

Parrot Time

The Thinking of Speaking

Issue #22 July / August 2016

Language and Culture

A look at how the two are intertwined

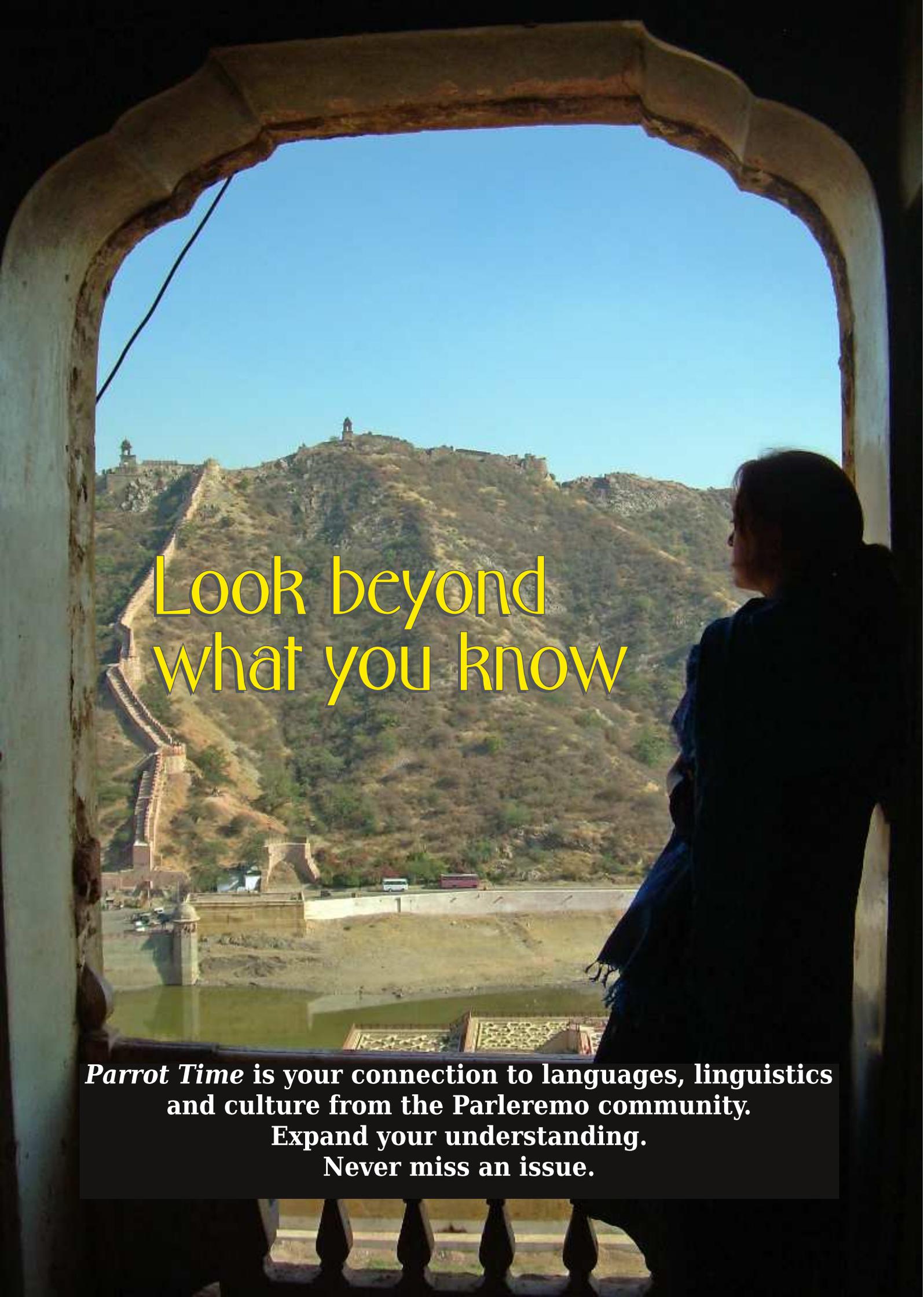
Save Medan Hokkien!

One man's plea to save his language

Interview with the Rettigs

Meet the makers of Games for Language



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

Look beyond
what you know

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Cover: Like our passion for languages, water springs forth from the this fountain. It is in a garden lake in Ireland, a country rich in history and folklore.

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한국말 하실 줄 아세요?

*Learn a language,
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Culture and Language, Again

I have spoken a number of times about how culture and language are linked together. A major reason people often learn a language is to better understand or to become part of another culture.

The relationship can at times be difficult to define. We can say that a language is the path to a culture, yet we also talk about a language being part of a culture, so it is both the doorway and one of the components. However you try to define it, there is no denying the link.



In this issue, guest author Lucia Leite gives us another look at how language and culture are tied even more directly than we might normally believe in “Learning A Language Is Learning Its Culture”.

When they are intertwined, the survival of one may also depend on the survival of the other. Teddy Nee gives us a plea to prevent his language from becoming extinct in in “Save Medan Hokkien!”.

Still looking at this bond, we have an excerpt of an article from 1879 from Standish O’Grady, “Early Bardic Literature in Ireland”, which talks about how so much of the history of Ireland is directly reflected in the landmarks and ruins of the countryside.

Is all of this making you more eager to learn another language? If so, then be sure to read our interview with Ulrike and Peter Rettig, the people behind the website “Games for Language”, and learn why they created it and how it can help you!

Don’t forget to read the rest of the magazine, including our advertisement pages, which offer you chances to find new learning sites, blogs, and products! And be sure to subscribe to Parrot Time today to get updates and issue notices!

“Language is the road map of a culture. It tells you where its people come from and where they are going.”

- Rita Mae Brown

Erik Zidowecki

ERIK ZIDOWECKI
EDITOR IN CHIEF

Learning A Language



A warm, dimly lit restaurant interior. The scene is filled with a golden glow from overhead lights. In the foreground, a large, dark potted plant stands next to a table. The background shows several tables set with white cloths and chairs, creating a cozy and inviting atmosphere. The overall mood is intimate and sophisticated.

Is Learning Its Culture

by Lucia Leite

First time learners of a foreign language may often have their hands full simply learning its grammar, vocabulary, and pronunciation. They might look at learning about cultural traditions, customs, and history as a “luxury” they might have time for after they have mastered some language fundamentals. In a certain sense, one can understand that it’s already a lot to learn a language, so learning about the people and nations that use a language might seem burdensome. But the reality is that learning those things will give you a context and base not just to understand the language you are using, but to use it on-the-ground in these lands and places, and most importantly, retain that language long-term.

Country and History

Most modern nations did not simply spring into existence. They developed, in some cases, over thousands of years. It’s important to know how a country came to be because whether people acknowledge it or not, that history informs the way they look at modern politicians and political movements. If you do not know the history of a country, you will also not understand references to that history embedded in the language itself. An example lies in the Norman invasion of England. These Normans, who invaded England by crossing the English Channel from what is modern-day northern France, changed the English language forever, endowing it with many French words. This made English less of a strongly Germanic language and is in

part why many French can recognize familiar words within English, and why English speakers can sometimes take comfort in some French words that look familiar: “famille” is the French word for “family” in English, and “boeuf” is the French word for “beef,” just to name two examples. The person learning French who knows this history understands better why there are so many related words and can take comfort in often trusting that many of those words mean something similar to what they do in their own native tongue.

You don’t have to wait until you have mastered the language of a country to learn about a country and its history. Besides finding resources online, your local library may have films and magazines you can use. You can keep up with current events in those countries by apps and websites that feature printed, audio, and video content.

Culture

In Spain, dinner is taken at around 9 or 10pm, which is considered very “late” by most European standards. In the United States, by contrast, dinners are often as early as 5pm and are considered “late” when starting after 8pm. Those dinners are often built around individual dishes that are not shared, whereas in Italy and China often dishes are ordered “family style,” so that people may have lots of variety and choice and so that the meal is more shared. If you’re learning languages spoken in those countries, it’s important not to only think about a particular dish that you



A panel from the Bayeux Tapestry, describing events leading up to the Norman conquest of England

personally might want when ordering dinner, but to ask the group for feedback, as they will all be sharing the dish with you.

Something else to consider are customs like national holidays or vacation times. If you are hoping to visit a European country during July or August, for example, in order to practice your new language, you have to realize that many residents are gone on vacation and you may have more tourists than local residents to practice with.

Proverbs are also a fascinating way to “get inside” a language and culture. The French do not understand the English expression “when pigs fly,” but they do have their own expression which conveys the same meaning, “when the chicken will have teeth.”

Again, you don’t have to go to a country to begin to experience its culture – look for restaurants and markets in your local area or even regionally. Perhaps there will be a festival soon that you can attend and use to learn more about the language you are learning.



People having a "late" dinner on the streets of Italy

People and Expressions

Sometimes when studying a language we get caught up so much in the verbal communication that we forget about the non-verbal communication. In France they often kiss you on the cheeks in greeting, though the number of kisses and the cheek that you start on depends on the region. In Southern France, for example, there are three kisses, starting from the right, whereas in Switzerland and Russia, those three kisses start from the left.

If you are hoping to visit a European country during July or August, for example, in order to practice your new language, you have to realize that many residents are gone on vacation and you may have more tourists than local residents to practice with.

