

KAT BLAD



ISSUE NO.112
SYNCHRONIC CHANGE



Dear Language Lovers,

After almost five years and seven editions of writing for and, with many help from Youri Nijboer styling the KAT-blad, my role as the chief editor will be taken over by a new board. I could not have wished for a better team, coming up with lots of ideas from the first meeting, ready to enlighten you with their knowledge and love of languages. I am very proud to announce them:

Lizzie, Cerys, Brittany, Natalia, Cathy, Agnieszka, Sinja, and Claudia.

You might wonder what I am going to do now, after obtaining a bachelor degree in Linguistics and a master degree in Communication? Honestly, not a lot with languages... that is why I will definitely miss being a part of KAT-blad. It was a pleasure to keep you updated about the linguistic research that was going on at the UvA for the past few years. It made me get in touch with linguists from all around the world, from doing an interview with Barbara Pearson to attending a lecture by Martin Haspelmath. Perhaps you won't be very surprised to find a final article written by me in this edition.

If you would like to stay updated on other topics of (Dutch) language, you can read more of my articles on Neerlandistiek.nl. I wish the next board the best of luck, and of course, you are always still very welcome to write.

Lots of love,

Emma



what can you expect



IN THIS EDITION



4 **linguistic news**
by Lizzie Oakey

11 **50 shades of
colour meaning**
by Emma Kemp

5 **the newest
language in the
world**
by Brittany Doize

14 **Nua Irish**
by Cathy Doyle

8 **VOS in Ghent**
by Cerys Clarke

16 **Memes**
to lighten your day

10 **interview with
Ileana Grama**
conducted by Lizzie Oakey

17 **Theses**
of UvA students



LINGUISTIC NEWS

by **Lizzie Oakey**



KAZAKHSTAN IS CHANGING ITS ALPHABET

Kazakhstan is changing its alphabet from the Russian Cyrillic script to an extended version of the Roman Alphabet. The proposal of change has been around since 2006 in order to aid with global integration and to heighten the prestige of Kazakh by separating it from Russian. However, the new alphabet has only started to be introduced as of 2018 with the aim for full transition to be completed by 2025.

Although this may come as a surprise, throughout its history, Kazakhstan has changed its alphabet many times. Going from early Runic script to Arabic script which was later adapted to Kazakh before giving way to a Roman-based script. This was replaced by Cyrillic in 1940 during the Soviet Era.

This form of language planning – when language practice is controlled by figures of authority – is more common than one might think and is more related to politics than anything else. Some notable examples of state-led language planning worth looking into include the Académie Française, the invention of the Korean alphabet and to a lesser extent the codification of many languages with the arrival of printing presses in the 15th century.

NEW STUDY SUGGESTS LINK BETWEEN ANCIENT CAVE ART AND LANGUAGE ORIGIN

New research hypothesizes that there may be a link between cave art and the beginning of human speech. It is suggested that the hard-to-reach locations within caves of these drawings are linked to their favourable acoustic properties which would have aided communication and story-telling. The cave drawings are thought to represent stories shared and a collective effort to paint them. If that is the case, then the combination of sound and image could be proof of the high-level cognitive processing necessary for language and situate the beginning of speech in the development of humans.

2019, YEAR OF THE INDIGENOUS LANGUAGE

The United Nations have declared 2019 to be the international year of indigenous languages. All you linguists who feared a bad year rejoice for people are understanding the importance of languages and their preservation. The importance of language as a tool for communication, social development, identity definition, and cultural preservation is being recognised this year. Not all languages have a written system and 40% of them are set to disappear at an alarming rate according to the UN. This means that, not only are there fewer languages to analyse, compare, and understand as linguists but, people's histories, cultures and traditions are disappearing. To prevent this from happening, the UN is dedicating this year to preserving, revitalizing and promoting indigenous languages.

