

Parrot Time

The Thinking of Speaking

Issue #35 January / December 2019

An Indigenous Year

How 2019 became the International Year of Indigenous Languages

Say Tālofa to Tuvaluan

An introduction to the Tuvaluan language

Story of the Roma

A history of European "Gypsies"

Vurës of Vanuatu

Cool things about this indigenous language

30 Fascinating Facts about Marshallese

Discover details about this island language

International
Year of
Indigenous
Languages
Issue

PLUS

- Interview with author and publisher Dr. Emily McEwan
- Basic Guide to Nahuatl
- Review of *Moana*



A woman in a blue sari is seen from the side, looking out from a stone archway. The view through the archway shows a hilltop fort with a small tower, a long wall leading up the hill, and a dry lake bed in the foreground. The sky is clear and blue.

Look beyond
what you know

***Parrot Time* is your connection to languages, linguistics
and culture from the Parleremo community.
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Indigenous Languages Matter



2019 International Year of Indigenous Languages

Parrot Time

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It is published by Scriveremo Publishing, a division of Parleremo, the language learning community.

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Cover: The totem pole is a sign of tribes of indigenous people. From the Ainu of Japan to the First Nation tribes of Canada to the Aborigines of Australia, indigenous people and their languages are in danger of extinction.

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As part of the International Year of Indigenous Languages, we are devoting an entire special issue of Parrot Time to helping raise awareness for the dangers facing these languages and their people.

You can read more about the IYIL here: <https://en.iyil2019.org/>

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*Learn a language,
Make friends,
Have fun!*



Parleremo

Where languages live!

www.parleremo.org

A Call to Action

Over the millennia of human history, several thousand languages have been created, giving mankind a seemingly endless number of communication tools.

Sadly, this did not last.

As humanity advanced and travelled, more and more languages came into conflict with others. As is the case with most conflicts, only one party is the winner. In this case, the losing language was usually suppressed and driven to the brink of extinction if not completely wiped out. All too often, the victim was an indigenous language belonging to a single people whose fate followed that of their language.

This has to stop.

This year, 2019, has been declared as the **International Year of Indigenous Languages** by the United Nations. It is an effort to raise awareness of the troubles facing indigenous languages around the world. Individuals and groups create their own projects and events to help the cause.

It was decided to dedicate a special issue of *Parrot Time* to indigenous languages as our own contribution to this important movement. We've got articles on Marshallese, Vurës, Tuvaluan, Romani, Nahuatl, and more! Plus an interview with author and publisher Dr Emily McEwan.

We hope you enjoy this special issue and share it with your friends and fellow language lovers. Spread the word and help save indigenous languages!



Erik Zidowecki
ERIK ZIDOWECKI
EDITOR IN CHIEF

Mark Your Calendar



**May 29 - June 2, 2019
Bratislava, Slovakia**

The Polyglot Gathering is an informal event which takes place once a year and brings together polyglots (people who speak several languages) and language enthusiasts from all over the world. It is a five-day event with lectures, workshops and social activities for everyone who loves and enjoys languages.

If you think learning languages is a great leisure activity and you are learning new and new ones in your free time, where else will you find 400-500 people with this passion?

For more information and tickets visit www.polyglotbratislava.com



**August 23 – 25, 2019
Concordia University,
Montreal, Quebec**

The Montreal Language Festival, or "LangFest" for short, is North America's premier celebration and conference for language learners and enthusiasts of all levels. LangFest 2017 will take place at Concordia University's downtown campus in beautiful, eclectic, multilingual Montreal, Quebec.

LangFest attendees learn from and gain access to world-class language gurus, entrepreneurs, educators and industry professionals. You will be introduced to cutting edge tools, techniques and technologies to inform and inspire how you learn and use languages or teach them to others.

For more information and tickets visit montreal.langfest.org





Septemebr 26 - 27, 2019
University of Economics
Bratislava, Slovakia

LingvFest'2019, an event organised under the patronage of Slovak Commission for UNESCO aims at creating opportunity to celebrate diverse languages and cultures!

During the festival, several politically-oriented debates on multilingualism, language equality and indigenous languages led by professional scholars in the are will be lead so as to spark interest in the endangered state of hudreds of languages in today's world.

For more information, please visit
www.lingvafest.sk/en



October 18 - 20, 2019
Fukuoka, Japan

The Polyglot Conference is open to anyone and everyone who loves languages. The events are designed for anyone who loves language and people who simply want to know more about languages.

You will meet other language enthusiasts, discuss new learning resources and techniques, learn about new linguistic research, speak in different languages to the many attendees from different parts of the world, and generally spend a weekend focusing on language in a way that most of us are unable to do in our normal lives.

For more information and tickets visit
polyglotconference.com



November 15 - 17 2019
Olympia London,
Hammersmith Road, London UK

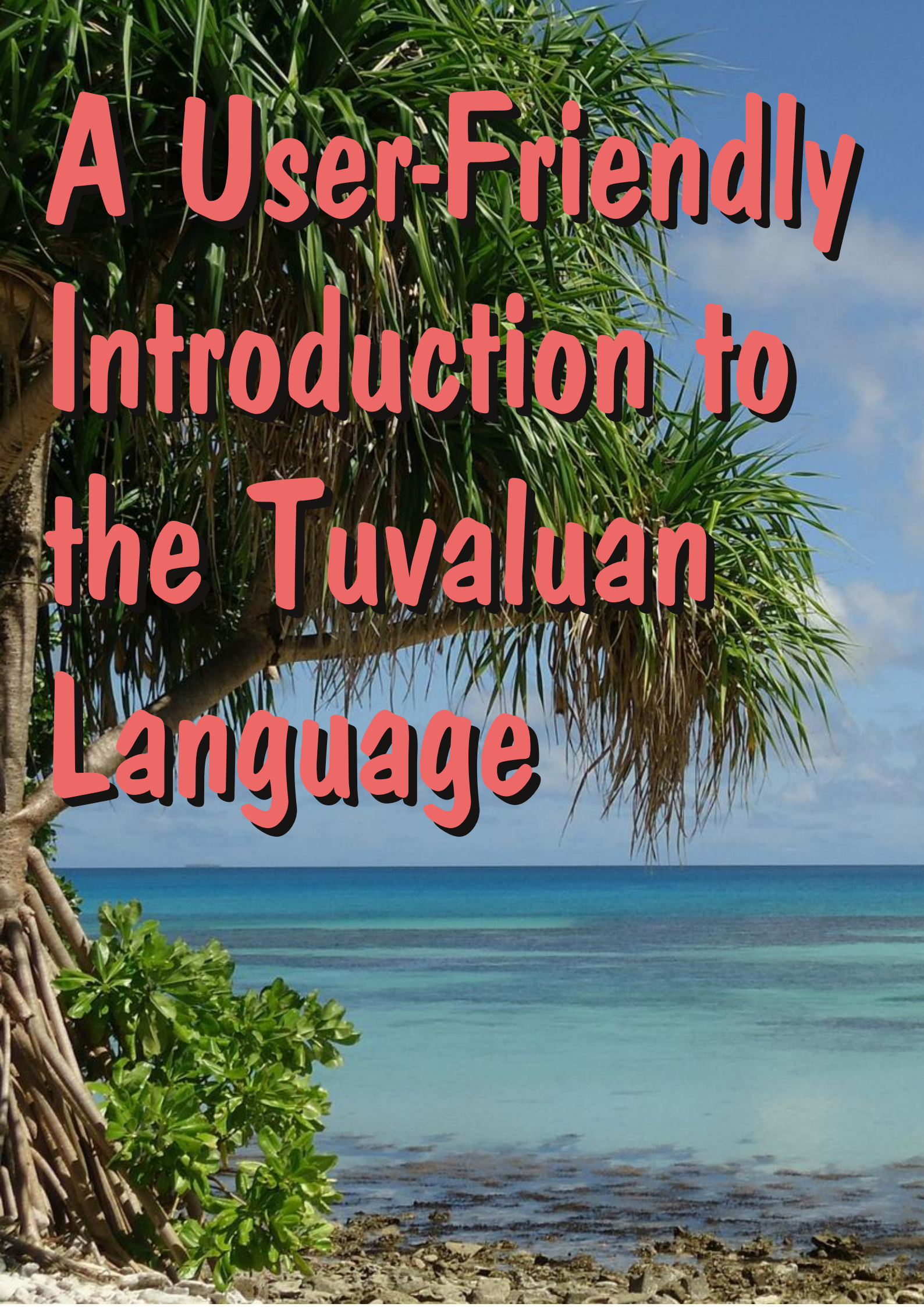
Language Show is the must-attend event for anyone with a passion for languages.

Attend three inspirational days packed with educational seminars, language classes, live forums and cultural performances in an incredible celebration of languages.

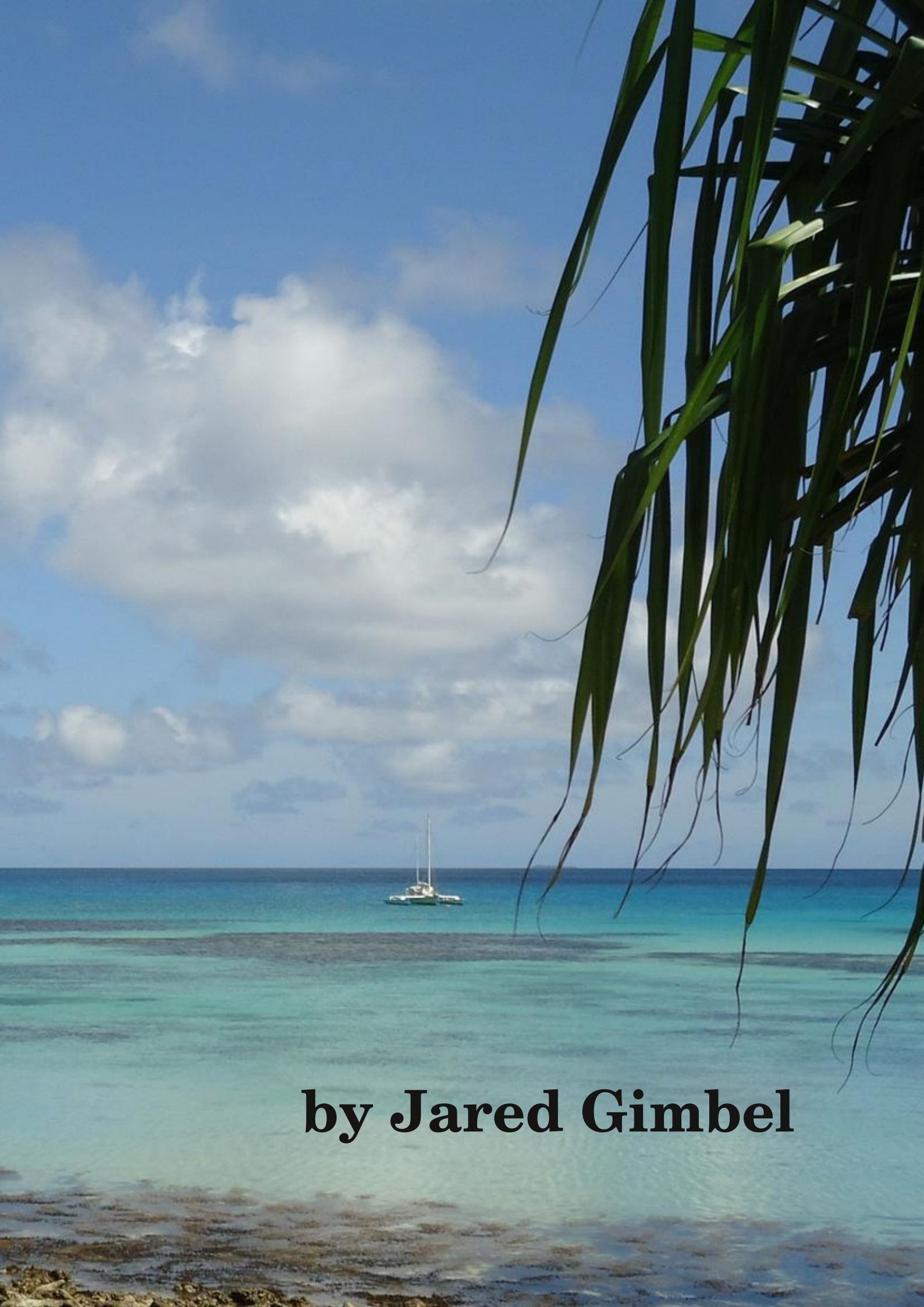
At the show you'll be able to meet thousands of fellow language teachers, learners, linguists, translators, interpreters and job seekers who love languages as much as you.

The event is free to attend!

For more information and registering visit
languageshowlive.co.uk



A User-Friendly Introduction to the Tuvaluan Language



by Jared Gimbel

Even when compared to other languages of Oceania that have gotten a good share of language learning resources (such as Hawaiian, Maori, Fijian, Samoan or Tok Pisin), Tuvaluan seems to be obscure at best and unknown at worst.

As of the time of writing, Tuvalu (formerly known as the Ellice Islands under colonial rule) has the second-lowest population out of all sovereign states on the planet (Vatican City has the lowest) and its reputation for being very low-lying and very thin have caused many people throughout the world to think of Tuvalu as “just another sinking island nation”, and seldom little else.

In my opinion, it is precisely because the country is endangered that it behooves us to learn more about the Tuvaluan language and culture and to show Tuvalu as a vibrant, living, and proud society.

The Tuvaluan language is Polynesian and within that family there is one “big brother” and one “little brother”. Samoan is the big brother, having influenced Tuvalu and many other areas in the Pacific by means of their missionary work, and Tokelauan, which is very close to Tuvaluan and made famous by Te Vaka, the band featured in Disney’s “Moana”.

Pronunciation

Tuvaluan pronunciation is noteworthy in that it doesn’t have any glottal stops (something that many other Polynesian languages have in droves). There are only sixteen letters in the Tuvaluan alphabet (a, e, i, o, u, f, h, k, l, m, n, ng, p, s, t, v). Not only that, both consonants and vowels can have a lengthened form. The consonants are lengthened by adding “ ‘ ” in front of them.