All those kisses, regardless of which direction you begin, can help to give more context to a language, like French, which has different forms for “you” depending on whether you are a stranger or a friend. In many ways, the language itself seems to be formal, and indeed, in every day speech, this formality in France is continued. But when you see and understand the “bise” (the name for this kissing interaction) you can then put that formality in context. The French are seeking to be as polite as possible, since they do not take your friendship for granted. That switch from “vous” (“you” formal) to “tu” (“you” informal) not only will now test your use of the different verb conjugations, but also signals a change in your relationship with that person.

It’s also important to understand how people dress in their countries so that you don’t stand out and thus create, perhaps, a barrier to those who wish to converse with you. There are many informative podcasts and videos online, many of them free, which can help you to better understand the people who speak the language you are trying to learn.

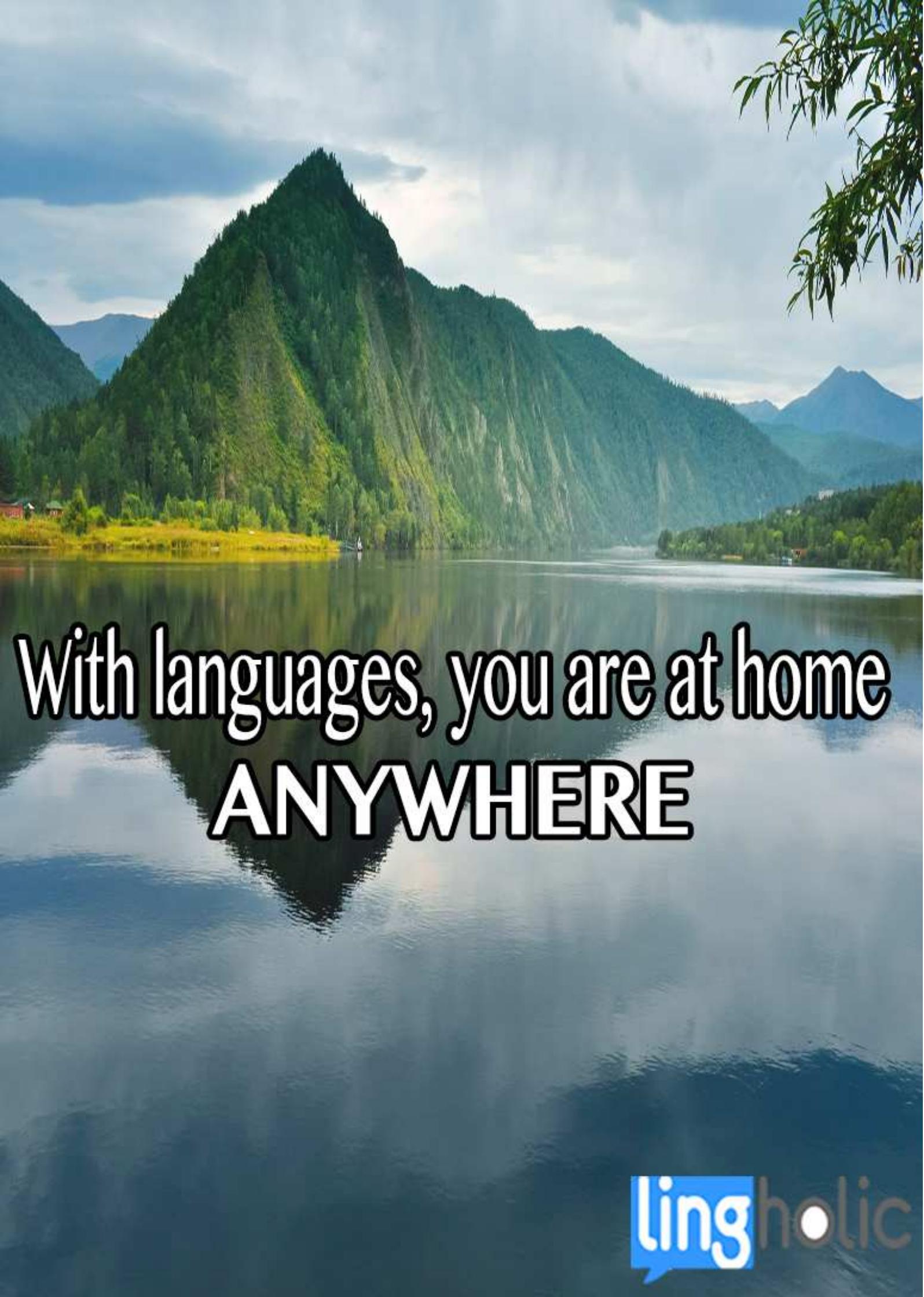


Ingrid Goossens & Wilfried Martins sharing a "bise" at the European People's Party Congress

It is said that one breathes in a native language and swims in a second language. Indeed, learning a second language involves re-learning expressions, customs, and even ways of thinking that you might not have revisited since childhood. But that is perhaps why you need that greater context of history, culture, people, and nations. By understanding the environment in which the language is spoken, developed, and celebrated on a daily basis, you will improve your language studies immensely, create a greater “space” in your mind for placing that learning, and most importantly, have much to discuss with your new friends – in your new language, of course.

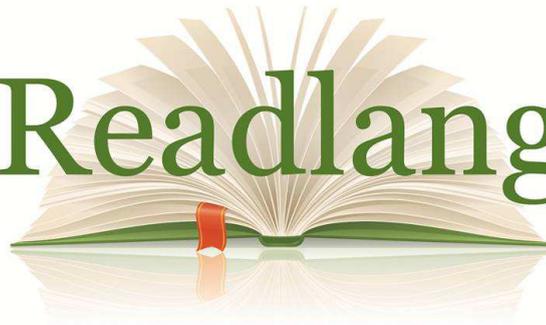
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Lucia Leite is Portuguese with a degree in English and German. At the moment, she is taking a Master's degree in English as a second language for young learners. She is also improving her Spanish and French. You can find her at lingholic.com.



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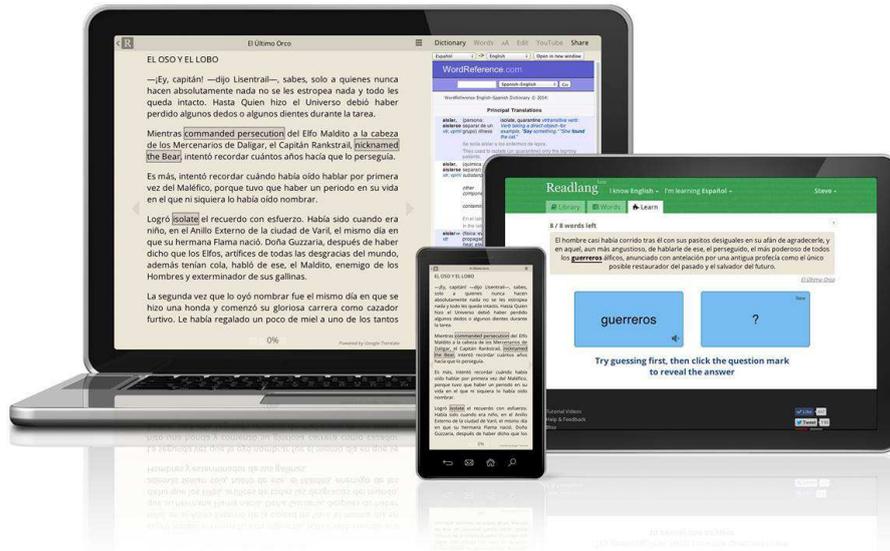


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Join me in Arezzo in September 1 – 12, 2016 for another unforgettable “Matta” Language & Cultural experience. In September 2016 I am teaming up with Paola Testi, the director of Cultura Italiana Arezzo Language School for 12 days and 11 nights of Italian Language Learning fun! During the mornings we will study at Cultura Italiana Arezzo Italian school, located in the historic center of Arezzo. During the afternoons we will participate in excursions in and around Arezzo with teachers and guides from the school. We will also be in Arezzo to experience the famous Giostra del Saracino – Arezzo’s jousting festival that occurs every year the first week of September.