The Newest Language in the World

by Brittany Daize

Studying linguistics, the notion that languages are always changing is familiar and relevant: from the famous works of Shakespeare to our grandparents' old-fashioned words to the latest Instagram slang. But amidst this linguistic evolution, a new species has been discovered in the beginning stages. Allow me to introduce Light Warlpiri – the newest language in the world. With the oldest native speakers merely 35 years of age, Light Warlpiri is the product of youth. In this multilingual community, code-switching between three languages is a norm, and has led to a unique grammar that classifies neither as a dialect nor a creole. This change was innovated by developing children and continues to grow in the community as the next generations become native Light Warlpiri speakers. In her paper, *Light Warlpiri: A New Language*, Carmel O'Shannessy outlines the fascinating grammar, history, and social aspects of the brand new language. The following article is based on her groundbreaking work at the University of Michigan, where she is the documenting linguist of Light Warlpiri.



Origins

Firstly, the Warlpiri people: an indigenous group in Australia's Northern Territory. Of over 5000 people, around 3000 speak the Warlpiri language, which was first documented in 1973. In this region, there are four prominent dialects of Warlpiri spoken alongside various other native languages as well as English. Light Warlpiri was born in an area of Warlpiri called Lajamanu with a population of around 700 people where both Warlpiri and English are spoken. There is some variation between Lajamanu Warlpiri and other Warlpiri communities which can be observed in some shortened suffixes and clitics of speakers under the age of 60. A third language, Kriol (a local, English-based creole), is also used here, but not spoken. Distinct elements of Kriol were found in daily Lajamanu speech, but exclusively through borrowing and code-switching.

The Birth of Light Warlpiri

Light Warlpiri is not a creole. It was also not created as a means for Warlpiri to communicate with non-Warlpiri speakers (an interlanguage). Light Warlpiri (LW) arose from Lajamanu children creating rules from their parents' mixed Warlpiri speech and is therefore classified as a mixed language. In the 70's and 80's, many members of the Lajamanu Warlpiri community began to work on nearby ranches, where their contact with English increased significantly. Consequently, code-switching between English and Warlpiri became more frequent and the Lajamanu people began to speak to their children in the Warlpiri-English mix, where elements of Kriol were also used. From this blended baby talk, Light Warlpiri was born as children internalized this code-switching as a fixed grammar. The language became a systemization of their parents' code-switching. Children learned to communicate, solidified Light Warlpiri's grammar, and even innovated new elements not found in any of LW's source languages. While these speakers are now in their 30s, Light Warlpiri is still spoken natively in younger generations.

The Grammar

Light Warlpiri, as we know, has three lexifier languages: Warlpiri, English and Kriol. In general, LW's nominal morphology is taken from Warlpiri, its nouns from Warlpiri and English, verb stems from English and Kriol, and verbal structures from Kriol. Some verb stems, for example, that originate from Warlpiri may still use Kriol morphology. The word order of LW is not as free as Warlpiri (whose word order is dependant on pragmatics), but allows for more movement than Kriol and English (that depend heavily on syntactic elements).



In addition, LW uses its own innovative auxiliary paradigm derived from Warlpiri and Kriol. This auxiliary system resembles Kriol, but functions more similarly to Warlpiri. When considering the intricate grammatical systems of Light Warlpiri, it is important to keep in mind that it was children who built a fixed grammar from hearing a mixture of languages. This only highlights how powerful and stunning the language acquisition process is - something we all have gone through when learning our own mother tongues.

Language in the Lajamanu Community

Native Light Warlpiri speakers use the language every day, despite it being spoken by only a few generations. Older members of the community would respond to LW in Warlpiri. It is not spoken in any other Warlpiri communities apart from Lajamanu, where code-switching is not an uncommon occurrence. However, it is not just the young Light Warlpiri speakers that mix tongues. Older speakers are also accustomed to switching between Warlpiri and English or Kriol, although the code-mixing of older generations here differs from the younger speakers.

In the following gloss, Warlpiri elements are italicized, Kriol (or Aboriginal English) elements are denoted in boldface, and Standard Australian English is in plain text. The first gloss is a 40-year-old speaker from Lajamanu code-switching between Kriol and Warlpiri, while the second line is a Light Warlpiri speaker in her twenties. Both are speaking in the past tense, but where the Warlpiri speaker uses the auxiliary "bin" in (example 1), the Light Warlpiri speaker uses a non-future form "a-m" (example 2). This demonstrates how speakers of different ages may use different systems of code-switching.

