Speaking with Aliens
Linguists and translators in science fiction

Languages Conflicts
The two writing systems of Norwegian: Bokmål and Nynorsk

Esala Perahera
The Festival of the Tooth

Words Which Have Changed Their Meaning
Languages are dynamic creations. Here is a look at how some English words have been altered

Languages In Peril
Keeping Up With The Kartvelians: Svan, Mingrelian and Laz
6 Speaking with Aliens
When we travel beyond this planet in science fiction movies and TV shows, we are bound to meet non-humans, yet we always find a way to communicate. We will look at some of the ways which are used when speaking with aliens.

18 Language Conflicts
Languages don’t always get along with each other. Sometimes, they don’t even get along with themselves. Norwegian is a language that has two written forms: Bokmål vs. Nynorsk.

28 Words Which Have Changed Their Meaning
Languages are constantly changing. Even while they adopt words from other languages or create new ones, some words also change their meanings.

54 GlobTech - Google Translate Section
GlobTech is a new column dealing with new ways of utilizing globalization technology on the internet. In this article, we look at the Google Translate Section function.

Departments

05 Letter From The Editor
14 Celebrations - Esala Perahera
24 At the Cinema - Pane e Tulipani
40 Languages in Peril - Keeping Up With The Kartvelians
46 Where Are You?
48 Sections - Member Reviews
50 Word on the Streets - Indonesian Innovators
Learn a language,
Make friends,
Have fun!

Parleremo
www.parleremo.org
Globalization

One of the big buzzwords in use today is globalization. Wikipedia defines it as “Globalization (or globalisation) is the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture. Put in simple terms, globalization refers to processes that increase world-wide exchanges of national and cultural resources.”

For polyglots, there is a particular interest in globalization, because that is where their skills really come into play. While the world is exchanging all these views, products, ideas and resources, it is going to need people that can translate between the many nations and people. While it can be said that English is the language of business, globalization goes beyond just business.

On the internet, there are many new standards and technologies being designed and implemented to facilitate this increasing need. For example, a few years ago, it became possible to have domain names that were actually written in numerous scripts and not just the basic Latin alphabet. Websites are increasingly using UTF-8 for their character encoding, thus enabling pages to handle a much larger range of languages. Many sites now recognize the need to be available in multiple languages and allow visitors to select which to use.

But it has to go beyond just being able to display text in other languages. The world is still divided by our measurement systems (imperial vs. metric), numerical notations (using periods and commas), date formats, currency conversions and a host of other differences. Some of these can be handled by a computer already, such as converting Euros to Yen, given the a database of currency exchange rates. Others take a little more work, like displaying the proper language in a date and timestamp, where the names of the days and months need to also change according to the language.

In this issue, we are introducing a new column, called “GlobTech”, short for “Globalization Technologies”, in which we can examine some of the methods being used as we push toward a more multinational view of the world.

Some topics will be related to translating and languages while others will focus on the basics of handling other technical requirements. We will try to look at why these things are needed as well as providing solutions as they currently exist.

Whenever possible, we will be providing these answers in actual working code, often taken directly from the working components of Parleremo. The coding will be mostly in HTML, Javascript, CSS and PHP, depending on exactly what is needed.

We look forward to hearing from our readers their own experiences with these technologies as we explore them!
The Tardis can travel anywhere in space and time. It also automatically telepathically translates any language into another.
We study languages so as to communicate with other people, but what about other species? What happens when we go beyond our planet? How do we communicate then? Here we look at some of the linguists and translation devices of science fiction.

Entertainment media which deals with people from other countries often has the problem of different languages. We’ve all seen movies like “The Hunt for Red October” which has an entire Russian submarine crew as the main object of the story. While it would make sense that the crew would all speak Russian throughout the movie, that would mean that much of the film requires subtitles. Sadly, movies with extensive subtitles are often shunned by the general population, so an excuse has to be made, or we are expected to just “suspend our belief” as the Russians all speak English to each other with proper American accents (except for the captain, of course, who is played by British actor Sean Connery).

In the science fiction genre, this can get even worse, since often completely different alien species are involved. Even if we pretend they are really speaking their own language while talking to each other, there has to be a way to show how Earthlings speaking English can understand beings from other worlds.

So writers come up with ways to at least attempt to ease this confusion without having to create new languages all the time for new races, using subtitles, and having long scenes explaining how the two races learn to communicate. In a few series, they include linguists which can then quickly learn the new language and interpret for the rest of the people. In others, they include a device that does all the work for us, and we just ignore that there is any problem in communications at all.

Of course, we still sometimes laugh when we realize that all aliens somehow speak modern English, using slang and accents which match the homeland of the series.

In this article, I look at a few of the linguists of science fiction as well as some of the devices employed to explain away any language barriers.

**Stargate: SG-1**

In the American TV series, *Stargate: SG-1*, we find our first linguist. The series is based around an ancient artifact called a “Stargate” which allows people to travel from one planet to another, thousands of light-years away.

The Stargate is a circle of metal, over 6 meters (18 feet) in diameter with a moving inner ring and special symbols, representing star constellations, around the edges. When given a series of seven symbols, which together provide a set of coordinates to determine a course, a wormhole is opened from the first gate to another one. Once a person steps through, they are instantly transported to another planet, where they emerge from the Stargate.

The series follows the adventures of the main group, SG-1. The series was based upon the movie “Stargate”, which told the story of how the purpose of the artifact was determined and what happens...
when it is first used. Daniel Jackson is an archaeologist, Egyptologist, and linguist who is brought in to decode the writings accompanying the Stargate when it was uncovered in Giza, Egypt, in 1928. He is the one that works out that the symbols are star constellations and when he identifies the seventh symbol (which represents the home galaxy and vital in charting a course), they show him the Stargate. They “dial” up another gate and send through a group of soldiers, along with Jackson, to explore. Jackson is required because he is the only one that can find the right symbol combination to get the group back home to Earth.

Once they reach the other side, Jackson finds no writings, leaving everyone in despair. They do find a large, primitive city full of people speaking an unknown language. Through the course of the movie, Jackson figures out that the language is ancient Egyptian, and that he didn’t recognize it because he had assumed a different method of pronunciation.

Jackson also manages to find the writings he needs and figures out how to get everyone home, but not before they destroy an alien who has enslaved the people by pretending to be the Egyptian god, Ra.

In the TV series, the excuse for most of the planets they explore having English speakers is because long ago, the people from these planets were from Earth and were scattered to other planets via the Stargates. Of course, that would make them human, but not all speaking modern English. The Stargates themselves compose a huge network, originally put in place by a very old alien race, referred to only as “the Ancients”. The Ancients have left the galaxy long ago, and the Stargate system was taken over by more of the aliens, called Goa’uld, which are actually small snake-like creatures that live inside human bodies as parasites, taking full control.

Daniel Jackson is utilised to translate any languages that they can’t identify. He first has to learn the language of the Jaffa, the soldiers of the Goa’uld.

They are all meant to supposedly remove the need for learning another language, but in reality, they are in place to make it easier on the show writers.

The Goa’uld language is sometimes described as a constructed language used in the series, much like Klingon was created for Star Trek, although most of it is simply made up randomly for a script. There exists word and phrase lists taken from the series, but there is not a true vocabulary or grammar for it.

The series ran for ten years on American television and made Daniel Jackson perhaps the most known linguists in a science fiction series.

Star Trek: Enterprise

Arguably the most popular science fiction series in the world is Star Trek. It is actually a combination of several series, all placed within the same universe. The first series aired in 1966, and is now referred to as Star Trek: The Original Series, or in shorthand as “ST:TOS”.

This American series follows the adventures of a crew of explorers in the 23rd century aboard the starship USS Enterprise, which is the flagship for Starfleet, a deep-space exploratory and military service under the United Federation of Planets. It typically had the problem of having most aliens speaking English, and since these were supposed to also not be related to humans, they needed to come up with a way to explain how the crew didn’t have a problem conversing with the alien races they encountered. So, the Universal Translator was used as an excuse. But before that, there was Ensign Hoshi Sato.

The final TV series, Star Trek: Enterprise, is actually a prequel to all the others, meant to show how humans first developed interstellar space flight and how many of the future inventions were first created. Since they were first time exploring and meeting aliens, there was no way to communicate with them.
A linguist is required. Ensign Hoshi Sato is an Asian American linguist and the communications officer on the ship Enterprise. She speaks over 40 languages and taught linguistics in Brazil before joining the crew. It is her job to figure out the languages of new alien species the crew of the Enterprise encounter during their travels and communicate with them.

Sato was a major figure behind creating the Universal Translator, so that other crews and future ships would be able to converse easily with any species they encountered, not needing to first learn the language. In a way, she essentially ends the career of all linguists and polyglots, making learning languages an extinct pursuit in the future.

**Babylon 5: Crusade**

Babylon 5, another American TV series, is about a space station in the year 2258 which acts as a diplomatic outpost and port-of-call for various alien races. Diplomats from various alien worlds live there to help maintain peace between the planets. However, wars do happen, and the major one is between two ancient races, the Vorlons and the Shadows. After the war, some of the allies of the Shadows retaliate against the Earth and release a plague which will kill everyone on the planet in 5 years.

This is where the spin-off series Crusade begins. Earth is quarantined, and an exploratory ship, the largest Earth vessel ever, called the Excalibur, is tasked with searching the galaxy for a cure.

The Babylon universe has no kind of universal translator, and a few languages are used during the show, but since most of the main characters are diplomats, they have learned English. Some aliens have personal translator devices to convert what they say into English.

Without such a device, and not knowing who they might encounter during the travels, the captain of the Excalibur, Matthew Gideon brings on a linguist and archaeologist, Max Ellerson. Ellerson works for Interplanetary Expeditions, a large organization which deals with artifacts from other worlds. He was a child prodigy with a natural gift for understanding alien languages, a fact which he never hesitates to boast about. Ellerson is normally arrogant, greedy and sarcastic, making him a direct contrast to both Daniel Jackson and Hoshi Sato, who are normally humble and a bit shy.

During his time with the crew of the Excalibur, Ellerson worked not only to interpret the languages of some living aliens but also to translate writings, ancient and current, of aliens. His skills even alert the crew to a parasitic life force when he identifies that the aliens they have infected are using two different languages: one of the hosts and one of the parasites.

Among the three linguists in this article, he is probably the least known, since Crusade didn’t even last one season before being cancelled and was only aired once.

**The Gadgets**

When linguists are not used in science fiction to interpret and translate the speech of alien life forms, other devices are utilised. Some are similar to concepts of computer translators while some are more organic in nature. They are all meant to supposedly remove the need for learning another language, but in reality, they are in place to make it easier on the show writers.

**Star Trek**

As was mentioned before, Star Trek developed a device they refer to simply as the Universal Translator, which is essentially a hand-held device.

How it exactly works isn’t quite clear. One explanation is that any new language would be translated when a being speaks enough into it for the device to create a translation matrix, after which it would display the res-
ults on a screen. Sato is credited with creating a “linguacode” which would actually anticipate (somehow) the language and thus speed up the translation. These were built into the communication systems of most starships.

However, in *Star Trek: The Original Series*, Captain James Kirk described it in more linguistic terms as well as less technically. Kirk claims that there were certain ideas and concepts that were universally similar to all intelligent life, which is true of languages. The Universal Translator was able to compare brainwave patterns for similar ideas and fill in the proper grammar and vocabulary to make a translation. It didn’t stop there. It was also able then to actually replicate the voice of the speaker to speak the translation.

This explanation is a bit strange, since it doesn’t explain how a translator would work between ships. How does the device figure out which alien or person to scan for the proper brainwave patterns? To make it an instant interpretation as the show depicts, there is no matrix being created, just a super fast telepathic conversion. The oddest part of this, however, is what happens to the voice of the speaker, since we never hear the original language being spoken. Between ships, it might just never transmit the original source, but in face-to-face encounters, there would be some sound. Miraculously, even the lips (if the alien has any) also matches the new speech.