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More information and the full program itinerary can be found on the website. Visit: <http://www.studentessamatta.com/2016-matta-cultura-italiana-arezzo-language-vacation>
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Early Bardic Literature in Ireland





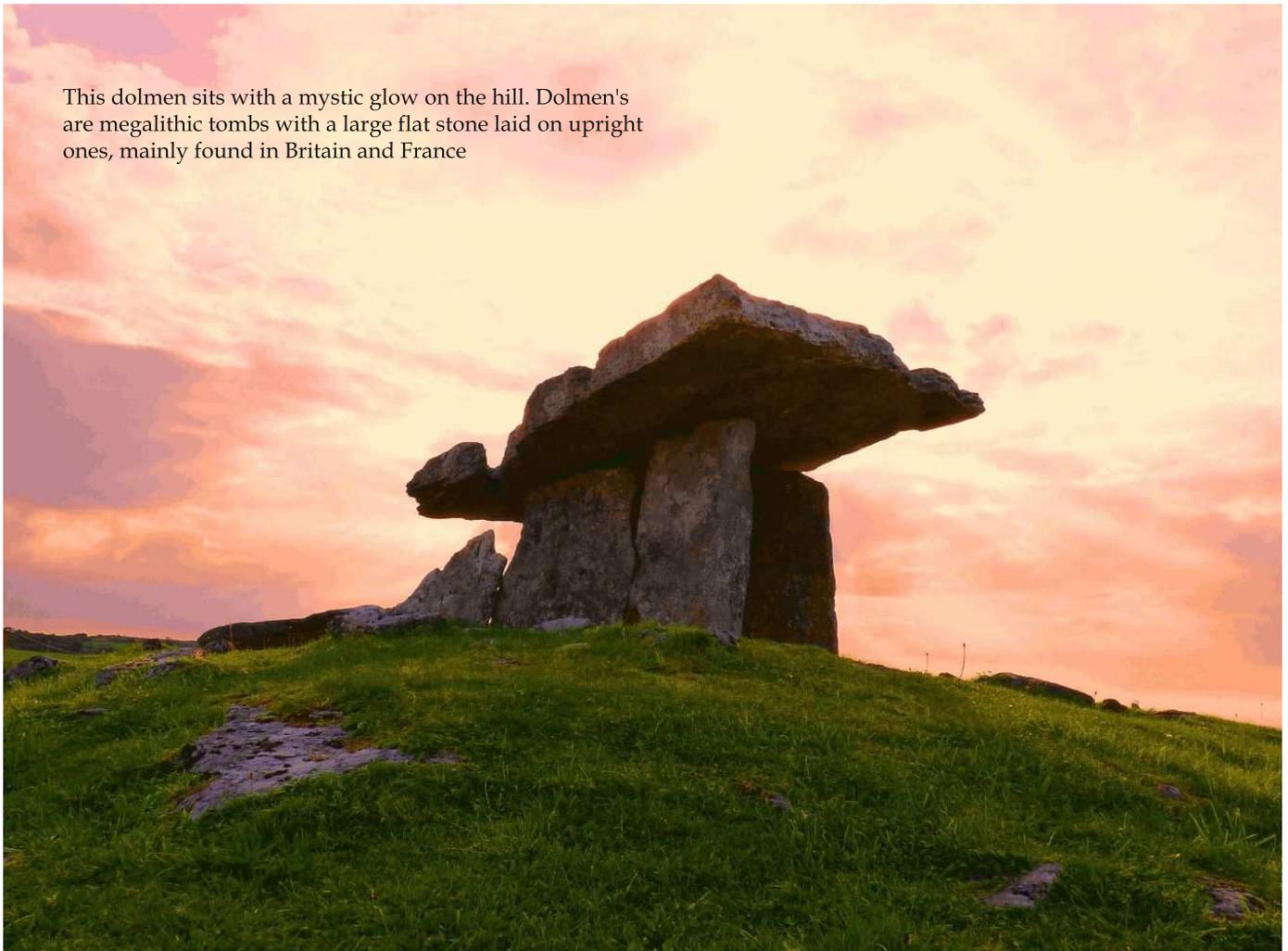
[Editor's note: This article is an excerpt from "Early Bardic Literature, Ireland" By Standish O'Grady. It was originally published in 1879.]

Scattered over the surface of every country in Europe may be found sepulchral monuments, the remains of pre-historic times and nations, and of a phase of life will civilisation which has long since passed away. No country in Europe is without its cromlechs and *dolmens*, huge earthen *tumuli*, great flagged *sepulchres*, and enclosures of tall *pillar-stones*. The men by whom these works were made, so interesting in themselves, and so different from anything of the kind erected since, were not strangers and aliens, but our own ancestors, and out of their rude civilisation our own has slowly grown. Of that elder phase of European civilisation no record or tradition has been anywhere bequeathed to us. Of its nature, and the ideas and sentiments whereby it was sustained, nought may now be learned save by an examination of those tombs themselves, and of the dumb

remnants, from time to time exhumed out of their soil - rude instruments of clay, flint, brass, and gold, and by speculations and reasonings founded upon these archaeological gleanings, meagre and sapless.

For after the explorer has broken up, certainly desecrated, and perhaps destroyed, those noble sepulchral raths; after he has disinterred the bones laid there once by pious hands, and the urn with its unrecognisable ashes of king or warrior, and by the industrious labour of years hoarded his fruitless treasure of stone celt and arrow-head, of brazen sword and gold fibula and torque; and after the savant has rammed many skulls with sawdust, measuring their capacity, and has adorned them with some obscure label, and has tabulated and arranged the implements and decorations of flint and metal in the glazed cases of the cold gaunt museum,

This dolmen sits with a mystic glow on the hill. Dolmen's are megalithic tombs with a large flat stone laid on upright ones, mainly found in Britain and France





Remains of ruins in the mountains of Glencullen, Ireland

the imagination, unsatisfied and revolted, shrinks back from all that he has done. Still we continue to inquire, receiving from him no adequate response, Who were those ancient chieftains and warriors for whom an affectionate people raised those strange tombs? What life did they lead? What deeds perform? How did their personality affect the minds of their people and posterity? How did our ancestors look upon those great tombs, certainly not reared to be forgotten, and how did they - those huge monumental pebbles and swelling raths - enter into and affect the civilisation or religion of the times?

We see the cromlech with its massive slab and immense supporting pillars, but we vainly endeavour to imagine for whom it was first erected, and how that greater than cyclopean house affected the minds of those who made it, or those who were reared in its neighbourhood or within reach of its influence. We see the stone cist with its great smooth flags, the rocky cairn, and huge barrow and massive walled cathair, but the interest which they invariably excite is only aroused to subside again unsatisfied. From this department of European antiquities the

historian retires baffled, and the dry savant is alone master of the field, but a field which, as cultivated by him alone, remains barren or fertile only in things the reverse of exhilarating. An antiquarian museum is more melancholy than a tomb.

But there is one country in Europe in which, by virtue of a marvellous strength and tenacity of the historical intellect, and of filial devotedness to the memory of their ancestors, there have been preserved down into the early phases of mediaeval civilisation, and then committed to the sure guardianship of manuscript, the hymns, ballads, stories, and chronicles, the names, pedigrees, achievements, and even characters, of those ancient kings and warriors over whom those massive cromlechs were erected and great cairns piled. There is not a conspicuous sepulchral monument in Ireland, the traditional history of which is not recorded in our ancient literature, and of the heroes in whose honour they were raised. In the rest of Europe there is not a single *barrow*, *dolmen*, or *cist* of which the ancient traditional history is recorded; in Ireland there is hardly one of which it is not. And these histories are in many cases as rich

and circumstantial as that of men of the greatest eminence who have lived in modern times. Granted that the imagination which for centuries followed with eager interest the lives of these heroes, beheld as gigantic what was not so, as romantic and heroic what was neither one nor the other, still the great fact remains, that it was beside and in connection with the mounds and cairns that this history was elaborated, and elaborated concerning them and concerning the heroes to whom they were sacred.

On the plain of Tara, beside the little stream Nemanna, itself famous as that which first turned a mill-wheel in Ireland, there lies a barrow, not itself very conspicuous in the midst of others, all named and illustrious in the ancient literature of the country. The ancient hero there interred is to the student of the Irish bardic literature a figure as familiar and clearly seen as any personage in the *Biographia Britannica*. We know the name he bore as a boy and the name he bore as a man. We know the names of his father and his grandfather, and of the father of his grandfather, of his mother, and the father and mother of his mother, and the pedigrees and histories of each of these. We know the name of his nurse, and of his children, and of his wife, and the character of his wife, and of the

The English farmer may tear down the barrow which is unfortunate enough to be situated within his bounds. Neither he nor his neighbours know or can tell anything about its ancient history; the removed earth will help to make his cattle fatter and improve his crops, the stones will be useful to pave his roads and build his fences, and the savant can enjoy the rest; but the Irish farmer and landlord should not do or suffer this.

father and mother of his wife, and where they lived and were buried. We know all the striking events of his boyhood and manhood, the names of his horses and his weapons, his own character and his friends, male and female. We know his battles, and the names of those whom he slew in battle, and how he was himself slain, and by whose hands. We know his physical and spiritual characteristics, the device upon his shield, and how that was originated, carved, and painted, by whom. We know the colour of his hair, the date of his birth and of his death, and his relations, in time and otherwise, with the re-

Part of what remains of Kinbane Castle in Northern Ireland



Stone arch in ruins that probably once acted as a window



mainder of the princes and warriors with whom, in that mound-raising period of our history, he was connected, in hostility or friendship; and all this enshrined in ancient song, the transmitted traditions of the people who raised that barrow, and who laid within it sorrowing their brave ruler and, defender. That mound is the tomb of Cuculain, once king of the district in which Dundalk stands to-day, and the ruins of whose earthen fortification may still be seen two miles from that town.

This is a single instance, and used merely as an example, but one out of a multitude almost as striking. There is not a king of Ireland, described as such in the ancient annals, whose barrow is not mentioned in these or other compositions, and every one of which may at the present day be identified where the ignorant plebeian or the ignorant patrician has not destroyed them. The early History of Ireland clings around and grows out of the Irish barrows until, with almost the universality

of that primeval forest from which Ireland took one of its ancient names, the whole isle and all within it was clothed with a nobler raiment, invisible, but not the less real, of a full and luxuriant history, from whose presence, all-embracing, no part was free. Of the many poetical and rhetorical titles lavished upon this country, none is truer than that which calls her the Isle of Song. Her ancient history passed unceasingly into the realm of artistic representation; the history of one generation became the poetry of the next, until the whole island was illuminated and coloured by the poetry of the bards. Productions of mere fancy and imagination these songs are not, though fancy and imagination may have coloured and shaped all their subject-matter, but the names are names of men and women who once lived and died in Ireland, and over whom their people raised the swelling rath and reared the rocky cromlech. In the sepulchral monuments their names were preserved, and in the performance of sacred

rites, and the holding of games, fairs, and assemblies in their honour, the memory of their achievements kept fresh, till the traditions that clung around these places were inscribed in tales which were finally incorporated in the *Leabhar na Huidhré* and the *Book of Leinster*.