- | | | | | | | | | | | |
|----|---|-----|------|----------|----------------|-----|-------------|---------|--------------|-----|
| | na | A | bin | teik- | <i>Jargala</i> | bin | gi-me | old-in | for | in |
| 1. | no | 1sg | PST | take | name | PST | give-1sg | hold-TR | for | 3sg |
| | No, I took-, Jargala gave it to me, to keep it for him. | | | | | | | | | |
| | nyim-nyim | | jala | a-m | gib-in | | five dollar | | Nangarrayi-l | |
| 2. | 3sg-POSS | | EMPH | 1sg-NFUT | give-TR | | five dollar | | name-DAT | |
| | It's hers, actually! I gave five dollars to Nangarrayi. | | | | | | | | | |

A Separate language

The fine line between a variant and a language only becomes more blurred with the borrowing and code-switching processes common in the Lajamanu community. When settling on the definition of a language, linguists are unlikely to come to a consensus. A simplistic definition could suggest that a language can claim such status once it produces a native speaker. This is one of the main arguments supporting Light Warlpiri as a distinct language. LW has been transmitted to children who speak it even to older members of the community. The fact that LW is natively spoken by children shows a level of stability as it is carried on into the next generation.

There are many other aspects of Light Warlpiri that support its linguistic independence. For example, its unique grammatical structures. While we recognize various elements of the three source languages in Light Warlpiri, there are elements of LW that are not found in any of its lexifier languages such as the auxiliary paradigm we looked at earlier. LW also uses a different system of code-switching than Warlpiri speakers. We saw this in the previous example that compared speech in the past tense. The older Warlpiri speaker used a Kriol auxiliary while the younger LW speaker used a non-future Kriol form. There is also a distinct word order in LW that differs from both Warlpiri and Kriol/English. While Light Warlpiri is a unique blend of various source languages, it stands on its own as a mixed language with a stable societal position.

The Future of Light Warlpiri

With Light Warlpiri still developing, there are many questions regarding its future. The oldest native speakers are only in their thirties, so will LW continue to be used as these speakers grow older? Or will it come to be recognized as the speech of the younger generations? In addition, there is also the question of whether LW has enough status not to be overcome by the need to be more integrated with larger Warlpiri and English-speaking communities, or if LW itself may replace Warlpiri as the primary Lajamanu language? While there are various patterns languages tend to follow, no case is ever entirely predictable. It is unlikely any linguist could have even foreseen the birth of Light Warlpiri. So all conjectures of Light Warlpiri's future can be no more than speculation. However, for the moment, Light Warlpiri seems to have found its place in the Lajamanu community.

Light Warlpiri: A New Language by Dr. O'Shannessy gives an in-depth, technical look at how the newest language in the world has come into existence in recent years. Let's recognize the wonder of how such a language can be born and appreciate the rare opportunity for documentation from such an early stage. We, as linguists, have been given the chance to watch the evolution of a young language unfold firsthand. Light Warlpiri, born in a time when so many other languages face extinction, is a true testament to the power of languages and worth our attention as it develops further in the Lajamanu community.

VOS Visits Ghent

By Cerys Clarke

The Ghent trip, organised by VOS, took place from the 2nd to the 3rd November this year. KAT-blad spoke to a first year participant, Aleksandra 'Sascha' Damonte, and the secretary of VOS, Hussam Al-jariri, to gain insight on Ghent, the trip's organisation and VOS' hopes for future excursions.



So Sascha, Tell me a bit about Ghent.

"We stayed in a hostel in Ghent. It was very nice, clean and modern. They had a bar in the hostel, so we drank some beers there too. Ghent was charming, I guess a lot like Amsterdam. We mostly hung out in the centre, and the architecture was really nice. It was very old, there's an old castle there too. The locals that I did speak to, like the bartenders, were really nice. We mostly just walked around, we didn't go to any museums or anything, but we did split up from the rest of the group. There were some activities on Thursday, but mostly the weekend was really free and we just got to relax and do our own thing. They had some really great Belgian fries in Ghent and good cherry beer so that was nice."

