story takes place in Genoa, Italy, where there is a square containing a statue of the great Italian hero, Giuseppe Garibaldi. We hear Garibaldi's thoughts on the poor state of modern society as he looks out over the activities of the citizens. He also argues with another statue, this one of the still living Gian Mario Cazzaniga. We hear from a few other statues briefly during the film, but the main narration comes from Garibaldi.

While the film has the inanimate objects that have voices, it also has a living creature that doesn't in the form of a stork named Agostina who is subtly and surprisingly crucial to the story. It is no wonder that the original Italian name of the film is *Il Comandante e la Cicogna* (The Commander and the Stork).

The primary characters are Leo, the plumber we mentioned and the artist, Diana. Leo is raising his 13 year old son, Elia, and his growing-up-too-soon daughter, Maddalena, alone, and is becoming overwhelmed by the responsibility of it. Although his wife, Teresa, is dead (we never

learn how), she talks to him during the film, although it is unclear as to whether she is really a ghost that keeps appearing to smell the coffee (the one thing she truly misses about being alive) or is just in his imagination, and she wishes that Leo would find another woman to fill his life.

Diana is a modern artist of sculpture and painting, but her work doesn't seem to be well received, so she is in debt. When we first see her, she is trying to collect money owed to her for a piece of art, only to watch the buyer being arrested. Apparently, he owes a lot of people money, and she is directed towards an attorney firm who is handling the man's financials. When she pushes her way through that, the attorney informs her that the money will be tied up for several months. But there is hope; he loved the fresco she had done for the arrested man, and hires her to paint one in the office.



Elia and Agostina in a grassy area, meeting in secret



Leo and Diana, posing as husband and wife, to fool a realtor

Meanwhile, Elia has been getting into trouble, first for bringing a bag of fish heads to school, then for stealing frozen frogs from a grocery store. He is evicted from the store with another shoplifter, Amanzio Zosulich, who claims he was helping the store by “reclaiming” expired foods, which they shouldn’t be selling. Amanzio is an eccentric who is studying several languages at once, loves to spout famous quotes at people, and won’t hesitate to question the way other people are conducting their business (which gets him into trouble). He and Elia become friends, and Elia introduces him to Agostina, a wild stork who has befriended Elia and for whom he has been getting the fish and frogs for.

Connections get made, for Amanzio is Diana’s landlord, to whom she owes money, and Leo, seeking legal help to aid his daughter after a sex video of her gets released to the internet by her slimy boyfriend, meets with the attorney for which Diana is doing the fresco. The attorney, Malafanno, talks Leo into participating in a property purchase transaction, which puts Diana and Leo into the role of husband and wife to convince the realtor.

When Elia receives a strange phone call in



Amanzio, in his apartment, listening to a cassette to practise languages

German, he turns to Amanzio for help. Amanzio uses his language skills to discover that Agostina has been hurt and is Switzerland, so he and Elia take off to rescue her. Meanwhile, Leo finds out that Madalena’s newest boyfriend is not who he pretends to be, and that he was used in an illegal scheme. Before he can fully deal

with that, however, he must race off to save Elia, who he believes has been kidnapped by a “maniac”.

Surprisingly, the film has some special tidbits for language learners. As previously mentioned, Amanzio is learning languages. We see him sitting on his bed with a large radio hanging down from the ceiling, playing an audio tape. From the recording, we hear a man giving a phrase, then telling the language that it should be repeated in. Amanzio tries to repeat the proper phrase, but we can tell he isn’t very good at it. He may not be as bad as he appears, however, for he and Elia manage to piece together enough Swiss German to learn the fate and location of Agostina.

Leo also has a Chinese partner in his job named Fiorenzo who rattles off in Chinese at his wife who is sure that Fiorenzo is cheating on her. She even hires an investigator who places a listening device on their vehicle to catch him in the act.

