

Language revitalization is an attempt to slow or reverse language death. Revitalization programs are ongoing in many languages, and have had varying degrees of success.

The play was at first titled as Inside His Head. The title of the play intends to project the inner realism of a psychologically splintered man whose consciousness dangles from the north pole of his past to the south pole of his present. Arthur Miller The protagonist of Death of Salesman is in danger of psychological restlessness in extremity. To reinforce this theme Arthur Miller has chosen a sensitive style of recording the psychological state of Willy Loman. He was all the time in a state of psychological restlessness. Mental peace was alien to him. Normal level of thinking was foreign to him. To engage such a type of almost mad man Miller used that style which takes into account the Voltaire and changeable mood of Willy Loman. Unlike the language of dialogue in the classical tragedies, the dialogue of Death of a Salesman is in an ordinary language. It had been a convention that the language of tragedy should be poetic and ornamental. It had been a widely applied tradition that characters protagonist should converse with other characters in the language of poetry. But Arthur Miller no longer adhered to this convention of tragedy. In his Death of a Salesman almost all the characters, including the protagonist speak in a typical colloquial language. Miller has used a style of linguistic realism. Sometimes they use slang and dialect words also. Moreover, they are also from the working class background. Expressionism does not give concrete and photographic realism. It provides essential clues of reality. To provide these clues dramatist often makes use of some devices. In Death of a Salesman also Arthur Miller has made use of these devices. These devices are symbols, music, and flashback. In this play Miller followed the style of using symbols. Music is an important symbol. This music rings louder when the protagonist comes closer to his natural self. The music rings low when he becomes estranged from his self. Apart from this symbol there are other symbols also. In the play the protagonist Willy Loman is so depressed and frustrated that he often contemplated suicide. He had no control over his past. Rather, his past used to return to his present in an overwhelmingly dangerous way. He was in a helpless state to retain control over his present. Past brutally invaded the territory of the present. The return of his past can also be taken as the return of the unconscious, the return of nature. This stylistic feature is directly associated with the main theme of the play. Death of a Salesman Study Center.

Chapter 2 : Language death - Wikipedia

The death in of Chief Marie Smith Jones signalled her language's death Among the ranks are the two known speakers of Lipan Apache alive in the US, four speakers of Totoro in Colombia and the single Bikya speaker in Cameroon.

According to the sisters, their grandmother had insisted that Yuchi be their native language. Normally the transition from a spoken to an extinct language occurs when a language undergoes language death by being directly replaced by a different one. For example, many Native American languages were replaced by English , French , Portuguese , Spanish or Dutch as a result of colonization. In contrast to an extinct language, which no longer has any speakers, or any written use, a historical language may remain in use as a literary or liturgical language long after it ceases to be spoken natively. Such languages are sometimes also referred to as "dead languages", but more typically as classical languages. The most prominent Western example of such a language is Latin , but comparable cases are found throughout world history due to the universal tendency to retain an historical stage of a language as liturgical language. Historical languages with living descendants that have undergone significant language change may be considered "extinct", especially in cases where they did not leave a corpus of literature or liturgy that remained in widespread use see corpus language , as is the case with e. Some degree of misunderstanding can result from designating languages such as Old English and Old High German as extinct, or Latin dead, while ignoring their evolution as a language. This is expressed in the apparent paradox "Latin is a dead language, but Latin never died. In contrast, Old English, Old High German and Latin never ceased evolving as living languages, nor did they become totally extinct as Etruscan did. Through time Latin underwent both common and divergent changes in phonology, morphology, syntax and lexicon and continues today as the native language of hundreds of millions of people, renamed as different Romance languages and dialects French, Italian, Spanish, Corsican , Asturian , Ladin , etc. With regard to the written language, skills in reading or writing Etruscan are all but non-existent, but trained people can understand and write Old English, Old High German and Latin. Latin differs from the Germanic counterparts in that an approximation of its ancient form is still employed to some extent liturgically. This last observation illustrates that for Latin, Old English, or Old High German to be described accurately as dead or extinct, the language in question must be conceptualized as frozen in time at a particular state of its history. This is accomplished by periodizing English and German as Old; for Latin, the most apt clarifying adjective is Classical, which also normally includes designation of high or formal register. Minor languages are endangered mostly due to economic and cultural globalization and development. With increasing economic integration on national and regional scales, people find it easier to communicate and conduct business in the dominant lingua francas of world commerce: English , Chinese , Spanish and French. Second, the more gradual process of language death may occur over several generations. Language revitalization Language revival is the attempt to re-introduce a recently extinct language in everyday use by a new generation of native speakers. The optimistic neologism " sleeping beauty languages" has been used to express such a hope. Revival attempts for minor languages with no status as liturgical language typically have more modest results. The Cornish language revival is an example of a major successful language revival: Recently extinct languages[edit] This is a list of languages reported as having become extinct after the year For a more complete list, see List of extinct languages.

Chapter 3 : A Linguist Explains Emoji and What Language Death Actually Looks Like - The Toast - The To

The death of a language is the most obvious symptom of an acute human crisis: the loss of a store of wisdom, and a sense of community. We should work, wherever we can, to prevent it.