In later series of *Star Trek*, even the pretence of a device was done away with, and it was explained that this functionality was built into the communication badges all personal wore.

One oddity in the show is that one race, the Klingons, have their own language which they spoke quite often throughout the series. For some reason, however, this is not translated, and as far as I know, this is never truly explained. Some crew members learn to speak Klingon, yet when they are in the presence of a large number of Klingons on their homeworld, all the Klingon language is either translated or all Klingons are speaking English.

---

**Doctor Who**

The Universal Translator of *Star Trek* isn’t the only one that seems to have some kind of telepathic capabilities. A similar mechanism is used in the Doctor Who universe.

*Doctor Who* is the longest running science fiction series ever. It is British and first aired in 1963, running for 26 years before being cancelled in 1989. It was then restarted in 2005 and continues on the BBC today.

The main character, referred to only as “the Doctor” (the show’s title comes from the joke of a person, when meeting the Doctor, asks “Doctor who?”), is a Time Lord from the planet Gallifrey. He is several hundred years old and travels through time and space in a ship that looks like a 1960's British police call box. This ship is called the *Tardis*, which takes its name from its description “Time And Relevant Dimensions In Space”. The Tardis is famous for being bigger on the inside than the outside, due to “transdimensional engineering”.

The Doctor travels around, seeing the wonders of the universe, and constantly intervening to help when he can. He doesn’t travel alone, however, and is often accompanied by one or more companions (most often female and from Earth). Unlike most shows, the main character is an alien himself, so the companions are the way viewers can connect with him.

Travelling anywhere in time and space means the show can’t simply claim that every one they meet is an Earth colonist (although they do meet plenty of those), and it can’t account for when the Doctor and his companions travel back in time or to other countries on Earth. Even if the explanation was that the Doctor has an innate ability to understand all languages, that
Hitchhiker’s Guide to the Galaxy
Finally, we come to the most widely recognized science fiction translation device, even if people may not recognize the origins: the Babel Fish.

The Hitchhiker’s Guide to the Galaxy is a series of books by British author Douglas Adams. It is a comedy about the Earth being destroyed and the last surviving human, Arthur Dent, suddenly finding himself out in a very large and strange universe that no one on Earth ever knew about. He is guided by his alien friend, Ford Prefect, who is a travelling researcher for the electronic book “The Hitchhiker’s Guide to the Galaxy”. The series was also made into a radio series, a short TV series, and a movie, with all of the stories twisting in different ways from each other.

Almost immediately after the Earth is destroyed and Arthur and Ford manage to survive by hitchhiking onto one of the ships that destroyed it, Ford makes Arthur stick a small fish into his ear. This is the wonderous Babel Fish. The book describes it as “It feeds on brain wave en-
nergy, absorbing all unconscious frequencies and then excreting telepathically a matrix formed from the conscious frequencies and nerve signals picked up from the speech centres of the brain, the practical upshot of which is that if you stick one in your ear, you can instantly understand anything said to you in any form of language: the speech you hear decodes the brain wave matrix."

This is the most organic of the methods used and perhaps the oddest, for it means the, realistically, most people in the universe are travelling around with small fish in their ears (or whatever listening appendage they may have). After this initial explanation the Babel Fish is essentially never mentioned again.

Yet, this has become the most known of devices because of the online translation service, perhaps the oldest, which took its name.

**Farscape**

We will mention one more technological replacement which is used in the Australian science fiction TV series *Farscape*. This series is similar to *Hitchhiker’s* in that it involves a single Earthman, this one being John Crichton, who find himself suddenly in a wild universe of strange beings. He finds his way there by an accidental wormhole while testing a new spacecraft and is unable to return home.

John gets picked up by a living spaceship called a *Leviathan* and named Moya. The crew are escaped fugitives from the militaristic force known as “The Peacekeepers”. When John first meets them, there is a lot of chaos because he has never seen beings like them before and they are fearing he is a Peacekeeper. During the confusion, one of the small robots on the ship injects John’s foot with “translator microbes”, essentially bacteria, which then start automatically interpreting all speech for him.

**Magical Devices**

When it comes down to it, most of these devices act more on a principal of magic rather than science. Yet still, many people like to talk about a day when such things will be possible, when the need to learn another language will be completely wiped out by these instruments. I, personally, hope that day never comes, for while it might make communications much easier, it will also steal so much of the uniqueness from our cultures. Maybe we should hold on to speaking alien.  

---

**Join Chris Huff as he takes you through the enjoyable, addictive and unpredictable world of language learning!**

**LanguageFan.com**

**tips for enhancing your language learning**

**from Chris Huff**

**At LanguageFan.com, you can...**

- improve your proficiency
- get updates on the latest learning methods
- share your language-learning story
- benefit from our fast-paced lessons
- enjoy entertaining, informative content
- connect with the world of polyglots and much more!
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.
Elephants at the Esala Perahera in Kandy, Sri Lanka. They are decorated for part of a procession that happens five nights to honour the last remain of the Buddha.
There are many celebrations that involve parades and processions. These are normally done to draw the attention of a large group of people. A few festivals, however, actually have their sole purpose being to present something in parade. The Esala Perahera is one of them.

Every year, Sri Lanka has the Buddhist festival Esala Perahera, which translates to “The Festival of the Tooth”, in July or August.

More precisely, “perahera” is a Sinhalese word, referring to a procession of performers like musicians, dancers and acrobats, normally parading with decorated elephants for a religious event. Surprisingly, this is all to display a tooth.

**History**

Actually, the Esala Perahera is a combination of two different historical celebrations. The first of these, the Dalada Perahera relates to the sacred tooth of Buddha.

After the Buddha died, his body was cremated and seven remains were recovered from the ashes: four teeth and three bones. Burial mounds called stupas are used in the Buddhist religion to house the ashes of the dead, normally with the ashes divided up equally and distributed to eight different stupas. However, the salvaged remains were not sent with the ashes to be buried. What actually happened to all of them is not truly known.

One of the teeth did find its way to King of Kalinga (an ancient kingdom of India) in the form of a gift. The King had the tooth place in a temple in the capital city of Dantapura, where it remained safe until the 4th century. At that time, the city fell under threat of war and so, to protect the tooth, it was sent to Ceylon, which became modern day Sri Lanka.

The King of Ceylon, being a devout Buddhist himself, understood the significance of the tooth and had it placed in a temple in his own capital city. He also wished the tooth to be given all the honour it could have, so he decreed that each year, the tooth would be paraded through the streets of the city for the citizens to give it proper reverence.

The other celebration was the Esala Perahera which was originally a water ritual, dating back to the 3rd century, performed to elicit rainfall from the gods.

The tooth was not always allowed to be shown. Prior to the reign of Kandyan King Kirthi Sri Rajasinghe (1747–1781), the tooth was treated as private property of the King and no one else was allowed to see it. King Rajasinghe changed that, re-establishing the original decree and the modern version of Esala Perahera was born.

**Today**

The full name of the tooth is the “Sacred Tooth Relic of Buddha” and while there is so much talk of having it on display, it is actually kept in a series of seven miniature stupas, made of gold and coated in precious gemstones. Three times a day, monks perform rituals of respect and each Wednesday, the tooth is further washed in scented water.

---

Sacred procession in Kandy from the book Vlas Mikhailovich Doroshevich “East and War”
The celebration takes place over the course of ten days in Kandy, which has the significance of being the second largest city in Sri Lanka, but more importantly, it was the last capital of the ancient kings of Sri Lanka. The exact date of the festival is shifted each year so that it ends on a full moon. Everything starts with a ceremonial cutting of a young Jackfruit tree. Pieces from the tree are planted at the shrines, called devales, of the four Buddhist guardian gods of Natha, Vishnu, Katharagama and Pattini. This was done historically as a means of obtaining blessings for the King and his people.

After this, for the first five nights, various celebrations involving elaborate dancing and drumming are held outside of each of the shrines, with each night becoming increasingly more grand.

On the sixth night, the procession begins. The Esala Perahera is actually composed of five parades. The main one with the tooth is joined by a procession from each of the four shrines. First is the Devale Peraheras, which starts at the Temple of the Tooth, the most important Buddhist shrine in Sri Lanka. For the procession, the tooth isn’t actually used. A replica of it is used instead, being carried in a fine casket and carried on the back of a decorated elephant, called the Maligawa Tusker. Performers cracking whips and acrobats wielding fire clear the way for the parade, and they are followed by flag bearers. The first elephant bears the Peramuna Rala (“Front Official”), which is then followed by dancers and drummers who entertain the audience. More elephants, dancers and musicians follow. After them come the white clothed singers who announce the arrival of the Maligawa Tusker. Finally comes the Diyawadana Nilame, who is historically given the responsibility of making sure that rain from the gods come during the right season.

The other four parades come from the four devales and join with the main Devale Peraheras. The first to join is from the Natha Devale. This shrine is believed to be the oldest, built even before the tooth was brought to Kandy. It is given the honor of coming in second place.

Vishnu Devale follows next. Vishnu is a Hindu god and, besides being one of Sri Lanka’s Guardians, also represents the crossover from Hindu to Buddhist beliefs.

Next comes Katharagama Devale, which is dedicated to the Hindu god of war, victory, love and wisdom, Skanda-Murukan. A notable part of this parade is the peacock dance, so called because of the semicircular wooden devices, decorated by peacock feathers, which the dancers bear on their shoulders.

The last procession is from the Pattini Devale, which is devoted to the goddess of health and fertility, Pattini. This is the only parade which allows women
to dance.

This grand parade happens for five nights, and on each one, each procession, full of its own dancers, performers and musicians, becomes larger and grander. On the final night, the largest and most spectacular procession continues all night. It all ends after the full moon at dawn, when priests from all four devales walk to the Mahaweli River, the longest river in Sri Lanka, wade out into it, then use a sword to “cut” a large circle. They then fill several pitchers from water within the circle and keep the water in the shrine for entire next year. This final action is similar to some water purification rituals in other cultural celebrations.  

PT

Buddhist stupa in Sri Lanka
Language Conflicts

Bokmål vs. Nynorsk
The language conflict of Norway is a rather odd one. Other conflicts usually arise because of two different spoken languages. In this case, the spoken language is agreed upon, what we call “Norwegian”, although you will still have local dialects, like most major languages. The conflict is actually between the two written forms of the language: Bokmål and Nynorsk.

Norway has both Bokmål and Nynorsk as “official” languages, with both being used by the government, schools, and the media. Those only slightly familiar with Norwegian might not even know there is a struggle. My own books on Norwegian don’t explain which version they are using to represent the spoken tongue. Unless otherwise noted, it should probably be assumed Bokmål is being used.

History
To understand how this conflict arose, and how two written languages could exist for one language (and we are speaking about two different written languages, not merely using two different alphabets), we must look a few hundred years into history. During the Middle Ages, Old Norse was the language of Norway, and it had a rich literary tradition. During the 14th century, however, there were several demographic and political changes, and Norway was united with Denmark in 1380. As a result, Danish became the written language of Norway, while the people continued to speak their various Norwegian dialects. Written Old Norse became abandoned.

After over 400 year of Danish rule, Norway finally seceded from Denmark in 1814. Danish remained the written language, however, since they had no other. Because Norway was now its own nation again, there was a feeling that it also needed a written language that was its own. To help with this, the linguist Ivar Aasen conducted extensive research for five decades into the spoken Norwegian language. He gathered material from the different dialects and made a comparison of their linguistic structures. From this, he created a new language for written Norwegian, which was called Landsmål, or “National Language”.