Pre-historic narrative is of two kinds - in one the imagination is at work consciously, in the other unconsciously. Legends of the former class are the product of a lettered and learned age. The story floats loosely in a world of imagination. The other sort of pre-historic narrative clings close to the soil, and to visible and tangible objects. It may be legend, but it is legend believed in as history never consciously invented, and growing out of certain spots of the earth's surface, and supported by and drawing its life from the soil like a natural growth.

Such are the early Irish tales that cling around the mounds and cromlechs as that by which they are sustained, which was originally their source, and sustained them after-



wards in a strong enduring life. It is evident that these cannot be classed with stories that float vaguely in an ideal world, which may happen in one place as well as another, and in which the names might be disarranged without changing the character and consistency of the tale, and its relations, in time or otherwise, with other tales.

In the rest of Europe there is not a single barrow, dolmen, or cist of which the ancient traditional history is recorded; in Ireland there is hardly one of which it is not.

Foreigners are surprised to find the Irish claim for their own country an antiquity and a history prior to that of the neighbouring countries. Herein lie the proof and the explanation. The traditions and history of the mound-raising period have in other countries passed away. Foreign conquest, or less intrinsic force of imagination, and pious sentiment have suffered them to fall into oblivion; but in Ireland they have been all preserved in their original fulness and vigour, hardly a hue has faded, hardly a minute circumstance or articulation been suffered to decay.

The enthusiasm with which the Irish intellect seized upon the grand moral life of Christianity, and ideals so different from, and so hostile to, those of the heroic age, did not consume the traditions or destroy the pious and reverent spirit in which men still looked back upon those monuments of their own pagan teachers and kings, and the deep spirit of

patriotism and affection with which the mind still clung to the old heroic age, whose types were warlike prowess, physical beauty, generosity, hospitality, love of family and nation, and all those noble attributes which constituted the heroic character as distinguished from the saintly. The Danish conquest, with its profound modification of Irish society, and consequent disruption of old habits and conditions of life, did not dissipate it; nor the more dangerous conquest of the Normans, with their own innate nobility of character, chivalrous daring, and continental grace and civilisation; nor the Elizabethan convulsions and systematic repression and destruction of all native phases of thought and feeling. Through all these storms, which successively assailed the heroic literature of ancient Ireland, it still held itself undestroyed. There were still found generous minds to shelter and shield the old tales and ballads, to feel the nobleness of that life of which they were the outcome, and to resolve that the soil of

Ireland should not, so far as they had the power to prevent it, be denuded of its raiment of history and historic romance, or reduced again to primeval nakedness. The fruit of this persistency and unquenched love of country and its ancient traditions, is left to be enjoyed by us. There is not through the length and breadth of the country a conspicuous rath or barrow of which we cannot find the traditional history preserved in this ancient literature. The mounds of Tara, the great barrows along the shores of the Boyne, the raths of Slieve Mish, and Rathcrogan, and Teltown, the stone caiseals of Aran and Innishowen, and those that alone or in smaller groups stud the country over, are all, or nearly all, mentioned in this ancient literature, with the names and traditional histories of those over whom they were raised.

There is one thing to be learned from all this, which is, that we, at least, should not suffer these ancient monuments to be destroyed, whose history has been thus so as-

The ruins of an ancient sepulcher, or mausoleum, covered in moss





Ruins of a monastery or abbey

tonishingly preserved. The English farmer may tear down the barrow which is unfortunate enough to be situated within his bounds. Neither he nor his neighbours know or can tell anything about its ancient history; the removed earth will help to make his cattle fatter and improve his crops, the stones will be useful to pave his roads and build his fences, and the savant can enjoy the rest; but the Irish farmer and landlord should not do or suffer this.

The instinctive reverence of the peasantry has hitherto been a great preservative; but the spread of education has to a considerable extent impaired this kindly sentiment, and the progress of scientific farming, and the anxiety of the Royal Irish Academy to collect antiquarian trifles, have already led to the reckless destruction of too many. I think that no one who reads the first two volumes of this history would greatly care to bear a hand in the destruction of that tomb at Tara, in which long since his people laid the bones of Cucu-

lain; and I think, too, that they would not like to destroy any other monument of the same age, when they know that the history of its occupant and its own name are preserved in the ancient literature, and that they may one day learn all that is to be known concerning it. I am sure that if the case were put fairly to the Irish landlords and country gentlemen, they would neither inflict nor permit this outrage upon the antiquities of their country. The Irish country gentleman prides himself on his love of trees, and entertains a very wholesome contempt for the mercantile boor who, on purchasing an old place, chops down the best timber for the market. And yet a tree, though cut down, may be replaced. One elm tree is as good as another, and the thinned wood, by proper treatment, will be as dense as ever; but the ancient mound, once carted away, can never be replaced any more. When the study of the Irish literary records is revived, as it certainly will be revived, the old history of each of these raths and cromlechs will be

brought again into the light, and one new interest of a beautiful and edifying nature attached to the landscape, and affecting wholly for good the minds of our people.

Irishmen are often taunted with the fact that their history is yet unwritten, but that the Irish, as a nation, have been careless of their past is refuted by the facts which I have mentioned. A people who alone in Europe preserved, not in dry chronicles alone, but illuminated and adorned with all that fancy could suggest in ballad, and tale, and rude epic, the history of the mound-raising period, are not justly liable to this taunt. Until very modern times, history was the one absorbing pursuit of the Irish secular intellect, the delight of the noble, and the solace of the vile.

At present, indeed, the apathy on this subject is, I believe, without parallel in the world. It would seem as if the Irish, extreme in all things, at one time thought of nothing but their history, and, at another, thought of everything but it. Unlike those who write on other subjects, the author of a work on Irish history has to labour simultaneously at a two-fold task - he has to create the interest to

which he intends to address himself.

The pre-Christian period of Irish history presents difficulties from which the corresponding period in the histories of other countries is free. The surrounding nations escape the difficulty by having nothing to record. The Irish historian is immersed in perplexity on account of the mass of material ready to his hand. The English have lost utterly all record of those centuries before which the Irish historian stands with dismay and hesitation, not through deficiency of materials, but through their excess. Had nought but the chronicles been preserved the task would have been simple. We would then have had merely to determine approximately the date of the introduction of letters, and allowing a margin on account of the bardic system and the commission of family and national history to the keeping of rhymed and alliterated verse, fix upon some reasonable point, and set down in order, the old successions of kings and the battles and other remarkable events. But in Irish history there remains, demanding treatment, that other immense mass of literature of an imaginative nature, illuminating with

Stone circle, perhaps once used as a place of worship





Stone with Celtic writing on it

anecdote and tale the events and personages mentioned simply and without comment by the chronicler. It is this poetic literature which constitutes the stumbling-block, as it constitutes also the glory, of early Irish history, for it cannot be rejected and it cannot be retained. It cannot be rejected, because it contains historical matter which is consonant with and illuminates the dry lists of the chronicler, and it cannot be retained, for popular poetry is not history; and the task of distinguishing in such literature the fact from the fiction - where there is certainly fact and certainly fiction - is one of the most difficult to which the intellect can apply itself. That this difficulty has not been hitherto surmounted by Irish writers is no just reproach. For the last century, intellects of the highest attainments, trained and educated to the last degree, have been vainly endeavouring to solve a similar question in the far less copious and less varied heroic literature of Greece. Yet the labours of Wolfe, Grote, Mahaffy, Geddes, and Gladstone, have not been sufficient to set at rest the small question, whether it was one man or two or many who composed the Iliad

and Odyssey, while the reality of the achievements of Achilles and even his existence might be denied or asserted by a scholar without general reproach. When this is the case with regard to the great heroes of the Iliad, I fancy it will be some time before the same problem will have been solved for the minor characters, and as it affects Thersites, or that eminent artist who dwelt at home in Hyla, being by far the most excellent of leather cutters. When, therefore, Greek still meets Greek in an interminable and apparently bloodless contest over the disputed body of the Iliad, and still no end appears, surely it would be madness for any one to sit down and gaily distinguish true from false in the immense and complex mass of the Irish bardic literature, having in his ears this century-lasting struggle over a single Greek poem and a single small phase of the pre-historic life of Hellas.

In the Irish heroic literature, the presence or absence of the marvellous supplies no test whatsoever as to the general truth or falsehood of the tale in which they appear. The marvellous is supplied with greater abundance in the account of the battle of Clontarf, and the wars of the O'Briens with the Normans, than in the tale in which is described the foundation of Emain Macha by Kimbay. Exact-thinking, scientific France has not hesitated to paint the battles of Louis XIV. with similar hues; and England, though by no means fertile in angelic interpositions, delights to adorn the barren tracts of her more popular histories with apocryphal anecdotes.