Garibaldi’s Lovers is a fun and enjoyable film and is directed by Silvio Soldini, who also did *Bread and Tulips*, which I reviewed here before. It is done in much the same manner, touching on the smaller quirks, interactions and coincidences of life that bring people together. **PT**



Leo and the ghost of his wife, Teresa, talking about their kids

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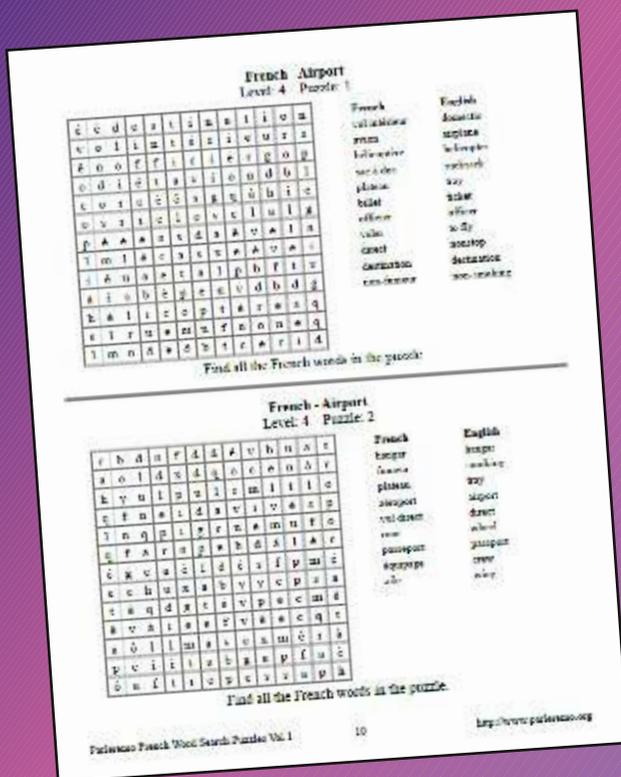
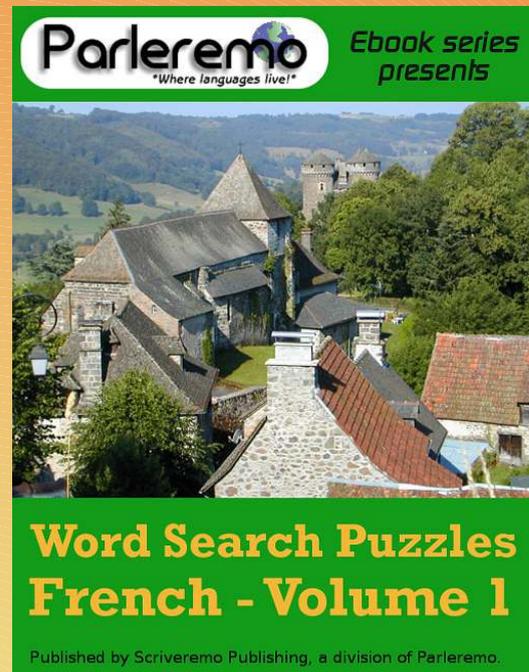
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Where Are You?

This site was the seat of a great empire that flourished for approximately seven centuries. It was the largest preindustrial city in the world, having an infrastructure that encompassed over 1,000 square kilometres, surpassing even the Mayan city of Tikal in Guatemala. The mighty empire was ruled by a self-declared "universal monarch" and "god-king", but it fell after a rebellion and invasion which caused the city to be destroyed and the population to migrate south.

The city got its name from an ancient word for "city", although now it is mainly a series of ruins among forests and farmland. The remnants of over a thousand temples now cover the region. Some are merely piles of rubble while others still stand or have been restored after a millennium. The greatest is said to be the world's largest single religious monument and together they are protected as a UNESCO World Heritage Site, with two million tourists visiting it annually.

The temples were created at different times by various rulers. The largest temple was created by one of the kings who, according to an ancient inscription, defeated a rival prince in battle by leaping onto his rival's war elephant and slaying the man.

Another symbol of the might of the city were its massive reservoirs. One of these was built by a king who was referred to as "a lion-man"; he tore his enemies with the claws and teeth of his grandeur. The significance of the reservoirs is not clear, with some scholars arguing that they were used to irrigate the fields while others claim they played a larger role as religious and mythological symbols of oceans surrounding the mountain of the gods.