However, others were working to revise their current written Danish language by incorporating words that were more descriptive of Norwegian scenery and folk life. They modified the spelling and grammar to better fit as well, and this new written language was adopted by the Norwegian parliament as Riksmål, or “Standard Language” in 1899.

Reforms
Now Norway had two different written languages to work with, neither one being strictly “original”, since both were adaptations and the original had been abandoned over 500 years ago. In 1929, Riksmål was officially renamed Bokmål (literally “Book language”), and Landsmål to Nynorsk (literally “New Norwegian”). The names “Dano-Norwegian” and “Norwegian” lost by a single vote in parliament, and any reference, even today, to “Danish” is very unpopular among Bokmål/ Riksmål users.

Through reforms in 1917, 1938, and 1949, both Bokmål and Nynorsk were made closer as a result of a state policy to merge them into a single language, called Samnorsk (Common Norwegian). However, this resulted in massive protests, and was basically dropped after 1960, and was officially abandoned in 2002. Users of both written languages resented the efforts to dilute the distinctness of “their” written language.

Now, if you have managed to keep up with all this so far, you have done well. But it is about to get even more confusing.

During the reforms to bring Nynorsk and Bokmål closer, others opposed the changes and decided to maintain the originals. One group kept the name Riksmål as their own unofficial form of Norwegian, and ignored the spelling and grammar changes of the Samnorsk movement. Riksmål and conservative forms of Bokmål have been the standard written language of Norway for most of the 20th century. Large newspapers, encyclopedias, and a significant proportion of the population of Oslo, along with surrounding urban areas and much of the literary tradition use them. After the reforms of 1981 and 2003, the official Bokmål can be adapted to be almost identical with modern Riksmål. Today, the differences between Riksmål and Bokmål are minimal.
There were also opponents to reforming Nynorsk. An unofficial form of Nynorsk exists, called Høgnorsk, which discards the post-1917 reforms and is closer to Ivar Aasen’s original Landsmål. It is not, however, in widespread usage.

Support
Each form has its own supporters. The Noregs Mållag is a major promoter of Nynorsk, with over 10,300 members, while the Norwegian Academy handles Bokmål. So how come neither one has managed to become dominant? In general, despite efforts to keep both languages as “official”, Bokmål is by far the more common. The main reason why Bokmål hasn’t managed to become the norm for all Norwegians is due to the Nynorsk language and the popular organizations fighting for it. There is a level of national pride that wants to embrace a written language that wasn’t forced upon the population. Why hasn’t Nynorsk become more dominant? Because it is the newer language, which is being pushed to replace one that has been basically in place for centuries. No living citizen of Norway actually experienced the “true” written Norwegian.

Documents open to the public can be published in either language and are sometimes written in both. Each municipality is free to elect to name Nynorsk, Bokmål, or both as its working language. Even private authors are free to write and publish in whichever form they prefer.

Primary schools may teach in Bokmål or Nynorsk as the major language, but according to the statistics I have found, approximately 85% of the pupils in primary and lower secondary schools in Norway receive education in Bokmål, while about 15% receive education in Nynorsk. From the ninth grade on, pupils are required to learn both.

Although educated in both Bokmål and Nynorsk, around 86%-90% of all Norwegians use Bokmål as their daily written language, while only 10%-12% use Nynorsk as theirs, even though most of the spoken dialects resemble Nynorsk more closely than Bokmål. More broadly speaking, Bokmål and Riksmål are more commonly used in urban and suburban areas while Nynorsk in rural areas, particularly in Western Norway. However, I am sure that others may dispute these statistics, and I personally have no method of verifying them. I learned long ago that “statistics” are not accepted as “facts”, and are often debated.
Differences
Mainly, the differences between Bokmål and Nynorsk are in the key words of their vocabularies. In general, a Bokmål word normally closer to Danish while the same word in Nynorsk is closer to Swedish. We can look at these simple phrases, written in English, Bokmål and Nynorsk:
- What’s your name? - Hva heter du? - Kva heiter du?
- Are you coming? - Kommer du? - Kjem du?
- I love you. - Jeg elsker deg. - Eg elskar deg.

The name of the country of Norway is spelled Norge in Bokmål and Noreg in Nynorsk. When shopping, you will probably find milk packaged as either melk (Bokmål) or mjølk (Nynorsk).

As a further comparison, here is the Article 1 of the Universal Declaration of Human Rights in English, Bokmål and Nynorsk.

**English**
Universal Declaration of Human Rights
Article 1
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Bokmål**
Verdemserkæringen om mennesker ettighetene
Artikkel 1.
Alle mennesker er fød frie og med samme menneskeverd og menneskerettigheter. De er utstyrt med fornuft og samvittighet og bør handle mot hverandre i brorskapets ånd.

**Nynorsk**
Den internasjonale frasegna om mennesker ettane
Artikkel 1.
Alle menneske er fødde til fridom og med same menneskeverd og menneskerettar. Dei har fåt fornuft og samvit og skal leve med kvarandre som brør.

While this conflict is a difficult one to untangle, since neither written language has a true claim to being “authentic”, it doesn’t appear that Norway will be torn apart over this. Still, it remains an interesting process to watch, and we welcome others comments and updates on this issue.
To move, to breathe, to fly, to float,
To gain all while you give,
To roam the roads of lands remote,
To travel is to live.

- Hans Christian Andersen
This month’s review is about a simple romantic comedy from Italy called Pane e Tulipani (Bread and Tulips). The lead character is an Italian housewife named Rosalba who lives in Pescara with her two sons and her husband, Mimmo.

We first see the family on a vacation, visiting some ruins with a group of other tourists. Watching them, they seem to be like the average family might be: the father is loud and in charge, telling everyone what to do; the teenage sons are basically in their own little worlds, not wanting to listen to what anyone else is saying and acting like they don’t really want to be there; the mother is trying to make sure everyone is safe and happy. We can soon see, however, that despite her constant smiles, Rosalba is not really happy. She seems worn out, used and neglected.

When the tour bus stops at a rest station, Rosalba accidentally drops an earing in the toilet of a restroom, and by the time she retrieves it, she finds the entire tour, including her family, have taken off again. When she finally manages to reach the rest of the family by phone, Mimmo is furious and starts yelling at her, blaming her for everything and telling her to stay there. You get the feeling this is the normal way their relationship works.

Disheartened, Rosalba sits on the steps outside the station, watching people. One bumbling woman catches her eye and imagination, and she gets a ride with the woman toward her home, planning to hitchhike her way back instead of waiting any longer to be rescued. Next car she gets in is being driven by a man going to Venice. She has never been to Venice, and decides maybe, since the family is on vacation already, she should visit it. As they pass the exit that goes to Pescara, Rosalba’s eyes light up and smiles. She is tasting a bit of freedom and feeling rebellious.

After they arrive, she finds a small hotel to spend the night in, planning to just see a little of Venice then return home the next day. When she has dinner at the local restaurant, she meets the maitre d’, Fernando, and they exchange some polite words, as she is still very shy about being out on her own alone. She is terrified yet thrilled at having her own adventure, without the rest of the family.

Not everything is good, however. She calls her husband and gets yelled at again. The hotel she is in is also closing, with the night she is there be-
ing the last night it will be open.

Rosalba spends the next day site-seeing, enjoying the wonders of Venice, even writing a post-card home. She is so caught up in it, however, that she misses the evening train back to Pescara, and now she has a problem. She has little money left, since all she had to start with was what remained of her vacation spending money, and she also has no place to stay now. She goes back to the restaurant for dinner, then asks Fernando where she might find a place to stay with the little money she has left. He says there is no place available for what she has, but he does have some space in a room in his apartment, and so he sets her up there for the night.

The next day, Rosalba awakens to a table set with breakfast and a note from Fernando, asking her to leave the keys in the post box. By now, she is feeling more confident with her ability to handle things as she heads to the train station. Venice has trapped her with its charms, though, and she finds herself accepting a "Help Wanted" position in a florist shop. Now with an income, she returns at night to the apartment, meets another tenant, Grazia, and Fernando moves her into another room where she can stay for a longer amount of time. Rosalba is on her own vacation... from her family.

Soon she is making a place for herself in the others’ lives and, at the risk of sounding cliche, finding herself again. But while things are going well for her, things at home are not good. We learn now that Mimmo has a mistress, and has had her for a few years. No one else in the house will do any cleaning or take care of things. Mimmo, desperate to have things back the way they were, hires a plumber, Costantino, (who is an avid fan of detective novels) to act as a private investigator to track down his wife. Mimmo is too cheap to hire a real detective.

Surprisingly, Costantino manages to find Rosalba after he posts pictures of her everywhere. The pictures get the attention of Fernando, who is now worried about what kind of person has brought into this life if she is being pursued by a detective. Rosalba explains, then confronts Costantino.

As it should be for a comedy, every character is slightly odd in their own ways while still having an endearing charm. No one, with perhaps the exception of Mimmo (who is essentially the villain of the movie), seems really to be pushing events in any direction; they just happen, as does life. Fernando and Rosalba learn more and more about each other, and suddenly find themselves in love, yet not completely ready to admit that. Only when Rosalba leaves Venice (having been found and admonished by Mimmo’s mistress for “abandoning” her family) do they fully understand what they have found.

The film gives us a look at these simple lives in Italy, with people finding their own ways. There are plenty of humorous scenes, including some rather odd ones when Rosalba dreams.

One of the most touching scenes for me is when we first see how lost Fernando is without Rosalba. He is sitting at his kitchen table with a vase of tulips on it (Rosalba brought fresh flowers home each day from the florist). As we watch, one of the petals peels off and thumps to the table, as if the flowers are also dying slowly without her. In a later scene, we see Fernando at the same table, but now, all the petals of the tulips have fallen except one, and the fallen ones have been collected in a bowl on the table. It is both sad and funny at the same time.

Pane e Tulipani is a beautifully done film, full of heart and humour along with a touch of sadness. Everyone at times wonders how else their life could be, but few actually get a chance to “go on holiday” to learn. I would definitely recommend this movie to anyone.
visilang.com
Organizing music, videos and links

- Weekly language news
- Weekly new songs
- Weekly new videos
- Language humor

facebook.com/visilanguages  www.visilang.com

onlinedutchlessons
Dutch lessons in English, Spanish and Portuguese

- Follow us from the start!
- All lessons in English, Spanish and Portuguese

www.youtube.com/onlinedutchlessons
Parleremo Ebook series presents

Word search puzzles

12 categories
5 levels
6 puzzles per level
360 puzzles
HOURS of learning fun!

Each book contains 360 puzzles in these categories:

Airport, Animals, Around the House, Birds, Clothing, Family, Food, Fruit, Hotel, Parts of the Body, Restaurant, Vegetables

Find all the words in the puzzles and increase your vocabulary!

Puzzle books available in several languages, including French, Spanish, German and Italian.
Revisited

Words Which Have Changed Their Meaning

We have seen in the chapter on “slang” how people are continually using old words in new ways, and how, through this, slang often becomes good English and good English becomes slang. The same thing has been going on all through the history of language. Other words besides those used as slang have been constantly getting new uses. Many English words to-day have quite different meanings from those which they had in the Middle Ages; some even have exactly opposite meanings to their original sense. Sometimes words keep both the old meaning and the new.

In this matter the English language is very different from the German. The English language has many words which the Germans have too, but their meanings are different. The Germans have kept the original meanings which these words had hundreds of years ago; but the thousands of words which have come down to us from the English language of a thousand years ago have nearly all changed their meanings.

We have two of these old words which have now each two exactly opposite meanings. The word fast means sometimes “immovable,” and sometimes it means the exact opposite—“moving rapidly.” We say a key is “fast” in a lock when we cannot get it out, and we say a person runs “fast” when we mean that he runs quickly. The first meaning of steadiness is the original meaning; then the word came to be used to mean “moving steadily.” A person who ran on, keeping up a steady movement, was said to run fast, and then it was easy to use the word for rapidity as well as steadiness in motion or position. This is how the word fast came to have two opposite meanings.