How then should this heroic literature of Ireland be treated in connection with the history of the country? The true method would certainly be to print it exactly as it is without



A panorama of the sea and the landscape leading to it

excision or condensation. Immense it is, and immense it must remain. No men living, and no men to live, will ever so exhaust the meaning of any single tale as to render its publication unnecessary for the study of others. The order adopted should be that which the bards themselves determined, any other would be premature, and I think no other will ever take its place. At the commencement should stand the passage from the Book of Invasions, describing the occupation of the isle by Queen Keasair and her companions, and along with it every discoverable tale or poem dealing with this event and those characters. After that, all that remains of the cycle of which Partholan was the protagonist. Thirdly, all that relates to Nemeth and his sons, their wars with Curt Kical the bow-legged, and all that relates to the Fomoroh of the Nemedian epoch, then first moving dimly in the forefront of our history. After that, the great Fir-bolgic cycle, a cycle janus-faced, looking on one side to the mythological period and the wars of the gods,

and on the other, to the heroic, and more particularly to the Ultonian cycle. In the next place, the immense mass of bardic literature which treats of the Irish gods who, having conquered the Fir-bolgs, like the Greek gods of the age of gold dwelt visibly in the island until the coming of the Clan Milith, out of Spain. In the sixth, the Milesian invasion, and every accessible statement concerning the sons and kindred of Milesius. In the seventh, the disconnected tales dealing with those local heroes whose history is not connected with the great cycles, but who in the fasti fill the spaces between the divine period and the heroic. In the eighth, the heroic cycles, the Ultonian, the Temairian, and the Fenian, and after these the historic tales that, without forming cycles, accompany the course of history down to the extinction of Irish independence, and the transference to aliens of all the great sources of authority in the island. **PT**



Not so ancient. A bar on the paved streets of Dublin

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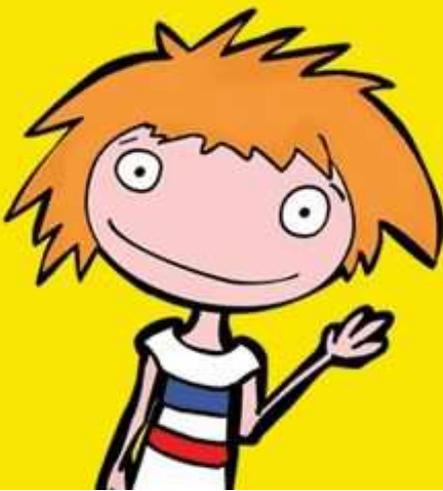
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Languages in Peril

**Save
Medan
Hokkien!**



I bet many of you who are reading this have no idea about the Hokkien language. If you know Chinese, it is called 福建話 (Fujianese). In fact, the name “Hokkien” is how “Fujianese” is said in the language. Calling this language as Hokkien/ Fujianese is not the only way to refer to it because the Taiwanese call it “Taiwanese Hokkien” or just “台語 (Taiwanese)”. So, why is it called different names and why should we care about it?

I was born as a Hokkien descendent with a quarter part of my heritage belonging to Cantonese. I was lucky, because almost every Chinese descendents in Medan city of Indonesia still speaks Hokkien alongside the Indonesian language as native languages. In addition, some even speak other Chinese dialects, such as Cantonese or Hakka. Nevertheless, please note that these languages are not spoken in the same way as the original due to its assimilation with Indonesian features.

Medan Hokkien

Since I am from Medan city and since most of Hokkien speakers in Indonesia can only be found in Medan city, we call our variety of Hokkien “Medan Hokkien”. It is distinguishable from Hokkien spoken in China and Taiwan. Medan Hokkien shares many similarities with Penang Hokkien spoken in Penang (Malaysia), which can be reached by an approximately 45-minute flight. Another similar Hokkien is that spoken in Singapore, which, while differing a bit in accent, is still understandable.

In our daily life, we speak Medan Hokkien only colloquially, with no writing system. Because of that, we need to use Indonesian in writing while using Medan Hokkien in speaking. Two languages at the same time! It is also common not to speak a sentence completely in Medan Hokkien because there is always lack of words. In that case, it will be filled in with Indonesian words. For example, “wa ai ciak pisang” means “I want to eat banana”. The first three words are in Hokkien and the last word is in Indonesian.

Location of city of Medan in North Sumatra Province, Indonesia





Former Varekamp & Co. bookstore and printing in Medan

Please note that I'm not a linguist and the spelling system I use is the Indonesian spelling system. It is not encouraged to write in this way because Hokkien is tonal language and there is no tonal marks in Indonesian spelling, so it may cause confusion.

Taiwanese / Southern Min Language

Being in Taiwan, I had learnt that the language that I had always called Hokkien is called Taiwanese or Southern Min language. It is called Taiwanese because this variety of Hokkien is widely spoken in Taiwan, whose speakers' ancestors were originally from Fujian Province in China. Fujian Province is the birthplace of the Hokkien language, which is why the language is also called Fujianese.

However, Taiwanese Hokkien and Medan Hokkien share quite a lot of differences, most noticeably in the

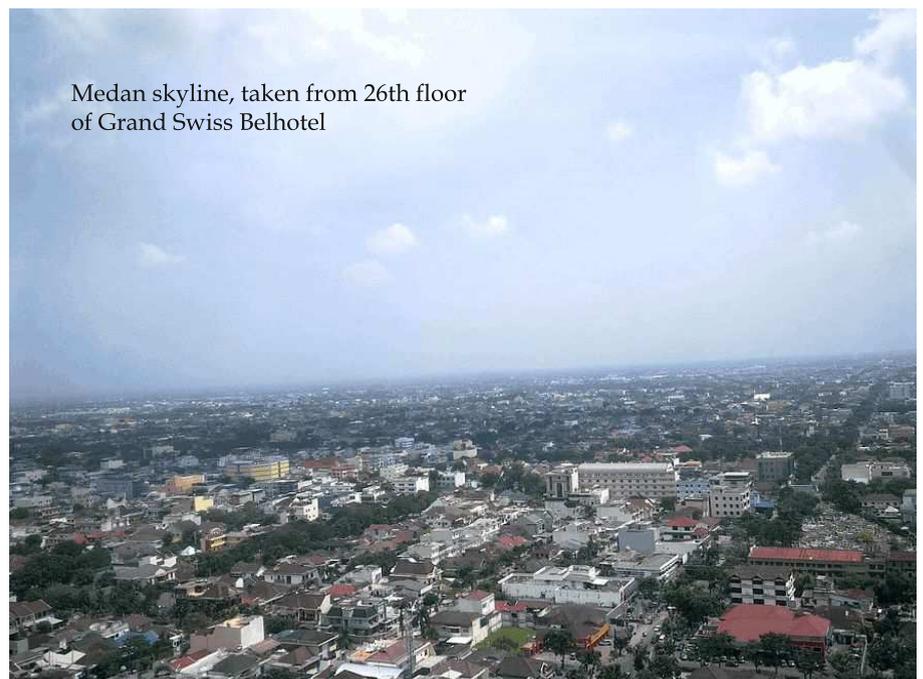
pronunciation and vocabulary. Taiwanese Hokkien has influences from Chinese Mandarin, while Medan Hokkien has influences from other Chinese dialects, like Cantonese and Hakka.

My parents do not speak Chinese Mandarin but luckily, they can speak Medan Hokkien whenever they visit

me in Taiwan. However, it is still quite difficult to maintain the conversation. Based on my experience, it could be like a Spanish speaker speaking with a Portuguese speaker who speaks with less of a Portuguese accent. Or maybe I'm wrong? Anyway, both languages differ in the pronunciation while still sharing similar words. At least, both still can communicate quite well for basic matters.

Edge of Extinction?

Is Hokkien language facing an extinction? One source that I consulted mentions that there are about 47 million speakers, including around 27 millions of these speakers in China. The rest of the speakers are spread over several Southeast Asian countries, like Singapore, Indonesia, Malaysia, Thailand, The Philippines, etc. and countries in other continents, like Australia, USA, and Canada.



Medan skyline, taken from 26th floor of Grand Swiss Belhotel

By looking at this number, Hokkien can be considered as a big language, can't it? The overall number of Hokkien speakers is larger than that of Polish, Romanian, Dutch, and many European language speakers. But note that there are varieties of Hokkien, and that's what matters and is worrying.

Taking into account that Chinese Mandarin is gaining popularity since the last few years because of the economic boom of China, Chinese Mandarin is a popular language among Chinese regardless their ethnicities, such as Hokkien, Hakka, Teochew, Cantonese, etc. Recently, I [watched a video](#) of how the number of Penang Hokkien is decreasing because many

The overall number of Hokkien speakers is larger than that of Polish, Romanian, Dutch, and many European language speakers. But note that there are varieties of Hokkien, and that's what matters and is worrying.

families speak Chinese Mandarin with their kids and are discouraged to teach Penang Hokkien for the sake of better opportunity for their kids in the future.

The population of Medan city is about 2 million, and Chinese descendents make up about 10% of it. The rest of the portions is shared among Medan multiethnic societies, like Javanese, Bataknese, Malay, Tamil, etc.



TipTop Restaurant

That means there are less than 300,000 Medan Hokkien speakers. That's even less than the population of Belize, the only English-speaking country in Central America!

Why it matters?

Until the time of this writing, I haven't found any reliable sources for learning Medan Hokkien or any way to preserve it. There are videos made in Medan Hokkien by some vloggers and unofficial song videos which are made just for fun. There is no writing system for Medan Hokkien, so the only way to keep this variety of Hokkien alive is to keep on speaking it with the next generations, unless someone will take the initiative to record it in written form.

