

Parrot Time

The Thinking of Speaking

Issue #20 March / April 2016

On Being Bilingual

The qualitative, messy, chaotic
and unmeasurable side of it

Of Gods and Languages

What part did the divine play?

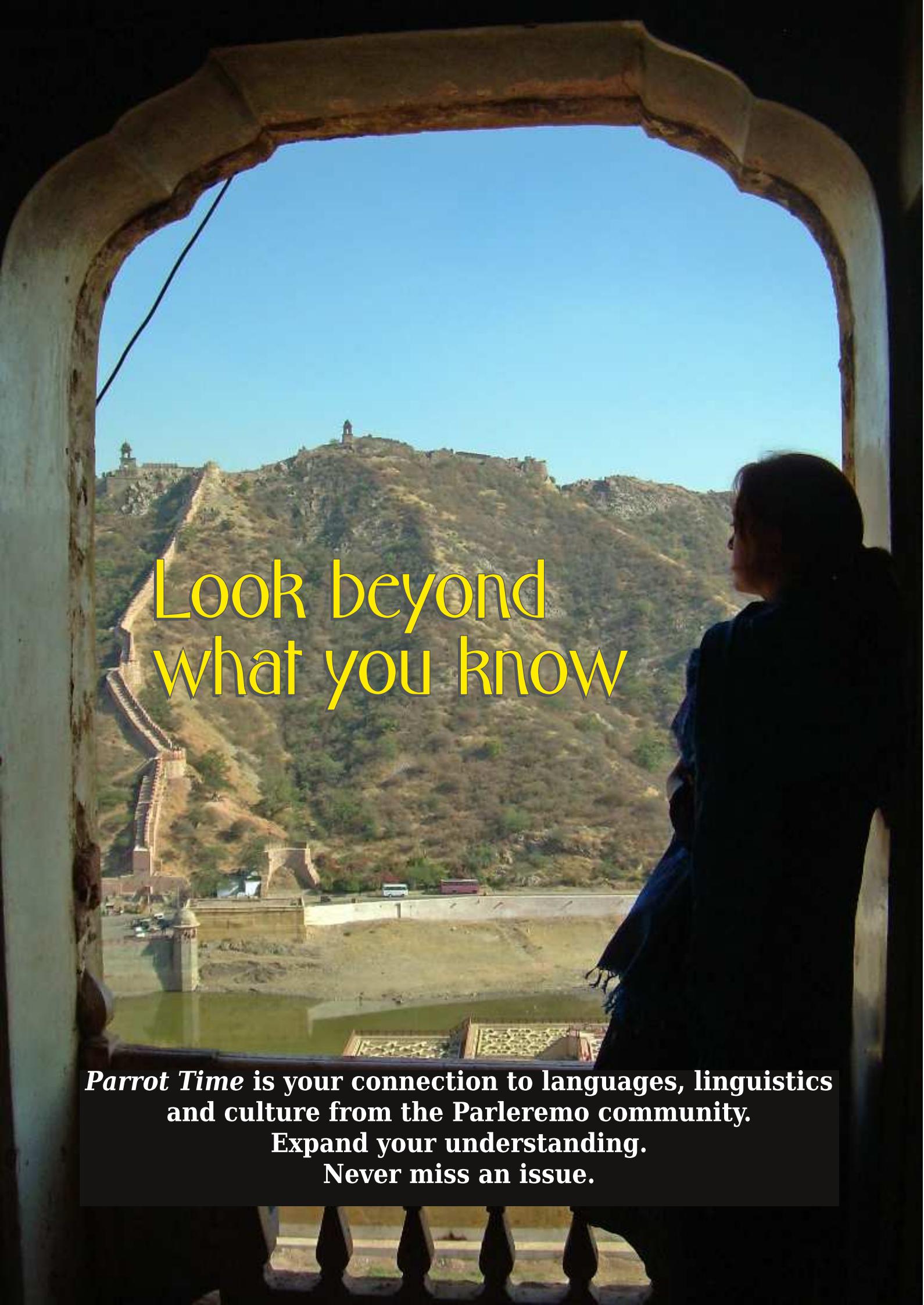
Looking at LingoHut

A Medley of virtual languages

Interview with Siskia Lagomarsino

A chat with the woman behind The Polyglotist





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Published by Scriveroemo Publishing, a division of Parleremo. This issue is available online from <http://www.parrottime.com>

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Double Speak

Learning a second language is something that is important to many people, and if you are reading this, you are probably one of those. It can be a passion, a hobby, or a pathway to a better job.

But there are a great many people for which bilingualism was never a choice, but rather, a result of the place or environment they grew up. Some countries have two languages used by the population, so being a citizen there means you have a second language (or two “first” languages) automatically. Other people grow up speaking one language at home and another when speaking with the larger community.

In this issue, Olivier Elzingre examines some of the issues of bilingualism, including the various forms and reasons of it. He also addresses some of the problems with teaching languages in schools.

One person who knows about being bilingual personally is Siskia Lagomarsino, owner of the blog *The Polyglotist*. We interviewed her about her writing, her background, and how she was “accidentally bilingual”.

Kendal Knetemann returns this month with the story behind her language teaching site *LingoHut*. This fantastic webpage helps people learn several languages through the use of games and exercises, so that anyone can become bilingual.

Finally, a quote on being bilingual:

“One language sets you in a corridor for life. Two languages open every door along the way.” - Frank Smith



Erik Zidowecki
ERIK ZIDOWECKI
EDITOR IN CHIEF

On Being



Bilingual



by Olivier Elzingre

At a conference late last year I disagreed with a well-known linguist (Lourdes Ortega) about the way a presenter recorded the bilingual status of their respondents. Following a questionnaire they had filled in, the presenter had classed many of them as monolingual despite the fact that they could speak more than one language. Ortega highlighted the obvious contradiction. It was with my heart in my mouth, as a very junior researcher, that I spoke up, arguing that the respondents had to be classified as monolingual if that was what they identified as. Ortega kindly responded that for the purpose of research, measurable criteria had to be considered more reliable than reported behaviour. In other words, if these participants had a measurable level of proficiency in a second language, they were bilingual. Ortega was entirely correct of course. It is well documented in linguistics as well as in other fields that between what people say they do and what they actually do, there can be a world of difference.

This exchange with a personal hero of mine about bilingualism made me question what I actually know about it beyond my personal philosophical perspective of it.

Language measurements and social factors

Language can be observed or experienced in two ways. On one hand we can measure proficiency, accuracy, fluency, even accents can be measured through detailed phonetic analyses. Measuring language implies at some level that a standard exists, perhaps superior to its variations. On the other hand, languages are intrinsically embedded in a person's sense of identity – cultural, gender, age, national, any facet of your identity is expressed at least partially through your idiolect (an idiolect is the unique way a person uses a language which is shared by all native speakers of the same language).

These measurements and factors can remain fairly abstract if they remain in the confines of a research journal. They are, however, meant to be representative of what happens in real situations. Here is an anecdote that might explain what I mean.

Melbourne is a wonderfully diverse city in which every other person's English is not a



mother tongue. Yet, for many of these people, English has become for all intent and purposes their first language, the language they use every day in most situations. An odd feeling of discomfort sets in when using their mother tongues with other native speakers. It was certainly my experience a few years after I left my native region of Switzerland. I had returned for a holiday and was having a drink with a friend of mine. During our conversation, he said to me "*Tu parles comme un trouduc.*" (You talk like an arsehole) He was referring to my inability to have kept up to date with regional linguistic idiosyncrasies, making me sound like I had rejected my country of origin. In just 5 years of absence, my accent had changed enough for him to feel like we no longer shared the same cultural background. This is not just because I had just spent 5 years teaching French as a second language, having to tone down my accent and vernacular. It was also because in truth, I did not have any intention of returning to live in Switzerland. I had entirely adopted my new country of residence and as a consequence, I had become an English speaker. My friend, as a consequence, identified some of my idiolectal features and assessed them as clashing with what he knew of my sociocultural profile.

When I started to read up on bilingualism, I began to realise that while my experience was similar to many other 'expats', the range of ways in which bilingualism emerges is quite vast. Here are just some of the types of bilingualism frequently encountered research literature and how they came about.



Passive vs active; simultaneous vs sequential; dominant versus balanced; additive vs subtractive

Since the 1970s a number of questions were raised about assumptions pertaining to bilingualism. Some of these assumptions included the belief that children raised multilingual were linguistically confused. The proof was that most kids brought up in multilingual environments tend to code-switch, ie to draw from more than one languages in the same sentence. Salvatore's codeswitching in "The name of the Rose" may have been inspired by the codeswitching fears.

In order to explore assumptions like the above example, researchers categorised types of bilingualism based on language competence, age of language acquisition, learning context and interactional use of the linguistic resources.

The four pairs mentioned in this section's title each highlight some aspect of bilingualism. There is some overlap and more than one terminology often exists to describe the same concept, like receptive vs productive, which is

all in all the same as passive vs active. Each pair can also describe fairly different situations, depending on what dimension of language one focuses on. For instance, a second generation Australian Chinese man could be actively bilingual in reading, but not in writing.

Passive bilingualism is when a person is brought up speaking one language but understanding two (or more) whereas its opposite describes a person who expresses themselves in more than one language. Both types of bilinguals are quite typical of kids who grow up with one parent speaking to them in a language other than the dominant one of their region. In the case of passive bilinguals, they understand most things that are being told in their second language but they do not use it. They often end up forgetting much of it when they are no longer exposed to the language. Passive bilinguals are also frequently found among second or third generation minority group members. The heritage language is gradually forgotten as subsequent generations integrate into the dominant linguistic group.



Simultaneous bilingualism is characterised by the acquisition of two (or more) languages in parallel with their first language, as opposed to sequential bilingualism, which is when a person learned a second language at a later stage in their lives. Simultaneous bilinguals have better chances to reach high levels of fluency in their second language, but this is not always the case. Age has long been a focus in second language acquisition. The popular opinion is that the younger a person, the easier (and the better) they may learn the second language. The famous Critical Age Hypothesis, stating that a language becomes much more difficult to learn after the age of 12 or 13, supports this opinion. However, there are many examples contradicting this hypothesis, leading to question second language pedagogy.

Balanced bilingualism is defined by a person whose languages are equal in every way, whereas a dominant bilingual has a higher level of competency in one of their languages. Balanced bilinguals are considered somewhat of a myth by most researchers in language acquisition, although there are people who claim

it. If they do exist, they are rare, and extremely difficult to test objectively. Dominant bilingualism is therefore the norm. The reason is that the vast majority of people divide their daily activities like work, family, sports or religion in linguistic ways as well. They end up feeling very confident buying their groceries in one language while have a professional discussion in another.