And what did you think of the trip's organisation and advertisement?

"No complaints about the trips organisation. There weren't a lot of advertised details, such as what we were going to do or what was going to happen it was just 'We're going to Ghent, you want to come?' and that was it. I heard about the trip from a post on Facebook. It was definitely worth the price, as it included a round trip on the bus and the hostel."

What do you think VOS' aims were for this trip?

"I think they wanted everyone to enjoy themselves on the trip and to get everyone together. Unfortunately, I was the only first year and everyone else was second and third year, so it would have been really nice if there were more first years also on the trip. It would have been good if there were some more activities scheduled as well. I would like to go again definitely. From this trip I was hoping to meet new people and I think I've achieved that."



Hussam also shared his thoughts on the Ghent trip.

How was the Ghent excursion?

"If I had to describe it in one word, it would be fun. It was a real shame that more people couldn't go. All of those participants who went were satisfied, they all enjoyed it, they all had a good time. Some people were so exhausted by the end because there was so much walking between the activities, even though they were only like five minutes apart by the end of the day they all accumulated to like three hours. Ghent looked, to some extent, similar to Amsterdam. I thought the people were all really nice, I loved the way they speak Dutch, it has a French twist to it which was great."



Did VOS have any aims for the Ghent trip?

"The main aim was for the first years to get to know each other more and to integrate with the other year groups, it was the alternative plan to the camping trip which we had organised for late September/early October. Unfortunately, it didn't work out then, so we had to delay it and then we changed it because the weather sucks for a camping trip. So, we decided to go on a city trip and this was the main goal which we sadly didn't really achieve because a lot of

the first years that wanted to go just could not make it. We did try to approach some people personally to find out if the date of the Ghent trip was ok because they were interested from the beginning, though it didn't work out. I think in the end we had around fourteen people go on the trip. We ended up only going with one first year."

Would you do anything differently if you did this Ghent trip again?

"Maybe make sure, somehow, that more people could go. I don't think timing was an issue because we announced the trip on our website a month in advance, it was really unfortunate because we did everything we could. We assume everyone has heard of VOS but that's not the case, we still meet people who don't know what it is, even though we did a presentation about VOS on the very first introduction day. Those who couldn't go have sadly missed out on a really good trip. When we had all those cancellations for the trip I was worried it would be ruined but that was so not the case and I remember thinking it is such a shame because those people could have enjoyed this as well. We are looking forward to the main study trip, it's a tradition that happens towards the end of the academic year. Planning has started, and more information will be announced soon. It is the highlight for the VOS team and we are really looking forward to it, so don't miss out!"

"It was definitely worth the price."



UvA Linguistics Welcomes **Ileana Grama**

Interview by Lizzie Oakey

Dr. Ileana Grama, one of the newest lecturers at the UvA, sat down with us to talk about how she went from studying Language and Literature with a focus on English and French in Bucharest to discovering an interest in Experimental Psycholinguistics and the Learning Abilities of Humans, her current position here at the UvA and, finally, whether or not she plans on reading our KAT-blad magazine.

It was none other than an introduction to Chomsky and Modern Linguistics during her Language and Literature course in Romania that gave Ileana the idea to pursue linguistics as opposed to continuing down the path of her bachelors programme. Going to the Utrecht summer schools allowed her to discover another side of linguistics than the more theoretical one taught in Bucharest, that is the more experimental side that allows for data analysis and experiment running.

This led her to do her Masters in Utrecht in Experimental Psycholinguistics with a minor in Syntax before being offered a funded PhD position studying artificial grammar learning and its potential in language acquisition. She defended her thesis in June 2018, which focused on exploring the possibility of proving the existence of these learning capacities rather than theorizing about them, while she wrapped up her teaching job in Utrecht and applied for a position here at the UvA.