While this city was destroyed by an invasion, it is believed to have been in decline for over a century, though no one can agree on the cause of this. When it was abandoned, only the largest shrine remained occupied as a Buddhist shrine, which helped preserve it to the modern day.

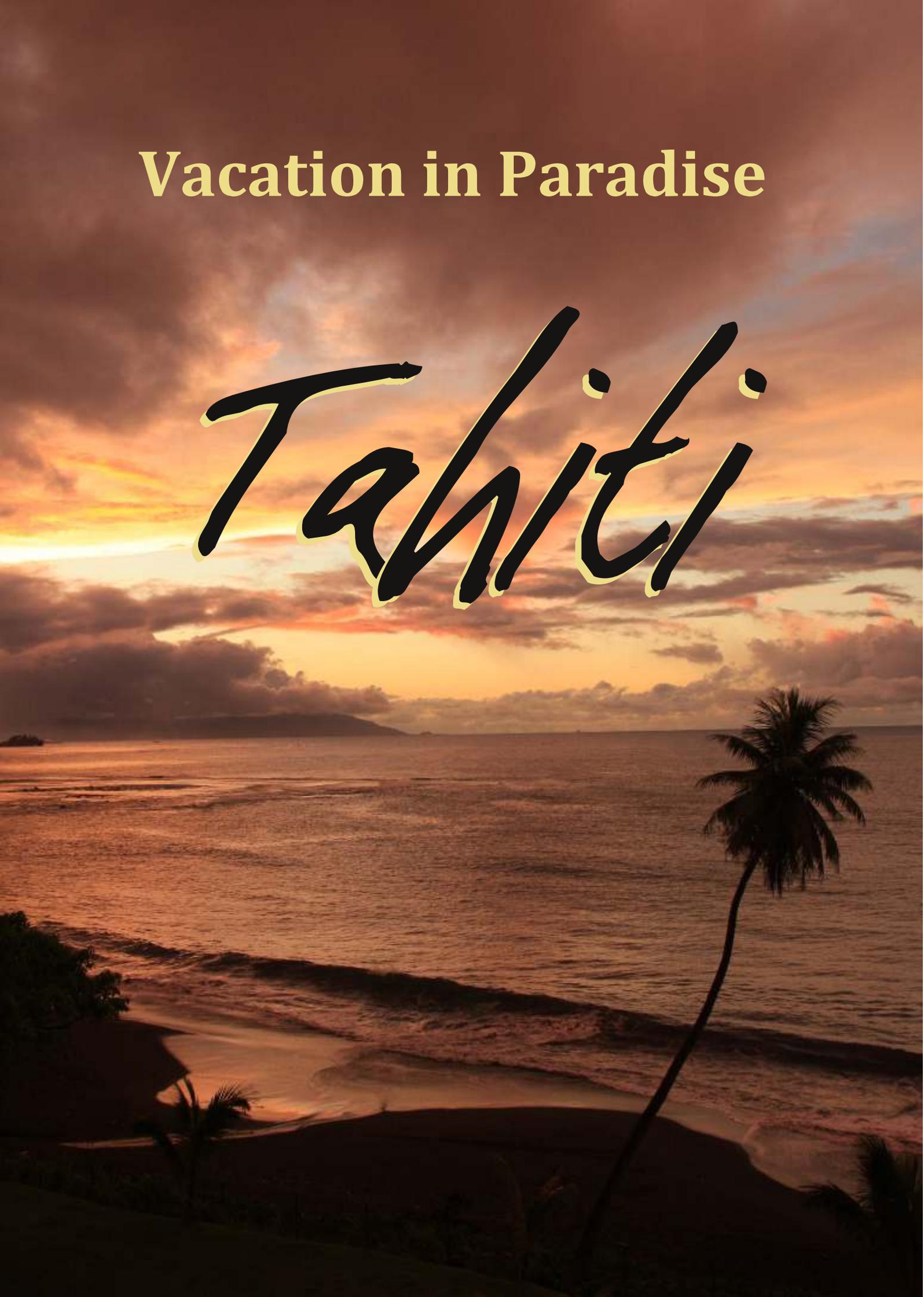
Last month's answer: Mahabalipuram, India

Can you name this city and country?