Additive bilingualism focuses on the process and development of language acquisition and describes the situation in which a second language is learned by a person, leaving their first language unaffected. This means that they are continually exposed to their first language and consequently do not forget it. Subtractive bilingualism, on the other hand is when a second language progressively replaces a person's first language. Many expats experience this. It's a difficulty to remember some words, the adoption of a foreign prosody (speech rhythm and musicality) or even the adoption of a foreign accent.

For a couple of decades, only additive and subtractive bilingualisms were properly theorised, leading most second language acquisi-

ition experts to believe that additive bilingualism was some sort of ideal. However this conceptualisation was on the premise that a high level of second language competence is required. When the focus turned towards cross cultural communicative ability, languaging and translanguaging became a phenomenon that many recognised as more essential. Along with it came the understanding that speaking another language is all good, but that communication could only be successful if contextualised cross cultural understanding also took place.

As most societies in the world are multilingual to begin with, however dominant one language may be, productive bilingualism describes more adequately what happens in real situations. Go to a Moroccan market, walk around Paris, eat at your local Italian restaurant, and you will see productive bilingualism in action. Complete control of all linguistic resources is not required. It would most likely be counterproductive if a language was chosen by one of the speakers in the conversations to the exclusion of the others.

A second point to make in relation to

these pairs is that mostly they are not, in fact, opposites. It would be more accurate to say that they are two sides of a continuum.

Language education and its limitations

One of the most respected linguist in Australia is Jo Lo Bianco. An advocate for language education, a tireless campaigner for the recognition and protection of minority languages, and a writer of language policies, Lo Bianco talked of a young boy in India who was identified as a terrible language learner by his teachers. Yet, as a child who was always on the look out to make some money from tourists, he would switch from one language to the next at lightning speed, between 4 or 5 languages, in order to grab the tourists' attention.

Lo Bianco's anecdote points towards issues in education. In his words, "schooling in English is a particular selection from what is available in the wider community – it's a register of educated, literate speech which is quite different from spoken language and the kind of literacies that we see in the wider communities."¹ Literacy is naturally a closely



Graph 4. Foreign academic complexity and accuracy development (Rosmawati, 2014).



related issue to questions of bilingualism, and though I will not develop this question here, it will be the topic of an article in a later issue.

Lo Bianco highlighted the limitations of language education approaches. In the current system, teachers measure language abilities based on four "macroskills" (reading, writing, speaking and listening). What the system does not allow to do, is to assess or identify shifts in language or cultural identities based on the gradual acquisition of a language. Efforts are made to include some of mean of measurement in the Australian national curriculum, by asking teachers to assess some progress in cultural understanding through the establishment of particular activities. They remain very difficult to implement, because the linguistic dimension remains the major focus of our teachings.

The point I would like to make, however, is that when you think of your own language or languages and all the languages you are exposed to in every day situation, communication takes place, problems are resolved and negotiations are concluded. The language of instruction is not to be confused with the language of education and literacy in a non-dominant language is not the same as illiteracy.

1 <https://www.youtube.com/watch?v=PJd66Gwivts>

Monolingualism is curable

Accompanying these issues surrounding second language education, an adage which is being thrown around is "monolingualism is curable", which allegedly was uttered by a famous Melbourne professor. If, as the adage seems to be aiming to do, your goal is to make people learn other languages, the last thing you want to do is to make them ashamed of their monolingual identity. Comparing monolingualism with a disease is counterproductive and alienates a large portion of the world's population.

As a language teacher, it is important to me to think about what really encourages students to learn. A disclaimer here, I teach teenagers, and I don't necessarily think that my opinion in regards to this question applies to all ages. In fact, I know from the research I have read that different levels of maturity are inspired by different motives. This makes complete sense of course.

Anyway, aside from the fact that teenagers are my daily audience, the reason I am interested in understanding these creatures better is that they are at a turning point of their development. Not children, not adults. The much celebrated psychologist Erik Erikson wrote in the mid-70s that adolescence is stretched more than it used to because it took



longer to become familiar with advances in technology in order to function as an adult. I will spare you the celebrations about today's technologies. Instead, what I think is interesting to consider, is that we are effectively delaying a person's adulthood despite full cognitive capacity. In other words, we have created a 5 year bubble of potentially frustrated identification.

Now throw thousands of these time bombs in a language class where they are effectively asked to re-think their not-yet-fully-formed cultural identities, during the phase they crave some stability the most.

It follows from the instability of adolescent identification that you can't predict what is going to encourage them to take up the stringent study of a foreign language. One certainty exists, however, that pathologizing their monolingualism is not going to hit the mark.

Olivier Elzingre is a PhD candidate researching motivation and identity development in study abroad contexts. He teaches high school French in Australia. Correspondence to olivierelzingre@gmail.com

Parrot Time is always looking for guest writers, so if you are interested in writing for us or donating something you have written for your own blog, please contact us at editor@parrottime.com.

We look forward to your contributions!



