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SAKARYA ÜNİVERSİTESİ



2013 'DİL' HABERLERİ

2013 'LANGUAGE' NEWS

TEACHING THE LAKOTA LANGUAGE TO THE LAKOTA¹

Kayla Gahagan

Habere göre, Amerikan yerli dili Lakotaca yalnız 6 bin kişi konuşuyor. Bu konuşurların da 65 yaş altındakilerinin sayısı oldukça az. Ancak Lakotacayı canlandırmak için çalışmalar yapılıyor.

Only 6,000 people speak the Lakota language, few of them under 65, but people are working to keep it alive



In Our Lady of Lourdes Elementary School on the Pine Ridge Indian Reservation in South Dakota, teacher Gloria Two Crow conducts a Lakota language session. Kayla Gahagan

PINE RIDGE INDIAN RESERVATION, S. D.—Dodge tumbleweeds and stray dogs. Venture down a deeply rutted dirt road. Walk into the warmth of a home heated by a wood-burning stove. There'll be a deer roast marinating on

the kitchen counter.

It is here, in a snug home that sits on the edge of nearly 3 million acres of South Dakota prairie, that you'll find the heart of a culture. It's here, at the Pine Ridge Indian Reservation, where Joe Giago and Randi Boucher Giago make dinner for their two young daughters. The smaller one squirms and is gently admonished: 'Ayustan,' she is told—leave it alone.

It's here where the Lakota language is spoken, taught and absorbed in day-to-day life.

¹ **Kaynak:** December 1, 2013 9:00AM ET <http://america.aljazeera.com/articles/2013/12/1/when-a-people-and-a-language-are-on-teaching-lakota-to-the-lakota.html>

That makes the Giago home a rare find. According to the UCLA Language Materials Project, only 6,000 fluent speakers of the Lakota language remain in the world, and few of those are under the age of 65. Of the nearly 30,000 people who live on Pine Ridge, between 5 and 10 percent speak Lakota.

For the past four decades, the race to save the language has started and stuttered, taken on by well-meaning individuals and organizations whose efforts were often snuffed out by lack of funding, community support or organizational issues.

Some days, saving the language 'seems like an insurmountable challenge,' said Bob Brave Heart, executive vice president of Red Cloud Indian School on the reservation.

The reason, some say, is a number of serious socioeconomic issues that overwhelm the Pine Ridge communities and make it difficult to successfully revive the dying language. The reservation has an 80 percent unemployment rate, and half the residents live below the federal poverty line, making it the second poorest county in the United States. Next to Haiti, it has the lowest life expectancy in the Western Hemisphere. Men live an average of 48 years; women, 52.



But those aren't hurdles to learning the language, Randi Boucher Giago said. Instead, they should stand as the very reason to perpetuate it.

'It is our language and our life way that will make change,' she said. 'We have a loss of self-identity. We're trying to exist without that. The language, that's where the healing starts.'

'Time to do it right'

Language signs at Red Cloud Indian School, which plans to publish the first comprehensive Lakota language K-12 curriculum by the end of this year. Kayla Gahagan

Brave Heart agreed.

'If you lose the language, you lose the culture,' he said. 'When students are informed and part of their culture and their language, they have a better sense of self-worth.'

From Joe Giago's point of view, they face a much more serious hurdle.

'The biggest enemy we're battling is apathy,' he said. 'Our young people don't care. They'd rather live in the now.'

They aren't the only generation resisting the past. Cultural assimilation practices in the U. S. in the 19th century—sometimes in the form of verbal and physical punishment—forced many natives to speak English.

Elders here relive stories of having their mouths washed with soap or their tongues snapped with rubber bands by boarding school staff for speaking their native language.

'We were persecuted; it was dehumanizing,' said high school language teacher Philomine Lakota. 'I was completely brainwashed into thinking English was the only way.'

And yet, Brave Heart said, now is the time to move forward.

'We've been teaching the language for 40 years, and we've been very ineffective,' he said. 'It's time to do it right.'

The school, alongside the American Indian Studies Research Institute at Indiana University, is about to publish the first comprehensive K-12 Lakota language curriculum. The private Catholic school

embarked on the project six years ago, developing, testing and revising the curriculum, with the goal to publish by the end of this year.

Starting next year, students will be required to take Lakota language classes through elementary, middle and the first three years of high school. The final year is optional.

'This year's first graders will be the first group to go through the entire curriculum,' said Melissa Strickland, who serves as the Lakota language project assistant at Red Cloud. She works with the six Lakota language teachers and trains staff across campus to use the language when conversing with the 575-member student body.

An immersion school



The Boucher family lives on the edge of the nearly 3 million acres that make up the reservation. Here, a shelter, constructed with a view of the scenic Badlands, that is used by Native American artists during the summer to create and sell their artwork. Kayla Gahagan

And is it working?

Last year, language test scores at Red Cloud jumped by 84 percent, and this year more than 70 percent of students reported using Lakota at home, in school and in their communities.

Teacher Philomine Lakota is encouraged, but is also aware that many students do not have family members speaking the language at home, and that many will leave the reservation and enter a world where it is not used.

'I realize I will not turn them into fluent speakers,' she said, but her desire is that they become proficient and eventually teach others. 'There is hope.'

The \$2.2 million project has not been without its hiccups, including personnel changes and disagreements among staff over which materials to use.

'Many programs for language revitalization are immersion,' Brave Heart said. 'We're not. We're trying to do it within the confines of the educational system.'

Others have taken a road less traveled.



Peter Hill taught Lakota at Red Cloud before embarking on what he calls an exhausting journey to create the reservation's first successful Lakota language immersion program, one that promises to fill two major gaps for families—language learning and quality, affordable child care.

'Child care out here is horrible. There's no day care,' he said. 'People just kind of get by with family members.'

After months of often unfruitful fundraising and research, the Lakota Language Immersion School opened a year ago with five babies and toddlers, including one of Hill's daughters.

'At some point, you feel like it's now or never,' Hill said. 'There's never going to be enough money or the ideal situation.'

The word has since spread, he said, and things are looking up. Today the program has 10 kids and three full-time staff members.

'We literally have kids on a wait list a couple years into the future, for kids not even born yet,' Hill said.

'Love' in two languages

Joe and Randi Boucher make dinner for their family on the Pine Ridge reservation in South Dakota.

Kayla Gahagan

The program was almost derailed last month when a severe South Dakota blizzard forced it out of its building. It was given another building in Oglala and recently moved in, but Hill knows the clock is ticking.

'The oldest kids are between 2 and 3 and starting to talk,' he said. 'Eventually our feet will get held to the fire. If we say we're an immersion program, we need to produce fluent kids.'

Finding qualified staff and enforcing 100 percent spoken Lakota remains the biggest hurdle.

'Even fluent speakers aren't used to avoiding English,' he said. 'People aren't used to speaking Lakota to children. If they were, the language would be in much better shape. It's a steep learning curve.'

If the language is to survive, the greater movement to save it will have to center on two things, Hill said — kids learning it as a first language and people like himself learning and teaching it as a second language.

Randi and Joe Giago, who both studied the language in college and learned it from relatives, say they are encouraged by the new efforts.

They speak in Lakota half the time, gently pushing their kids to learn more than names of household objects. They want conversation:

Le aŋpetu kiŋ owayawa ekta takuku uŋspenič'ičhiya he? (What did you learn in school today?)

Wana wakħanyeža kiŋ iyungwičhunχhiyiŋ kta iyečheča. (We should put the kids to bed.)

And: thečhiħila (I love you), a sentiment now mastered by both girls.

Randi is pursuing a master's degree in language revitalization and hopes to someday open a school focused on a holistic approach to culture and language.