Vacation in Paradise

Tahiti.



Ordinary sausage making in Hungary. The meat is coarsely ground and salted, then stuffed into natural casings in 1-foot links, usually using the small intestine of the pig. The sausage is then hung overnight so the flavors can meld and some of the grease to drip out.





Looking at a very meaty topic this month... sausages.

Most of us, with the likely exceptions of Buddhists and vegetarians, have probably eaten a sausage at one time or another. A sausage is, in general terms, a seasoned minced meat, usually pork or beef, traditionally stuffed in casings of prepared animal tissue, such as intestine, bladder or stomach.

In American English, sausages come in two basic forms. One is the “breakfast sausage”, which is what we normally mean when we say “sausage”. This is the grey meat packed in a skin and served up for our morning meal, normally with something like eggs in some form, or pancakes. The much more common sausage of the US is the “hot dog”. This is the brownish sausage that is normally eaten in a roll, or “bun”, along with condiments like relish, mustard, and catsup/ketchup.

The hot dog forms a staple of many Americans’ diets. Another name used for it is “Frankfurter”, referring to the German city “Frankfurt am Main”, where this type of sausage originated from. Of course, the Germans don’t call it a frankfurter. To them, it is a “Wiener”, which refers in turn to Wienerwurst, or “Vienna Sausage”. “Wiener” is also used in American English to refer to the sausage (i.e. the *Oscar Meyer Wiener*), but since it has come to take on a slang sexual connotation, it’s probably best not to refer to a sausage in the US in this way.

The word “Wurst” is the German word for “sausage” in general. From this, we get various forms of sausages: *Bockwurst* (large frankfurter), *Bierwurst* (beer sausage), *Bratwurst* (fried sausage), *Rotwurst* (blood sausage), *Leberwurst* (liver sausage), *Lyoner* (king-size frankfurter, taken from the city of Lyons), *Mettwurst* (made of smoked but otherwise raw meat and spread onto bread for eating), *Hartwurst* (salami), *Griebenwurst* (kind of liv-

erwurst with *grieben* [roasted pig’s fat]), and *Bierschinken* (blutwurst with boiled ham). Small sausages are called with the diminutive, *Würstchen*. Having similar words are the other Western Germanic languages, such as Afrikaans (*wors*), Dutch (*worst*), Frisian (*woarst*), and Luxembourgish (*Wurscht*).

The origins of “wurst/worst” are not clear, but three possibilities are:

- it belongs to the word group *wirren* in the sense of “something mixed”
- it belongs to the word group *Werk* in the sense of “something produced”
- it belongs to the word group *werden* in the sense of “something turned”

In German is the slang phrase “Das ist mir Wurst/Wurscht”, which means “I don’t care”, or “es geht um die Wurst”, meaning “something is very important, crucial”.

The Northern Germanic languages have a different word, however. The Danish (*pølse/pølser/pølse*), Faeroese (*pylsa*), and Norwegian (*pølse/pølser*) obviously don’t share the same origins as their West Germanic neighbors. However, the etymology of this word is unknown.

The word “sausage” has its roots in Latin. The late Latin “*salsica*” is a noun use of the neuter





plural “salsīcius”, meaning “made by salting”. This goes back even further to the Latin *salsus* “salted”, which is a derivative of *sāl* “salt”. From these Latin roots, the Italic languages get their words: Italian (*salsiccia*), French (*saucisse*), Spanish (*salchicha*), Portuguese (*salsicha*), etc.

Among the Slavic languages, even with their different writing systems, the similarities are strikingly similar. The southern Slavic languages such as Serbian (кобасица / *kobasica*), and Croatian (*kobasica*); the western Slavic languages such as Czech (*klobása* / *salám*), Polish (*kielbasa*), and Slovak (*klobása*); the eastern Slavic languages such as Belorussian (каўбаса / *кiлбаса*), Russian (колбаса), and Ukrainian (ковбаса). The origins for these can most likely be traced back to Turkic *kül basti* (grilled cutlet). “kül” means coals or ashes, and “basti” means “pressed”. So, literally, it’s “pressed on the ashes”.