I know that Medan Hokkien might still be faraway from disappearance but with the increasing interest in learning English, Chinese Mandarin, and other languages which are considered much more

useful for our globalized society, we don't know what would happen with Medan Hokkien in the next 5 or 10 years. **PT**



Teddy is an avid language learner, blogger, engineer, and a collector. He has a dream to make this world a better place through language learning. He shares his language knowledge at [Nee's Language Blog](#).

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In Others' Words

Ulrike and Peter Rettig

In this month's interview, we talked with Ulrike and Peter Rettig, the couple behind the learning site Games for Language. They gave us the story of where they came from and why they started their site, as well as their plans for the future.

How did your website, GamesforLanguage, get started? Is there a particular message or goal with it?

The idea of *GamesforLanguage* came out of our own experience with Italian, a few years ago. We were planning to spend six months in Rome. To prepare for our stay, we learned Italian from scratch with *Pimsleur's* audio courses (3 Levels, 90 lessons), by squeezing 30 minutes of audio learning into each day. When we arrived in Rome, we found we could use basic everyday language and had a pretty good pronunciation.

However, we had great difficulty with reading and writing Italian. That was a real handicap. We could not even write simple sentences as our French interfered with the Italian spelling. It seemed to us that all four language skills were needed.

We created *GamesforLanguage* in 2011, as an experiment for learning a language with both audio and text. Our son, a software developer (and author of *Professional HTML5 Mobile Game Development*) set up the website. Our daughter-in-law, a graphic designer, gave our site and the games her special touch.

To make learning fun and engaging, we used a travel story and easy games for each of our four languages: French, German, Italian, and Spanish. (Our Inglés course for Spanish

speakers is still in development and features only 2 levels.)

The travel story is made up of everyday words and phrases, and provides context.

The games break down the sentences into easy exercises to practice listening, speaking, reading, and some writing. Then, the player builds the sentences back together again with games like Word Invaders or Shootout.

Once we had our website up and running, it was a natural step to add a blog. We share what has worked for us: tips on learning languages, especially learning a new language as an adult and ways to relearn a language learned in school. We do reviews of online programs and apps that we have liked and talk about any new research or new technologies we come across. We describe our own experiences with language-learning stays in Rome, Barcelona, Seville, Paris, and other places to come.

We certainly don't claim to have the "best" way to acquire a language. It's been our experience that learning a language involves many types of different learning activities. In that spirit, we see *GamesforLanguage* as a fun addition to other language learning programs.

Do you find writing a blog and creating a learning website to be satisfying for you, in terms of helping others? Or do you feel that there's too much competition?

Competition is not on our mind. Our site is completely free. With our blog and website, we've had the chance to meet a lot of wonderful language aficionados online and in person.

We're having a great time writing our blog and building the learning content of our website. Not to mention, that it's been really interesting to follow and be part of discussions on how adults learn languages.

Plus, we enjoy doing research about new insights into learning that is made possible by new technology. For example, more and more research is pointing to the benefits of learning another language, no matter what age you are.

Some of the research is surprising. Recently we were in contact with a researcher at a Swiss University, who confirmed that hearing foreign vocabulary during your sleep will benefit its memorization - if you practiced the vocabulary beforehand. See our blogpost: [Foreign Language Learning While You Sleep](#)

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

There are many blogs, websites, podcasts, YouTube channels that we like. They are too numerous to name and we keep discovering new ones. We love the variety, the different approaches, and the unique personalities behind them.

Most of all, we enjoy being part of the group of bloggers and other language professionals called *Digital Language Collective* (DLC). It's a wonderful forum for exchanging ideas and reading the latest blogposts of the members of the community is always inspiring.

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

We both have an international family background, growing up in Europe and emigrating to the US in our twenties. We visit our European families often, and functioning in other languages is just part of life for us, and no big deal.

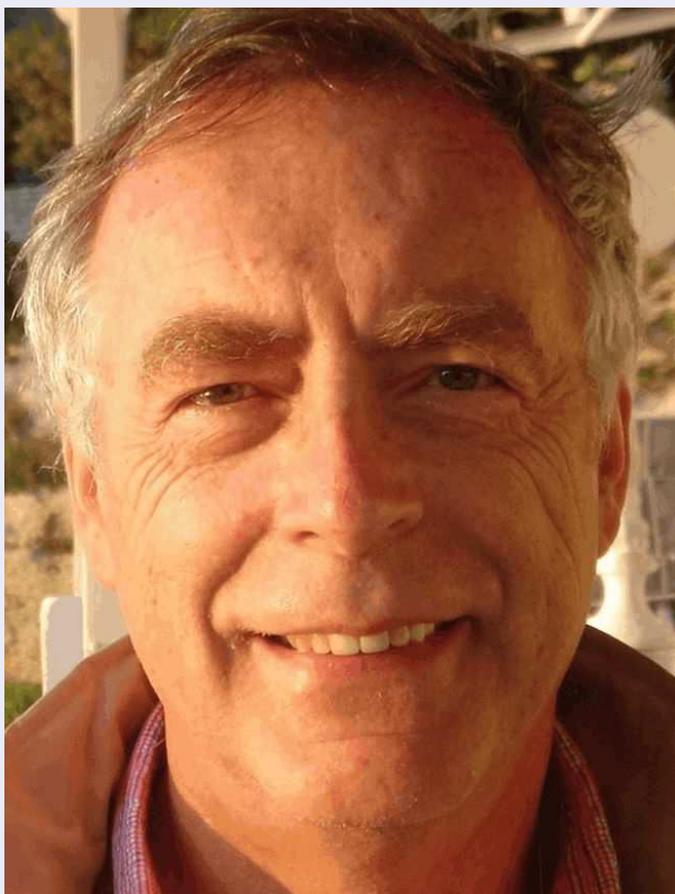


Ulrike: I moved to Canada at age 11, after a childhood in Austria and the Netherlands. My parents were both aged 50 when our family moved to Canada. They learned the language and made a new life there. At home, we used English, German, and Dutch (my mother's native language). From grade 7 on, I learned French in school. Before moving to the US to start graduate studies at age 25, I taught English for two years at the university in Freiburg, Germany.

For me it was a natural choice to study German language and literature and after my PhD, I taught college German for several years in the Boston area.

In the early 90s, when *Pimsleur's Language Programs* started to take off, I joined them as the author of the new German program and as development editor for a number of other courses. I left *Pimsleur* in 2010. I was ready to try something new. *GamesforLanguage* turned out to be the perfect project.

Peter: I grew up in Austria and Germany, and finished my schooling there. At age 19, I moved to Zurich to study engineering, which was a challenge because many courses were held in Swiss German. For my first job, I settled in French-speaking Fribourg. By the time I emigrated to the US at age 27, I was fluent in French.



More studies in New York City also helped me to brush up on my school English. then, after co-founding and then selling a successful consulting business, deciding to start up *GamesforLanguage* with Ulrike was a no-brainer.

We brought up our children to be bilingual, something, we feel, has given them important skills in an increasingly internationalized world.

Living, going to school, working in different countries is an experience that is becoming more and more common for young people at this time. We're convinced that learning another language makes a person more adaptive and potentially more tolerant of other cultures. And, as we now know, being bilingual has all kinds of cognitive benefits.

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

We're a small company and are focused on improving our courses and games. We would like to add level 2 for French, Italian, Spanish,

and Inglés – as we did with our German 2 mystery story: “Blüten in Berlin?”

We'll also continue to add more Quick Language Games, which can be played without registering or logging in.

We are self-financed and would like to continue to offer our travel-story courses and games for free. All the traffic to our site is organic. We are still trying to figure out how we could generate sufficient revenues (with ads and affiliations) so that we can grow our content a little faster.

We decided early on to forego the development of any apps. At the start, developing and especially maintaining apps was cost prohibitive to a small company like ours. Also, we thought that the increased availability of WiFi and access to online programs would make learning apps less essential for adults. Some tech voices now seem to agree that apps will play a lesser role in the mobile world of the future.

A highly useful feature for language learners is one that lets you speak, record, and play back your voice. Many sites do not provide that option. Some just use voice recognition, which can frustrate many (including us).

Our biggest challenge at the moment is how to provide a well-working voice recording function in our travel-story courses. The Adobe Flash player which we, like other online sites, are using for recordings, often causes problems and will soon not be supported by Google and Mozilla. Besides, it does not work on most mobile devices.

We will need to figure out how we can keep the recording feature and also make it available on mobile devices. **PT**

**You can find Ulrike and Peter at
*Games for Language***

www.gamesforlanguage.com



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. 😎

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Adventures in the Land of Maybe

An American girl's island-hopping, party-crawling, tallow-tasting, scarf-knitting, tongue-twisting, car-stalling and sheep-stalking attempts to understand what it means to be Faroese.



landofmaybe.wordpress.com

At the Cinema



Monster Hunt
1h 57min
Animation / Action /
Adventure / Comedy /
Fantasy
16 July 2015

Country: China | Hong
Kong
Language: Mandarin

Altogether, it is a very light and playful story, somehow managing to not to get bogged down in some of its own topics, like torture, monsters-eating-people-eating-monsters, or cross gender birthing.