Another word, fine, has the same sort of history. We speak of a “fine needle” when we mean that it is thin, and a “fine baby” when we mean that it is fat. The first meaning is nearer to the original, which was “well finished off.” Often a thing which had a great deal of “fine” workmanship spent on it would be delicate and “fine” in the first sense, and so the word came to have this meaning. On the other hand, the thing finished off in this way would generally be beautiful. People came to think of “fine” things as things to be admired, and as they like their babies to be fat, a fat baby will generally be considered a fine baby. It was in this kind of way that “fine” came to have its second meaning of “large.”

The common adjectives glad and sad had quite different meanings in Old English from those they have now. In Old English glad meant “shining,” or “bright,” but in a very short time it came to mean “cheerful.” Now it means something rather different from this, for though we may speak of a “glad heart” or “glad spirit,” such expressions are chiefly used in poetry. Generally in ordinary speech when we say that we are “glad” we mean that we are pleased about some special thing, as “glad that you have come.”

Sad in Old English meant to have as much as one wanted of anything. Then it came to mean “calm” and “serious,” perhaps from the idea that people

Editor’s note: This article is a reprint from “Stories That Words Tell Us” By Elizabeth O’Neill. It was originally published in 1918.
who have all they want are in a mood to settle down and attend to things seriously. Already in Shakespeare’s writings we find the word with its present meaning of “sorrowful.” It has quite lost its earlier meaning, but has several special new meanings besides the general one of “sorrowful.” A “sad tint,” or colour, is one which is dull. “Sad bread” in the north of England is “heavy” bread which has not risen properly. Again, we describe as “sad” some people who are not at all sorrowful. We say a person is a “sad” liar when we mean that he is a hopeless liar.

The word tide, which we now apply to the regular rise and fall of the sea, used to mean in Old English “time;” and it still keeps this meaning in the words Christmastide, Whitsuntide, etc.

One common way in which words change is in going from a general to a more special meaning. Thus in Old English the word chest meant “box” in general, but has come now to be used as the name of a special kind of box only, and also as the name of a part of the body. The first person who used the word in this sense must have thought of the “chest” as a box containing the lungs and the heart.

Glass is, of course, the name of the substance out of which we make our windows and some of our drinking vessels, etc., and this was at one time its only use; but we now use the name glass for several special articles—for example, a drinking-vessel, a telescope, a barometer, a mirror (or “looking-glass”), and so on. Copper is another word the meaning of which has become specialized in this way as time has gone on. From being merely the name of a metal it has come to be used for a copper coin and for a large cauldron especially used in laundry work. Another example of a rather different kind of this “specialization” which changes the meaning of words is the word congregation. Congregation used to mean “any gathering together of people in one place,” and we still use the word congregate in this sense. Thus we might say “the people congregated in Trafalgar Square,” but we should never think of speaking of a crowd listening to a lecturer there as a “congregation.” The word has now come to mean an assembly for religious worship in a chapel or church.

Some words have changed their meaning in just the opposite way. From having one special meaning they have come by degrees to have a much more general sense. The word bureau, which came into English from the French, meant at first merely a “desk” in both languages. It still has this meaning in both languages, but a wider meaning...
Words often come to have several meanings through being used to describe things which are connected in some way with the things for which they were originally used.
speak of the House of York, Lancaster, Tudor, or Stuart. We also use the word in a large sense when we speak of the “House of Lords” and the “House of Commons,” by which we hardly ever mean the actual buildings known generally as the “Houses of Parliament,” but the members of the two Houses. The word _world_ has had almost the opposite history to the word _house_. World originally applied only to persons and not to any place. It meant a “generation of men,” and then came to mean men and the earth they live on, and then the earth itself; until it has a quite general sense, as when we speak of “other worlds than ours.”

Many words which are used at present to describe bad or disagreeable things were used quite differently originally. The word _villain_ is, perhaps, the most expressive we can use to show our opinion of the depths of a person’s wickedness. Yet in the Middle Ages a villain, or “villein,” was merely a serf or labourer bound to work on the land of a particular lord. The word in Sax-on times would have been _churl_. As time went on both these words became terms of contempt. The lords in the Middle Ages were certainly often more wicked than the serfs, as we see in the stories of the days of Robin Hood; but by degrees the people of the higher classes began to use the word _villain_ more and more contemptuously. Many of them imagined that only people of their own class were capable of high thoughts and noble conduct. Gradually “villainy” came to mean all that was low and vulgar, and by degrees it came to have the meaning it has now of “sheer wickedness.” At the end of the Middle Ages there were practically no longer any serfs in England; but the word _villain_ has remained in this new sense, and gives us a complete story of the misunderstanding and dislike which must have existed between “noble” and “simple” to cause such a change in the meaning of the word.

The word _churl_ has a somewhat similar history. We say now that a sulky, ungracious person is a “mere churl,” or behaves in a “churlish” manner, never thinking of the original meaning of the word. Here, again, is a little story of injustice. The present use of the word comes from the supposition that only the mere labourer could behave in a sulky or bad-tempered way.

_Knave_ is another of those words which originally described persons of poor condition and have now come to mean a wicked or deceitful person. A knave, as we now understand the word, means a person who cheats in a particularly mean way, but formerly the word meant merely “boy.” It then came to mean “servant,” just as the word _garçon_ (“boy”) is used for all waiters in French restaurants. Another word which now means, as a rule, some one unutterably wicked, is _wretch_, though it is also used rather contemptuously to describe some one who is not wicked but unutterably miserable. Yet in Old English this word merely meant an “exile.” An exile was a person to be pitied, and also sometimes a person who had done something wrong, and we get both these ideas in the modern uses of the word. The word _blackguard_, which now means a “scoundrel,” was also once a word for “scullion;” but it does not go back as far as “knave” and “villain,” being found chiefly...
Every year, DOZENS of American females burn out their hairdryers.

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

Another word in which the “villeins” and “knaves” and “churls” seem to have their revenge on the “upper classes” is surly. This word used to be spelt sirly, and meant behaving as a “sire,” or gentleman, behaves. Originally this meant “haughty” or “arrogant,” but by degrees came to have the idea of sulkiness and ungraciousness, much like churlish.

Several adjectives which are now used as terms of blame were not only harmless descriptions originally, but were actually terms of praise. No one likes to be called “cunning,” “sly,” or “crafty” to-day; but these were all complimentary adjectives once. A cunning man was one who knew his work well, a sly person was wise and skilful, and a crafty person was one who could work well at his trade or “craft.” Two words which we use to-day with a better sense than any of these, and yet which have a slightly uncomplimentary sense, are knowing and artful. It is surely good to “know” things, and to be full of art; but both words have already an idea of slyness, and may in time come to have quite as unpleasant a meaning as these three which have the same literal meaning.

Fellow, a word which has now nearly always a slightly contemptuous sense, had originally the quite good sense of partner. It came from an Old English word which meant the man who marked out his land next to yours. The word still has this good sense in fellowship, fellow-feeling, etc., and as used to describe a “fellow” of a college or society. But the more general use is as a less respectful word for man. One man may say of another that he is a “nice fellow” without any disrespect; but the word has no dignity, and people, even though they use it of an equal, would not think of using it to describe a superior, and the more general use is that of blame or contempt, as in the expressions, “a disagreeable fellow” or “a stupid fellow.” The word bully was at one time a word which showed affection, and meant even “lover.” In English now, of course, a bully is a person, especially a boy, who tyrannizes over people weaker than himself; but the Americans still use the word in a good sense when they say “bully for you,” meaning “bravo.”

We have seen many words whose meanings have become less dignified than their original meaning; but sometimes the opposite happens. Every one now speaks with respect of a “pioneer,” whether we mean by that people who are the first to venture into strange lands, or, in a more figurative sense, people who make some new discovery in science or introduce some new way of thinking or acting. Yet “pioneers” were originally merely the soldiers who did the hard work of clearing the way for an advancing army. They were looked upon as belonging to a lower class than the ordinary soldiers. But this new and at first figurative use of the word,
applied first to geographical and then to scientific and moral explorers, has given the word a new dignity.

A group of words which had originally very humble meanings, and have been elevated in an even more accidental way, are the names of the officials of royal courts. The word *steward* originally meant, as it still means, a person who manages property for some one else. The steward on a ship is a servant; but the steward of the king’s household was no mean person, and was dignified with the title of the “Lord High Steward of England.” The royal house of Stuart took its name from the fact that the heads of the family were in earlier times hereditary stewards of the Scottish kings. So *marshal*, the name of another high official at court, means “horse boy;” *seneschal*, “old servant;” *constable*, “an attendant to horses’ stalls;” and so on. Some of these words have kept both a dignified and a commoner meaning. *Constable*, besides being the name of a court official, is also another term for “policeman.”

The word *silly* meant in Old English “blessed” or “happy,” but of course has wandered far from this meaning. On the other hand, several words which once meant “foolish” have now quite different meanings. *Giddy* and *dizzy* both had this sense in Old English, and so had the word *nice*. But later the French word *fol*, from which we get *foolish*, was introduced into English, and these words soon ceased to be used in this sense. Before this the two words *dizzy* and *giddy* had occasionally been used in the sense in which they are used now, to do the condition of a person whose head “swims;” this now became their general meaning, though *giddy* has gone back again to something of its old meaning in its later use to describe a person’s conduct. A *giddy* person is another description for one of frivolous character.

The word *nice* has had a rather more varied history. It had its original meaning of “foolish” from the literal meaning of the Latin word *nescius*, “ignorant,” from which it was derived. Gradually it came to mean “foolishly particular about small things;” and we still have a similar use of the word, as when we say a person has a “nice taste in wines,” or is a “nice observer,” or speak of a “nice distinction,” by which we mean a subtle distinction not very easily observed. But this is, of course, not the commonest sense in which we use the word. By *nice* we generally mean the opposite of *nasty*. A “nice” observer was a good observer, and from this kind of idea the word *nice* came to have the general sense of “good” in some way. *Nice* is not a particularly dignified word, and is little used by good writers, except in its more special and earlier sense. It is, perhaps, less used in America than in England, and it is interesting to notice that *nasty*, the word which in English always seems to be the opposite of *nice*, is not considered a respectable word in America, where it has kept its earlier
meaning of “filthy,” or absolutely disgusting in some way.

Again, the word disgust, by which we express complete loathing for anything, used merely to mean “dislike” or “dis-taste.” In the same way, the word loathe, by which we mean “to hate” or feel the greatest disgust for, originally meant merely “to dislike.” The stronger meaning came from the fact that the word was often used to describe the dislike a sick person feels for food. Everyone knows how strong this feeling can be, and it is from this that loathe and loathsome took the strong meaning they now have. Curiously enough, the adjective loath or loth, from the same word, has kept the old mild meaning. When we say we are “loth” to do a thing, we do not mean that we hate doing it, but merely that we feel rather unwilling to do it. In Old English, too, the word filth and its derivative foul were not quite such strong words as dirt and dirty.

Again, the words stench and stink in Old English meant merely “smell” or “odour.” One could then speak of the “sweet stench” of a flower; but in the later Middle Ages these words came to have their present meaning of “smelling most disagreeably.”

We saw how the taking of the word fol from the French, meaning “foolish,” caused the meaning of several English words which before had this meaning to be changed. The coming in of foreign words has been a very common cause for such changes of meaning. The word fiend in English has now a quite different meaning from its original meaning in English, when it simply meant “enemy,” the opposite to “friend.” When the word “enemy” itself was borrowed from the French, the word fiend came to be less and less often used in this sense. In time fiend came to be another word for devil, the chief enemy of mankind. But in modern times we do not use the word much in this sense. It is most often now applied to persons. It sounds rather milder than calling a person a “devil,” but it means exactly the same thing.