Reading in a foreign language made easy

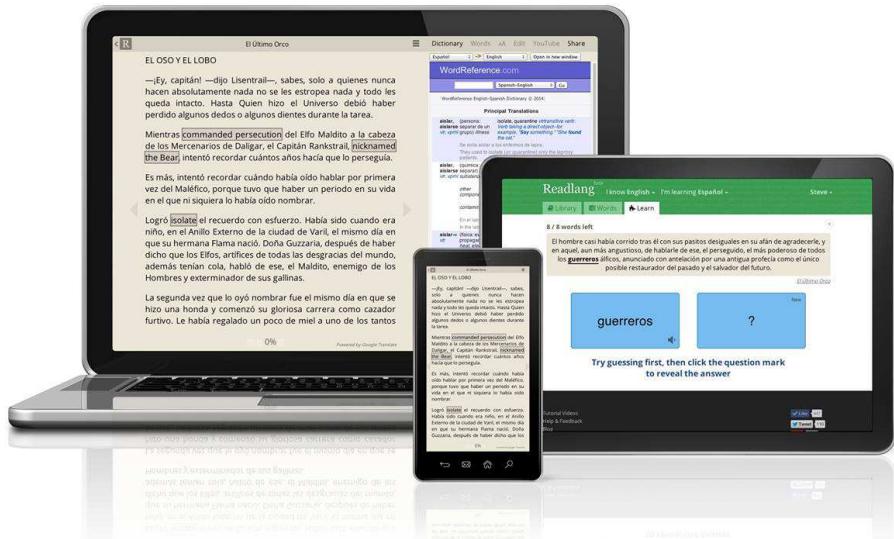


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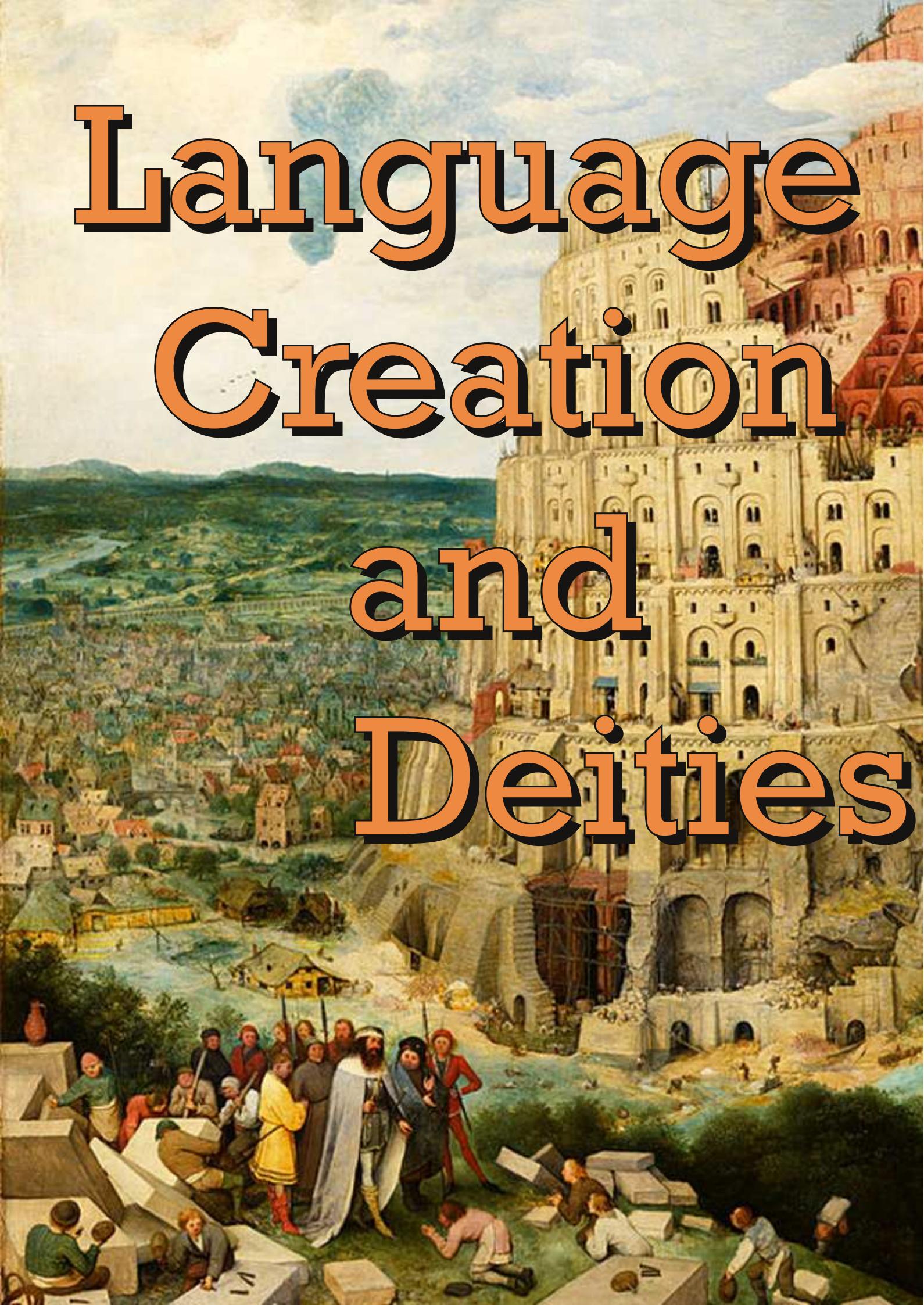
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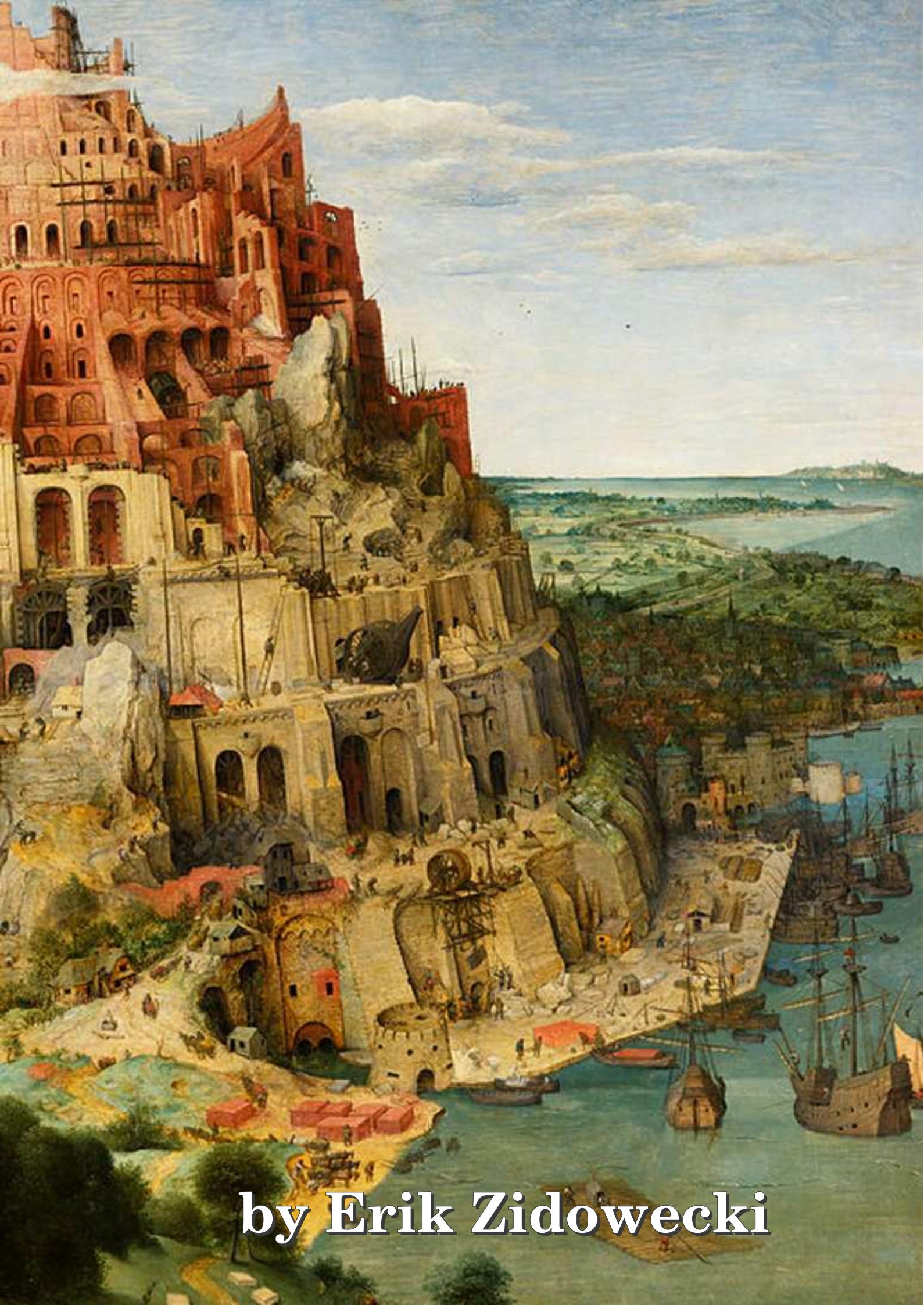
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Language Creation and Deities





by Erik Zidowecki

On Being Bilingual

While I am sure that many of you have your own “language gods” in the form of various polyglots or hyperpolyglots you idolize, I want to look at the religious and mythic-al gods of language, as well as some of the ideas of where languages come from.

In religions, there are a number of deities who are associated with certain specific jobs or items. The Hindu god of vegetation is *Soma*. The Greek god of wine and fertility is *Dionysus*. For the Egyptians, the goddess of protection and cats is *Bast*. *Faunus* is the Roman god of flocks and shepherds. For the Centauri, there is *Morgoth*, god of the under-world and protector of front doors.

There are literally hundreds of god and goddesses attributed to everything from the moon to beauty to war to fools. You could think of them as “household gods”. You didn’t just pray to one; you prayed to (or cursed) whichever deity suited the occasion.

So, as a language learner, whom do you pray to before that big test on Chinese? Who do you curse when you mix your German verb tenses? Who do you thank when you manage to correctly ask (and understand the reply for) “सौचालय् कहा है?” when you need to relieve yourself while exploring the streets of India?

Now, I know that you probably don’t have any special god or goddess for this purpose and would simply invoke the deity of your religion. You might not even have a religion, making the entire question useless. Why even drag religion into languages?

Well, part of the reason we learn languages is to understand other cultures, and religion is often a big part of a culture, even if we ourselves are not religious. I do not personally get involved with religious beliefs, but I recognize that praying to a higher being is an expression of seeking strength and hope, while cursing a deity is a way to vent our anger, frustration and hurt.

Language is a central concept in today’s biggest religions, invoking the “Word of God”. The ancient prophets are those who were spoken to by God and able to transcribe the message for the masses. From there, the founders of modern religions may have moaned the multiplicity of languages in the world or have conferred God potency transcending languages – He may speak to anyone. From that perspective, the Bibles were



Statue of Hermes wearing the petasus (round hat)

translated into many languages early on because it was part of the Christians to spread the “Word of God” and the “Good News”.

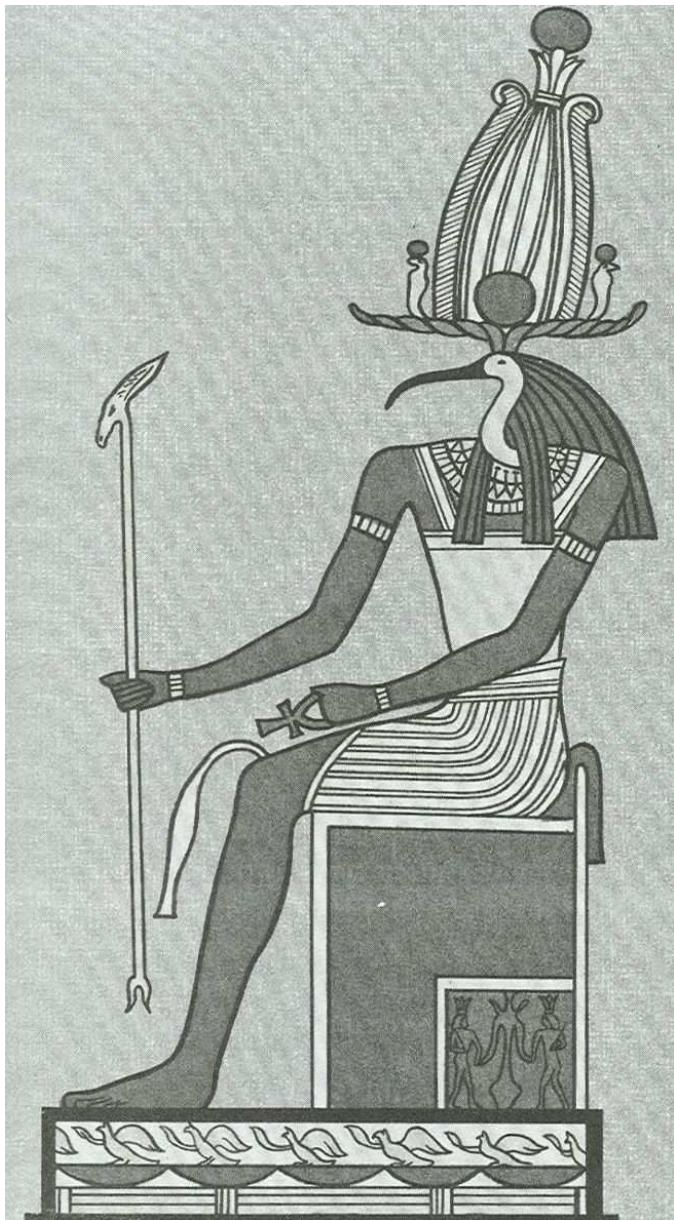
Also, talking about deities in a cultural aspect can be educational as well as fun.

So in order to answer this question, I have done some research into a few religions. Now, most modern religions (Christianity, Judaism, Islam, Flying Spaghetti Monster) only have a single deity, so there isn’t really anything to look at there; the respective god of each is omnipotent, ruling everything. It is the older ones we need to look at for more diversity.

Examining the Gods

Probably the most famous of pantheons is that of the Romans and Greeks, which often coincide in stories but differ only in the names. (Extra credit here: Which single deity has the same name in both Roman and Greek mythology?).

If you wish to look to a Greek god for your divine language inspiration, *Hermes* would be your guy. Called *Mercury* by the Romans, *Hermes* is the “god of language, learning & crafty wiles”. This aspect of him is related to *Mnemosyne*, the goddess of memory. *Hermes* is said to have been the inventor of writing, and he is also the one who taught mankind their many tongues. In the latter, he would be the cause of the “babelisation” of language,



Depiction of Thoth on his throne

which I will talk more about later. Some also refer to him as the “god of translators and interpreters”, but that is more due to personal interpretations of his classification.

From Gaius Julius Hyginus, *Fabulae* 143 (Roman mythographer, circa 2 AD): “*Men for many centuries before lived without town or laws, speaking one tongue under the rule of Jove [Zeus]. But after Mercurius [Hermes] had explained [or created] the languages of men, then discord arose among mortals, which was not pleasing to Jove [Zeus].*”

Many of the gods and goddesses also multitask, and Hermes is no exception. He is also the god of (deep breath here) animal husbandry, heralds, birds of omen, thieves &

trickery, trade & merchants, roads, travellers & hospitality, feasts & banquets, sleep & dreams of omen, rustic divination, contests, gymnasiums & the games, astronomy & the calendar, rustic music, poetry & animal fables. Hermes is also the protector of the home and guide of the dead. And you thought *you* had too many things to do!