First, that the number of native speakers of the language that is, people for whom Irish is learned as a first language or is learned simultaneously with English as a first language was, by , very low. Second, that the geographic regions in which Irish was spoken as a dominant language were much smaller than the official Gaeltacht regions. Third, that although many positive developments had taken place outside the Gaeltacht in the twentieth century, these developments in themselves did not, and would not at any time in the near future, lead to a sustainable future for Irish as a language spoken by a community of people. He concluded that when viewed from a national perspective, the metamorphosis of Irish from the disparaged and unwritten dialects of an impoverished and remotely located peasantry into the modern literary but second language of a privileged urban elite is indeed a great achievement and one without international parallels except for the still more remarkable revival of Hebrew in the unique circumstances of modern Israel. Nonetheless, the response to the book was overwhelmingly unenthusiastic among all but a small number of language academics, language activists and language professionals. Much was made of the fact that Hindley himself did not apparently have any particular training as a linguist “he was a geographer by background” and that much of his analysis was based on his own observations of travelling around and talking to local people in the various Gaeltacht communities over several years, rather than by more detailed quantitative research. In hindsight, this reaction seems quite surprising. Within this small number of communities, however, an analysis of language ability and language-use patterns among sixteen- to eighteen-year-olds clearly showed that, in their own estimation, their ability in English had surpassed their ability in Irish across a range of indicators, and that English is now the dominant language of their age group. Furthermore, while the symbolic functionality of Irish is still important to the majority of young Gaeltacht people, as it is to most Irish people, for their generation the communicative functionality of Irish has become secondary to the more socially and technologically enhanced communicative functionality of English. One might well ask, at this stage, if it is morally tenable for the state to continue to encourage parents in Gaeltacht communities to raise their children through the medium of Irish when the state itself is aware, or should be aware, that those children will struggle to acquire native-speaker competence in their first language, given the linguistic dynamics of the current Gaeltacht. All of this raises the question of whether Irish can at this stage be considered a living language. A language cannot be owned by you or me except in the symbolic sense. The only thing you can do with a language ultimately is use it or not use it “nothing else counts, because a language only exists in a tangible sense when it is used. But the existence of a language in some form does not, of itself, make it a living language. In discussing the prospects for the Irish language outside the Gaeltacht, it is reasonable to conclude that it will continue to exist into the far distant future in some form or other. It will exist in its written form in books, documents and libraries. It will exist in sound and vision archives. And, for as long as the state deigns to support the language through the various levels of the education system, there will always be small groups who will be able to speak the language to a competent level of ability, and an even smaller number of individuals for whom Irish will be their primary language of choice in at least some aspects of their lives. This will be supported by a broader group of people who will have an aspirational level of interest and ability in the language. But this does not mean it will be a living language “at least not in any sociolinguistic sense. In sociolinguistic terms, a language can be defined as living if it meets two criteria. First, it should be the dominant but not necessarily the only language in most or all of the social networks that make up a community. On both of these criteria the Irish language is no longer a living language. It has not gained new dominance in the combined social networks of any community outside the Gaeltacht since the formation of the state, and since the late s it has been losing its dominance in what were the Irish-language communities of the Gaeltacht. It is clear from the current research that though most of these communities have been able to regenerate themselves demographically since the early s prior to that their population had been declining due to emigration , they

have been finding it increasingly difficult to regenerate themselves linguistically. What we are now seeing in the Gaeltacht, therefore, are the final throes of Irish as a living language. We are, of course, accustomed to thinking of the point of language death as being the point at which the last native speaker dies. We should instead, I believe, be asking at what point a language begins to die. When does its condition become terminal? The thesis of this article is that a language begins to die when the children who are expected to speak it begin to struggle with its acquisition as a first language, and the language community is no longer able to regenerate itself linguistically as well as demographically. Based on this analysis we can conclude that the Irish language is in terminal decline in the Gaeltacht, and that it is unlikely that it can be restored to a sustainable level again at this stage. One might ask why, despite substantial investment by the state in the Irish language over a period of ninety years, and a significant increase in the living standards and educational attainment levels of the Gaeltacht community over the same period, the language went into terminal decline. Was it a question of people intentionally walking away from the language, or were there other social processes at work? Social processes can have an enormous impact on how we think and behave, to the extent that we can act in ways which may be in conflict with those things we hold important – including our feelings, beliefs, opinions and aspirations about language. Using language to communicate is a social act. In a bilingual society, an individual may have a linguistic preference, and usually has a higher competence in one language than the other. In other words, much of our linguistic behaviour is driven by the situational factors in which we find ourselves and not by our own linguistic preferences. In a bilingual community, to ignore those situational factors and assert our own preferences involves, at best, not fitting in linguistically in the society in which you live. At worst, it means continuous linguistic conflict in your personal, professional and social life. Not surprisingly, that is not a price many people are willing to pay. These of course are complex issues, and in themselves not easy to research. These dynamics have emerged from changes in the composition of Gaeltacht communities from the late s onwards, and from the linking of Gaeltacht communities into regional, national and international networks over the same period. Partly as a result of emigrants returning with their families, and partly as a result of the attraction of some Gaeltacht communities as a place to live because of their physical proximity to developing urban centres or because of other physical or amenity attractions, a significant number of people of non-Gaeltacht origin have come to live in Gaeltacht communities in the period in question. Although some of them may speak Irish, it is reasonable to assume that the vast majority of them are not active Irish speakers. In particular, English-speaking in-migrants now constitute a significant proportion of young Gaeltacht-based parents. This fact has impacted severely on sociolinguistic trends within the Gaeltacht, as a result of the important role young parents play in the intergenerational transmission of a language. As the proportion of English-speaking parents increases, the social networks in which they interact adapt to their presence, and the pressure to switch to English to facilitate communication in formal and informal settings grows. This trend, when sustained over a period of forty years, has had a particular impact within the Gaeltacht education system. The tendency of parents, teachers and children to speak English in the classroom, at parent-teacher meetings, in the playground, within groups of friends and within other social networks has increased to the point where the dominant language in education has gradually shifted to English. As the number of English-speaking parents in the Gaeltacht has increased it has not only influenced the proportion of Irish-speaking adults, but also had unintended consequences for future Gaeltacht generations. As with adults, it is normal for Irish-speaking children to shift into English to communicate with their English-speaking peers. The available evidence suggests that as they move through the education system – from preschool to second level – their use of English with their peers surpasses their use of Irish. These demographic changes within Gaeltacht communities have occurred over a period of five decades. They have gradually influenced the linguistic composition of the Gaeltacht community and increased the functionality of English for those living there, and, therefore, their propensity to use it. This, in turn, has increased the social, educational and economic functionality of English, further strengthening its position as the dominant language. In effect, Gaeltacht communities were initially transformed from what were, up to the late s, mostly monolingual Irish-speaking communities, into Irish-dominant bilingual communities. However, it is clear from current research that all Gaeltacht communities have now become English-dominant bilingual communities – or will within a short

period of time. The only question that remains is whether they can be maintained as English-dominant bilingual communities, or whether the shift towards monolingual English-language communities is now inevitable.