She is expecting another child next summer, and said that even with her aspirations to start a school, the heart of language learning should be in the home.

In their home, their daughters' traditional native cradleboards—built, sewn and beaded by family—are out on display, a visible reminder of the couple's insistence on raising their children with ties to their native blood.

'The day we have grandchildren and they can speak to us in Lakota, then we'll know we did it right,' Randi said. 'Then we can die happy.'

PROTESTING SCHOOLCHILDREN FACE EXPULSION IN BOSNIAN LANGUAGE ROW²

Daria Sito-Sucic

Habere göre Sırp kontrolündeki bölgede okuyan Boşnak öğrencilerin Boşnakçada ders görmelerini sağlamak için açılan kampanyada veliler öğrencileri okula göndermediler. Bu kampanya sonunda öğrencilerin okuldan atılma ile karşı karşıya kaldığı ifade ediliyor.



1 of 4. A Muslim Bosniak child plays amongst boxes in a camp in Sarajevo, November 19, 2013.

Credit: Reuters/Dado Ruvic

(Reuters) - Several hundred children from the Serb-controlled part of Bosnia faced expulsion from school on Friday after camping out in Sarajevo for three months in protest at being denied lessons in their native Bosnian language.

The protest has revived debate over Bosnia's highly devolved education system, split along ethnic lines between Serbs, Croats and Muslim Bosniaks since the end of the country's 1992-95 war.

Muslim Bosniaks in two towns in Bosnia's autonomous Serb Republic withdrew their children from school in early September, demanding they be taught language, history and geography classes in their own tongue.

Bosniaks are a minority within the Serb Republic, one of two autonomous regions created under a 1995 peace deal that split power in Bosnia along ethnic lines after a war that killed 100,000 people.

As such, they study according to the Serb curriculum but are entitled to Bosnian language, history and geography lessons in schools where they make up a certain proportion of the class.

The protesting Bosniaks say this is unfair on their children, who do not qualify for the Bosnian classes because their numbers fall below the threshold.

'This is a system based on total assimilation,' said Muhizin Omerovic, a Muslim Bosniak parent taking part in the protest outside the office of Bosnia's international overseer. 'We Bosniaks don't exist either as a nation or a culture.'

Authorities in the Serb Republic have offered to organize the Bosnian classes outside regular school hours, but the parents said this was not enough.

'We are determined to fight to the end because this is a long-standing problem,' Omerovic said. 'We cannot wait for another 50 years for a solution.'

The three official languages in Bosnia - Bosnian, Serbian and Croatian - differ little, but are one of many strict ethnic identifiers in the deeply divided country. History classes in schools vary widely between the three communities.

² **Kaynak:** SARAJEVO Fri Nov 29, 2013 7:21am EST

<http://www.reuters.com/article/2013/11/29/us-bosnia-school-protest-idUSBRE9AS0BD20131129>

The children have been threatened with expulsion due to their lengthy absence from school. Friday marks the latest deadline for them to return.

The issue has become highly politicized ahead of a parliamentary election next year. Western officials who are still involved in Bosnian governance say they can only mediate between the rival parties but cannot intervene.

'At the root cause of all this is the fact that in Bosnia-Herzegovina there are three ethnically colored curricula,' said Trefor Williams, an education official at the Organisation of Security and Cooperation in Europe (OSCE) which is trying to help reform the school system.

The OSCE's mission head in Bosnia, Fletcher Burton, told Reuters: 'The current deadlock indeed needs to be properly addressed, but long-term solutions, underpinned with legislation, are critical.'

(Editing by Matt Robinson and Mark Trevelyan)

JERSEY OFFICIALS WARNING OVER NATIVE LANGUAGE³

Habere göre Fransa ile İngiltere arasındaki Jersey adasının yerel dili yok olma tehlikesiyle karşı karşıya.

The number of people speaking Jersey's native language is rapidly declining, according to the Jerriais office.

Officials claim that over the past decade the total of users of the tongue has more than halved to about 1,000.

They say the language, Jerriais, is slowly dying with the native speakers, who are not passing it on.

Dr Mari Jones, a language expert from the University of Cambridge, said efforts to preserve the language are encouraging.

Speaking at a culture conference in the island, Dr Jones said it should be taught to primary school children or it would die out.

She said: 'There is everything to be gained and nothing to be lost at bringing in Jerriais at this earlier age.

'What people don't realise is that they are probably speaking Jerriais without realising it. I have spoken English all my life but when I first came to Jersey there were words in everyday use that I didn't understand.

'It is part of your culture, once it is gone it will be gone forever. The Norman French of Alderney is gone forever, you are lucky to have this language and I think it should be treasured.'

According to a social survey, about one third of the island's population understand some of the language, but fewer than 1,000 people speak it natively.

³ 30 November 2013 Last updated at 13:14 GMT

Kaynak: <http://www.bbc.co.uk/news/world-europe-jersey-25161258>

ALMANLAR'A TÜRKÇE ÖĞRETTİK AMA BIRAZ ARGÖ⁴**Zeynep Kılıç**

Size bir iyi, bir kötü haberimiz var. İyi haber; yurt dışındaki Türkler artık bulundukları ülkenin dilini etkileyecek kadar topluma katkı sağlıyorlar.

Geçtiğimiz günlerde Almanya'da 'yılın gençlik kelimesi' olarak, Türk gençlerinin kendi aralarında sıkça kullandığı 'babo'nun seçilmesi bunun göstergesi. Dünyaca ünlü yayınevi Langenscheidt tarafından seçilen kelime 'patron' 'şef' anlamında kullanılıyor. Kötü haber ise, yabancı dillere soktuğumuz kelimeler pek de edebi cinsten değil. 'Babo'dan sonra en çok bilinen Türkçe sözcük bir başka argo kullanım olan 'lan'. Hemen hemen bütün Alman gençler 'lan'ın hatta 'çüş'ün ne anlama geldiğini biliyor.

Almanya'da son yıllarda ortaya çıkan ve yaşlı bir Almanın neredeyse hiçbir şey anlayamayacağı kadar yabancı kelime barındıran bu yeni gençlik diline 'Kiezdeutsch' deniyor. İnternette bu yeni dili öğreten online kurslar bile var. Bu sitelerde öğretilen Türkçe kelimeler arasında 'moruk' ve 'hadi' yer alıyor. Arapların ve Türklerin ortak kullandığı 'yallah' ve 'vallahı' de Alman gençlerinin diline çoktan yerleşmiş bile.

Türk gençleri Alman diline sadece belirli kelimeler, ünlemler ya da hitaplarla katkı sağlamıyor. Hochdeutsch olarak tabir edilen 'yüksek Almanca' konuşan bir kesimin dışında Türklerin Almancayı kullanma biçimi de oldukça 'kendine özgü'. Araya bazı Türkçe kelimelerin de karıştığı, dil bilgisi kurallarına çok da dikkat edilmeyen bu diyalekte 'Kanak Sprak' deniyor. Almanya'da sosyolojik bir terim olarak iyiden iyiye kendine yer bulan bu kavram, Türk asıllı yazar Feridun Zaimoğlu'nun aynı adlı kitabından sonra popüler hale gelmiş. Kanak, 'nigger' (zenci) kadar olumsuz olmasa da Türk göçmenler için kullanılan ve aslında çok da iyi çağrışımlar yapmayan bir sıfat. Kitaplarını Almanca dilinde kaleme alan ve ülkenin şu anda en çok tanınan yazarlarından biri olan Zaimoğlu eserlerinde zaman zaman Türkçe kelimelere ve Kanak Sprak denilen kullanıma yer veriyor. Türkçe'nin Almanca'ya olan etkisi konusunda yapılan araştırmalarda en yetkin isim Berlin Hür Üniversitesi'nden Dil Bilimci Norbert Dittmar, dildeki bu gelişimi 'doğal' görüyor ve bunun Alman dili için bir tehlike unsuru olmadığını ifade ediyor. Türkçe-Almanca 'karma dili'ni daha önceleri göçmen çocukların kullandığını söyleyen Dittmar, son yıllarda ise tüm gençlerin kullanmaya başladığını dile getiriyor. Dittmar, böyle bir gelişmeyi ABD'de kullanılan İngilizcenin siyahların etkisiyle değişmesine benzetiyor.