The Finno-Ugric family has a rather odd mix. Hungarian has “kolbász”, a slavic loanword, while Estonian’s “vorst” was borrowed from West Germanic “Wurst”.

Finnish, however, seems to have its own word, *makkara*, whose etymology I don’t know. Finnish also uses the word “nakki” for small sausages, which was adapted from the Swedish “knackkorv”.

The Greek “Λουκάνικο” (lukaniko) comes from the Latin *Lucanicum*, referring to the city of Lucca, Italy, in which it was made.

I was unable to track down an etymology for the Celtic words or the Swedish “korv”, and I left the other languages for readers to explore on their own.

Bratwurst sausage with mustard in a roll



Sausages on sale outside of a Japanese shop

Slang

As was mentioned earlier, slang terms have developed around this popular meat. The term “hot dog” may have developed from the reference “sausage dog” for a dachshund in the 1930s. The dog, with its long body and short legs, was said to resemble a sausage. “Hot Dog” is also slang in English for someone who is skilled or proficient in some field, now more often used when someone is considered to be showing off: “While he is a skilled skier, some of his critics think he is too much of a hot-dog”.

A slang term for a sausage in British slang is “banger”, as in “bangers and mash” (sausages with mashed potatoes). Another British term is “not a sausage”, which is a way of saying “nothing at all”. For example, answering a query like “See anyone?” would be “Not a sausage”. I remember in the British radio program *The Goon Show*, the character “Bluebottle” comically announced his entrance with “Waits for audience applause... not a sausage”.

The word “wiener” in English can also refer to a part of a male’s anatomy, which resembles a sausage. The “bun” in which a hot dog is often placed in is also a reference to human anatomy: a person’s backside. “She’s got nice buns!” would be a male’s way of expressing his appreciation for a woman’s bottom. Needless to say, any number of references can then be created relating to placing wieners in buns.

Other Notes

I have been asked a few times about whether “hot dog” refers to just the sausage, or to the sausage and bun with condiments. I would say that depends on your region, upbringing, and context. If we use the meat in dish, then it is called a “hot dog”. However, if someone states simply “We are having hot dogs for lunch”, you can be pretty sure



they mean the sausage with buns and fixings. This is similar to how we use “spaghetti”. Spaghetti is the name of the pasta, but if someone says they are eating spaghetti for a meal, they will, at least in the US, most likely be referring to the pasta, sauce, and grated cheese. When I was asked the question about hot dogs while in Italy, I was also told that in Russia they would eat the hot dog with “French” fries in a bulky roll [both the fries and sausage in the roll], and call it a UFO, but I have been unable to confirm this.

I also found a direct adoption of the term into Spanish: “perro caliente”.

Conclusion

Whether your sausage is “something mixed”, “made by salting”, or “pressed on the ashes”, it has become a staple of many cultures’ cuisines, and is enjoyed all over the world. If you have further comments or additions on this subject, please send them to editor@parrottime.com. **PT**

Clockwise, from top left: Hot Dog stand in an amusement park; Hot Dog pushcart in New York; Dachshund, also called a weiner dog; Various sausages on sale in a delicatessen; Frankfurt, Germany, home of the frankfurter; Bangers mash on old China plate on wooden table





GERMANIC

Western

Afrikaans:	wors
Dutch:	worst
English:	sausage
Frisian:	woarst
German:	Wurst
Luxembourgish:	Zoossiss / Wurscht

Northern

Danish:	pølser
Faeroese:	pylsa
Icelandic:	pylsa
Norwegian:	pølser
Swedish:	korv

ITALIC

Calabrese:	sazizza
Catalan:	botifarra/salsitxa
French:	saucisson / saucisse
Italian:	salsiccia / salame
Portuguese:	salsicha / chouriço
Romagnolo:	zuzzezza
Romanian:	cârnatul / cîrnat
Sardinian:	campidanesu sartizzu
Spanish:	salchichón / salchicha
Valencian:	salchicha
Venetian:	salsicia / luganega
Zeneize:	säsissa / lugànega