Chapter 4 : Subversive Nature of Language in Death of a Salesman

Language death is a linguistic term for the end or extinction of a language. Distinctions are commonly drawn between an endangered language (one with few or no children learning the language) and an extinct language (one in which the last native speaker has died).

By Tom Colls Today programme An estimated 7, languages are being spoken around the world. But that number is expected to shrink rapidly in the coming decades. What is lost when a language dies? Far from inspiring the world to act, the issue is still on the margins, according to prominent French linguist Claude Hagege. From here on we are going to increasingly see the number of languages going down. As globalisation sweeps around the world, it is perhaps natural that small communities come out of their isolation and seek interaction with the wider world. The number of languages may be an unhappy casualty, but why fight the tide? Ethnologue "What we lose is essentially an enormous cultural heritage, the way of expressing the relationship with nature, with the world, between themselves in the framework of their families, their kin people," says Mr Hagege. It is a testimony of human communities which is extremely precious, because it expresses what other communities than ours in the modern industrialized world are able to express. They are living, breathing organisms holding the connections and associations that define a culture. When a language becomes extinct, the culture in which it lived is lost too. Cross words The value of language as a cultural artefact is difficult to dispute, but is it actually realistic to ask small communities to retain their culture? One linguist, Professor Salikoko Mufwene, of the University of Chicago, has argued that the social and economic conditions among some groups of speakers "have changed to points of no return". The story of Babel bestowed great power on societies with one language As cultures evolve, he argues, groups often naturally shift their language use. Ethnologue editor Paul Lewis, however, argues that the stakes are much higher. Because of the close links between language and identity, if people begin to think of their language as useless, they see their identity as such as well. This leads to social disruption, depression, suicide and drug use, he says. And as parents no longer transmit language to their children, the connection between children and grandparents is broken and traditional values are lost. What no-one disputes is that the demise of languages is not always the fault of worldwide languages like our own. An increasing number of communities are giving up their language by their own choice, says Claude Hagege. Many believe that their languages have no future and that their children will not acquire a professional qualification if they teach them tribal languages. Babbling away Perhaps all is not lost for those who want the smaller languages to survive. Hebrew was successfully revived from a written to a living language Hebrew, says Claude Hagege, was a dead language at the beginning of the 19th century. But with the "strong will" of Israeli Jews, he says, the language was brought back into everyday use. Now it is undeniably a living breathing language once more. Closer to home, Cornish intellectuals, inspired by the reintroduction of Hebrew, succeeded in bringing the seemingly dead Cornish language back into use in the 20th Century. In the government recognised it as a living minority language. But for many dwindling languages on the periphery of global culture, supported by little but a few campaigning linguists, the size of the challenge can seem insurmountable. And the larger communities are largely unaware of it," says Ethnologue editor Paul Lewis. These languages and cultures are equally part of our heritage and merit preservation. Are you a member of a community trying to keep your language alive? Here are a selection of your comments. Each language is a seed-bed for poetic expression - that can capture some thing beyond mere communication. Every time a language is lost the "genetic basis" for such poetry is less rich. Gavin Brelstaff, Alghero, Sardinia At least we have come a long way from the times when languages were repressed and forbidden in favor of the language of the dominant political or colonial power. But I believe that the matter of preserving declining languages should best be left to private initiative among those who have a personal interest in seeing them preserved. This applies to the area where I was born as well, Milan. Milanese which is as different from Italian as, say, Spanish is is highly endangered and nothing is being done to promote it. Here, too, nothing is being done to preserve them Paolo Coluzzi, Bandar Seri Begawan, Brunei Darussalam I believe that all languages are unique and helps to identify who we are as a people and as an individual. It is unfortunate