'Hurra' diye sevinmeyi Osmanlı'dan öğrenmişler!

Sokak Almancası olarak da tabir edebileceğimiz gençlik diline giren bu argo kelimelerin yanı sıra Almancaya yıllar öncesinde giren 'gerçek' sözcükler de mevcut. Hatta Almancaya Türkçeden giren kelime sayısının 158 olduğunu belirten kaynaklar var. Sultan, hamam, harem, bağlama gibi özel isimleri bir yana bırakırsak döner, kebab, ayran, yoğurt gibi yeme içme kültürünün etkisiyle Almancaya yerleşen çok sayıda kelime, kültürle dilin arasındaki o yakın ilişkiyi ortaya koyuyor. Asıl şaşırtıcı olanlar ise bugün kimsenin Türkçeden geldiğini tahmin bile edemeyeceği kelimeler. Misal Almanların sevinme nidası olan 'hurra'nın Viyana Kuşatması sırasında Osmanlı askerlerinin 'vur ha vur ha diye bağırmasının dönüşüme uğraması sonucu ortaya çıktığı rivayet ediliyor. Almanya'da her köşe başında bulunan ve 'kiosk' adı verilen gazete bayilerinin isim babasının 'köşk' olduğu da bir başka

⁴**Kaynak:** http://www.zaman.com.tr/gundem_almanlara-turkce-ogrettik-ama-biraz-argo_2174013.html (28 Kasım 2013)

rivayet. Tercüman anlamındaki 'dolmetscher' kelimesinin 'dilmaç'tan; sürü, guruh anlamına gelen 'horde'nin ordudan geldiği de çeşitli kaynaklarda geçiyor.

STUDENİÇAN BELEDİYESİ'NDE TÜRKÇE RESMİ DİL OLDU⁵

Makedonya'nın başkenti Üsküp'ün Çayır Belediyesi'nde Türkçenin resmi dil olmasının ardından şimdide Karşıyaka bölgesinin en büyük Belediyesi olan Studeničan Belediyesi'nde Türkçe resmi dil oldu.

Alınan özel kararla Türkçenin resmi dil statüsü elde ettiği Studeničan Belediyesi'nde Arnavutlardan sonra en büyük yoğunluğunu teşkil eden Türklerin nüfus oranı %19.

Kararın oybirliğiyle alındığını belirten Studeničan Belediye başkanı Azem Sadiki; 'Seçimlerden önce söz verdiğim bir çok projeden bir tanesi olan bu gelişme ile Türk seçmenlere verdiğimiz sözü yerine getirmiş oluyoruz.'

Sadiki sözlerine şöyle devam etti; 'Şu anda hazırlıklar yapılıyor, Belediyemizde kurmuş olduğumuz özel bir komisyon Türkçenin resmi dil oluşunu en kısa zamanda pratiğe dökmek için çaba gösteriyorlar'dedi.

Aynı zamanda Belediye'ye bir Türk işçi kabul ettiklerini ve yeni yıldan sonra bir kişi daha alacaklarını ifade eden Sadiki, son olarak yeni yılla beraber Türk halkının Studeničan Belediyesi'nde resmi işlemlerini Türkçe olarak yapabilme döneminin başlayacağını belirtti.

İŞTE TÜRKİYE'NİN DİL HARİTASI⁶

Türkiye, şimdiye kadar tabu sayılan, ancak en temel özgürlüklerin önüne duvar ören yasaklarla birer birer vedalaşıyor. Bunlardan biri de anadilin yaşam içinde kullanılabilmesine yönelik düzenlemeler. Kürt sorunu temelinde gündeme gelen anadil tartışmaları Türkiye'de diğer dillere mensup halkların da farkındalığını artırdı. Çeşitli platformlarda dile getirilen talepler arttı. Şimdiye kadar adını hiç duymadığımız diller için ana dilde eğitim talepleri kimi zaman çok fantastik algılansa da büyük resmin renkliliği farklılıklara açık herkesi heyecanlandırdı. Ermenice, Çerkesçe, Gürcüce, Pomakça derken dil ve kültür bakımından aslında ne kadar da zengin bir coğrafyada yaşadığımızı fark ettik. Bu vesileyle Türkiye'nin bir dil haritasını çıkarmak istedik.

Araştırmalara göre Türkiye'de Türkçenin dışında irili ufaklı otuz altı kadar dil ve lehçe konuşulmuş. Ancak bunlardan on sekiz tanesi yok olmuş. Aslında Türkiye'de hangi dilin nerelerde konuşulduğuna dair en kapsamlı bilgiler 1965 yılına dayanıyor. Zira o yıl yapılan nüfus sayımında konuşulan diller de sorulmuştu. Bugün hangi dillerin nerede yaşadığına dair tahmini bilgilere ise ancak o dillerin kültür merkezleri aracılığı ile ulaşabiliyoruz. Mübadele ya da göçler yoluyla Türkiye'ye gelen halklarda ortak sorun ise üçüncü kuşaktan sonra anadilini konuşan nüfusun neredeyse yok olması.

Görüştüğümüz dernek başkanlarına göre göçlerden sonra köylere yerleşenler, büyük şehirdekilere nisbeten daha şanslı. Çünkü anadili yaşatma alanları daha geniş. Bu yüzden dernekler büyükşehirlerde anadil eğitim kursları ile dillerini gelecek nesillere aktarma çabasında. Bugün konuşulan dillerden eğitimde kullanılanlar Türkçe'nin dışında Kürtçe, Süryanice ve Arapça. Kürtçe ve

⁵ Kaynak: http://mk.zaman.com.tr/mk-tr/newsDetail_getNewsById.action?newsId=8101

⁶ Kaynak: <http://zaman-online.de/iste-turkiyenin-dil-haritasi-82548> (17.11.2013)

Süryanice eğitimi resmi olarak ilk kez Artuklu Üniversitesi Yaşayan Diller Enstitüsü'nde gerçekleşmişti. Bunu daha sonra diğer üniversiteler de takip etti. Bu yıl ise kısmen de olsa Lazca ve Çerkezce de okullarda seçmeli ders olarak verilmeye başlandı. Önümüzdeki dönemlerde Karadeniz'de devlet üniversitesine bağlı Laz Enstitüsü kurma girişimleri ise devam ediyor. Mardin Artuklu Üniversitesi Rektör Yardımcısı ve Yaşayan Diller Enstitüsü Müdürü Prof. Dr. Kadri Yıldırım, Türkiye'de bu alanda kapısını çalabileceğimiz nadir isimlerden biri. Enstitüde Türkiye'de konuşulan diller üzerine ciddi çalışmalar yapılıyor. Biz de üniversite ve enstitülerde yapılan bu kıymetli araştırmaların sadece akademik camianın değil herkesin faydasına açılmasını temenni ederek bilgilerine başvurduk.

Süryanice: Renkler Solmasın Kültürler Kaybolmasın Platformu'dan aldığımız bilgiye göre Türkiye'de yaklaşık 20 bin Süryani yaşıyor. Bunların sadece yüzde 10'u yani 2 bin kişi kendi anadilini konuşabiliyor. Sami Dilleri Ailesine giren ve Hz. İbrahim'in Fırat'ı geçmeyinceye kadar konuştuğu kadar eski olan Süryaniceyi yazabilenlerin oranı ise yaklaşık yüzde 1.