This year, Ileana is happy to officially be a part of the UvA team. Teaching both bachelors and Masters classes in Psycholinguistics, Language Acquisition and Disorders, Language Assessment, Language and Speech Disorders, and Neurolinguistics. So far, everything is going to plan: interacting with motivated students and involved members of staff, working on more papers, and enjoying the lovely view from her office. We wish a (late but) warm welcome to Ileana and look forward to learning from her. Finally, a comment from the doctor herself ...

**"I WILL ABSOLUTELY BE READING KAT-BLAD,
THAT WOULD BE REALLY NICE!"**



Fifty Shades of Colour Meaning

by Emma Kemp

It is very common for languages to refer to a specific thing for describing a colour, as "orange" does in English. Another example is "ptsiyaro" in Candoshi, which means "yellow" and refers to a yellow bird. Now, let's not mention the amount of words the Inuits have for the colour white, but presumably they have the most of all languages.

There is one language that may not have any colour words at all, a language you might have heard of before: Pirahã. However, they do use descriptive phrases, such as "like blood" for red. The Bassa language (Libia) only makes one distinction between colours that have six distinct words in English: the word for red/orange/yellow is "ziza" and for green/blue/purple they use "hui".

Considering that the words we use to describe the meaning of colours can change the perception of the way we see them, does that also mean speakers of distinct languages assign different meanings to these colours? Yes, it does. This article will discuss some of the basic colour terms, considered from a Western perspective, and link them to different cultural meanings.

Red

In the English language (and most other European languages) red is a sign of caution and blood, but also for passion, love and other strong emotions. In Slavic languages, the word for red - "krasni" - means "beautiful".

Red is also the colour of Communism. In this context, it represents the blood of the workers of the Soviet Union.

A popular statement among opponents of the Soviet Union during that time was "Better dead than red". In China, however, red is the colour for good luck, and is also a traditional colour for weddings. In India, red is a sign of purity.

Fun Fact

More than 75% of all flags in the world contain the colour red.

Green

**A hedge between
keeps a
friendship green.**

GERMAN PROVERB

However, it is also the colour of jealousy ("the green-eyed monster"), and bad news (in Israel). In Indonesia, the colour green has been forbidden, and in different parts of South-America it even represents death, referring to the danger in dense jungles. Coming back to Russia, the Green Army was an anti-communist group that fought against the Red Army – an obvious contrast.

When we think of yellow, we think of the sun. This colour is the brightest of all colours, and immediately attracts the eye, but can also make people agitated. For this reason, it is used as a sign of caution, and for emergency vehicles. Fast food stores often use this colour to create a sense of quickness (McDonalds).

It is often combined with red, to create a warm feeling. Have you ever entered a store just before Easter? Probably you were blinded by a bright wall of spring-themed chicks, flowers and eggs. The simple reason being that yellow is also the colour of light and life.

One of the first cultures that comes to mind when thinking of the colour green is the Irish culture: green leprechauns, the four-leaf clover, the green bar on the national flag. Green is often considered the opposite of red – the colour of nature, growth, and 'go'. It symbolizes the environment – plants, vegetables, herbs – and is therefore often used to promote organic and healthy products.

Yellow

**"How wonderful yellow is,
it stands for the sun"**
Vincent van Gogh

In Asian cultures, yellow is also associated with heroism. Chinese Buddhists, for example, often wear a bright yellow garment. In contrast to all of this, yellow is also a sign of cowardness. During the Spanish Inquisition, victims were put in yellow clothes, to show they were guilty of treason. This negative connotation probably comes from the colour of bile, a pretty obvious sign that you're sick and weak.

Orange

For China and Japan, orange is considered a happy colour. Orange is often associated with Halloween and is symbolic for changing seasons. Another common use of the colour is for prisoner uniforms, so they are easier to identify if trying to escape.

It is, of course, also the national colour and a representation of the Royal Dutch family. The history of the Dutch name for orange, *oranje*, is very interesting. During the reign of the Oranje's, the term for the colour did not exist yet. It was only when the fruit (*naranga* in Sanskrit) was imported that the speakers decided to use the word *oranje* for the colour, but not for the fruit. Most languages have similar words for the fruit: *naranja*, *arancia*, except for Dutch; we say *sinaasappel* ('China's apple').