‘Talo –a prayer, to pray

Tālofa – Hello



While this system of lengthening is quite similar to that in other languages of Oceania or Finnish, do keep in mind that, like Japanese, some vowel sounds will be swallowed in quick speech “Te Tusi Tapu” (the Bible) will have the i-sound JUST BARELY pronounced. Same with the second a in the word “fakamolemole”, which means “please” or “excuse me (for a favor).”

The k is also pronounced more deeply in the throat than the English “k” is.

Pronouns

Tuvaluan also shares the pronoun system of inclusive and exclusive “we’s” as well as duals, something that many other Polynesian languages have.

Au, I, me.

Taua, we (you and I) = inclusive we (dual)
Tatou, we (you all and I) = inclusive we (plural)

Maua, we (s/he and I) = exclusive we (dual)
Matou, we (they and I) = exclusive we (plural)

Koe – you (singular)
Koulua – the two of you
Koutou, you (only 3+)

Ia, he, him, she, her, it (“it” can also be te mea tenā = that thing)

Laua, they, them (dual)
Latou, they, them (3+) (plural)

The “Faka-” Suffix

One of the common features of Tuvaluan, shared by its Polynesian siblings, is the “causifying prefix”, rendered in Tuvaluan as “faka-”. Not surprisingly, this is also featured in other languages in identical or similar forms (Tongan / Niuean “faka-”, Fijian “vaka-”, Samoan “fa’a-”).

Here are some fun examples that illustrate how the suffix works:

Maofaofa – to be completely destroyed

Fakamaofaofa – to destroy or to demolish a lot of things (= to cause “Maofaofa”)

Kinau – to argue
Fakakinau – to start an argument

What’s more, there is some extended morphology involved:

Fakapaleni – to balance (paleni = an English loan word)

Fakapaleniġa – a balancing act, the act of balancing (turning the faka- verb into a noun by adding –ġa) at the end.

Fakapaleniġina – to have been balanced (this is a passive form noted with the suffix –ġina)

“Faka-” can also be used to make adverbs as well

Vave – quick (adj.)
Fakavave – quickly (adv.)

One huge advantage this poses as a learner is the fact that you can use this system to acquire additional vocabulary at no cost (with knowledge of how “faka-” works).

Does Tuvaluan Have a Verb “To Have?” or “To Be?”

As is common in the Austronesian Language Family of which Tuvaluan is a member, there is no equivalent word of “to have”. Instead, you use: “e iai” or “e isi” (both mean “it exists”) and then you follow it up with a possessive. In this case, it resembles the Hungarian system in which to say “I have a book” you literally say “my book is”.

E isi saku moemiti – I have a dream (lit. it exists my dream)

Like in other Polynesian languages, the possessives have two forms. The word “my” is expressed in SIX different ways: toku, taku, oku, aku, soku, saku.

“Toku” is merely a fusion of the words “Te oku” = the mine

The ones containing an “o” in them indicate possessions that (roughly speaking) are a part of you or are essential to your being.

A toku iġoa ko Jared – My name is Jared

The ones containing an “a” in them (such as “e isi saku moemiti” above) indicate possessions that are more distant from you. Tau meakai – your food.

Toku, taku, tou, tau, tona and tena (the first two being my, the second two beyond your [singular] and the third being his or hers) change to soku, saku, sou, sau, sona and sena if the word that precedes them contains an “s”.

As for the verb to be, it is left out. An example:

e fia lauiloa au? – Do I want to be famous?

This literally translates to “present-tense-marker wanting famous I?”.

Tense Markers

Tuvaluan expresses tense not through changing the verb, but via tense markers (again, like many other Austronesian languages. Fijian and Kiribati / Gilbertese do the exact same

thing). Do keep in mind that some verbs will change form in the plural, especially by turning a consonant hard:

Fakatusatusagina – to be continuously compared. This changes to “Fakatusa’tusagina” if the subject of the verb is a plural noun.

Here are some examples of tense markers at work. Note that the marker “ne” indicates the subject of the sentence:

E = present tense

E faitau ne au. – I am reading

Present-tense read subject-marker I

Au e alofa atu ki a koe.

I love you

I present-tense love away direct-object-marker pronoun-marker you.



Ka = future tense
Ka olo matou
We will go (exclusive plural)
Future tense go(plural) we(exc.pl)

Ne = past tense
Ne tusi mai a ia
S/he wrote
Past tense write from direction pronoun
marker s/he.

And these have negative forms as well:

Se = Not (present tense)
A ... ka se = Not (future tense)
Seki = Not (past tense)

This is merely a sampling of the most commonly used tense markers.

Places to Learn Tuvaluan

There are a number of fantastic websites and books that you can acquire to further your Tuvaluan studies (although using it will depend on your online community and physical surroundings).

For one, the website <http://www.tuvaluislands.com/lang-tv.htm> has a fantastic and thorough grammar guide that will explain everything. While it is not going to teach you tourist phrases, it will provide you a way to read better and start sculpting your own sentences.

Geoffrey W. Jackson and Jenny Jackson have created fantastic books and dictionaries to aid the study of Tuvaluan. They have very clear and thorough vocabulary lists and extremely user-friendly.

Lastly, Glosbe.com has a translation memory with lots of sentences in Tuvaluan, and, of course, there is a lot of music in Tuvaluan

that is available on YouTube and is sung clearly.

The Music Tuvalu Channel is a great place to start and they continue to post regular uploads:

<https://www.youtube.com/channel/UCOvs1-AGk-idOZhScjEu3qQ>

Conclusion: Tuvalu mo te Atua (Tuvalu and God)

Lastly I should add that Tuvaluan, despite its scarce resources, is a fantastic gateway to other languages of Oceania, both within Polynesia as well as further afield. What's more, Tuvaluan is listed as "Definitely Endangered" by UNESCO's atlas of the world's language in danger, despite being the primary language of a sovereign state.

There are more news websites, forums and social media groups with which to use Tuvaluan than may seem apparent at first. Personally I have found it a fantastically fulfilling journey that has taught me a lot about Tuvalu and the Pacific Islands in general but also about indigenous heritage and climate crises as a whole.

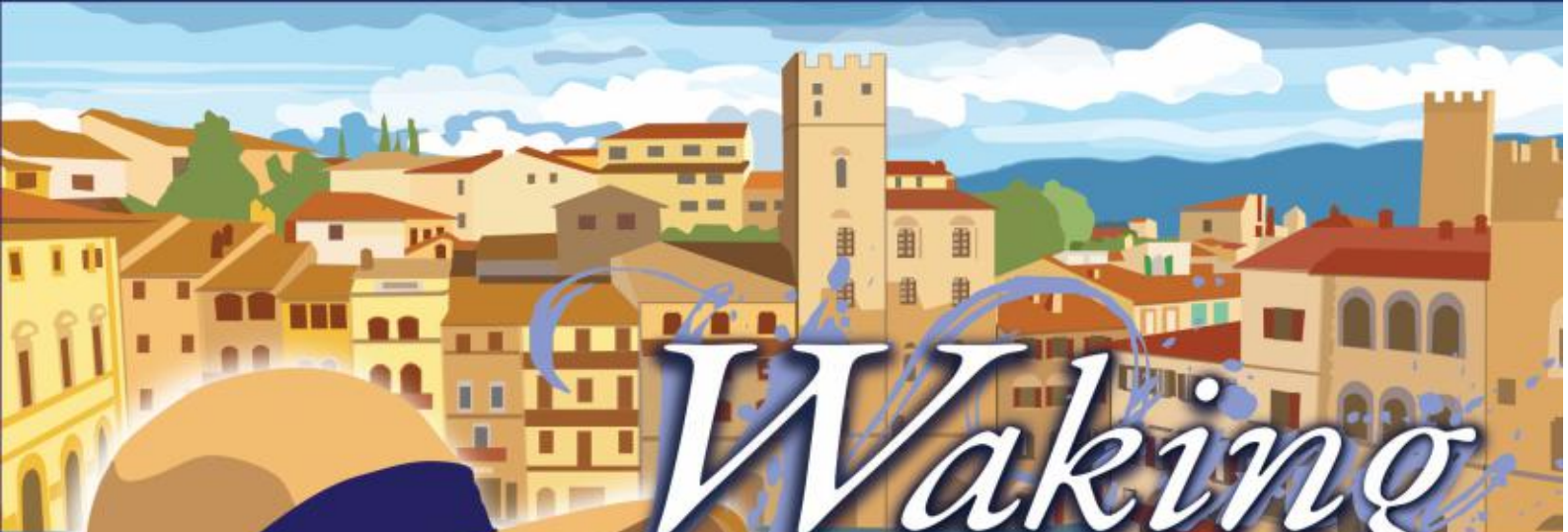
And every Tuvaluan native speaker is sure to love you for it.

Manuia! (Good luck!)

Jared Gimbel is an American polyglot of mixed Ashkenazi Jewish and Swedish heritage. He writes about learning rarer languages and successful mindsets at <https://worldwithlittleworlds.com/>. His first video game, "Kaverini: Nuuk Adventures", set in contemporary Greenland, is scheduled for a release in late 2019.



With languages, you are at home
ANYWHERE



Waking Isabella

...because beauty can't sleep forever

by Melissa Muldoon



Waking Isabella is a story about uncovering hidden beauty that, over time, has been lost, erased, or suppressed. It also weaves together several love stories as well as a few mysteries. Nora, an assistant researcher, is a catalyst for resolving the puzzle of a painting that has been missing for decades. Set in Arezzo, a small Tuscan town, the plot unfolds against the backdrop of the city's antique trade and the fanfare and pageantry of its medieval jousting festival. While filming a documentary about Isabella de' Medici—the Renaissance princess who was murdered by her husband—Nora begins to connect with the lives of two remarkable women from the past. Unraveling the stories of Isabella, the daughter of a fifteenth-century Tuscan duke, and Margherita, a young girl trying to survive the war in Nazi-occupied Italy, Nora begins to question the choices that have shaped her own life up to this point. As she does, hidden beauty is awakened deep inside of her, and she discovers the keys to her creativity and happiness. It is a story of love and deceit, forgeries and masterpieces—all held together by the allure and intrigue of a beautiful Tuscan ghost.

"Waking Isabella" by Melissa Muldoon is a must-read for all fans of Italy, history, romance and intrigue. Eccellente! Muldoon magically weaves together the lives of Nora, Isabella and Margherita, spanning the course of many centuries, into a story that will mesmerize and haunt readers long after the last page is read. - Sheri Hoyte for Reader Views

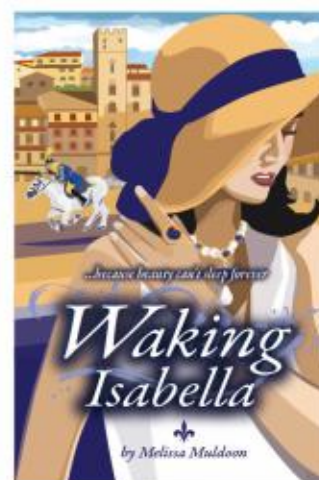
A latter-day Renaissance woman, Melissa Muldoon blends fact and fantasy, history and art, English and Italian in this richly woven tapestry. Waking Isabella, carries us from 16th-century Italy to modern-day Arezzo, from palace plots to wartime intrigues. A perfect read for Italophiles, art lovers and armchair romantics. Brava! - Dianne Hales, "La Bella Lingua"

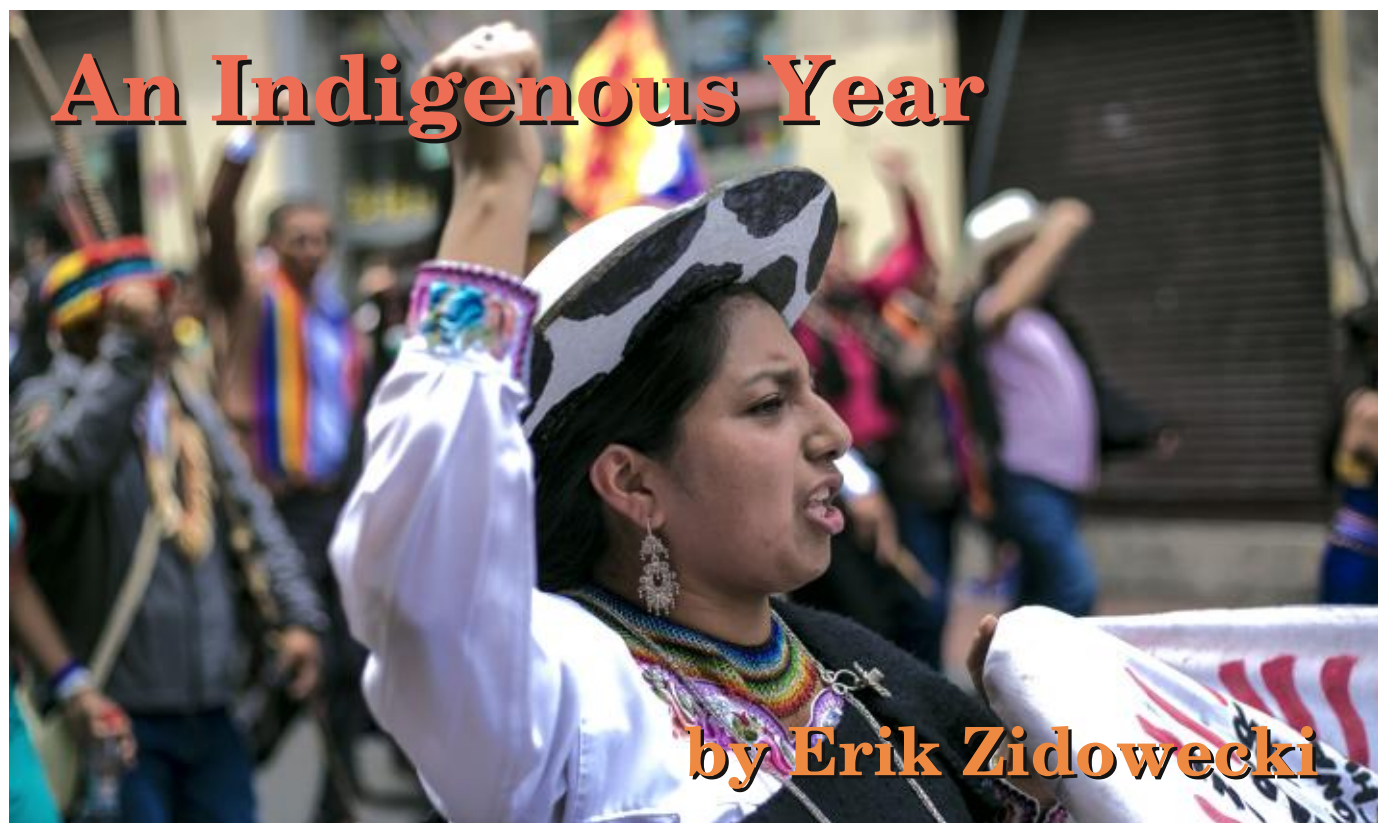
Renaissance princess Isabella de' Medici steals the limelight as her influence transforms lives even across centuries. A beautiful story filled with intrigue, mystery, art, and redemption, Melissa Muldoon succeeds in transporting the reader to Tuscany with all its cultural festivities, history and people. A treat for lovers of historical fiction, the beauty of art, and the challenge of starting a new life and rediscovering love. - Italy Book Tours



Available in print and e-book on Amazon and other book vendors

Visit: www.MelissaMuldoon.com for more information





An Indigenous Year

by Erik Zidowecki

If you are reading this, you probably already have an interest in languages. Perhaps it is more of a passion. If so, then you are not alone.