Arapça: Türkiye'de 1 milyon ile bir buçuk milyon arasında değişen kişinin anadili. Hatay, Adana, Mersin, Mardin, Siirt, Şırnak, Batman, Bitlis, Muş, Diyarbakır, Şanlıurfa, Gaziantep, Kilis, İstanbul, Ankara ve İzmir'de konuşuluyor. En son 2007'de yapılan araştırmaya göre Arapçayı anadil olarak belirtenlerin sayısı 1 milyonu aştı.

Çerkesçe: Mardin Artuklu Üniversitesi'nden Kadri Yıldırım'ın verdiği bilgiye göre Türkiye'de Çerkez genel adıyla anılanların tahmini nüfusları şu şekilde; Adigeler bir milyon; Abazalar üç yüz bin; Osetinler beş bin; Dağıstanlılar beş bin; Çeçen İnguşlar da bin kişi civarında. Çerkezce'nin anadil olduğu belli başlı yerler Sakarya, Düzce, Kahramanmaraş, Samsun, Balıkesir, Tokat, Sivas, Çorum, Yozgat, Amasya, Eskişehir, İzmir ve Afyonkarahisar. Kafkas Federasyonu Genel Koordinatörü Betül Dinçer, yapılan bir araştırmaya göre 60 yaş üzerindekiilerin anadili konuşma oranı yüzde 90 iken, 0-10 yaş arasında bu rakam yüzde 10'a iniyor. Bugün çeşitli üniversitelerde seçmeli ders olarak öğretilen dilin günlük hayatta kullanımı giderek azalıyor.

Lazca: Bütün Doğu Karadenizlilerin Laz sanılmasından dolayı kalabalık sanılan Lazların gerçek sayısı 80 bin civarında. Kafkas halkı olan ve Lazca konuşan gerçek Lazlar ise Rize ve Artvin'in birkaç köyünde ve göç ettikleri büyük şehirlerde yaşıyor.

Arnavutça: Türkiye'de tahminen 2 milyon olan Arnavut nüfusu İstanbul, Bursa, Ankara, Tokat, Samsun ve Sakarya'da yoğunlukta. Kosova Kültür Merkezi Genel Müdürü Kamil Bitiş, dillerini yeni nesillere aktaranların ise oldukça az olduğunu söylüyor. Kaç kişinin Arnavutça konuştuğuna dair bilgiye ulaşmanın ancak nüfus sayımı gibi bir çalışma ile ortaya çıkabileceğini söyleyen Bitiş, Arnavut nüfusun ancak yarısının bugün konuşabilecek düzeyde olduğunu söylüyor. Bunlar da orta düzeyin altında. 'Bir kuşak öncesinde neredeyse hepsi konuşabiliyordu.' diyen Bitiş, dillerini gençlere öğretmek için Kosova Kültür Merkezi'nin Arnavutça eğitimi verdiğini söylüyor.

Boşnakça: Türkiye'de dilini kuşaktan kuşağa aktarmada en etkin halklardan biri de Boşnaklar. En yoğun yaşadıkları iller ise İstanbul, Adapazarı, Kocaeli, İzmir, Çanakkale, Kırklareli ve Bursa. Türkiye Bosna Hersek Kültür Derneği Federasyonu Başkanı Abdullah Gül, Türkiye'de yaklaşık 2 milyon Boşnak yaşadığı bilgisini veriyor. Gül, bu sayının en az yarısının Boşnakçayı iletişim kurabilecek düzeyde konuşabildiğini söylüyor. Buradaki Boşnakların Bosna ve Sancak'taki akrabalarıyla hala görüştüklerini ifade eden Gül, 'Örneğin biz, Sancak Bölgesi'nde kurbanımızı kesip oradaki akrabalarımızı ziyarete gittik. Dil akrabalarımızla iletişimi sürdüren tek unsurumuz.' diyor.

Ermenice: Hint-Avrupa Dil Ailesi'ne giren ve Batı Ermenicesi ile ve Doğu Ermenicesi olmak üzere iki dala ayrılıyor. Ermenice'nin Türkiye'de konuşulan dalı Batı Ermenicesi. Hrant Dink Vakfı'ndan Hermine Sayan'ın verdiği bilgiye göre Türkiye sınırları içinde yaklaşık 15-20 bin kişi Ermenice konuşuyor. 1915'te Osmanlı sınırları içinde 2 bin okul ve 200 bin öğrenci olduğunu hatırlatan Sayan, bugün ise Anadolu'da Ermenice konuşan kalmadığını, sadece İstanbul'da konuşulduğunu söylüyor.

Gürcüce: Güney Kafkas Dilleri Ailesi'nden olan Gürcüce'yi konuşan kişi sayısının bugün 100 binden az olduğu tahmin ediliyor. Gürcüler Ordu, Sakarya, Artvin, Kocaeli, Bursa, Bolu, Samsun, Giresun, Sinop, Balıkesir ve Amasya'da yer alıyorlar. Türkiye'de bugünkü Gürcü nüfusunun ise 200 bin kişi olduğu tahmin ediliyor.

Hemşince: Genellikle Ermenice ile aynı asıldan olduğu kabul edilen bir dil. Türkiye'de 30-40 bin civarında oldukları tahmin edilen Hemşinlilerden Doğu Hemşinliler Artvin'in Hopa ve Borçka ilçeleri çevresinde; Batı Hemşinliler de Rize'nin Hemşin ve Çamlıhemşin ilçelerinde yaşıyor.

Pomakça: Pomak Kültür Derneği Başkanı Mehmet Demir, Türkiye'de yaklaşık 2 milyon Pomağın yaşadığını söylüyor. Farklı kaynaklarda ise 1 milyon civarında Pomak nüfusundan bahsediliyor. Türkiye'ye ilk gelenler ve bir sonraki neslin Pomakçayı konuşabiliyor. Ancak 30 yaş altındaki üçüncü neslin büyük kısmı konuşamıyor. Pomakların yaşadığı bölgeler ise Trakya'nın büyük bölümü olmak üzere Marmara'da bazı iller, Adana ve Samsun. Şimdiye kadar dağınık ve birbiriyle çok iletişimi olmayan Pomakların Türkiye'ye geldikten 140 yıl sonra dernekleşebildiğini belirtiyor. Okullarda seçmeli dersi öğretmen olmadığı için veremediklerini belirten Demir, bu yıl kursta alınacak eğitimle bu ihtiyacın da karşılanacağını söylüyor.

Romanca: Hint-Avrupa Dil Ailesi'nden olan Romanca Türkiye'de daha çok Adana, Edirne, Çanakkale, Düzce, Kırklareli, Tekirdağ, İstanbul, İzmir, Adapazarı ve İzmit'teki Romanlar tarafından konuşuluyor.

Rumca/Yunanca: Ethnologue sitesine göre büyük çoğunluğu İstanbul'da 5 bine yakın kişi konuşuyor.

Yahudice/İbranice: Hami-Sami Dil Ailesi'nden olan İbranice, Türkiye'deki nüfusları 25 bin civarında olan ve genellikle İstanbul, İzmir, Bursa, Ankara, Çanakkale, Edirne ve Diyarbakır'da yaşayan Yahudiler tarafından konuşuluyor.

Diğer Diller: Türkiye'de çok dar bir alanda oldukça az kimseler tarafından konuşulan ve gizli dil ya da özel dil olarak ifade edilen 8-10 kadar dil daha saptandı. Ancak dil bilimcileri bunların eğitimsel taraflarının mevcut olmadığını söylüyor. Dünya dillerini araştıran Ethnologue sitesine göre Türkiye'de konuşulan diğer diller şöyle: Gagavuzca: Türkiye'de yaklaşık 300 bin kişi tarafından konuşuluyor.