In Norse mythology, there are three brothers, *Óðinn*, *Vili*, and *Vé*, who are the son of Borr. While *Óðinn* (or Odin) is famous as being the father of the gods, *Vé* is the one credited with giving mankind the power of speech, hearing, and sight. Sadly, little else is known about him.

Now, if Egyptian mythology is your thing, then you need to look for *Djhuty*, or *Thoth*. He is the god of the moon, of reckoning, of learning, and of writing.

For our purposes, he is credited as being the inventor of writing and the creator of languages. His job is to be the scribe, interpreter, and adviser of the gods. He became universally worshipped by ancient Egyptian scribes, with many of them having paintings or pictures of Thoth in their places of work.

Thoth is also believed to have been “self-begotten”, meaning he created himself. Other myths suggest that Thoth actually created himself through the power of language. He is represented as having the head and neck of an ibis, which is a large bird with a very long beak. Don’t you think that would make it rather hard to speak?

On the Hindu side, we have *Vāc*, or in this setting, *Sarasvati*, who is essentially in charge of protection, purification, offerings, and communication. She is closely associated with the spoken word and fresh flowers, so I guess she would be considered the Hindu god of language. She also uses her powers to banish any lingering doubts or negativity, which can really help when you are learning a language.

The name “*Vāc*” is from the Sanskrit for “speech”, and she is credited with the creation of Sanskrit. *Vāc* was the first person to speak the first word, and it is she who gave the first speech to her people.

As we have Roman and Greek gods and goddess that are essentially the same between religions, through a process called *syncretism*, similar relations are drawn between Asian deities. The equivalence of Sarasvati in the



Statue of Benzaiten with a Torii on her head

Japanese culture is *Benzaiten*. Also known as *Benten*, she is the goddess of everything that flows, which includes water, music, words, and speech. She is the third daughter of the dragon-king of Munetsuchi and protects and bestows good fortune on the Japanese people.

Now, if you haven't heard of these deities before, don't be disappointed. I am guessing most people don't know of them or their connection to languages. However, if you have studied scripts and writing systems, then I am sure you have heard of this next one.

Ogma is the Celtic god of education, genius, eloquence, magic, and language. Why I say you should recognize the name is because he is credited with creating the runic script called *Ogham*. It was used primarily to write the early Irish language, and was normally seen carved on stone and wood. Since this is an alphabet that we can actually identify, I relate much more closely to Ogma than the others.

Saints

When it comes to Catholicism, there are various saints associated with language activity. While they are not considered gods in the "all powerful" sense, they are often invoked like gods, and are believed to be watching over us and even aiding us. They are recognized by the word "Saint" (often abbreviated to "St." in writing) before their names.

Translators would probably call upon St. Jerome while working with their languages. His best known works were a translation of most of the Bible into Latin (now known as the *Vulgate*) and his commentaries on the Gospels.

In Spain, St. Isidore of Seville is the patron saint for Spanish philologists (those who study literary texts and written records, establishing their authenticity, their original form, and determining their meaning). He was the first Christian writer to attempt to compile a volume of universal knowledge with his publishing of *Etymologiae*.

Etymologiae was the most used textbook throughout the middle ages, probably comparable to our modern day Wikipedia. For this, St. Isidore is so revered that in 2000, "The Order of St. Isidore of Seville" was formed for the main intent of honouring Saint Isidore as patron saint of the Internet.

Finally, we must not forget Saints Cyril and Methodius, who were brothers. They were Byzantine Christian theologians who, along with their students, created the Glagolitic and Cyrillic alphabets, the oldest known Slavic alphabets, in order to translate the Bible and other texts into the Slavic languages.

Tower of Babel and Marduk

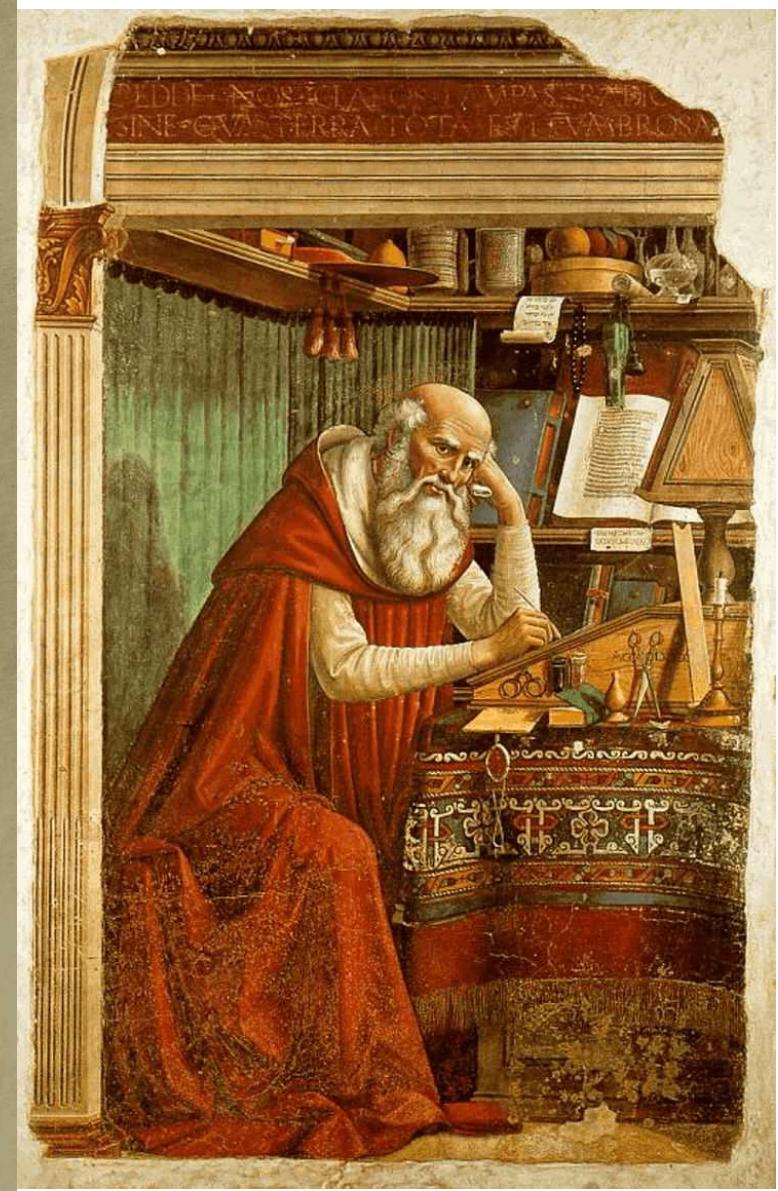
Now, I consider religion to be personal, and so I have a personal favourite language deity. He may not even be directly associated with languages, but his famous building certainly is.

The most famous construction in language history / mythology is, without a doubt, the *Tower of Babel*.

According to the *Book of Genesis* in the Hebrew Bible, this was used to explain the origin of different languages. The story tells of a united humanity, a few generations after the Great Flood which was sent by God to cleanse the Earth of man's evils. These people had a single language and were migrating from the



Top: Saint Isidor of Sevilla; Bottom: Saint Jerome in his Study; Left: Ogma, sculpted bronze figure by Lee Lawrie;



Language Creation and Deities



Saints Cyril and Methodius

east, coming to the land of Shinar.

There, they started to settle, building a city and then a great tower. They wanted to establish themselves so they would not be forgotten, and they wanted the tower to reach into the heavens. God, seeing this, and realizing that while they were unified, there was nothing they could not achieve, then “confused their language” so that they could no longer understand each other, after which they abandoned the tower. Thus the tower was named “Babel”, allegedly after the Hebrew word *balal*, meaning “to jumble”.

I always found this part a little nonsensical, language wise. If the tower is only referred to as “Babel” after the people have been scattered, what did the original builders call it? They surely would not have called it “Babel”, because that would have been somewhat predicting the future. Well, they did. The name actually was given by the Babylonians as “Babel”, but it in Akkadian it means “Gate of God”. The Christians just wanted to take credit for it later, by coming up with a supposedly similar word as the source of the name.

So who were these people? According to the Bible, Babel formed part of *Nimrod*'s kingdom, although it does not specifically say that Nimrod ordered the building of the tower. Nimrod was the king of Shinar, which is the name the Bible associates with Babylonia and the Mesopotamian region. There are the remains of a massive structure, called a *ziggurat*, in that region.

The *Etemenanki* (Sumerian for “temple of the foundation of heaven and earth”) was the name of this building, and it was dedicated to *Marduk* in the 6th century BCE (“Before the Common Era”, a term used in place of “BC”, since the latter refers to Christianity, and not all archaeologists are Christians).

From looking at the language deities and the stories behind language creation, it seems we like to both thank the gods for language while also blaming them for multiple languages. Perhaps though, as language lovers, the babelisation of single languages is seen more as a blessing, rather than a curse.

Marduk was the patron deity of the city of Babylon. He was associated with water, vegetation, judgement, and magic. Marduk's supremacy is described in the Babylonian creation story “Enūma Eliš”, when he battles and defeats the chaos monster *Tiamat*.

So what does Marduk have to do with languages? Well, strictly speaking, very little.

But the way I see it, it was him to whom the tower was being built, the one that caused the Christian god to confuse the people into many languages. So, in a way, Marduk is the one who caused the birth of languages.

So, for me, Marduk is my language god. When I want help in studying, I say “By Marduk's Tower”. When something startles me, I say “Sweet mother of Marduk!”, and when I am angry, I cry out “Marduk's marbles!”.

Okay. I don't really say those things, but I should. That would be cool.

Babelisation

I have used the term “Babelisation” in this article before, and now you understand the context. It essentially means “the process by which a language is split into many”, and while it takes its name from the Bible “Tower of Babel” story, it is a recurring theme in other language creation myths.

Another story from the Bible is that of the Great Flood, in which a man named Noah built an ark and took many animals into it. Then God flooded the Earth, to destroy all the rest of mankind, for it had become too evil.

Many cultures talk about a great flood, and some of those are connected with the creation or babelisation of languages.

One example is the Aztec story about how only a single man, Coxcox, and a woman, Xochiquetzal, survived the flood by finding a piece of bark and using it to keep themselves afloat. When the water subsided and they found dry land again, they had many children. At first, these children were unable to speak, but then they were visited by a dove. This bird gave them the power of speech, however each child spoke a different language, and they could not understand each other.