The word stool came to have its present special meaning through the coming into English from the French of the word chair. Before the Norman Conquest any kind of seat for one person was a “stool,” even sometimes a royal throne. The word deer also had in Old English the meaning of “beast” in general, but the coming in of the word beast from the French led to its falling into disuse, and by degrees it became the special name of the chief beast of chase.

Again, the Latin word spirit led to the less frequent use of the word ghost, which was previously the general word for spirit. When spirit came to be generally used, ghost came to have the special meaning which it has for us now—that of the apparition of a dead person.

A great many words have changed their meaning even since the time of Shakespeare through being transferred from the subject of the feeling they describe to the object, or from the object to the subject. Thus one example of this is the word grievous. We speak now of a “grievous wrong,” or a “grievous sin,” or a “grievous mistake,” and all these phrases suggest a certain sorrow in ourselves for the fact described. But this was not the case in the time of Queen Elizabeth, when it was decreed that a “sturdy beggar,” a man who could work but begged instead, should be “grievously whipped.” In this case grievously merely meant “severely.” On the other hand, the word pitiful, which used to mean “compassionate,” is no longer applied to what we feel at seeing a sad thing, but to the sadness of the thing itself. We do not now say a person is pitiful when he feels sorry for some one, but we speak of a “pitiful sight” or a “pitiful
The word *pity* itself is used still in both ways, subjectively and objectively. A person can feel “pity,” and there is “pity” in the thing for which we feel sorry. This is the sense in which it is used in such expressions as “Oh, the pity of it!”

The word *hateful* once meant “full of hate,” but came to be used for the thing inspiring hate instead of for the people feeling it. So, *painful* used to mean “painstaking,” but of course has no longer this meaning.

One very common way in which words have changed their meanings is through the name of one thing being given to another which resembles it. The word *pen* comes from the Latin *penna*, “a feather;” and as in olden days the ordinary pens were “quills” of birds, the name was very good. We still keep it, of course, for the steel pens and gold pens of today, which we thus literally speak of as feathers. *Pencil* is a word with a somewhat similar history. It comes from the Latin *penicillus*, which itself came from *peniculus*, or “little tail,” a kind of cleaning instrument which the Romans used as we use brushes. *Pencil* was originally the name of a very fine painter’s brush, and from this it became the name of an instrument made of lead which was used for making marks. Then it was passed on to various kinds of pencils, including what we know as a lead-pencil, in which, as a writer on words has pointed out, there is really neither lead nor pencil.

The word *handkerchief* is also an interesting word. The word *kerchief* came from the French *couvre-chef*, “a covering for the head.” Another similar word is one which the Normans brought into England, *curfew*, which means “cover fire.” When the curfew bell rang the people were obliged to extinguish all lights and fires. The “kerchief” was originally a covering for the head. Then the fashion arose of carrying a square of similar material in the hand, and so we get *handkerchief*, and later *pocket-handkerchief*, which, if we analyse it, is rather a clumsy word, “pocket-hand-cover-head.” The reason it is so is that the people who added *pocket* and *hand* knew nothing of the real meaning of *kerchief*.

There are several words which used to mean “at the present time” which have now come to mean “at a future time.” This can only have come about through the people who used them not keeping their promises, but putting off doing things until later. The word *soon* in Old English meant “immediately,” so that when a person said that he would do a thing soon he meant that he would do it “instantly.”

The trouble was that often he did not, and so often did this happen that the meaning of the word changed, and *soon* came to have its present meaning of “in a short time.” The same thing happened with the words *presently* and *directly*, and the phrase *by-and-by*, all of which used to mean “instantly.” *Presently* and *directly* seem to promise things in a shorter time than *soon*, but *by-and-by* is a very uncertain phrase indeed. It is perhaps because Scotch people are superior to the English in the matter of doing things to time that with them *presently* still really means “instantly.”

In all the examples we have seen of changes in the meaning of words it is fairly easy to see how the changes have come about. But there are some words which have changed so much in meaning that their present sense seems to have no connection with their earlier meaning. The word *treacle* is a splendid example of this. It

A bowl of treacle, a favourite item among the people of southern Sri Lanka.
comes from a Greek word meaning “having to do with a wild beast,” and this seems to have no connection whatever with our present use of the word treacle as another word for syrup of sugar. The steps by which this word came to change its meaning so enormously were these. From the general meaning of “having to do with a wild beast,” it came to mean “remedy for the bite of a wild beast.” As remedies for wounds and bites were, in the old days, generally thick syrups, the word came in time to mean merely “syrup,” and lastly the sweet syrup which we now know as “treacle.”

Another word which has changed immensely in its meaning is premises. By the word premises we generally mean a house or shop and the land just round it. But the real meaning of the word premises is the “things already mentioned.” It came to have its present sense from the frequent use of the word in documents drawn up by lawyers. In these, which very frequently dealt with business relating to houses, the “things before mentioned” meant the “house, etc.,” and in time people came to think that this was the actual meaning of premises, and so we get the present use of the word.

The word humour is one which has changed its meaning very much in the course of its history. It comes to us from the Latin word humor, which means a “fluid” or “liquid.” By “humour” we now mean either “temper,” as when we speak of being in a “good” or “bad” humour, or that quality in a person which makes him very quick to find “fun” in things. And from the first meaning of “temper” we have the verb “to humour,” by which we mean to give in to or indulge a person’s whims. But in the Middle Ages “humour” was a word used by writers on philosophy to describe the four liquids which they believed (like the Greek philosophers) that the human body contained. These four “humours” were blood, phlegm, yellow bile (or choler), and black bile (or melancholy). According to the balance of these humours a man’s character showed itself. From this belief we get the adjectives—which we still use without any thought of their ori-
an “order” or “society” of monks. In the fourteenth century it began to have the meaning of “fixed arrangement,” but the adjective orderly and the noun orderliness did not come into use until the sixteenth century. The word regular has a similar history. Coming from the Latin regula, “a rule,” its modern general meaning in English of “according to rule” seems very natural; but the word which began to be used in English in the fourteenth century did not take the modern meaning until the end of the sixteenth century. Before this, it too was used as a word to describe monastic orders. The “regular” clergy were priests who were also monks, while the “secular” clergy were priests but not monks. The words regularity, regulation, and regulate did not come into use until the seventeenth century.

Another word which has now a quite different meaning from its original meaning is clerk. A “clerk” nowadays is a person who is employed in an office to keep accounts, write letters, etc. But a “clerk” in the Middle Ages was what we should now more generally call a “cleric,” a man in Holy Orders. As the “clerks” in the Middle Ages were practically the only people who could read and write, it is, perhaps, not unnatural that the name should be now used to describe a class of people whose chief occupation is writing (whether with the hand or a typewriter). People in the Middle Ages would have wondered what could possibly be meant by a word which is common in Scotland for a “woman clerk”--clerkess.

The words which change their meanings in this way tell us the longest, and perhaps the best, stories of all.
Un projet innovant

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

Les collections peuvent ainsi être utilisées pour :
- l'apprentissage des langues
- les activités pédagogiques interactives
- l'intégration dans des dictionnaires électroniques tel que le Wiktionnaire

...faire le bonheur des curieux!

Une ressource libre

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

Pour plus d'informations :
- Site Web :
  http://shtooka.net
- Consultation et téléchargement :
  http://swac-collections.org

Venez participer !

Nous contacter
info@shtooka.net

Association Shtooka
23, rue Greneta
75002 Paris
Languages In Peril

Keeping Up With The Kartvelians
The Kartvelian language branch is a small one, with only an estimated 5 million speakers of its languages worldwide, and most people have probably never heard of it. The dominant language of it is Georgian, and even that language is not commonly talked about. It is the official language of the European country and former Soviet Socialist Republic, Georgia.

The three lesser known languages are Svan, Mingrelian, and Laz. They are also endangered, having no official status, being only minority languages in Georgia and, in the case of Laz, in Turkey. They have lost their identities and population of speakers to dominant Georgian and Turkish.

**Svan**

Svan is the language spoken in the Western Georgian region of Svaneti, mainly by the Svan people. There are roughly 30 thousand speakers remaining, which has earned it the categorization of “definitely endangered” by UNESCO. It is rarely written, but when it is, it is done using the Georgian alphabet, although it has been written using Latin or Cyrillic alphabets in the past. Most speakers of it also speak Georgian, and Svan has no official status, although it is used in casual social communication. Of all four Kartvelian languages, Svan is the most different from the others and is not mutually intelligible with them.

The ancestors of the Georgian people have probably inhabited the west-central part of the southern Caucasus region for over five thousand years. One group of them may have moved to the northwest around three thousand BC, as there are place names that seem to be of Svanetian origin there. These ancestors later moved into what is now Svaneti. Artifacts and ruins dat-
ing back to the Bronze Era have been found there, showing that these people were doing metalwork as far back as two thousand BC.

Strabo, a Greek geographer and historian, living in 1st century BC, described that Svans as strong, warlike people of the mountains, and that they were ruled by a king and a council of 300 elders. Eventually they formed into a feudal system, similar to those found in Georgia, in which the nobility owned most of the land, but it was worked by the peasants.

During the 13th century, a series of invasions began in the lowland parts of Georgia. Armies of Mongols, Persians, and Turks took turns at devastating the region, but due to it’s remote location, most of Svaneti was never invaded. Because of this, some of the finest works of Georgian heritage were preserved in the Svanetian churches. These items included precious icons, illuminated manuscripts, and various silver and gold objects. It also helped that the Svan people were very religious, so they took any theft of these items very seriously. Stealing an icon was an action that was punishable by death, most likely by stoning. Over time, other valuable artifacts made their way into Svaneti from other cultures, including Italian, German, Syrian and Persian, perhaps because the amount of trade the Svan people had with others. When the Kingdom of Georgia fell in 1455, the land was broken into several smaller kingdoms and regions. Svaneti became under the rule of the newly created Kingdom of Imereti, which lasted until the 19th century. Then it became incorporated, along with most of western Georgia, into the Russian Empire in 1804. The Svaneti people resisted this rule for a while, but finally gave in around 1833. Under the Russians, the peasant serfs were given their freedom along with small parcels of land, thus ending the feudal time of the Svans.

The Communist Revolution of 1917 changed many things, including Georgia’s status. It declared itself independent from Russia, but that only lasted a few years, for in 1921, the Russian Red Army invaded Georgia.

In the 3rd century, Roman Lazicum was granted some level of autonomy which eventually allowed it to become fully independent as the Kingdom of Lazica.
and made it part of the new Soviet Union. After the collapse of the Soviet Union in 1991, Georgia became an independent country again, with Svaneti being part of it.

Recently, improvements to the infrastructure of Svaneti have been made, most notably with new schools, fixed roads, and improved electricity services. The language, however, is not being passed on enough to the Svan youth, and it is being replaced completely by Georgian, which is the cultural, educational and legal language of Georgia. No official documents are written in Svan, further pushing its decline. Unless something is done soon, Svan may become extinct within the next few generations.

**Mingrelian**

The second Kartvelian language in Western Georgia is Mingrelian, spoken mainly by the Mingrelian people. There is no definitive number of native speakers because it is a secondary language which is being replaced by Georgian, as is Svan. The estimate is between five and eight hundred thousand, and it is listed by UNESCO as “definitely endangered”.

The primary land of the Mingrelians is the Samegrelo region of Georgia. This ranges from the Black Sea coast to the Svan Mountains and the Tekhenistskali River, encompassing the Odishi Hills and Kolkheti Lowlands. There are some other speakers scattered in other parts of Georgia, but most have remained in this area, which has helped the language survive for as long as it has because the compactness of the population helps promote the passing on of it to the next generation.

The Mingrelians have their origins with the Colchian tribes. They were the ancient Mingrelian-Laz people who lived in the west and southwest areas of the Transcaucasus region. The Kingdom of Colchis existed between the sixth and first centuries BC, and is believed to be the first early Georgian state. It then fell under Roman rule for a few centuries. It finally became united with the Iberian kingdom of the southeast around the 7th century AD, becoming Christian in the process, and it would later become a new Kingdom of Georgia.

During the Middle Ages, the Mingrelian aristocracy and clergy of the kingdom adopted the Georgian language for literacy and culture, thus promoting it a place of prominence. They lived in a “golden age” of prosperity until the 13th century, when it was invaded by Mongols. It struggled to regain sovereignty, but was subjected
to more invasions. The kingdom finally became fragmented, with many parts of it becoming independent state, including Mingrelia.

Mingrelia remained autonomous for a few centuries before being annexed into the Russian Empire in the 19th century. There, the Mingrelian people were considered a separate group for historical, political, and cultural reasons from those of eastern Georgia. Later they were reclassified as “Georgian” in the 1930s, and today, most Mingrelians still identify themselves as a part of the Georgian nation while retaining many cultural features, such as their Mingrelian language. When Georgia finally became independent in 1991, the first president, Zviad Gamsakhurdia, was Mingrelian.

Mingrelian is written using the Georgian alphabet and, like Svan, has no written standard or official status. Most speakers also speak Georgian, and they mainly use Mingrelian informally. It is related closely to Laz, since both people and languages come from the same group of tribes, but it became differentiated from it during the Turkic and Mongol invasions. Mingrelian is not mutually intelligible with the other Kartvelian languages, being only slightly related to Svan and Georgian, but some speakers can recognize Laz words.

During the 1930s, several newspapers were published in Mingrelia, but now, there are no Mingrelian language schools, books, or newspapers. There have been some attempts to revive the language by publishing dictionaries and poetry books. Studies of Mingrelian folklore are also popular. A bigger effort needs to be made in some official capacity, however, in order to prevent the Mingrelian language from becoming extinct.

Laz

The third Kartvelian language is Laz, spoken by around 30 thousand people in Turkey with another 2 thousand in Georgia. The Laz people inhabit the Southeast shore of the Black Sea, in a region they call “Lazona”, in northeastern Turkey. Those living in Georgia live mainly in Ajaria. There are also Laz people in Germany who have migrated there from Turkey.

As I mentioned before, Laz is closely related to Mingrelian and shares much of the same history. When the Kingdom of Colchis fell under Roman rule, it became restructured into the province of Lazicum and ruled by Roman legati (ambassadors to the empire). In the 3rd century, Roman Lazicum was granted some level of autonomy which eventually allowed it to become fully independent as the Kingdom of Lazica. This lasted for over two centuries, during which time it adopted Christianity as its official religion, before the kingdom became part of the Byzantine Empire in 562 AD. Under this rule, they had relative stability for 150 years until the Arabs moved in as the new regional power in the 7th century.

The Arab Empire covered much of Europe and Asia, and Lazica became known as Lazistan by the Persians. The Ottoman Empire, founded by Turkish tribes in north-western Anatolia in 1299, then took over the region, becoming one of the most powerful states in the world. It conquered Lazistan in 1578, and under its rule, the majority of Laz were converted to Sunni Muslims and ruled as the Lazistan _sanjak_ (a _sanjak_ being an administrative division...
of the Ottoman Empire). The eastern part of Lazistan became part of the Russian Empire in 1878, then in 1922, the territory was divided between Turkey and the Soviet Union. Three years later, the name “Lazistan”, along with its sanjak, were removed by the new Turkish Republic in 1925.

Today, most of the Laz in Turkey are part of the Hanafi school of Sunni Islam. The Laz in Georgia are Eastern Orthodox Christians who adhere to the national Georgian Orthodox Church.

The Turkish people use the name “Laz” to refer to all inhabitants of Turkey’s Black Sea provinces east of Samsun. The Laz themselves try to differentiate themselves from other inhabitants of these regions. Non-Laz also don’t want to be called this, preferring the term _Karadenizli_, meaning “of the Black Sea region”.

Historically, the Laz language is not written. The literary languages are normally Turkish and Georgian, depending on the country, with most Laz being bilingual. There were attempts at creating a literary language based on the Arabic alphabet by Faik Efendisi in the 1870s, but that got him arrested and imprisoned by the Ottoman authorities, and most of his works were destroyed.

An alphabet system based on the Turkish alphabet was created in 1984, and that has been used in a handful of publications that have appeared in Laz. The sounds of Laz are better represented by the Georgian alphabet, but most Laz live in Turkey and they use a Latin alphabet. Still, in 1991, a textbook called _Nana-nena_ (Mother tongue) was published using both the Latin and Georgian alphabets. The first Laz–Turkish dictionary was published in 1999.

While most Laz are bilingual, they are likely to use either Turkish and Georgian most of the time, even in areas with only Laz people. These is a major factor in the decline of the language. It is also being heavily influenced by Turkish vocabulary, so the purity is being lost. Families that still speak Laz only do so with other adults in informal situations, leaving the children with only a passive knowledge of it.

Laz has five major dialects: Art’aşenuri (ართაშენური) is spoken in Ardeşen. Atinuri (ათინური) is spoken in Pazar (formerly Atina); Çxaluri (ჩქალური) is spoken in the Düzköy (Çala) village in Borçka; Vitzur-Ark’abuli (ვიცზურ-არქ’აბული) is spoken in Arhavi and Fındıklı; Xopuri (ჭოპური) is spoken in Hopa and Ajaria. These dialects only add to the decline, since speakers of different dialects often have trouble understanding each other, and with then use the local official language instead.

Much of their beliefs and traditions have been lost, but those that have survived have done so in the forms of folk poetry and civil customs, relating to birth, marriages, and death primarily. Little has been done to study the language or folk culture while a strong push for assimilation has occurred in Turkey. Very recently there has been a rise in attempts to revitalize the Laz language, but many fear it is too late.
This ancient historic town has been classified as a UNESCO World Heritage Site. It was a bustling seaport during the time of Periplus and Ptolemy around the 1st century AD. It had become a major port city by the 7th century, when it was once described as ‘where the ships rode at anchor bent to the point of breaking laden as they were with wealth, big trunked elephants and gems of nine varieties in heaps’.

It is known by several names, but perhaps the best known by mariners is "Seven Pagodas", referring to the pagodas which stood on the shore, one of which still survives: the Shore Temple.

The city has numerous historic monuments built largely between the 7th and the 9th centuries. Many artifacts have been found in and around the area, including megalithic burial urns, cairn circles and jars dating back to the times of Christ. Chinese and Roman coins have been found there, which shows the port was an active place for global trade.

There are also many temples which show events from a Sanskrit epic. Rathas, or shrines, shaped as temple chariots are formed from a granite rock face, and other rathas are modeled after the Buddhist viharas or monasteries. The different shrines were dedicated to different gods and goddesses.

Today, this ancient city is largely a place for tourists, with roads to it having been made more accessible, although these are now highly commercialized with restaurants, resorts, amusement parks and traffic. Even the view of the ocean, once open and clear, is barely visible. With all the tourists, the city has become run down, but efforts are being made to protect and restore it.

Can you name this city and country?

Last month's answer: Brașov, Romania
Mandarin Chinese

...because they pretty much own the world.
Often when someone is looking for something new to buy or use, they will look for advice from others. The most common way to do this is to read product reviews. Once these were only found in magazines and newspapers, but now with the internet, people can find just about every product available reviewed by someone.

In Parleremo, we attempt to help others in the same manner with a Member Reviews section. Here, members can write about things they have bought or tried, even giving them ratings. Then others can read this and hopefully make a more informed decision.

The reviews are currently broken into five different categories. Books and Book Courses is for reviews of printed publications relating to languages or cultures. Podcasts and Audio Courses is for writing about audio versions of the same. Web Sites should be reviews of any web page that is related to cultures or languages. This is a pretty broad category, since it can include everything from courses to dictionaries to articles, as long as the material is available online. Software is similar to Web Sites, except that this would be programs and applications that can be downloaded and used offline. Movies can be language or culture related, but even if someone just saw a movie they really likes, they can post a review of it here. Anything that is reviewed can be commercial as well as free, since, in many cases, we are attempting to aid people who might be planning to make a purchase, like buying a book or course, or subscribing to a commercial site, like LiveMocha.

Adding a Review
To add a review, a member first needs to select which category their article will be related to. That will take them to a list of other reviews in that category. At the bottom of that list is the option to "Add Review". Once that is clicked, the user is taken to a submission form.

Some of the items on the form are obvious while some need a little more explanation. First item is the title, and this should be something that tells people what is being reviewed. It might be just the name of the item, like "Pimsleur's Spanish" or it could be something more descriptive of the entire review, like "Why I Love Rosetta Stone". It should mention the product, to make it easier for others to find it.

The second item is the category for the write up. If the author has opened this page from a category page, then that category will be in this entry all ready. If not, or they came to this page from a different category, they can change it here.

There is a place to select a language, if the item being reviewed is tied to a specific language, like a book on Polish or a Russian movie. This is a selection from a list of languages. If the required language is not in the list, then it can be typed into a box to the right of the language selection, labeled "Other".

Under that is a place for a rating, as given by the reviewer. This is a numerical vote, with 1 being the worse and 5 being the best. This can be left blank if the person does not which to give the item a numerical rating.

To help give an overview, there is a “Summary” box, in which the member should write a sentence or two to give a reader some idea of what they are reviewing or how they feel about it. The actual review is filled out in a larger text area. That has the same editing controls as a post on the forum, with buttons for adding bold, underline, colors and a number of other options.

Two other fields that need more explanation are “Link” and “ISBN”. Essentially, the link is if the product or item can be found online. This would be a link to the web site being reviewed, the page where software or podcasts can be found, or even an online store in which the item can be purchased. The link should be used to make it easier to find the reviewed item online.

The ISBN entry is for books. It isn’t neces-
sary, but it can help in three ways. First, a reader can search for the book on their own when they know the ISBN. Secondly, the Member Reviews utilizes Goodreads, a book reading and reviewing social network, to present a reader with other possible reviews. If the proper ISBN number is entered here and a review for it exists on Goodreads, then a reader can also see those reviews from this system. We will discuss this more later. Finally, if the book is available for sale on Amazon books, then links to it will appear at the very bottom of the review.

The last item on the page is a button to upload an image. This is used to add product images to the review. To use this, the submitter clicks on the button then selects the proper image from their computer. It will be added to the review once the entire form is submitted to the system for approval.

All reviews must be approved by an administrator before they appear for others to view. This is to prevent people from writing something obscene or otherwise inappropriate for the community.

**Reading a Review**

Once the review has been approved, it will appear in the category it was assigned. There it will be available for everyone to read.

On the page of the review is basic information, like the author of the review, the day it was added, how many of viewed it, the link (if one was given), them item rating (if given one by the reviewer), and the summary. Below all that is the major block containing the review itself, along with any images added to the review.

After the main text is a place for the reader to rate the review. They select from a star rating (1-5) by clicking on the highest star, or, if they don't have Javascript enabled, they would select from a drop down menu. Once they have selected a rating, the reader must click “Rate Review” to have it recorded. Once that is done properly, they will be unable to rate it again. There is also a link that will show how others have rated the review.

Since a reader might want to share the review with others online, there are some sharing options, such as Google Plus, Facebook “like”, and Twitter.

If an ISBN was given, then their might also be some links to Amazon books where the item can be purchased. These will probably be for Amazon shops in different countries, like US, UK and Germany. In this way, a reader can easily buy it from a more local bookstore.

Besides being able to rate the review, a member can also leave a comment in a section at the bottom. This will give them a large form, again like a forum post, in which they can post whatever comments they wish. They might be just short comments or their own reviews of the product. Comments should be something that might help others. Comments must also be approved before they will appear.

**Goodreads**

I mentioned a Goodreads connection earlier. At the top right of the review page is a button that links to a Goodreads review, if one exists. This will open to a new page with the same basic information as the normal review, but the body will now contain previews of reviews written by people on Goodreads. Selecting one of them will take a reader to the full review on Goodreads. There also might be a button that will let them write their own review on Goodreads.

We've incorporated the Goodreads connection to make it easier for people to find more reviews. If a link for the book was given to someplace like Amazon books, then more reviews could be read there as well. We want to make it very easy for members to find what they need while also sharing with others.

**Searching**

If one is looking for something particular and doesn’t want to look through all the categories and reviews, there is a Search option available. There, words can be entered to searched for in the title, body, or both. The search can also be restricted to a specific language, category, date range (past number of days or any time), and the member who posted the review.

When the person reading the reviews has selected a language they are studying from the top of the page, there will also be a tab for that language next to the Search tab. This is a quick search mechanism, just listing all reviews of items related to that language.

**MyReviews**

Once a member has submitted reviews themselves, they can list them all easily using the MyReviews tab. From there, they can read each review, or even edit or delete them.

**Additions**

We have tried to add everything we can to make it easier for people to share their experiences and thoughts with this review section, but we are always looking for more ways to expand it. If you have an idea for something we could add or expand in this section, please let us know. We also welcome any new category suggestions. Let us know what you think!
The streets of Parleremo are named after famous writers for the language of each quarter. This is where we take a quick look at why they are famous.
Ali Akbar Navis was born in Padang Panjang, West Sumatra on November 17, 1924. Better known by the name of AA Navis, he was a leading writer and humanist in Indonesia.

At a young age, Navis expressed creativity and talent. Before he started his writing career, he became an accomplished musician with both viola and flute. He also became skilled as a painter. He graduated from the Dutch language teachers’ school, Indonesisch Nederlandsche School (INS), in Kayu Tanam in 1945.

Navis began writing in 1950, but it took a few years for his work to be noticed. When it was, he was given a position on the Central Sumatra Cultural Committee from 1953-55. His first real break into the literary world came with his short story Surau Kami in 1955. It was considered very bold in the way it criticized the pious people who neglected the poor and was voted in the literary magazine Kisah to be one of the best three stories of the year. It was later released in a collection of his short stories also named Surau Kami in 1956. The collection has since been translated into Japanese, English and German.

During his lifetime, Navis created a number of monumental works in the areas of culture and art. As a teacher, he inspired a new generation of writers. He always spoke and wrote frankly, earning him the nickname “The Mocker”, for he did not hold back his opinions.

One of his criticisms was the way children were taught in the educational system. He said that, from elementary school to college, students were only given the chance to receive information from their teachers, but were not taught to speak their own minds. This caused them to not be good at writing, because one needs an open mind for that. They were not taught to read because reading gives people a chance for comparison. By the time they arrived in college, they were not good at reading or writing, and this contributed to the decline of each generation.

He criticized the education models, saying they were created as a strategy to keep people unable to think for themselves, and that this must be resisted and changed. He viewed literature as a means of doing this, of helping people to think critically and understand the concepts of life. According to Navis, the most important thing for a writer is whether the work is durable or not. To him, writing was a tool. He claimed that he wrote with one vision, not with the purpose of seeking fame.

Fame found him, though. Even as he taught other writers, he produced his own short stories, novels, poetry, children’s stories, radio plays and essays. Navis produced over 65 works of literature in multiple forms. He wrote 22 books, plus five anthologies with other writers and eight foreign anthologies. He also produced 106 papers on a variety of academic activities at home and abroad which were collected into the book A Walk Along the Way.

### Bibliography
- Antologi Lengkap Cerpen A.A. Navis, 2005
- Gerhana, novel, 2004
- Bertanya Kerbau Pada Pedati, 2002
- Cerita Rakyat dari Sumatra Barat 3, 2001
- Kabut Negeri si Dali, 2001
- Dermaga Lima Sekoci, 2000
- Jodoh, 1999
- Yang Berjalan Sepanjang Jalan, 1999
- Cerita Rakyat dari Sumatra Barat 2, 1998
- Filsafat dan Strategi Pendidikan M. Sjafei: Ruang Pendidik INS Kayutanam, 1996
- Otobiografi A.A. Navis: Satirisdan Suara Kritis dari Daerah, 1994
- Surat dan Kenangan Haji, 1994
- Cerita Rakyat dari Sumatra Barat, 1994
- Hujan Panas dan Kabut Musim, 1990
- Pasang Surut Pengusaha Pejuang, Hasjim Ning autobiography, 1986
- Alam Terkembang Jadi Guru, minangkabauculture, 1984
- Di Lintasan Mendung, 1983
- Dialektika Minangkabau (editor), 1983
- Dermaga dengan Empat Sekoci, poets, 1975
- Saraswati: Si Gadis dalam Sunyi, novel, 1970
- Kemarau, 1967
- Bianglala, 1963
- Hudjan Panas, 1963
- Robohnya Surau Kami, 1955
I Gusti Ngurah Putu Wijaya was born in Tabanan, Bali, in April, 1944, and is normally known as simply Putu Wijaya. He is a well known and versatile Indonesian author who has written numerous plays, short stories, essays, novels, film scripts and soap operas. He has also received a number of literary prizes for his works.

Putu Wijaya was born the youngest of eight children, with three of them from one father and five from another. While in primary school, he was already reading classic literature by Anton Chekhov and William Shakespeare. His love of literature came from the extended family of the large housing complex he lived in, for most of them read regularly. While Putu Wijaya’s father was hoping he would become a doctor, he instead found himself drawn to history, language and geography. His love for the theatre came in high school when he was part of a performance of Anton Chekhov’s play The Bear.

He has been writing since junior high, and his first short story, Etsa (“Etching”), was published Suluh Indonesia, Bali. His works later appeared in the Fajar column of Mimbar Indonesia magazine, Minggu Pagi and Majalah Djaya.

In high school, he performed in and directed his own drama group, and later joined the Bengkel Teater (“Theatre Workshop”) from 1967 to 1969. He then joined the Teater Kecil di Jakarta (“Little Theatre in Jakarta”). His play Lautan Bernyanyi (“Chanting Ocean”) was awarded third place in a drama-writing contest of the Indonesian National Theater Development Agency in 1969.

Putu Wijaya moved to Jakarta and began his career as a writer when he was working as a journalist for Tempo and Zaman. He joined Teater Kecil and Teater Populer to keep up his interest in drama. His novels are often published in magazines like Kartini, Femina and Horison. As a screenwriter, he has twice won an “Image in Indonesian Film Festival (FFI)” for Perawan Desa (“Virgin Village”, 1980) and Kembang Kertas (“Flower Paper”, 1985) He has also had fellowships to study kabuki in Japan and a Fulbright Scholarship so he could teach Indonesian theatre at universities in the United States.

Putu Wijaya is still a major figure in the promotion of Indonesian literature and culture, and his numerous works have been translated into many languages, including English, Arabic, Dutch, Russian, French, Japanese and Thai.

Partial Bibliography

Short Stories
- Gres, Jakarta: Balai Pustaka, 1982
- Blok, Jakarta: Pustaka Firdaus, 1994
- Darah, Jakarta: Balai Pustaka, 1995
- Zig Zag, Jakarta: Pustaka Firdaus, 1996
- Tidak, Jakarta: Pabelan Jayakarta, 1999

Drama
- Dar-Der-Dor, Jakarta: Grasindo, 1996

Novels
- Bila Malam Bertambah Malam, Jakarta: Pustaka Jaya, 1971
- Telegram, Jakarta: Pustaka Jaya, 1973
- MS, Jakarta, 1975
- Ratu, Jakarta, 1977
- Sah, Jakarta, 1977
- Stasiun, Jakarta, Pustaka Jaya, 1977
- Tak Cukup Sedih, Jakarta, 1977
- Keok, Jakarta: Pustaka Jaya, 1978
- Sobat, Jakarta: Sinar Harapan, 1981
- Lho, Jakarta: Balai Pustaka, 1982
- Nyali, Jakarta: Balai Pustaka, 1983
- Dor, Jakarta: Balai Pustaka, 1986
- Pol, Jakarta: Gramedia, 1987
- Teror, Jakarta: Pustaka Jaya, 1991
- Kroco, Jakarta: Pustaka Firdaus, 1995
- Byar Pet, Jakarta: Pustaka Firdaus, 1995
- Aus, Jakarta: Grasindo, 1996
- Tetralogi Dangdut, 2008

Poetry
- Dadaku adalah Perisaiku, Denpasar: Lesiba, 1974
Jalan Alisjahbana

Sutan Takdir Alisjahbana
February 11, 1908 – July 17, 1994

Sutan Takdir Alisjahbana was born in Natal, North Sumatra on February 11, 1908. He was a writer and expert on Indonesian grammar and is recognized as one of Indonesian literature’s leaders, especially during its move toward independence. Alisjahbana believed that Indonesia could learn from the values of western civilization and he remained a great promoter of modernism all during his life.

Even as a child, Alisjahbana loved books, and he was often seen with a stack of books. He attended elementary school at the Hollandsch Inlandsche School in Bengkulu from 1915 to 1921, then went on to study at the Kweekschool (Training School) in Kota Bukittinggi and, later, Hogere Kweekschool in London. He finally graduated from Hoofdacte Cursus in Jakarta in 1933, which was highest qualification for teachers in the Dutch East Indies at the time.

During his time of studying law, linguistics, literature and philosophy, Alisjahbana began creating his own works. His first novel, Tak Putus Dirundung Malang (“Misfortune without End”) was published by Balai Pustaka in 1929. His novel Dian Tak Kunjun Padam was published in 1932. Other novels were Layar Terkembang (1936) and Anak Perawan di Sarang Penyamun (1940). His Tatabahasa Baru Bahasa Indonesia (“A New Grammar of the Indonesian Language”) came out in 1936 and it is still used today. He also had two books of poetry, Puisi Lama and Puisi Baru, published in 1941 and 1946, respectively.

Partial Bibliography

- Tak Putus Dirundung Malang, 1929
- Dian Tak Kunjun Padam, 1932
- Tebaran Mega, 1935
- Tatabahasa Baru Bahasa Indonesia, 1936
- Layar Terkembang, 1936
- Anak Perawan di Sarang Penyamun, 1940
- Puisi Lama, 1941
- Puisi Baru, 1946
- Pelangi, 1946
- Pembimbing ke Filsafat, 1946
- The Indonesian language and literature, 1962
- Kebangkitan Puisi Baru Indonesia, 1969
- Grotta Azzura, 1970 & 1971
- Values as integrating forces in personality, society and culture, 1974
- The failure of modern linguistics, 1976
- Perjuangan dan Tanggung Jawab dalam Kesusastraan, 1977
- Lagu Pemacu Ombak, 1978
- Kalah dan Menang, 1978
- Sociocultural creativity in the converging and restructuring process of the emerging world, 1983
- Kebangkitan: Suatu Drama Mitos tentang Bangkitnya Dunia Baru, 1984
- Perempuan di Persimpangan Zaman, 1985

Alisjahbana wrote dozens of books over the course of his life, mostly on literature and linguistics. Layar Terkembang (“Sail”) is one of his most famous. In it, Alisjahbana put his ideas for advancing society, especially the idea of promoting the role of women leaders through the character of Tuti, a forward-thinking woman who was active in the women’s movement.

Among his friends were Indonesian poet Amir Hamzah and Indonesian author Armijn Pane, and together they founded and edited Poedjangga Baroe (“The New Writer”), a journal which contained the best work of many writers. It was first published in 1933 and ran for nine years. When the Japanese occupation began in 1942, the magazine stopped publication. In 1953, Alisjahbana became the editor for another publication, Konfrontasi (“Confrontation”).