Everyone uses a language, and over the centuries, thousands of languages have been created to give voice to about as many cultures and heritages. Whether the topic is the plan for a hunt in an African village or what to order in the swankiest restaurant in Paris, languages are put to use.

If your passion is for languages, then you are probably well aware of the tragic reality of how many of these glorious languages have become or are in danger of becoming extinct. With every language that is lost, we lose a unique culture and a part of our collective world dies.

To most people, this threat is unknown. Indeed, most people have no concept of just how many languages (over seven thousand) there are in the world. They could probably only name a handful of them.

The main reason for this is that most of the languages that are dying off are the ones that have been oppressed and replaced by

those well-known languages. It isn't Italian, Portuguese, or Japanese that are in danger. It is their lesser siblings like Sardinian, Tupari, and Ainu which are rapidly approaching a cliff.

Just how grave is the projection for the future?. While thousands of languages have gone extinct in the last few centuries, it is estimated that 40-50% of the remaining seven thousand languages are endangered, with most of them being indigenous ones.

Many groups and organizations around the internet and the world are working to save these languages, but with most of the population not understanding the danger, they get little attention or support.

Which brings us to 2019, which has been declared the International Year of Indigenous Languages in the hopes to change the trajectory and make the plight of indigenous languages known to the larger world population.

But how did such an idea for a dedicated year come to be?

United Nations Permanent Forum on Indigenous Issues

At the World Conference on Human Rights in Vienna, Austria in 1993, it was recommended that a forum be created within the United Nations to deal with issues concerning indigenous languages.

A group was assembled and after more meetings and work, it eventually became the Permanent Forum on Indigenous Issues (PFII) in 2000 and reported to the UN's Economic and Social Council (ECOSOC).

Its primary purpose was to be the central coordinating body for issues relating to the concerns and rights of the world's indigenous peoples. Here, "indigenous person" is defined as a native, original, first people and aboriginal.

With more than 370 million indigenous people in around 70 countries worldwide, the forum would play a key role as advisors in the United Nations framework.

Red Flags Raised

Over the next decade and a half, the world saw a loss of too many indigenous languages as they passed into extinction. In 2016, the PFII raised the warning that 40 per cent of the world's estimated 6,700 languages were in danger of disappearing, with most of the those belonging to indigenous peoples.

As an example, of the estimated original 250 Aboriginal and Torres Strait Islander languages in Australia, less than 120 are still spoken, and of those, approximately 90 per cent are endangered.

So, the UN did what it always does when there is a problem; it passed a resolution.

Thus, in 2016, the United Nations General Assembly adopted a resolution (A/RES/71/178) which proclaimed that 2019 would be the International Year of Indigenous Languages.

The goal of this would be to raise awareness of the threat of extinction to indigenous languages worldwide. They wanted to show a link between language and development, peace, and reconciliation.

UNESCO Steps In

The United Nations Educational, Scientific and Cultural Organization, known simply as UNESCO, is a specialized agency of the United Nations based in Paris which works to achieve peace and security through the promotion of international collaboration in educational, scientific, and cultural reforms.

You have probably seen its hand in declaring special places and structures as protected from damage and destruction in order to maintain their historical and artistic values.

UNESCO has joined with the PFII to host various events of the International Year of Indigenous Languages (IYIL). They will strive to promote, support and preserve indigenous languages at all levels, be it local, national, or international.

According to the UN site, there is a plan to tackle the problem of the dying languages in five key ways:

- 1. Increasing understanding, reconciliation and international cooperation.**
- 2. Creating favourable conditions for knowledge-sharing and dissemination of good practices.**
- 3. Integrating indigenous languages into a standard setting.**
- 4. Empowering through capacity building.**
- 5. Elaborating new knowledge to foster growth and development.**

As events surrounding this take place all year, we decided to do our part with this special issue of Parrot Time.

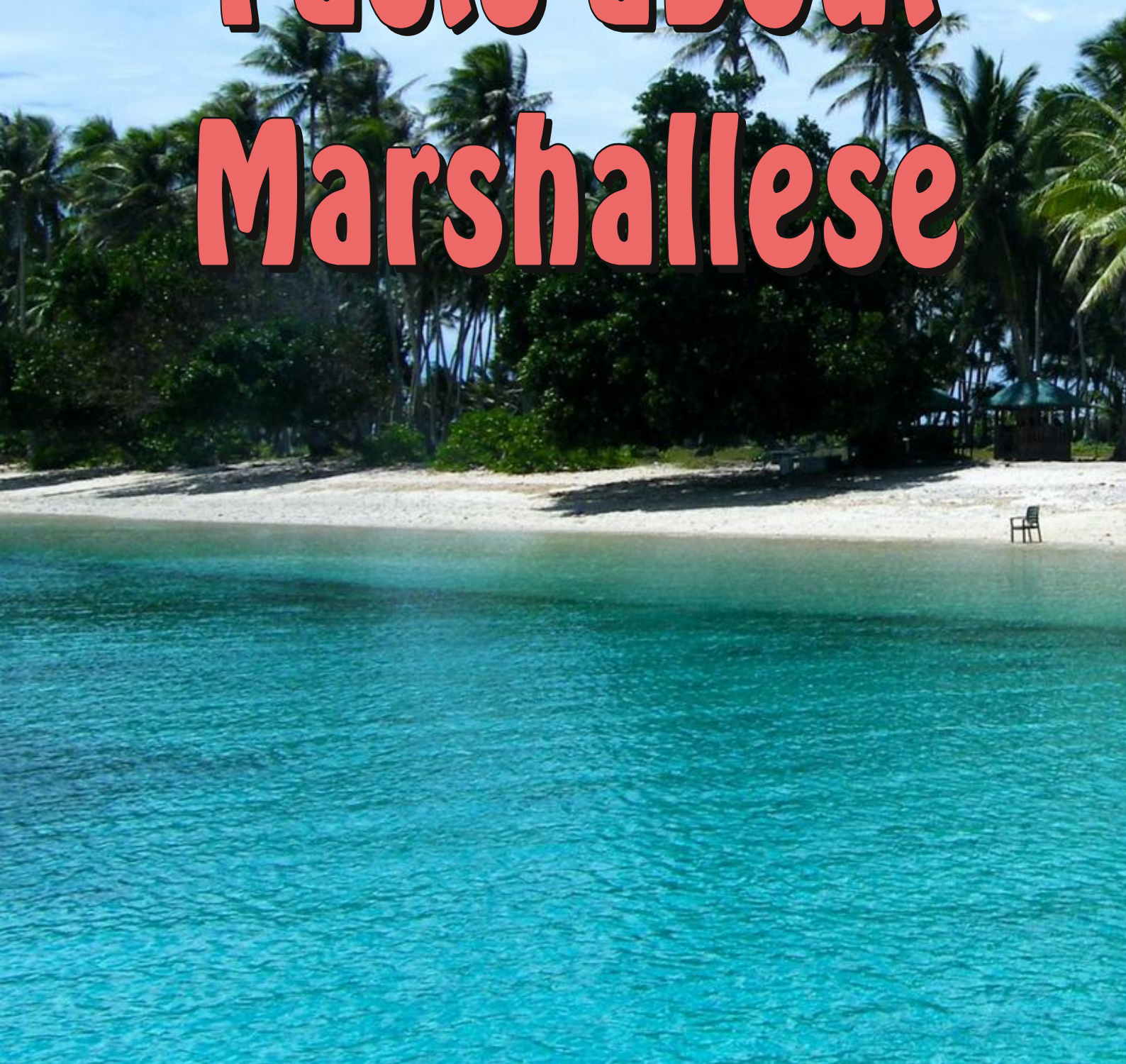
To find out more, you can visit the IYIL here: <https://en.iyil2019.org/>

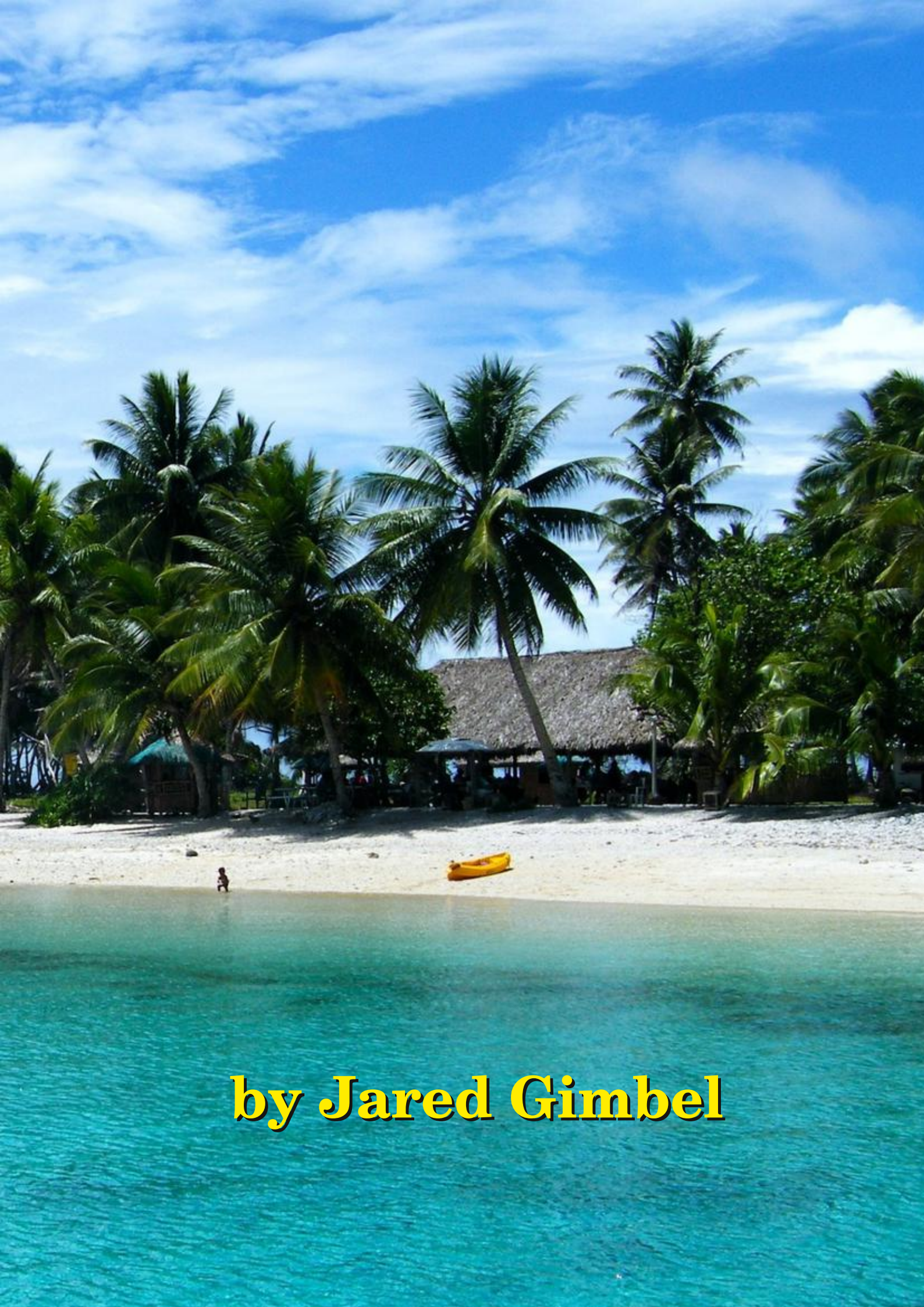
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2019 | INTERNATIONAL YEAR OF
Indigenous Languages

13 Fascinating Facts about Marshallese





by Jared Gimbel

The history and culture of the Marshall Islands is full of multiple levels of curiosity.

Between having the largest amount of underwater plane wreckages, having a capital known for roving wild dogs known to randomly attack people, as well as having been America's nuclear bomb testing grounds, the Marshall Islands does not have the "getaway tourist destination" reputation had by places such as Fiji, Tahiti or Hawaii.

What it does have, however, is a national language that is steeped with many layers of rich idiomatic flair. What's more, you don't even need to leave the United States in order to hear it spoken as the primary language. Springdale, the fourth largest city in Arkansas, has a thriving Marshallese-speaking community that is one of the city's defining features. Marshallese music can sometimes sound like a mixture of American country music and Pacific beats, creating a combination that must be heard to be believed.