In Native North American tribes, the babelisation is often caused either by the flood dispersing the people to different regions, so their languages then diversify, or that the people do it to themselves. In the latter case, it could be because of an argument, a divine intervention commanding it, or even a creator who steps in directly and creates multiple tribes with different customs and languages.

In Africa, the flood story becomes one of famine. A Wa-Sania (a Bantu people of East African origin) myth tells how once, everyone on Earth knew only one language, but when a severe famine occurs, a madness struck the people. They started wandering in all directions, jabbering strange words, and thus the languages of the world were created.

Perhaps the strangest story comes from the people of Encounter Bay, in South Australia. The myth there tells of an old woman named Wurruri who would roam around with a stick, scattering the fires which others were sleeping around, thus putting them out. When she died, there was great rejoicing, and people came from all over to celebrate. As



Noah's Ark, oil on canvas painting by Edward Hicks, 1846

each tribe arrived, they descended upon the corpse of the woman and ate from it. Each tribe ate a different part of her body, and as such, began speaking a different language from the others. In the end, the tribes could no longer communicate with each other.

Closing

I am always interested in exploring mythology, past and present (for what is religion but our currently accepted myths), because they can give us an insight into how we view and explain the world.

From looking at the language deities and the stories behind language creation, it seems we like to both thank the gods for language while also blaming them for multiple languages. Perhaps though, as language lovers, the babelisation of single languages is seen more as a blessing, rather than a curse. After all, what we do if we still only spoke a single universal language? Are we already moving towards that as we expand English into the Lingua Franca of the world?

Even if you are not religious, I hope you do take some time to think about where languages come from on a more fanciful level. Perhaps you might even find your own language god.

But not Apollo. He is the only Greek and Roman god who bears the same name for both mythologies. He is the sun god, so he won't really help you much with languages.

PT

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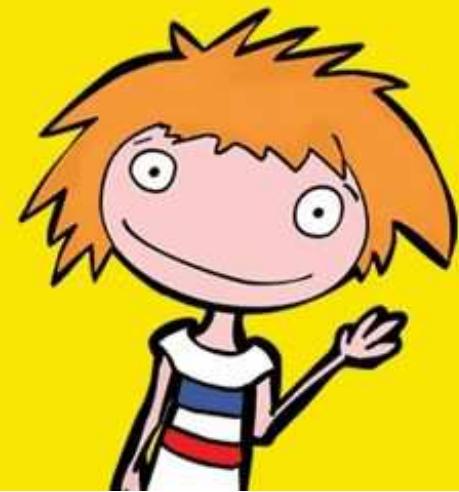
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A Medley of Virtual Languages

by Kendal Knetemann

When I talk about *LingoHut.com* 3 questions are commonly asked which are:

- Why was *LingoHut* developed?
- What teaching method does *LingoHut* use? And...
- Why is *LingoHut* offered free of charge?

Why was *LingoHut* developed?

To answer this question I begin with my own personal story of when I arrived in the United States displaced from my homeland Nicaragua and the difficulty I had assimilating into this new culture with virtually no language skills. Because of my experiences, my goal with *LingoHut* is to help people build confidence in communicating in a new language.

LingoHut is an international free website for people needing or desiring to learn a new language. Whether they are a student, teacher, professional, retired or a new immigrant assimilating to your new adoptive lands *LingoHut* is available to assist in this new endeavor.

To assure we reach a global audience we present our site in over 50 native languages, teaching basic conversational skills in Eng-

lish, Spanish, German, Italian, French, Dutch, Portuguese, Russian, Japanese, Chinese and a few lessons in Polish. Let me give you an example, someone from Albania can learn from their native Albanian language any of the ten languages we teach today. Making learning a new language accessible and engaging to all students.

What teaching method does *LingoHut* use?

LingoHut's unique platform focuses on basic conversational skills and word pronunciation. We do not focus on the fundamentals of language as there are many websites available that concentrate on this area.

During my teaching career I observed that the most effective technique of studying and learning a new language is by implementing the "drip-feed" approach. Imagine a dripping faucet; each drop collecting to form a puddle that continues to expand with each drip. Similarly, this method focuses on learning the language in small increments. Think of each word as a drop and phrases/sentences as small puddles which finally becomes the large pool of your new language mastery and suc-





cess. Bit by bit, step by step, drop by drop the language is successfully integrated into your knowledge base!

For this reason, *LingoHut* created short interactive lessons and quick easy games to provide the student the drops needed to build a large pool of language wisdom. Allowing the student the opportunity to schedule a daily visit to take a lesson. The games and activities reinforce the vocabulary being taught and provide high levels of pronunciation success. *LingoHut* puts the student in the driver's seat. The student controls how many times a word or phrase is recited. All you have to do is click to get the word or phrase repeated! Studies have shown that a student might need up to 60 repetitions of the word or phrase before he or she feels confident enough to use the word or phrase in a conversation.

Our unique platform allows the student to listen, see, and interact with the new vocabulary being learned. Our visual, auditory and kinesthetic program allows students to take lessons regardless of what learning style they prefer or works best for them. Professors and teachers know that a one-size-fits-all approach does not work when it comes to learning a new language. Not all students learn the same way. Not all students express themselves in the same way. And, not all students engage in language learning in the same way.

Why is *LingoHut* offered free of charge?

My personal experience as a newcomer to the US created a keen desire to provide *LingoHut* at no charge to others. When a person is getting "back on their feet" coming up with even a few dollars can prove challenging! And I think, no matter what your income, everyone

should have the opportunity to improve themselves via education.

The website is itself founded, managed and developed by myself and my husband, of 30 years. Today *LingoHut* encounters worldwide traffic with thousands of lessons taken daily. When we first developed *LingoHut* we never expected this kind of response! It is satisfying to me to know that, with this technology, I can help hundreds of thousands of people a month, when in the past I could only help a few in a classroom! One has got to love technology!!

Getting Started

How to get started? Go to *LingoHut.com* and set the language you speak. From this point the lessons will be presented in your native language. Then, start having fun learning a new language!

Partnering

Gloria Macapagal Arroyo once said, "The power of one, if fearless and focused, is formidable, but the power of many working together is better" We agree! This attitude is why *LingoHut* likes to collaborate with others. Partnering with others helps us provide a more comprehensive service for our students. There are many other great resources available to help learners become confident with a new language along great blogs and articles to help the learner understand all there is to know about language learning. Some of our



A Medley of Virtual Languages

valued partners are [Parrot Time magazine](#) which provides comprehensive articles about language, culture and travel and [Games for Languages](#) which delivers fun games to interact with language learning. We believe when there is teamwork and collaboration, wonderful things can be achieved.

There is still a lot of work to be done. You ask, what can I do? Share *LingoHut* with your friends and family and help them learn a language. If you are interested in partnering with us, we would love to hear from you! If you would like to donate funds to see a new language added to our catalog, we would love to hear from you! If you need a global stage to promote your organization, we would love to hear from you! If you have any ideas to help us aid others, [we would love to hear from you!](#) If you have a website link to us, we appreciate it!

Work with us to help others become confident communicating and speaking a new language.

Your feedback will help others. How did YOU learn a new language? What methods worked best for YOU? What online language resources work best for YOU?

“Alone we can do so little; together we can do so much.” Well said Helen Keller!! [PT](#)

Kendal Knetemann is a cross cultural communication consultant, a language blogger and Spanish instructor. You can read more about her at [LingoHut](#) where you'll find free language lessons, activities and articles on how to make language learning easier, or visit [LingoHut's Facebook page.](#)





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In Others' Words



Siskia Lagomarsino

In this month's interview, we talked with Siskia Lagomarsino, the mind behind the blog "The Polyglotist". She talked about being raised bilingually, her approach to language teaching, who inspires her, and more.

How did your blog, *The Polyglotist*, get started? Is there a particular message or goal with it?

The Polyglotist was originally conceived as a way to document my Italian learning project, as well as the comings and goings of the language community. Back then I was an active member of the How-To-Learn-Any-Language (aka HTLAL) language forums, and the online community struck me as an interesting world, with events happening all the time, new cool products and techniques to try, and missions to learn languages I'd never heard of in my life. I'd also been reading language blogs for several weeks and they all seemed like an entertaining way to pledge commitment to actually sitting down and learning, going to said events and trying out said techniques.

The Polyglotist's main goal, besides being sort of a hub for mainstream language journalism, is to teach its readers "how to learn to learn a language", as is the logo's tagline. This kind of meta-information, the self-tailoring of one's own language routine, accompanies the natural language learning technique I advocate. That's why I make it a point not to write rigid, point-by-point tutorials on this language or that technique—I prefer giving advice that people can adapt on their own.

Do you find writing a blog to be satisfying for you, in terms of helping others, or do you feel there is now too much competition in the blogsphere?

My first intention for *The Polyglotist* is helping others through the spreading of well-filtered, true-and-tried information; while I do keep an eye on my site's numbers, getting a gazillion visitors a month and being the top ranked site in my category has never and will never be my goal. (I should add that a secondary, more individual intention for the site is my own enjoyment—the moment learning languages and writing the blog stops being fun is the moment I'll shut the project down.)

Are there any blogs, websites, podcasts, video channels, etc., that you like to follow or have inspired you in your own work?

Although what I'm following really depends on the language I'm learning at the moment, three companies whose media and social channels I follow almost religiously are those of Italki, which I'm sure needs no presentation, Innovative Language (owners of the LanguagePod101 franchise) and Transparent Language. Blog-wise, I keep an alert eye on the Digital Language Collective's twitter account (because it makes it so much easier to follow other members' work!).

On a personal level, three other bloggers have inspired me greatly: Richard Benton, of Loving Language fame; Lindsay Dow, of Lindsay Does Languages; and lastly, Khady Ndoye, of La Polyglotte. I've had the pleasure of meeting all three of them at one point or another, and they've all left a mark and inspired new ideas, both in regards to language and blogging.

A lot of language people promote specific, schedule based methods of learning, but you advocate what you call “natural language learning”. Can you explain what that is, and how it is different from a structure based learning method?

With pleasure!

Natural language learning is a measured approximation to how we acquire our first language as children. While past adulthood our brains are not as plastic as they were when we were children, it does not mean they have turned into a rock. If we've treated the brain well, it should still be quite receptive.