that most languages are on the verge of dying but that's the price of progress. The movement to transform Hebrew from a liturgical language into the national language of Israel had as much to do with 19th-century Zionist romanticism as anything else. Yiddish and Ladino were considered ghetto languages by Zionist intellectuals, and so not only not worthy of preservation, but deserving of oblivion. Early Jewish immigrants to Palestine and later Israel, for example, were encouraged to discard their "ghetto" names and take Hebrew ones; the speaking of languages other than Hebrew but especially Yiddish was actively discouraged. So is the result the triumphant revival of a dead language, or the loss of a thousand years of the Jewish experience in Europe? MD, Canterbury, UK The utility of a single global language, spoken by everyone as their mother tongue, would surely outweigh any loss of cultural heritage. The proliferation of Scots Gaelic bilingual signs in areas without Gaelic speakers Aberdeenshire?! Let languages die their natural deaths -there are plenty left. Government spending millions promoting same. Very difficult against TV and reading almost exclusively English. Endangered languages should be archived and let go. If not by suddenly no longer being used, it will happen simply due to the language changing slowly over time. History is littered with languages which no longer exist. K Absolutely; language is intrinsically linked between culture and ethnicity. Preserving the language is preserving the history and identity of a specific people. My own language is closely linked with Illyrian and I can make out some ancient Etruscan, Messapian, Macedonian, Thracian, and Egyptian words and phrases because of it. Anne Gillette, New York I have studied languages reconstructed completely from written records, and know first-hand the enormous scholarly value in preserving languages. But languages are not here for our intellectual amusement. People should not be made to feel guilty about releasing past traditions, linguistic or otherwise. They do not live in a museum. Some Native American languages have completely different concepts of past and present embedded in their language. Romance languages have well-defined ways to express things that should happen, but not necessarily do - a trait not found in every language. This list could go on forever. Aharoni, Jerusalem, Israel I think that the reduction in the number of languages spoken is also a great way to help unify the world and the human race in general. How can we expect cultures to keep peace between each other when they cannot understand each other? Having one, or a few global languages will make things much more convenient and seamless. Also languages isolate communities. Which are most likely to be economically weak. Communities are best served by a language which can be used to communicate intelligibly with the greatest number of people. It would seem to me that the fewer the number of languages, the fewer the chances for misunderstanding one another. The revival of dead or minority languages such as those mentioned in the article is an affectation at best and insular at worst. Even if people no longer communicated with one another using these minor languages that does not mean that knowledge of these minor languages would be gone. After all, no one now speaks Latin, but the language itself is not lost. Alex McCallum, Airdrie, Scotland Most of the problems in the world stem from a lack of communications. If we all spoke English then these problems might disappear. It may be sad to lose other languages, but we must strive for one universal language. Ray Dorrity, Lymington, Hampshire When a language disappears, the knowledge and thought that has been stored in the language through generations of use, disappears with it. With the growth of powerful and widespread world languages, such as English, Chinese and Spanish, it will be necessary to take steps to protect linguistic diversity, in order to ensure the survival of smaller languages. Shouvik Datta, Orpington, Kent, United Kingdom If we as human beings can all communicate in the same tongue, then maybe we will start to treat the whole population of the world equally and that can be no bad thing! Concepts of parliamentary democracy, the liberal economy or multicultural societies cannot be expressed in Mayan or Navajo or even Latin. My father always asked us if we were richer having two dollars or one dollar. He said the same was true of language. A house divided against itself cannot stand. The Earth is the home of humans, plants, animals, various forms of life. In this time and age we need unity more than divisions. What is the point of having hundreds of languages that will make it difficult for people from different places to communicate. A Lwin, Geneva, Switzerland Every word has stories woven through it. When we lose a language, we lose so many words and stories. James Turner, Cardiff, Wales.

Chapter 5 : New Estimates on the Rate of Global Language Loss - The Rosetta Project

It is often said that every two weeks a language dies. But the statement belies a complex reality, in which languages are transformed, replaced or simply vanish along with their users.

Which it is, so good job you. The first level of wrongness is assuming that emoji are the kind of thing that could ever be used as a true replacement for English, that emoji are a language the way English is a language. One is any means of communicating, like when we talk about body language, or the language of dance or art or flowers or bees. And of course, we can certainly communicate with emoji, just like we can communicate with improvised gestures in a foreign country. But ad-hoc gestures and dance and art have co-existed for a long time with languages proper. Compare this to the experience of reading a book in translation. When you crunch the numbers and I have , the face, hand, and heart emoji are by far the most popular “ not the emoji that represent noun-like items. Furthermore, the vast majority of emoji are used beside words, not all by themselves in extended emoji-only stories. Time for another glorious misconception! Emoji, you see, can be written all in a line with words. Using a keyboard even! A language is not its writing system. English would still be English even if it had never been written down, or if it were instead written with the International Phonetic Alphabet, or Cyrillic, or Katakana, or an entirely novel writing system, however well or ill-adapted. When you say it aloud, it would sound the same. In fact, a fair number of languages have historically changed their writing systems, like Turkish Arabic alphabet to Latin alphabet , Korean Chinese-based characters to Hangul , Turkmen Arabic to Cyrillic to Latin , or, actually, Old English runes to Latin. And in fact, this is the closest emoji come to being a threat to The English Language As We Know It, in that it is technically possible, if incredibly unlikely, that we could encode English sounds in emoji. Or, we could write with emoji in a slightly different way, taking advantage of the fact that emoji have both sounds and meanings associated with them. Sort of like a non-streamlined version of the complicated and arbitrary writing systems that we already have in most languages with the exception of a few that were designed from scratch. And that brings us to the next level of wrongness: You can spend months and years learning Swahili or Portuguese but with emoji, you understand them instantly! As long as someone briefs you on what the eggplant means before you ask for a bunch of them from the supermarket. Emoji are a universal language the same way that pointing at stuff and grunting is a universal language. Useful, under a certain set of circumstances! But what makes language really powerful is its ability to talk about stuff beyond the here and now, beyond the easily visualizable. In other words, abstraction. Circle with a slash? Nope, could be a sideways hamburger. In fact, people have designed arguably more logical or efficient languages according to various criteria, such as Lojban which has no ambiguity or Toki Pona which only has base words, and I strongly endorse them as a reason to spend an afternoon reading Wikipedia. But none of them have mounted a serious threat to a natural language. English is a global language because English speakers have been global conquerors. There are, of course, gun and money emoji. This gets us finally to the most troubling part “ the idea that emoji might cause the death of English is a severe mischaracterization of what it actually looks like when a language dies. No, English is in ruddy good health. So what will make a language survive the 21st century? You can also follow my personal twitter for mostly-linguistic thoughts at unpredictable intervals.

Chapter 6 : The Death of a Language

Whatever the reason is, language shift leads to language death, but at least the death is a gradual one. However, there are ways to keep a language from dying, or to revitalize a dead one. The best example of this is probably what Israel did with Hebrew, taking it from a practically extinct language to one that had a whole new generation of.