Concerning the Marshallese language itself, there are many things about it worth sharing. This is not a comprehensive look at all of the grammatical features that the language has (because that would take a DAY to fully explain in detail), but the fact remains that Marshallese has many traits that give it an unforgettable flavor.

Here are some of them:

1. Marshallese is pronounced with a distinct guttural quality.

I've even heard one missionary say that Marshallese "sounds like baby talk". As much as I wouldn't say the same thing, the fact remains that Marshallese is pronounced from the bottom of the chin as well as from the throat, giving it a texture that makes foreigner's eyes bulge the first time they hear it.

Vowels are also worth noting as well, as well as the fact that there are multiple orthographies. Even within the same translation memor-

ies, you'll see \bar{o} and \bar{o} being used. They actually both refer to the same sound (\emptyset). Similarly, \bar{n} and \bar{n} are also pronounced like the English "ng" sound, and \bar{a} and \bar{a} are both pronounced like "æ".

2. Pronouns conjugate, not verbs.

Marshallese pronouns are more straightforward than those in many other Austronesian languages. The dual (present in much of Polynesia) is lacking, but there are inclusive and exclusive "we's" (je and kōm respectively).

So take "re" (meaning "they"). To indicate a present tense, just put "j" at the end. "Rej" – "they are (currently)". Now take a verb or a noun and put it afterwards and you have a sentence:

Rej oktak – they are different.

Now for the future tense, you put "-naaj" instead.

E (he / she / it) + naaj – enaaj.

Enaaj āinwōt Piter – He will be like Peter.

For the past, the suffix is "-aar".

Kwō (you [singular]) + aar – kwaar = you were.

This is merely a sample. There are not only some other ones but also variants of the three suffixes provided.



3. While there is Wikipedia in Marshallese, it has been closed for several years due to lack of activity. It is still viewable, however.

You can see a sample article here:
<https://mh.wikipedia.org/wiki/Maj%C3%B51>

4. The many-purposed prefix “ka-”.

If put before the name of an adjective, it turns it from “adjective” to “causing something to be that adjective”

Maat – all gone

Ka + maat – to finish off completely, to use up.

Erreo – clean

Ka + erreo – clean

If used before animal and plant names, it refers to hunting or collecting them.

Bao – bird, chicken

Kabao – to go bird-hunting

Waini – coconut

Kawaini – to look for coconuts.

5. The Marshallese J sound is a fairly unique.

Imagine it as a fusion between the “ch” in the German “Ich” and a Slavic “zh” sound. It is very commonly used.

6. Marshallese has a plentitude of English loan words, some of them spelled as in English, others rendered with Marshallese spelling.

They also tend to be across a large spectrum of recognizeability to English speakers. Some of them, like “wiik”, “minit” or “nuujpepa”, tend to be fairly easy to spot. Some others are not as easy, such as “jipuun” (spoon), “bato” (bottle) or “jāntōj” (sentence).



13 Fascinating Facts about Marshallese

Like in other languages of former British colonies in the Pacific (such as Fijian), many western concepts and imported items will be lifted liberally from English.

In some orthographies, English loan words are spelled the way they would be in English, hence some Bible translations referring to Mary as a “virgin” (sic), even in Marshallese.

7. Like other languages of Micronesia, Marshallese’s comprehensive vocabulary is stunningly expressive and large.

Here are some examples:

- abjāje - to carry something tucked under your arm.
- anbōro - to try to use gifts to get someone’s favor.
- bōk bar - to look up from sleeping, reading or otherwise engaged in a task.
- buulṭōñṭōñ - to move as quickly as possible.

- dienbwijro - used to refer to a meal that someone or a group of people has shortly before a great disaster or calamity happens.
- iuiiun dekein jinme – to create an upheaval from the status quo or the way things are (or to try to do so).
- iupej – overgrown sprouted coconut that is rendered inedible. Also refers to something completely useless or “a loser”.
- jerjer - to swing one’s arms when walking.
- kōmakoko - to force someone to do a favor for you.
- pepat - to feel unworthy.
- wadde - to attack, but only used of a mother hen attacking someone.

8. D is pronounced like a rolled R-sound.

And Marshallese pronunciation is probably the among the most notorious in the whole continent of Oceania. Luckily, Peter Rudiak-Gould’s “Practical Marshallese” has a fantastic and thorough guide that explains what sound each letter makes.



9. You can listen to Streaming Marshallese for Free!

KMRW Springdale streams Marshallese music complete with song titles! Facebook page: <https://www.facebook.com/KMRW98.9FM/>
Google Play: https://play.google.com/store/apps/details?id=com.kmrw.player&hl=en_US

10. Marshallese has unwritten vowel sounds. Hence, “America” would be rendered as “Amedka” in Marshallese spelling.

This happens when two vowels are placed right next to each other but they are pronounced with different parts of your mouth. In the “Amedka” example given, the d is pronounced with your teeth (keep in mind that the Marshallese d is pronounced like a trilled “r”-sound, as mentioned above), but the k, not being pronounced with your teeth, shifts into a vowel, hence creating something like the word “America” but pronounced in an accent that could very roughly be described as Latin American.

Similarly the word “jeral” (“to work”) is pronounced with an ō sound in between the r and the b.

11. Marshallese has a system of nicknaming people

The prefixes “!a” and “!i” can be put before male and female names in order to make them sound cuter / turn them into nicknames. Alternatively you can also give someone a nickname by putting either of these prefixes before a noun (e.g. an animal or a plant) that they are associated with. So the name “!abōb” would mean “Mr. Pandanus Dude”.

12. Marshallese has Wonderful and Useful Interjections

Jared, e! – Yo, Jared! (if closer)
Jared, o! – Yo, Jared! (if farther away)
Āāāāāāāā! – Kid, get over here, you are going to have it! (to a child)
Sssssssssss! – Go away! (to animals)

Oooooooo! – Woooooow! (or “got it!”)

13. Marshallese Culture and Language is Accessible Outside of the Marshall Islands Like Never Before

Fantastic free books are available online. I consulted all of them for assembling this article and I hope you will continue to explore them:

<http://www.peterrg.com/Practical%20Marshallese.pdf>

<https://www.livelingua.com/courses/Marshallese/>

What’s more, many travelers and missionaries have documented their experiences in the Marshall Islands and learning the Marshallese Language on YouTube. Some of these missionaries have even acquired native-like accents as a result of their language studies and relate many aspects of their culture shock with great honesty and humor.

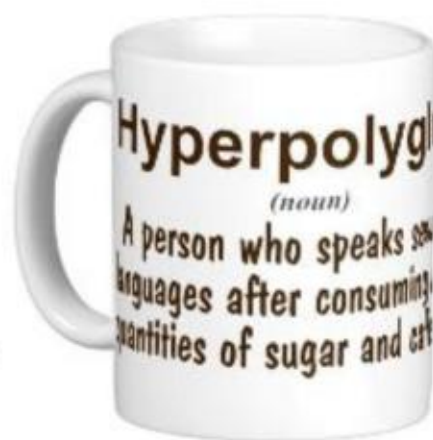
For me, even as I myself am a Jew (and I don’t really consider myself too religious at that), I found Marshallese culture to be a fantastically refreshing experience, with novel sounds, unforgettable idioms and, like many other cultures of the Pacific, perched ever so wonderfully between ancient traditions and the modern age. **PT**

Jared Gimbel is an American polyglot of mixed Ashkenazi Jewish and Swedish heritage. He writes about learning rarer languages and successful mindsets at <https://worldwithlittleworlds.com/>. His first video game, “Kaverini: Nuuk Adventures”, set in contemporary Greenland, is scheduled for a release in late 2019.

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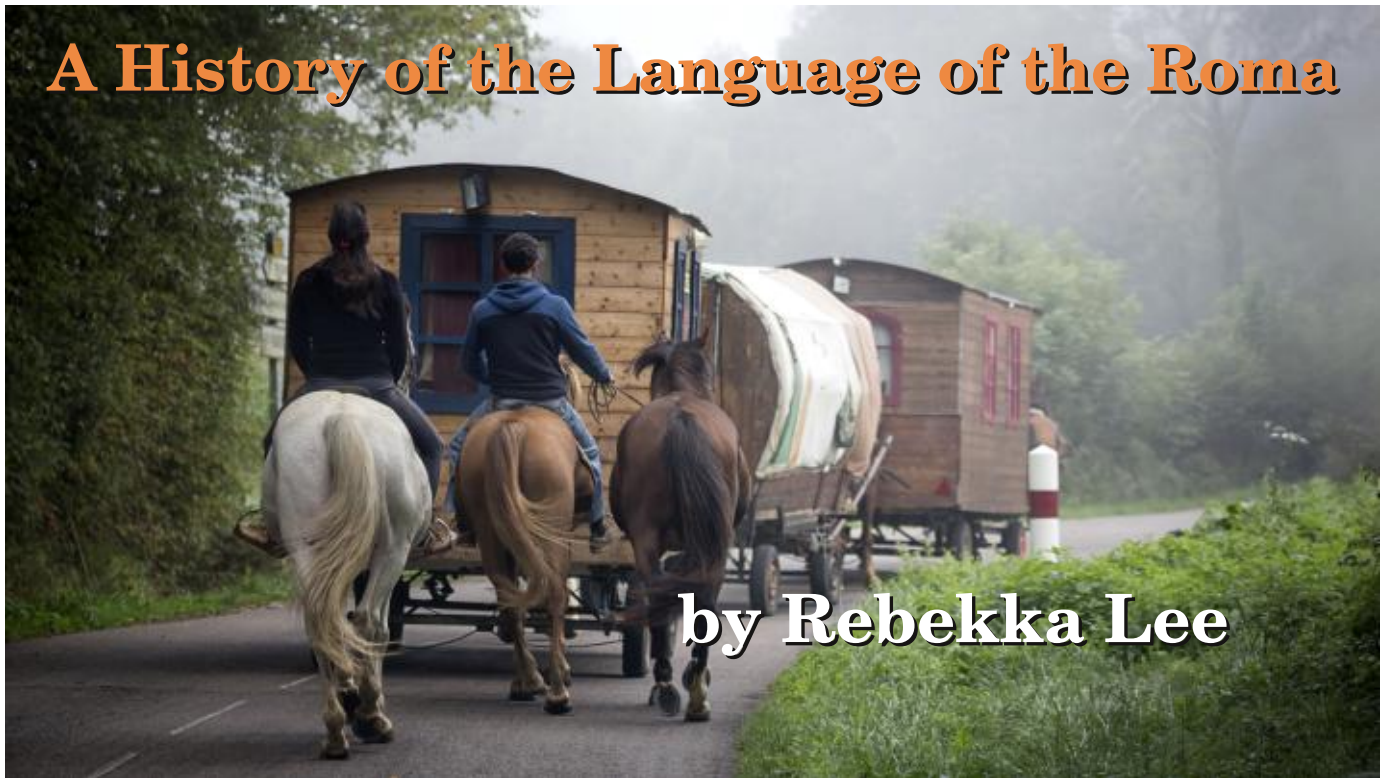
Melissa Muldoon is the “*Studentessa Matta*”. In Italian, “*matta*” means “crazy” or “impassioned”. She promotes the study of Italian language and culture through the dual-language blog StudentessaMatta.com. She has a B.A. in fine arts, art history and European history from Knox College and a master’s in art history from the University of Illinois. She has studied painting, language and art history in Florence.

Dreaming Sophia is a fanciful look at art history, but it is also a culmination of personal stories and insights resulting from Melissa’s experiences traveling and living in Italy, as well as her involvement and familiarity with the Italian language, painting and art history. Find more about *Dreaming Sophia* on the website, Pinterest and Facebook page:s



Available on Amazon in print & E-book
DreamingSophiaBook.com

A History of the Language of the Roma



by Rebekka Lee

Let's start off with identifying who the Gypsies even are. According to research from Dr. Ronald Lee, Coptic Egyptians had a bit of an easier passage through Europe due to the papal documents they had, stating they were on pilgrimage. Gypsies took to claiming they were also Coptics, to gain this easier passage, as well. As a result, people called them Egyptians.

Over time this was shortened to Gypsians, and eventually to Gypsies. However, we originate from Gurjara, in Northwestern India. The people of this region spoke a mixture of Indo-Aryan languages.

At the beginning of the 11th century, constant warring began between these Indians, and Turkish Muslims, displacing many of the Indians, recruited as soldiers, or taken as slaves. This lasted until 1071, when the Byzantine Army was defeated at the Battle of Manzikirt, and the Seljuks established the Sultanate of Roum, from which several researchers now believe the term Rom, originates, from the Romiti, the name given to the people who were conquered by, and lived under this rule (and personally why I reject being called Roma, instead of Gypsy).

That's the short version of the lengthy history Dr. Lee details of our beginnings. Now to explain how it ties into our language.

These Indians, speaking their mixture of Indo-Aryan languages, ended up in an Armenian speaking region before moving on to a Greek-speaking region, taken over by the Seljuk Turks, who spoke Persian, during war times over the course of several centuries.

It's quite an amalgamation of languages that were collected under these circumstances, and it resulted in a new language. A military-speak, a combination of all these languages and loan words picked up along the way called Koiné, the common language of the Byzantine Greeks.

It was during this period the Gypsies were mistakenly referred to as Atsingani, which was Greek for "not to be touched", much like the Dalits of India, which are referred to as untouchables. In this case, however, the term actually originally referred to Persian Mystics, not Indians, at all, but the term stuck and now has many variants throughout Europe. Most notably, Tigan, in Romania, where the word is synonymous with 'slave' due to the more than 500 years in which Gypsies were held in slavery in the region.



the region they are from, but with Gypsy words peppered in, much the same as what is referred to as Spanglish.

However, there is a concerted effort, now, to begin teaching the language again, fluently, to our youngest generation, to prevent losing a key part of our culture. More and more dialects are being developed into written form, and there is a widespread interest within our communities to learn it, and teach it, through a growing number of dictionaries and language books. Still, none

This *Koiné* carried on through the rise of the Ottoman Turks who ended the reign of the Sultanate of Roum. After this, over time, the Indian families grew and began to migrate, generally in one group, until they reached Romania. There, families began to split off different directions and continue with migration.