Rather than being a hard method of learning a language, natural language learning is a “soft” method that advocates the same disorderly manner in which we acquired our first language, as opposed to the graded approach used in most schools and some methods. This means doing things such as:

- “Parroting” sentences, even if one doesn’t quite grasp them yet, in order to fine tune one’s ear and mouth
- Reading above one’s level in the Target Language for disorderly acquisition of vocabulary
- As an extension of the above, trying to acquire vocabulary in context (which makes it easier to remember than as isolated units)
- Speaking early on without fear of mistakes (I believe a young brain’s natural way of dealing with self-correction has a lot to do with children being less inhibited in the way an adult is)

...among other tips. Most of all, I believe daily exposure is of the essence, although this doesn’t mean I believe one has to live in the target language’s country in order to be exposed (I learnt Japanese, my third language, by artificial immersion, six years before I ever stepped foot in Japan). I believe there are certain “rigid” study habits that go very well with natural language learning, such as using spaced repetition software and sticking to a particular moment of the day when creating a learning routine. However, I believe that in language learning flexibility and self-management are powerful tools, and I’m surprised to see very few methods advocate them.



What got you interested in languages and more specifically, helping others with them?

Oh boy, that’s a long story. One thing you should know about me is that I was raised “accidentally bilingual”. Although my parents are both Latin American, they speak English as fluently as they speak Spanish, and they always spoke in both languages to me, with no order or logic to how or what we spoke at home. This meant that growing up, English and Spanish were part of the same huge language for me, to the point where up to relatively recently, I had trouble finishing sentences in one language or the other (in college, a classmate once called me “the most tragic case of code-switching he’d ever witnessed”).

Maybe because of my propensity to switch codes, I was always extremely curious about languages. My ears perk up when I hear a foreign language being spoken in the proximity. Helping others with languages, however, was something I only discovered after I star-

In Others' Words - Siskia Lagomarsino

I started teaching Japanese, when I was 23 or 24 years. After a disastrous first semester teaching, I realized I had to study more about the science of teaching. I became more involved with my students, analyzing their fortés and weaknesses, doing small tweaks to the course and material to make it easier for them to digest and use in practical settings. Figuring out new ways to help them became something fun and challenging for me. I guess it eventually translated into what I do at *The Polyglotist*.

Were any members of your family or friends as you were growing up interested in languages as well?

My mother, most of all. She's a translator, as well as trilingual (besides Spanish and English, she speaks Italian), and during her childhood she had the same curiosity and passion for languages I now have, which means she has notions of French and Russian. Genetics much?

What would you like to see *The Polyglotist* become in the future?

I'm not great with future projections; in all honesty, I enjoy taking the project day by day, which means I never plan anything for *The*

Polyglotist more than a few months in the future. Right now, I'm planning the launch of a series of books, and I'd like to re-start producing language videos later this year.

However, I can say I'd be more than happy if I manage to shape *The Polyglotist* into an information hub for committed language learners.

Where else can we find your work online, like guest articles, books, or products?

By this point I'm sure more than a bunch of guest articles penned by me must be floating around the internet, but the ones I feel most proud are these ones: the first one I ever wrote in French, for Johanna Wagman's Le Blog Des Langues Étrangeres (<http://leslanguesetrangeres.com/comment-apprendre-le-japonais-sans-perdre-la-tete/>) and the one I wrote for Benny Lewis about my year learning Nahuatl (<http://www.fluentin3months.com/nahult1/>). Besides the blog, I can also be found on Twitter, Facebook, G+, Instagram and YouTube.

PT

You can find Siska at
The Polyglotist
www.thepolyglotist.com

In what language do you drink your coffee?

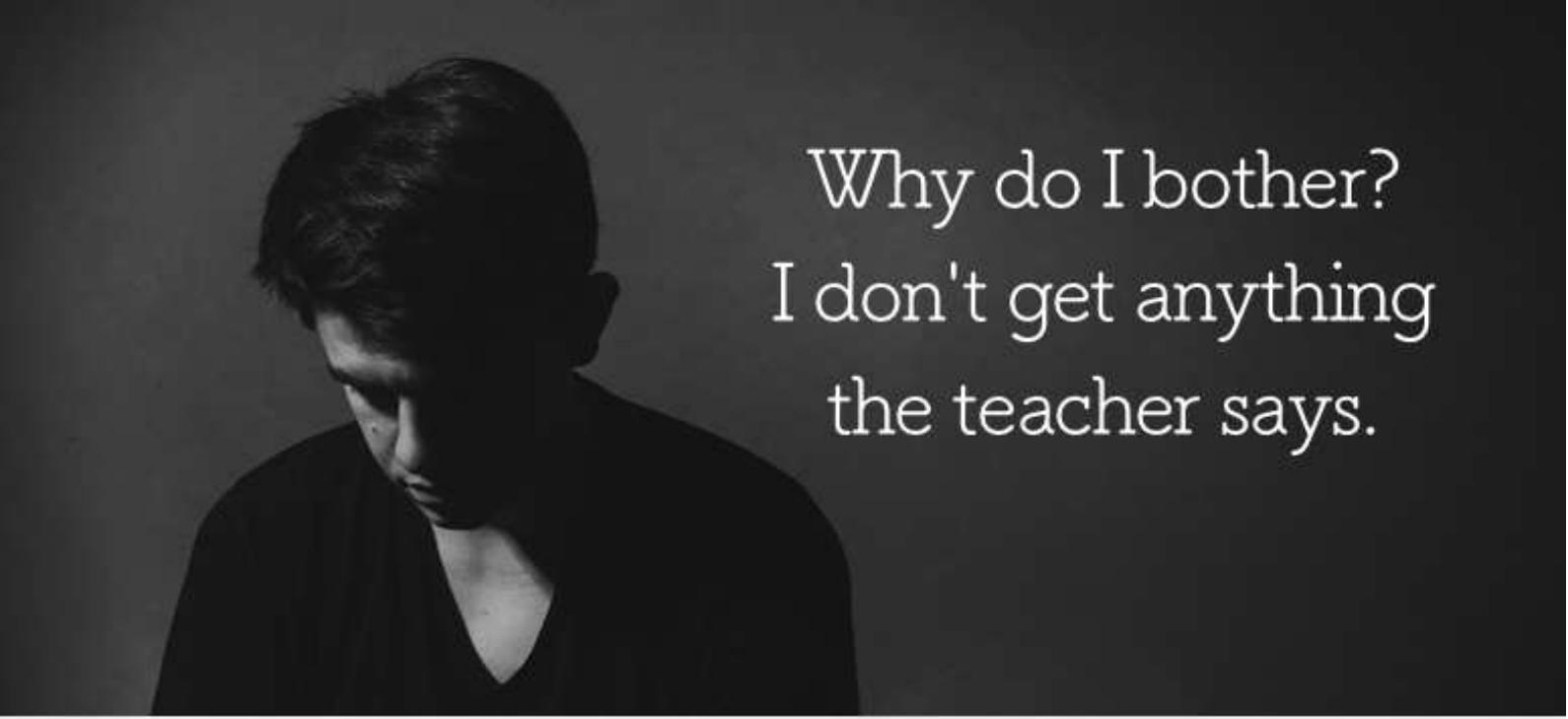
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Why do I bother?
I don't get anything
the teacher says.

Learning a language feels
like a drag sometimes, doesn't it?

(But it doesn't have to be.)



Hi! My name is Siskia, and I'm the crazy mind behind The Polyglotist. I started learning Japanese in my twenties, but not before just about everybody scared me about how difficult it was going to be. I tried learning it every way I could, and failed. Then I started learning it my own way, and **succeeded**. Now I teach the language. 😎

Visit ThePolyglotist.com to read about natural language learning techniques and tips, language related news, and more!

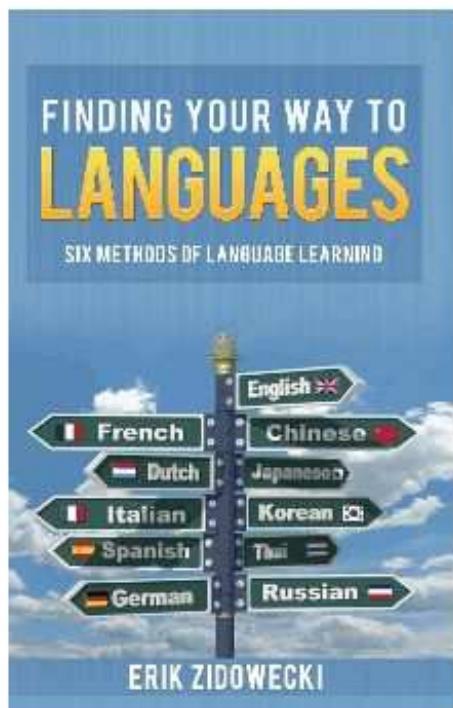


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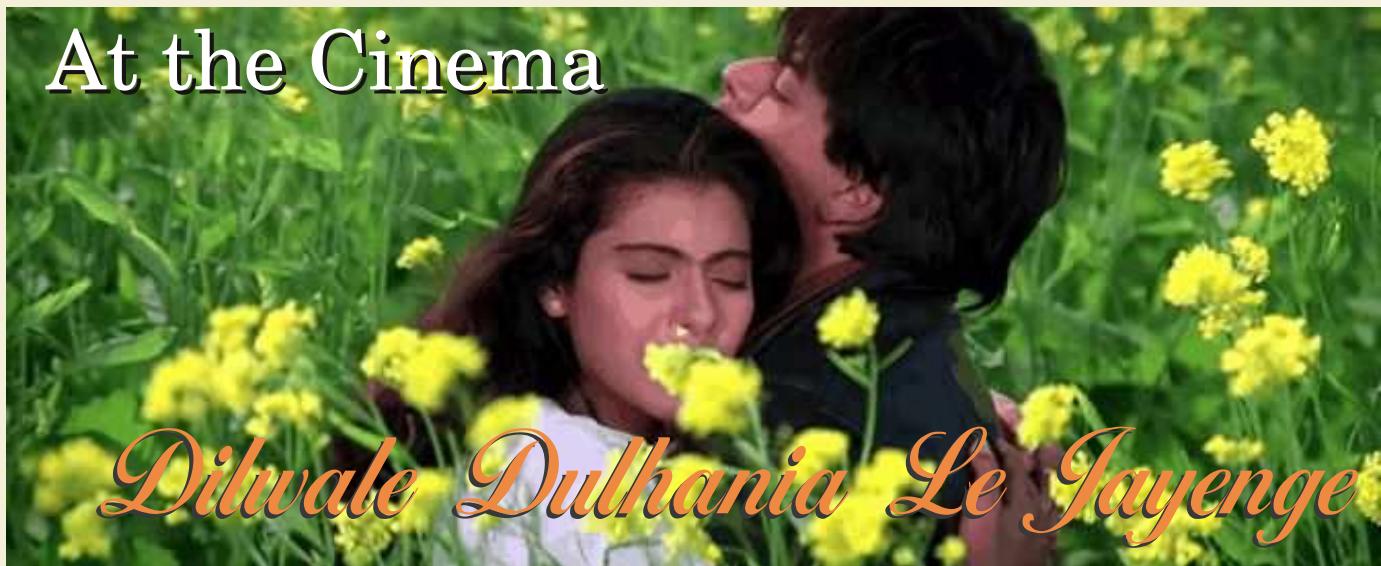
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Adventures in the Land of Maybe