Azerice (Güney): Çoğu Kars'ta 530 binden fazla kişi tarafından konuşuluyor. Abhazca: 4 bin kişi tarafından çoğunlukla Çoruh, Bolu ve Sakarya'da konuşuluyor.

AWAKENING THE LANGUAGE & CULTURE OF ANCIENT MAYA⁷**Miguel Vilar**

Photo by Jhonathan Gómez

By Rachel Bruton, The Genographic Project

Eski Maya Dil ve Kültürünün Uyanışı

It is estimated that by 2100, more than half of the 7,000 languages spoken on Earth will have disappeared. Throughout human history, languages have come and gone, but the rate at which languages are disappearing has accelerated dramatically in recent years.

Why does it matter?

National Geographic's Enduring Voices project, which is documenting endangered languages, reminds us that each time the planet loses a language, humanity loses an important piece of its cultural identity. Many of the most vulnerable languages have yet to be written down because their culture and traditions are passed down orally.

One of the primary goals of the Genographic Project is to gather and analyze research data in collaboration with indigenous and traditional peoples around the world. Recognizing the importance of preserving indigenous languages and traditions, the Genographic Project developed the Genographic Legacy Fund (GLF) in 2005. A portion of the proceeds from the sale of the Geno 2.0 DNA Kits goes to the GLF, which distributes grants to indigenous and traditional communities requesting support for cultural and language revitalization projects. To date, 75 grants totaling more than \$2 million have gone towards community-led projects.

⁷ **Kaynak:** <http://newswatch.nationalgeographic.com/2013/11/14/awakening-the-language-culture-of-ancient-maya/> (November 14, 2013)

Maya Mam taking action

In 2012, the Maya Mam community in Guatemala applied for and received a GLF grant to produce two children's books for its preschool. The books are some of the first the community has written in its own language and are based on Mam legends. The books will play an integral role in teaching the Mam language and cultural identity. The community's local preschool, Xnaq'tz Nab'I Qchman (Teaching the Thoughts of Our Ancestors), is grounded in the Maya Mam culture and language. Children that attend the preschool are taught in the local Maya Mam language and learn Spanish as a second language. The school is having an impact on the wider community who feel a renewed interest in the Maya Mam's people's cultural heritage and the desire to preserve it for future generations.

An Update From the Maya Mam Community

The following is a reflection of the project 'Transmitting Our Culture to the New Generations,' written by Eduardo Jimenez who is the coordinator and founder of the Association Grupo Cajolá and recipient of the GLF grant.

'We are Maya Mam people, one of the largest of the Maya ethnic groups located in Cajola, Guatemala. We speak our own language. Like the rest of the Maya people, we have suffered poverty, genocide, and racial discrimination ever since the invasion by the Spanish in the 16th century through today by the Guatemalan oligarchy state. As a result, our culture and language—and identity—have been under enormous pressure, and now worsened by the impact of immigration. Support from the Genographic Legacy Fund has helped provide materials and equipment for our new preschool Xnaq'tz Nab'I Qchman. The school is based on our language and culture, and has adopted the philosophy of the world-renowned preschools of Reggio Emilia, Italy, whose philosophy states that education is the work of the family, the school, and the community.

Our preschool is already having an impact on the community, especially the parents. We host regular meetings for the parents and many have said they have learned better parenting practices, and in many cases have been awakened to their own identity and heritage. They often ask the teachers to explain something about their culture that their children are learning and having been sharing at home.

The school is also having an impact on the wider community. The children impressed many of the adults with their traditional dance performance in front of the entire community during the annual 'Festival of Santa Cruz of Cajola' which takes place from April 27 to May 5 each year. The children are frequently out in the community, visiting elders, the market, and learning about their world. The activity, which is the focus of our photos, was held in the main town plaza. The children and their mothers made rag dolls dressed in the traditional clothing of Cajolá and they interviewed people who passed by and asked them questions about their childhood toys and memories. One primary school teacher who saw the activity has even asked to enroll her child in our school!

The two preschool books in Mam that we are writing are getting closer to publication. These are the first of an effort to build a body of literature in Mam. Although we have a written language, there are virtually no books written in Mam. We have made books by hand, but a published book will also make clear the value of written Mam.

As we are winding up our preschool's second year and preparing for our third, we can say that we are very proud of our school and the impact it is already having on the children and their families. The children's activities have engaged the parents and taught many in the wider community to value their language and culture, and to understand the impact of their history.'

To learn more about the Genographic Legacy Fund, click here. Grant applications are due Sept. 15 each year. Email genographiclegacy@ngs.org with questions.

To learn more about the Association Grupo Cajolá, visit the website by clicking here.

UNESCO'YA GÖRE TEHLİKE ALTINDAKİ 18 DİL⁸

Serdar KULAKSIZ/Canan İSPİR-AHT



Türkiye'de 18 dil kaybolma tehlikesiyle karşı karşıya. Bir dil korunabilir mi?

UNESCO tarafından yayınlanan 'Tehlike Altındaki Diller Atlası'nda mevcut 6700 dilin 2400'ünün yok olma tehlikesi altında olduğu belirtildi. Atlası göre Türkiye'de de 18 dil kaybolma tehlikesi yaşıyor. Atlasıta bu diller şöyle sıralandı: Ermenice, Zazaca, Lazca, Hemşince, Abazaca, Abhazaca, Romanca, Süryanice, Turoyo, Mlahsö, Kapadokya, Pontus Yunancası, Ladino, Gagavuzca, Batı Ermenice, Hertevin ve Ubihça.

UNESCO bir dilin kaybolmaması için kuşaktan kuşağa aktarılması gerektiğini, ülkelerde azınlık dillerini koruyan ulusal politikaların ve anadilde

eğitim sistemlerinin geliştirilmesi gerektiğini savunuyor. Türkiye'deki dil uzmanları ve akademisyenler dillerin yok olmasının nedenlerini sorduk. İşte görüşler...

'Çok ünlü Latince yok olmuş'

Yazar Tahsin Yücel:

BU bir gerçek, diller yok oluyor. Konuşulmuyor. Konuşulmayan o diller de yok oluyor. Bunun çok değişik nedenleri olabilir. Çok ünlü bir dil Latince yok olmuş. Ama başka diller ondan türemiş. Latince konuşulmuyor ama hala üzerinde çalışılan bir dil. Latince hala bugün incelenen konuşulmasa da hala okunan bir dil. Bunun nedeni büyük bir kültürün dili olması. O dilden başka diller türüyor. Latince yüzyıllardır konuşulmuyor. Bir dil konuşulmuyorsa yaşatılması olanaksızdır.

⁸ **Kaynak:** <http://www.haberturk.com/polemik/haber/923997-unescoya-gore-tehlike-altindaki-18-dil> (23 Şubat 2014 Pazar)

'Topluca yaşamıyorlar ise o dil biter'**Atatürk Kültür, Dil ve Tarih Yüksek Kurulu Eski Başkanı Prof. Reşat Genç:**

O dili konuşan insanların topluca bir arada bulunma imkanları yoksa bu dil kaybolur gider. Etilerin, Sümerlerin, Asurluların ya da eski Mısırlıların dilleri artık konuşulmuyor olmasının da sebebi budur. Halk biter, dil biter.

'İnsanlar kendi dillerinde eğitim almıyor'**Ankara Dil Tarih Coğrafya Fakültesi Öğretim Üyesi Dr. Furkan Hamit:**

TÜRKİYE'de en fazla Türkçe'ye önem verildiği, bunun dışında en fazla yabancı dil İngilizce, Almanca ya da Fransızca'ya önem verildiği içindir. Bu durum eskiden beri uygulanan devlet politikasından kaynaklanıyor. Oysa insanların kendi dillerinde eğitim almaları mümkün olsa, en azından aile üyeleri, arkadaşları ve çevreleriyle o dilleri yaşatmalarını sağlar.

'Ermenice'nin gereksiz olduğu düşünülüyor'**Pangaltı Ermeni Lisesi Müdürü Karekin Barsamyan:**

Akintiya kürek çekiyoruz biz. Çünkü en büyük tehlikemiz yeni nesil velilerin bunu benimsememeleri, Ermenice karşısındaki duyarsızlıkları dolayısıyla elimiz kolumuz bağlanıyor. Ermenice'nin gereksiz olduğu düşünülüyor, onu öğrenmeye ayrılacak zamanın başka bir şeye aktarmanın daha mantıklı olduğunu düşünüyorlar. Bir kültürün kaybolması söz konusu. Bu konuda gerekli eğitimi veremiyor, ikna edemiyoruz. Öğrencilerin yarısından çoğu da zaten Ermeni okullarında değil.

'Osmanlı'da herkes kendi diliyle eğitim görürdü'**Dil ve Edebiyat Dergisi Genel Yayın Yönetmeni Üzeyir İlbaş:**

TÜRKİYE'nin dillerinden ziyade dünya dillerinde de kayıplar oluyor. Her birini kültürel kayıp olarak değerlendirmek lazım. Dünya üzerinde binlerce dil kaybı oldu. Bu dillerin yaşatılması gerekiyor. Bunların yaşatılması için özel bir politika geliştirip, çaba harcamak lazım. Bence doğru bir politika geliştirilebilirse tehlike altında dilleri koruyabiliriz. Osmanlı, toprakları üzerindeki tüm toplulukların kendi dilleriyle eğitim görmelerine izin vermiş bir imparatorluk. Onun mirası niteliğindeki Türkiye Cumhuriyeti'nin de bunu desteklemesi ve geliştirmesi gerektiğini düşünüyorum.

SINGER RUTH KEGGIN 'BREATHES LIFE' INTO ANCIENT LANGUAGE⁹

Mark Edwards-BBC Isle of Man

An Isle of Man singer is set to 'breathe new life' into the ancient Manx language, once classified as 'extinct' by cultural body Unesco.

Ruth Keggin's debut solo album features new arrangements of traditional and contemporary folk songs, most of which are sung in the Gaelic language.

The 25-year-old said: 'Manx never died out-the language revival started decades ago.'

There are currently around 1,700 Manx speakers on the Isle of Man.

In 2009, United Nations cultural body Unesco was forced to change its classification of the language from 'extinct' following protests from islanders.

Several letters were sent from children at the island's Bunscoill (Manx language school) in St Johns, which has taught all lessons in the Isle of Man's native tongue since 2001.

The children wrote: 'If our language is extinct then what language are we writing in?'

'Vibrant and alive'

Bunscoill head teacher Julie Matthews said: 'The Isle of Man language is having something of a renaissance.' Currently 71 children attend the school.

BBC Radio 3 presenter Mary Ann Kennedy said Ruth was the 'pure and passionate Gaelic voice of the Manx music renaissance'



The language itself has similarities with the Gaelic tongues spoken in the island's neighbours, Ireland and Scotland.

Mrs Matthews said: 'It is going from strength to strength and having young and exciting musicians like Ruth can only help to inspire future generations.'

'We want to make Manx relevant in the future, not something we are simply preserving from the past.'

'A great deal has been done over the past 30 years to resurrect the language and Ruth's music is certainly going to help keep it vibrant and alive.'

'Manx never died'

The singer began work on the album, funded by Culture Vannin, in November 2012.

⁹ 15 February 2014 Last updated at 03:44 GMT

Kaynak: <http://www.bbc.com/news/world-europe-isle-of-man-26120451>

She said: 'There is such an international interest in the language these days-I'm happy to be a small part of that and share these songs with people around the world.'

'I'm hoping the music goes down well and people like the songs. Generally, I think there is a very positive attitude towards Manx music,' she added.

Culture Vannin's Manx language officer Adrian Caine said: 'This is a modern interpretation by an extremely talented singer which can do nothing but good for the language.'

Ruth Keggin started work on the debut album, funded by Culture Vannin, in November 2012

'She is breathing new life into the language with her music,' he said.

The Port Erin singer will launch her album by singing tracks at the Centenary Centre in Peel on Saturday.

BBC Radio 3 broadcaster Mary Ann Kennedy recently described her as 'the pure and passionate Gaelic voice of the Manx music renaissance'.

The Scottish musician said: 'Ruth is a real talent and her music will unquestionably help what is a fragile language. It is very special.'

'I have been following the Manx music scene for a number of years and there is a new generation taking it forwards.'

'The music is being played but until now the language was not necessarily attached. This could be a real breakthrough.'

Following her island concert she will perform at three gigs in Dublin, Belfast and Donegal.

DESPITE LIMITED RESOURCES, INDIGENOUS-LANGUAGE PROGRAMS PERSEVERE IN B.C.¹⁰

Stephanie Wood



Squamish hereditary chief Ian Campbell says his people are in a chapter of slowly building up language and culture.

'The universe was in darkness.'

And with a sudden burst of light, life formed.

According to Squamish hereditary chief Ian Campbell, this is a universal

¹⁰ **Kaynak:** <http://www.straight.com/news/572066/despite-limited-resources-indigenous-language-programs-persevere-bc> (Jan 22, 2014)

story for many people around the world. For the Squamish people, it was a box of light that Raven and Seagull opened 'with the breath of life'.

Since this birth of their first ancestors, Campbell says, Squamish mythology and history has emphasized a rhythm of flourishing, crashing, and building up again, particularly the societal 'crash' experienced with the Great Flood following the most recent ice age.

In regards to language and culture, the chief argues that his people are in a chapter of building up slowly again.

With only about 10 fluent speakers of Squamish (a Coast Salish language) remaining—among many other endangered indigenous languages in British Columbia—one can see that First Nations face immense challenges following colonization. Some languages, like Halkomelem, have a couple of hundred speakers but are still vulnerable to decline. Others, such as Penlatch from Vancouver Island, already have no speakers.

'If you think about it,' Campbell explains, 'colonization is just like a modern flood.'

Indeed, according to a 2010 report by the provincial First Peoples Council, only 5.1 percent of all First Nations in B.C. were fluent in their native tongue. 'Myself, my mother, and my grandmother were all residential-school students,' explains instructor Vanessa Campbell (no relation to Ian Campbell) of the Squamish Nation education department. 'So that was three generations where the language was not allowed to be used in a daily way.'

Inspired by the civil-rights movement of the 1960s, Campbell, among others, began the immense efforts required to revitalize the Squamish language through community classes, public-school courses, and the creation of a written form of language that stems from an oral tradition.

The presence of indigenous languages in postsecondary institutions has grown, particularly in the past two decades. Professor and linguist Patricia Shaw founded (and today is the director of) UBC's First Nations Languages Program in 1997, which has taught almost a dozen languages, including Halkomelem, Kwak'waka, and Cree.

Shaw recalls creating the program: 'I thought, this is my own responsibility, within Canada, to look at these languages' from a linguistic perspective. Since then, Shaw has collaborated with the Musqueam community to teach language courses on-reserve to students and community members who may enroll without pursuing a degree.