It was up to this point that our ancestors carried a generally common Gypsy language. That changed when we spread out. Different families picked up different loan words, resulting in a number of different dialects, very similar to how Native Americans have many tribes, such as Navajo and Blackfoot, and each tribe has their own distinct dialect, but they are still all one ethnic group from the same origin.

The earliest documentation of Gypsy is from Andrew Borde, who published a transcription of 13 sentences in Gypsy with an English translation, under the heading 'Egipt Speche' in 1542. Until then, it had been an oral language, only. For example, Slovakian Gypsies orthography was codified only in 1971. Due to this, much of the history of the Gypsy language is lost, and mentions of it are few and far between.

Today, it is recognized as a minority language in many countries, and there are also some attempts to create a unified standard language. But many have lost much of the language, and speak primarily the language of

are really comprehensive yet, as you can find for other languages.

It is my hope that all the various groups of ethnic Gypsies will come together and embrace a unified image and the effort to pass on our culture for generations to come. There are certain people trying to divide us with different titles, but we are one people. The Gypsy people. And our language is beautiful, and worth every effort to keep alive. **PT**



Rebekka Lee is a Gypsy and Black Dutch artist in Miami, Florida, US. Contributing to the raising awareness of Gypsy culture, she is holding a small but growing venture in Pensacola Beach each year that showcases different Gypsy vendor's artwork and music in a mini festival of sorts.

Adventures in the Land of Maybe

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



landofmaybe.wordpress.com

Save Calabrian Greek!

“If you speak me I live” is a crowdfunding campaign for saving Calabrian Greek, a particular Hellenic variety spoken in Southern Italy.

The main goal of this project is the establishment of three permanent and free linguistic laboratories in Reggio di Calabria, Bova, and Condofuri in order to teach the language to children and adults, so we can give Calabrian Greek a future.

If you want to help us:

<https://semiparlivivo.wordpress.com/>

Se volete aiutarci

“Se mi parli vivo” è una campagna di crowdfunding per salvare il greco di Calabria, una particolare varietà ellenica parlata nell'Italia meridionale.

Lo scopo principale di questo progetto è l'istituzione di tre laboratori linguistici permanenti e gratuiti a Reggio Calabria, Bova, e Condofuri per insegnare la lingua a bambini e adulti, così possiamo dare un futuro al greco di Calabria.

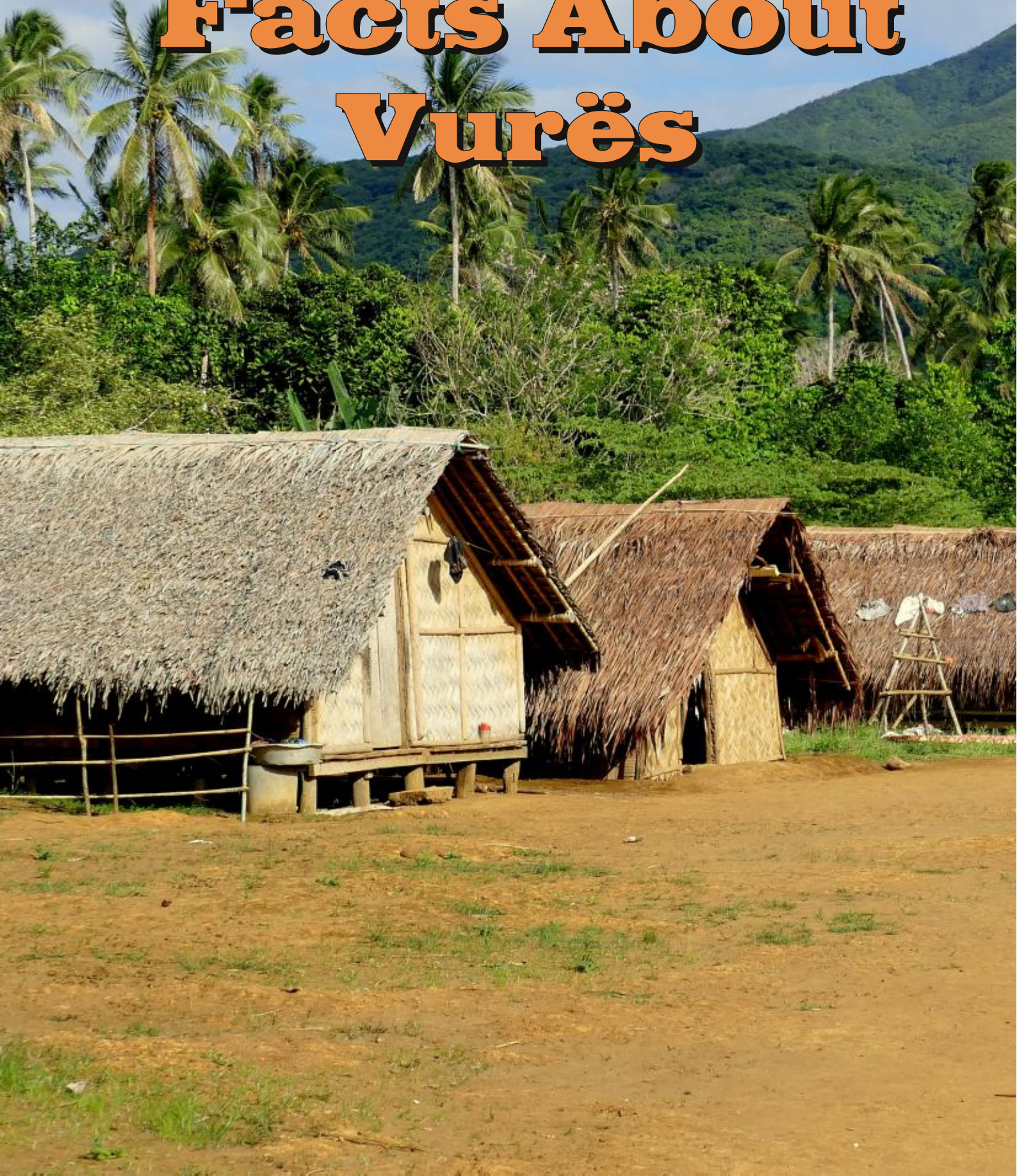
Se mi parli vivo

Adotta anche tu il greco di Calabria

#ADOTTAILGREKO

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Interesting Facts About Vurës



A photograph of a village in Vanuatu. In the foreground, a dirt path leads through several traditional huts with thatched roofs. Two men are walking on the path; one is wearing a red shirt and the other a green shirt. The background is filled with lush greenery, including palm trees and a large mountain range under a blue sky with scattered clouds.

An Indigenous Language of Vanuatu

by Daniel Krauß

The small island country Vanuatu, located in the South Pacific Ocean between the Solomon Islands, Fiji, and New Caledonia, is home to almost 140 languages. All of these languages belong to the Oceanic branch of the Austronesian family. With a population of only 270,000 people on 83 islands, this country has the highest density of languages per capita in the world. That's a paradise for linguists, language enthusiasts, and polyglots! The people are called Ni-Vanuatu, or short Ni-Van, and they live a traditional life in harmony with nature. Most of the Ni-Van spend their lives working in the garden, cooking *aelan kakae* 'island food' for their families, doing community work in the church, or selling their produce in small local stores. While tourism is now a growing industry on the two most accessible islands Efate and Espiritu Santo, the northernmost Torres-Banks Islands see very few tourists. The biggest of these islands is called *Vanua Lava* or *Vōnō Lav* in the local language, which means 'big island'. I spent six weeks on this island living the traditional life with a local family to gather material for my doctoral research on the language called Vurës.

About Vurës

Vurës [βy.ˈrœs] is the dominant language of Vanua Lava. The speakers call their language *qaq ta ko* 'language from here'. It is actively spoken by about 2,000 people and acquired as the first language by most of the children along a 14 kilometer stretch in the south of the island, spanning an area of about 54 km². The main settlement is Vētuboso [βi.t̪y.ˈm̩b̩.s̩], a fairly large village for local standards with a little over 600 people. Despite the small number of speakers, Vurës is not considered endangered, as it is the main means of communication between people of all ages in the community. However, the languages of instruction at school and in church are the creole language Bislama (the national language of Vanuatu) and English. Despite some efforts of previous researchers, the local school does not use educational material in Vurës, which means that nearly every speaker

of Vurës is illiterate in their own language. Only very few settlers from other islands acquire Vurës well enough for daily communication, so inter-ethnic conversation usually takes place in Bislama. For the writing system of the language, I follow the orthography developed by Dr. Catriona Malau, as explained in her book *A Grammar of Vurës, Vanuatu*, published in 2016.

How to get to the Vurës community

Access to the village is not for the faint-hearted. To get to Vanua Lava, there are basically two options: By boat from another nearby island to Vureas Bay or to Sola, the commercial settlement of Vanua Lava, or by a small 19-passenger airplane from Luganville on Espiritu Santo to Sola Airport. Once arrived on the grassy landing strip in Sola in the east of the island, you collect your bag and start the long hike across the island to the west. This journey may take between four and six hours, depending on your fitness and the weather. You will be walking uphill, downhill, through fords and waist-deep torrents in the humid heat with little pedestrian traffic on your way. About half of the track is now sealed, the rest is gravel and mud. It is common to slip and fall into the rivers on the way, so any equipment should be stored securely in the bag. There is now a 4WD taxi service, which is very expensive for local standards, so consider the scenic walk along the coastline. To find the right track, it is always wise to have a local person by your side.





The main village Vētuboso lies on the west coast and consists of many hamlets, some of which are down at the shore while others are on an elevated plateau. Every researcher needs to meet Eli Field Malau at some point, the local fieldworker who is most knowledgeable about the languages on his island and around. I stayed with him and his

family and called him *Mam* ‘Daddy’. I called his wife Joana Leo *Die* ‘Mum’. As such, I was adopted as their son into the *Qōñ* clan. Later I stayed with my host brother Kali Malau and his family. They provided me with food every day and with my own house made from bamboo and local wood.

Pronunciation

Vurës has 15 consonants and 9 vowels. Most of these phonemes are not difficult to produce for English speakers and the orthography should be self-explanatory. But there are a handful of sounds that are not found in English or differ from their English spelling.

g	[ɣ]	–	like ‘g’ in Spanish <i>amigo</i> .
ñ	[ŋ]	–	like ‘ng’ in English <i>singer</i> , never like in <i>finger</i>
m̄	[ŋm ^w]	–	like ‘ng’ with the mouth closed and then released with rounded lips
q	[kp ^w]	–	like ‘k’ and ‘p’ pronounced at the same time, then released with rounded lips
r	[r~r]	–	rolled ‘r’ like in Spanish or Italian
v	[β]	–	like ‘b’ in Spanish <i>hablar</i>
e	[ɛ]	–	like the vowel in American English <i>bed</i>
ē	[i~e]	–	like the vowel in English <i>bit</i>
ë	[œ]	–	like ‘eu’ in French <i>neuf</i> and ‘ö’ in German <i>möchte</i>
o	[ɔ]	–	like ‘o’ in Australian English <i>not</i>
ō	[ʊ~ɔ]	–	somewhat like the vowel in rural Australian English <i>thought</i>
ö	[ø]	–	like ‘eu’ in French <i>deux</i> and ‘ö’ in German <i>schön</i>
y	[y]	–	like ‘u’ in French <i>sur</i> and ‘ü’ in German <i>für</i>

Note that the voiced stops *b* and *d* in Vurës are prenasalized and pronounced like *mb* (as in *amber*) and *nd* (as in *candy*), respectively. It is also important to know that diphthongs in Vurës are pronounced differently from English, so *mia*t sounds like *mee-utt*, and *die* sounds like *dee-yeah*.

Survival Phrases

The first thing you learn when you stay with an indigenous community is what people talk about in their daily life. This is often quite different from western civilizations. Except for wishing each other a ‘good day’, it is very common to ask where someone has just come from and where they go to. This question is important and needs to be answered meaningfully. You can say that you come from the sea and go to the village, or you come from the village and go to the sea. There are special words for ‘seawards’ and ‘inland’. In some cases, you can specify the exact cardinal direction. For example, if you come from the sea but you walk all across the island, you might use ‘eastwards’ or ‘other side’. Here are some examples:

<i>Qõñ gõwē!</i>	– Hello! / Good day! / See you! / Good night!
<i>Võrõg gõwē!</i>	– Good morning!
<i>Revrev gõwē!</i>	– Good afternoon! / Good evening!
<i>Nēk i van avē?</i>	– Where are you (sg.) going?
<i>Kēmi a van avē?</i>	– Where are you (pl.) going?
<i>Nēk ma van me den avē?</i>	– Where have you (sg.) come from?
<i>Kēmi ma van me den avē?</i>	– Where have you (pl.) come from?
<i>Na van kal sar.</i>	– I’m going inland / to the village (from the sea).
<i>Na van tēqēl rōw.</i>	– I’m going down seawards.
<i>Na van a lo.</i>	– I’m going to the seashore.
<i>No ma van den a lo.</i>	– I’m coming from the seashore.
<i>Kōmōrōk a van la tavalgi.</i>	– The two of us are going to the other side of the island.



Apart from these questions that you will encounter on the way through the village, many people also might want to know which *vēnēm* ‘clan’ you belong to. The community has 18 such clans, which follow a matrilineal organization.

- Nēk o vēnēm ta vē?* – Which clan do you belong to?
No o vēnēm ta Qōñ. – I belong to the Qōñ clan.

The following phrases are also very common in Vurës. Knowing them will get you around the island easily.

- Nēk gōwē?* – How are you? (literally: You good?)
No gōwē gem. – I’m fine. (literally: Me just good.)
Na siañ isē? – What’s your name?
Na siēk i ... – My name is ...
Varian gō luwō. – Thank you very much.
Gōwē gem. – You’re welcome.
Mamarseg. – I’m sorry.
No gō mōrōs na tono o qaq ta ko. – I want to learn Vurës.
Nēk i qaq o Iñklēs / tala lam? – Do you speak English / Bislama?
Biriñ no! – Help me!
No gōtō rōnteg rak. – I don’t understand.
Nēk i qaq ta ... timiak avē la qaq ta ko? – How do you say ... in Vurës?
Ukēg! – Leave it!
No go los. – I’m sick.
Inkē oso? – What’s this?