During the Japanese occupation, Alisjahbana was appointed head of the Indonesian Language Committee. There, he pushed to modernize Indonesian so it could be a unifying national language of the nation. After World War II ended, he became a lecturer at a number of universities, including the University of Indonesia (1946-1948), the National University (1950-1958), Andalas University (1956-1958), and Malaya University (1963-1968).

Despite all his achievements, Alisjahbana never saw his greatest wish realized: to make Bahasa Melayu, or simply Malay, the language of instruction in the Southeast Asian region. He died in Jakarta on July 17, 1994.
For most language lovers, the mere mention of *Google Translate* is likely to evoke groans of misery or even curses.

The idea of having a machine translating from one language to another is one that people have long promised, but the results are usually rather disappointing. Translating between languages can be tricky enough for a human fluent in two languages. For a machine that can’t even truly understand the language, the task becomes much more difficult and that results in some very poor texts.

I would not suggest using a machine translation when trying to communicate with someone else. First, it is likely to be very annoying to the other person, for their language is being butchered. It is also insulting, because it shows that you aren’t making any real effort to speak to them as people.

Having said that, there are benefits to using an automated translator in certain situations. Quite often, we don’t need to have a perfect understanding of what was said. Rather, we need to have a basic understanding, and even a bad machine translation can usually provide us with such. In that case, we are inflicting the translation upon ourselves.

So, when using a translation system, use it for your own understanding, like converting a web page into something you can understand. Do not, however, use such a system to translate a web page to present to others.

**Using on a Site**

With the Google Translate page, a person can enter text written in one language and have it instantly converted to another. There is also a feature that allows someone to translate an entire web page into another language. This can be useful if you need the information on a page but it doesn’t have a page in your language.

There is a much more specialized use for the *Google Translate* system that I have put to use. That is the ability to translate just a specific piece of text on a page. The given text is specified in the code of the page and when a certain link is clicked (the default in English is “Translate”), it is instantly translated into a specific language. Another click and it returns to normal.

While most sites probably wouldn’t have a need for such a device, there are many uses for it on a site for learning languages. The most obvious is on a forum. The text of a post can be converted as needed for a person, so even posts written in an unknown language to the reader can be understood.

Furthermore, this can be used as a learning aid in that environment. If a person is learning Polish, they can practice their comprehension by reading posts written in Polish, using the translation button only when they find themselves stuck.

Translating the text of a post could also be achieved by using the page translator or the text translator page of Google, but this is much more accessible and faster.

Another use is in comment and feedback sections. Parleremo has a journal system, in
which people write about something in a language they are studying. They then rely upon other mem-
bers to correct them and leave comments. These comments might be left in the studied language, but be
beyond the capabilities of the original poster to understand fully. Putting these comments into a trans-
latable section ensures the writer will understand the responses. The translation capability has been ad-
ded here as well as the recording system, which is similar, except that people record themselves reading a
text.

What is Needed
Generally, there are three components to adding this sectional translation capability to a page. First,
some basic Javascript code is added to set up a few class names and color. This is what is used on Par-
leremo:

```
<script type="text/javascript">
function googleSectionalElementInit(){
 new google.translate.SectionalElement(
   sectionalNodeClassName: 'goog-trans-section',
   controlNodeClassName: 'goog-trans-control',
   background: '#f4fa58'
 ), 'google_sectional_element'); }
</script>
```

The background color is simply to help the mechanism blend in better with a website.

Next, we need a line to include a script into the page which will do the heavy lifting:

```
<script type="text/javascript" src="//translate.google.com/translate_a/element.js?cb=googleSectionalElementIn-
it&amp;ug=section&amp;hl=en"></script>
```

The last part, `hl=en`, dictates what language the text will be translated into. The `en` is the ISO-639-2
code for English. This should be changed to whatever is needed. On Parleremo, this is replaced by what
a person has selected for their site language, which is viewed as their source language for the entire site.

Finally, the actual wrapping of the section of the text:

```
<div class="goog-trans-section" lang="nl">
 Dit is de te vertalen tekst
 <div class="goog-trans-control"></div>
</div>
```

Replace “Dit is de te vertalen tekst” with whatever you want. The `lang="nl"` defines the language of
the text, again using the ISO-639-2 codes. If the entire `lang=""` is left out, then Google Translate will
attempt to guess what language is being used. This works best with a larger body of text because it will
be more likely that a proper guess will be made.

The second `div` is where the “Translate” link will be placed. This is needed to toggle between transla-
tions. The first `div` holds the text to be translated and the control `div`.

Note that the classes used in this last bit of code match those used in the original declarations. You
could probably change these to whatever you want, but I suggest just keeping them unique as they are.

That's It!
Now you can add your own sectional translations to your website or blog. As I said before, I wouldn’t
rely upon this to come up with completely accurate translations, but it should provide a user with a ba-
sic understanding. Remember that it won’t work for all languages, just for those that Google Translate
knows. The good part about that is it already has over seventy languages, with more being added.

PT
Letter From the Editor
Writer: Erik Zidowecki
Images: Petey: People Around World

Speaking with Aliens
Writer: Erik Zidowecki
Images: Petey: Tardis
Sources:
• "Hitchhiker’s Guide to the Galaxy" Douglas Adams; London 1979
• This website / magazine is not endorsed, sponsored or affiliated with any of these companies:
  • The STAR TREK and ENTERPRISE trademarks, images and logos are owned by CBS Studios Inc.
  • The STARGATE and STARGATE SG-1 trademarks, images and logos are owned by Metro-Goldwyn-Mayer (MGM) Studios
  • The BABYLON 5 and CRUSADE trademarks, images and logos are owned by Warner Bros. Television
  • The DOCTOR WHO trademarks, images and logos are owned by British Broadcasting Corporation (BBC)
  • The FARSCAPE trademarks, images and logos are owned by Jim Henson Productions and Nine Film & Television Pty. Ltd.
  • The HITCHHIKER'S GUIDE TO THE GALAXY image is owned by British Broadcasting Corporation (BBC)

Celebrations - Esala Perahera
Writer: Sonja Krüger
Images: Bodhitha: Elephants at the Esala Perahera in Kandy, Sri Lanka
Bill Littman / Stretchy Bill: Fire dancers performing in the street (title)
Daniel Liabeuf: Decorated elephants
Simon Frost: Buddha Statue, Temple of the Tooth Relic
Milei Vencel: Buddhist stupas in Sri Lanka
Petey: Sacred procession in Kandy
Sources:
• "Esala Perahera" From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Esala_Perahera>
• "Esala Perahera" Fact Monster <http://www.factmonster.com/ipka/A0934571.html>

Language Conflicts: Bokmål vs. Nynorsk
Writer: Erik Zidowecki
Images: Zakuragi: map of the official language forms of Norwegian
noresgsmalla: Landsmøtet var i Teatersalen til Bondeungdomslaget i Oslo.
Petey: Water pier (title); Troll; Houses on water
Sources:
• "Norwegian language" From Wikipedia, the free encyclopedia <http://en.wikipedia.org/wiki/Norwegian_language>
• "BOKMÅL vs NYNORSK" Skjold Lodge - Sons of Norway <http://www.skjoldlodge.com/dyk_archives/bokmal_nynorsk.htm>
• "Norwegian" By Irene Thompson, updated 2013 by Scott Coble <http://aboutworldlanguages.com/norwegian>

At The Cinema - Pane e Tulipani - Bread and Tulips
Writer: Erik Zidowecki
Sources:
• "Bread and Tulips" Internet Movie Database <http://www.imdb.com/title/tt0237539/>
• "Bread and Tulips" Wikipedia <http://en.wikipedia.org/wiki/Bread_and_Tulips>
All images are copyright Istituto Luce, Rai Cinemafiction, Amka Films Productions, Monogatari, Televisione Svizzera Italiana (TSI)

Revisited - Words Which Have Changed Their Meaning
Writer: Elizabeth O’Neill
Images:
• jppi: Dictionary (title)
• Seemann: Reed house
• GDuwen: Knav of bastos of the Spanish Deck
• quil: Small stool
• missmeganbunny: Ghost decoration
• jdurham: Hawk quills
• Muzzles: Man with handkerchiefs
• Ji-Elle: Treacle (Sri Lanka)
• mensatic: Clerk at desk
Sources:
Languages in Peril - Keeping Up With The Kartvelians
Writer: Lucille Martin
Images: deguonis: Mestia (title)
ArnoldPlaton: Distribution of the Kartvelian languages
Kolkhanboy: A laz newspaper
Petey: Svan people from the Latali community; Mingrelian wedding party. Engraved by Y. Pranishnikoff. Published in 1884; Laz people in 1900s
Sources:
• "Kartvelian languages" Wikipedia <http://en.wikipedia.org/wiki/Kartvelian_languages>
• "Svan language" Wikipedia <http://en.wikipedia.org/wiki/Svan_language>
• "Svan" Languages in Danger <http://languagesindanger.eu/book-of-knowledge/list-of-languages/svan/>
• "Svan people" Wikipedia <http://en.wikipedia.org/wiki/Svan_people>
• "SVANS" Svaneti Trekking <http://www.svanetitrekking.ge/eng/mtielebi.htm>
• "Mingrelian language" Wikipedia <http://en.wikipedia.org/wiki/Mingrelian_language>
• "Mingrelians" Wikipedia <http://en.wikipedia.org/wiki/Mingrelians>
• "Mingrelians - Orientation" <http://www.everyculture.com/Russia-Eurasia-China/Mingrelians-Orientation.html>
• "Laz language" Wikipedia <http://en.wikipedia.org/wiki/Laz_language>
• "Laz people" Wikipedia <http://en.wikipedia.org/wiki/Laz_people>

Where Are You?
Writer: Sonja Krüger
Images:
Sekhar300: Shore Temple
Sections - Reviews
Writer: Erik Zidowecki

Word on the Streets - Indonesian Innovators
Writer: Sofia Ozols
Images: Petey: Great Mosque of Yogyakarta; Navis; Wijaya; Alisjahbana
Sources:
• "A.A. Navis" Dari Wikipedia bahasa Indonesia, ensiklopedia bebas <http://id.wikipedia.org/wiki/A.A._Navis>
• "Biografi A.A. NAVIS" shvoong.com <http://id.shvoong.com/books/biography/2118445-biografi-navis/>
• "Haji Ali Akbar Navis" <http://www.tamanismailmarzuki.com/tokoh/navis.html>
• "Putu Wijaya" Wikipedia <http://en.wikipedia.org/wiki/Putu_Wijaya>
• "Putu WijayaZ" Dari Wikipedia bahasa Indonesia, ensiklopedia bebas <http://id.wikipedia.org/wiki/Putu_Wijaya>
• "Sutan Takdir Alisjahbana* Dari Wikipedia bahasa Indonesia, ensiklopedia bebas <http://id.wikipedia.org/wiki/Sutan_Takdir_Alisjahbana>

GlobTech - Google Translate Section
Writer: Erik Zidowecki
Images: Petey: world map

All images are Copyright - CC BY-SA (Creative Commons Share Alike) by their respective owners, except for Petey, which is Public Domain (PD) or unless otherwise noted.
Explore the little known and little changed Eastern Europe outcast, Belarus, which remains free of the European Union's influence of capitalism. It is a land of friendly people and earthy humour. The landscape is one of timeless beauty with thick forests, cornflower fields and picturesque villages.

For those that prefer an active nightlife and cosmopolitan adventure, the three most popular cities to see are Minsk, Brest and Vitsebsk. They offer such sites as the Brest Fortress, two national parks, and the childhood home of painter Marc Chagall.

Leave the commonly followed paths of travel and find a whole new experience in Belarus!