Many university programs still face limited staff and financial resources. Observers—including Linc Kesler, UBC associate professor and director of the First Nations Studies Program and First Nations House of Learning—therefore emphasize the benefits of increasing language-learning in the K-12 years. 'If people grow up acquiring more than one language, their ability to acquire additional languages is much greater,' Kesler explains. 'So when parents are thinking, 'Would I really rather my child learning Halkomelem than French?', yeah, I think that's not a bad idea at all.'

Kesler says students also learn about 'the history of the place that they've grown up [in], and that's something they can carry with them their whole lives'.

Some aboriginal youngsters even have the opportunity to attend 'language nests' modelled after those introduced in New Zealand in the early 1980s to revitalize the indigenous Maori language.

These nests are immersion-style programs for children in preschool and early elementary-school years.

'I would say the most important thing is the little ones,' says chief Campbell's sister, Rebecca Campbell, a language teacher and member of the education department. 'They're so proud, and they sing their little songs in the language [with] no fear, no judgements.' She says that learning while young normalizes the language, while older students may be more self-conscious.

Although there are several initiatives ongoing in Squamish education, Chief Campbell is concerned that rates of learning are not matching demographic growth. 'Right now, it's like blowing on the embers of a fire,' he says.

To ignite this flame, Peter Jacobs, an assistant professor at the University of Victoria's linguistics department, stresses the need for immersion with older learners as well. Jacobs, a skilled Squamish speaker, helped develop Capilano University's Squamish-language program and UVic's indigenous-language revitalization component.

'Over the years, we've realized in-school programs are not making fluent speakers,' Jacobs says. Although many students have the required skills, Jacobs says, they require immersion to become fluent. With further development, he believes these languages can survive.

'It's not a story about loss; it's about regeneration', the linguist adds.

Indeed, despite limited resources, it seems that indigenous-language programs will persevere. The Sto:lo Nation's David Kirk, Capilano University's First Nations advisor, proudly shared the news that the Coastal Corridor Consortium—an entity made up of board members from First Nations and educational partners to improve aboriginal access to and performance in postsecondary education and training—recently developed a Lil'wat-language program and is creating a Sechelt Nation language certificate.

'It does take a lot of time to have somebody develop and create these [programs] and then have community involvement, [which] is really crucial,' Kirk says. And, of course, there's the ever-present challenge 'of finding a fluent instructor'.

Innovations are also present outside educational institutions. Vanessa Campbell assisted with a First Peoples' Cultural Council mentor-apprentice language program in Victoria that began in 2010. This year, 43 mentor-apprentice pairs participated.

Technology also has a role to play. The website FirstVoices.com provides language archives for participating communities. And last year, the Secwepemc Cultural Education Society in Kamloops used a provincial grant to create a Nintendo DSi game to teach children Secwepemctsin (also known as Shuswap).

Even smartphone apps for learning indigenous languages have been developed, including *The Story of Kalkalilh*, in which Chief Campbell translated a traditional Coast Salish myth with the Bramble Berry Tales app. Bramble Berry has created three interactive storybooks of Coast Salish myths.

The chief stresses the importance of apps due to their accessibility and children's 'innate ability' to handle electronics. 'I think in the olden days, they would have utilized the best tools available to them, and today's no different,' he says. Campbell also translated a show centred on aboriginal

youth, and he recently completed another project, *Amy's Mythic Mornings*, with the same producer. The animation series also depicts traditional mythology and will soon be broadcast on APTN in Canada.

Outside technology, there's also hope that a resurgence of traditional activities such as weaving and canoeing will have a positive influence on language revitalization. Looking at these examples of language preservation, it seems revitalization is mostly hindered by lack of resources—both in people and finances. 'There's a genuine interest from the community,' chief Campbell says, 'but where they are accessing the language is very limited.'

On that note, the chief harks back to his nation's mythology and expresses again his conviction that First Nations are 'mid-transition' between crashing and flourishing, adding: 'I realized this [rhythm] isn't just the history of the Squamish people; it's the history of humanity.'

Campbell's hope is that, eventually, a percentage of the Squamish Nation's revenue will be dedicated to a 'language and heritage department'. He also expresses a desire for the band's internal documents to all be rendered in the traditional language. More than anything else, the chief emphasizes increased accessibility to the language and tenacity in the face of the many challenges.

'We're still here; we're not a vanished race.'

Chief Campbell's words seem to encapsulate the efforts being made to preserve First Nations languages and culture in both B.C. and across Canada. With so many of B.C.'s indigenous languages considered endangered, one hopes that if the First Nations have, in fact, faced a 'modern flood' with colonization that the 21st century brings a genuine period of flourishing after the crash.

STUDENTS GET AN IMMERSION IN AN ENDANGERED LANGUAGE AND THEIR HERITAGE, AT THE YIDDISH FARM¹¹

Justin Rocket Silverman

In upstate New Hampton, Naftali Ejdelman runs the farm to encourage Jews to reconnect with the language of Sholem Aleichem; students work the farm, cook, eat and study in Yiddish

Richard Harbus for New York Daily News Students at the Yiddish Farm come for 10-day full immersion program, and they study, do farm work, cook and eat—all the while speaking Yiddish.

Did you hear the one about the meshuga Yiddish farm? Sorry, but it's no joke.

One of the world's greatest—and most endangered—languages is being nurtured and grown at Yiddish Farm, an upstate homestead where the legendary Jewish tongue is the only thing you'll hear besides the braying of domesticated beasts.

'A farm is a really good context for language immersion,' says Naftali Ejdelman, who founded Yiddish Farm to encourage Jews to reconnect with the language of I.B. Singer and Sholem Aleichem.

'Students use the language not just in class but when they are working on the farm and preparing food. It forces them to learn a vocabulary that wouldn't come up in the classroom.'

¹¹ **Kaynak:** <http://www.nydailynews.com/life-style/reconnecting-language-yiddish-farm-article-1.1583157>
New York Daily News (January 20, 2014)

Most Yiddish speakers in the world today are ultra-Orthodox Hasidic Jews in New York and Israel. But the students at Yiddish Farm are mainstream college and post-college young adults from across the U.S. They see Yiddish as a way to access the music and theater of their ancestors—even if learning requires a little manual labor in the fields.

'Most American Jews descend from Yiddish speakers,' points out Ejdelman. 'If you're a Jew from New York, we can get you speaking Yiddish in less than two weeks.'

The farm is located in New Hampton, N.Y., about 65 miles northwest of Manhattan. Spread out on 225 acres are fields of organic wheat and garlic, as well as chickens, geese and sheep. In just two years, Ejdelman has hosted hundreds of students in his immersion program in a language most people associate with 'Fiddler on the Roof,' Borscht Belt comics or a sign on the Williamsburg Bridge that reads, 'Leaving Brooklyn, Oy Vey!'

To Yiddish Farm students, the language is not a punch line.

'I don't want it to be a clichéd thing made fun of by some guy on stage,' says Nomi Lerman, 25, from Wisconsin. 'This is the language my ancestors spoke. For me it's a way to connect with who my people are and who I am.'

Yet it's hard to escape a little humor when studying a language like Yiddish, which is full of wit and playful turns of phrase. Discussing the icy weather, the students found an expression for 'I'm freezing my butt off.' There's also one that translates to 'It's as warm as a corpse's hand.' And the crowd favorite: 'As long as God has been doing business with frost, He's never made a deal like this.'

Many Yiddish words come from medieval German and have a similar structure to English. Others are derived from Hebrew, Aramaic and Slavic languages, making Yiddish a true mashup. It's a tongue that binds Jewish communities across the world, whether in Poland, Egypt or even China.

'I studied Chinese for years,' says Yiddish Farm student Mike Alpert, 29, who is finishing his last year at the Yale School of Medicine. 'But all along I felt bad that I didn't know my own family language. Now I'm learning it. Also, I love klezmer music.'

SIDEBAR: Know your plotz

Some Yiddish words and expressions have made their way into common English usage. Here's a sampling:

Chutzpah—Excessive confidence

Glitch—Minor problem

Klutz—A clumsy person

Kvetch—To complain

Maven—An expert

Mensch—An upstanding person

Nosh—A snack or a nibble

Oy gevalt!—An expression of frustration

Oy vey!—An expression of astonishment

Schlemiel—A foolish or awkward person

Mit a lefl ken men dem yam nit oys'shepn—You can't empty the ocean with a spoon.

Oyf eygene kinder iz yederer a blinder—When it comes to one's own children, everyone is blind.

Mit a nar tor men nit handlen—Don't do business with a fool.

Der vos farshteyt zayn narishkayt iz a kluger mensch—He who knows his own foolishness is actually a very wise person.

UKRAINE FALTERS IN CRIMEAN TATAR RELATIONSHIP¹²

Andrew Wilson

Ukraine is chair of the Organization for Security and Cooperation in Europe in 2013, which, ironically or not, makes it custodian of a whole range of human rights issues. One of these is the remit of the OSCE's High Commissioner for National Minorities (HCNM), which has just published a 'Needs Assessment' for the Crimean Tatars and the other Formerly Deported Peoples (FDPs) of Crimea. In plainer English, the Report provides a roadmap to resolve the political, economic, social and legal problems related to the restoration of rights and full integration of the Crimean Tatars and other FDPs. I was the academic coordinator for the report, which interested readers can find at www.osce.org/hcnm/104309, or through the following link.

The report lists the practical steps to improve the situation than can be taken by the national Ukrainian and local Crimean authorities, by other former Soviet states (particularly in Central Asia, where at least 50,000 Crimean Tatars still live), by the international community, and by the FDPs themselves. The report makes uncomfortable reading for the Ukrainian authorities. Ukraine was of course not responsible for the 1944 Deportation (Lavrentiy Beria's NKVD, the Soviet secret police, organized the operation); but its record as host state since 1991 has been mixed.

Even the number of FDPs is disputed. We still await the successor to the 2001 all-Ukrainian census, but our Report accepts a number of 266,000 Crimean Tatars and 4,900 other FDPs (Armenians, Bulgarians, Germans and Greeks). Numbers have increased, albeit not at the rate expected during the early 1990s because of legal and economic difficulties. The FDPs' share of the population, however, has risen more rapidly, to 13.8 percent, because the overall population of Crimea has shrunk to under two million. Higher birth-rates mean that the Crimean Tatar population is still expanding at +0.9 percent per annum, while the overall population of Crimea is declining by 0.4 percent.

Crimean Tatars already make up 20 percent of the school population. However, only 3 percent of children are taught in the Crimean Tatar language (though twice as many take it as an elective). After half a century in Central Asia, most Crimean Tatars are highly Russified; UNESCO categorizes Crimean Tatar as an 'endangered language;' Crimean Tatar media is under-developed, and the infrastructure of cultural heritage is badly neglected. Place names were changed overnight in 1944 and have not been changed back. Attacks on Crimean Tatar mosques and cemeteries are frequent. The Kebir Cami Mosque in Simferopol has been returned to active use; the building of the future Central Mosque on Yaltinskaya Street has been endlessly delayed.

The Crimean Tatars are not integrated economically. Unlike before 1944, settlement in the southern coastal tourist zone is minimal. Three-quarters of the Crimean Tatar population is still rural. An estimated 75,000 FDPs are still living in temporary, uncompleted homes without any basic

¹² **Kaynak:** <http://www.kyivpost.com/opinion/op-ed/ukraine-falters-in-tatar-relationship-328863.html> (Aug. 29, 2013)

infrastructure. Between 8,000 and 15,000 still live in 'unauthorized settlements.' Conflicts over 'squatting' (samozakhvaty) are still frequent and often violent. Unemployment is not as high as might be expected, but the Crimean Tatars are highly dependent on self-employment. They are entrepreneurial, but their small trading economy is highly vulnerable in Crimea's highly criminalized economy.

Various sources estimate that between \$160 million and \$300 million has been spent in the national Ukrainian and Crimean budgets on the reintegration of FDPs since 1991, which is a substantial sum but still inadequate to the social situation in Crimea. A donors' conference has been mooted; but the Ukrainian authorities have yet to approve it.

There is no real legal mechanism to define the status of FDPs (the last attempt was vetoed by President Leonid Kuchma in 2004). A law on the 'Restoration of the rights of deported people on ethnic grounds' was passed by the Verkhovna Rada at first reading in June 2012, but is now stalled. Bureaucratic hurdles and high transfer costs hinder the return of remaining FDPs, particularly from Uzbekistan. The 1993 Bishkek Agreement regulating conditions for the return of FDPs ran out in May 2013.

The Ukrainian authorities refuse to recognize the Qurultay, which considers itself a quasi-parliament, and passed the radical 'Declaration of National Sovereignty of the Crimean Tatar People' back in 1991, which claims that 'Crimea is the national territory of the Crimean Tatar people, on which they alone have the right to self-determination.' In practice, however, they are a under-represented minority. Currently, they have only one national parliament member, and five in the Crimean Assembly. Seats are more winnable at a regional level – but Crimean Tatars still only hold around 10 percent of seats on Crimean local councils. Less than 5 percent of local administration officials are Crimean Tatars, excluding the 'Nationalities Ministry' (Reskomnats).

The Crimean Tatar leadership has supported political compromises in the past. A one-off quota system in 1994-8 gave them 14 seats in the Crimean Assembly. A 'Council of Representatives of the Crimean Tatar People Attached to the President of Ukraine' was set up by Kuchma in 1999 and met four times, but only once when Viktor Yushchenko was President, in 2005-2009.

Overall, after almost 25 years back in Crimea, progress in integrating the Crimean Tatars and other FDPs has been frankly slow. Politically, this lack of progress might have been expected to produce more of a backlash and the growth of a more radical fringe. In fact, it is the relative unity of the Crimean Tatar movement that stands out. This should be borne in mind, as the administration of President Viktor Yanukovych has been trying to create the opposite impression, that the Crimean Tatar community is increasingly divided and the Qurultay is only one voice among many. Yanukovych's people have their own motives—a dislike of all independent political activity, the scramble for votes before 2015, the need to secure the power of outsiders from Donetsk in Crimea (where the group from Yanukovych's hometown of Yenakiyev in Donetsk Oblast are called the 'Makedontsy,' the Macedonians ruling the Greeks).

The composition of the 'Council of Representatives of the Crimean Tatar People' was changed unilaterally in 2010 (its membership was cut from 33 to 19, only eight of whom were now members of the Mejlis); leading to a boycott by the Mejlis and the parachuting in of a Yanukovych loyalist, Lentun Bezaziyev, to take it over this spring. The authorities have promoted rival and often more

radical groups: Milli Firka, Sebat, and the Crimean Tatar Popular Front. Supporters of the Qurultay/Mejlis have been removed from key positions in local government, including the Crimean assembly's commission for ethnic relations and the Republican Committee on Inter-Ethnic Relations, which oversees the FDP budget.

This risks being a self-fulfilling strategy in the long-run, creating an even more divided and discordant politics on the peninsula. Ukraine's year of chairing the OSCE is running out. Little progress has been made and there has been regression in areas. May 2014 will be the 70th anniversary of the Deportation in 1944, providing another chance to address the issue if Kyiv is serious about showing some results from its leadership of one form of 'Europe' (the OSCE), as it hopes to build closer relations with another (the EU) after November.

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Yayına Hazırlayan: Edanur Sağlam