Numerals

The numerals from 1-10 are actively used by all people. Anything beyond that is often replaced by Bislama numerals, which are shorter and easier. Some children are confused by the Vurës numeral system and do not even understand the higher numbers. The prefix *ni-* is used for all digits from 1-10, but not for the teens and tens.

1	<i>nitiwial</i>	11	<i>sañul tiwial deñe nitiwial</i>	21	<i>sañul rō deñe nitiwial</i>
2	<i>nirō</i>	12	<i>sañul tiwial deñe nirō</i>	32	<i>sañul tōl deñe nirō</i>
3	<i>nitōl</i>	13	<i>sañul tiwial deñe nitōl</i>	43	<i>sañul vet deñe nitōl</i>
4	<i>nivet</i>	14	<i>sañul tiwial deñe nivet</i>	54	<i>sañul tevelēm deñe nivet</i>
5	<i>nitevelēm</i>	15	<i>sañul tiwial deñe nitevelēm</i>	65	<i>sañul levetē deñe nitevelēm</i>
6	<i>nilevetē</i>	16	<i>sañul tiwial deñe nilevetē</i>	76	<i>sañul lōvōrō deñe nilevetē</i>
7	<i>nilōvōrō</i>	17	<i>sañul tiwial deñe nilōvōrō</i>	87	<i>sañul lōvötō deñe nilōvōrō</i>
8	<i>nilōvötōl</i>	18	<i>sañul tiwial deñe nilōvötōl</i>	98	<i>sañul levevet deñe nilōvötōl</i>
9	<i>nilevevet</i>	19	<i>sañul tiwial deñe nilevevet</i>	100	<i>mōldōl</i>
10	<i>nisañul</i>	20	<i>sañul rō</i>	1000	<i>tar</i>

The prefix *ni-* can be replaced by *va(g)-* means ‘x times’, for example *vagtōl* ‘three times.’ To express ordinal numbers, the prefix *ni-* is dropped and the suffix *-ne* is added: *tōlne* ‘third.’ The word for ‘first’ has the unique form *mīe*.



Pronouns and Possession

Vurës pronouns indicate whether one, two, three, or more people participate in the action and whether the listener is included or not. The following chart illustrates this:

	singular	dual	trial	plural
first inclusive	<i>no</i>	<i>dōrōk</i>	<i>nēn tōl</i>	<i>nēn</i>
first exclusive		<i>kōmōrōk</i>	<i>kemem tōl</i>	<i>kemem ~ kemek</i>
second	<i>nēk</i>	<i>kōmōrōñ</i>	<i>kēmi tōl</i>	<i>kēmi</i>
third	<i>nē</i>	<i>rōrō</i>	<i>nēr tōl</i>	<i>nēr</i>

These pronouns can all occur independently as the subject or object of a clause. For possessed nouns, there is an elaborate system in Vurës. The article for possessed nouns is *na*, replacing the default article *o*. Generally, body parts, kinship terms, and other inalienable things must be suffixed with one of the following pronominal suffixes. In the dual and plural, there are two options how to express possession, but in daily conversation the free forms are preferred.

	singular	dual		plural
	suffixed	suffixed	free	suffixed
first inclusive	<i>-k</i>	<i>-dōrōk</i>	<i>-n dōrōk</i>	<i>-nēn</i>
first exclusive		<i>-mōrōk</i>	<i>-n kōmōrōk</i>	<i>-mem</i>
second	<i>-ñ</i>	<i>-mōrōñ</i>	<i>-n kōmōrōñ</i>	<i>-mi</i>
third	<i>-n</i>		<i>-n rōrō</i>	<i>-r</i>

The vowel of the possessed noun changes depending on the person. The following examples give an overview of this feature:

- na siēk, na siañ* – my name, your name
- na tarbiēk, na tarbian* – my body, his body
- na vōlōn, na vulun nēr* – his hair, their hair

Interesting Facts About Vurës: An Indigenous Language of Vanuatu

For alienable things, such as material belongings, domestic animals, plants, food, and abstract nouns, the language uses relational classifiers, which depend on the use of the possessed noun. The table below lists the most common of these classifiers:

	food	drink	nature	clothes	general
1SG	<i>gëk</i>	<i>mëk</i>	<i>bulëk</i>	<i>nök</i>	<i>möguk</i>
2SG	<i>gañ</i>	<i>mañ</i>	<i>bōlañ</i>	<i>noñ</i>	<i>mōgōñ</i>
3SG	<i>gan</i>	<i>man</i>	<i>bōlan</i>	<i>non</i>	<i>mōgōn</i>
1PL.INCL	<i>gen nēn</i>	<i>men nēn</i>	<i>bulen nēn</i>	<i>nōn nēn</i>	<i>mögun nēn</i>
1PL.EXCL	<i>gen kemem</i>	<i>men kemem</i>	<i>bulen kemem</i>	<i>nōn kemem</i>	<i>mögun kemem</i>
2PL	<i>gen kēmi</i>	<i>men kēmi</i>	<i>bulen kēmi</i>	<i>nōn kēmi</i>	<i>mögun kēmi</i>
3PL	<i>gen nēr</i>	<i>men nēr</i>	<i>bulen nēr</i>	<i>nōn nēr</i>	<i>mögun nēr</i>

When these classifiers are used in a possessive construction, then the order is relatively free and they can be used to indicate the various functions of an item, as shown here with *qō* ‘pig’:

- na gëk o qō / o qō na gëk* – my pork (to eat)
- na bōlan o qō / o qō na bōlan* – his pig (as a domestic animal)
- na mōgōñ o qō / o qō na mōgōñ* – your pig (to be sold)



Tense or Aspect?

In Vurës, verbs do not change according to the tense, as it is done in English. The language uses aspect markers to achieve the same information. When something has happened before and it has an effect on the present, then the perfect aspect marker is used. When something is ongoing, will happen in the future, or happened continuously in the past, then the imperfective aspect marker is used. The negation replaces all these aspects markers. All these markers have different forms according to the vowel harmony, which depends on the following vowel.

before:	_(C)a	_(C)e	_(C)ē/i	_(C)ë	_(C)ia	_(C)o	_(C)ō	_(C)ö/u
PRF	<i>ma</i>	<i>me</i>	<i>mē</i>	<i>më</i>	<i>mi</i>	<i>mo</i>	<i>mō</i>	<i>mö</i>
IPVF	<i>ga</i>	<i>ge</i>	<i>gē</i>	<i>gë</i>	<i>gi</i>	<i>go</i>	<i>gō</i>	<i>mö</i>
NEG	<i>gata</i>	<i>gete</i>	<i>gētē</i>	<i>gëtë</i>	<i>giti</i>	<i>goto</i>	<i>gōtō</i>	<i>götö</i>

No ma van. – I went. / I've gone.

No gata van. – I didn't go. / I don't go.

Nēk gō mōl kēl. – You are going back home.

Nē gōtō mōl kēl. – He is not going back home.

When the aspect is irrelevant to the situation or when it is the same as in the preceding context, then the gnomic aspect marker is used. This marker does not follow the vowel harmony rule but has a different shape depending on the person it is used with.

Na(na) van a lo. – I am going to the seaside.

Nēk i van lō vōnō. – You are going to the village.

Nē ni van lē tiqē. – He's going to the garden.

Nēr a van kēl. – They are going back.

How to say ‘to have’ and ‘to be’

In many European languages, the auxiliary verbs ‘to have’ and ‘to be’ are very common. However, in Vurës these do not exist. Instead of ‘to have’, you would say ‘it is for someone’ or ‘someone’s ... exists’.

- | | | |
|-------------------------------|---|---|
| <i>Na mañ o gē aē viti?</i> | – | Do you still have kava?
(literally: Does your kava-drink still exist?) |
| <i>Na gunök vitia aē.</i> | – | I already have a wife.
(literally: My wife already exists.) |
| <i>Na gunök odiañ ten.</i> | – | I don’t have a wife yet.
(literally: My wife not yet.) |
| <i>O sòm odiañ aē min no.</i> | – | I’ve got no money.
(literally: Money does not exist for me). |

There is no way to express ‘to be’ in predicational expressions. Adjectives that are usually accompanied by the copula ‘to be’ in English, are most commonly verbs in Vurës.

- | | | |
|-------------------------------|---|---|
| <i>Iñko o lō nivēs?</i> | – | What time is it now?
(literally: Now how many suns?) |
| <i>Nē o reqe, no o atñēn.</i> | – | She’s a woman, I’m a man.
(literally: She a woman, I a man.) |
| <i>O trak iñkē ga mamē.</i> | – | This car is red.
(literally: This car reds.) |

This article is just a brief overview of some interesting facts about Vurës. If you have the chance to visit the island of Vanua Lava one day, you can now impress the locals with some basic phrases in their language. They’ll surely invite you for a kava session or a scenic walk to one of the waterfalls nearby while you can keep practicing their language. If you’ve got questions about Vurës and other languages in northern Vanuatu, you can contact Daniel Krauß (daniel.krausse@uon.edu.au) or Dr. Catriona Malau (catriona.malau@newcastle.edu.au).

PT

Daniel Krauß is a PhD Candidate in Linguistics at the University of Newcastle in Australia. In his doctorate program, he investigates the syntax and semantics of serial verb constructions in Vurës and coverb constructions in Wagiman. He received his BA and MA degree from the Goethe University of Frankfurt in Germany. Daniel specializes in Austronesian languages and the languages of Southeast Asia. His research interests include linguistic typology, historical linguistics, etymology, morphosyntax and writing systems.





Indigenous People



More than just Native Americans



In FOCUS



Mursi: The Mursi are an ethnic group in Ethiopia with their own language



Khoisan: The Khoisan languages are a group of African languages



Aymara: The Aymara people are an indigenous nation in South America



Mongolian: The Mongolian language is the official language of the Mongolian people

Languages don't have faces, but people do. These are the faces of the indigenous people whose languages are in danger of dying out.



Papuan languages: The non-Austronesian and non-Australian languages spoken on the western Pacific island of New Guinea



Tribal languages of Thailand: Numerous, including Mon, Khmer, Mlabri, Lawa and Orang Asli



Zapotecan languages: A group contains the languages of the Zapotec dialect in Oaxaca, Mexico



Native American Languages: The indigenous languages of tribes in North America



The Indigenous Languages of the UK



by Trisha Dunbar

When you think of indigenous languages images of exotic islands and tropical lands may spring to mind. However, in the United Kingdom there are dozens of indigenous languages that are still spoken on a daily basis!

Despite the UK's plethora of languages a study by the British Council (2013) showed that only 25% of the adult population in the UK could have a conversation in another language! Due to this 'apparent monolingualism' it may seem that languages that are indigenous to the UK are about to die out? OR secretly is the UK not the nation of monoglots that they are perceived to be?

Trisha Dunbar founder of Language Learners Journal, a blog dedicated to promoting language learning explores some of the UK's indigenous languages and investigates what is being done to try to save them.

According to reports, there are 17+ indigenous languages in the UK scattered throughout the lands like hidden cultural gems. These languages can be split into 3 main groups - Indo-Aryan, Celtic, and Germanic.

This article will focus on Anglo-Romani, Cant, Cornish, Gaelic, Manx, Shelta and Welsh.

The Gypsy and Traveller Languages

Anglo-Romani and Welsh-Romani are based on an Indo-Aryan branch of the Indo-European language family. Its ancestral roots are said to be of Sanskrit. It is estimated that around 90,000 people are familiar with Anglo-Romani within the UK.

Anglo-Romani is spoken in Southern and Northern England, whilst a variation known as Welsh-Romani is spoken by around 4000 in Wales and Europe.

Anglo-Romani words have worked their way into everyday English, for example, In Southern England, we have the word "Kushti" from Anglo-Romani meaning good and "dinlo" that refers to a person who is an idiot.

Romani was a secretive language for many centuries. Who would want the 'gorja' (non-Romanies) knowing. Although this came at a cost as older generations took the language with them when they passed on. Younger generations especially those that were of mixed blood or now settled lost access to a beautiful, ancient and mysterious language.

However thanks to Ian Hancock a Scholar of Romani heritage and the University of Manchester Romani Linguistics department this language has now been immortalized and shared with the world. You can now study the Romani language at University level.

Rokker the Romani čhib? ("Can you speak Romany tongue?")

Romani Vocabulary

Sastipe!	Hello
Sar san?	How are you?
Miro nav si o...	My Name is...
Nais tuke	Thank you
Dja devlesa!	Bye

Cant is a language spoken by approximately 4000 members of the Scottish Traveller community. It has been described as being part Scot, part Gaelic and part Romani. It is closely related to the Irish Traveller language of Shelta. Shelta is said to be spoken by around 30,000 people worldwide.



Colorful waggons ("Vardos") of Travellers

Cornish

Cornish is a Celtic language. In the UK Queen Elizabeth 1st was said to have been fluent in Cornish and several other languages, including Welsh. Upon her death in 1603, The Venetian ambassador wrote: "Queen Elizabeth possessed these languages so thoroughly that each appeared to be her native tongue."

In the early 2000s, there were only a handful of elderly speakers left. Things got so bad in fact that the Cornish language was at one point officially registered as extinct by UNESCO!

Remarkably this language came back from the dead and by 2010 Cornish had 600 speakers. The language was then re-rated as critically endangered. Today, efforts by passionate scholars to preserve the language has meant that there are now an estimated 3,500 native speakers in Cornwall and surrounding areas.

This just goes to show what can help when a community comes together to save their native language from extinction. Cornish is now being taught in nursery schools!

Cornish Vocabulary

Ha	Hello
Fatla genes?	How are you?
Ow hanow yw ...	My Name is...
Meur ras	Thank you
Duw genes	Bye



St Ives on the coast of Cornwall



Houses in Edinburgh, Scotland

Gaelic

Gaelic is from a branch of the celtic languages. It is spoken in Ireland, Scotland and the Isle of Man.