But the statement belies a complex reality, in which languages are transformed, replaced or simply vanish along with their users. Giedrius Subacius on the fate of the Lithuanian language, among others. Public discourse in Lithuania is full of trepidation over the fate of the Lithuanian language. A few motifs are particularly prescient: Bush or Dzordzas V. Shutterstock But will the Lithuanian language disappear? Well, it obviously will. When this will happen, however, is difficult to predict. Linguists have developed various theories to describe the so-called death of a language. However, the French linguist Louis-Jean Calvet avoids the word death: Calvet prefers disappearance and, though he does not always entirely escape the notion of the death of a language, he distinguishes between at least three types of language disappearance. Languages change; in the long run, they become unrecognizable, and sometimes they acquire new names, thereby turning into other languages: This type of disappearance is not, therefore, absolute. Indeed, we could look at the process the other way round and suggest that Latin is still spoken: The language did not disappear but it did evolve considerably, and its varieties adopted new names. The second type is the disappearance of language users. An example would be the Prussian language, which perished in the eighteenth century, when its last users died; or the Livonian language in Latvia, which has died only recently. The third type is the replacement of a language, which usually occurs when a dominant language supplants a dominated one. The example of Latin proves useful here too: When it comes to losing the speakers of the language, emigrants are subject to sharp disapproval, particularly those who are packing their bags just now. And the replacement of Lithuanian may well be discerned in its defeat by other languages, such as Russian previously or English more recently. Transformation Lithuanian has been changing, but less rapidly than many other Indo-European languages. Generally, when we speak about the archaic quality of the Lithuanian language, we usually mean the features that characterize both Lithuanian and its Baltic parent language rooted in the Proto-Indo-European language. Lithuanian is presumed to have appeared only during the fifth and sixth centuries AD. Over the centuries, Lithuanian has changed considerably, including with regard to dialect formation. Thus, the highland Lithuanians from Ignalina in the eastern part of the country find it difficult to communicate with the Samogitians lowland Lithuanians from Mosedis in the west, should standard Lithuanian not be available as an option. Still, even though we do not know about all the alterations that have taken place and even though we cannot know what our language was really called in the sixth, seventh or tenth centuries, we nonetheless seem to ignore these changes today when we project the name Lithuanian onto the language. This is similar to how the name of the English language has been persistently projected. Old English existed from the middle of the fifth century to the middle of the eleventh. Although old, it is known as English, suggesting the same English identity. The grammar and vocabulary of Beowulf, a poem in Old English, are radically different from those of contemporary English: Old English had many inflections and, structurally, it was more similar to Lithuanian than to contemporary English. Some etymologists argue that the vocabulary of contemporary English consists of approximately 99 per cent borrowings and only one per cent of inherited words. No native English speaker can understand Old English without special training. In effect, one can argue that Old English is a completely different language from contemporary English. However, unlike in the case of the Latin-to-French transition, the name English has been retained. Linguists have surmised that after languages branch off from their parent-language, they retain traceable similarities with the latter only for a limited period of time, and for no longer than between five and seven thousand years. After this critical period, so many changes would have likely accumulated that a common origin would be impossible to prove. In the midst of this constant change, the name of a language is a single word representative of an entire linguistic corpus is probably the easiest one to retain. And unless it loses its name, we have an important connective component for our culture. It is precisely the name that is loaded with symbolic power. The Lithuanian language is both a

flag and an identity. However radical the structural development of a language may be, identity will be tied to its name, not to specific changes. If the project to supplant the name Lithuanian with Samogitian had succeeded, the number of people who would have wanted to identify with the new name might have significantly decreased: And yet, although in Luxemburg, only about half of the population speak the Luxembourgish language, it is protected by law, and people tend to be proud of it. So though the functions and the spread of the language are limited, its name, the Luxembourgish language, has taken on a distinct hue and become deeply entangled with identity. The extinction of language users Probably the greatest fear is that of the extinction of native speakers of Lithuanian. Birth rates are undoubtedly a significant factor. The usual complaint, however, is not about the lack of offspring, but about the language users who emigrate. The Department of Statistics in Lithuania informs us via its website: According to the official data, during the last 20 years, Lithuania has lost around 0. One should also consider the figures provided by the Genocide and Resistance Research Centre of Lithuanian, which encompass not only emigration: During the period from up until the s, Lithuania had already lost between 1. We do not know exactly how many army recruits and escapees from prisons, masters and servants, tailors and shoemakers left and who among those Kudirka mentions in his lament were speakers of Lithuanian, though I would guess that they comprised the vast majority. The number of Lithuanians who have left with the current wave, ,, is reminiscent of the scale of emigration to America that took place previously. But recent emigration is different. Previously, having spent two weeks on a steamboat, a typical newcomer to America would never return to Lithuania, not even for a visit; a recent immigrant, on the other hand, comes back for holidays on a regular basis, brings children to cheer up their grandparents, flies over when necessary to deal with various matters, ranging from bureaucratic to health, and returns for good after retiring. According to the statistics, the remigration of Lithuanian citizens has started increasing, from to 14, per year in , and to 17, per year in Emigration from Lithuania, meanwhile, has slowed down: Again, even though not all of these people are speakers of Lithuanian, the numbers nonetheless do chart at least approximately the movements of native Lithuanian speakers. The vitality of languages is probably best registered by Ethnologue. The seventeenth edition of Ethnologue 7 lists seven thousand one hundred and five! However, of them 2. They have no native speakers and are only included among living languages because people do still learn them. It may seem amazing that there are so many languages in the world, and the number seems to be growing. The sixteenth edition of Ethnologue lists languages, the fifteenth only and the fourteenth a mere This is not to say that languages do not disappear; they do, but it seems that languages are newly identified at a greater rate than the disappearing ones are registered. Today, it is often said that every two weeks a language dies: The data that Ethnologue has collected since do not confirm this though: But history, the recording of facts, is one thing. Predictions are another issue altogether. Thus, for instance, the UNESCO atlas that charts endangered languages predicts that if nothing is done by the end of the twenty-first century, around half of the languages now alive will have died, approximately 3, in total. For 3, languages to disappear over 90 years, the average rate should be 39 languages per year, or one language every nine days. At least for now, this rate is not even close to being realized, unless one envisions the numbers rising astronomically by the end of the century. However, the prediction will undoubtedly be revised over the next 90 years and, who knows, maybe even very significantly. What of Lithuanian in the group of languages? There are around 7 billion people in the world; thus we could say that, on average, one language has a million speakers. Of course, average numbers say hardly anything about the condition of a particular language, but one may contend that a million speakers, by way of being is an estimated average for a given language, should be considered normal. Estonian with its one million speakers would therefore hit the mark precisely, but is surpassed by Lithuanian by three times. Ethnologue uses a complex system of calculation based on more than ten criteria to estimate the vitality of a language and predict the likelihood of its disappearance. It groups languages into five major categories according to the level of language vitality: Obviously, Lithuanian, as well as Latvian and Estonian, is included among the most vigorous institutional languages of the world. According to most criteria, Lithuanian, Latvian and Estonian belong to the group of the most vigorous, thus, least endangered languages, the main two criteria being the number of language users and the number and nature of the functions for which the language is used, as well