The royal family promoted the colour by painting entire castles orange, planting orange trees and asking for orange gifts, such as orange liquor. However, oranges turned out to be a bit expensive, so they decided to use their most grown product – carrots – and only harvest orange ones.



Blue

There is probably no other colour that symbolizes so many different ideas across the globe. Blue is often associated with the sky (hence, 'out of the blue'), ice, and has a slow feeling to it. In many countries, blue is a colour of trust and serenity. 'Having the blues' is a less positive feeling of melancholy that might originate from the possible hallucinations as a side-effect from alcohol withdrawal after severe drinking. This would also explain the German expression "*blau sein*" for being drunk.

In most Western countries, blue stands for masculinity. Only quite recently, Belgium traded the traditional association with pink for boys, and blue for girls, for the more common Western idea. In Asia, blue still stands for femininity.

Rainbow

The rainbow is nowadays most associated with the LGBTQ+ movement, often printed on flags and other pieces of fabric. The colours symbolize hope and social change. Not for Amazonians, however. They consider rainbows as harmful, bringing forth evil spirits. Perhaps aiming for the end of the rainbow is not a wise piece of advice...

Nua Irish

By Cathy Doyle



How a dying language is making a 21st Century comeback

Ireland has long been famous for having been one of Britain's longest standing colonies. While the commonly-quoted "800 years of oppression" is not entirely accurate, the effect of the colonisation on the Irish language was all too real. While it was never legally banned, English became the lingua franca of political, legal, and commercial affairs. Gaelic, or simply Irish as it is called by the locals, fell by the wayside, almost to the brink of extinction, until the nation became a sovereign state in 1922.

The problem with the troubled history of the Irish language is that, since it was not allowed to be spoken freely, it was never able to grow and develop. It could not change with the times, which meant that it was not evolved enough to be reintroduced in the 20th century. There was a great struggle by Irish devotees, or Gaelgoirs as they are often called, to modernise the old forgotten language and enable it to be used in an up-to-date manner. They came up with words for 'computer' ('ríomhaire'), 'engine' ('innill'), and 'chips' ('sceallogaí'), and for this, their efforts they should be applauded.



We are now in an age where new words are being invented on a daily basis, and like any other language, Irish has to keep up in order to survive. Enter the youth. There is a new generation of young Irish speakers who are trying to keep Irish relevant by forming their own slang. But if these young innovators aren't speaking Irish natively, as so few do, where are they to draw their inspiration from? From a language they're more than familiar with, of course: English. They have begun adopting English idioms and directly translating them, or even taking English slang and over-generalising Irish spelling and grammar in order to weave them seamlessly into conversation.

As expected, these new slang words are usually based on the topics popular among young people talk about: what happened on the last night out, who is seeing who - the usual gossip. In Ireland, particularly around the Dublin area, there is a well-known slang term for kissing someone, usually on a night out, known as "shifting". When young people wanted to have the same conversation in Irish, they found themselves at a loss. So they simply 'Irish-ified' the English term, and thus was born the phrase "ag shiftáil" (to shift).



Perhaps the greatest display of modernisation in the Irish language is found in such a simple example as the words for gay and lesbian. For many years in Ireland, as in other countries, it was a criminal offence to be publicly gay. This meant that there was very little conversation on the topic, as it was seen as taboo. The traditional word for 'gay' was "aerach", which traditionally meant 'light' or 'frivolous'. The sense of the word pertaining to homosexuality was a semantic loan from the English, which demonstrated the negative connotations associated by the vast majority. The absence of a word for lesbianism highlighted this even further.



Nowadays, Ireland is a much more open and accepting nation. Being the first country in the world to democratically legalise gay marriage, it is only natural that the young people of such a country would not want to use such terminology in such a backwards way. So they reclaimed the word, and incorporated it into the Irish version of the LGBT acronym: "Leispeach, Aerach, Déghnéasach agus Trasinscneach". It no longer bears the shameful badge of frivolity and light-heartedness of olden days, but is now a way to proudly identify in an ever-changing community.