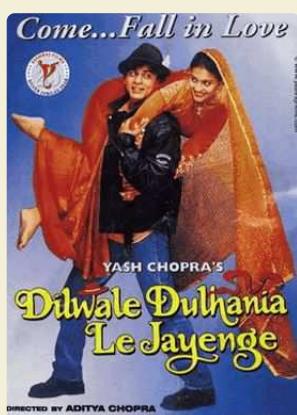
An American girl's island-hopping,
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car-stalling and sheep-stalking
attempts to understand
what it means to be Faroese.



landofmaybe.wordpress.com



Dilwale Dulhania Le Jayenge



Dilwale Dulhania Le Jayenge
3hr 1min
Comedy / Drama / Musical
20 October 1995 (India)

Country: India
Language: Hindi / Urdu / English / Punjabi

The reason the film has become such a classic is the strong romance between the characters, the depiction of honour, and seeing how Raj manages to charm everyone he meets. You want him to succeed.

This month's film, *Dilwale Dulhania Le Jayenge* (also called DDLJ), was my first introduction to Bollywood. It was shown as part of a "Bollywood Month" on a film channel in the US, in which 3 Bollywood films were shown each Tuesday night for a month.

It was considered a classic at the time, less than a decade after it was released in 1995, and now, after twenty years, it is still bringing in audiences to packed cinemas. It still plays in a Mumbai theatre, making it the longest running film in history.

The premise is simple enough: boy meets girl, they fall in love but cannot be together, for the girl is supposed to marry another man in an arranged marriage, so the boy pledges to win her family over to him, and thus get her as his bride. For this reason, the film is also known in English as "The Big-Hearted Will Take Away the Bride".

The boy is Raj, played by Bollywood legend Shah Rukh Khan, although this was back when he was still making a name for himself. The girl is Simran, played by Kajol, an actress who has also done well in the world of Bollywood.

As it starts, we are first introduced to Simran's father, Baldev,

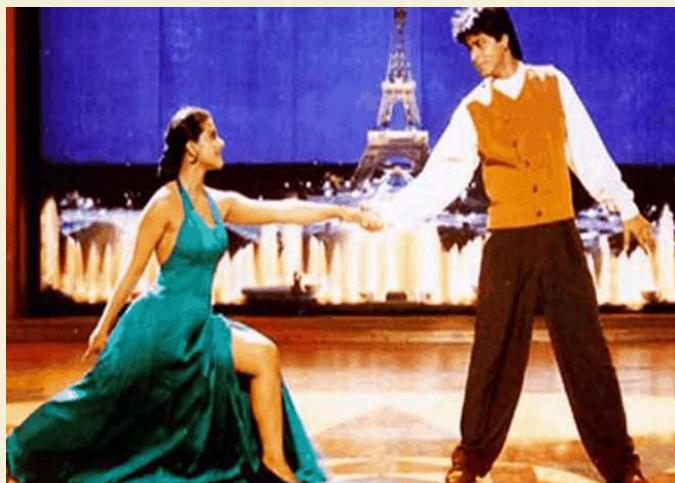
who is a conservative Hindu living in London with his family for the past 20 years. He is depicted as very regimented, which is a sharp contrast to his daughter, Simran, who we first see dreaming about meeting the love of her life.

Next we see Raj, another non-resident Indian living in London with his father. He is an over-the-top rogue character who is always showing off and not taking anything seriously. He breaks the tradition of his school by not graduating, for which his father is very proud. When his father is ready to start him in the family business, Raj convinces him to let him travel around Europe with a couple of friends first.

Simran's dreams of marrying for love are crushed when her father receives a letter from a lifelong friend in India, asking him and his family to return to India so that the families can be joined by



How does one describe an imagined boyfriend? Dancing around in just a towel is the Bollywood way.



After Simran fails to humiliate Raj, they dance it off.

Simran marrying their son, Kuljeet. In desperation for one last chance at freedom, Simran convinces her father to let her go on a tour of Europe with her friends for a month, and he agrees.

By an amazing coincidence (common in films like this), the two groups leave London at exactly the same time on the same train and get entangled. Raj flirts with Simran, which greatly annoys her, but after her plan to publicly humiliate him for it fails, he makes it his personal mission to tease her.

The two eventually get separated from the others and must find their own way across Europe, during which time they become friends. When everyone arrives home and they must part, each comes to realize they have fallen in love with the other. Simran admits to mother what has happened, but her father overhears and is furious, moving them to In-



Raj was a little too clever and caused both of them to miss their train to Zurich.

dia the very next day so she has no hope of seeing Raj again.

Meanwhile, Raj has admitted to his father that he has fallen for a girl, but that it is hopeless because she is already promised to another. His father encourages him to go after her, though, and so Raj does. When he finds they have already moved, he travels to India to find her.

Bollywood films are known for their length and musical numbers, and *DDLJ* is no exception. All of this took half the film time, and so an intermission is given to the audience at a time when most American films would be ending.

Upon arriving in India, Simran's family is greeted warmly and the preparations for the marriage are begun, with both families living in a large, joined house. Simran is despondent, since she is unable to forget Raj, but finally tells her mother that she is prepared to give up her happiness so that her father can have his, something her mother has promised herself she would never let happen to her own daughters.

During the night, Simran thinks she hears a tune that Raj was constantly playing on his guitar, and she rushes out to find him. They meet in a large field of yellow flowered mustard plants and, being overjoyed to be united, they confess their love for each other. But soon, Kajol despairs again, realizing nothing has changed and that she can't be with her love. She urges Raj to take her away from there, so that they may elope, but Raj refuses to, saying that he must win her, and will only marry her with her father's consent. He tells her to return to the house, and when they meet again, that they are to be like total strangers. She sadly agrees to do as he asks.

The next day, Raj manages to "save" Kuljeet, and gets himself trusted by him and



Parting at the train station, Raj and Simran recognize their feelings for the other.

At the Cinema - Dilwale Dulhania Le Jayenge

his family. As the days pass, Raj manages to charm both families, even Simran's father, eventually. Both Simran's sister, Chukti, and her mother find out that Raj is the boy Simran fell in love with in Europe, and Simran's mother also encourages them to elope, but still Raj refuses to, being sure he can somehow get Simran out of the current arrangements and marry her himself.

Then disaster strikes. Baldev's mother is dying, and it is her wish to move the date of the marriage up to the next day, so that she can see Simran married before she dies. Raj has run out of time.

Worse, before he can take any further action, Baldev finds out the truth about Raj through a photo Simran had saved of them together, and confronts Raj before the families.

There is nothing really surprising about the plot, and things play out as you would expect, including a misunderstanding which has Raj promised to Kuljeet's sister. The reason the film has become such a classic, in my view, is the strong romance between the characters, the depiction of honour, and seeing how Raj manages to charm everyone he meets. You want him to succeed.

Despite most of the first half of the film taking place in Europe, the only languages really spoken are Hindi, English, Urdu, and Punjabi.

When I first saw *DDLJ*, I did not know of the taboo against kissing onscreen. Rewatching it with this knowledge, I did wonder about a few scenes which were allowed in it. For ex-



Baldev confronts Raj, with Simran watching.

ample, while in Europe, Simran accidentally gets drunk, and while Raj is trying to catch her as she dances through streets and the countryside of Europe in a musical number, she is proposing to make love to him.

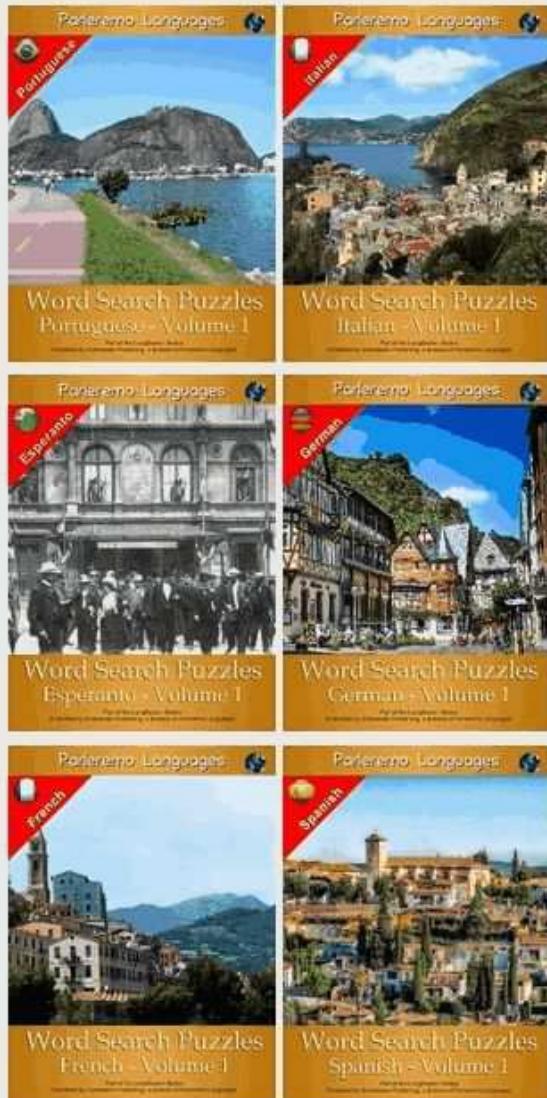
When he takes a drink and also becomes drunk, he is then chasing her, trying to pull her in because "she is a woman and he is a man". When he carries her off, she is singing "God, help me!". It seems innocent enough, but I felt it was suggesting alcohol induced rape, and sure enough, in the next scene in which Kajol wakes up to find herself wearing only Raj's shirt, that is what she fears. Even after he teases her into crying before admitting that nothing happened, and that he would never do anything like that, I have to wonder how this was allowed but a single kiss was not.