[dialect of Liguria]

FINNO-UGRIC

Estonian:	vorst
Finnish:	makkara
Hungarian:	kolbász

GREEK

Greek:	Λουκάνικο
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BALTIC

Lithuanian:	dešra
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SLAVIC

West

Czech:	klobása
Polish:	kiełbasa
Slovak:	klobása

South

Bulgarian:	салам / наденица
Croatian:	kobasica
Serbian:	кобасица (kobasica)
Slovenian:	klobasa

East

Belorussian:	каўбаса / кілбаса
Russian:	колбаса
Ukrainian:	ковбаса

CELTIC

Breton:	silzigenn
Irish:	ispín
Scots-Gaelic:	isbean
Welsh:	selsig

MALAYO-POLYNESIAN

Bahasa Indonesian:	sisis
Filipino:	langgonisa / batutay / soriso
Malagasy:	saosisy
Tetum:	xourisu

ALTAIC

Turkish:	sucuk / sosis
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SINO-TIBETAN

Chinese:	香腸 xiāngcháng - which literally means fragrant (香) intestines (腸)
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SEMITIC

Arabic:	sogoq
Hebrew:	תיקינק

MISCELLANEOUS

Korean:	sso-sse-i-je / sun-dae
Japanese:	ソーセージ (soosaaji)

CONSTRUCTED

Esperanto:	kolbaso
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Book Look

Native Tongues by Charles Berlitz

Language: English

Item Rating: ★★★★★

ISBN-10: 0785818278 ISBN-13: 9780785818274

One of my primary interests in languages is how much they reflect society and cultures. We've all heard the anecdote of how the Eskimos have a vast number of words for types of snow. That is the type of material that this book covers. "Native Tongues"

The author is Charles Berlitz, well known linguist and grandson of Maximillan Berlitz, the founder of the world renowned Berlitz School of Languages, and to whom this book is dedicated. Mr. Berlitz breaks down this volume of facts into 39 categories, including "How Languages Spread and Decline," "Same Sounds, Different Meanings," "Our Mysterious Alphabet," "Languages Lost – and Found Again," and even some unexpected ones, like "Languages in Space" and "There Were Others Before Columbus."

The moment I opened this book at random, and started reading, I couldn't stop. The range and quality of the facts are astounding. I was, for example, surprised to learn that during the American Revolutionary War, the national language of the new United States of America was almost German, save for one vote.

The Atlas of Languages

editors Stephen Matthews, Maria Polinsky, Bernard Comrie

Language: English

Item Rating: ★★★★★

ISBN-10: 0816036454 ISBN-13: 9780816036455

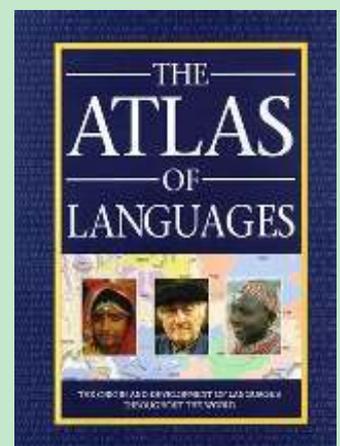
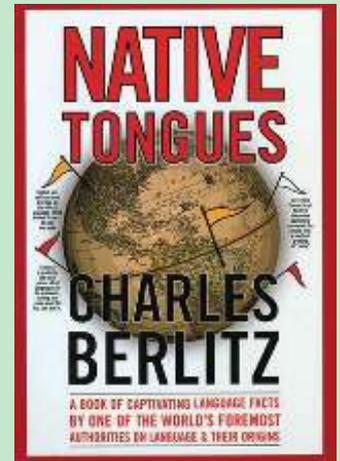
I will start off by saying I like this book. It's large, colourful, entertaining, and fun to read. You can flip through the book and see charts on language families, maps of language locations, sidebars of language information, and tons of fantastic coloured pictures from places all over the world. The visual stimulation of the book is superb, and definitely worth seeing.

Many of the items are surprising, and some are downright ironic. For example, this anecdote about the Irish language (pg. 82):

During a "speak Irish" campaign, signboards throughout the Irish Republic proclaimed "Cut the last tie with England, the language! Use Irish!" (But the signs were written in English.)

The book is not a scholarly write-up on language development or linguistic issues. It's not meant to be. It is a very easy to read volume of language lore and facts that are fascinating. As I read this, my mind started racing, because one could easily take any of these categories and explore just that in depth. My compulsive nature had to be kept in check, because I already wanted to start addressing so much of the material.

If you can get your hands on a copy, I encourage you to do so. You will not be disappointed. **PT**



However, on a serious level, the book fails in a few ways. First, the title itself is misleading. Anyone that has opened an atlas knows it to be filled with maps, charts, and facts. This book has many maps, but they are all simplistic and often



inaccurate. And the statistical information, what little there is, is equally suspect. The maps and charts are also intermingled among text and images, so it is much harder to find any information the book might reveal. That would be fine - if they didn't call it an "Atlas." This is more of a simple overview of languages rather than a serious reference book.

My major complaint about the book is the amount of extra material that is included, but has no real bearing upon languages. At the same time, it also contains a lot of extra material that is relevant to languages, but more as interesting side notes, so I guess it depends on how relevant the material is.

I feel the book is aimed at people that are interested in languages, but not ready to get into depth with them. Flipping randomly, I find a passage referring to Bantu languages, and it focuses on Ndebele. There are a few paragraphs on Ndebele, a few tidbits, then the short section ends with "[...] In other Bantu languages the corresponding forms are often different." And that's it: no looking at others, no further discussion. The reader is just left wondering what those "different forms" are. This is the typical

handling of material in the book.

Of course, the claim to be an "Atlas" on world languages would be a hefty one, considering the number of world languages still alive is over 6000, but if a book claims to be an Atlas of them, it should deal more with the languages and less with trivia and pictures that, while entertaining, are of little real use to a serious language student.

My copy of the book is paperback, but there is also a hardcover version. This would more likely be called a coffee table book: the kind that is large, full of nice pictures, and looks attractive on a table while making the owner appear very knowledgeable, which is the reason I like the book. You can sit down and leaf through it and look at the nice pictures. However, if you want a serious book on languages of the world, this isn't the book for you. I would give it a 4/5. **PT**

Live Five A Day

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One of the annoying issues when dealing in a global environment like the internet is trying to present people in multiple countries with data in their regional format. There are different ways of displaying time (AM/PM vs 24 hour), dates (month / day / year or day / month / year), numbers (what the roles of periods and commas are) and language for days and months.

The last of these can become the most difficult on a multilingual website. If you are trying to display a calendar or a date that contains the names of the days and months rather than just numbers, you are faced with the need to create those terms in many languages.

For example, if the date is “Tuesday, May 20th”, how would you display that for someone who speaks Italian (given that you know to give the page to them in Italian). You could store all the days of the week for Italian (gennaio, febbraio, marzo, aprile, maggio, giugno, luglio, agosto, settembre, ottobre, novembre, dicembre) and the months (lunedì, martedì, mercoledì, giovedì, venerdì, sabato, domenica) so they could be displayed properly. You would then have to do this for every other language you want the site to be in.

This can become more frustrating if you are printing a small calendar and need the shorter versions of these words, or just want to use the condensed forms normally. For example, in English, we would use “Tue, Mar 30th”. It isn’t always just using the first few letters, so we can’t simply truncate our words.

There is a solution when using PHP to deliver this information. Rather than storing all these words and versions in arrays, then figure out how to put them in properly when we call the `strftime()` function (which returns the date and time in a number of formats). We can use the PHP “`setlocale`” function.

Essentially, you set the locale to affect a specific kind of information that PHP might retrieve for you, like the date or time, and the language you want it in. The language is passed using a particular encoding scheme, usually a two character code for a language, an underscore, and a two character code for the country it is spoken in.

The country part is necessary because there might be different formats used for the same language. For example, English could be encoded using `en_US`, `en_GB`, or `en_CA`, with those being for the United States, Great Britain, and Canada, respectively. Similarly, German could use `de_DE`, `de_CH`, `de_AT`, or `de_LU` (Germany, Switzerland, Austria and Luxembourg). The extension “.utf8” should be used to accommodate for any non-latin based characters.

You can determine what will be affected by the language selection by using these constants:

- LC_ALL for all of the below
- LC_COLLATE for string comparison
- LC_CTYPE for character classification and conversion, like `strtoupper()`
- LC_MONETARY for `localeconv()`
- LC_NUMERIC for decimal separator (also `localeconv()`)
- LC_TIME for date and time formatting with `strftime()`



So, if for example you wish to set the date to output in Swiss German, you would use
`setlocale(LC_TIME, de_CH.utf8)`

Then

```
print strftime('%A, %B %e, %Y',time());
```

Gives us

Dienstag, Mai 20, 2014

Changing the codes, with `it_IT.utf8` we get `martedì, maggio 20, 2014`
and with `ja_JP.utf8`, we get `火曜日, 5月 20, 2014`

You can find a list of many of these language codes here:

<http://red-route.org/code/php-international-language-and-locale-codes-demonstration>

And there you are! A quick way to properly display dates for many languages. You can experiment with the other settings, like string conversions and currency on your own. Have fun!

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Letter From the Editor

Writer: Erik Zidowecki

Images:

Petey: Waterfall

Constructed Languages - Making It All Up

Writer: Erik Zidowecki

Images:

Ziko: Esperanto Congress Bookstore, 2008

CBS Studios Inc.: Klingons

New Line Cinema: Elves (Lord of the Rings)

Petey: Esperanto Congress 1911; Voynich Manuscript; Elvish writing; Klingon alphabet;

Sources:

- The STAR TREK trademark, images and logos are owned by CBS Studios Inc.
- The LORD OF THE RINGS images owned by New Line Cinema

Language Conflicts: Flemish vs. Walloon

Writer: Erik Zidowecki

Images:

Willy / Pastranec / gpvos: Map of Belgian municipalities with languages

tillwe: Bilingual French-Dutch traffic sign in Brussels

Didier Misson: Demonstration in Brussels

PD: Buildings

Sources:

- "Fleming and Walloon" Encyclopædia Britannica <<http://www.britannica.com/EBchecked/topic/209945/Fleming-and-Walloon>>
- "Walloon language" Wikipedia <http://en.wikipedia.org/wiki/Walloon_language>
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- "No Love Lost: Is Belgium About to Break in Two?" Leo Cendrowicz, Time <<http://content.time.com/time/world/article/0,8599,2000517,00.html>>

Rohonc Codex - Hungarian Enigma

Writer: Lucille Martin

Images:

Steindy: Rechnitz Station (splash page)

I, Daniel Csörföly (from Budapest, Hungary): Budapest Hungarian Academy of Sciences

Petey: Gustavus Batthyány; Images of Rohonc Codex

Sources:

- "Rohonc Codex" Wikipedia <http://en.wikipedia.org/wiki/Rohonc_Codex>
- "The Rohonc Codex" Passing Strangeness <<http://passingstrangeness.wordpress.com/2009/03/07/the-rohonc-codex/>>

At The Cinema - Il Comandante e la Cicogna - Garibaldi's Lovers

Writer: Erik Zidowecki

Sources:

- "Il Comandante e la Cicogna" Internet Movie Database <<http://www.imdb.com/title/tt1904929/>>

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Where Are You?

Writer: Sonja Krüger

Images:

Petey: Mystery image

Words in Your Mouth - Sausage

Writer: Erik Zidowecki

Images:

wallyir: Hot Dog stand in an amusement park

dantada: Hot Dog pushcart in New York

Seemann: Various sausages on sale in a delicatessen; meat bin

Petey: Ordinary sausage making in Hungary. (splash page); sausages hanging in shop (title); Plate of sausages, sauerkraut, and potatoes; Bratwurst sausage with mustard in a roll; Sausages on sale outside of a Japanese shop; Bangers mash on old China plate on wooden table; Dachshund, also called a weiner dog

Book Look

Writer: Erik Zidowecki

GlobTech - Using Locale

Writer: Erik Zidowecki

Images:

Petey: world map

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