Irish Gaelic

Irish Gaelic is an official language of the Eurpeaon Union (EU). Irish Gaelic is mainly spoken in Galway, Kerry, Donegal and where my great grandfather came from in Cork. Other areas include Waterford, Mayo and Meath. There are over 70,000 speakers of the language in the UK. Over the centuries Irish Gaelic has face many threats from being banned in schools, discouraged from use and even by the Catholic church who favored English. Today, Gaelic has become one of the most popular indigenous languages of the UK to study .

Irish Gaelic Vocabulary

Dia duit	Hello
Dia is Muire dhuit	(a response to hello meaning 'God and Mary' be with you),
Conas atá tú?	How are you
Tá me go maith	I am well.
... is ainm dom	My name is ...
Go raibh maith agat	Thank you
Slán leat	Goodbye

Scottish Gaelic

Scottish Gaelic is spoken by over 60,000 people. Scotland has a school dedicated to the Gaelic language. In order to preserve the language there are many colleges and universities across the UK that offer A Levels and degrees in Celtic Studies. The BBC also have a Gaelic language radio station called 'Radio Nan Gaidheal' and a TV channel called BBC Alba.

Scottish Gaelic Vocabulary

Halò	Hello
Ciamar a tha thu? (informal)	How are you?
Is mise...	My Name is...
Móran taing	Thank you
Beannachd leat (informal)	Bye

Manx Gaelic

Manx is a language spoken on the Isle of Man. This language is part of the Celtic branch. In order to save the language in 2017, a Manx Language Strategy was put in place. The language is now being taught in schools to an es-

timated 1000 students and an online website has been created to encourage adult speakers.

Manx Vocabulary

Moghrey mie (morning)	Hello
Fastyr mie (afternoon)	Hello
Kys t'ou?	How are you?
Ta ... yn ennym orrym	My Name is...
Gura mie ayd	Thank you
Slane lhiat	Bye

Welsh

Welsh is another Celtic language. Variations have been spoken throughout the South of England. In Wales, a quarter of students are educated in Welsh.

Welsh Vocabulary

Helô	Hello
Shwd wyt ti?	How are you?
... ydw i	My Name is...
Diolch yn fawr	Thank you
Tara	Bye

Boats on the coast of Wales



Saving the UK'S Indigenous Languages

By knowing a language, one can better understand the culture and beliefs of that society. Is modern society killing off indigenous languages? I believe modern technology means that indigenous languages are in a better position than ever before. The theme seems to be that when a community pulls together a language on the brink of extinction can be revived. However, in order to save a language it must first be recognised that it actually exists, unfortunately the Gypsy and Traveller languages are not yet recognised the British Council!

The UK's indigenous languages must be protected as every time a language becomes extinct, so does the literature, culture, and perspective of that society. A whole society simply unknown, not understood and lost potentially... forever. I find that rather sad.

Trisha Dunbar is a native Romani speaker as well as a certificated TEFL (Teaching English as a Foreign Language) tutor with an academic background in psychology, inspirational speaker, mindfulness practitioner, Professional blogger, writer, and award winning entrepreneur from the UK. Visit her site at languagelearnersjournal.com



Coast on the Isle of Man

What are your thoughts on this? Would you like to learn one of the UK's Indigenous languages? OR do you already speak some? Do you think we could do more to encourage people to learn the language(s) of their heritage? **PT**

Learn More...

Romani

<https://romani.humanities.manchester.ac.uk/whatis/structure/intro.shtml>

<http://www.bbc.co.uk/kent/voices/language.shtml>

<https://www.larp.com/jahavra/language.html>

Cornish

<https://gocornish.org/>

Gaelic

<https://learngaelic.scot/lg-beginners/>

Welsh

<https://learnwelsh.cymru/>

Manx

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



In Others' Words

Emily McEwan

*Dr. Emily McEwan is an author and publisher in Halifax, Nova Scotia. She has been involved with Gaelic for 30 years, first in Scotland and later in Nova Scotia. She specializes in the linguistic and cultural revitalization of Scottish Gaelic and other minority languages. Dr. McEwan is the author of *The Scottish Gaelic Tattoo Handbook* and the forthcoming academic book *Gaelic Revitalization Concepts and Challenges*.*

Trisha Dunbar, creator of the Language Learners Journal, managed to get some time with this busy woman to ask her a few questions.

Why did you decide to learn Scottish Gaelic?

I heard a Scottish Gaelic waulking (or milling) song in 1989 and I just instantly thought it was the most beautiful thing I'd ever heard and knew I had to learn the language!

Is there anything you now know about Scottish Gaelic that you wished you had been told as a beginner?

I wish I had been warned not to assume that every Gaelic speaker I met had received a formal education in their native language, and that that would affect how they related to

Gaelic learners like me. Building on that, I wish I had been warned not to take it personally if a Gaelic speaker wouldn't help me with something that involved reading and writing, like my Gaelic class homework! In some cases they actually couldn't, because they hadn't received schooling in their native language – and by asking them for help with reading and writing, I accidentally caused them to feel shame about their Gaelic literacy. I still feel terrible about that.

How do you promote the language?

Firstly I try to promote Gaelic through the writing on my blog, Gaelic.co. I write posts about anything and everything relating to Gaelic language and culture in Nova Scotia, Scotland, and worldwide, based on my personal experience, academic research, and interviews with others. I also do things locally in Halifax, like helping to organize, support, and encourage Gaelic events, and giving presentations.

I am also the founder and president of a Gaelic publishing company, Bradan Press. We are the newest company to carry on Nova Scotia's 180-year tradition of Gaelic publishing! "Bradan" means salmon and it stands for the Salmon of Wisdom in the Gaelic folklore traditions of Scotland and Ireland (we've even published a children's book about the legend!).

Which challenges have you faced in the process of promoting/delivering your language projects?

The challenges I've faced are similar to what everyone working for Gaelic revitalization faces: never enough money or time to do everything we want to do, prejudice and discrimination from English speakers and the "powers that be," and conflict among Gaelic users who want different things or have different visions.

Do you agree that most indigenous languages are under threat in modern society or do you feel that the opposite is true and technological advancements are preserving indigenous languages?

I think both of those things are true! Modern media and technology are double-edged swords. To the extent that we can use the internet to raise awareness, connect people, and build relationships where we use and pass on the language and culture in various ways, it's beneficial. But we're also constantly struggling against the supremacy of English and other world languages in technology and media, and increasingly these days against online hate as well. Some of the more technical tech issues are discussed in one of my blog posts! (<https://gaelic.co/gaelic-tech/>)

What do you feel can be done to salvage indigenous languages, such as Scottish Gaelic?

Whatever can be done, someone somewhere is trying to do it right now. But I think the two most important fronts now are 1) Gaelic-medium childcare, daycare, and preschools; and 2) finding all the adults who are considered native speakers but didn't get the opportunity of formal schooling in their native language, and giving them extra assistance with that so they can participate more fully in Gaelic revitalization.



What projects are you currently working on?

We have a number of exciting publishing projects in progress, and Bradan Press is launching three new books in May for Nova Scotia's Gaelic Awareness Month. I'm also working on a Gaelic.co podcast to go along with my blog; I hope to debut that in the next few months. Sign up for the e-mail newsletter at Gaelic.co and you'll be notified when the podcast launches!

Now I am aware you are the author of *The Scottish Gaelic Tattoo Handbook*. What promoted the book?

I do everything I can to promote the book. Some of the ideas fail, and others succeed. One promotion that I'm very proud of is a "book trailer" or promotional video that we produced last November for the tattoo handbook series:

<http://bit.ly/celtic-tattoo-handbook-series>

We've also discovered that Facebook ads don't sell books... and in October 2018 my company Bradan Press was permanently banned from paid Facebook advertising! They still won't tell us why, but it happened right after we paid for an ad with our Canadian company credit card to advertise the launch event for a spiritual Gaelic poetry book in Scotland. It's very frustrating, because we aren't allowed to advertise beautiful minority language poetry, but hate groups can proliferate on Facebook? Another example of the double-edged sword.

How did you get the idea for the book?

I saw a BuzzFeed post about bad Chinese tattoos and thought, "I wonder if that happens with Gaelic, too? Are there bad Gaelic tattoos out there?" A quick Google search told me there were. I wrote a blog post about it, and a sequel, and these posts have gone permanently viral. So I realized that there was some interest out there in the topic, and decided to run with it!

For anyone interested in learning the language what resources would you recommend?

I've written a number of blog posts where I make recommendations of various resources, including:

"Learning Scottish Gaelic"
(<https://gaelic.co/learning-scottish-gaelic/>)

"The Best Gaelic Dictionary for You – and How to Use It"
(<https://gaelic.co/gaelic-dictionary/>)

"Too Old to Learn Gaelic?"
(<https://gaelic.co/too-old/>) (The answer is, You're never too old to learn Gaelic!)

"Nova Scotia Gaelic Online Resources"
(<https://gaelic.co/ns-gaelic-resources/>)

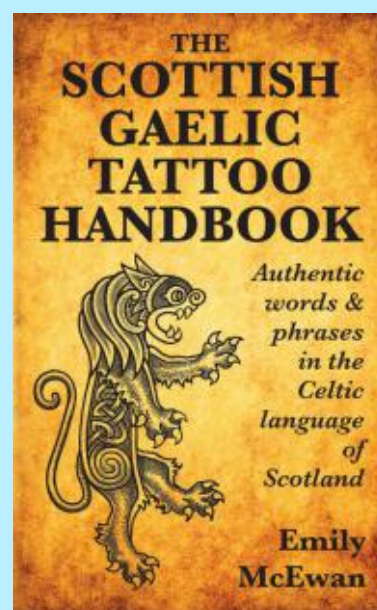
PT

Trisha Dunbar is a certificated TEFL (Teaching English as a Foreign Language) tutor with an academic background in psychology, inspirational speaker, mindfulness practitioner, Professional blogger, writer, and award winning entrepreneur from the UK. Visit her site at languagelearnersjournal.com

Learn more about Dr. Emily McEwan and her publishing company!

Blog: <https://gaelic.co>
@dremilymcewan on Facebook, Twitter, and Instagram
YouTube: <http://bit.ly/youtube-dremilymcewan>

Gaelic publishing company:
<http://www.bradanpress.com>
@bradanpress on Facebook, Twitter, and Instagram
YouTube: <http://bit.ly/youtube-bradanpress>



It is estimated that 40-50% of the remaining 7,000 languages are endangered, with most of them being indigenous.





Moana

107 min

PG

Animation / Adventure /
Comedy / Family / Fantasy
/ Musical

23 November 2016

Country: USA

Language: English

Graphically, the film is a beautiful work of art and the songs are wonderfully singable. I had Maui's "You're Welcome" stuck in my head for two weeks after watching this picture.

Disney has been a prolific producer of animated films for over half a century, and *Moana* is one of the more recent offerings.

Most of these animations have been based around fairy tales and folklore. With *Moana*, Disney tackled the mythology of the Polynesian demigod Maui.

In *Parrot Time* #5, we did a special Polynesian focus and printed some of the Maui stories there. Essentially, he is credited with pretty much every origin story: he pulled the islands up from the sea, tamed the wind, made the sun shine longer, created coconuts by killing and burying an eel, etc.

Unlike Disney's other film involving a demigod (*Hercules*), this film actually makes Maui a secondary character to the chief's daughter, Moana.

Taking place approximately 3000 years ago, Moana's people live on a single island in the Pacific. Her father, Chief Tui, has raised her to be the next head of the tribe. However, Moana is drawn to the sea and wants to explore what is beyond her island, despite her father's strict ban on any boats sailing beyond the lagoon.

Moana's grandmother, Tala, is sympathetic and reveals a secret to her about their heritage. She directs Moana to a secret cave on the shore which contains several large boats for exploration. When Moana beats on a drum, she is granted a vision of her ancestors using the boats to explore and discover new islands.

When Moana tries to tell her father and the rest of the tribe, her father angrily lashes out. Moana cannot understand how her and her father's views could be so opposite.

This revelation is quickly forgotten when it is discovered that something is affecting the island. Coconuts are rotting, the fishermen's nets are empty, and a blight seems to be falling over the land.



Moana with her "crazy" grandmother Tala



Maui, hoping to impress Moana



Our heroes working out their differences

Tala explains to Moana how the evil trickster Maui stole the heart of the goddess, Te Fiti, a thousand years ago, and that unleashed a curse on the islands.

The heart, a small, greenish glowing stone has made its way to their island and Tala tells Moana that she must find Maui and make him return the stone to remove the curse. That is why she is drawn to the ocean: it has chosen her for the quest.

Moana is unsure whether she believes this or not, but when Tala is dying and begs Moana to save them, she finally sets out in a boat, alone, except for her crazy pet chicken, Heihei, who somehow ended up in her boat.

With the aid of the ocean, she is able to find her way to the island Maui has been exiled to. When she meets the boisterous character, he thinks she is in awe of him for all wonderful feats he has done for her people. As he describes them to her, he tricks her into a cave and seals it with a boulder so he can take her boat and finally be free.

Moana manages to escape and joins him on the boat. She tells him that he must return the stone, but he refuses to and dumps her off the boat several times, only to have the

ocean bring her back. Finally, he agrees to help, but he will need his magic fishhook first, which allows him to shapeshift.

They travel to Lalotai, the realm of monsters, where a giant crab named Tamatoa lives, who Maui believes has his fishhook. They both get captured by the decapod and barely escape with Maui's hook. However, they discover that Maui's shapeshifting abilities are faulty and this completely destroys Maui hope.

With Moana's help, Maui gets his powers back and he rewards Moana by teaching her wayfinding, the method of navigation used by voyagers. Moana comes to understand that Maui's seemingly evil theft was his attempt to give humans the power of the heart: to create life. He was doing it out of generosity, not greed.

They travel to the island of Te Fiti but are confronted by a huge fire demon, Te Kā. Maui attempts to fight it, but even with his powers, he takes a beating and his fishhook is damaged, so he finally flees, leaving Moana alone.



Attack by Kakamora pirates



Giant decapod Tamatoa

When they began the plans for the film, a great deal of research and discussion with different island groups was done in order to present a story that was as culturally correct and would not offend anyone.

This did not work perfectly, especially in the case of Maui. With such a major figure in so many island mythologies, they were faced with the choice of sticking to the normal depictions of him, that of a young, thin and rather unremarkable man with his hair tied back, or as a representation of his power. As a result, the oversized Maui of the film with wild hair and tattooed body was chosen. Not only did portrayal shock some islanders, but they felt it was an offensive stereotype of Polynesians being obese.

Aside from some problems, most people saw this as a very positive depiction of Polynesian people and culture. As an added bonus for language lovers, the vision Moana has of her ancestors sailing includes a song, “We Know the Way”, which is a mix of English, Samoan, and the Tokelauan language.

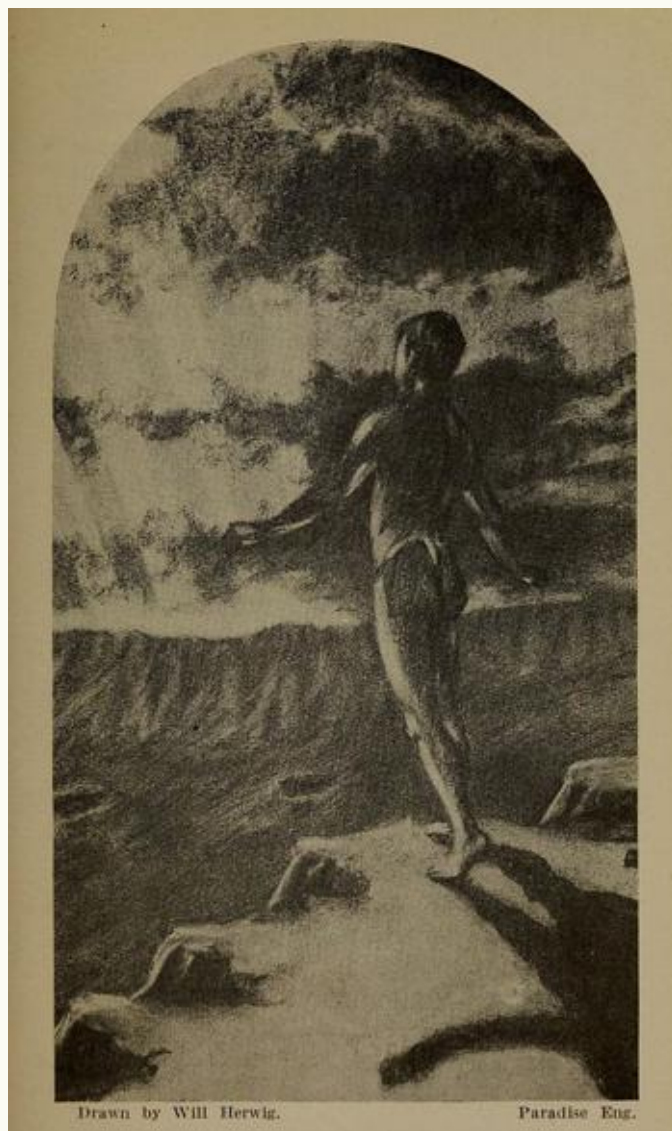
Mythologically, while the heroic feats Maui relates to Moana are part of his story, the stealing of a magic stone from a goddess is completely a Disney construct.

Historically, the story tries to give a reason for a real event. There is a mysterious gap in the voyaging timeline of the islands called “The Long Pause”.

The islands closest to Australia and New Guinea, referred to as Western Polynesia, were colonized around 3,500 years ago. However, the islands of Central and Eastern Polynesia were not settled until around 1,500 to 500 years ago.

It’s as if after arriving in Fiji, Samoa and Tonga, the Polynesians decide to take a 2,000-year-long break before voyaging again.

The reason for The Long Pause is unknown, as well as why they started sailing again. According to *Moana*, they stopped sailing after Maui stole the heart and unleashed the curse and only began after it



Traditional depiction of Maui

was returned, making it safe to travel again. The only discrepancy is Maui is said to have been trapped on his island for only one thousand years, not two.

Graphically, the film is a beautiful work of art and the songs are wonderfully singable. I had Maui’s “You’re Welcome” stuck in my head for two weeks after watching this picture.

While listed as a film for kids, I think many adults, like myself, would also enjoy *Moana*. The visuals, the music, and the story come together magnificently to make this film a welcome addition to the Disney family. **PT**



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Language Puzzles

Every issue we post a puzzle here for you to solve. It varies in language and type, so if this puzzle doesn't interest you, you can wait until the next issue, or try the puzzle anyways. You might learn something new!



This month's puzzle is a beginner's Hiligaynon (Ilonggo) word search. Find all the Hiligaynon words in the matrix of letters. Words can be in any direction.

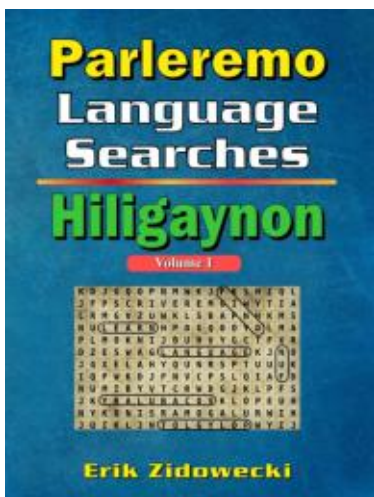
83. Parts of the Body

```

e i y d n o b r t g b s p r n u n a d y i w l d o n t e d w
r d u i o y p w k k i k i a s g m k t n r y l w d a y l l g
y n h h t s r y p u k l h h i p a s e u k n a y i t i n p
o a a o p i t m i n i a i p m e g a k w p t u p d s i i m a
b h l l e b t d p y t h o i s u y r b p o t a b n k t t a n
g a w i u d d i g u a n l b t d w n t k r n t o t a n a l g
r s b t k t n k l k s o t o m a k n y o i n s w r p o g u a
n h n a u u g a a w k e r k u k o a l t s a w a l n l m d y
m d d d m n t l m o o g n o s u b i p a b s l y t a a p n l
t o l o u u i w b t n a d n u a k o b y s o a i g h y o a t
o o l t l m y h i m l t t i u b k m s u h r g d g o m h l p
g h o b u p a a g i a m p a g t a n g t h u r l u s k g g n
l b p t g d e y o r k n a l n u t u t w p o t n y l t w a l
s s a b n r d m t n t s s k n y r i d o r h k w a u m u i p
a w h a e t s t e g e h u p m o u n g o t e l t r p h i d e
    
```

Find all the Hiligaynon words in the puzzle.

Hiligaynon	English	Hiligaynon	English
ugat [n]	vein	busong [n]	belly
paa [n]	thigh	kilay [n]	eyebrow
tiil [n]	foot	tiyan [n]	stomach
panga [n]	jaw	glandula [n]	gland
baba [n]	mouth	mga tiil [np]	feet
guya [n]	cheek	kalimutaw [n]	iris
lawas [n]	body	pulsohan [n]	wrist
buhok [n]	hair	kaundan [n]	muscle
kamot [n]	hand	kuko [n]	finger nail
panit [n]	skin	agtang [n]	forehead
tul-an [n]	bone	tutunlan [n]	throat
titi [n]	breast	amimilok [n]	eyelash
inumol [n]	fist	bigote [n]	moustache
tudlo [n]	finger	lutalutahan [n]	tendon
ngipon [n]	tooth		



Parleremo Language Searches - Hiligaynon - V1

www.scriveremo.com



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Basic Guide to Nahuatl

Nahuatl is one of the most widely-spoken indigenous languages of the Americas. It is spoken in central Mexico by approximately 1.5 million speakers and belongs to the Aztecan branch of the Uto-Aztecan language family.

It served as the Aztecs principal language and was once partially written with pictographs. Today the Mexican government recognizes 30 distinct and sometimes mutually intelligible varieties of Nahuatl.



Hello	Pialli
Good morning	Cualli tlanecic
Good afternoon	Cualli teotlac
Good evening	Cualli tiotaqui
Good night	Cualli yohualli
How are you?	¿Quen tinemi?
Welcome	Ximopanōltih
Have a nice day	Ma cualli tōnalli
Goodbye	Ye niauh
See you later	Totazkeh
Excuse me	Moixpantzinco
What is your name?	Tlen mo tokatsin?

Do you speak English?

Nitetlahtoa?

Please

Nimitztlatlauhtia

Thank You

Tlazocamati

Yes

Quema

No

Amo

Nice to meet you

Nechpactia nimitzixmati

I love you

Nimitztlazohkla

I understand

Nitlacaqui

I don't understand

Ahmo nitlacaqui

I don't know

Ahmo nicmati

Please speak more slowly

Ma yōlic xitlato

Please say that again

Ma ocepa xitlato



The Endangered Languages Project

The Endangered Languages Project puts technology at the service of the organizations and individuals working to confront the language endangerment by documenting, preserving and teaching them. IT has the most up to date and comprehensive information on endangered languages as well as language resources being provided by partners.

<http://www.endangeredlanguages.com/>



Living Tongues Institute for Endangered Languages

The mission of the Living Tongues Institute for Endangered Languages is to promote the documentation, maintenance, preservation, and revitalization of endangered languages worldwide through linguist-aided, community-driven multimedia language documentation projects.

<https://livingtongues.org/>



Endangered Language Alliance

The Endangered Language Alliance (ELA) was founded with the goal of working with immigrant and refugee populations in New York and other cities, helping them document and maintain their languages. ELA has also worked through numerous outreach and education events to increase the public's awareness of urban linguistic diversity.

<http://elalliance.org/>



Society for the Study of the Indigenous Languages of the Americas

The Society for the Study of the Indigenous Languages of the Americas (SSILA) was founded in December 1981 as the international scholarly organization representing the linguistic study of the Indigenous languages of the Americas, and was incorporated in 1997.

<https://www.ssila.org/>



Indigenous Language Institute

The Indigenous Language Institute provides vital language related service to Native communities so that their individual identities, traditional wisdom, and values are passed on to future generations in their original languages.

<https://ilinitiative.org/>



Archive of the Indigenous Languages of Latin America (AILLA)

AILLA is a digital language archive of recordings, texts, and other multimedia materials in and about the indigenous languages of Latin America. AILLA's mission is to preserve these materials and make them available to Indigenous Peoples, researchers, and other friends of these languages now and for generations to come.

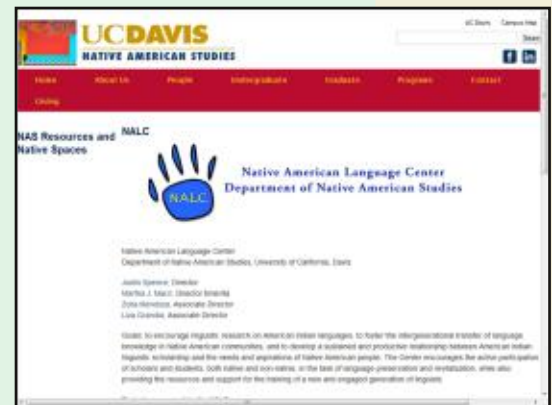
<https://www.ailla.utexas.org/>



Native American Studies Department

In the Native American Studies Department, we have a commitment to scholarly rigor, theoretical clarity, and critical/creative pedagogy, and we recognize our responsibility to the Native American and indigenous communities to whom we are accountable.

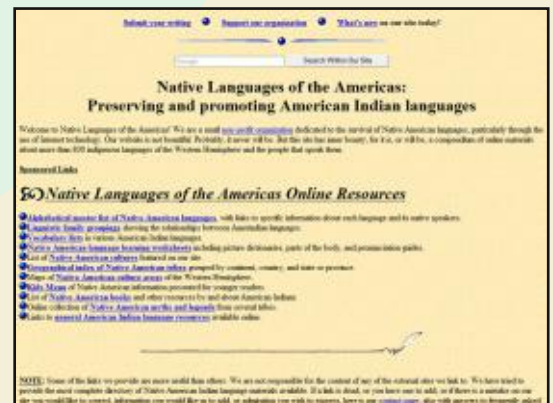
<https://nas.ucdavis.edu/nalc>



Native Languages of the Americas

A small non-profit organization dedicated to the survival of Native American languages, particularly through the use of Internet technology. It is a compendium of online materials about more than 800 indigenous languages of the Western Hemisphere and the people that speak them.

<http://www.native-languages.org/>



Letter From the Editor - A Call to Action

Writer: Erik Zidowecki

Images:

Petey: Statue

Mark Your Calendar

Writer: Erik Zidowecki

A User-Friendly Introduction to the Tuvaluan Language

Writer: Jared Gimbel

Images:

Petey: Dancer; Man and boy

An Indigenous Year

Writer: Erik Zidowecki

Images:

Petey: Woman in parade

13 Fascinating Facts about Marshallese

Writer: Jared Gimbel

Images:

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Writer: Rebekka Lee

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Adobe Stock: Woman twirling; Wagon wheel

Petey: Wagons and horse (title)

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In Focus

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Writer: Trisha Dunbar

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Petey: Landscape (splash); Gypsy Wagons; Cornwall; Edinburgh, Scotland; Coast of Wales; Isle of Man; UK flag

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At The Cinema - Moana

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Sources:

• "Moana" Internet Movie Database <<https://www.imdb.com/title/tt3521164/>&rt;

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Language Puzzles

Writer: Erik Zidowecki

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<i>Kgalagadi</i>	<i>Ts'ixa</i>
<i>Shona</i>	<i>≠X'ao-ll'aen</i>
<i>Mbukushu</i>	<i>≠Hoan</i>
<i>Ndebele</i>	<i>‡ Khomani</i>
<i>Tshwa</i>	<i>Naro</i>
<i>!Xóõ</i>	<i>Tsasi</i>
<i>Sekgalagadi</i>	<i>Deti</i>
<i>Ju</i>	<i>Shua</i>

There are no specific laws on the rights of indigenous peoples in the country nor is the concept of indigenous peoples included in the constitution of Botswana.