as the transmission of the language to new generations. Taking into consideration the number of users alone, Lithuanian is one of the 5. In terms of language functions and their maturity, it is one of only 0. It is obvious that Lithuanian is not considered as endangered and cannot be grouped with the languages expected to disappear within the next years. One of my students, Krutika Rajendra Doundkar, who is of Indian descent, wrote a course paper on her native Marathi language, the official language of two Indian states, Maharashtra and Goa, and one of the 23 official languages of India. It has numerous dialects, but in various regions of Maharashtra the majority of people speak standard Marathi. Obviously, fear is a mind killer, and we are not alone in this. Returning to the European context as portrayed in Ethnologue, it is immediately obvious that there are only living languages in Europe, in comparison to in Asia, in Africa, and in South America. Papua New Guinea alone has three times as many living languages as all of Europe. And the situation of European languages is as follows: Again, Lithuanian, Latvian and Estonian are categorized as institutional. A dying language is, for instance, the Karaim language, which had only 50 speakers in , mostly in Trakai, near Vilnius. The disappearance of the Liv language in Latvia has not been registered yet, because the estimation is based on data from , when one of its native speakers was still alive. Moreover, one should not forget that Lithuanian, Latvian and Estonian are among the 23 official working languages of the European Union, while European languages do not have this status. However, the estimation may seem biased. For instance, the Rusyn language is classified as endangered, though given the label vulnerable as opposed to a much stronger critically endangered; yet the developers of the language announced in Bratislava the establishment of the standard Rusyn language and the writing of its literature as recently as 27 January Also included in this group is the Luxembourgish language, despite the fact that only in the twentieth century did it acquire the status of a separate language as opposed to being seen as a mere dialect of German; it is now valued in Luxembourg as never before, and more and more publications are appearing in Luxembourgish.

Chapter 7 : The death of a language: The fate of Lithuanian language

Often a language's death is recorded when the last known speaker dies, and about 35 percent of languages in the world are currently losing speakers or are more seriously endangered. Most of.

Of all these things the language is the single most important aspect that deserves the attention of the reader. The language of dialogue in *Death of a Salesman* assumes vital importance. The nature of language in *Death of a Salesman* has to be dwelt on extensively. His characters in this play are all from the working-class background. Colloquial and informal languages have become the emerging language of modern tragedies. Almost all the characters in *Death of a Salesman* speak in a vernacular language full of colloquial and slang words. By allowing his characters to speak in such language Arthur Miller has actually intended to subvert the established convention of the classical tragedies. His language is typically the language of modern tragedy. This shows that Miller is at home in the art of giving natural language to his characters for conversation and utterance. Miller has an infallible ear for natural dialogue. Their language reflects all the directness, humor and pain of working-class people. Maybe I ought get married. Maybe I ought get stuck into something. Yet Biff is instinctively going right to the heart of his confusion. A play usually shows its characters at the peak of some change or crisis, and *Death of a Salesman* does this to the fullest measure. A family that has never been very direct or honest, in trouble financially and emotionally is suddenly thrown together after several years, and the things they say to each other are explosive and full of meaning. Because this family has always fooled itself with lies and exaggerations, readers must be alert to the contradictions, to people not saying what they mean. At moments the characters seem almost poetic in the intensity of their emotions. For example, in Act I, when Linda is accusing Biff of shiftlessness, she says, "A man is not a bird, to come and go with the spring time". In times of emotional intensity, a metaphor is often the most graphic or vivid way to illustrate a point. It touches a universal nerve of realism and poignancy. Indeed, a great many people wrote to Miller that their own lives had been revealed in the play. *Death of a Salesman* Study Center.

Chapter 8 : Style in Miller's Death of a Salesman

McWhorter's argument, which is long, asserts that while the death of a language is an artistic loss, our attachment to diverse languages itself is a bit perverse, given that he believes they grew.