I have to admit, this issue's film for review, *Monster Hunt*, surprised and, at times, confused me. This recent release (2015) from China is a fanciful look at a world in the past in which both races, human and monster, existed alongside one another.

At first, it was peaceful, until the humans drove the monsters away in an attempt to claim total control over the land. The monsters, however, learned to disguise themselves as humans and live among them, so special Monster Hunters were trained to track them down and capture them, for which they were paid very well.

When a civil war started in the monster controlled lands, the monster throne was usurped and the pregnant Monster Queen became hunted. She, along with two protectors, Gao and Ying, fled into the human lands and hid.

Disguised as humans, they end up in the village of Tianyin, a young man who, although his grandmother keeps reminding him that he is descended from a line of monster hunters, wants to just be left alone to cook and sew. The monsters are exposed by a real monster hunter, Xiaolin, but after a fight in Tianyin's house, the guardians are caught by another monster hunter, Gang, while the Monster Queen escapes on her

own.

Furious, Xiaolin ties Tianyin up, planning to use him as bait to capture the Queen, but the Queen captures him first during the night. She tells him she is dying and begs Tianyin to protect her baby, then impregnates him with it (I won't go into details about that, other than to say it is not the anatomically correct way to do it). Xiaolin finds them as they attacked by a larger monster who is also out to capture the Queen.

After that, things get strange.

Xiaolin and Tianyin escape back to Tianyin's village, only to find all the townspeople have been captured by the Monster Hunter Bureau (turns out, almost the entire village is comprised of monsters in hiding). The Bureau is also hunting for the Queen and baby.

Our two heroes escape and manage to get the monster heir "birthed". They learn to take care of it, with Tianyin acting as its



Xiaolin preparing to fight disguised monsters



Protectors Gao and Ying in their natural monster forms

mother. However, even though Xiaolin finds herself developing feelings for both of them, she is also drawn by greed to the money she can get for selling the baby monster, whom they have named “Wuba”.

Meanwhile, guardians Gao and Ying escape from Gang with a little song and dance, literally. I had pretty much got used to only seeing dancing and singing in Bollywood films and some Japanese productions, but here was a full on musical number with monsters crooning about life, along with various strange creatures and odd frogs, as they manage to turn the tables on the veteran monster hunter.

Eventually, Wuba ends up in the kitchen of a restaurant where monsters are served as food and several attempts are made to cook him while Xiaolin and Tianyin, along with the Queen’s guardians, who managed to escape from the monster hunter, attempt to rescue him.

This film was a major hit in China and one of the biggest commercial successes of all time there. This is in part due to the “monsters”, who, rather than being something horrific, are more comical, bouncy beings of CGI. Even the most ferocious seems more cartoonish than dangerous, which makes this film



The Queen Monster, begging a terrified Tianyin to protect her child



Xiaolin, confirming Tianyin is pregnant

great for kids. This is in complete contrast to the Korean horror film I reviewed last month, *The Host*, which featured a truly horrendous creature which graphically preyed on terrified citizens.

Having said that, it completely failed to get any attention in the US, which seems to surprise some reviewers, but I do not find it strange at all. Most of the films I have reviewed over the years rarely found their ways into American theatres, and when they did, they were in smaller venues, specializing in foreign or “odd” films.

The film is entirely in Mandarin, so there is not much there in terms of linguistic opportunities (although the monsters do speak their own language a few times).

Altogether, it is a very light and playful story, somehow managing to not to get bogged down in some of its own topics, like torture, monsters-eating-people-eating-monsters, or cross gender birthing. I would definitely recommend *Monster Hunt* to anyone wanting a fun foreign film to watch. Make sure you watch the very end for a strange dance number that are part of the credits! **PT**



Adorable newborn Monster King, Wuba



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Where Are You?

This city is the capital of a province with the same name. It is located at the base of a mountain range and the confluence (coming together) of four rivers.

The region has been inhabited for over seven thousand years, having a population at least as far back as 5500 BCE. Both Roman and Visigoth tribes contributed to its settlement, and by the 1st century CE, it had become a Roman municipality.

The Umayyad conquest, circa 711 CE, brought the region under Moorish control. An independent kingdom was established there in the 11th century after a civil war and a capital was established. However, the ruler decided to move the capital city to a higher location for security, and before long, the new city became one of the most important cities of the region.

The longest lasting Muslim dynasty on the peninsula began in 1228, providing connections with the Arab and Muslim trade centres and involving the trading of gold, silk, and dried fruits.

In 1492, the last Muslim ruler surrendered complete control of the empire to Catholic monarchs, and the conversion of the population to Catholicism began. During the 16th century, more immigrants arrived and the city's mosques were either converted to Christian churches or completely destroyed. In 1527, some of the remaining buildings were demolished to build a new palace.

In present day, the city is a popular tourist destination because of this historical legacy and examples of Moorish and Morisco architecture.

Can you name this location and country?

Last month's answer: St. Petersburg, Russia



Book Look

Language Alter Ego

by Ekaterina Matveeva

Language: English

Item Rating: ★★★★★

In this issue, I am reviewing the book *Language Alter Ego* by Ekaterina Matveeva, founder of Amolingua, a community of language tutors from all over the world.

Ekaterina is a polyglot and language teacher who speaks 8 languages and has taught them in over a dozen countries.

She is also a blogger and TEDx speaker, with one of her main themes being the topic of this book, along with the ways of cultural immersion in language education around the world.

If you are a regular reader of *Parrot Time*, then perhaps you recognize her name from her contribution to the magazine with “Dream, decide, do - tips from a polyglot”, in which she provided our readers with her own tips on how to successfully learn a language.

In *Language Alter Ego*, Ekaterina starts by telling us of when she first observed how differently people behaved. When she became involved in theatre, in order to play a character, she had to understand really who they were, and that not everyone thought or acted the same. Each of us has our own views, ways of doing things, and personalities.

Another thing she talks about is her recognizing and loathing the teaching methodologies. Not only were the “teachers” often incapable of providing the students with anything of value beyond what they were instructed to present, but that they actually working to strike down any creativity from the students. This would later influence her to develop her own teaching methods and help others.

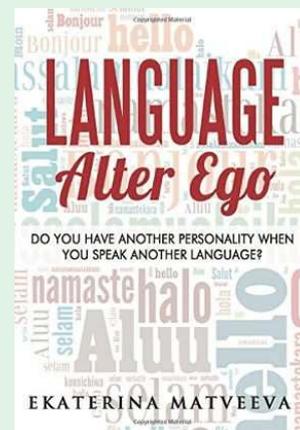
Among language lovers is a popular quote attributed to Charlemagne: “To have another language is to possess a second soul.”. This is a poetic way of representing the concept of how language and culture are bound up in one another.

The Sapir-Whorf hypothesis, named after linguist Edward Sapir and his student Benjamin Whorf, more scientifically defines this idea as “the structure of a language affects its speakers’ world view or cognition”. In other words, we see the world according to our language.

When Ekaterina discovered a passion and love for languages and culture, she observed that while a person might learn another language, they were not necessarily learning the culture, although the two entities are linked very closely. When this happened, the person was creating their own barrier to understanding and being accepted.

She gives several examples, like being superstitious about a number or performing particular daily habits, liking using special shoes around your house. We like to think that when we become “fluent” in a language, we will be mistaken for a native of the country it is spoken in, but this is untrue if we do not match it with our fluency of the culture as well. No one is going to think you are a native Italian if you drink cappuccino at night.

So when you embrace both language and culture, you are creating a new version of yourself. You are not just changing your words,



you are changing your world view. You learn new ways of doing things as well as attitudes. You might not even notice you are doing it.

This is the basic concept of developing a language alter ego, but Ekaterina covers it more eloquently in her book and discusses other topics as well, like respecting traditions, views of time and space related to language, how using another language can change the decisions we make, and much more.

Language Alter Ego is wonderfully insightful and both pleasurable and interesting to read. You can find it available on Amazon for purchase and download. You should also watch Ekaterina's TEDx talk on the topic on YouTube. **PT**

Looking for language fun? Your search has just begun!

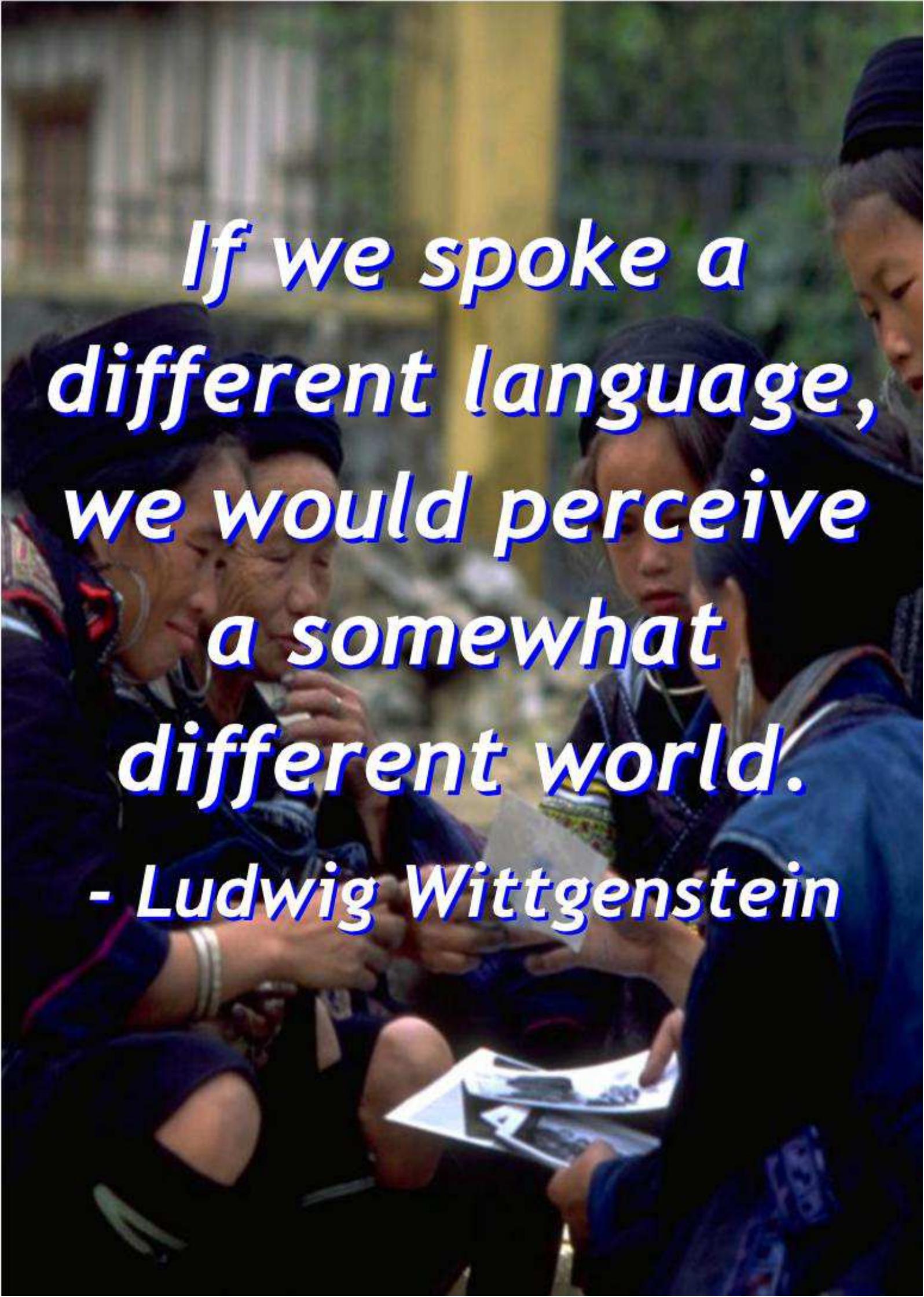


The Parleremo Word Search Puzzle Books offer hours of fun while you learn a new language.

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A group of people, likely from a traditional or indigenous community, are gathered around a document. They are wearing dark, patterned clothing and headwear. The background is blurred, suggesting an outdoor setting. The text is overlaid on the image in a bold, blue, italicized font.

*If we spoke a
different language,
we would perceive
a somewhat
different world.*

- Ludwig Wittgenstein



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www.lingohut.com

Basic Guide to Italian

Italian is a Romance language, spoken mostly in Italy. However, we have adopted many Italian words and phrases into English, specifically those related to food and music.

Here are some beginner words and phrases in Italian for a basic introduction to it.



Good morning.

Buon giorno.

Good afternoon.

Buon pomeriggio.

Good night.

Buona notte.

Hello.

Ciao

How are you?

Come stai?

Fine, thank you.

Bene, grazie.

What is your name?

Come ti chiami?

My name is ...

Mi chiamo ...

Nice to meet you.

Piacere di conoscerla.

Goodbye

Arrivederci

Yes

Si

No

No

Please.

Per favore.

Thank you.

Grazie.

You're welcome.

Prego.

I do not understand.

Non capisco.

Where is the toilet?

Dov'è il bagno?

Excuse me.

Mi scusi.

I beg your pardon!

Mi dispiace!

I don't speak Italian.

Non parlo italiano.

I speak a little Italian.

Parlo un po' d'italiano.

Do you speak English?

Parla inglese?

Help!

Aituo!

Look out!

Attenzione!

Have a nice day.

Buona giornata.



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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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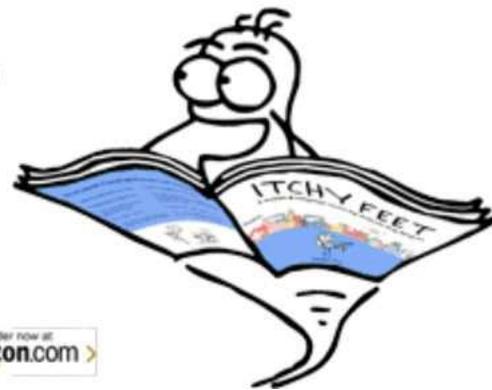
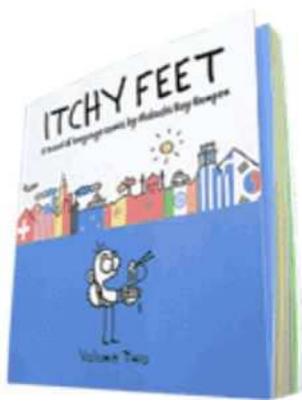
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General Language

Readlang

An awesome site where you can add your own texts and then read them in a pleasant interface where you translate words simply by clicking them. You can translate up to 6 or so words, so you can also translate expressions. It also saves words as flash-cards.

<http://readlang.com/>



Translators & Dictionaries

EU Tamil - English, German dictionary

EUdict is a collection of online dictionaries for the languages spoken mostly in the European Community. There is one language for each country which is spoken mostly in Europe.

<http://eudict.com/index.php?lang=engtam>

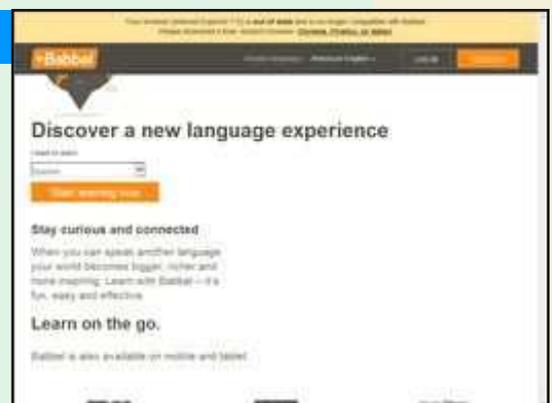


Language Communities

Babbel.com

Who doesn't want to once and for all learn – or brush up on – a foreign language? The internet application Babbel.com offers this opportunity to anyone through its playful and fuss-free course system.

<https://www.babbel.com/>



Linguistics

how language works

A free online book which is an introductory course in linguistics.

<http://www.indiana.edu/~hlw/>



Specific Language

Al Waraq

A website all in Arabic that lets you read books and other literature in Arabic.

<http://www.alwaraq.net/Core/index.jsp?option=1>

Arabic



Lingua Mongolia

A website that has authentic Mongolian books, grammar and script lessons. Includes links to other resources. One of the best sites for learning Mongolian.

<http://www.lingua-mongolia.com/>

Mongolian



Newspapers & Magazines

Augsburger Allgemeine

The Augsburgener Allgemeine newspaper online with news from Augsburg, Bavaria, and the world, sports news, business, political, cultural, images

<http://www.augsburger-allgemeine.de/>

German



Dagblad De Limburger

Newspaper offering daily, national, and world news, as well as weather, sports, entertainment, business, and travel coverage.

<http://www.limburger.nl/>

Dutch



Letter From the Editor

Writer: Erik Zidowecki

Images:

Petey: Japanese woman

Learning A Language Is Learning Its Culture

Writer: Lucia Leite

Images:

EPP Congress Bonn: Bise at the European People's Party Congress

Petey: Cafe at night in Spain (title); Norman conquest of England; Dinner on the streets of Italy

Revisited - Early Bardic Literature in Ireland

Writer: Standish O'Grady

Images:

Petey: Ruins of ancient monastery; Dolmen on hill; Ruins in the mountains of Glencullen; Kinbane Castle; Stone arch in ruins; Single standing stone; Stone statue; Ancient sepulcher; Ruins of monastery / abbey; Stone circle; Stone with Celtic writing; Panorama of sea and landscape; Street of Dublin

Sources:

• Early Bardic Literature, Ireland Standish O'Grady, 11 Lower Fitzwilliam Street, Dublin: 1879

Save Medan Hokkien!

Writer: Teddy Nee

Images:

Firzafp: Traffic jam on the streets of Medan (title)

Ewesewes: Location of city of Medan in North Sumatra Province, Indonesia

Rochelimit: Former Varekamp & Co. bookstore and printing in Medan

Kenrick: Medan skyline, taken from 26th floor of Grand Swiss belhotel

Iijjccoo: TipTop Restaurant

In Others's Words - Ulrike and Peter Rettig

Writer: Erik Zidowecki

At The Cinema - Monster Hunt

Writer: Erik Zidowecki

Sources:

• "Monster Hunt" Internet Movie Database <<http://www.imdb.com/title/tt3781476/>>

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Where Are You?

Writer: Sonja Krüger

Images:

Petey: Mystery image

LearnLangs.com



Book Look - Language Alter Ego

Writer: Erik Zidowecki

Basic Guide to Italian

Writer: Erik Zidowecki

Images:

Petey: Flag; View of city

At A Glance

Writer: Erik Zidowecki

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