I do like *DDLJ*, and a second viewing after over 10 years hasn't changed that. It is a great love and action film, and despite being over 3 hours long, it never drags or feels repetitive. I did not find it as touching as *Dil Chahta Hai* or as inspiring as *Queen*, but it is a film worth watching. **PT**



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BARNES & NOBLE

Where Are You?

The name for this ancient capital most likely means "flat land" or "oak", depending upon which theory you believe. It was the first capital of its country, being the seat of power from 710 to 794.

The country was first formed during the mid-3rd century and wasn't completed for another 3 centuries. In 710, multiple shrines and temples were built under the direction of the imperial family and aristocrats, and soon temple towns sprang up.

In modern day, eight temples, shrines and ruins remain, and these, along with a primeval forest, collectively form a UNESCO World Heritage Site.

In 2010, the city celebrated the 1,300th anniversary of its ascension as an imperial capital. Tourists visit it throughout the year to see scenic spots for viewing cherry blossom and interacting with friendly deer.

Can you name this location and country?

Last month's answer: Brisbane, Australia





Languages Around the Globe

A community dedicated cultural exchange and awareness through language.

Languages Around the Globe is a social media community and blog for language enthusiasts, linguists and those looking to explore a world full of cultures through language exchange. Offering reviews on cost effective or free language learning resources including programs, software, and books and support other like-minded bloggers and organizations.

LATG is also dedicated to promoting awareness for endangered languages around the world and the cultures they embody. A language loses its last speaker every two weeks. Without proper documentation the knowledge and history contained within these words will be lost forever.

Come join our community at:

<http://www.latg.org>



Basic Guide to Polish

Polish is a cool Slavic language, spoken primarily in Poland. It is one of the official languages of the European Union. We are presenting a list of simple words and phrases in Polish to help you show your Slavic coolness.



Good morning.	Dzień dobry.
Good afternoon.	Dzień dobry.
Good night.	Dobry wieczór.
Hello.	Cześć.
How are you?	Jak się masz?
Fine, thank you.	U mnie w porządku, dzięki.
What is your name?	Jak się nazywasz?
My name is ...	Nazywam się ...
Nice to meet you.	Miło mi cię poznać.
Goodbye	Cześć
Yes	Tak
No	Nie
Please.	Proszę.

Thank you.

Dzięki.

You're welcome.

Nie ma za co.

I do not understand.

Nie rozumiem.

Where is the toilet?

Gdzie jest toaleta?

Excuse me.

Przepraszam.

I beg your pardon!
(expressing anger)

Wypraszałam sobie!

I don't speak Polish.

Nie mówię po polsku.

I speak a little Polish.

Mówię trochę po polsku.

Do you speak English?

Czy mówisz po angielsku?

Help!

Pomocy!

Look out!

Uważaj!

Have a great day.

Przyjemnego dnia.



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ITCHY FEET

A travel & language comic by Malachi Ray Rempen



ITCHY FEET is a weekly comic about travel, life in foreign countries, and learning new languages. Readers can expect an astonishing array of exaggerated facial expressions, humorous situations involving foreigners and foreign lands, and ordinary silliness.

Every Sunday!

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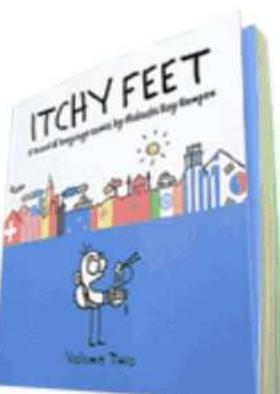
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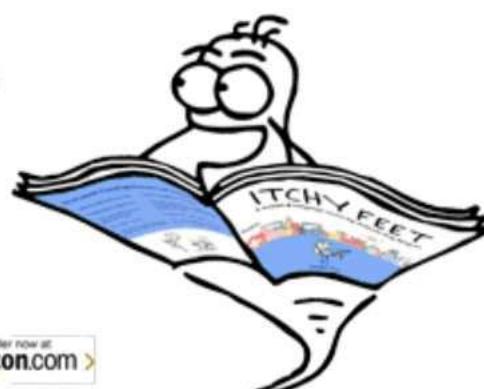
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At A Glance

General Language

European Language Portfolio (ELP)

The site allows users to record their language learning achievements and their experience of learning and using languages, with the goal supporting the development of learner autonomy, plurilingualism and intercultural awareness and competence.

<http://www.coe.int/en/web/portfolio>



Linguistics

Glottolog

Comprehensive reference information for the world's languages, especially the lesser known languages.

<http://glottolog.org/>



Language Course Sites

Oneness City

This course is created for those who want to start learning Estonian, Finnish, Lithuanian, Polish or Portuguese languages. The course aims at forming minimal communicative competence of the target language and at introducing the target country and its culture.

<http://www.oneness.vu.lt/en/>

Estonian, Finnish, Lithuanian, Polish, Portuguese



FSI Language Courses

This is a home for language courses developed by the Foreign Service Institute. These courses were developed by the United States government and are in the public domain.

<http://www.fsi-language-courses.net/>



Specific Language

Grammatik Training

Here can be found a variety of online training options on topics of German grammar. These are text input exercises, writing exercises, multiple choice exercises, and drag and drop exercises.

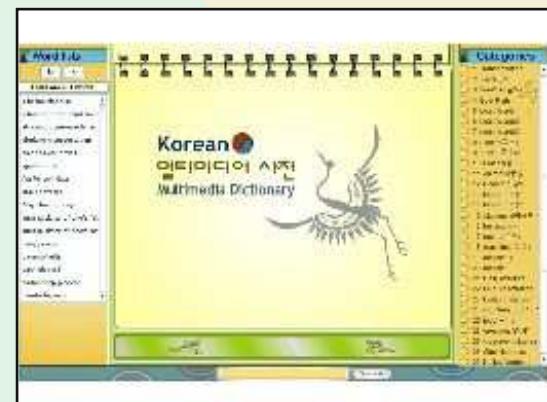
<http://www.grammatiktraining.de/>
German

The screenshot shows a German grammar training website. At the top, there are links for "Übungen", "Spiele", and "Tests". Below these, under "Übungen, Spiele und Tests zur deutschen Grammatik", there is a section titled "Grammatikübungen online" with three bullet points: "Sie finden viele Varianten von Online-Übungen zu Themen der deutschen Grammatik. Es handelt sich um Texteingabeklausuren, Schreibklausuren, Multiple Choice-Klausuren, Drag and Drop-Klausuren und um Erkennungsklausuren.", "Die Übungen müssen Spiel machen und sollen helfen, das Kenntnisniveau des Deutschen (Grammatik) zu verbessern.", and "Wer nur für eine dieser Übungen mehr erfahren möchte, klicken Sie hier.". Under "Grammatikspiele", there is a bullet point: "Auf der Seite Grammatikspiele gibt es Spiele zu Themen des deutschen Grammatik". Under "Grammatiktests", there is a bullet point: "Die Tests zu über 10 Themen der deutschen Grammatik. Es stehen 200 Tests zur Auswahl, die jeweils 10 Grammatikklausuren haben und insgesamt 72 Minuten für Lösungen verbrauchen".

Korean Multimedia dictionary

This site has over 500 words with pictures and audio, arranged by topics, it is great for learning vocabulary.

<http://www.indiana.edu/~koreanrs/kordic.html>
Korean



Newspapers & Magazines

Berria.info

Newspaper in Euskara, the Basque Country

<http://www.berria.eus/>
Basque

The screenshot shows the Berria newspaper website. The header features the word "berria" in a large, bold font. Below the header, there is a main article with the title "Esker onez jaso du Joan Mari Torrealdaik Manuel Lekuona saria" and a sub-headline "“El socialismo es el socialismo”". To the right of the main article, there is a smaller image of a person and a quote in Basque: "Normalizazioaren estrategiak mugak azaldu ditu; gainditu beharrak dauzakagu". The website has a dark blue color scheme and a navigation bar at the top.

Avisa Nordland

Local news, sports, culture and entertainment, opinion, online news, classifieds and leisure market.

<http://www.an.no/>
Norwegian

The screenshot shows the Avisa Nordland newspaper website. The header features the word "an.no" in a large, bold font. Below the header, there is a banner with the text "8 uker AN+ til kun 99,- Bestill her!". The main content area includes a large image of a man sitting on a frozen body of water, a smaller image of a person riding a bicycle, and a text box with the text "Denne bodelovringen vant drømmekonkurransen i Portugal". At the bottom, there is a headline "- Som sørings på besøk i". The website has a light blue color scheme and a navigation bar at the top.

Credits

Letter From the Editor

Writer: Erik Zidowecki

Images: Petey: Mirrored woman

On Being Bilingual

Writer: Olivier Elzingre

Images: Petey: Students in language school (title); Men talking on bench; Group with map; Boys talking; Students at table; Woman reading with child; Girls talking;

Language Creation and Deities

Writer: Erik Zidowecki

Images: 663highland: Statue of Benzaiten with a Torii on her head

Petey: The Tower of Babel (title); Statue of Hermes; Thoth on his throne; Ogma, sculpted bronze figure; Saint Isidor of Sevilla; Saint Jerome; Saints Cyril and Methodius; Noah's Ark

A Medley of Virtual Languages

Writer: Kendal Knetemann

Images: Petey: Globe (title); Language blocks; Foreign greetings; Chalkboard

In Others's Words - Siskia Lagomarsino

Writer: Erik Zidowecki

At The Cinema - Dilwale Dulhania Le Jayenge

Writer: Erik Zidowecki

Sources:

• "Dilwale Dulhania Le Jayenge" Internet Movie Database <<http://www.imdb.com/title/tt0112870/>>

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Where Are You?

Writer: Sonja Krüger

Images: Petey: Mystery image

Basic Guide to Polish

Writer: Erik Zidowecki

Images: Petey: Flag; Castle on water

At A Glance

Writer: Erik Zidowecki

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LearnLangs.com



WHO WE ARE

Editor in Chief: Erik Zidowecki
Associate Editor: Olivier Elzingre

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Kendal Knetemann
Sonja Krüger

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If you are interested in having an article published in *Parrot Time*, contact us! We are always looking for guest articles on subjects related to languages, linguistics, and culture. All article rights remain with the author, who would be given full credit along with a short bio. Unfortunately, we can not financially compensate any contributions at this time.

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Language Boat

immersion language learning

Language Boat is a blog about language learning in natural environments. Here you will find personal narratives about language learning experiences, in addition to tips, ideas, technical stuff like grammar, pronunciation, etc., cultural observations, and language resources.



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