The project aims to compile a comprehensive up-to-date catalogue on all languages considered to be in danger, providing information on: The three-year project was initialized in and is planned in two phases. In Phase I data crucial in determining whether a given language is in danger was gathered by linguistic research teams at both universities. This phase has just been completed and the findings are available on the website of the Endangered Languages Project , the public portal of the ELCat helping raise awareness of and gathering data on endangered languages. Endangered languages in the USA click on the image to browse this interactive world map The Endangered Languages Project ELP is an initiative of the newly formed Alliance for Linguistic Diversity, a coalition of international linguistic and cultural organizations, and Google. ELP is different from similar projects in that it is a community-driven resource. Anyone involved with endangered languages is invited to contribute to the database. This way endangered language communities as well as researchers working with them can upload, update and correct the available information and help expand the database in a collaborative effort. The Ethnologue , a well-established comprehensive language catalogue for basic information of all living - not only endangered - languages, presented their own newly-developed scale for language endangerment, called EGIDS , at the same conference. Intergenerational Transmission How old are the youngest speakers and is the language passed on to younger generations? Absolute number of speakers Speaker number trends Is the number of speakers declining, stable or increasing? Domains of use of the language Is the language only used in certain e. The findings yielded by this scaling and the updated database provide us with new knowledge on language loss. Another claim that has been made very frequently when talking about language endangerment is that one language goes extinct every two weeks. Krauss arrived at this estimate based on the best available sources at that time. Another number that had to be corrected is the estimated extinction of one language every 2 weeks. This figure has been repeated so often in the discourse on language death that it is hard to trace back where it originated from. Even though Krauss did not make this claim, it seems most likely that it was calculated based on the estimates presented in his paper, as for instance linguist David Crystal did in his book *Language Death* p. Though it is good news that language loss is not proceeding quite as quickly as we previously thought, this does not mean that linguistic diversity is on the safe side. The new findings also show that the rate at which languages die out has highly accelerated in the last half century. What we see is shocking enough. Moreover, we now know that since we have lost as many as 28 entire language families. This is even more devastating from the viewpoint of linguistic diversity. A language family is a group of languages that have emerged from a common proto-language. Linguists can reconstruct such relations if a set of languages share certain grammatical and phonetic features. The number of languages in a language family can vary from over a thousand as in the Niger-Congo and Austronesian language families to just a few. Languages that cannot be related to any other language are called isolates. The language family with the most speakers is Indo-European, encompassing languages like English, Spanish, Russian or Hindi - just to name a few of the over languages belonging to this family. But a language family does not have to have 3 billion speakers, as in the case of Indo-European, for its extinction to have a considerable impact on linguistic diversity. ELCat uses the metaphor of biodiversity to illustrate the gravity of the loss of an entire language family: If we compare the extinction of a language to the extinction of an animal species, the death of a language family would equal the loss of a whole branch of the animal kingdom, for example all felines. But the fact that 28 of them have gone extinct over the relatively short time span of the last 50 years is symptomatic of the accelerated rate of language loss we are experiencing in recent times. Now that all available information on the entirety of endangered languages has been gathered and updated, the next step in the ELCat project is to fill the gaps, expand the available data and introduce a measure of how much documentation exists for each of the 3, endangered languages. The ELP website already provides some bibliographical references on existing documentation for a number of languages, alongside all sorts of texts,

video and audio material uploaded by researchers or native speakers. The aim for Phase II of the ELCat project is to complete this information, especially for languages where there has been very little information to date. The purpose of the information provided in the database is manifold. It allows researchers to work collaboratively on the expansion of the information, it aims to point to and interest linguists and future researchers in the least documented languages, it invites endangered language speech communities to contribute information on their language and provides material for preservation and revitalization programs. ELCat and the Endangered Languages Project hope that this way their community-driven database helps raising public awareness of language endangerment and can contribute to stopping or reversing the language loss. About the Catalogue of Endangered Languages. On a global scale, however, considering e.

Chapter 9 : BBC - Today - The death of language?

1 What is language death? The phrase 'language death' sounds as stark and Wnal as any other in which that word makes its unwelcome appearance. And it has similar implications and resonances.

At around BC, linguists estimate that upwards of 20, languages may have been in existence. How does one become the last speaker of a language, as Boa Sr was before her death in ? How do languages come to be spoken only by elders and not children? There are a number of bad answers to these questions. One is globalization, a nebulous term used disparagingly to refer to either global economic specialization and the division of labor, or the adoption of similar cultural practices across the globe. The problem with globalization in the latter sense is that it is the result, not a cause, of language decline. Another bad answer, encompassed in the former definition of globalization, is trade and capitalism. Trade does not kill languages any more than it kills any other type of cultural practice, like painting or music. Trade enhances the exchange of cultural practices and fosters their proliferation; it does not generally diminish them. Historically, regional trade has fostered the creation of many new lingua francas, and the result tends to be a stable, healthy bilingualism between the local language and the regional trade language. It is only when the state adopts a trade language as official and, in a fit of linguistic nationalism, foists it upon its citizens, that trade languages become "killer languages. The average person on this planet speaks three or four languages. Must youth in Japan abandon Japanese in order to partake in global English commerce? Must a business executive in Germany stop speaking German to her kids in order to be successful at her English-speaking office? Why bother giving up one language for another when you can just speak both? They tend to speak those languages either until they die or they no longer have someone to speak them with. Instead, languages are lost when the process of intergenerational transmission is altered or interrupted. To wipe out a language, one has to enter the home and prevent the parents from speaking their native language to their children. Given such a preposterous scenario, we return to our question "how could this possibly happen? One good answer is urbanization. Their kids may learn a smattering of words in the heritage languages from their parents, but by the third generation any vestiges of those languages in the family will likely be gone. In other cases, extremely rural communities are drawn to the relatively easier lifestyle in cities, until sometimes entire villages are abandoned. Nor is this a recent phenomenon. The first case of massive language die-off was probably during the Agrarian Neolithic Revolution, when humanity first adopted farming, abandoned the nomadic lifestyle, and created permanent settlements. As the size of these communities grew, so did the language they spoke. But throughout most of history, and still in many areas of the world today, or fewer speakers per language has been the norm. Like the people who spoke them, these languages were constantly in flux. No language could grow very large, because the community that spoke it could only grow so large itself before it fragmented. The language followed suit, soon becoming two languages. Permanent settlements changed all this, and soon larger and larger populations could stably speak the same language. Quite impressively for someone with little to no knowledge of the linguistics of his day, Mises had already come to understand these connections between language decline, community growth, and economic exchange even in his earliest writings: In primitive times every migration causes not only geographical but also intellectual separation of clans and tribes. Economic exchanges do not yet exist; there is no contact that could work against differentiation and the rise of new customs. The dialect of each tribe becomes more and more different from the one that its ancestors spoke when they were still living together. The splintering of dialects goes on without interruption. The descendants no longer understand one other. The beginnings of trade make understanding necessary between members of different tribes. But this need is satisfied when individual middlemen in trade achieve the necessary command of language. To be sure, the wondrous features of cities that draw immigrants "greater economies of scale, decreased search costs, increased division of labor" are all made possible with capitalism, and so in this sense languages may die for economic reasons. In short, these people make the conscious choice to leave an environment where network effects and sociological benefits exist for speaking their native language, and exchange it for a greater range of economic possibilities, but where no such social benefits for speaking the language exist. If this were