To many, these may seem like small, irrelevant changes; no different to the usual lexical changes that occur in languages throughout the world. To any Irish speaker, however, they symbolise two very significant changes in attitude. The first is towards the Irish language, and its place in modern-day society. After being oppressed for so many years by a colonial power, it is with great pride and without worry that Irish people are able to speak their native language. It is uplifting to see the effort that young Irish people are making to speak their language in a context that they find useful and relevant. The second, and more profound, change is in the collective feelings and opinions of the people of Ireland. As a nation often still thought of as backwards and out-dated, these small changes in vocabulary remind us of an Ireland that is valiantly modernising itself while still staying true to its culture and heritage. As they say on the Emerald Isle: "Is tír gan teanga tír gan ainm." (A country with no language is a country with no name)



[mi:mz]

to Brighten Your Day



viking
@NOTVIKING

genie: you have three wishes

me: i wish everyone knew the IPA

genie: ok that's a pretty good wish you
still have three left that one's on me

**When you discover that Latin isn't
actually the ancestor of all
languages like you learnt in school**



Donald J. Trump
@realDonaldTrump

Follow

Will be speaking with Italy this morning!

12:08 PM · 3 Jul 2017

RTW Network: 11,482 Likes

100 14 14 14 14 14 14





THESES

UvA Graduating
Class of 2018

Nicky de Joode

*"Leezen: complexer dan het lijkt?"
Verbanden tussen geheugen, statistisch
leervermogen en leesvaardigheid bij
kinderen met ontwikkelingsdyslexie."*

When discussing the problems caused by developmental dyslexia, many studies link these to cognitive processes, such as the memory and statistical learning. This dissertation will be aimed at discovering whether or not a correlation exists between various cognitive abilities and reading abilities of children. To determine this a group of 84 children has been examined. The group was divided into two smaller groups. Group one featured 42 children with the diagnosis of dyslexia whereas group two held 42 children, typically developing. Each child was presented with a series of tasks testing various abilities. The children were given a Digit Span task (verbal working memory), a Dot Matrix task (visual working memory), a VSL task (statistical learning), an EMT task and a klepel test (reading ability). The results have shown that there are indeed correlations between the phonological short-term memory and the reading abilities of children with the diagnosis of dyslexia.

The results for the control group showed that there was a relationship between the reading abilities of children and the verbal and visual working memory. Neither group showed correlations between the statistical learning abilities and the reading abilities of children.

Susannah Dijkstra

Verkleinwoorden, een vrouwendingetje?

In this bachelor's thesis I have tried to find out to what extent women differ in their usage of the diminutive form compared to men and whether age can also be a contributing factor. The diminutive form in the Dutch language knows many allomorphs and different connotations and my experience is that in my social circles, the diminutive form is used more often by women than by men. However, this perception is not consistent with the results from the sociolinguistic studies carried out in the 1970s. To re-examine this, contemporary language data from the Corpus Gesproken Nederlands was used in this research. More than 400,000 nouns, produced by 16,345 speakers were analyzed. However, it appears that the research shows that women use slightly more diminutives than men. Young women use the highest number of diminutives, young men use the smallest amount. The men and women aged 35 to 44 both make little use of the diminutive form. No convincing qualitative differences were found.

Youri Nijboer

Terranymy: an investigation of landscape terms

Every language is spoken in a landscape. Some, like cities and polders, are artificial, others, like valleys or deserts, are natural. Natural environments consist of variations in elevation, vegetation, sediment, and surface water. These variations are the result of natural processes over either short or long periods of time in a specific area. Collections of variations are parsed as (clusters of) objects in the continuous field that is Earth's surface. Language reflects the various ways in which native peoples segment their environments. The assumption is that different environments give rise to different linguistic tools to express landscape. A sample of ten geographically and linguistically distinct languages is used to illustrate the effects of the natural environment on language systems. Terranymy, or generic basic terms that refer to the objects and segments that make up the natural world, are the subject of the present study. The focus lies on terms that refer to surface water and relief forms. By studying these terms, the effects of climate and geomorphology on language are uncovered.

Stella de Ree

The definitions and uses of linguistic categories: A comparative approach between deception detection, register analysis, authorship attribution and literary stylistics

In this thesis, seven categories from the word analysis program LIWC and its uses in the discipline of deception detection have been contrasted to the frameworks of several linguistic disciplines. The main goal of this study

was to find out whether the categories used in deception detection were also relevant style markers, according to their presence and uses in linguistic disciplines that can be contrasted to the linguistic perspective on deception detection, namely register analysis, authorship attribution and literary stylistics.

The categories that were in focus in this thesis, were pronouns, prepositions, negations, number, quantifiers, affective processes and time orientations. Each of these categories has significance in the field of deception detection.

It is hypothesized that psychological differences between lying and truth-telling leads to differences in speech between liars and truth-tellers. These seven categories are hypothesized to be defining features of lying vs. truthful speech. After a description of the discipline of deception detection and the program LIWC, each linguistic subdiscipline was introduced by a theoretical summary, followed by the analysis of the seven categories.

The conclusion is that four out of the seven categories that were selected are also relevant in distinguishing style in linguistics. These four categories are associated with a specific part-of-speech or a grammatical notion (tense). The remaining three categories, which were not suitable as good style markers, contain multiple parts-of-speech. Further research could be conducted to find out whether this effect holds when more categories are analysed.

Lisa Boekel

Vocal development in young children with hearing loss

Vocal development is found to be delayed in children with hearing loss compared with children with normal hearing (Cantle Moore, 2014; Moeller, 2007). Therefore, it may be important to stimulate the vocal development in children with hearing loss, and an intervention can make the delay as small as possible. This study investigated the vocal development in young children with hearing loss compared to the vocal development of children with normal hearing in the Netherlands. In addition, the interventions used national and international are investigated. In this study I used the Infant Monitor of vocal Production (IMP) this questionnaire is designed in Australia by Robin Cantle Moore (2008). For a larger currently running project this questionnaire is translated in Dutch. To analyze the vocal development of babies I used the data available from the IMP collected at 6 and 9 months of age in children with hearing loss and children with normal hearing. I found no significant differences at both ages. I analyzed the raw scores and also the ceiling question. For the interventions I found some literature about interventions for children with hearing loss although no specific interventions for the vocal development. In addition to the literature search I interviewed four national professionals and sent an online survey to international research groups. I found that the need for a new instrument to measure the vocal development before the age of 1 year differs within the national organizations, although most organizations do have a need to measure the vocal development.

The interventions given found in the literature, the online survey and the interviews have in common that they are home based. The main difference is the age at the start of the intervention, the intervention starts earlier in the Netherlands then found in the literature and in the online survey.

Parisa Rashidi

Samenhang tussen Nederlandse syntactische vaardigheden en Engelse morfosyntaxis en zinsbegrip (een onderzoek bij Nederlandstalige kinderen in groep 6)

This thesis is a report of my bachelor research. This research is part of a major project, ORWELL. ORWELL research (Oral and Written English Language Learning) focuses on the factors and methods that determine the better learning of English. The aim of the ORWELL project is to ultimately be able to predict the English language skills of the children and to train the children better. In my research I look for an association between Dutch syntactic skills and the morphosyntactic skills and sentence comprehension (syntax and semantics) in English among children in group 6. This is done by comparing three parts of the CELF-4 test for a correlation and possible evidence for transfer effects from L1 to L2. This compares the CELF-SS, sentence comprehension and CELF-WS, word structure test in English, with CELF-ZS, sentence compilation in Dutch. These comparisons showed that there is a weak significant relation between the Dutch task and the two English tasks in CELF-4, among these 300 children examined. Evidence for a transfer effect from L1 to L2 can not be obtained from these results.



 @KATBLAD
 FACEBOOK.COM/KATBLAD
 KATBLAD.UVA@GMAIL.COM
 [HTTPS://KATBLAD.UVA.NL/SITE.COM/LINGUISTICS](https://katblad.uva.nl/site.com/linguistics)



UNIVERSITY
OF AMSTERDAM