the only cause of language death " or even just the biggest one " then there would be little more to say about it. No man is qualified to declare what would make another man happier or less discontented. To be sure, these speakers themselves often fall victim to the mistaken ideology that one language necessarily displaces or interferes with another. Although the South African Department of Education is trying to develop teaching materials in the local African languages, for example, many parents are pushing back; they want their children taught only in English. In Dominica, the parents go even further and refuse to even speak the local language, Patwa, to their children. But the decision is ultimately theirs to make, and theirs alone. Urbanization, however, is not the only cause of language death. The state is the only entity capable of reaching into the home and forcibly altering the process of language socialization in an institutionalized way. The traditional method was simply to kill or remove indigenous and minority populations, as was done as recently as in the United States in the last conflict of the Indian War. More recently this happens through indirect means " whether intentional or otherwise " the primary method of which has been compulsory state schooling. There is no more pernicious assault on the cultural practices of minority populations than a standardized, Anglified, Englicized compulsory education. It is not just that children are forcibly removed from the socialization process in the home, required to speak an official language and punished often corporally for doing otherwise. It is not just that schools redefine success, away from those things valued by the community, and towards those things that make someone a better citizen of the state. No, the most significant impact of compulsory state education is that it ingrains in children the idea that their language and their culture is worthless, of no use in the modern classroom or society, and that it is something that merely serves to set them apart negatively from their peers, as an object of their vicious torment. But these languages clearly do have value, if for no other reason than simply because people value them. Again, the praxeologist is not in a position to evaluate these beliefs. The praxeologist merely notes that free choice in language use and free choice in association, one not dictated by the edicts of the state, will best satisfy the demand of individuals, whether for minority languages or lingua francas. What people find useful, they will use. By contrast, the state values none of these things. For the state, the goal is to bind individuals to itself, to an imagined homogeneous community of good citizens, rather than their local community. National ties trump local ones in the eyes of the state. Free choice in association is disregarded entirely. And so the state forces many indigenous people to become members of a foreign community, where they are a minority and their language is scorned, as in the case of boarding schools. Whereas at home, mastering the native language is an important part of functioning in the community and earning prestige, and thus something of value, at school it becomes a black mark and a detriment. The result is that, two generations ago, after the Prussian model of compulsory education had firmly taken root in countries across the world, an entire generation of minority peoples decided that their language was worthless, and when they had children of their own, refused to teach it to them. The impending die-off of languages is no less the result of processes put in motion a century ago by the state as it is the result of continuing hegemony today. Mises himself, though sometimes falling prey to common fallacies regarding language like linguistic determinism and ethnolinguistic isomorphism, was aware of this distinction between natural language decline and language death brought on by the state. In fact, the entire first chapter of one of his earlier works, *Nation, State, and Economy*, is devoted to issues of language and the state. He notes, Quite distinct from natural assimilation through personal contact with people speaking other languages is artificial assimilation " denationalization by state or other compulsion. Those children were cut off from their culture and language " their nation " until they had effectively assimilated American ideologies regarding minority languages, namely, that English is good and all else is bad. Nor is this the only way the state affects language. The very existence of a modern nation-state, and the ideology it encompasses, is antithetical to linguistic diversity. It is predicated on the idea of one state, one nation, one people. In *Nation, State, and Economy*, Mises points out that, prior to the rise of nationalism in the 17th and 18th centuries, the concept of a nation did not refer to a political unit like state or country as we think of it today. A "nation" instead referred to a collection of individuals who share a common history, religion, cultural customs and " most importantly " language. Mises even went so far as to claim that "the essence of nationality lies in language. The rise of nationalism changed all this. Grammar Grouches, Language Laws, and the Politics of Identity, The old blurry linguistic

borders became inconvenient for nationalists. To build nations strong enough to win themselves a state, the people of a would-be nation needed to be welded together with a clear sense of community. Despite his belief in the value of a liberal democracy, which would remain with him for the rest of his life, Mises realized early on that the imposition of democracy over multiple nations could only lead to hegemony and assimilation: In polyglot territories, therefore, the introduction of a democratic constitution does not mean the same thing at all as introduction of democratic autonomy. Majority rule signifies something quite different here than in nationally uniform territories; here, for a part of the people, it is not popular rule but foreign rule. If national minorities oppose democratic arrangements, if, according to circumstances, they prefer princely absolutism, an authoritarian regime, or an oligarchic constitution, they do so because they well know that democracy means the same thing for them as subjugation under the rule of others. As Greene points out, for example, By one estimate, just 2 or 3 percent of newly minted "Italians" spoke Italian at home when Italy was unified in the s. Some Italian dialects were as different from one another as modern Italian is from modern Spanish. Now we need to create Italians. Mises once presciently predicted that, If [minority nations] do not want to remain politically without influence, then they must adapt their political thinking to that of their environment; they must give up their special national characteristics and their language. It is, as we have seen, the history of the state, a story of nationalistic furor, and of assimilation by force. Only when we abandon this socialist and utopian fantasy of one state, one nation, one people will this story begin to change. Ludwig von Mises Institute, p. Paugh, *Playing With Languages*: