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A Survey of the Outside Language Pressure on Modern Faroese

- with a View to Assessing a Possible Increase
in the Use of New English Loanwords

Majbritt Poulsen

**A SURVEY OF
THE OUTSIDE LANGUAGE PRESSURE
ON MODERN FAROESE**

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Assessing a Possible Increase in the Use of
New English Loanwords**

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Master Thesis in English

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Fakultet for humanistiske fag
Institutt for engelsk
2006

Móðurmálið

(Yrkingin vígd færoyiskum studentum)

Eg fann teg í kvæðum, sum fólkins varrar
lyftu úr øld í øld,
eg fann teg í søgum og sagnatali,
har fólksins brøgd vóru tøld,
eg fann teg í mjúkum barnaljóðið,
sum sungið varð vetrarkvøld.

Eg fann teg í orðum, sum móður mæltu
Stákandi inni við eld,
eg fann teg í teimum hyggjuráðum,
í orðatøk vóru telgd,
eg fann teg í teimum fægri nøvnum
á fjøllum, áum og deld.

Eg fann teg hjá einligum stórmenum,
ið festu teg fyrst á blað,
eg fann teg í tí væna ljóðið,
sum skaldið um oyggjarnar kvað
– eg fann teg nú aftur, nú andi tín
teg loysa úr fjøtrum bað

01_Summarizing Presentation

Name: Majbritt Poulsen

Title: A Survey of the Outside Language Pressure on Modern Faroese

Sub-title: – with a View to Assessing a Possible Increase in the Use of New English Loanwords

Master Thesis in English at the Institute of English

HØGSKOLEN I AGDER

Autumn 2005 / Spring 2006

The focus of this work has been on the outside pressure on the Faroese language with a particular view to assessing a possible increase of new English Imports into the language in view of the present-day technological and media situation.

The theoretical part has been based on some of Milroy's (2003) theories relevant for sociolinguistic research. A two-month research period provided interviews with 118 Informants. The Informants have been divided into four age groups: 1) young people aged 12 to 19, 2) working force, aged 24-50 with educational background in the home country, 3) working force, aged 24-50 with five years of university studies abroad, and 4) retired people over 65. The Informants were presented with a questionnaire with seven questions, which provided the foundation for a 10-20 minute conversation with each interviewee. The aim has been to identify types of import lexis in each age group and test the youngest group against the others. In addition, gender variation has been mapped for comparison group-wise and across the age groups.

To put a possible new wave of English Imports into perspective, it has been necessary to screen other types of import words in use. They have been labelled Danicisms and Internationalisms according to given definitions. In addition, a selection of Faroese Neologisms has also been screened. All of the aforementioned have been collected to enable analyses of possible variations in choice of lexical items between the groups and between the genders.

As the type of New English Imports is mainly concentrated in the field of computer-related activities, the material is considered too limited to draw any firm conclusion. However, the survey shows that in this field there is a measurable influx of English loanwords amongst the youngest Informants. Hence, due to the daily exposure to the English language, there is no reason to doubt parents' perception of increased use of English in their children's language.

As a side-effect of the investigations, indications of gender variation have been seen in the material. This may be the first sociolinguistic research project from the Faroese language community which shows such variation of significance. It has been found that the women of group 3 show a higher frequency in the use of Danicisms than the women in group 2. Although not as prominent as for the Danicisms, the frequency of Internationalisms is also the highest in group 3. On the other hand, men across the groups show a tendency to prefer available Faroese Neologisms to import words.

Regarding the New English Imports, Danicisms and Neologisms the pattern for the youngest group is the same as for group 3. Thus a larger survey of young students' preference in terms of Faroese Neologisms versus import words could be of interest in order to screen the impact of education on language choice.

The survey shows the validity of the proposed hypothesis: the Faroese language is under strong pressure from the outside. Thus, the main contribution of this survey to sociolinguistic research in the Faroese community may be to highlight the multifaceted nature of this pressure and a possible influx of new English loanwords in its initial phase. Secondly, there are indications that education creates linguistic stratification. Consequently, an assessment of gender variation and variation between age groups with different educational background could be an interesting spin-off from this survey.

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Any mistakes and inaccuracies that may still be found in my assessments and evaluations are mine alone, and cannot be assigned to any of my professional helpers.

Grimstad, 18th May 2006
Majbritt Poulsen

1.0 INTRODUCTION AND PRESENTATION OF THE THESIS

1.1 The Aim of the Study

The purpose of this work is to provide enough data to study a possible new wave of English imports into the present-day Faroese language in light of globalisation and the new technological situation. The Faroese language environment is constantly changing, and is as such of continual interest to linguists. This study aims to contribute to information both about the actual new English imports and the attitudes of selected groups of Faroese people towards loanwords in general, and towards English and Danish loanwords specifically.

1.2 The Organisation of the Paper

The paper has been organised as follows:

- 1.0 Introduction & Presentation of the Thesis
- 2.0 Data and Methods
- 3.0 Linguistic History
- 4.0 Presentation and Discussion of the Speech Texts
- 5.0 Presentation and Discussion of Language Attitudes
- 6.0 Summary and Conclusion

1.3 Thesis

The 21st century cyber-spaced reality entails two core factors that are perceived to provoke changes in the bilingual language situation of the Faroe Islands. First, like the rest of its Nordic neighbours, this small island community of slightly more than 48,000 inhabitants (March 2005) has seen an incredible technological development during the last 30 years, whereby a related import of new words into the language has been inevitable. The introduction of high-tech electronic equipment in schools and almost every home during the last 10-15 years has presented an influx of (mainly) English terms and expressions, and may thus create a pressure on the native

language. Secondly, televised emissions of British and American news programmes, films, TV-series, soaps, popular cartoons, advertising, etc., have impacted daily life of most Faroese speakers since the mid 1980s.

As it happens, the technology and the globalisation seem to mutually enforce one another. The advertising through various British television channels promotes the English language by increased sales of all types of electronic equipment, games and personal computers. The internet and mobile phones (with upcoming IT telephony) further speed up the process. Young people's social activities include video games, mp3-players, downloading of music and films, portable game sets, cinema, etc., which increase exposure to the English language. Improved knowledge of English increases the mobility and opportunities of each individual outside their home country, which again contributes to increased interest in and "consumption" of what is offered through the cyberspace. Thus, the globalisation aspects reflected in the media promote travelling, and travelling again promotes the use of English as a lingua franca.

Due to the 600-year-old history under Danish rule and the present political and educational situation (which is expected to remain unchanged in the foreseeable future), it is part of the thesis that the pressure from Danish will not shift to one from English only. Rather, as a result of 'economic imperialism' (Fasold, 1984:10), the small Faroese language community is probably on the threshold of a more complex linguistic situation and will be besieged on more than one side.

Young people in their teenage years and below are particularly receptive to new ideas and concepts, and also to linguistic influence. In the competition with aggressive and financially powerful advertising companies, therefore, it seems a well-grounded fear that the Faroese Language Committee and other parties involved in the country's language maintenance policy may have an uphill task in maintaining the language in accordance with their purist standards.¹

¹ See <http://www.fmn.fo/malnevndin/reglugerd.htm> for further information regarding the Committee's scope of work.

1.4 Background for the Study

According to J. H. Winther Poulsen (p.c.²), lesser used languages such as Faroese are always endangered. Particular to the Faroese language community is the bilingual situation, which has caused an outside pressure since the first half of the 16th century. However, cultural and economic relations with Scandinavia cause the majority of the population to be in favour of keeping Danish as part of the linguistic training for children from a relatively early age.

Despite such a state of affairs, the Faroese language, spoken by one of the smallest populations in the world, has survived and gained domain. Thus, a century's language struggle and a goal-oriented maintenance policy for the last four or five decades have paid off so far. As English is becoming increasingly more important, the interesting question is whether we are on the threshold of English taking over the important role of Danish?

Of particular interest to this thesis is a paper from 1992 by Professor Helge Sandøy, which discusses this situation. He maintains that the problem of the Faroese people is “how to organise their necessary bilingualism or trilingualism without harming their first language” (Blom *et al.*, 1992:73). I have found Sandøy's evaluation extremely interesting, as now, 15 years later, we may be just at that point where the country's youngest generation is on the verge of trilingualism. That is a situation which has also been kept in mind during the research for this paper.

1.5 Plan and Scope of the Survey

The primary focus has been to verify the evidence of a possible new wave of English import words as a result of the globalisation and the new media situation. To be able to put this potential influx of New English Imports into perspective, it has been necessary to make an examination of the presence and frequency of Internationalisms and Danicisms in the language of the same groups of informants. The examination will highlight the multifaceted outside pressure

² Conversation in September 2005.

on the Faroese language. As linguistic pressure normally takes the form of more than mere import of lexis, a short comment has been included on some interesting grammatical features observed in the recorded material, with a more comprehensive overview and some elaboration attached in a separate appendix. The features have been labelled Grammatical Controversies, as they are considered grammatical mistakes by most Faroese speakers, while some linguists would probably analyse them as language change. Under the same section, a brief discussion has also been included regarding syntactic influence and instances of code-switching.

Language attitudes are an inevitable aspect of a research project such as the present one. Speakers' attitudes to internationalisation in general and their own use of the vernacular in particular have been made a part of the survey. Furthermore, a survey has been included concerning the informants' general attitude as to how Faroese should be spoken and the importance of (correct) grammar. These are interesting issues in light of the purist traditions along with attitudes to language maintenance and the efforts of the Faroese Language Committee, which have also been included.

1.6 Other Sociolinguistic Studies of the Faroese Language Community

Although not sociolinguistic in nature Chr. Matras' papers regarding some of the Celtic words in the Faroese language should be mentioned. The papers were presented posthumously in *Greinaval - málfrøðigreinar* by Fróðskaparfelag Føroya in 2000, together with various other linguistic papers by Matras. Matras' papers have been found of interest as a starting point for the historical part of this paper.

Ulla Clausén's survey *Nyord i Färöiskan* (1978) analyses "vilka möjligheter det färöiska språket har att skapa beteckningar för nya begrepp, företeelser och idéer" (Clausén, 1978:8). Discussions related to neologisms and acceptance of them will show that there has been a development since

the 1970s, but a comparison has not been included, as the subject has been considered outside the scope of this thesis.

Kirsten Didriksen's survey (1987) of social power structures reflected in the language maintains that the Faroese language represents a linguistic suppression of women. Based on random samples from newspapers from 1960 to 1984 she argues that the Faroese woman Anno 1987 does not have a written language that she can identify with, which causes women's absence in Faroese literature (Braunmüller *et al.*, 2001:164). Didriksen's study is mainly text linguistics, and the claimed sexist side of the Faroese language is outside the scope of this paper.

Elisabeth Holm's study *Áskoðanir um mál í miðnámsskúlum* ('Language Values of Students in Upper-Secondary Education in the Faroe Islands', 1992, unpublished) gives a survey of young students' attitude to (1) their mother tongue, (2) their own language competence and (3) possible language choice during exams.

Magnhild Selås' survey of "Trykklette endingar í talemålet í Tórshavn" (1996) is the first quantitative sociolinguistic research from the Faroese speech community of a defined speech feature (Braunmüller *et al.*, 2001:164). The focus of this survey is on features of pronunciation in light of correct grammar.

Tórður Jóansson's Ph.D dissertation (1997) on English loanwords assesses loans into Faroese from before 1600 and onwards. Thus, it also includes an important period in respect of English impact, which has been named *slupptíðin*, i.e. from about 1890 and up to World War II. The period is recognised as a time when the Faroese community was transformed from the former agricultural community into an industrialised fish processing community, a period which was started by the acquisition of old sailing sloops from the British as their fleet was renewed and old sailing ships replaced by larger, more modern, deepsea-going ships (Jóansson, 1997:27). Jóansson's dissertation is an interesting pilot project, both historically and sociolinguistically,

concerning possible English loanwords in the language from late medieval times and up through the 20th century.

In 2002 a Nordic survey has been undertaken to screen speakers' attitudes to import words in their own language. The project is not finalised, but parts of the Faroese survey, for which Jógvan í Lon Jacobsen at *Fróðskaparsetur Føroya* has been responsible, have been made available in the web pages of the Faroese Research Council under the title "It's only Words".

Sólvá Jónsdóttir's survey (2006) of dialects, *Málførðamunur í Norðurstreymoy*, is a qualitative study on some pronunciation features in the northern part of the largest island, Streymoy.

The above surveys indicate a lively interest in the Faroese linguistic scene. It is hoped that the present thesis will provide material which will help to discover current trends in different age groups of speakers and possible gender variations in language choice.

1.7 Definitions and Clarification of Terms

1.7.1 New English Imports vs. Internationalisms:

There seems to be an on-going influx of international and English words in the Faroese language. In the examination of this type of lexis observed during the interviews, a distinction has been made between 'English imports' and 'internationalisms'. To avoid confusion with Jóansson's term "English imports" (1997), the items investigated in this survey have been labelled New English Imports.

Many of the internationalisms may well have entered the language from English, but it is also realised that in most cases they may have been imported via the speakers' second language, Danish. Danish has seen an enormous import of foreign words. Due to a major part of all written material in the Faroese Islands being presented in Danish, the inevitable result has been a

continuous introduction and adoption of international words in the Faroese speech community.

An evaluation of the difficulty in distinguishing between direct imports and adoptions via the second language has been made by Jóansson (1997:129-130) in relation to import of English words in earlier times. I support his evaluations, and will not pursue the discussion any further.

1.7.2 Danicisms:

The present survey includes an account of the use of Danicisms as observed in the interviews.

By Danicisms is understood the use of Danish words and expressions by an individual, instead of an accepted Faroese word or expression. By ‘accepted’ is meant that the parallel Faroese word is present either in the informant’s own vocabulary and used side by side with the Danicism, or it is observed in spontaneous use by other individuals in the recorded material.

1.7.3 Apparently Accepted Neologisms:

An inclusion of a limited group of new Faroese words has been made and labelled Apparently Accepted Neologisms. As the line between neologisms and ‘old’ words will move with time, it would probably not be possible to draw the line between the two. Hence, the list of Apparently Accepted Neologisms does not pretend to be complete in any respect, but it is a mere count of lexis that could be identified to belong in this category. By Apparently Accepted Neologisms is understood a relatively new word in the language then, made for a new object, concept or phenomenon, and which is noted in use in competition with the imports.

1.7.4 Other Terms

‘Faroese’: Has been used for both the Faroese language and the Faroese people.

‘Faroer’: Has occasionally been used about the country itself, as a variation of the entire name, Faroe Islands, ‘the islands’, ‘the archipelago’, etc.

‘Group’: Group with capital G and a number has been used when referring to a particular group of informants out of the four that have been identified for this survey.

‘Informant’: Likewise, Informant with capital I and a given number + Group number is used when referring to given informants of this survey.

‘Lesser used Language’/ The expression has been used about Faroese to avoid ‘minority language’, as Faroese is a majority language in its own domain. The meaning is of the expression is a language spoken by a small population.³

The text has been divided into Chapters and Sub-chapters, characterised by two-, three- and four-digit numbering (1.1, 1.1.1 and 1.1.1.1.).

1.7.5 Quotations and Use of Faroese Names, Terms and Words

Throughout the paper there is a use of Faroese words and terms and to some extent also names of institutions, all of which have been distinguished by italics. Moreover, use of Faroese words are followed by a translation into English in inverted commas and brackets (‘English word’).

1.8 Concealing Informants’ Identity

To ensure objectivity in the present investigation, it has been necessary to conceal the identity of the informants. All informants have been verbally informed that their name appears only on a list needed to be kept during the research period in order to identify them and to make it possible to contact them in the case of further questions. All informants have consented to a copy of the material (sound files) being handed over to the library of *Fróðskaparsetur Føroya* (the Faroese university), should it be of scholarly interest and provided the sound quality is good enough.

1.9 Attachments

The following material and documents have been attached to this paper:

1. Attachment A: Questionnaire, consisting of *Formæli og Leiðbeining* (‘Introduction and Explanation of project’) to the informants and a list of seven questions that

³ Cfr. p.c. with Winther Poulsen, recording a), min. 15:40 – 16:38 and Johansen *et al.*, 2004:407-415.

guided each conversation. (The document includes translation into English of both parts.);

2. Attachment B: Registration of New English Imports in all groups;
3. Attachment C: Registration of Internationalisms in all groups;
4. Attachment D: Registration of Danicisms in all groups;
5. Attachment E: Registration of some Apparently Accepted Neologisms in all groups;
6. Attachment F: Various Graphical Presentations of some of the aspects found in the spoken material as discussed in the paper;
7. Attachment G-1: Overview of some grammatical controversies; registration in all groups of the frequency of four features, considered grammatical “errors” if appearing in the written language;
 - Attachment G-2a and G-2b: Overview and graphical presentation of registration of the amplifier *ov* vs. the imported Danish equivalent *for* (‘too’) in all groups, as presented in Attachment G-1.
 - Attachment G-3a and G-3b: Overview and graphical presentation of the registration of the verbs *blíva* and *verða* in all groups, as presented in Attachment G-1;
8. To facilitate the readers’ access to the paper, one CD has been submitted, containing:
 - The electronic version of this paper and attachments (Item 1 to 7 above),
 - Downloads of relevant web pages, should they for some reason not be accessible at a later stage
 - In a separate folder (PERS CORRRESP & SOME REF), copies of personal correspondence referred to in the paper.
9. Included in the CD:
 - Five separate folders of recordings of the interviews with all informants;
 - One folder (RECORDINGS_ADDITIONAL) containing conversations about the Faroese language, its present situation and Faroese language teaching in the schools with the following persons:
 1. J. H. Winther Poulsen, professor and distinguished Faroese linguist,

2. Paulivar Andreasen, teacher in Faroese and co-author of *Mállæra* (1997/2004) – Faroese grammar book,
3. Evald Rasmussen, teacher and contact person for the youngest informants.

The three above-mentioned interviews have been used and referred to during the discussions of this paper.

2.0 DATA AND METHODS

2.1 Questionnaire and Interviews

2.1.1 Initial Approach

A few weeks prior to the start-up of the field research, a cover letter in both Faroese and English was handed out to each individual in the list of informants. The letter explained in Faroese the scope and the purpose of the study. Attached to the letter was a Questionnaire containing seven questions to be discussed during our forthcoming conversation. In the letter the informants are also told that there is no such thing as a “correct” answer to the questions; the answers will vary with each individual, and the researcher is interested in whatever these answers may be.

2.1.2 Type and Length of the Interviews

The collecting of the spoken material has been done by means of taped interviews of about 10 to 20 minutes. However, in cases where people gladly speak and move on to other topics than those given in the Questionnaire, they have been allowed to do so for a limited period of time. This has been considered added value to the speech texts. In Group 4 of older people, who are excellent story tellers but apt to overlook the given questions, it has been necessary in some cases to allow the conversation to develop somewhat on the terms of the informants.

Labov finds the ideal length of sociolinguistic interviews to be one to two hours (Milroy, 2003: 58), but the limitation of time and resources made this an impossible aim. Furthermore, it was deemed difficult to carry out lengthy, recorded conversations with the youngest informants of Group 1, and, therefore, it has been settled for interviews lasting about 10 to 25 minutes.

A one-to-one type of interview has been chosen, although admittedly there is an advantage in the controlling of stylistic level by group members during such group interviews, as reported by Nordberg (cited in Milroy, 2003:67). The reason is that with the exception of Group 1, it would

have been difficult in many of the cases to arrange group interviews in the other groups as the informants live in different villages, and often only one or two from a given village. Although they willingly spared their time for the interview, it was not considered possible to ask anyone to travel in order to participate in a more demanding set-up.

2.1.3 Technique – Direct and Indirect Approach

A combination of direct and indirect approach has been planned as the method of investigation. The explanation to the informants was made brief, and it mainly stated that the purpose of the survey is to listen to how Faroese is spoken by native speakers now at the beginning of the millennium. In the introductory conversation(s), which took place both on the phone and face-to-face prior to the recording, it was re-emphasized that there are no “correct” or “wrong” answers to any one of the questions, as the main interest is to listen to the spoken language.

The reason for this approach is to avoid – to the extent possible – informants’ courtesy bias or sucker bias, as identified by Saville-Troike in 1989 (cited in Wray *et al.*, 1998:173). It is recognised that there is probably no way this problem can be entirely overcome, as informants are intelligent enough to perceive what such a linguistic survey may entail.

The indirect approach implies that no specific explanation has been given to the informants regarding any type of words or features that will be looked for in their language. This means that there has been no particular mention of the survey screening the use of New English Imports.

2.1.4 Closed vs. Open Questions

Closed questions have not been considered the suitable tool for this type of survey.⁴ The topics have been selected with the informants’ age in mind, and have been perceived to help keep a conversation with people in all age groups. It has been expected that the topics will trigger

⁴ For further details, see the attached Questionnaire ([Attach. A](#)).

certain (conscious or subconscious) choices to be made from each informant's lexical inventory. Unlike Labov's 'danger of death' question, the subjects may seem rather dull and probably not fit for triggering "less self-conscious speech" (Milroy, 2003:65). Yet, the 'danger of death'-approach has not been considered optimal for this type of research, as the speakers' selection of lexical items would probably not have provided material for obvious comparison between the different age groups. In this context it may be mentioned that language as such is considered a highly hot, not to say explosive, subject matter amongst the islanders. This is also confirmed by the fact that a number of informants are heard commenting on or engaging in interesting discussions about a new act regarding Faroese Personal Names ("Løgtingslóg nr. 142 frá 8. oktober 1992 um fólkanøvn", reviewed in 1999), the role of the national broadcasting company, the work of the Language Committee and neologistic work in general.

Thus, open questions have been considered the most viable approach in order to get people to speak freely, and – as far as possible – to encourage informants' personal selection of words. In addition, the informants have been advised of the researcher's Faroese birth, with the entire adult life abroad. Unexpectedly, this proved an advantage during several conversations. Where the researcher, while asking a question, would deliberately (or not) search for words or mimic some meaning, informants would willingly complete the phrase and continue with their evaluations.

2.1.5 Quantitative Approach and Categorisation of the Material

The approach is quantitative, which means that identified language items are counted and comparisons are made between the identified groups of informants. Four different lists of lexical items have been made out; i.e. New English Imports, Internationalisms, Danicisms and Apparently Accepted Faroese Neologisms. To make each list as complete as possible, it has been necessary to listen to all conversations five times. The first time was mainly to prepare the first lists and to pick up other items of interest, such as expressions, code-switching and un-Faroese syntax. When listening for the 2nd and the 3rd time, the lists were expanded while ticking

each word according to group and gender. The 4th time was to assess grammatical issues, and the 5th round has been made for a final check that both lexical items and use by each individual have become as accurate as possible. Each word or term has only been ticked out once per individual.

2.2 Sampling and Organisation of Informants

2.2.1 Sampling and Filling Quota

Informants have been identified through network sampling, i.e. through personal contacts. This means that the researcher has been introduced to each informant as somebody's sister, daughter, cousin, friend or friend of a friend. The approach was hoped to help minimise 'the observer's paradox'.⁵ Admittedly, this problem cannot be fully overcome, but it has been considered an advantage to be introduced as somebody's acquaintance to every individual, rather than as a researcher. Moreover, the "snowball effect" gained by this type of introduction is considered a great advantage, in addition to the researcher's ability to speak and write the native language.

In a couple of instances informants had to withdraw due to travelling and the researcher greatly appreciated the unsolicited assistance offered by other informants to find replacements. In particular this was the case pertaining to Group 4, which upon the start of the interview rounds needed to be doubled in order to fill the quota. Informants in that same group, as well as in Groups 2 and 3, helped arrange for the introduction of new informants in Group 4.

2.2.2 Organisation of the Informants

The informants have been divided into four main groups, with 29 and 30 people interviewed in each⁶. The groups of informants have been composed as follows:

⁵ The Observer's Paradox is a theory proposed by William Labov, which refers to the difficulty of extracting natural speech from informants. When speaking with a researcher, an informant is likely to adapt the speech, make it more "correct". The paradox, therefore, lies in the fact that there needs to be a linguist with a microphone to capture speech but his presence with microphone will necessarily provoke the 'wrong' type of speech. (Cf. <http://www.everything2.com/index.pl?node=Observer's%20Paradox>)

⁶ The number of 29 in Group 2 and 4 is due to illness and the researcher's disability to conduct interviews for four days.

Group 1A: Age 12-15	14	} Group 1	
Group 1B: Age 18-19	16		
Group 2: Age 24-51; 10 to 15 years of education in the home country			29
Group 3: Age 24-51; 13 years of education at home, followed by a minimum of five years at university abroad			30
Group 4: Age 65 and above, various professions			29

As a number of the conversations with the children gave somewhat limited material to work with, 39 conversations were conducted with Group 1 informants, from which 30 have been selected.

The youngest informants in Group 1 have been selected from two different classes at a secondary school in the capital, Tórshavn, as well as randomly through acquaintances in the two villages of Streymnes and Skopun. When invited to participate in the project, a number of the youngest informants were eager and interested. Nevertheless, the difficulty in engaging them in real conversations proved bigger than expected when the computer was recording. This is perceived to be partly because of the children’s shyness in front of the microphone, and partly because of the researcher’s lack of experience. Thus, in order to obtain a more satisfactory level of communication with the youngest informants, ‘participant observation’ in line with Eckert’s Detroit studies would have been a more suitable approach (Coupland, 1997: 218-27, also referred to in Milroy, 2003:68-69). However, the enormous amount of time and resources required for this type of investigation was beyond the scope of this survey.

The students between 18 and 19, who make out the other half of this group, have been selected at only one institution, i.e. *Studentarskúlin í Hoydølum*, Tórshavn (‘student school’, which is preparation for university). This school is one out of three of its kind in the country, and practicalities made it difficult to spread the interviews in all three. On the other hand, Milroy’s generalisation that “examining one high school [...] cannot tell us how that situation at that site fits into the system of sociolinguistic variation in a city or region as a whole” (Milroy, 2003:72)

does not entirely apply here. It has been taken into consideration that in this small community, students attending the school in Tórshavn are not ‘Tórshavners’ only, but come from neighbouring islands as well as the entire bussing area around the capital.

The middle generation, or the working force, is twice the size of the other two groups, and has been divided into Groups 2 and 3. Group 2 consists of people with 10 to 15 years of education in the home country, whereas Group 3 informants have a background of (minimum) five years of university studies abroad following the 13 years of primary and secondary education at home. Faroese university students need to go abroad to pursue their academic education, unless their studies involve Faroese history and language or one of the three-year scientific programmes.

The purpose of the strategy is to examine what linguistic impact may be caused by five years (or more) of university studies abroad. It has been perceived that this different background will create a marked difference in the language of the two groups.

For the reason given in 2.2.1, 2nd paragraph and Footnote 5 the gender numbers are not equal in Groups 2, 3 and 4. In each of the word list attachments (B, C, D and E), calculations have been made to compensate for these differences. See the pink and blue-coloured cells of each attachment, which summarize lexis group-wise by gender. This total has been divided by the gender number of that group and multiplied by 15, which evens out the irregularity in the groups’ actual gender number.

Example for New English Imports in use by females in:

- Group 2: Total of 45 lexical items ÷ 13 x 15 results in the calculated number of 52 items;
- Group 3: Total of 79 lexical items ÷ 16 x 15 results in the calculated number of 74 items.

3.0 LINGUISTIC HISTORY

3.1 Population and Language – Brief Historic Review

3.1.1 Assumed Initial Population of the Islands – Short “pre-Viking” Account

The earliest reliable source of information about the first settlement of the Faroe Islands is considered to be that of the Irish cleric Dicuil (Debes, 1995a:58-59). This learned Irish monk and geographer, born during the second half of the 8th century CE, lived and worked at the Carolingian court. In about 825 CE he wrote *De mensura orbis terrae* in which he describes some islands, taking his account from that of a monk who had visited the archipelago.

According to Dicuil, Irish hermits (*Scotians*) had made the remote islands their home for the previous hundred years, and most historians now consider them to be the Faroes. From the Icelandic sagas we are led to believe that by 825 the hermits had fled because of attacks by Viking raiders, and Dicuil makes a comment about what seems to be a fact:

But even as they have been constantly uninhabited since the world's beginning, so now because of Norse pirates they are empty of anchorites, but full of innumerable sheep and a great many different kinds of sea-birds, [...] (Debes, 1995a:59 and Jóansson, 1997:60).

Thus, from the above and recent pollen analyses historians now seem to deduce that permanent settlement began as early as 600-650 CE, when the grazing of sheep and cultivation of oats by the earliest Celtic settlement changed the pollen deposits in the soil (Debes, 1995a:64). Findings in 1989 give certain indications of such changes, and research has been taken up again as late as in the summer of 2005 for further evidence based on this theory.

3.1.2 The Norse Population

Although the dating of the first Norsemen's arrival is not precise, the *Føroyingasøga* (written in Iceland around 1200) gives sufficient historical evidence to sustain the assumption that the islands were inhabited by Vikings before 900. Sometimes during the 12th century the Norwegian

kings started collecting taxes in the islands (Debes, 1995b:9), and the Faroese got their renowned Episcopate of *Kirkjubøur*, which became the island's spiritual centre and centre of religious education where the learned King Sverre of Norway had received his schooling (Johansen *et al.*, 2004:37). Furthermore, the Norwegian who wrote *Historia Norvegiae* around 1180 viewed the people of the islands in the West as his countrymen (Debes, 1995b:18), which is regarded a clear evidence of close relations between the two countries.

According to *Føroyingsøga*, the first Viking to set foot in the islands was a man by the name of Grímr Kamban. His first name is Norse whereas the second is Gaelic, meaning 'the limp', a name which he is believed to have attained during contact with Celtic-speaking people (Johansen *et al.*, 2004:35-36). A short account of language contact during the Viking period is given in 3.1.3 below. For now suffice it to state that based on brooches and crosses of Irish design from both earlier and recent excavations,⁷ scholars are now looking for further indications of Vikings having arrived via the neighbouring areas in the south-west, instead of directly across the sea from Western Norway. A number of place names, vocabulary and methods related to keeping sheep and working the land give reasonably clear indications of what Chr. Matras has labelled the 'West Atlantic Line' between the Scots-Gaelic area in the south, via the Orkneys and the Shetlands, to the Faroes and Iceland (Næs *et al.*, 2000:227).

3.1.3 Language Contact during the Viking Period

The Faroese language belongs to the West-Nordic group of languages, a branch of the Germanic languages, and derives from the variety spoken by the Norsemen who settled in the islands. There are also traces of language contact with the Gaelic languages around the Irish Sea, Scotland and the islands just north of Scotland. For instance, the West-Nordic name for shelters for keeping sheep, *ærgi*, was adopted from Irish *airghe* or Gaelic *airgh*, and is still found in

⁷ Reference to Dimmalætting 53/127, 16th March 2004, "Føroyar vóru helst kristnar áðrenn Noregi og Danmark".

several place names in the islands, for instance Argir. (For a full account of this word and its presence in place names, see Næs *et al.*, 2000:191-207, 347.)

Some of the words still in use that have been accounted for by Matras:

blak; old Faroese *blaðak* (Gaelic: blàthak; ‘buttermilk’), *drunnur* (Gaelic: dronn; ‘a cow’s or sheep’s behind’), *dunna* (Gaelic/Isle of Man: tunnag; ‘duck’), *grúkur* (Gaelic: gruag; ‘hair on the head’), *knokkur* (Gaelic: cnoc; ‘hilltop’, ‘rounded mountain top’), *korki* (Gaelic: cork; ‘moss used for dying red’), *krógv* (Gaelic: cró; ‘place to keep the sheep’), *køkja* (Gaelic: caigeann; ‘coupling of animals/sheep’), *lámur* / *kjaglámur* (Gaelic: làmh chearr; ‘the left hand’, today: ‘left-handed’), *mirkjalli* (Gaelic: muirichlinn / muirlinn; ‘edible seaweed’), *mógvur* (Gaelic: somewhat unclear, see Footnote ⁸), *slavak* (Gaelic: slabhac, slabhagan; ‘edible seaweed’), *soppur* (Gaelic: sop(p)/sap; ‘little dot of hay’), *sorn* (Gaelic: Footnote ⁹), *tarvur* (Gaelic: tarf (?); ‘oxen’, see Footnote ⁹).

A number of place names, such as *Dímun*, *Pápurshálsur*, *Páparøkur*, *Myrkjansoyri*, *Dunganvík*, *Dunaldsklettur*, *Korkadalur*, *Slavarsurðar* and *Slavansdalur*, are considered to have come from or to have been inspired by Gaelic (Næs *et al.*, 2000:342, 345-352).

3.1.4 Late Medieval Period – Linguistic Situation and Briefly on Language Contact

Up until quite recently the isolation of the islands during late medieval times has been thought to have been almost complete with the exception of a couple of ships arriving annually with supplies. However, in records from proceedings against trespassers during the period of Trade Monopoly ¹⁰ and complaints filed about people selling illegal goods, we have evidence of clandestine trade. From this it is reasonable to deduce that there must have been some contact with outside traders, and there is a probability that the islanders themselves did not entirely give up sailing to their neighbouring countries (Jóansson, 1997:91).

Furthermore, as modern theories shed more light on linguistic changes, new conclusions may also be inferred about language contact during periods from which we have little written

⁸ This word, whose meaning is ‘turf’, is clearly not a derivation from the Norse ‘*torf*’, see Næs *et al.*, 2000:225-255; ‘Atlantic Traditions – Atlantic Words’.

⁹ Complete evidence for these words has not been found in Matras’ writings, however, see Næs *et al.*, 2000:323-324.

¹⁰ From 1535 – 1856; during varying periods on German and Dutch hands.

material. With the basis in Trudgill's and Milroy's theories about social networks and the inter-communal influence on linguistic changes, Sandøy gives an interesting contribution about likely contact between the north-western Nordic countries during the late medieval period. When comparing the three languages Icelandic, Faroese and Norwegian from the 10th up to the 14th century, we may say that little happens for a few hundred years after the first migrations of the 9th century (Braunmüller *et al.*, 2001:125-154). "Then suddenly several similar sound changes occur in all three languages in the 12th, 13th and 14th century, and after that the parallel development stops" (ibid. 2001:130). Internal linguistic properties may be part of the explanation, but Sandøy also points to interesting features that make contact innovation an almost inevitable aspect. Reliable records show that there were Faroese Islanders who owned properties in Bergen, Rogaland, Sogn and Shetland, and there are reports of inter-marriages between the countries (ibid. 2001:148 and Debes, 1995b:110-114). Moreover, around 1300 the Shetlands and the Faroes were united with the Norwegian Kingdom and headed by the same *Løgmann* ('Lawman'), stationed in the Shetlands (Jóansson, 1997:63). Records of sailings between the Faroes and Norway for commercial reasons are also available (Debes, 1995b:118). All in all, it should be fairly obvious that this type of contact also implied language contact.

At the death of the Norwegian king Ólavur Hákonarson in 1387, Norwegian supremacy came to an end. The annexation of the Norwegian kingdom by the Danish crown caused the Faroes to also become a part of the Kalmar Union (1397), and later the double monarchy Denmark-Norway (Debes, 1995a:205). By this political deed the road ahead toward a very special bilingual situation had been paved. Obviously, an immediate bilingual situation did not arise with the shift from Norwegian to Danish rule. However, with the Reformation around 1540 and the subsequent closing down of the Episcopate at Kirkjubøur, all education in the islands was brought to an end. Learned people were sent from Denmark to serve and rule the islanders, and

the King's Danish became the only written language in the islands. The sources are not in complete agreement as to when Faroese ceased to exist as a written language. Debes maintains:

“Tá komið er inn í 16. øld, var føroyskt burturdottið sum skriftmál. Men alla 15. øld skrivaðu føroyingar norrønt mál við eyðkendum føroyskum málmerkjum, sum vísa, hvussu føroyskt skilir seg frá sum sjálvstøðugt norrønt mál.” (Debes, 1995b:57),

whereas Winther Poulsen says:

“Efter reformationen (ca. 1540) bliver den danske indflydelse overvældende stor. Bibel, salmer og andre religiøse tekster blev ikke oversat til færøsk, men inførtes i dansk sprogdragt [...] Den færøske præsteuddannelse blev ophævet, samtidig som bispesædet i *Kirkjubøur* blev nedlagt.” (Johansen *et al.*, 2004:305).

Nonetheless, what seems reasonably clear is that very few Faroese left the islands for the distant Copenhagen to pursue theological studies (ibid. 2004:305), and with no educational institution in the islands it was obviously impossible to maintain the written local variety. Thus, the original reformationist idea to bring the word of God to the people in their mother tongue was of no benefit to the Faroe Islanders. On the contrary, the former Catholic masses, which used to be given only partly in Latin as the Catholic church otherwise “catechized its faithful in the vernacular” (Kramsch, 2000:73 and Johansen *et al.*, 2004:38-39), were now replaced by the entire service being given in another foreign language, i.e. Danish. Whereas the reformation created a renaissance for many national languages, it led to repression of the local language in the Faroe Islands (as in Norway) (Fjell *et al.*, 1974:6).

Denmark retained the possession of the islands at the Treaty of Kiel in 1814 (when the Norwegians proclaimed their freedom), and this state of affairs caused a continuation of the linguistic situation, where the local variety, although a majority language in its domain, must be said to have met all the challenges of traditional minority languages (Johansen *et al.*, 2004:408).¹¹

¹¹ Reference also to J.H. Winther Poulsen, p.c. in September 2005.

Here may also be mentioned the influx of Hebrew, Greek and Latin words with the coming of Christianity, paralleled in the other Germanic languages. As in the neighbouring countries such words have not been reserved for religious contexts only, but have influenced the language at large, including place names and naming traditions.¹²

The ubiquitous presence of the Danish language has made its mark on Faroese by numerous loanwords, but even so the Faroese people maintained the native spoken variety with a grammar distinct from the Danish. Unlike what was the case in Norway, the grammatical system has remained relatively intact. How this has been possible is not a simple question to answer, but the remoteness and relative isolation seem to be part of the explanation(s). Another explanation, usually included by historians, is that the presence of the Danish rulers was limited to only a few bureaucrats, mainly “living in their own world in Havn” (Tórshavn), who, exactly because of their foreign language, were regarded as outsiders by the local population (Debes, 1982:18).

Inevitably, though, throughout the 300 years that elapsed from the time of the Reformation and up to the first linguistic stirring around the 1840s, just prior to what has become known as a period of national awakening towards the end of the 19th century, the language had become ‘infested’ with Danicisms (Johansen *et al.*, 2004:305). The amount of Danish loanwords was so considerable that the Faroese priest J. C. Svabo (1746–1824) sadly predicted a language death in his home country. Svabo, sometimes referred to as “the first great name in Faroese history of linguistics” (Fjell *et al.*, 1974:6), was educated in Copenhagen and is the first Faroese to leave behind any written evidence of linguistic contemplations regarding the local Faroese language and its future. His predictions about the future of his mother tongue (in *Indberetninger fra en Reise i Færøe 1781 og 1782*) have since been referred to by almost every linguist who has been trying to make an account of the Faroese language and its situation.

¹² For a short account on some of the most prominent words, see Johansen *et al.*, 2004:431-438.

However, rich oral traditions, upheld through the medieval songs and dancing traditions as well as story telling during the hours of dusk just before the oil lamps were lit, have also been considered key factors concerning the maintenance of the language. The oral traditions are probably the single most important reason for the language being saved from complete extinction. The preservation effect on a language from rich oral traditions, combined with relative isolation, is known also from other linguistic communities (Kramsch, 2000:69).

3.1.5 19th Century National Awakening and Education in the Faroe Islands

A new Faroese poetic tradition developed in the dynamic students' environment in Copenhagen of the late 1800s. For debates and promotion of the Faroese language and culture, the forum *Føroyingafelag* was organised in Copenhagen in 1881; its sister organisation, *Føringafelag*, in the Faroes in 1889.¹³ Its most prominent achievement was the publishing of *Føringatíðindi* from 1890 to 1901. A large number of national romantic songs were written during this period, and so also the Faroese national hymn, *Tú alfagra land mitt*, by Símun av Skarði (1872–1942).

Inspired by the active Faroese students' community in Copenhagen and by his friend Svend Grundtvig's ideas about every people's right to have the word of God spoken to them in their own language, the Faroese priest V.U. Hammershaimb (1819–1909) promoted a proposal concerning Faroese orthography in 1846. Before him Svabo had proposed a 'Quintilian way' to the orthographic problem, i.e. orthography as close as possible to the pronunciation. Meanwhile, another Faroese linguist, Jákup Nolsøe, had made a proposal favouring a solution closer to the Icelandic, which inspired Hammershaimb (Johansen *et al.*, 2004:44). From 1846 Hammershaimb published lyrics, fables and other folkloristic texts in the Danish publication *Annaler for nordisk Oldkyndighet and Antiquarisk Tidsskrift*.

¹³ Reference is made to Brunstad at: <http://www.sprakrad.no/templates/Page.aspx?id=405>.

Prior to this re-birth of the Faroese written language, only a few written documents had been produced – though in accordance with the pronunciation principle, the earliest being the aforementioned *Indberetninger* by Svabo in 1781 and 1782, followed by H. C. Lyngby's *Færøiske Qvæder om Sigurd Fafnersbane og hans Æt*, 1822, J. H. Schrøter's translation of St. Matthew's gospel, 1823, and C. C. Rafn's *Færeyinga saga*, 1832. (Johansen *et al.*, 2004:39)

History also includes the fact that Schrøter's attempt to translate the gospel of Matthew was “unconditionally negatively received” by the population in general, not so much because of its obvious shortcomings, but because it was considered disrespectful to use the Faroese language in biblical contexts (Johansen *et al.*, 2004:43). Likewise, it is also a part of the Faroese linguistic history that when Hammershaimb on New Year's Eve 1855 tried to read the gospel in Faroese, it caused such turmoil that no repeat was attempted (ibid. 2004:50). Danish had been the high variety for centuries; the language of administration, justice and also the sacred language of the church. In people's minds it had prestige and dignity (í Lon Jacobsen, 2001b:1). For the low variety to achieve acceptance by the people as a worthy language, in writing and in any official context, a century was yet to pass with many hurdles along. The systematic imposition of Danish since the time of the Reformation had caused that even the use of the vernacular – the low variety – for other than work and mundane activities was unimaginable. In one of his poems, *Føroyska málið* ('The Faroese Language', 1876¹⁴), the poet and songwriter Fríðrikur Petersen (1853–1917) laments that his mother tongue has been “dispelled from church and parliament by the ‘high and wise rulers’ and replaced by an alien language”.

A prominent name in the discussions about orthographic norm is Jóannes Patursson (1866–1946). The young poet and farmer's son, later farmer and prominent politician, had studied in Norway, where presumably he had been inspired by the Norwegian language battle. At home he fought fiercely for Hammershaimb's solution.

¹⁴ See the attached, *Føroyska málið*

With very few changes or modifications, Hammershaimb's archaic, etymologizing solution to Faroese orthography was the one that prevailed, but the language battle was to drain much power out of the linguistic efforts that were being made by a number of well educated and foresighted Faroese academics before and after the turn of the 19th century. The fierce disagreements and the political schism in 1906 resulted in the dissolution of *Føringafelag*, but the endeavours for the position of the local language continued. Also amongst those who ended up on the conservative side and the subsequent continued submission to Danish rule, there were leaders who did not abandon their old ideals concerning the language (Johansen *et al.*, 2004:49). Finally, in 1912, when the disputes peaked, Faroese children were permitted one lesson per week of reading in their mother tongue. Written work remained prohibited! (*ibid.* 2004:93.)

As we shall see below, the etymologizing version of the orthography may have been a foresighted choice, as sound changes particular to Faroese would have caused the orthographic picture to greatly separate the written variety from the family of Nordic languages. Another valid point today for keeping this archaic solution is that it has proved a great advantage and benefit to modern work with neologisms. An additional factor, which must have been an advantage already during the discussions, was that Hammershaimb's proposal was a supraposed norm ('overdialektal', Haugen *et al.*, 2000:52), based on a range of regional dialects. Although the dialects did (and still do) not imply much difference in lexical inventory, the phonological differences are considerable from north to south, and sometimes from one island to another. If the 'Quintilian principle' had been triumphant, then the great question of which dialect to favour for the written standard could have become an insurmountable issue.

Compulsory education was instigated in the islands in the 1840s, and by that the Danish language expanded into the daily sides of life. A natural consequence of the national awakening and the struggle for the Faroese language was to establish a Faroese teaching institution, a work in which Símun av Skarði and Rasmus Rasmussen (1871–1962) were prominent. The first in its kind,

Føroya Fólkaháskúli, was founded in 1899, and for a long time it was the only institution that provided any training in the Faroese language (Fjell *et al.*, 1974:9).

Vigorous attempts were made to provide written material in Faroese during this period.

Prominent names in this respect are Rasmus Rasmussen, botanical terminology; A. C. Evensen (1874–1917), author of several instruction books in the Faroese language ranging from the basic level right up to literary works for the upper secondary level; Jákup Dahl (1878–1944) author of a grammar; Jógvan Poulsen (1883–1928), translator of biblical stories and author of the first instruction book on orthography for the primary school; Mikkjal á Ryggi (1879–1956), books in zoology and Faroese geography.

The language of instruction was Danish and remained so until 1938, when the Danish Minister of Education finally “came to his senses”, as Sandøy puts it (Fjell *et al.*, 1974:10), and erased the infamous §7 in the old school law from 1912, which stated that Danish was the only language of instruction in the islands. In 1912 the Faroese teacher, Louis Zachariassen, had been expelled from his position when he challenged the law and spoke Faroese in the classroom. A Danish government representative stood behind this deed, but the decision was supported by the local conservative politicians (*Sambandsmenn*) on the grounds that the Danish language was a precondition for the cooperation between Denmark and the Faroes (Johansen *et al.*, 2004:97).

Although not nearly as prominent today, it is often reported that remnants of this attitude and similar sentiments still linger on in the Faroese community.

Not until 1948 (with the new Home Rule) was Faroese recognized as the country’s main language, but still with Danish as the parallel language. It may replace Faroese in any given official setting, for instance with Danish speakers present who might not understand the local language. Moreover, § 11 of the Home Rule, which recognizes Faroese as the main language, still states that Danish must be learned thoroughly. As late as in 1974 and 1975 some students

(four and eleven, respectively) were refused their final exam papers from the upper secondary school of Tórshavn as they refused to give their oral performance in Danish in front of a Danish-speaking external examiner (Johansen *et al.*, 2004:98). These actions were the direct precursor to the pedagogical responsibilities for the upper secondary education being taken over by the Faroese administration (as the administrative and financial matters had been already).

3.1.6 Present Linguistic Situation

As mentioned in 1.4 above, Professor Helge Sandøy in 1992 made the interesting observation that the Faroese community might be facing a situation of trilingualism within too long. Although thus far the Faroese people have mainly interpreted and experienced the language conflict as one between the vernacular and the compulsory second language, Danish, “the joker in the pack is how the situation will develop as English necessarily becomes an important second language in addition to Danish” (Blom *et al.*, 1992:73).

Now, 14 years after Sandøy’s prediction, we are probably on the threshold of such a trilingual situation. A different outlook on second language acquisition may imply a shift from Danish to English for Faroese children. Numerous debate articles in the largest Faroese newspaper *Dimmalætting* since 2002 seem to support this possibility.

Traditionally to the Faroese, leaving home for studies abroad has been confined to ‘going to Denmark’, and for a majority going abroad for holidays has had the same limited destination. Obviously, in this perspective, mastering Danish has been a necessary and irreplaceable skill. In a changing work environment, where the oil industry might soon be reaching Faroese waters, the old outlook could change, as young people attracted by that industry and related opportunities, see their best possibilities pursued for instance in Great Britain. Thus, English is presently gaining more importance than just as a third language of which one should have some superficial knowledge. Additionally, young Faroese law students, interested or engaged in the country’s

constitutional position, have increasingly been looking to Britain for post-graduate studies. It is reported that in 2005 there were about 100 Faroese students in some English speaking country (mainly Scotland), which constitutes about 10% of the total number of students abroad.¹⁵

Constitutionally the Faroes are under Danish legislation with the same Home Rule Act from 1948. As more administrative areas have been taken over by the domestic administration since the 1970s, modifications of this Act have become a prerequisite. Today, domestic administrative areas include education, health care & hospitals, social welfare, post office, tax & customs, amongst others, with the issue of military surveillance of the surrounding waters being the latest.

During these last 30-40 years the Faroese language gradually supplanted the Danish in all of the above-mentioned areas, but the infamous § 11, referred to previously, is still there. A debate is presently getting underway as to whether or not it is too early to start second language acquisition after only two years of primary schooling. Intertwined in the debate is the question about when the learning of English should be undertaken. In 2004 the instruction of English has been changed from the fifth to the fourth year (in primary school). Concerned Faroese parents are worried that the sound acquisition of the vernacular may be hampered by too early start-up of the second language acquisition. Opposing this question are people who are afraid that this will hamper the “thorough learning of Danish” and subsequently also future studies abroad.

What is a fact, is that very recent international tests pertaining to school children’s performance reveal that of all Faroese children leaving school after the 10th year, 49% have reading skills that put them into the category ‘functional alphabets’.¹⁶ This is reported to be a considerably higher number than in the other Nordic countries. It is probably ill advised to rule out that inadequate mother tongue teaching, combined with (too) early start-up of second and third language acquisition may be contributing factors to these results.

¹⁵ See P.C. with the Statistical Information through contact person Evald Rasmussen.

¹⁶ See Dimmalætting, 11th May 2006.

3.2 Modern Faroese¹⁷

3.2.1 “The Middle Nordic Language”

Amongst the Nordic languages, Faroese has been referred to as the *middle language* on the continuum (Torp, 1998:58).

If we picture Icelandic at the one end of the continuum and Swedish at the other, we may find that mutual intelligibility is high between Norwegian, Swedish and Danish, whereas intelligibility between Norwegian and Icelandic is not present. However, with relatively modest adaptation, some sort of intelligibility may be established between Norwegian and Faroese on the one hand, and Faroese and Icelandic on the other, which puts Faroese in the middle on the language continuum. All the same, there are intact archaic grammatical features in Faroese that clearly distinguish it from modern Norwegian.¹⁸ At the same time, a separate and distinct development in the sound system greatly distinguishes the language from Icelandic.

3.2.2 A Brief Survey of the Sound System

As in the other linguistic fields, very little research has yet been made of the Faroese sound system according to modern phonetic principles. According to Jørgen Rischel, much too little compared to the other Nordic languages, despite the very interesting and distinctive phonetic features of the language, (Braunmüller *et al.*, 2001:11). The phonetic system is considered outside the scope of this paper and, therefore, this brief survey has been limited to some of the most distinctive features to which Rischel refers:

- The northern Atlantic (and also English) de-labialisation of *y and *ý (y is today pronounced as *i*, and *ý* as *í*);
- The scenario of diphthongisation and monophthongisation is particular to Faroese (and different from Icelandic). In particular, the diphthongisation of phonetically long vowels

¹⁷ I sincerely thank Professor Winther Poulsen for reading through this chapter and giving me valuable comments concerning this complex section.

¹⁸ (“[...] *bygnaðurin í føroyskum er fornur*”; i Lon Jacobsen, 2001b:7)

is a prominent feature and is by Rischel characterized as ‘extensive’. (Braunmüller *et al.*, 2001:31.);

- Dialect specific convergence of the unstressed short vowels *i* and *u*.
Examples: *-ini* in *bygdini* converging with *-uni* in *konuni*, i.e. [bigdɪnɪ] & [konunɪ] in some dialects vs. [bigdɪnɪ] & [konɪnɪ] in others;
- The unique Faroese phenomenon Verschärfung after the old long vowels or diphthongs *í*, *ó*, *y*, *ú*, *oy*, [‘sí’ → *síggja*, ‘kró’ → *krógv*, ‘ný’ → *nýggj*, ‘bú’ → *búgva*, ‘oy’ → *oyggj*] (Braunmüller *et al.*, 2001:30, Jóansson, 1997:49 and Johansen *et al.*, 2004:310.)¹⁹

In addition to features resembling Icelandic and Norwegian phenomena, the following features are particular to the Faroese consonant system:

- The devoicing of sonorants in front of a closure (*stórt*, *fólk*);
- Palatalisation of *k* and *g* in front of *j* (*kjót* [tʃø:t], *gjørði* [dʒœɹɪ]) and the front vowels *e* and *i* (*ketta* [tʃɛtta], *kitla* [tʃɪtla], *genta* [dʒɛnta], *gita* [dʒi:ta]);
- The loss of voiced lingual fricatives in final and intervocalic position, which has caused a productive development of half-vowels in the resulting hiatus positions (e.g. *liðug* [li:ʊ] → *liðugur* [li:ʊwɹ], *hagi* [hæjɪ], *góða* [gouwa], *søga* [sø:va]);²⁰
- Particular also for Faroese; the shift *d* and *g* from **ð* when fronting *r* or *n* (i.e. *faðir* [fæjɪr] → *fedrar* [fe:draɹ], *veður* [vevɹ] → *veðrið* [vegrɪ])
- Metathesis of *v* in front of a lateral (e.g. *elva* < *eɸla*, *i erva* < *i eɸra*). (Braunmüller *et al.*, 2001:31).

Reference is also made to Jørgen Rischel and Stig Eliasson (Braunmüller *et al.*, 2001:11-65), and to Jóansson (1997:44-53). An overview of sound changes from the 9th through to the 20th century is included in the latter (ibid. 1997:45). Such construal will never be more than hypotheses of a linguistically perceivable development by the application of “plausibility criteria: what is a plausible type of sound change” (Braunmüller *et al.*, 2001:17), as between the early 14th and 18th centuries there is no written material in the Faroese language from where to make exact and definite extractions.

¹⁹ According to Torp, (1998:59) this old Germanic and Gothic phenomenon is in historical time known only in Faroese.

²⁰ For more detailed explanations, reference is made to [p.c. with Jógvan í Lon Jacobsen, 15th May, 2006.](#)

3.2.3 A Brief Survey of the Grammatical System

Like Old English, Norse and modern Icelandic, Faroese is still highly inflectional with three genders, masculine, feminine and neuter; two numbers, singular and plural; and four cases, nominative, accusative, dative and genitive. As for other Germanic case languages, prepositions and verbs require their respective cases. (Lockwood 1977, 73-85, Andreassen, 2004:50-112) The declension of nouns is grouped into sub-groups in each gender, and accord according to gender and case is required for accompanying adjectives. A couple of examples:

<i>Maðurin</i> (Nom.) <i>varð illur við konuna</i> (Acc.)	The man became angry with his wife
<i>Konan</i> (Nom.) <i>varð ill við mannin</i> (Acc.)	The wife became angry with her husband
<i>Tey</i> (Nom.) <i>vórðu ill hvørt við annað</i> (Acc.) ²¹	They became angry with one another
<i>Maðurin</i> (Nom.) <i>fór við konuni</i> (Dat.)	The man went with his wife
<i>Konan</i> (Nom.) <i>fór við manninum</i> (Dat.)	The wife went with her man
<i>Tey</i> (Nom.) <i>fóru illa hvørt við øðrum</i> (Dat.)	They spoke badly of one another

The above gives a demonstration of how the Accusative and the Dative depend on the preposition. Also, we see a particular feature demonstrated in the Accusative plural where the neuter is used when the genders differ.²² The last example shows how both lexis and grammar may resemble other constructions, but the content cannot be translated literally and still give meaning in the neighbouring languages, as certain constellations have come to have a fixed meaning (here: *fara*, which normally means ‘go’/‘leave’, together with *illa við* means ‘to speak badly of’/‘to treat badly’).

Furthermore, the examples demonstrate the accord between adjective and gender; *illur* (m. Sg.), *ill* (f. Sg. & n. Pl.). In the plural (*teir eru illir*, *tær eru illar*, *tey eru ill*), we see that declension of adjectives follows a similar pattern as shown below regarding some motion verbs. Finally, a typical West Norse feature – the declension of traditional personal names – should also be mentioned (Andreassen, 2004:210-212), although it may be noted that there are a vast number of

²¹ See also Lockwood, 1977:152-153.

²² The pronoun for the feminine plural is *tær* and for the masculine *teir*.

imported personal names that do not fit into the pattern. An example could be the researcher's own Scandinavian name, Majbritt, which takes on the same form Nominative as in the Dative.

The personal pronouns, with three persons, the reflexive, the possessive, the demonstrative, the interrogative and the indefinite pronouns are inflected in gender, number and case. The plural of the personal pronoun distinguishes between the masculine, feminine and the "neutral"; *teir*, *tær*, *tey*, respectively. (Andreasen, 1997:100-111.) When constructed with the auxiliary 'be', the past participle of a few motion verbs requires accord in the plural with the gender of the three persons, a feature which is not present in other Germanic languages except Icelandic. Examples are *teir eru komnir / farnir* (m), *tær eru komnar / farnar* (f), *tey eru komin / farin* (n) ('they have come / gone').

The verbs distinguish between two tenses, present and past by inflection, and also between singular and plural number. The other tenses are formed by the auxiliary verbs *fáa*, *hava*, *kunna*, *mega*, *munna*, *skula*, *vera*, *verða*, *vilja* (Andreasen, 2004:116). *Blíva* and *gita*²³ are also included (ibid. 2004:165). Lockwood mentions that "in ordinary speech and sometimes in writing, the literary forms of *verða* are replaced by *blíva*" (Lockwood, 1977:75).

Blíva has traditionally not been considered 'good Faroese', but today's grammarians seem to slightly disagree on its place in the language. The contact person for the youngest informants of Group 1, school teacher Evald Rasmussen, reports never to use it in writing. In Professor Winther Poulsen's articles, frequently referred to in this paper, *blíva* seems completely absent. From *Fróðskaparsetur Føroya* it is reported in March 2006²⁴ that statistics from their text material show 102.898 examples with *verða* and 3.133 examples with *blíva*, i.e. about 97.0% vs 3.0%, if compared. Staksberg in *Málnevndin* points to the fact that although *blíva* has been

²³ Archaic: *tíma*, *kunna*

²⁴ See p.c 2006-03-06 with *Málnevndin*.

included in the new Faroese dictionary, it is marked ‘oral’, whereas it is found in old Faroese from 1403-1407, i.e. in the afore-mentioned *Húsavík* letters.

Modern grammars divide the declension of the verbs into three main groups: (a) regular verbs without stem vowel modification and (b) regular verbs with such modification, of which the former is split into three sub-categories and the latter into nine. Separated from the regular verbs are the irregular verbs (Andreasen, 2004:112-133). Lockwood has made a different overview, but it is Andreasen’s that is followed in today’s mother tongue instruction.

The moods of the verb are indicative, imperative, and the subjunctive (optative), the latter mainly found in the present, although there are archaic, fixed forms still in use, exemplified by *Gævi Guð at... / gævi at tú hevði ...* (‘May God provide that...’ / ‘If only you had ...’).

3.2.4 Language Policy and Types of Purism

3.2.4.1 Orthographic Purism:

“Look to Norway”, and – according to Faroese linguists – you will find a deplorable example of what happens if the written language is being tampered with! (Haugen *et al.*, 2000:47; my re-wording in English).

The above citing from Nedrelid pretty much reflects the Faroese reasoning for preserving the archaic orthography. This attitude is also traced amongst the informants of this survey.

We must keep in mind that the venture of the Faroese language pioneers at the end of the 19th century was a re-introduction of a written language that had not been in existence for about 400 years – all while the oral language had been under all sorts of influence, as shown above. More than a century has now passed with struggles and endeavours for its legal and rightful place. Since then its position as the country’s main language has been sanctioned and many domains have been conquered, except the courts of law. Faroese is not prohibited by law in the

courtrooms, but if the judge is a Dane, Faroese cannot be spoken as Danish judges are not obliged to learn the language and therefore never do. However, as per March 2006 three judges out of seven are native Faroese, so a change is on its way in this domain as well.

Obviously, during the whole 150-year period since the re-introduction of the written language, the most prominent issues have been to consolidate and secure its position, while also expanding into new domains (Haugen *et al.*, 2000:54). It is true that Hammershaimb's archaic orthography is "without doubt a serious pedagogical challenge" (*ibid.* 2000:57), but with the alternative 'Quintilian solution' I shall argue that modern work with neologism would most probably have been greatly hampered for a number of reasons:

1. The etymology of many words would have been seriously blurred, even to educated speakers. This would most likely have made neologism even more difficult than it already is;
2. Morphological suffixes that had almost gone missing have become productive in modern Faroese. They would have been very difficult, if not impossible, to revive if the loss had been confirmed by the orthography;
3. The pedagogical challenge would not have been solved by a 'Quintilian solution'. The counter argument is how to make it any easier for learners to understand an explanation of why a word sometimes neither 'sounds like nor resembles itself' in the different cases, but it is still the same word.²⁵ No easier would it be to operate with numerous homophones, ending up as homographs, but with completely different meanings and no etymological relation.²⁶ This would have been the case with a vast number of words, with three (and in some cases four) homophones per set of word;
4. Which dialect to choose as the pattern for a 'Quintilian solution' would have caused great problems, as speakers of suppressed dialects would probably not have identified with the new written language. The result could easily have jeopardized

²⁵ Example: *dagur* [dɛavuu] – *dag* [dea] – *dags* [dags] – *degi* [deji]; in Nom., Acc., Gen. and Dat., indef. form, The def. forms further complicate matters: *dagurin* [dɛavuijn] – *dagin* [dɛajin] – *dagsins* [dagsins] – *degnum* [denun]

²⁶ Example: *veður* ('weather'), *vegur* ('road'), *vevur* (web; 'handloom' for weaving; 3rd person, sing. of 'weave'); all pronounced [ve:vuu], although some individuals may be heard pronouncing [vevuu]. The southern dialects pronounce [veu] for the two first homophones.

the whole project, as speakers of the oppressed dialects might never have felt the urge to identify with the written language;²⁷

5. And, as mentioned before, the written Faroese would have been greatly alienated from the Nordic family of languages.

Hagström's article from 1976 (Weinstock, 1976:33-34) reflects a number of the above items. It is therefore perceived that on such grounds, as well as for political and ideological reasons, Faroese language policy has been purist, based on purist traditions that emerged at a fairly early point with Rasmus Rasmussen's (1871-1962) morphological and orthographic purism in his booklets on geometry from 1897 (i Lon Jacobsen, 2001b:3). His later works show a development towards lexical purism, for instance his contributions within botany (1910), which have provided the language with lists of words that have remained active since (ibid. 2001b:3).

Another Faroese scholar and philologist, Dr. Jakob Jakobsen (1864-1918), has been referred to as a "language purifier", purist and torch bearer, and his words and expressions are found in a vast number of fields (ibid. 2001b:5). In his foreword to *Færøske folkesagn og æventyr* (1898-1901) Jakobsen encourages "language purging" (Johansen *et al.*, 2004:48), and he is normally also referred to as the first neologist who put focus on the Germanic Platt loanwords that have entered the language via Danish (characterised by the prefixes *be-* and *for-* and/or the suffixes *-heit*, *-ilsi*).

3.2.4.2 Morphological Purism:

As for the orthographic purism, morphological purism is a prominent feature in the language, and people's attitude to it seems absolute. With respect to import words, rules of inflection into gender and cases have been observed from early times. From Jóansson's survey (1997) we see that a vast amount of old imports from English have been adopted and naturalised to such an extent that speakers no longer realise that they are originally English. Yet, for words such as

²⁷ Many Faroese speakers look at the language situation in Norway as a tragedy with two languages so close to one another that it is difficult to keep them apart. What is beyond doubt is that a small community such as the Faroe Islands would never be in a financial position to sustain language maintenance and produce written material in more than one variety. In fact the situation is difficult enough as it is, financially and otherwise.

lagga ('lag'), *bid* ('beg', 'ask', 'bid', 'pray') and *bragga* ('brag') (ibid. 1997:70, 71, 76) and many more, the relationship seems almost obvious. The examples mentioned have attained the Faroese *-a* suffix, as for all verbs, and a long middle consonant to preserve the short vowel. However, in accordance with the Faroese sound system, the long consonant in *lagga* and *bragga* causes a low un-rounded back-vowel which would otherwise have been an open-mid front vowel. In other cases, such as *húkur* ('hook') and *tvætla* ('twaddle', 16th c. 'twattle') (ibid. 1997:67, 73) the naturalisation has brought further changes, both morphological change and more radical sound adaptation, although the original meaning is intact.

In Rasmus Rasmussen's first work from 1897-98 with Faroese neologism (in geometry) we see that the lexical purism is absent, but his use of Danish and/or international words is marked by Danish orthography and Faroese inflection patterns (í Lon Jacobsen, 2001b:2).

In this context it may be mentioned that at present there is a particular feature being imported into modern Danish which could not be shared by the Faroese linguistic community, i.e. the "acquisitions" of an entirely new morphological item, the English plural *-s* (í Lon Jacobsen, 2001a:1) The main reason for such an import being a remote thought for Faroese speakers may be ascribed to the purist traditions, and in particular the morphological purism.²⁸

3.2.4.3 Lexical Purism:

In respect of lexical purism, Faroese language policy has been characterised by what is called 'selective purism'. It is demonstrated by a resistance to Danish and English import words, while Icelandic words are found acceptable, particularly as an inspiration to neologisms (í Lon Jacobsen, 2001c:3). Thus, it should also be emphasized that direct import of Icelandic words is very rare (ibid. 2001c:3). Despite this fact, a common misunderstanding, and, hence, disapproval of neologism amongst the average speakers has it that new words are often Icelandic. Also

²⁸ For further discussions regarding attitudes to grammar (and thus implicitly morphology), see 5.3.

during the interviews for this project the misconception was prevalent amongst a number of the informants.²⁹

Nonetheless, the official policy is clear in the sense that §2, Item 1 of the work scope of the Language Committee states that the Committee shall “*savna og skráseta nýkomin færoysk orð og vera til hjálpar at velja og evna til nýggj orð*” (‘collect and register new Faroese words and be of assistance in selecting and making new words’). The same item states that it is also the responsibility of the Committee to “keep an eye on *málspillur* (‘items spoiling the language’) that are being introduced and try to prevent that they become accepted”. Except from the Icelandic language policy, this must be a very special agenda if compared with the other Nordic countries, where international words and linguistic innovation, also of foreign inspiration, are accepted seemingly without resistance.

In a private conversation with Professor Winther Poulsen some light was shed on neologistic work. In addition to a solid linguistic background and insight into etymology, researchers working with neologisms require a good amount of poetic taste in addition to imagination and a sense of humour. Although not included in our conversation, his little account of how he arrived at the word *kvikil* (‘pacemaker’, a derivation of *kvikur*; ‘quick’, ‘alive’) is an excellent illustration of all the abilities required in the discipline. (See Johansen *et al.*, 2004:156.)

3.2.5 Neologism in Faroese

3.2.5.1 Methods of Neologism:

Faroese linguists operate with four methods of neologism. The most frequent solution is said to be a translation of the foreign words, often from Danish and Icelandic, but also from English and the international (Latin) vocabulary. Secondly, like Icelandic, Faroese has a noteworthy potential for derivations by the aid of various prefixes and suffixes. Third, the art of giving old or obsolete

²⁹ See below discussions under 5.1.

words new meaning is also a method in use. The fourth method, considered the last resort both in Faroese and Icelandic, is adaptation of the foreign word, used only “*tá ið allar aðrar dyr eru stongdar*” (‘when all other doors have proved to be closed’) (í Lon Jacobsen, 2001b:8).

Productive masculine agentives such as *-ur* and *-ari* along with the feminine *-a* and *-ing* have been ‘over-used’ over the centuries of uncritical importing, i.e. the fourth method at work, now considered the “last resort”. Hence, the discussion will not delve further into this method.

From Jóannes Patursson’s (see 3.1.5, p. 23) renowned poem *Nú er tann stundin komin*, the suffix *-i* was ‘rediscovered’ by his launching of the word *stinni* (‘force’, ‘strength’) from the adjective *stinnur* (‘strong’) (Johansen *et al.*, 2004:154-155). And by that entirely new paths ahead for language maintenance and neologistic work had probably been laid.

As mentioned above, the possibility of making new derivations would probably have been closed for a number of suffixes had the ‘Quintilian solution’ been pursued for the orthography. In this context, a parallel may be drawn to Norwegian, where already at Ivar Aasen’s time the word final *-i* had been practically lost (and replaced by the Danish *-en*). Although Aasen tried to re-introduce it into the language, it was known only in a few minor dialects, and its potential for neologism was therefore not available in the minds of most speakers. However, in Faroese this suffix has proved productive in modern language maintenance, although almost extinct at one point. Limited space allows the mentioning of only a few: *nýggjyrði* (‘neologism’; with the Faroese ‘Verschärfung’ as opposed to the Icelandic ‘nýrði’), *fornyrði* (‘archaism’), *leinki* (‘link’), *skiggi* (‘screen’), *vevkagi* (web browser), *vísi* (cursor), *ráðgevi* (‘councillor’), *blóðgevi* (blood donor). It may be added that the suffix *-i* produces words in both the neuter, as in the first two, and the masculine in the remaining of the afore-mentioned examples.

The suffix *-il* is another example of an old, previously almost non-productive masculine agentive. Thus the new words *hitil* (‘calory’ (bio.)), *geril* (‘processor’ (electronics)), *leitil* (search engine)

diskil (diskette), *hermil* ('cyntheziser'), together with the afore-mentioned *kvikil*, seem to belong to a paradigm that has proved quite productive in terms of modern neologisms. The advantage is seemingly that there were still ordinary words from the same paradigm present in all speakers' vocabulary, exemplified by *lykil* ('key'), *hendil* ('handle'), *kyndil* ('torch'), *knykil* ('tumor', also innocent 'lump' (under the skin)). Regarding the suffix *-il* it may be mentioned that it also works as a diminutive in the language, as for instance *diskil* ('diskette') vs. *diskur* ('disk').

The feminine suffix *-an* has also been revived from its almost dormant role. Thus, words such as *byrjan* ('beginning') and *stúran* ('worry', 'concern') seem to have replaced the Danicisms 'begynnilsi' and 'bekymring'. An old word in this category is *ætlan* ('intention') from which the more recent *verkætlan* ('project') has been derived, merged together with 'work'.

A combination of the first and the second method is demonstrated in use by Professor Winther Poulsen, when he arrived at the word *telda*, ('computer'). Its inspiration is 'computer' – 'something that works with numbers' – and thus the root is a derivation of *tal* ('number'). In a search for derivational suffixes, the architect hit upon *-d*, a linguistic development of the old Germanic suffix *-iþō*, which normally causes vowel change. By this process he arrived from *tal* at the new word *teld*, and as *-d* often is a suffix for abstracts, he reasoned that *teld* would signify 'electronic data processing'. The Faroese language is full of feminine *-a* words of the type with weak inflection (examples: *genta*, *kona*, *ríva*), so *telda* emerged as a natural derivation (Johansen *et al.*, 2004:159).

A combination of the first and the third method is demonstrated in use in the word *tyrla*. It is a derivation of the Icelandic *þyrilvængja*, whose first part is a translation from Greek. More important, the obsolete Faroese word *tyril*,³⁰ which was no longer in use, has been kept in mind and gave the word a basis in the Faroese language. The word is thus a good example of reviving

³⁰ Utensil for whipping cream while spinning it between the hands.

of an obsolete word and giving it a new meaning. The feminine words of this type with regular inflection have proved a category of easily accepted words. The afore-mentioned *telda* belongs in the same paradigm, and *hvirla* – a much used word for a weather phenomenon – has been transferred and brought into the kitchen. So today *hvirla* means two things in Faroese; a violent wind gust and also food processors for the modern kitchen.

Dr. H. D. Joensen with his scientific neologisms in physics and chemistry and Chr. Matras with an all-round vocabulary have been considered prominent neologists. Both have explored thoroughly all of the three preferred methods, i.e. (1) translation, (2) creating new words and derivations by the aid of available suffixes and (3) giving old or obsolete words new meaning.

From Joensen's production examples may be mentioned such as *elvi* ('dynamics'), *tøli* ('mechanics'), derivations from *alv* ('strength') and *tól* ('instrument', 'device'), respectively and *tøkni* ('technology'), a translation of the Icelandic 'tækni', anchored in the Faroese verbal-adjective *tøkur*. Like Joensen, Chr. Matras mastered all three of the preferred methods and is said to have combined "a deep philological understanding with poetic taste" (Johansen *et al.*, 2004:155-156). Like his predecessors, Professor Winther Poulsen himself is a master in the art of neologism, and the words from his unrelenting efforts are numerous.

3.2.5.2 Methods of Introduction:

Professor Winther Poulsen points to the crucial time of introduction of a new word in order to ensure its immediate success; i.e. simultaneously with the introduction of a new device, concept or idea. Likewise, several informants of this project speak about words coming "too late". One example which supports Winther Poulsen's theory is the unsuccessful word *fjarrøðil*, or simply *røðil* ('telephone'), which never replaced the Internationalism *telefon*. The word was introduced long after the telephone had been taken into use, which is sometimes taken as part of the explanation of the failure of acceptance. Many speakers today, however, find it an excellent

proposal, comprehensible and logical from the word *røða* (noun / verb; ‘speech’ & ‘to give a speech’), which are both in use, although not colloquial expressions. For instance, it is noted that Informant 22/Group 3 uses the expression in his phrase “*um eg skal flyta fram eina røðu*” (‘if I’m going to give a speech’).

It could be added that at the time of introduction (in the 1960s) the ground was not prepared for Faroese neologisms the way it is today, and it is therefore not completely unlikely that it might be taken up to compete with either *telefon* or *fartelefon* (‘mobile phone’). There are examples of successful later replacements of old Danicisms by new Faroese words, and interestingly, without any instigation from the researcher’s side the word *røðil* is picked up by Informant 4/Group 2 as an example of such a potential word.

One traditional method in written Faroese has been to launch the new word with the foreign import in brackets. Today, in the modern media situation, much the same method is used orally. Broadcasting media in their announcements and news programmes seem to take the new Faroese words into use, and for an intermediate period or a sort of introduction phase, media people are heard repeating the foreign word – be it an English import, danicism, or internationalism – as if in brackets. It seems that words that have been accepted in the media also gain acceptance amongst speakers in the long run. In fact, Winther Poulsen regards the fate of a word to entirely depend on the position taken by the media. “If their attitude is positive, it does not last very long till the word has been accepted amongst speakers” (Johansen *et al.*, 2004:159).

Although overlooked by most, this method causes irritation amongst some speakers. Like in many other contexts of life, the emotionally agitated and provoked speak all the louder. A couple of the informants are also heard giving their negative opinions about this method.

Concerning the introduction of new Faroese words in written texts from official institutions and bodies, there are reports of diverging practices. Winther Poulsen reports that traditionally when a

new word is taken into use, the international word is included in brackets as long as the neologism is still unknown to most readers (Johansen *et al.*, 2004:64). However, Informant 21/Group 3 reports that in 2001 *Løgtingsins Vinnunevnd* ('Department of Commercial Affairs') had a legal text regarding radio and radio communication reversed in the opposite direction. The words in question were *ravsigulsvaði* and *tídd*, the latter with various derivations. The Faroese word *tídd* was being replaced by the Internationalism 'frekvens', accompanied by the explanation that it was "considered disadvantageous that in a law text like this, words which are not much known in the language have been taken into use". Regarding the other word *ravsigulsvaði*, the department resolved to let it exchange places with *elektromagnetiskt felti*, and the Faroese word was therefore put into the brackets.³¹ The decision seems to be in contradiction with traditional methods, as it is reversing the practice in the case of the one word (*ravsigulsvaði*), while introducing a new practice in the case of the other (*tídd*), i.e. by erasing it altogether.

It is interesting to note that words are not proposed by the Language Committee alone. One word, which during this field research period seemed to be in its early introduction phase, is the word *geymi* ('USB pen' / 'memory pen' / etc.). During conversations³² with both Jógvan í Lon Jacobsen at *Fróðskaparsetur Føroya* and Professor Winther Poulsen, it was informed that this word has most probably emerged amongst the speakers. Speakers' innovation is not an unusual thing, but innovations are usually of a more conventional type, in the sense that neologisms fall into the most productive paradigms of the language. *Geymi* does not belong in that category, and may therefore be an interesting case. It has a simple, but purely logical inspiration from the old Faroese expression *at leggja sær í geyma*,³³ but the word belongs in the less productive paradigm of irregular, masculine words with the formerly rare suffix *-i*. Such unconventional contribution to language maintenance from ordinary speakers is nothing less than fascinating.

³¹ See *Tingfundur 2003-12: "Broytingaruppskot til 2. viðgerð"*

³² Both conversations took place in September 2005.

³³ 'to keep (lit. "put into") in one's mind', still in use in ordinary Faroese today; e.g. used by Informant 20/Group 3, min. 24:04.

From the material of this survey there is also evidence that such a speaker contribution to maintenance is considered an almost self-evident activity. For instance in Group 1, Informant 19 says that he chooses to say *niðurtøka* instead of ‘download’. According to him, he made it up, and also says it might therefore not be the “correct word”, but he thinks it is better than the English import! Language innovation of this type seems to be accepted amongst peer group members, as a couple of the other informants use the same word or related variations. In linguistic circles such speaker innovations were reported to be welcomed and encouraged.

As indicated in 3.2.4.3 above, the work of the Language Committee includes “*vera til hjálpar at velja og evna til nýggj orð*”. Projects of neologisms have been undertaken and published, and some are on-going with various professional interest groups. In the home pages of the Language Committee electronic word lists may be accessed.³⁴ The first electronic list of words (not yet a dictionary) for the oil industry (in which Informants 9 & 12/ Group 3 participated), and others for IT and marketing activities, have been worked out together with experts from each field. Likewise, according to Informant 23/Group 2, there is presently an on-going project within telephony, as the whole infrastructure in that field is being upgraded.

During the conversations a number of the informants report of a good and positive experience by approaching the Language Committee. As indicated in the above, some have taken part in the neologistic projects, while others working in the public sector report of good assistance in their daily professional life. But in other sectors, there also seem to be various misconceptions about the work of the Language Committee, their aims and methods of working. A couple of the informants are heard saying that “they have ‘governed’ far too much”. According to them this has resulted in people not daring to participate in the open debate due the notion of personal linguistic shortcoming. However, according to the scope of work of the Committee, such is

³⁴ See <http://www.fmn.fo/listar/ordalistar.htm>

definitely not their aim, and it is also noted that other, perhaps more informed, informants are heard saying that the Committee gets a lot of unfair criticism from the public.

As an experiment the Committee has been approached with proposals concerning data-processing / software-related words. It must be emphasized that the attempt was made mainly for the experiment, not because the proposals are considered of any particular quality. However, it has been interesting to see how the Committee responds to and follows up such approaches, and also to have had the generally positive reports from the informants confirmed. Reference is made to the attached mail correspondence which relays this little experimentation.³⁵

³⁵ See 2006-03 & 04 p.c. with *Málnevndin*.

4.0 PRESENTATION AND DISCUSSION OF THE SPEECH TEXTS

4.1 Some Preconditions:

As outlined in 2.2.2, the groups of informants have been organised with the intention of examining variations between age groups, and at the same time the degree of influence on the language by education abroad. Also, gender variations have been mapped in each group, and will be commented on. In the few sociolinguistic surveys from the Faroese Islands so far, gender variations have been found to be minor. This is not only in accord with what has been regarded a “trade mark” in sociolinguistic studies in the Nordic countries, but it is difficult to see how social or gender variations should have developed in earlier times in the small Faroese villages.

4.1.1 Social Stratification in the Faroe Islands³⁶

Strategies concerned with traditional class stratification would not be applicable in the Faroe Islands as the case may be in most of the Western European post-industrial modern societies with their traditional upper, middle and lower classes.

The Faroese community remained a backward agricultural community right up to the end of the 19th century with a small population of slightly more than 5,000 (Jóansson, 1997:126). People lived scattered on all of the 17 habitable islands, many of which are separated by straits with heavy currents. Crossings could be made only by strict observation of the conditions of nature, and many of the villages are further separated by steep mountains. The main sources of income were traditional farming and fishing in local waters. Bird-hunting together with collection of eggs added to the food supply in some villages, depending on their location with respect to the cliffs towards the west with their contemporary extensive and vigorous birdlife.

³⁶ I thank Professor Helge Sandøy at the University of Bergen for his kind guidance on the topic.

Nedrelid speaks about a Faroese elite in the second half of the 19th century, but she also points to the fact that, although well educated, they were very few, provincial and not urbane compared to for instance the Danish and Norwegian elite (Haugen *et al.*, 2000:51). Although we do understand that some of the farms brought comparative wealth to a few families, it is difficult to see these farm owners as constituting an exclusive upper class. For several hundreds of years the average population of each village numbered about 125. Life evolved around survival under harsh conditions with all community members integrated into a whole. Each village was an important cultural construct, and men, women and children, rich and poor, clergy and laity, participated in the same work and the same ring dances.

The upper class then consisted mainly of a few Danish representatives and, as mentioned earlier (see 3.1.4, p. 22), they lived in Tórshavn and mixed only to a very limited degree with the Faroese peasants. In these families, Danish was known to be the language, even in the cases of inter-marriages.³⁷ Additionally, the traders of the monopoly were situated in Tórshavn, so theoretically a linguistic variety of its own could have developed in that environment, but it did not, presumably due to the small size of the community. Moreover, the Faroese-born from the few Danish-Faroese families seemingly identified with the national stirring at the end of the 19th century. In short it can be stated that social and linguistic homogeneity in terms of class has been a dominating feature in the Faroese community.

4.1.2 Gender Variation found in other Sociolinguistic Studies in the Islands

Holm's 1992 study of young students' attitudes to language values (Hansen *et al.*, 1993:5-6) shows minor or insignificant variations in all aspects of the survey.³⁸ Selås' 1996 study of morphological variations in Tórshavn shows minor variations with more divergence between age groups and

³⁷ William Heinesen, one of the islands' most famous 20th century authors and winner of the Nordic Literature Prize, Was raised in one of these Danish-speaking families. As will be known, for this reason and the lack of mother tongue education in the schools, he never wrote in Faroese.

³⁸ Unpublished. Résumé given in Málting No. 9, 1993.

individuals, depending on informants' language awareness (Braunmüller *et al.*, 2001:164). Also Jónsdóttir's study of dialects in Northern Streymoy (2006), too, focuses on differences between age groups, as gender differences seemed absent in her recordings.³⁹

Later this year a publication on pronunciation of import words, which is part of the Nordic project "Moderne importord i språka i Norden", will be published by Petersen and Sandøy. Professor Sandøy has generously disclosed that social and gender variations have not been found to be significant in this project either.

³⁹ See [2006-03-21 p.c. with Jónsdóttir](#).

I thank Sólva Jónsdóttir for her kindness in sending me her paper as well as for her quick response to my approaches.

4.2 Presentation and Discussion of Lexical Findings in All Groups

4.2.1 General

The below sections 4.2.2 through 4.2.5 contain presentations of lexical items found in the informants' speech which have been grouped into the four categories New English Imports, Internationalisms, Danicisms, and Apparently Accepted Neologisms. Each lexical item has been taken down only once from each informant. In all four word lists calculations have been done to compensate for the difference in gender numbers.⁴⁰

The columns in each word list attachment have been summarized to show total lexical items for comparing (a) the genders in each group, (b) the groups against one another, and (c) genders across the groups. The graphs extracted from the material of each word category show the frequency in each group, split by gender. To further outline gender variations, each table shows the use in percentages as found in use by each gender, sorted by the age groups.

4.2.2 Presentation of New English Imports

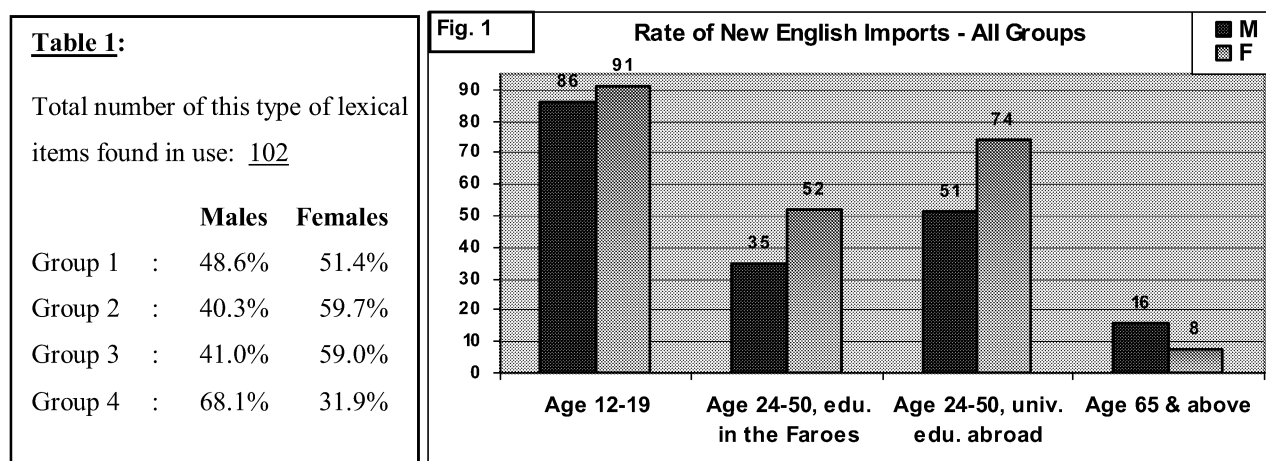
To identify the type of vocabulary that can be labelled New English Imports, the conversations with informants evolved in principle around Faroese children's and teenagers' activities in their spare time. Group 1 informants spoke about their activities, whereas the other groups, amongst other things, told about their perceptions of young people's spare time activities.

A substantial part of this vocabulary is related to electronic devices and the information technology. In addition, there are a few words from sports activities and some other expressions. It is perceived that the presence of such a relative large amount of computer-related words may have two main explanations in addition to the fact that most speakers, and practically all in the youngest group, deal with electronic equipment at one level or another. The other two being:

⁴⁰ See also 2.2.2, last paragraph.

- (a) So far neologisms in this particular field have been modest. A small folder has been published, which was claimed unknown to the oldest Group 1 informants before a meeting with Professor Winther Poulsen, only one week prior to our conversations.
- (b) So far there are no Faroese versions of any Microsoft products and no Faroese computer keyboard in existence. Consequently, users' vocabulary in this respect will reflect whether they have access to an English or a Danish version. Most youngsters seem to have acquired English terms in the field, although a few claim to prefer Danish.

Attach. B shows a list of 102 lexical items in the category New English Imports, from which the below figures have been extracted:



As expected, the rate of New English Imports is found to be the highest in Group 1. Moreover, the findings indicate a slightly higher frequency of New English Imports amongst the girls. This could be a consequence of the some girls being more interested or engaged in chat-related activities on the internet and watching films, and the conversations contained a number of words in that context. But the gender variation in this Group is so small that it is hardly possible to make the inference that the girls in this age group are more inclined to adopt English words.

Despite the moderate engagement into long conversations by the youngest informants, we see that the frequency of New English Imports is notably higher in this Group than in the others. The main reason for this is their familiarity with the English vocabulary related to the main topic; their computer-related activities, whether in the spare time or in connection with school work.

The graphs presenting Group 1, 2 and 3 could perhaps be interpreted that the women take a lead in language innovation in relation to New English Imports. Seen together the graphs for the women of the three youngest groups could be an indication of a somewhat stronger inclination amongst women to adopt foreign words, although the picture is probably not as simple as that. However, judging from the conversations it could probably be said that the women of Group 2 and 3 seemed more updated than the men on the vocabulary related to the children's activities.

Yet, the relatively high score amongst the women of Group 3 may deserve an additional comment. Comparing this feature with the graphs of Attach. D, we see that also in the use of Danicisms the women of Group 3 have a higher score than the men in the same group. Although not as prominent in the case of Internationalisms, there is a tendency there too to support the same. Together the graphs could indicate that the women of Group 3 are more inclined to adopt foreign words in their language than both the men with the same background, and maybe also compared to the women with an educational background in the home country.⁴¹

As expected, the results from the count of New English Imports were almost insignificant in Group 4 and stem from grand-parents' explanations about their grand-children's interests. The count has been included in order for Group 4 to serve as a control group.

Generally speaking concerning the New English Imports, it is probably correct to conclude that more material would be required to ensure a reliable theory with respect to gender variation in the adoption of New English Imports as such.

In a number of the recorded conversations it is heard that parents speak about and refer to their children's mixing of English words into the vernacular. In quite a number of cases there is also talk about their proficiency in English. The point has not been pursued in details, as attitude to English imports specifically was not a part of the Questionnaire. But from the conversations it

⁴¹ See further discussion under 4.2.4.

may be generally inferred that some parents worry about the children's competence in the mother tongue, while others feel that improved education in Faroese will have a counter effect. What they seem agree on, however, is the general perception about an unquestionable influx of English imports into the Faroese language at the moment.

Although this survey of present-day English imports has its primary focus on the computer-related area, it is logical that other domains are equally receptive to English loans. Except from some sports-related words and a few individual expressions, this survey does not contribute to any conclusions regarding New English Imports beyond the children's computer-related activities, and thus to draw more general conclusions, a further investigation would be required.

That being said, it is beyond discussion that Faroese speakers today make encounters with English and Danish on a daily basis each time they open a personal computer or watch television, also the local emissions. In this respect we may note Informant 17/Group 3,⁴² who tells us that when she was 13 the Faroese television started their emission.⁴³ She speaks about the omnipresence of Danish in most of the written material till that time. According to her, English, as a result of the televised transmissions, has come to compete severely with Danish. Thus the television has greatly contributed to the children learning English at a considerably younger age than before, which causes them to start reading English at a younger age.

Adoption of words as a result of such language contact is not unknown, and, hence there is no reason to doubt the parents' perception of a change in the children's language.

⁴² Min. 03:00 and onwards.

⁴³ Established in 1984.

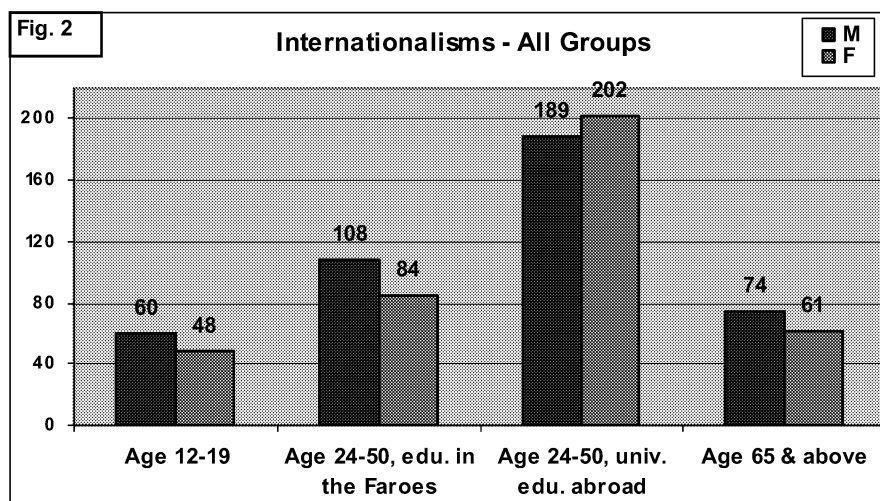
4.2.3 Presentation of Internationalisms

Attach. C shows a list of 249 lexical items in the category Internationalisms from which the below figures have been extracted:

Table 2:

Total number of this type of lexical items found in use: 249

	Males	Females
Group 1 :	55.6%	44.4%
Group 2 :	56.2%	43.8%
Group 3 :	48.3%	51.7%
Group 4 :	54.8%	45.2%



The use of Internationalisms is counted to be the lowest in Group 1. The 14 children in this group, who spoke mainly in short sentences, have obviously not contributed to the amount of Internationalisms. Moreover, the children’s vocabulary would not naturally include much of this type of lexis as yet. Instances of the ‘observer’s paradox’ were also noted even in the limited amount of lexis from this category. One such instance of the ‘observer’s paradox’ may be exemplified by Informant 11/Group 1. When asked about the name of the device on the table in front of us (the researcher’s PC) she responds *komputari* and explains that she prefers “always to say *komputari* although it is wrong”. Nonetheless, later in the conversation she is recorded at least twice to select ‘telda’ quite spontaneously. This and similar examples have been removed from the counts of words.

Counting in the opposite direction is the language choice of the young teenage students. In the graphs of Fig. 4 (see 4.2.4 below) we see that Group 1 comes out more comparable with the other groups than in Figs. 2 and 3. Together the graphs of Fig. 2 and 4 could give an indication of a positive attitude to the mother tongue, maybe as a result of influence at school, which again

results in a relative low amount of Internationalisms. Thus, it is possible that the influence from the goal-oriented language policy of the local broadcasting media, especially the radio broadcasts, combined with the students' own more or less conscientious choice to speak the vernacular using Faroese words, could have this impact on the young people's language.

In general, when it comes to the use of Internationalisms gender variation within each group is small. Group 1, 2 and 3 show a small tendency amongst men to make more frequent use of Internationalisms, whereas the women of Group 3 show a different tendency than the women of the other groups. In Group 1 part of the explanation could be the boys' interest in technical matters for which they opt for international words, whereas in Group 2 the explanation could be somewhat more complex. Generally speaking, the recordings could indicate that the men in this group engage more easily in longer exchanges of opinions than the women, which would obviously result in a higher count of lexis in all categories. This could then lead to incorrect inferences about gender variation regarding the use of Internationalisms.

Contrary to the New English Imports, the use of Internationalisms shows a higher number of imported lexis amongst the men of Group 2 in comparison to the women. But although the men in Group 2 engage more willingly in discussions than the women, the numbers could also indicate a tendency amongst the women to express themselves by a more typical Faroese verb-syntax, rather than a high amount of imported international nouns. This will obviously result in a lower rate of international imports in their language.

Group 3 shows a higher use of International words than the rest. One logical explanation would be their five years abroad (or more) for studies, often followed by a period of employment. Logically, this may have impacted their language both in terms of syntax and lexical inventory. However, use of international words in an individual's spoken language may also be a more or less deliberate choice to signal identity or group loyalty. Language as a marker of group identity

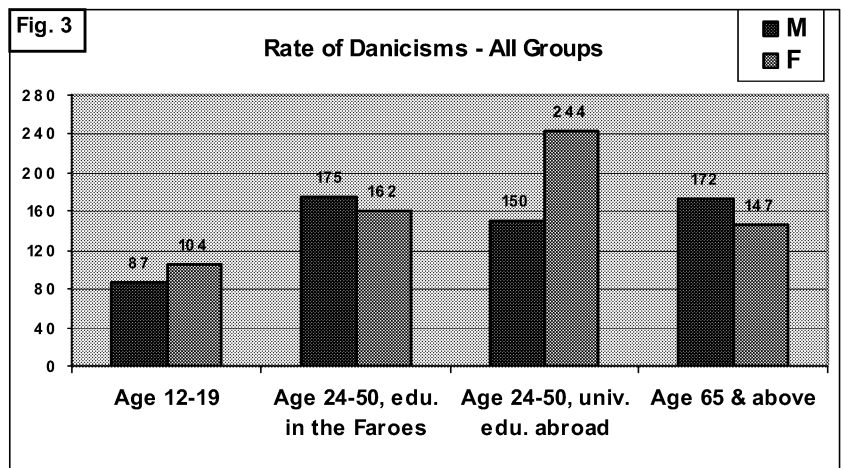
is fairly well documented, and has been studied in various contexts. Eckert’s research amongst adolescents in Detroit (Coupland, 1997:218-227) is probably amongst the best known, but language as a marker of group identity is not restricted to the language of adolescents. It is therefore quite understandable that as a result of the years abroad individuals in Group 3 would wish to signal an international or metropolitan identity through their lexical inventory.

This being said, the positive sentiments expressed in Group 3 to imports of international words – often emphasized to mean Latin words – do not result in this type of lexis outnumbering the pure Danicisms. It is well documented that what informants say about their preferences may differ from what language they actually use. Comparison of the above table of Internationalisms with the below Danicisms will show that only the men of Group 3 seem to adhere to some extent to their expressed preference, i.e. rather international words than the Danicisms.

4.2.4 Presentation of Danicisms

Attach. D shows a list of 320 lexical items in the category Danicisms, from which the below figures have been extracted:

Table 3:		
Total number of this type of lexical items found in use: <u>320</u>		
	Males	Females
Group 1 :	45.5%	54.5%
Group 2 :	52.6%	48.0%
Group 3 :	38.1%	61.9%
Group 4 :	54.0%	46.0%



The use of Danicisms, too, is counted to be the lowest in Group 1. It is inferred that the same reasons could be the explanation as for the count of Internationalisms. It is considered that a great number of Danicisms recorded would probably require the speaker to have lived in

Denmark in order to acquire them in the active vocabulary, for instance *ney(ð)vendigvís* ('necessarily', Far. *neyðugt, neyðturviliga*); *ábenbart / ábenlýst* ('evidently', Far. *týðiliga*), and probably also *bevísstur* ('conscientious', Far. *tilvitaður*).

Amongst the Danicisms there are also a number of compounds, which obviously would not make a natural part of the language of the youngest informants. Examples could be *uppá bekostning av* ('at the expense of', Far. *fyrir rokning hansara*), *taka hædd fyrir* ('take into account', Far. *hugsa um, leggja uppfyri*), *uppá eitt tíðspunkt* ('at some point in time', Far. *fyrir ella seinri*). But also complicated words, such as *bevísstheit* ('consciousness', Far. *tilvitan*) and *transportmidlur* ('means of transportation', Far. *flutningstól*) would not be in the vocabulary of the youngest between 12 and 15 years of age, and probably not even in its proper Faroese version. However, short words, such as *forskelligur* (Far. *ymiskur*), *for eksempul* (Far. *til dømis*), and also verbs, such as *brúka* (Far. *nýta*), *behøva* (Far. *tørva, nýtast*), *snakka* (Far. *tosa*) and *forklára* (Far. *greiða frá*) seem to be a natural part of the language of some of all informants.

The influence against the use of Danicisms seems present also amongst the children, and three of them are noticed saying that they prefer English and that they do not like Danish, although no questions were asked about their sentiments in that respect. Influence against the use of Danicisms in the vernacular is clearly present amongst the teenagers. Their written work at school is in every aspect evaluated according to a good command of Faroese, which amongst other things includes grammar, construction of phrases, idioms and choice of lexis, and there are strict requirements concerning the average mark for the admission into upper secondary school.⁴⁴ A number of informants in Group 1 comment on the use of lexical items in the spoken language, which they would never use in writing (or even "think of writing"), if handing it in. To a certain

⁴⁴ Reference is made to the recorded conversations on 03.10.2005 about education in Faroese with Evald Rasmussen, teacher, and Paulivar Andreassen, teacher and author of the Faroese grammar book included the bibliography to this thesis.

extent this situation may well influence also their spoken language, in the first instance probably more in the choice of lexis than in respect of grammatical items.

As for the New English Imports a higher frequency is found amongst the women than the men of Group 3, but in the use of Danicisms it is yet more prominent. It might be interesting to know why the women in Group 3 seem to make a considerably higher use of Danicisms than the women of Group 2 and 4. In this survey the effect is such that together with the only slightly higher score in Group 1, the numbers more than even out the clearly higher use amongst men in the other adult groups. Thus, the total use of Danicisms amongst women as a group is brought above that of the men, and the main contributors are the women of Group 3. Illustrated in percentages, the women of Group 3 have made use of 75.5% of the 320 lexical items labelled Danicisms (with the 16/14 distribution of genders in Group 3 taken into consideration). In the other groups the same rate is: Group 1: 32.2%, Group 2: 50.0%, and Group 4: 45.4%.

It has been taken into consideration that the very special language of one, maybe two informants could be mainly contributing to the results.⁴⁵ So in order not to generalise if in fact the main contributions to the high rate of Danicisms come from two informants in particular, their speech has been further analysed. The result of this evaluation is that Informant 2 may be said to make a number of deliberate choices that favour the Danicisms, but she also selects for instance *telda* and *tyrla* spontaneously. Her explanation is that she uses *tyrla*, because “that they have imposed it on me”.⁴⁶ A closer examination of the speech of Informant 8 reveals the same mixture of Faroese and import words, Danish and other. She reports to be aware of this mixture, but she expresses strong attitudes in favour of international words.

On the other hand, there are similar examples on the male side as well. Informant 2/Group 3 has an equally high count of Danicisms as is seen on the female side, and his report about reading to

⁴⁵ I.e. informants 3 and 8, respectively.

⁴⁶ Cf. from min. 12:10.

his little daughter from Faroese books is notable. He says that he “does not bother to teach her the Faroese words”, so that while reading he “translates into what he used to say as a child”.⁴⁷ In this context, it may be added that when occasionally during later conversations informants were asked about their attitudes to reading in Faroese to their children, their response is relatively uniform that they would of course use the Faroese words that are in fact used in the books. A vast majority says that it is often a question of getting adapted to the new Faroese words, and quite a number of informants report to make a deliberate choice to use the neologisms that are considered ‘good’, in order to get used to them.

One obvious explanation to the high rate of Danicisms in Group 3 must be the profound influence during the studying period in Denmark. Informant 2/Group 3 confirms this by his report about returning home, when he realised that it was “easier to find the words in Danish”. However, a good explanation to why the women seem to confirm this situation by their spoken language to an even greater extent than the men seems difficult to find.

Also in Group 1 some gender variation is noted where the use of Danicisms is up to 54.5% amongst the women and 45.5 % amongst the men. This is measurable, but it is probably only in Group 3 where the 61.9% versus 38.1% could be said to be significant. Whether it would be statistically significant is another matter, and would require statistic tests. What is important here is that it seems to deviate from findings made so far in Faroese sociolinguistics (see 4.1.3 above). For Group 2 and 4 the variation is in the opposite direction, with the men making a higher use of Danicisms. The variation in Group 2 is only slight but considerably more prominent in Group 4. Even though hedging as a phenomenon has been considered outside the scope of the thesis, a short note may be included about *simpulthen* (Attach. D, line 230) and *absalutt* (Attach. C, line 5). The expressions are often used with a sort of hedging function, and it may be noted that they

⁴⁷ Cf. from min 02:40 – 03:20.

occur more frequently amongst women in Group 3. If in a not too distant future a similar pattern is adopted by the women in their acquisition of English expressions, then a higher frequency of English hedging expressions in the speech of women could be an implication, as seemingly is the case of the Danicisms and Internationalisms. At this point it is noted that the only hedging expression in English recorded during this research is 'OK', and also here the women's score in Group 3 is the highest. See Attach. B.

The gender variation seen in Group 3, therefore, could be an interesting feature to pursue, comparing larger groups of both genders in order to assess whether groups of women are more apt to selecting imported words than the men in the same group. From this survey there could be some indications that such is probably the case amongst the young students and seemingly even more noticeable amongst the women with several years of education abroad.

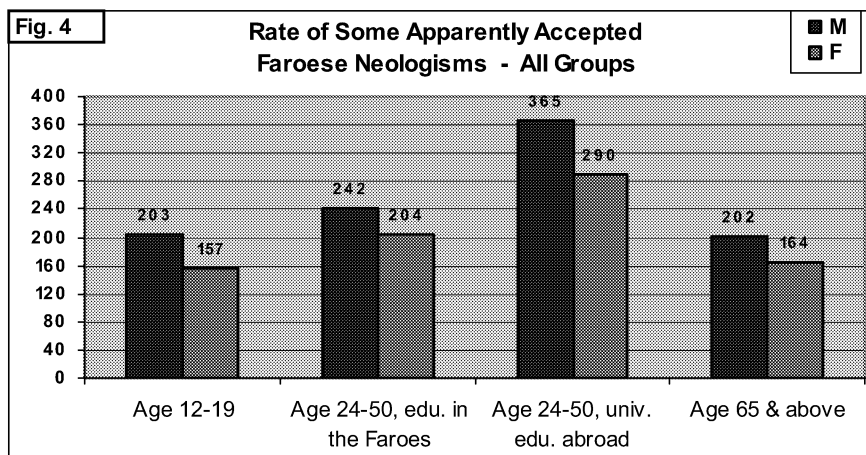
Regarding Group 4, one might have expected a higher rate of Danicisms compared to Groups 2 and 3, as in fact a number of these informants have either received their schooling in Danish altogether, or have had little or no access to Faroese books in their early years. This is, however, not the case, and one important explanation may be their choice of grammar, i.e. to make us of the typical Faroese verbal phrases instead of the high amount of nouns as seen in the other adult groups. In this group the gender variation must be said to be minor.

4.2.5 Presentation of Some Apparently Accepted Neologisms

The criteria for the list of Apparently Accepted Neologisms have been clarified under 1.7.3 along with an explanation of what is understood by the term. Occasionally, the recorded items have been heard in competition with the various imports in the informant's own speech. The purpose of this count is to make a comparison between the groups regarding the use of neologistic items compared with parallel import words. In addition, possible gender variations related to preference of Faroese words may be screened.

The enclosed Attach. E shows a list of 192 lexical items in the category Apparently Accepted Neologisms, from which the below figures have been extracted:

Table 4:			
Total number of this type of lexical items found in use: <u>192</u>			
		Males	Females
Group 1	:	56.4%	43.6%
Group 2	:	54.2%	45.8%
Group 3	:	55.8%	44.2%
Group 4	:	55.2%	44.8%



Of the words counted in this category, it is seen that Group 1 has an amount of items more comparable with the other age groups. This is despite the limited material collected amongst the children, i.e. 46.6% of the group. As accounted for above, this noteworthy difference could be related to the Internationalisms and Danicisms not being a natural part of the children's language, combined with efforts made at school in mother tongue education and the idealistic influence of language attitudes. Also, the availability of books in Faroese is higher at all levels of education compared to 25 years ago, and this is presumed to influence the children's reading pattern and subsequently their language.

The national radio and television broadcasts have been mentioned as a potentially significant source. Cf. 4.2.2, 2nd last paragraph. Regarding the informants of age 35 and upwards, the fact is that conditions were different during their childhood due to less literature available in Faroese and no local television station till 1984. That, combined with the broadcasting company's seemingly conscious choice to make use of neologisms in Faroese programmes, may well influence the young people's language to a different degree than what would be the case in the adult part of the population.

All of the neologisms taken down in this list have a parallel in the other word lists. In this small survey of a limited number of words, we see that irrespective of age group, the men – to a higher degree than the women – seem to opt for the Faroese alternative when there is one. This consistency across the groups in the men’s choice of lexical items is not seen in the other word categories.

Due to the limited data available from this research project and with no similar previous research on gender variation, it is not possible to propose a reliable theory about the indication of a variation between men’s and women’s language. From the Faroese part that has been released of the on-going Nordic project about attitudes to English imports (see 1.6), we have an indication that “people with long education prefer ‘design’, ‘mail’ and bodyguard (i.e. English import) to the Faroese neologisms ‘*sniðskapin*’, ‘*teldubræv*’, ‘*lívverji*’. Gender variations have not been accounted for in this preliminary presentation, so comparison is not possible.⁴⁸ In the present survey, though, it can be said that clearly the high rate of Danicisms found amongst the women of Group 3 influences and gives the reversed effect on the parallel low count of neologisms. An additional explanation may be that there is a tendency amongst women to opt more often for a more typical Faroese verb-syntax, which results in a lower count of nouns.

Similarly Group 3 seems to use a higher frequency of nouns than in the other groups. As for the count of items in the categories of Danicisms and Internationalisms, this could probably be explained by an influence on the syntax from other languages. However, contrary to what was seen under the count of Danicisms, the men of Group 3 have a higher score of Faroese neologisms than the women. This could indicate that a higher number men make a deliberate choice to speak the language with exclusively Faroese words. So we could probably say that although most likely also influenced by Danish syntax, there seems to be a higher number of men in Group 3 who make a more conscious choice to revert to a “purer” Faroese after their studies

⁴⁸ See also <http://www.gransking.fo/default.asp?leitiord=hugburður&sida=6&TidindiID=107>.

abroad. Informant 4/Group 3 could stand as representative for this group when he says: “And of course use Faroese words where they are available”.⁴⁹

As for the possible indication of gender variation in the choice of Danicisms, a closer study of the choice in language with a view to Danicisms vs. Faroese Neologisms would therefore be an interesting topic to pursue.

4.2.6 Comparison of Lexical Choice – All Groups

The comparison of lexical items across the groups is a difficult task, as the conversations have been based on the open-question approach and the informants have been completely free in their choice of lexical items. This made the registration of the lexical inventory of the four word categories a demanding task that I cannot claim to have executed completely. So, with limited time to do field research and a number of recordings of somewhat inferior quality to analyse, I have attempted to the best of my ability to register all words perceived to be New English Imports, Danicisms or Internationalisms.

A parallel full-fledged registration of every corresponding Faroese expression has not been deemed fruitful for the purpose of the discussions of this paper. The reason is primarily that it has not been considered part of the scope to find out in numbers and percentages to what extent Faroese lexical items compete with the foreign items that have been registered. It is a fact that there is a competition between Faroese words and imports, which is considered sufficient knowledge, as the project aims at assessing foreign lexical items in use and making comparisons between age groups and genders in order to find trends. Yet, in order to make some inferences about a possible development, it has been considered of interest to try to understand some mechanisms. Hence, a selection of some of the most frequent items in each word category has

⁴⁹ Min. 12:41.

been made with a discussion pertaining to why the foreign word may be preferred to the Faroese, or vice versa.

In the graphs below a selection of some frequent lexical items has been made from the three categories of foreign words to compare with available Faroese parallels in order to discuss the variation in this respect across the age groups. This is done primarily with the intention of testing the thesis with respect to (a) the frequency of New English Imports amongst Group 1 informants compared to other Groups and (b) to highlight the pressure on the language. The comparison between some frequent Internationalisms and Danicisms with Faroese alternatives has been included to further underline the latter aspect. In view of the outside pressure, a discussion has been attempted to assess the possibilities of these Faroese words vs. the import words to oust the parallel imports.

4.2.6.1 Discussion of Some New English Imports vs. Faroese Equivalents:

The below Figs. 5A and 5B give a graphical presentation of the frequency of some New English Imports in all groups compared to the parallel Faroese expressions recorded. See Attach. F/Sheet 0, Item 5a) and 5b). Cf. also Sheet 5. From the graphs we may read that there are two, possibly three different categories of New English Imports, i.e.

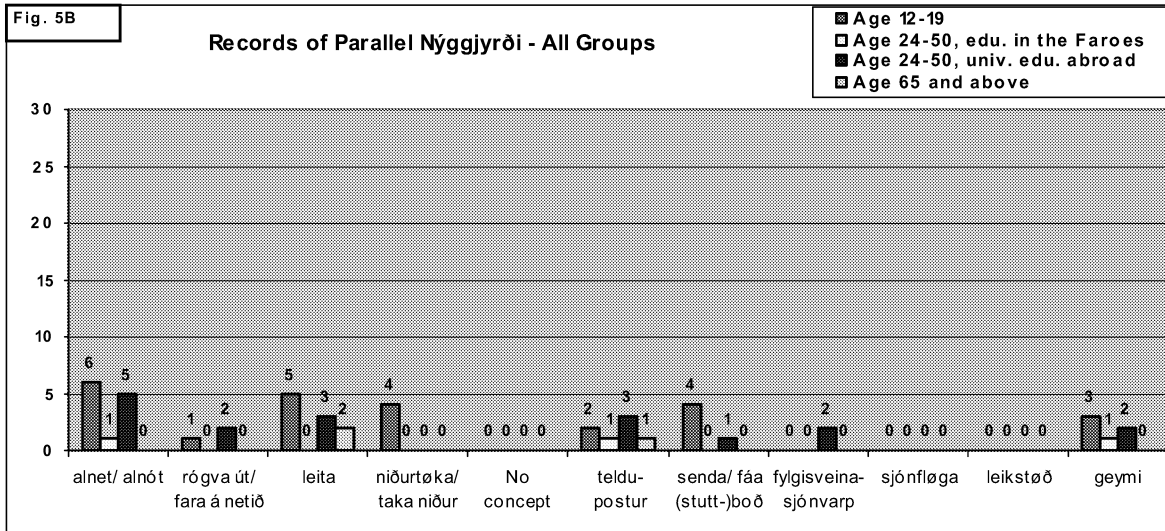
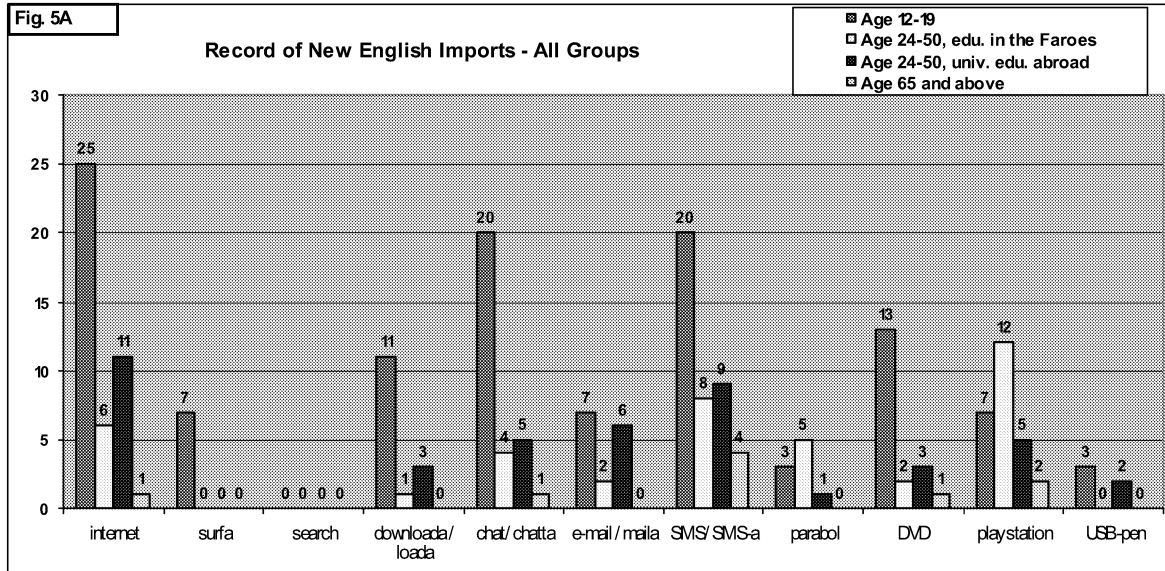
- words that have been largely adopted despite adequate Faroese alternatives, exemplified in the figures by:
‘internet’ (*alnet*) and ‘SMS’/‘SMS-a’ (*stuttboð, senda boð*);
- words that have been adopted and meet little or no competition from the Faroese alternatives, either because the Faroese words do not exist, have been found unacceptable or they are not known, exemplified in the figures by:
‘chat’/‘chatta’ (no Faroese alternative); ‘parabol’⁵⁰ (*fylgisveinasjónvarp*⁵¹); ‘DVD’ (*sjónfløga*) and ‘play station’ (*leikastøð*);

⁵⁰ The expression ‘parabol’ seems to be used for ‘satellite TV emissions’. ‘Parabol’ = *skálkampur*, but never used.

⁵¹ Satellites = *fylgisveinar*, so it seems that if a Faroese word is in use for this concept, it is opted for the term ‘satellite TV’.

- words that meet some competition from a Faroese alternative, represented in the figure by:

‘download’ / ‘loada’ (*niðurtøka* (N) / *taka niður* (V)); ‘surfa’ (*rógva út* / *fara á netið*) and ‘USB-pen’ / ‘memory pen’ (*geymi*).



As expected, it is seen that on a comparable frequency scale (from 0 to 30), the count of New English Imports is considerably higher than the Faroese parallels, especially amongst the youngest informants, i.e. Group 1. It is perceived that the reason for the words not showing the same frequency in the other groups is mainly because of a more limited contact with the cyber-world and, hence, a degree of unfamiliarity with this particular vocabulary. The presumption is made as the Faroese neologisms do not have a higher score either in those groups. For the young

people, however, it is perceived that their daily contact with this vocabulary probably implies that there are a number of additional English words belonging to their passive vocabulary.

The main reason for adoption of import words – in this field as in any other – is of course the need for words concerning every activity and concept that concern one's daily life. This was expressed quite well by one Group 1 informant about the USB-pen: "I couldn't walk around with a thing that I didn't know what to call, so I got used to the English word". Additionally, the degree of exposure decides which words are needed. If the words are not available or not well known in the vernacular, then obviously the need for a word will trigger import. The imported words are usually readily available, as they are introduced through the computer programs and user manuals accompanying the device.

Exactly the word 'USB-pen', however, may prove to be one that is going to be replaced fairly quickly by its Faroese competing neologism, *geymi*. As yet, relatively few people, even amongst the young ones, know what the device is, and they may just learn the word as they become acquainted with the device.⁵² Also the nouns 'e-mail' and 'download' are perceived to be in this category of words that will meet good competition from their respective Faroese alternatives.

The reason is quite obvious; the Faroese words or expressions are as good. One disadvantage of the foreign words mentioned, is that for the nouns they are very difficult to inflect into both case and number, even after one has decided which gender the word should be. Furthermore, for the verb 'download', adding a regular past tense inflectional morpheme makes it long and awkward to pronounce; [daʊnlaʊdajɹ]. When asking one of the informants about the past tense, after he had declared his preference of the import (rather than the Faroese *taka niður*), he said smilingly: "Well, it sounds completely silly".

⁵² For instance, in one of the offices in Tórshavn (on 09.09.2005), while waiting for one of the Group 3 informants, a voice was heard from one of the adjacent rooms addressing the secretary: "where is that *geymi* which was here just a minute ago?"

However, for words such as ‘chat’, ‘parabol’ and ‘DVD’ their introduction into the language is smooth for particular reasons. As yet, there is no alternative to ‘chat’, neither noun nor verb, and most speakers (seemingly) do not see any reason for making one either. The word fits into the Faroese as the initial affricate is found also in the Faroese sound system, and the Faroese verb suffix (-a) is easily appended. The conjugation is as awkward as for ‘download’, but the word belongs to the very informal part of life, and most probably it will only very rarely be required in the written language, other than in the informal jargon of the chat programs.

For ‘DVD’ and ‘parabol’ the good reasons for accepting the import seem to be the mere fact that the Faroese words are difficult ones and therefore not much known. Moreover, for acronyms such as ‘DVD’ (which usually stand for something that no average speaker would remember in any of the languages), the device it denotes is a thing that comes and disappears again relatively quickly. It is a fact that new technology in this field is introduced with very short intervals. With each new device, new words or acronyms come and go, and it is often a question of time before the whole concept has been replaced by something else. To keep neologistic work at this pace is not considered practical or purposeful.

In the case of ‘parabol’, the Faroese word was observed in use by only two individuals amongst the 118 informants. In this connection, a somewhat strange speaking pattern may be mentioned, noted amongst a number of the informants, and so also in this case. The habit is to select the Faroese word and then repeat the foreign alternative just after, e.g. the Faroese *fylgissveina-sjónvarp* first and then the English Import ‘parabol’ is repeated, as if in brackets. Sometimes the opposite is done, which has been noticed often in connection with the word *alnet/alnót* vs. ‘internet’. This peculiar way of speaking is heard in almost all situations, not only in the recorded conversations. Most Faroese speakers are even aware of the phenomenon, and often comment on it in negative terms. Yet this – in Scandinavian terms – somewhat unusual speech pattern is observed everywhere; in TV debates, in casual conversations on board the ferries and

busses, in the cafés and public offices. Theories about why Faroese speakers choose this way of expressing themselves seem scarce, but it is not unlikely that the confusing linguistic situation could be one contributing factor.

Why words like ‘internet’ and ‘SMS’ are preferred to *alnet* and *stuttboð* is difficult to say. With respect to ‘easy vs. difficult’ and ‘precision vs. imprecision’, i.e. meaning content of the Faroese word, a topic of concern to a number of speakers, there is no apparent reason for preferring the English import. At present, therefore, it could be a question of the Faroese alternative being introduced long after the concept, hence, the adoption of the English term. Thus, it is not unlikely that the Faroese words will gain domain, as has been seen in many other cases.

The word ‘search’ has been included to show that in some cases English words are not imported despite their presumably frequent presence in the field of vocabulary in question. It is presumed that ‘to make a *search*’ and ‘to *search* for something’ are expressions that the youngsters meet as often in their computer-related activities as for instance the words ‘internet’ and ‘surf’. Despite this, there could be two reasons why ‘search’ is not present in their vocabulary, i.e. that:

- (a) the sound combination of the open-mid front vowel [æ] followed by the approximant [r] clustered with the alveolar/postalveolar stops [tʃ] might be a combination that is felt unfamiliar in the Faroese sound environment; and more important
- (b) the Faroese *leita* is easier to say. Its meaning is exactly the same, and in addition the noun *leitil* (‘search engine’) has become fairly well known.

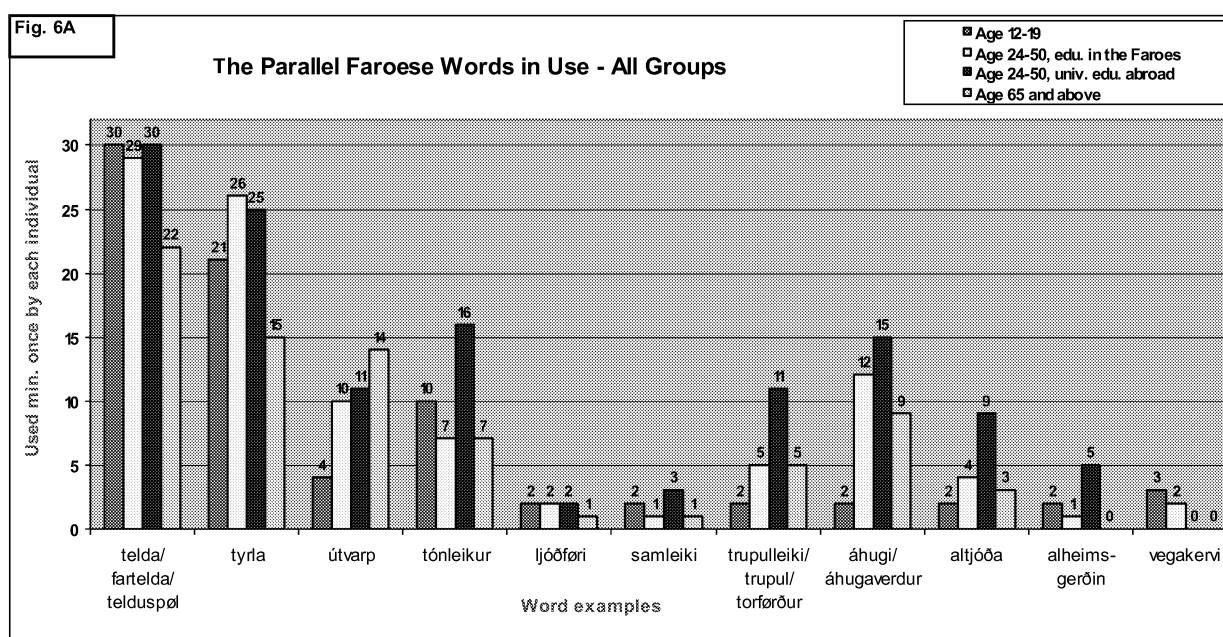
Moreover, the Faroese *leitil* is most probably perceived to be easier to say than the English compound. Finally, the word has been introduced more or less at the same time that the device is becoming known to people in general, which proves an important factor in the adoption of Faroese expressions when in competition with foreign words.

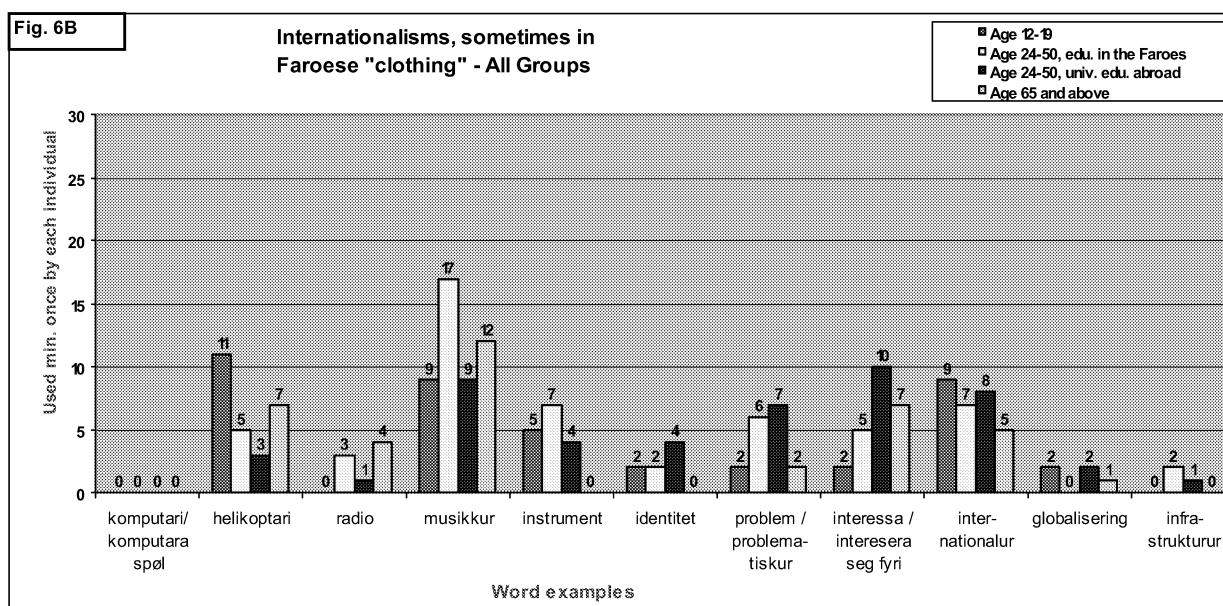
4.2.6.2 Discussion of Some Internationalisms vs. Faroese Equivalents:

Fig. 6A shows a small selection of Internationalisms which have been counted in all four age groups. A comparison may be done with their Faroese equivalents shown in Fig. 6B below (Attach. F/Sheet 0, Items 6a) and 6b). Cf. also Sheet 6).

From the graphs we may read that there are possibly four different phases for the Faroese words in competition with the Internationalisms, i.e. words that are:

- fully implemented / have almost fully replaced the Internationalism, exemplified in the graphs by:
telda ('computer'), *tyrla* ('helicopter'), and *útvarp* ('radio');
- seriously competing with the import word, exemplified in the graphs by:
tónleikur ('music'), *áhugi/áhugaverdur* ('interest'/'interesting'), *trupulleiki / trupul / torføður* ('problem' / 'problematic'), and *samleiki* ('identity');
- competing to some extent with the import word, exemplified in the graphs by:
altjóða ('international') and *ljóðfæri* ('music instrument');
- difficult words recently introduced, exemplified in the graphs by:
alheimsgerð / altjóðgerð ('globalisation') and *vegakervi* ('infrastructure').





In the choice between the Internationalism vs. the Faroese word there is little variation across the age groups, although there are a couple of interesting discrepancies. For instance, *telda*, *tyrla* and *útvarp* have more or less replaced *kompitari*, *helikoptari* and *radio*. In fact, a number of informants are heard saying that “nobody says *kompitari* or *helikoptari* any longer”, even if this is found not to be quite the case for the latter. In percentages there is a substantial part of Group 1 and 4 selecting *helikoptari*, 36.7% and 24.1%, respectively.

For Group 4 one logical explanation could be that the international word has been in the vocabulary of the senior generation since they were young. Why the relative frequency comes about in Group 1 is more difficult to explain. In a number of cases some of the same individuals who favour *telda*, if provoked with a question about for instance *kompitari* vs. *telda*, also select *helikoptari* spontaneously. That is, seemingly spontaneously, individuals are noted to select *telda* in one part of the speech and *helikoptari* in another, so it could be a matter of degree of implementation of the two words *telda* and *tyrla*, which again could be a result of the impact from Danish and English through TV programmes and otherwise. On the other hand, it is not unlikely that the relatively high count of *helikoptari* may also be a result of the well-known

‘observer’s paradox’, as the children knew a little about the researcher’s background and entire adult life abroad; cf. also 4.2.3 regarding instances of the ‘observer’s paradox’.

To the extent that it was possible to get people on to the topic of music, it is seen that the two words *tónleikur* and *musikkur* compete on an equal level in Group 1, whereas the imported word exceeds the Faroese alternative in Groups 2 and 4. The same explanation as for the word *helikoptari* seems viable. Why it is that compared to the other groups, Group 2 favours *musikkur* instead of *tónleikur* to such a degree as seen in the graphs, is difficult to say. One explanation for slow implementation of neologisms is usually that in some groups of speakers the Faroese word is perceived to be too solemn compared to the import. That this should be the explanation for *tónleikur* is not logical, as the word is heard daily in both radio and TV.

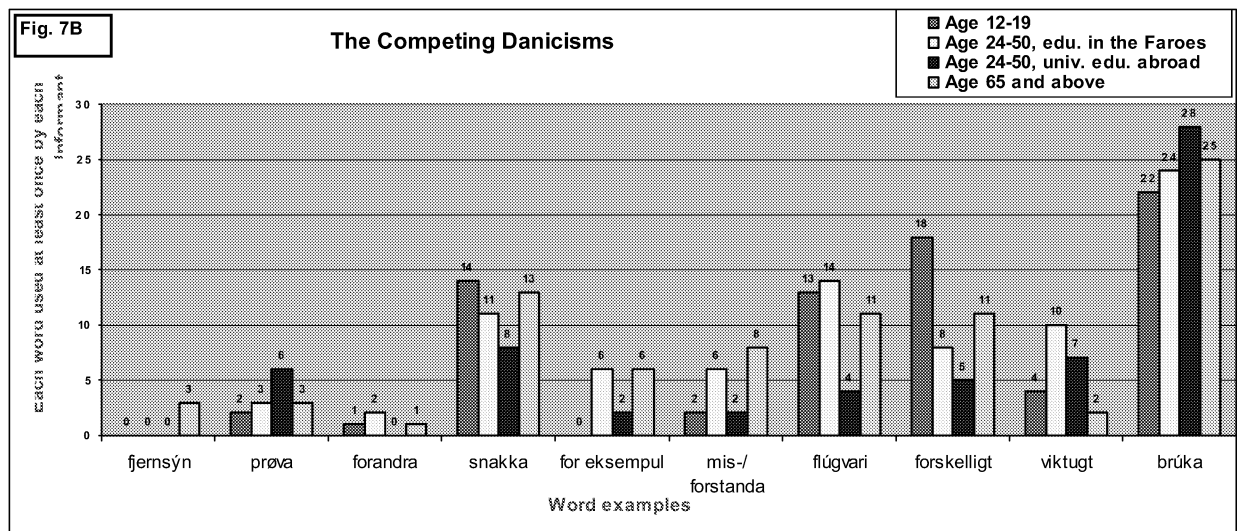
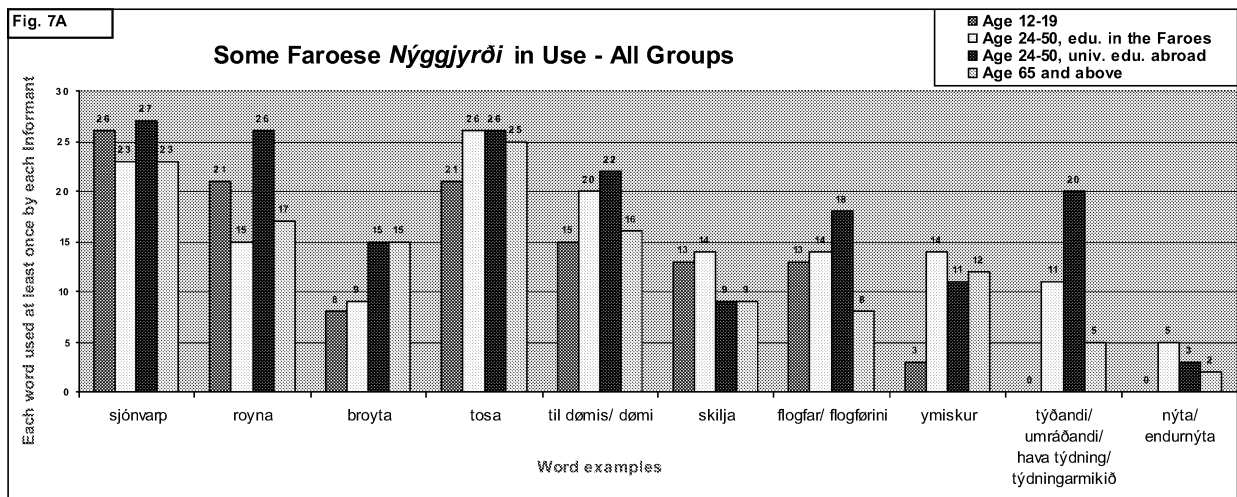
Another, more likely explanation, could be connected to the name of the school in Tórshavn that relays this type of art to young people, i.e. *Musikkskúlin*. There are a number of other examples of how the naming of an institution, if closely related to words and expressions in the language, has an important impact on the lexical choice made by speakers. The two institutions *Útvarp Føroya* (1957; ‘radio Faroe Islands’) and *Sjónvarp Føroya* (1984; ‘television Faroe Islands’), later *Kringvarp Føroya* (2005; ‘Broadcasting Faroe Islands’), may be taken as excellent examples of contributing to *fjernsýn* and *radio* now being almost out of use. Professor Winther Poulsen has also discussed the topic a number of times. (Cf. Johansen *et al.*, 2004:184-185, 444.)

In view of the above-mentioned, it will be interesting to watch the fate of the ‘old’ neologism *akfar* vs. *bilur* (‘car’) (heard but not counted in the attached list of words). During the research period in the autumn of 2005 *Bilefturlitið* (the official body for the control of vehicles) changed its name to *Akstovan*. From a short discussion in a news programme it was understood that the reason was not linguistic but purely practical, as this office registers and surveys not only cars but all types of vehicles. As discussed with Informant 23/Group 2, *akfar* did not gain acceptance

like its ‘name cousin’ in the air, *flogfar*.⁵³ Again the explanation could be a combination: (a) the time of introduction of *akfar* was in a period when attitudes to neologisms were characterised – at best – by indifference, and (b) the word *bilur* had already long since been adopted from Danish (‘bil’).

4.2.6.3 Discussion of Some Danicisms vs. Faroese Equivalents:

The figures below have been extracted from Attach. F/Sheet 0, Items 7a) and 7b). Cf. also Sheet 7). Fig. 7A shows a small selection of Faroese words which have been counted in all four age groups in order to make a comparison with some of the frequent Danicisms as seen in Fig. 7B.



⁵³ Min. 03:48.

From the graphs we may read that there are possibly four different phases for the Faroese words in competition with the Danicisms, i.e. words that are:

- fully implemented or have almost replaced the Danicism, exemplified in the graphs by: *sjónvarp* ('television'), *royna* ('try') and *broyta* ('change'); or
- seriously competing with the imported equivalent, exemplified in the graphs by: *skilja* ('understand'), *tosa* ('speak'/'talk') and *dømi* (example), or
- words in some competition with the import word, exemplified in the graphs by: *flogfar* ('air plane'), *ymskur* ('varying'), and *týðandi* / *umráðandi* / *týðningarmikið* ('important'), and
- words used occasionally, exemplified here by: *nýta* ('use').

Possible explanations of the almost complete acceptance of *sjónvarp* and subsequent displacement of 'fjernsýn' in all groups have been discussed already. This is in sharp contrast to what was often the fate of neologisms in earlier decades, and unlike what happened to for instance *røðil*, cf. 3.2.5.2. The other important factor – the broadcasting company's choice of name – has also been discussed above.

Another phase, which is possibly a transition period, may be exemplified by such words as *flúgvári* vs. *flogfar*, *snakka* vs. *tosa* and *forskelligur* vs. *ymiskur*. The graphs show that the most frequent use of these Danicisms is found in Groups 1 and 4, i.e. amongst the children and the older people. Again, one probable explanation could be that the group of senior informants are still hanging on to parts of the vocabulary from their childhood, whereas the children's choice may be explained by the influence from Danish through television programmes and computer games. Other examples showing a similar pattern are *begynna* vs. *byrja* and *sjálffylgilt* vs. *sjálvandi/sjálvsgat* (see Attach. D, lines 24 & 231 and Attach. E, lines 20 & 134), where it is seen that the count of the Danicisms is higher than of the Faroese word in Group 4.

Why the Faroese *nýta* does not seem to gain much ground against *brúka* could be that many speakers dislike the danger of mixing with *njóta* ('enjoy') in the past tense. The latter is an irregular verb, but the conjugation is easily mixed with the regular *nýta*. Mixing is observed amongst the informants, where *njóta* ('enjoy') is heard replacing *nýta* ('use'). However, another probably more important reason for the high rate of *brúka* – compared to *nýta* – is that *brúka* does not belong to the afore-mentioned Germanic Platt 'forbeheiti'si'-words that have long been banned in the language, and is therefore felt to be an acceptable import.

For all the words discussed above, the discrepancy in number compared with number of informants in each group is explained by the informants' freedom to choose their natural way of expressing themselves as the conversation developed. This can be exemplified by how some informants avoid both *flúgvári* and *flogfar* altogether, and express the same thing by selecting the afore-mentioned possibility in the Faroese verb-syntax. Examples are: *tey fara loftvegis* ('they go by air'), *so verður flogið* ('they fly'; lit.: 'then it is being flown'), etc. Another contributing factor is that many informants select both alternatives available, although in different sequences of the conversation. And yet further, as discussed above, some even often express something by the aid of a neologism and then repeat the import word or vice versa, as the case may be.

4.3 A Brief Note on Language Pressure

4.3.1 Some Grammatical Controversies – Comparison All Groups

Discussing pressure from other languages and pointing to the influx of lexical items only would normally be a too limited approach. However, as the scope of this thesis does not allow an in-depth discussion of outside influence on grammar and syntax, these aspects have been briefly commented on in a separate appendix for the main purpose of further underlining the pressure on the Faroese language. The overview concerns some grammatical items that could be labelled ‘grammatical controversies’. The reason that these items have been selected is because they are elements that are normally considered not to be good Faroese. As such, they are not accepted in the written language. Some of these oral, ungrammatical forms could well be analysed to be ongoing language change by some linguists, e.g. verbs requiring the Dative form of the pronoun, often heard in combination with the Nominative (**eg dámi*; ‘I like’. Correct form: *mær dámar*).

Attach. F/Sheet 9 (see also Sheet 0/Item 13) gives a graphical overview of five elements that may be included in this category. The enclosed Attach. G-1 gives an overview of phrases containing the selected elements as identified in each group. Each phrase has been taken down as uttered by the informants and is followed by a suggestion to what would have been a more grammatical way of expressing the same thing. A short presentation and discussion of each element has been included in Attach. G-1, pp. 5-12, together with a comparison of the verb *blíva* vs. *verða* and the amplifier *ov* vs. the Danicism *for/altfor* with links to further material attached.

4.3.2 Syntactic Influence and Code-switching

Attach. H shows a list of 50 items of syntactic influence from Danish. Two items (Nos. 21 & 22) may well be from English. The expressions are at least typical of English, ‘to stand out from the rest’ and ‘to be good at something’, while the direct translation into Faroese results in completely un-Faroese syntax. For the latter of the two, there are probably similar expressions in Danish.

Items 23 through 33 show that the Faroese preposition *úr* is under hard pressure by Danish influence in the form of *frá*. The Faroese way of expressing translation from one language into another should be made by the preposition *úr*, see Item 33. Furthermore, unlike Danish, the expressions ‘to be from a place’ and ‘to come (travelling) from somewhere’ are expressed with different verbs and prepositions in Faroese. Ungrammatical examples from the informants’ speech are given in the left-hand column, with correct alternatives to the right.

Another example of Danish impact on Faroese syntax is seen in expressions related to getting dressed. Unlike Danish and English, it has not been Faroese syntax to ‘put something on’, whether it be shoes, jacket or hat. Informant 27/Group 3 and Informant 28b/Group 3 are heard discussing the topic in the recorded material.⁵⁴

Item 35 shows that a number of speakers are fronting the possessive, i.e. **okkara familja* and **við sínum foreldrum* instead of *familja okkara* and *við foreldrum sínum*. This syntax is most likely also influenced by Danish, although the possessive is in the front according to correct English syntax as well. One thing that seems clear, however, is that the typical Faroese syntax with a noun in the indefinite form followed by the possessive seems to be threatened.

A number of extreme cases are also heard, where the meaning of the Danish lexical item is completely different from the seemingly similar Faroese word, which is probably confusion about meaning rather than syntactic influence. Examples in this category are Items 36 and 37. The former is an example where *byggja* (‘bend’) is probably mixed with Danish ‘bøye’ to speak of the conjugation of verbs. The correct Faroese word here is *benda*. The latter, *ein yvirgang* (Danish: ‘en overgang’), is used to express ‘for a period’, which in Faroese should be *eina tíð* or *eitt tíðarskeið*. The Faroese word *yvirgangur* means ‘terror’ / ‘terrorist attack’, and mixing it with its Danish false cousin gives a strange meaning, if any at all.

⁵⁴ Min. 05:40 and min. 06:28, respectively.

Code-switching is normally recognized by instances of sudden insertions of elements from another language. Kramsch identifies the technique through words, whole sentences, prosodic features of speech which may be transferred from another language (Kramsch, 2000:43). Fasold speaks about code-switching vs. the more subtle code-mixing (Fasold, 1984:180). The criterion for distinguishing switching from mixing is that the grammar of the clause determines the language. Hence, using a word or phrase from another language is mixing, not switching (ibid. 1984:182).

Kramsch's theory about "defining one's footing" and "language crossing as (an) act of identity" and demonstration of "solidarity or distance" (Kramsch, 2000:70) by code-switching is found difficult to apply in the present cases. It is presumed that there is no reason that the informants should wish to demonstrate a Danish or English identity in conversation with the researcher.

Neither could this be interpreted as a demonstration of solidarity, due to the researcher's Faroese-Norwegian background. However, the wish to signal an international identity, as discussed in connection with international words, could be expressed by code-mixing.

The Items 40 through 50 show three instances of English code-switching and seven in Danish, which are probably mixing. Seven of the examples (including the three of in English) are from Group 3. Based on this, a likely explanation could be the individuals' wish to signal their international education and metropolitan outlook on the world. There are also examples code-mixing which make it difficult to decide which language is attempted spoken. The examples *massar av, virkeliga (virkiliga ?) deiligt, tað handlar um* and *tærskelen er hægri* ('the threshold is higher'), would presumably be grouped in that category. The expressions are un-Faroese, and the last one, a metaphor, is incorrect even if its first word (*gátt*) had been translated.

It is possible, therefore, that certain instances of code-mixing could be viewed as further manifestations of the pressure on the Faroese language and general linguistic confusion amongst many speakers.

5.0 Presentation and Discussion of Attitudes to Language Maintenance

5.1 Attitudes to Language Maintenance and Neologisms vs. Imports

Faroese speakers are in no way indifferent to questions related to the mother tongue, and attitude amply attested to in this survey. No informants have been found to respond with indifference to the question about methods of language maintenance, i.e. introduction of new Faroese words vs. the import of international words, documented by the zero-score under “Don’t care”. Even the group of individuals responding “Don’t know” is very small, with none in Group 3.

As seen in Fig. 8, and shown in percentages by Table 5, the majority of informants support neologistic work, i.e. those in favour constitute 51.7%, whereas 33.1% show a pragmatic attitude and favour “Import when required”. Only 5.1% take a stand for “uncritical import” and, thus, there are very few true internationalists. See also Attach. F/Sheet 0, Item 8a) & b) & Sheet 3.

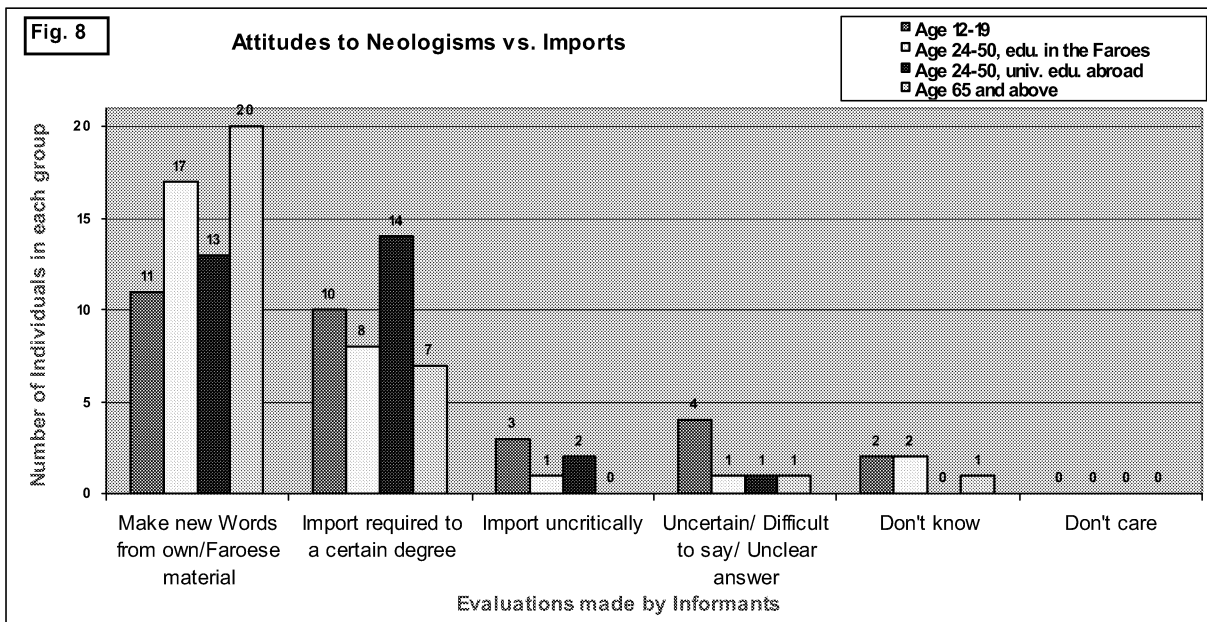


Table 5 – Attitudes to Neologisms vs. Import Words:

	Attempt to make new words	Import when required	Import uncritically	Uncertain/ Unclear answer	Don't know	Don't care
Group 1 :	36.7%	33.3%	10.0%	13.3%	6.7%	0.0%
Group 2 :	58.6%	26.7%	3.4%	3.4%	6.9%	0.0%
Group 3 :	43.3%	46.7%	6.7%	3.3%	0.0%	0.0%
Group 4 :	69.0%	24.1%	0.0%	3.4%	3.4%	0.0%

Winther Poulsen has touched upon the subject and firmly believes that amongst people there is a fairly widespread preference for using Faroese words and expressions rather than replacing them foreign words, although at the time he did not have figures to support his claim (Johansen *et al.*, 2004:162). It may be said that the above figure and table support Professor Winther Poulsen's argument, and show that neologisms as such have a generally high score in all age groups, especially in Groups 2 and 4.

In terms of pragmatism ("Import when required"), Group 1 has the highest score, but the graphs do not display that this attitude was mainly found amongst the young students in scientific subjects. Complaints involved the extra burden of learning scientific Faroese terms in the subjects physics (*alisfrøði*), chemistry (*evnafrøði*), mathematics (*støddfrøði*), and biology (*lívfrøði*), a vast vocabulary that they would need to learn all over again if pursuing their studies abroad. According to these students, it would be easier, and therefore preferable, to settle for the international (Latin) terms. However, although pragmatic in their attitude, many of these informants also seemed to agree that it may be difficult to decide when imports are "required", and those who had given the question some thought seemed to draw the line at the translation of international (Latin) scientific terms.

Group 3 informants are likewise seen to adopt a pragmatic attitude. But rather than seeing this a purely a matter of convenience ("to make studies easier"), the adult group members also expressed political and social reasons, fear of linguistic isolation and the deficient level of linguistic precision. The same considerations are reflected under the category "Import uncritically" of Group 3. Occasionally, in these discussions the issue about the precision in meaning of the neologisms was also brought up. Cf. the recording of Informant 8/Group 3.⁵⁵

⁵⁵ Min. 14:25.

The question about the precision of Faroese neologisms has been raised by others as well, for instance a group of radio amateurs. It is noteworthy that after discussing this and various other aspects of difficulties inherent in neologistic work, they conclude that the official purist language policy should be maintained also in professional fields (í Lon Jacobsen, 2001b:6-8). Informant 9/Group 4, former teacher and translator of two books, confirms to have taken the same stand. Although admitting that it has been challenging to go for Faroese words only in the translations, he has made this choice with only a few exceptions. In the same sequence, he also makes some comments about a lesser used language such as Faroese, where foreign words will take up too much space if admitted uncritically.⁵⁶

Fig. 8 shows that in Groups 2 and 4 the answers have been relatively uniform: Attempts should be made to make Faroese words. Nonetheless, in Group 2 the utterances in favour of neologistic work are often contradicted to some degree in other parts of the same conversations. In such cases opposing attitudes are often expressed, such as: “they (i.e. the Faroese neologisms) are often too heavy, too long, and difficult to understand”. Although perhaps most prominent in Group 2, this phenomenon was also recorded in Groups 1 and 3. In Group 4 the complaint is mainly that the new words are difficult to understand, but generally these informants still maintain that “it is better to keep it Faroese”.

Attempts were made to probe into reasons behind negative attitudes to neologisms. It proved very difficult – not to say impossible – to obtain proper examples from any of the informants of the “difficult”, “too long” or “stupid” words, which were recurrent terms. In fact, examples of the opposite, i.e. acceptable, likeable and even the much loved words were given far more often.

⁵⁶ Min. 12:58-15:29.

The perhaps most regular expression of ill-will against neologisms is that new Faroese words are often too Icelandic. This misconception is particularly noted in Group 2.⁵⁷

On the other hand, the senior informants of Group 4 are noted to have a special awareness of the close relationship between Faroese and Icelandic, particularly if contrasted with the other Nordic languages. Antipathy against what is believed to be Icelandic imports has also been reported by Clausén (1978:87) and Winther Poulsen (Johansen *et al.*, 2004:153). Informant 17/Group 4, philologist and author, also speaks about the problem. It is seen that in the younger generations the knowledge about words and expressions from former days is at best limited, which may be a contributing factor concerning the misconception about “Icelandeisms” when Faroese neologisms are introduced.

It is difficult to find any other explanation of this problem than the individuals’ somewhat deficient knowledge in the mother tongue in general, added to a lack of knowledge in etymology in particular. This situation is perceived to be the main reason for informants’ concern about new Faroese words being either “too Icelandic” or “lacking resemblance with the international alternative”. The latter is a somewhat incomprehensible concern expressed by quite a few. However, if the international word is a concept with which the average speaker is not very familiar, then the new Faroese word seems to have a good possibility of being adopted.

The words *infrastrukturur* and *globalisering* may be good examples of such relatively unknown or new concepts that have not been a part of the daily language of the average speaker. Thus, *vegakervi* and *alheimsgerð* seem to stand a fair chance. Unlike the two imports, they should be completely self-explaining to a native speaker. And again, we are faced with one, perhaps two crucial aspects: (a) the time of introduction and probably also (b) the amount of syllables in the

⁵⁷ Cf. Informants 10, 11, 14, 16, 27, but there are instances in the other groups as well.

new word. In the two afore-mentioned cases they are one and two syllables shorter than each of the competing import words.⁵⁸

Yet another factor contributing to these mixed feelings about neologisms has also been observed. It is one of an odder nature than the aforementioned, and is based on a complete mix-up with words which have been made for parodying neologistic work. One of the very few examples of what was characterised as a ‘stupid Faroese word’, was given by an otherwise well-informed teenage Informant. The same word was also referred to in Group 2.⁵⁹ The word is so ridiculous and difficult that neither one of the informants remembered it fully when making attempts at the pronunciation. Despite that, neither informant seemed to know that the sample word belongs amongst the parodic words made by professional stand-up comedians.

Although the above word is perhaps the most extreme example from the conversations analysed in this survey, it may provide one reason for the obstinate myth that Faroese words are “too long” and “too heavy”. More important, it also accentuates the need for good information in the schools. Results of such lack of knowledge may be contrasted by reports from the students who one week prior to the interviews had attended a presentation about neologistic work given by Professor Winther Poulsen. According to them, the encounter had been interesting and a true eye-opener.⁶⁰

Finally, a probably even more interesting topic is the concern about ‘isolation’, which often surfaces in the discussions in the young and middle generations. There seems to be an ungrounded fear of linguistic isolation should the unlikely situation develop that the Faroese language should become void of Internationalisms. This notion is often combined with an idea of some sort of advantage in respect of foreign language learning if the Internationalisms are

⁵⁸ Note that *infrastruktur* requires the Faroese masculine suffix *-ur*, i.e. *infrastrukturur*

⁵⁹ A joke about a child’s push-chair; *ostarleiksinsúrslitaríleggingarakfar* ≈ ‘vehicle-for-(putting-in)-love-game’s-result’.

⁶⁰ See also pp. 49 and 82.

present in Faroese. With only a few exceptions, the principle that thorough knowledge and good command of one's own language is the best foundation for successful foreign language acquisition seems an unfamiliar thought amongst most informants.

Occasionally comparison with the Icelanders emerged in these discussions, and the question about their potential isolation as a result of the systematic purging of the Icelandic language of Internationalisms was raised. It is generally recognised that they seem very successful in their English language learning programmes. However, their deficient knowledge of some Scandinavian variety is usually also pointed to as a disadvantage in any Nordic context.⁶¹

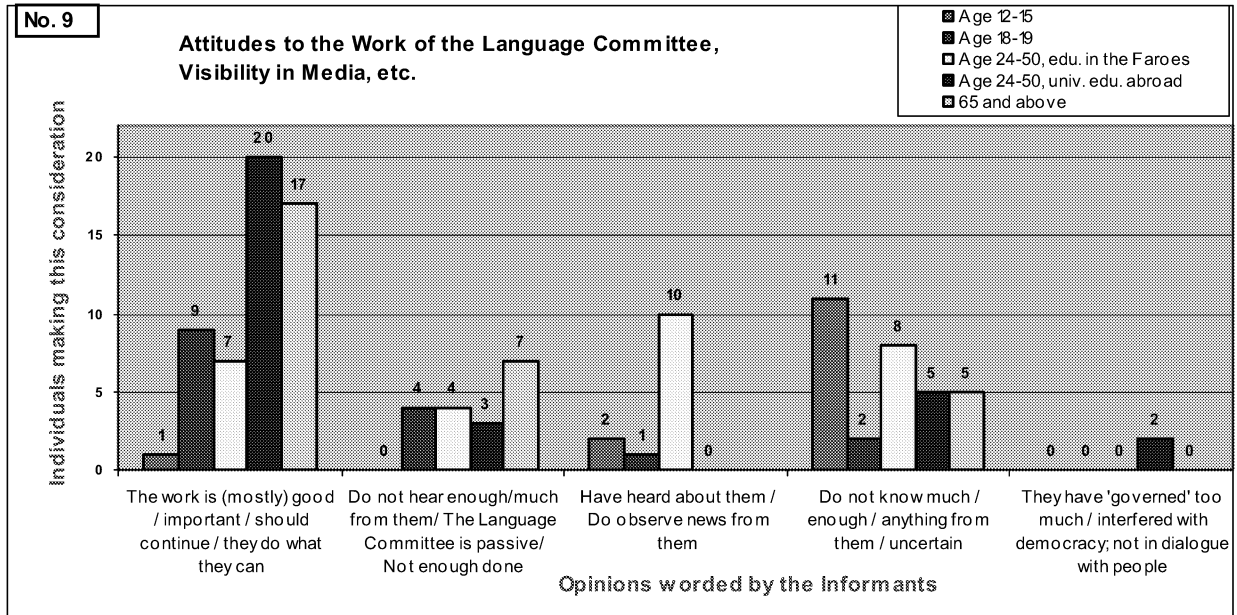
Yet there are opposing attitudes as well to this fear of subsequent linguistic isolation and myths about Icelandeisms. One of the teenage informants, who claimed always to keep the Icelandic alphabet in her mobile in order to be able to write proper Faroese, expressed it this way: "If you go to Iceland, then you realise how Danish your Faroese sound", and she continues: "I think all Faroese should go to Iceland for a while to learn Faroese, seriously".⁶²

⁶¹ Reference is made to for instance Informant 23/Group 2, min. 17:45.

⁶² Cf. Informant 23/Group 1, min. 12:18.

5.2 Comparison of Attitudes to the Language Committee

Fig. 9 below gives a graphical illustration of the informants' response to the question about the Language Committee. See [Attach. F/Sheet 0/Items 9a\) and 9b\)](#) and also Sheet 8:



In the question about the Language Committee the youngest group has been divided into two. The reason is that of the fourteen children participating, eleven had (naturally) not heard about the Language Committee prior to receiving the Questionnaire. Their response has been extracted in order not to distort the figures.

We see that generally, the work of the Language Committee is considered to be important, although informants' opinions differ somewhat. Clearly, the matter is not a question of either purely positive or negative attitudes to the Committee as such or to the need for their work.

Worked out in percentages across the groups, the material shows that 45.8% of the adult informants are positive or very positive to the work of the Committee. In percentages the response in each group is distributed as follows. See also [Attach. F/Sheet 0, Item 9a\) & b\)](#):

Table 6 – Attitudes to the work of the Language Committee:					
	Important	Not enough is done	Have heard about them	Do not know much/enough	Interfere with democracy
Group 1B :	56.3%	25.0%	6.3%	12.5%	0
Group 2 :	24.1%	13.8%	34.5%	27.6%	0
Group 3 :	66.7%	10.0%	0	16.7%	6.7%
Group 4 :	58.6%	24.1%	0	17.2%	0

The positive attitude in Group 1B may be explained by their learning situation and relative consciousness about language and identity. Another contributing factor could be that a number of the students had just a few days earlier been paid a visit by Professor J. H. Winther Poulsen. It seemed quite obvious that increased knowledge of the main principles in neologistic work had influenced their attitudes.

From the conversations it may be inferred that the low score in Group 2 is not a result of negative attitudes, but more a lack of contact with the media through which the Language Committee convey their information. This limited or deficient knowledge causes 27.6% to respond that they “do not know much, enough or anything about the Language Committee”. On the other hand 13.8% in the same group say that they do not hear *enough* or much from the Language Committee, or that the Committee is too passive. It is implicit in this type of response that the criticism is not against their work, but rather that the information provided is inadequate. For the 34.5% of Group 2 responding that they “have heard about the Committee/do observe news from them”, there is also an implicit uncertainty about what position to take concerning the question, although they had heard about the Committee and occasionally seen an article in a newspaper.

The graphs for Group 3 show that 66.7% have a clear opinion about the importance of the work of the Language Committee. The reason may partly be explained by their daily active use of the written language, and also the related positive experience with helpful and service-minded representatives on the Committee who may be approached for all types of linguistic questions.

One common response in all of the adult groups is that Faroese should be spoken without too many Danish or English words. In a number of conversations a particular awareness against Danicisms is demonstrated, and to some extent also against English imports. Even speakers in favour of importing international words, are heard saying that they avoid Danicisms in the written language, for instance Informant 22/Group 3. He is in favour of international imports, but expresses that when writing he “avoids Danicisms above all”.⁶³ Informant 19/Group 1 says that the same words should be used in the spoken language as the written; Faroese words, unmixed with English.⁶⁴ Informant 19/Group 2 says that “Faroese should be spoken in Faroese, and not with English or Danish words in between”.⁶⁵ One of the children, Informant 37/Group 1A, puts it like this: “*Føroyskt uppá føroyskt*” (‘Faroese in Faroese’).⁶⁶ A number of her slightly older countrymen would probably have added “*with the international / Latin words where required*”.

However, what the “pro-Latin” speakers do not seem to realise is that in the long run a “latinization” of the language will violate the characteristic Faroese verb-syntax much the same way as what has been the case during centuries of “danification”, and which is now attempted reversed.

⁶³ Min. 13:15.

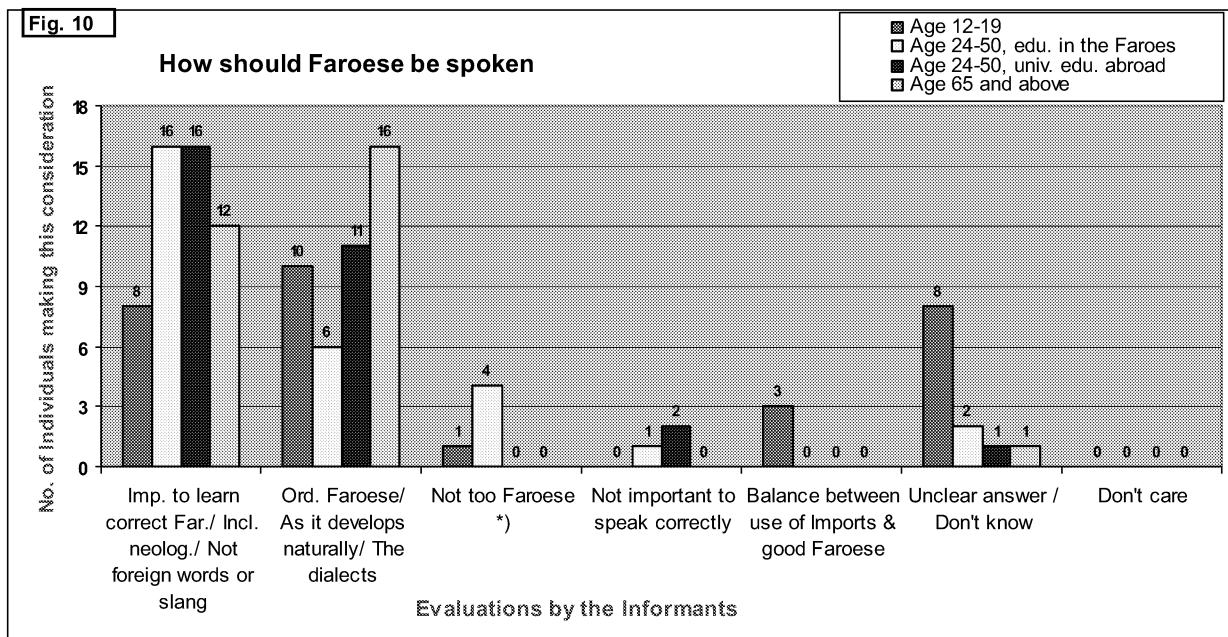
⁶⁴ Min. 00:05.

⁶⁵ Min. 00:06.

⁶⁶ Min. 00:06.

5.3 Attitudes to ‘Correct’ Faroese, the Importance of Grammar and Personal Competence

The columns of Fig. 10 below⁶⁷ seem to further confirm informants’ somewhat conservative attitudes to language maintenance and preservation. Again we see that indifference to the question about how Faroese should be spoken is absent. See Attach. F/0/Item 10 & Sheet 1:



As seen above, Faroese speakers are attentive to language in general, and many are concerned about their mother tongue in particular. Furthermore, people engage easily in discussions about the language, and there are also reports from the informants of this survey that linguistic debates can get more heated than any other debate, politics and religion included.

The graphs show that, comparatively, there is much concern amongst the informants about ‘correct’ Faroese. Table 7 below confirms that in Groups 2 and 3 more than 50% consider it important to learn correct Faroese.

⁶⁷ Amongst a number of young speakers, and also a few adults, the relatively new term *rótføroyskt* (‘root Faroese’) is sometimes mixed with the strange term *grótføroyskt* (‘rock Faroese’) which seems to be synonymous with “too Faroese”.

	Correct Far. incl. Neolog.	Ord. Faroese/ Dialects	Not too Faroese	Un- important	Balance of Imports + good Far.	Unclear answer
Group 1	26.7%	33.3%	3.3%	-	10.0%	26.7%
Group 2	55.2%	20.7%	13.8%	3.4%	-	6.9%
Group 3	53.3%	36.7%	-	6.7%	-	3.3%
Group 4	41.4%	55.2%	-	-	-	3.4%

The high response in the category “Ordinary Faroese/Dialects” should not be interpreted that these informants consider ‘correct’ Faroese to be unimportant, but rather that a number of people are concerned with the local dialects. The figures in Table 8 below support this claim. However, in the conversations in all groups there is often a general concern about the dialects disappearing, or at least fading, which is usually considered to be a loss.

The morphological purism must be said to have had a pervasive effect on speakers’ attitudes. Amongst the informants of this survey, only four individuals from three different groups are found to clearly state that grammar does not matter to the spoken language (see Fig. 11 below), whereas the majority is found to state clearly that the grammar is important or extremely important. Very often the inflection into correct cases is mentioned in particular. This goes even for the spoken language, and two classical comments amongst the informants of this survey are: “*Eg fái ilt í oyruni ...*” and “*Tað er ógvuliga keðiligt* when people speak with incorrect grammar”. (‘It hurts my ears ...’ / ‘It is extremely sad etc.’.) It is also noted that in relation to how Faroese should be spoken, many informants bring up the question about grammar already at that point in the conversation.

Fig. 11 illustrates the attitudes to the importance of grammar. Again we see a zero-response in the category “Don’t care”. The accompanying table 8 shows that over 75% of the informants in all groups make the claim “Important / we should know the grammar”:

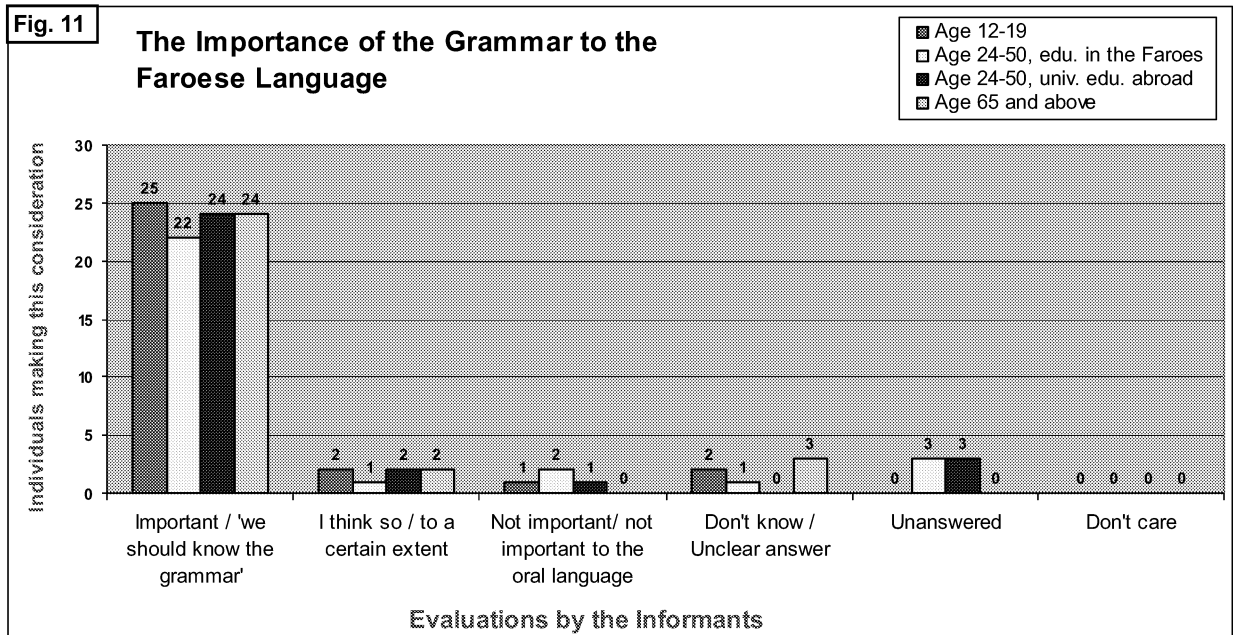


Table 8 – The Importance of Grammar:

	Important	To a certain extent	Unimportant (in oral lang.)	Don't know	No answer	Don't care
Group 1	83.3%	6.7%	3.3%	6.7%	-	-
Group 2	75.9%	3.4%	6.9%	3.4%	10.3%	-
Group 3	80.0%	6.7%	3.3%	-	10.0%	-
Group 4	82.8%	6.9%	-	10.3%	-	-

Most likely this is a high percentage in almost any speech community. It could probably be said that indirectly it shows a high concern about the future of the mother tongue.

From the conversations it may be elicited that in all groups there is a perception of the grammar being connected to the survival of the language. A very common comment goes along the lines: “If we let go of the grammar, then it will all be gone within too long”. The same comment is often connected to the orthography. In addition, there is a notable awareness about the language being one of the lesser used languages in the world. In some of the informants’ opinion one logical implication of this is that the language is under the continuous threat of extinction, as in

fact lesser used languages are disappearing all the time. That could also be the fate of the Faroese language, unless individuals and media take responsibility.⁶⁸

We see that this awareness only partly coincides with the attitudes to neologism. Fig. 8 and Table 5 showed a relatively high percentage with a pragmatic attitude to import words. Thus, it is inferred that amongst many speakers “good Faroese” is associated with a good command of the grammar, rather than a high amount of Faroese neologisms, at least in the spoken language. In fact, a number of informants are noticed saying the “Faroese will not die as a result of the import of international words”. In that respect they are in agreement with the late Faroese linguist and teacher, Rikard Long.⁶⁹

Despite the above, the complaints in the senior generation are numerous about the younger generation’s lax attitude to correct grammar and good Faroese language, which includes Faroese idioms and metaphors. One of the complaints is that because of the outside influence and the changing way of life, numerous Faroese idioms and metaphors are being forgotten; sometimes mixed together and sometimes replaced by Danish or English ones, which are usually poor or direct translations into Faroese.

Although this survey can show a considerable concern about correct grammar amongst the younger informants, there are also those who seem to find some of the difficult parts of the grammar dispensable. A representative for this point of view would be Informant 1/Group 3 who says: “*Ja, tær bendingar, sum bera til at siga, sum ikki eru burtur úr vón og vit, haldi eg gott man kann varðveita*” (‘Yes, I think that the inflections that are not beyond all common sense may well be preserved’).⁷⁰ In her opinion there are some grammatical rules that may be considered

⁶⁸ Reference to Informant 7/Group 3, min. 00:18 – 00:45.

⁶⁹ Also referred to by Informant 21/Group 4, min. 07:30 / Long’s name mentioned around min. 09:03.

⁷⁰ Min. 00:30.

burtur úr vón og vit ('beyond all common sense'), and it is interpreted that they might be the difficult ones - and therefore not worth preserving.

Moreover, the notion that "nobody knows how to speak or write correct Faroese" is also present in the youngest group. Informant 10/Group 3 speaks about Faroese speakers' inferiority complex in respect of the mother tongue and teachers' reports about young students' negative attitudes.⁷¹ She maintains that an important task needs to be done to change such negative attitudes to the mother tongue with references to the grammatical and orthographical challenges in the written language.

Despite the mixed feelings recorded, a number of the conversations confirm several young parents' expectancy concerning the children's language, which according to them is going to be "better Faroese" than what they speak themselves. Such evaluations seem to mainly revolve around single words. For instance, Informant 20/Group 3 says that she is pleased that her children are more aware of the Faroese neologisms than she is, and she is happy that they are able to correct her.⁷² Informant 3/Group 2 gives a list of words that her children use that differ from her own lexical inventory.⁷³ Informant 28/Group 2 gives examples of what her children would say for various devices as opposed to her own choice, and that they sometimes correct her.⁷⁴ Informant 12/Group 3 draws our attention to the legal language from the 1960s, which according to him is full of Danicisms and expressions that "no Faroese person under the age of 40 would think of using".⁷⁵ As an example he takes the Danicism 'eiindómur', which has now been replaced by the Faroese *ogn* in both the written and spoken language.

From these and similar discussions the inference seems to be that for the last three or four decades there has been considerable progress towards a more Faroese language as far as the lexical

⁷¹ Min. 15:15.

⁷² Min. 07:22 & 21:25.

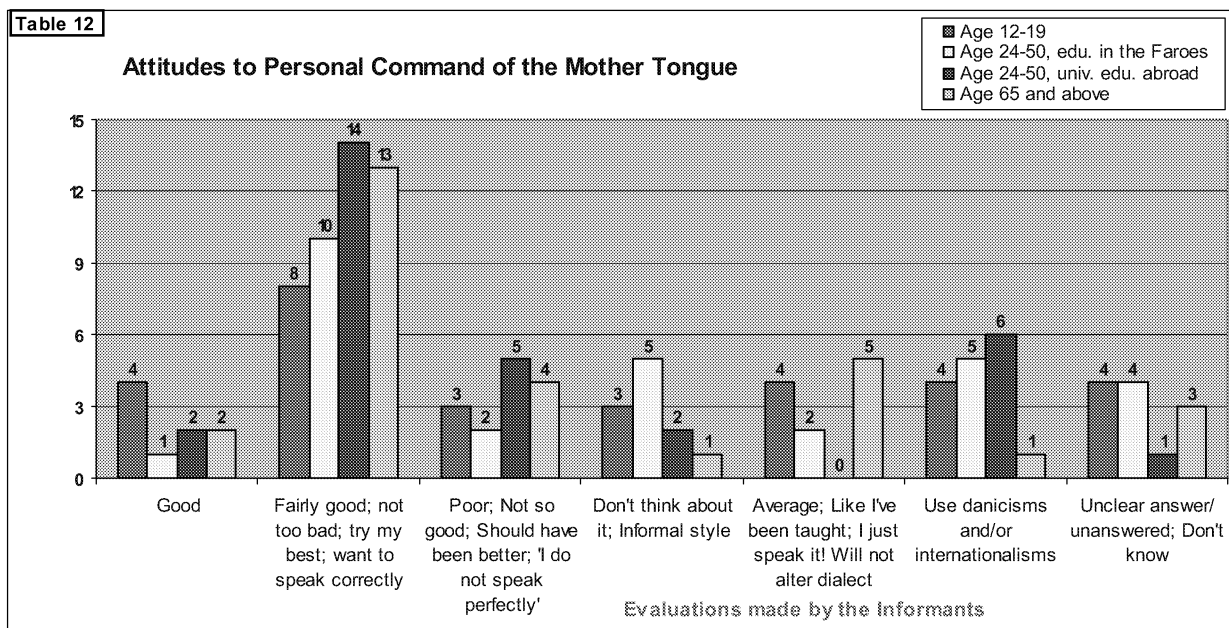
⁷³ Min. 03:05.

⁷⁴ Min. 09:42.

⁷⁵ Min. 02:58.

inventory is concerned. Thus, Informant 12/Group 3 judges the language to be in a better position due to the population as a whole being better educated. He considers that an increasing number of people have a love of the language and also a genuine wish to maintain it.

Fig. 12 below gives a graphical illustration of the informants' thoughts about their own use or mastery of their mother tongue. The question was about their feeling about their own language. See Questionnaire and [Attach. F/Sheet 0/Item 12 & Sheet 4](#).



Generally, it may be said that the informants are modest in the evaluations of their own competence. Although the wording of the question did not include views on competence, it seemed inevitable in a majority of the answers that this was being brought into consideration. A very typical answer, i.e. in 38.1% of the cases, would be “fairly good”, however, adding something about working on it, attempts to do better, and so forth. In 11.9% of the cases there is a straight forward judgment that the language is not good enough. We see that 13.6% point to their use of foreign words, which reflects to some degree the pragmatic attitude to a certain import of international words. There is also concern about the dialects that must be preserved in 9.3% of the answers, and 9.3% maintain that they do not reflect on the question at all.

Only 7.6% evaluate their own language to be “good”. Although not many evaluate their own language competence to be either good or very good, it is encouraging that out of the few giving this response, Group 1 has a small contingency.

In any case, the views of Informant 10/Group 3 about a concerted effort to change the negative mind-set amongst the young people when it comes to mastering the vernacular are well worth some serious consideration.

If the Faroese language policy is to maintain its present purist agenda, success will depend on the educating and informing of the younger generation. It will be pivotal that young Faroese speakers are educated about the fact that a good command of the mother tongue, verbal and written, is the best guarantee for successful foreign language acquisition. Furthermore, the misunderstood fear about “linguistic isolation” being the inevitable implication of a goal-oriented neologistic policy needs to be addressed. And finally, as a part of the concerted efforts of the schools and the Language Committee, the widespread myths that (a) import of international words promotes foreign language learning and (b) that Faroese neologisms are “too Icelandic”, should be dealt with in order to promote a more rational outlook on both aspects. From the material of this research project there are reasons to believe that a more rational outlook in both of the aforementioned aspects will greatly benefit Faroese neologisms.

6.0 SUMMARY AND CONCLUSION

6.1 General Background

This thesis has focused on the outside pressure on the Faroese language with a view to assessing a possible increase of new English Imports in view of the present-day technological and media situation.

The Faroese language community has been bilingual for centuries, and acquisition of Danish at an early age has been enforced by law for more than 150 years. Most likely modern-day globalisation and a changed outlook on the world will marginalize Danish as the primary means of communication with the outside world. English is becoming increasingly important, as evidenced by the continual lowering of the age of learning English at Faroese primary schools. As before, Faroese children start learning their second language at the third year in primary school, but already the following year English is being introduced as the third language. The exposure to English on a daily basis through media, computer-related activities, films, and music accelerates the acquisition in a different manner than what has previously been the case for Danish. Hence, the interesting question is probably not if the Faroese language community is on the verge of a trilingual situation, but rather when this became the case.

6.2 Summary

6.2.1 Linguistic History

For the overall picture of this thesis it has been considered of linguistic interest to show the Nordic roots of the Faroese language. Right from the early history of the islands there has been language contact and thus influence on the vernacular from other languages, which included Celtic and the other Nordic varieties. Moreover, the political history under Norwegian and Danish rule, the latter with a long period of trade monopoly and subsequent clandestine trade, has

implied multifaceted language contact with the outside world, including English. More than six centuries under Danish rule entailed long periods of language repression, which brought about a national revival in the mid 19th century as a precursor of the 20th century struggle for the right to use the vernacular in every domain. The written variety, which had been replaced by Danish since sometimes in the 16th century, was revived in the 1840s. The vernacular was allowed taught orally from 1912, but not until 1937 did it become the first language at school. Subsequently, language planning and maintenance have been prominent issues to Faroese linguists throughout the 20th century.

Furthermore, Faroese language planning and maintenance have developed traditions for purism in the orthographic, morphological and lexical field. The Faroese language has successfully conquered domains throughout the 20th century, but the modern-day environment with a trilingual situation at hand implies continued challenges and pressure on the language.

6.2.2 Linguistic Survey and Findings

This survey has aimed at examining a possible increase of new loanwords from English – i.e. New English Imports – into the Faroese language. In order to put this potential influx of words into perspective, a count has also been made of Internationalisms and Danicisms from the same speech material. Additionally, a brief discussion on language pressure has been included. A brief account of the Faroese purist policy and neologistic work has been included to serve as a background canvas for the analyses of the various types of import words.

Informants have been organised into four groups in order to examine language patterns by age groups, and also to identify variation in lexical choice against educational background. In addition, gender variation has been examined, both within and across the groups, all with the aim of identifying whether there is a higher amount of New English Imports in use in the youngest generation, i.e. the informants of Group 1.

The analyses of the interviews with 118 informants have shown that there is a measurable influx of New English Imports in the field of computer-related activities, mainly found in the youngest group of informants between 12 and 19 years of age. It is perceived that due to the daily exposure to the English language in young people's spare time activities, there will be other areas under the attack of the English language as well. Amongst speakers in general there is a relatively high awareness about the increasing presence of English in the daily language, and so also amongst the informants of this survey. However, although measurable, the graphs and tables elicited from the interviews show that at present the impact of English may still be said to be moderate, at least compared to the impact of Danish. Intermediate in this picture is the influx of international words – Internationalisms – which is considerable, and which may stem from contact with either English or Danish, or probably both.

Regarding the New English Imports there is an indication that women seem more inclined to adopt these loanwords in their spoken language than men, but the material is considered too limited to make any definite inferences. On the other hand, the graphical material from the count of Apparently Accepted Neologisms shows that men – to a higher degree than the women – seem to favour available Faroese neologisms. This tendency is seen across the age groups. Together, therefore, the analyses could give an indication of slightly different attitudes amongst men and women to the use of import words vs. Faroese Neologisms.

Gender variations have so far been found to be insignificant in linguistic surveys from the Faroese language community. Also in this survey, gender variations have been found to be moderate in most of the comparisons, but there could be indications of more significant differences in one of the aspects that have been screened. The frequency of Danicisms in the language of women with university education from abroad has been found to be considerably higher than amongst the men in their own group, and also compared with the women in the other groups. Evaluated together with the higher count of New English Imports and also the slightly

higher amount of Internationalisms, and against the lower number of Faroese Neologisms in use, the findings could mean that women with a university background abroad are more inclined to import words than the men in their own group and also compared to the women of other groups.

Also in Group 1 the count of Danicisms and New English Imports is higher amongst the girls than the boys, although to a more moderate degree. As stated in the discussions, the research material is too limited to warrant any firm conclusions. However, language as a marker of group identity and educational background is a well documented phenomenon, and it would therefore be interesting to see further investigations assessing the impact of education on the choice of language amongst young Faroese speakers.

Finally, despite the spelled out reluctance to Danicisms with the parallel positive sentiments expressed regarding international (Latin) words amongst a majority of the informants, it has been found that the Danicisms outnumber the Internationalisms in all groups in respect of lexical items as well as expressions. Again, it is also a well-known phenomenon that what informants report to be their preferences may differ from what they actually use in a speech situation.

6.2.3 Language Attitudes

Amongst the adult informants reports are numerous of English slang in the group of young speakers, as well as a high degree of fluency amongst the youngsters in both Danish and English. Furthermore, amongst the adults there is a degree of concern regarding the deterioration of mother tongue knowledge. At the same time there is optimism amongst many adults with respect to improved conditions for the vernacular due to improved teaching methods and increased availability of Faroese books, both educational books and fiction. In general the efforts of the Language Committee and a strategic language policy advocated by the Faroese broadcasting company are considered important.

The informants' attitudes to the work of the Language Committee are positive. In fact about 45% consider this work important for the language to survive. The Faroese orthography and the grammar are considered central aspects to be maintained in order to preserve the language, and purism in both aspects seems to be advocated. It is notable that in all age groups more than 75% say that learning correct grammar is of high or extremely high importance. However, the informants' evaluations of their own language competence are rather modest, and there seems to be a certain resignation regarding the possibilities of mastering the vernacular perfectly. Despite this, there is a high degree of language awareness amongst a majority of the informants, and many report to have ambitions to improve the personal competence.

Although there are deviating opinions about the way ahead, over 50% of the informants from this survey seem to support the neologistic work as part of the language maintenance, whereas about 33% take a pragmatic attitude to importing words. The percentage that favours uncritical import is insignificant. In general it can be said that there is a consensus about the future of the mother tongue: Faroese must survive, and everyone is responsible for its survival.

6.3 Conclusion

Despite linguistic victories and political domains conquered throughout the 20th century, the Faroese language will continue to be under much outside pressure. Due to modern technology this pressure will no longer be one-sided from Danish, but more multifaceted although probably mainly from English. The globalisation and the modern media situation will ensure that the pressure on Faroese is kept up.

This survey has confirmed the existence of a relatively high presence of foreign loanwords, i.e. international words as well as English and Danish in Faroese. Furthermore, it has been verified that a new wave of English loanwords is in its initial phase. It is perceived that as a result of the internationalisation this influx of words through personal computers and other electronic devices will have a long-term impact on the language, unless linguistic counter measures are taken.

If the Faroese language policy is to maintain its present purist agenda, success will depend on information to the public and on the education of the younger generation. It will be pivotal that young Faroese speakers are educated about the fact that a good command of the mother tongue, verbal and written, is the best guarantee for successful foreign language acquisition. Furthermore, the misunderstood fear about “linguistic isolation” being the inevitable implication of a goal-oriented neologistic policy needs to be addressed. As a part of the concerted efforts, the schools, the Language Committee and other parties involved should deal with the widespread false myth that import of international words promotes foreign language learning, as language maintenance and neologisms would benefit from a more rational outlook amongst the speakers in these aspects.

In conclusion, the Faroese schools, in co-operation with the Language Committee, *Kringvarp Føroya* (*Útvarp Føroya* and *Sjónvarp Føroya*) and *Føroya Skúlabókagrunnur* (publishers of school material) will need to escalate their efforts in every respect to stem the currents from the outside pressure on the language.

Attachments

to

the Thesis

SPURNINGAR TIL HEIMILDARFÓLK
TIL RITGERÐ UM FØROYSK MÁL, ÁR 2005 –

Formæli & Leiðbeining:

Málið snýr seg um eina ritgerð um føroyskt mál, soleiðis sum tað verður tosa nú í byrjani av 21. øld. Eg eri ógvuliga takksom fyri, at tygum hava sagt ja til at hjálpa til at lýsa málið, og soleiðis verða við at leggja til rættis, soleiðis at tey, ið koma aftaná okkum, kunnu lesa um hvussu tosað var um aldarmótið, og hvat føroyingar hugsadu um móðurmálið og framtíð tess.

Spurningarnir niðanfyrri fáa tygum nú, fyri at tygum skulu hava møguleika til at hugsa tygum um, áðrenn vit hittast til at taka samrøðu okkara uppá band. Orsøkin til at eg vil hava samrøðuna uppá band er, sum áður nevnt, fyri at *hoyra* hvussu málið verður tosað, og ikki bara at lesa um hvussu fólk orða seg tá tey skriva.

Tað hoyrir við, at einki svar er “rætta” svarið. Rætta svarið eiga bert tygum, og tað er tað, eg vil hoyra. Uppskotini til svar undir a) og b) eru bara fyri at leiðbeina samrøðunia og tí má veljast tað svarið, ið liggur næst tygara hugsan.

Grimstad, 17. august, 2005

Majbritt Poulsen

QUESTIONNAIRE FOR INFORMANTS
FOR MASTER THESIS ON THE FAROESE LANGUAGE, YEAR 2005

Introduction & Explanation:

The purpose of this thesis is to shed light on the Faroese language and how it is spoken now at the beginning of the 21st century. I am extremely grateful that you have agreed to help me with this task. This way you have also agreed to ensure that people coming after us may know more about how Faroese was spoken at the turn of the century and what Faroese were thinking at this particular time about their own language and its future.

The questions attached have been presented to you prior to our meeting for the conversation, which is to be recorded. The reason for making a sound record is – as mentioned before – in order to be able to *listen to* how the language is spoken and how people choose to express themselves in speaking, as opposed to only seeing what choices are made in writing.

It is important to note that no answer is the “correct” one to any of the question. Only you yourself have the correct answers to all of them, and it is your answers that I am interested in listening to. Thus, the proposals given under a) and b) to each question are only made to guide our conversation, and it is therefore important that you choose the answer that is *the closest match* to your feelings about the question.

Grimstad, 17th August, 2005

Majbritt Poulsen

SPURNINGAR – QUESTIONS:

1.	Hvussu halda tygum at føroyskt eigur at verða tosað? (In your opinion, how <i>should</i> Faroese be spoken)
a)	Soleiðis sum ein og hvør vil, uttan at leggja nakað í hvat, ið er røtt føroysk bending. <i>Halda tygum hetta, tosa vit eitt sindur um hví.</i> (Like everyone feels like, without concerns about what is correct Faroese grammar. <i>If this is your opinion, we will talk a little about why.</i>)
b)	Øll mugu læra seg "rætt" føroyskt fyri at royna at varðveita móðurmálið. <i>Halda tygum hetta, tosa vit eitt sindur um hví.</i> (Everyone should learn to speak "correct" Faroese in order to preserve the mother tongue. <i>If this is your opinion, we will talk a little about why.</i>)
c)	Eg havi onga meining (I have no opinion.)
d)	Eg leggi einki í tað. (I do not care.)
2.	Halda tygum at nýmótans el-tól, eitt nú sum sjónvarp úr útheiminum, teldur og spøl hava, ella fara at hava, nakað at týða fyri hvussu føroyskt verður tosað? (In your opinion, does televised broadcasting from other countries, computers and games have any impact on how Faroese is/will be spoken?)
a)	Jú, tílík tól hava/fara at hava nógv at siga. <i>Halda tygum hetta, tosa vit eitt sindur um hví og hvørji tól, og eisini nevna nøkur dømir.</i> (Yes, it has/will have a lot of impact. <i>If this is your opinion, we will talk a little about why and also mention some examples.</i>)
b)	Nei, tað hevur/ella fer at hava lítið at siga orsaka av arbeiðnum, ið Málnevndin og skúlarin gera fyri at læra tey ungu føroyskt. <i>Halda tygum hetta, tosa vit eitt sindur um, hvat verður gjørt og hví hettar arbeiði er týðandi.</i> (No, it has/will have little impact because of the work that is done by the Language Council and the schools are doing to teach the young generation proper Faroese. <i>If this is your opinion, we will talk a little about what is being done and why/whether this is important.</i>)
c)	Eg havi onga meining. (I have no opinion)
d)	Eg leggi einki í tað. (I do not care)
3.	Hvørji nýmótans el-tól halda tygum hava mest at týða fyri tey ungu, og hvussu man ávirkan av hesum vera á mál teirra? (In your opinion, which of the modern electronic devices play the most important role for the young people, and how does this affect their language?)
a)	Tos og ymisk dømir (Free conversation with various examples)
b)	Eg havi onga meining. (I have no opinion)
c)	Eg leggi einki í tað. (I do not care)
4.	Hvat halda tygum at føroysk børn og ung hava mest áhuga fyri í frítíð sínari? (What in your opinion are the most popular activities for Faroese children in their spare time?)
a)	Tos og ymisk dømir (Free conversation with various examples)
b)	Eg havi onga meining. (I have no opinion)
c)	Eg leggi einki í tað. (I do not care)
d)	Eg leggi einki í tað. (I do not care)

5.	Vita tygum um føroysk børn ferðast nógv á okkara døgum? Hvussu ferðast tey og hvat til? (Do you know if Faroese children travel nowadays? How do they travel, and why/for which purpose(s)?)
a)	Ja, tey ferðast á ymiskan hátt: - - Tey fara, millum annað, til: - - -
b)	Eg veit ikki / eg havi ikki hugsa um tað.
6.	Hvat halda tygum um arbeiði, ið Málnevndin ger? (What is your opinion about the work that is done by the Faroese Language Council?)
a)	Tað hevur nógv at týða: <i>Um hetta er meining tygara, tosa vit eitt sindur um hvørja ávirkan vit helst eiga at taka við; úr íslenskum, donskum, ella úr enskum og eisini øðrum málum.</i>
b)	Tað hevur einki at týða: <i>Um hetta er meining tygara, tosa vit eitt sindur um hví.</i>
c)	Eg havi onga meining. (I have no opinion)
d)	Eg leggi einki í tað. (I do not care)
7.	Hvat halda tygum um hvussu tygum sjálv/ur tosa føroyskt? (What is your opinion about your own variety of the mother tongue?)
a)	Eg royni, antin tað lukkast ella ikki, at tosa føroyskt soleiðis sum tað eigur at verða tosað <i>Um hetta er tygara meining, so tosa vit eitt sindur um hvat, ið er “rætt” føroyskt, um ymiska ávirkan á málið, og um ávirkan úr útheiminum er ein fyrimunur ella ein vansi.</i> (I am trying – whether successfully or not – to speak Faroese the way it should be spoken. <i>If this is your opinion we will talk about what is “correct” Faroese as well as influence from the language from the outside and what the advantages and disadvantages are of such influence.</i>
b)	Alt føroyskt, ið verður tosað í Føroyum, er “rætt” føroyskt, og vit eiga øll at tosa soleiðis sum tað fellur okkum fyri, uttan at hugsa um hvat, ið er “røtt” ella “skeiv” bending. <i>Um hetta er meining tygara, fara vit at tosa vit eitt sindur um ymiska ávirkan á málið úr útheiminum, og um tað eru fyrimunir ella vansar við tílkari ávirkan.</i> (All types of Faroese spoken in the Faroe Islands constitute “correct” Faroese, and we should all speak as we feel like without any worries about what is “correct” or “wrong” grammar. <i>If this is your opinion, then we will talk a little about influence on the language from abroad, and whether such influence is an advantage or disadvantage.</i>
c)	Eg havi onga meining / Eg leggi einki í tað. (I have no opinion / I do not care)

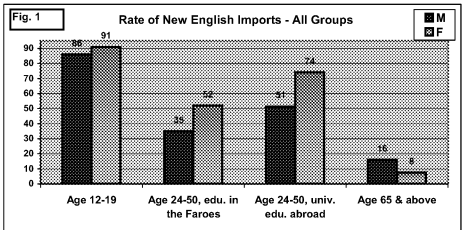
		1															
		B								M N O P Q R S T U							
06 Attachment B: New English Imports - All Groups																	
		Group 1		Group 2		Group 3		Group 4									
		Age 12-19		Age 24-50, u		Age 24-50, u		Above 65									
		M	F	M	F	M	F	M	F								
6	action-filmur							1									
7	(koyri bara) ahead	1				1											
8	badminton	1	2			1											
9	basketball	1			1												
10	book (i.e. booking tickets)					1		1									
11	bowls, bowling				1		1										
12	carate	1						1									
13	CD	1	1			1											
14	chatta / kjatta	9	11	2	2	1	4	1									
15	charter-lútur				1												
16	cliché				1			1									
17	click (however, with a long vowel: /kli:k/)					1											
18	cool *				1	1	4										
19	computari / computaraspel		1						1								
20	console				1												
21	context							1									
22	cybermál	1															
23	databasa						1										
24	delete				1												
25	disc / hard diskur		1														
26	discotek	1	3														
27	drive (fáa 'drive' i)							1									
28	droppa (v)		1			1	1										
29	dubba							1									
30	DVD	6	7	1	1	2	1	1									
31	escape				1												
32	e-mail, email-adressu (see also maila below)	3	4	1	1	1	5		15								
33	explorer						1										
34	fancy						1										
35	face to face							1									
36	festival (Fær. stevna, lega) = festival				1			1	1	1	4						
37	fitness centre				1												
38	gameboy						1	1									
39	guide								1								
40	handykappa(0)ur								1								
41	hardware	1															
42	hate trick (computer game)	1															
43	hip hop				1												
44	hitlisti						1										
45	hobby				1												
46	in (i.e. popular)					1		2									
47	input					1											
48	internet	12	13	3	3	6	5	1									
49	it rings a bell						1										
50	joystick						1	1									
51	joke							1									
52	loada / downloada	6	5	1		1	2										
53	linka						2										
54	logga niður / logga á							1									
55	mainstream						1										
56	messenger		2														
57	mobba							1									
58	mobil		2	1				3									
59	MMS, MMS-a					1											
60	MSN	3	2						5								
61	net meeting	1															
62	nickname	1															
63	offside				1		1										
64	on-side (computer game)	1															

Usage of English Words, Total in Percentage:
The total number of words registered: 102

In Percentage: Men vs. Women in each Group

Group 1:	Men	86.8
	Women	51.4
Group 2:	Men	48.3
	Women	59.7
Group 3:	Men	43.7
	Women	59.0
Group 4:	Men	66.8
	Women	31.9

	M	F	Total
Age 12-19	86	91	177
Age 24-50, edu. in the Fa	35	52	87
Age 24-50, univ. edu. abroa	51	74	125
Age 65 & above	16	8	24
	188	224	413



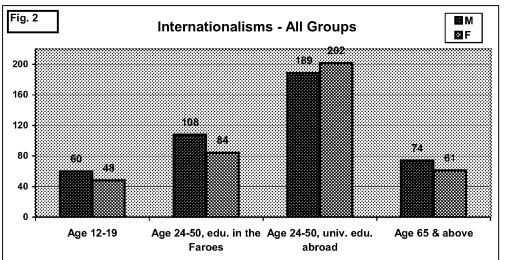
B		C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
1	07 Attachment C: Internationalisms - All Groups																	
2	Internationalisms in all Groups:	Group 1	Group 2	Group 3	Group 4													
3	(Direct Import or via Danish)	Age 12-19	Age 24-50, in the Far	Age 24-50, univ. edu. abrc	Above 65													
4		M	F	M	F	M	F	M	F									
5	absalutt, absolutt (Far. <i>avgiart, fullkomuliga</i>) = absolute; absolutely		1	4	4	4	7	2	4									
6	abstraktur (Far. <i>ólaklígur</i>) = avstrakt																	
7	adoptera (Far. <i>taka til sín</i>) = adopt																	
8	á jour (Far. <i>dagfardur</i>) = updated	1																
9	akademískt (Far. <i>fróðskaparligur</i>) = academic, academically			1														
10	akseptera (Far. <i>góttaka, fáa undirteku, jätta, siga ja til, taka við</i>) = accept	1																
11	aktivera; aktivur / óaktivur; aktivitetur (Far. <i>virka til, lóin, virkin / óvirkin; ltriv, virkid</i>) = active; inactive; activity			2	2	5	4											
12	alternativ (Far. <i>val, annar möguleiki</i>) = alternative					1												
13	anarki (Far. <i>lógløysi, stjórnlátt</i>) = anarchy																	
14	anekdota (Far. <i>stultsaga</i>) = anecdote																	
15	arangera (Far. <i>skipa fyr, fáa skil á, áseta, leggja til rættis</i>) = arrange			1														
16	asosial (Far. <i>eiirinduleysur, fyrilitsleysur, samvitskuleysur</i>) = asocial																	
17	atraktívur (Far. <i>avhildin, umlókur, væl dæmdur, væl lýddur, vinsællur</i>) = attractive, popular																	
18	audlív (Far. <i>hoyrn, vera hoyrnæmur, vera hoyrninnur</i>) = auditive																	
19	automatískt (Far. <i>sjálvvirkin</i>) = automatic/automatically																	
20	autontlet(stjúgv) [Far. <i>lýdin; mynduleikalydin</i>] = obedient to authorities																	
21	avansera(ð)ur (Far. <i>framkomin, langt komin, búgvinn, nýttárligur</i>) = advanced	1																
22	avertión (Far. <i>mótvil, mótvíji</i>) = aversion																	
23	biologi (Far. <i>lívræði</i>) = biology	1			1													
24	bagasja (Far. <i>víðfænd</i>) = baggage																	
25	balansi, balansagongd (Far. <i>jávnvágur</i>) = balance			1														
26	barriera (Far. <i>byrging, forðan, forðing, hindur</i>) = barrier																	
27	center (Far. <i>miðdepil</i>) = charter trip				1	1												
28	cirka (Far. <i>umleið</i>) = about			1														
29	defensívur (Far. <i>fara í verjustaðu</i>) = defensive																	
30	defínitión (Far. <i>álysing, avmarka, orðgreining, skilmarking</i>) = definition																	
31	demokrati; demokrátískt/ódemokrátískt (Far. <i>fólkaraði; fólkaraðisligur</i>) = democracy; democratic/undemocratic																	
32	demoraliserandi (Far. <i>síðspilla</i>) = demoralising																	
33	detaljir (Far. <i>stakulir [pl.]</i>) = details																	
34	dialekt (Far. <i>staðbundin málfari</i>) = dialect	1	2	3	1	5	6	4	3									
35	dialog (Far. <i>samræða, samtala</i>) = dialogue																	
36	diktera (Far. <i>geva boð um, lesa fyr, siga fyr</i>) = dictate																	
37	direkta (Far. <i>beinleiðis</i>) = directly			1	1	1												
38	diskurs (Far. <i>fyrlestur, ræða, samtala, samræða</i>) = discourse																	
39	diskutión; diskutera (Far. <i>kjak, orðskifti</i>) = discussion; debate			1	1	1												
40	dokumentar (Far. <i>greiningarferð, heimildaralimur, skjalfestur, skjalfgrundaður</i>) = documentary																	
41	dominera (Far. <i>ráða yvir, stýra</i>) = dominate			2	2	3	2											
42	drama (Far. <i>sjónleikur</i>) = drama, theatre																	
43	dynamikk; dynamískt (Far. <i>rakstramátur, reknátur, elvi, lóin</i>) = dynamic																	
44	effekt (Far. <i>ávirkan</i>) = effect																	
45	eksistera (Far. <i>finnast, vera til</i>) = exist				1													
46	eksotísk (Far. <i>fjarskolin</i>) = exotic / far away																	
47	ekstra (Far. <i>eyka</i>) = extra, additional			2														
48	ekstreim (Far. <i>hámark / lágmark / evsta mark [n]; óhögvisligi [adj.]</i>) = extreme			2		1	1	2	3									
49	elektrísit; elektrískur (Far. <i>ravmagn; ravmsg-</i>) = electricity; electrical			1														
50	elektronikkur, elektronísk (Far. <i>ravindi, ravinde-</i>) = electronics; electrical																	
51	element (Far. <i>lufeind</i>) = element																	
52	elitert (Far. <i>kaman í, tað besta, úrválsliðið, aðalkjarni</i> : needs rephrasing in Faroese) = elite-oriented																	
53	energi (Far. <i>orka</i>) = energy																	
54	engasjera(ð)ur (Far. <i>at vera upptikin av</i>) = to be engaged/busy																	
55	estetikk; estetískur (Far. <i>fagurfræði; fagurfræðiligur</i>) = esthetics, estetic																	
56	etablera (Far. <i>seta á stovn, stovna</i>) = establish																	
57	etikkur (Far. <i>síðalæra</i>) = ethics																	

Usage of Internationalisms, Total in Percentage:
The total number of words registered: 249

In Percentage: Men vs. Women in each Group

Group	Men	Women
Group 1:	55.6	44.4
Group 2:	56.2	43.8
Group 3:	48.3	51.7
Group 4:	54.8	45.2

	M	F	Total each group
Age 12-19	60	48	108
Age 24-50, edu. in the Far	108	84	192
Age 24-50, univ. edu. abrc	189	202	390
Age 65 & above	74	61	135
Total each gender	431	395	825



	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
58	fanatískur (Far. trúbeittin) = fanatic							2			2							
59	fantasi (Far. hugflog) = phantasy							2			2							
60	fantastískt (Far. einastandardi, frámi frá) = fantastic			1	1	2	3				7							
61	fasa (Far. tölarskipti) = phase					2					2							
62	fascínara (Far. hugtíkin, bergtíkin) = fascinated							1			1							
63	fasillitur (Far. lættleiki, handalag, möguleikar, høvi; hali) = facility					1					1							
64	filtrera; filltur (Far. sila, seyra, seta igjagnum, reinska; solda frá) = filter (v + n)	1		1							2							
65	fléksibel (Far. líðligur, smíðligur, víkiligur) = flexible						1				1							
66	fokusera uppá; seta fokus á (Far. fáa í miðdepli, leggja hövudsdentin á) = focus (on)			1	1	2	2				6							
67	fonetikkur; fonetískur (Far. ljóðtæra; eftur ljóðtærni) = phonetics; phonetic										2							
68	(ó)formellur (Far. formilgur, (ó)regluligur, lögarrundin, háttfastur, sníðbundin) = (n)formal			1			1	3			5							
69	frasa (Far. setningur) = phrase			1							1							
70	fundamentalistur (Far. undirstaðilgur, grundleggjandi) = fundamentalist						1	1			2							
71	fungera (Far. rigga) = work / function (v)			1				1			2							
72	funksjón (Far. virki, starv, embættisskylda) = function									2	2							
73	fysikk (Far. alísfræði) = physics	2									2							
74	fysískur (Far. líkamliga, veruliga [fig.]) = physically, really (fig.)			2			1				3							
75	garantera (Far. ábyrgd, trygging, garanti, veðhald, trygd) = guarantee							1			1							
76	grammatikk, grammaískt (Far. málæra, málsíga) = grammar, grammatically	1	1	1	1	1	1	1			2							
77	generatión (Far. ættarlíð) = generation			2	1	1	3		1		8							
78	generellur; generel (Far. yvirhæfur) = general, generally	1	1		1	4	3				10							
79	globalisering / tað globala(ð), globalisera(ð) (Far. alheimsgjerd) = globalisation, global	1	1			2					1							
80	grúppa (Far. bólkur) = group			1							1							
81	helikoptari (Far. tyrla) = helicopter	4	7	4	1	1	2	4	3		26							
82	heroisma (Far. heitjudirvi, heitjuhur) = heroism					1					1							
83	hospítal (Far. sjúkrahús) = hospital									1	1							
84	ídeali; ídeallur; ídeallistur (Far. fyrmynd; fyrmyndasilgur) = ideal; ideally					1	3	1	1		6							
85	ídentífisera (Far. samleiðast) = identify with			1	1	1					2							
86	ídentífet (Far. samleið) = identify (samleiðaprógv = identity card)	1	1	1	1	3	1				8							
87	immunitetur (Far. undanfata) = immunity					1			1		2							
88	implementera (Far. fremja, seta í gildi; seta í verk) = implement			1		1					2							
89	imponerandi (Far. undramarverdur, hugtakandi, fráðkur) = impressing, impressive							1			1							
90	índivíduellur (Far. einstaklingur, íttm einstaki, hvør í sínum lagi, hvør sær) = individual					1					1							
91	ínfrastúrktur (Far. -kervi, e.g. vegakervi) = infrastructure			2			1				3							
92	ínformátión; íformera (Far. leiðbeining, kunning, kunneiki; leiðbeina, kunna) = information, inform	1	1			2	1				5							
93	ínjeníur (Far. verkfráðingur) = engineer										1							
94	ínítíatíva (Far. framtakshugur, framtakssemi, virkisandi) = initiative									1	1							
95	ínklusívr (Far. taldur uppi, til og við, viðtaldir, uppiroknaður) = inclusive, included					1	1				2							
96	ínspirera (Far. finna/fáa/geva íblástur) = inspire					1					1							
97	ínstrumnt (Far. fjóðfari) = (music) instrument	2	3	2	5	1	3				16							
98	íntaktur (Far. fullkomin, heilur, óskaldur, óskaddur, órærdur) = intact					1					1							
99	íntegrera (Far. fulliggja, fella inn í eina heild, laga eftir) = integrate	1									1							
100	ínter-agera (Far. hava sína ámillum ávirkan, ávirka hvør annan, millumspæl) = interact					1					1							
101	ínteressa / ínteressant (Far. áhugi, áhugavert) = interest / interesting	1		1	2	1	3	2	2		12							
102	ínteressera seg fyrri / í (Far. hava áhuga fyrri) = to be interested in	1				2	1	5	2	1	12							
103	ínternatíonal (Far. alþjóða) = international	5	4	5	2	5	3	3	2		29							
104	ínterjúva (Far. samræðast, samtala, viðtala, fundast) = interview (v)									1	1							
105	ínvolvera (Far. hava við sær, vera heftur at, fenna um, raka) = involve									1	1							
106	íríttera(ð)ur (Far. argaður; uppastur) = irritated			1	1	1	2	4			9							
107	ísolera; ísolatíón (Far. avbygja; avbygging) = isolate; isolation					1	1	2			4							
108	íjournalístur (Far. fjalmíðafólk) = journalist					1	2		1	1	5							
109	íkafé (Far. kaffistova) = café										1							
110	íkánal (Far. sjúvvarps)ráð = (TV) channel								3		1							
111	íkapsítetur (Far. ferri, orkuferri, rúmferri) = capacity										1							
112	íkásus (Far. fall) = case (gram.)										1							
113	íkatalog(ur?) (Far. bóklíngur, smárit, lýsingarhefti) = brochure										1							
114	íkatalastrofa (Far. ólúkkka, vanlúkkka, stórskaði) = disaster								1		1							
115	íkategorísera (Far. bólkka, flokka) = categorise								1		1							
116	íkemi (Far. evnafræði) = chemistry	2							1		3							

	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
117	koloni (Far. <i>hjáland</i>) = colony							1				1						
118	kolosalur (Far. <i>gevaldígur, óðligur</i>) = enormous							1				1						
119	koma (Far. <i>óvit</i>) = coma							1				1						
120	kommentatorur (Far. <i>viðmerkjari</i>) = commentator							1				1						
121	kommunikera; kommunikation (Far. <i>samskipta(st), tosa, samskipti, tala</i>) = communicate; communication	1		5			1	1				8						
122	kompleks (Far. <i>undirfutakensla</i>) = inferiority complex							1				1						
123	komplett (Far. <i>fullkomin</i>) = complete						1					1						
124	kompromis (Far. <i>neyðsemja, semja, jafna, fá semju í lag, linka kræv</i>) = compromise						1					1						
125	konformur (Far. <i>laga eftir, laga seg, vera í sátt við, vera í samsvari við</i>) = conform, conforming							1				1						
126	konkret (Far. <i>líkligur, haldgóður</i>) = concrete	1					1	1				3						
127	konkurransa (Far. <i>kapping</i>) = competition								1			1						
128	konsentrera (seg um) (Far. <i>taka saman, savna seg um, samla seg</i>) = concentrate (on)	1						1				2						
129	konsert (Far. <i>ljómleikur, konsert, samlag</i>) = concert		1				1	1	1	1		5						
130	konservatíur (Far. <i>vörðventlandi, efturhaldandi, iðaldandi</i>) = conservative			1			3	2	2			8						
131	konstruera (Far. <i>gera</i>) = construct, make										1	1						
132	konstruktion (Far. <i>byggnadur</i>) = construct, construction										1	1						
133	kontakt (Far. <i>samband</i>) = contact / communication		1	1				2		1		5						
134	kontrol (Far. <i>eftirlit, umsjón, tilsjón, eftiransing, eftiransan, tamarhald</i>) = control (n)					1		1		1	1	3						
135	kontrolera (Far. <i>ansa eftir</i>) = control (v)										1	1						
136	kontroversiellur (Far. <i>sum ósemja er um, sum kjakast verður um, sum loypir klandur í</i>) = controversial										1	1						
137	kopiera (Far. <i>gera ljóstak (lit.); gera sum hini (fig.)</i>) = copy (lit. & fig.); imitate	1	2		1							4						
138	korrektur, ókorrektur (Far. <i>rætt, eftirfarandi</i>) = correct; incorrect	1							3		1	5						
139	kritikkur (Far. <i>afmæling, skilmæling</i>) = criticism	1					1					2						
140	kritisera (Far. <i>finnst at, skilmæla</i>) = criticise									1	1	2						
141	kritískur, ókritisískur (Far. <i>afmælingarsamur, kræsin</i>) = to be critical about something	1		1			1	1	1			5						
142	kronikkur (Far. <i>árbók, saga, uppskrift</i>) = chronicle								1			1						
143	kultur (Far. <i>mentan</i>) = culture										1	1						
144	kvallitur (Far. <i>góðska</i>) = quality								1			1						
145	legalur (Far. <i>lögligur</i>) = legal			1								1						
146	liberalisera; liberal (Far. <i>fræðislyndi; fræðislyntur</i>) = liberalise; liberal						1	1				2						
147	litteratur (Far. <i>bókmenntan</i>) = literature								1			1						
148	logikkur, logískur / ólogískur (Far. <i>skilvísir, skilvíst</i>) = logic, logical, illogical						1	3				4						
149	lokakur (Far. <i>her og har, í stöðum, úr einum staði í annað</i>) = locally								1	1		2						
150	lúksus (Far. <i>marglæti</i>) = luxury			1								1						
151	massiv (Far. <i>færur, mikil, stórir, stórir og ljúkkur, vögligur</i>) = massive						1	1				2						
152	matematikk (Far. <i>stæddráði</i>) = mathematics				1			2	1			4						
153	melodi (Far. <i>lag, tónalag</i>) = melody			1							1	2						
154	mený (Far. <i>forrit</i>) = menu (computer)			1								1						
155	miðja (Far. <i>umhverfi</i>) = environment						1	1	1			3						
156	moderat (Far. <i>hövligur; mótaligur</i>) = moderate									1		1						
157	moderna (Far. <i>núlmans</i>) = modern	2			2	1						5						
158	monopol (Far. <i>einkaréttur, einaréttur, einkasala, einkasala</i>) = monopoly									1		1						
159	moralur (Far. <i>siðligur, moralskur, molarur, stríðsandi</i>) = moral	1					1	1			1	4						
160	motivation (Far. <i>tilvilning, tilbástur</i>) = motivation	1										1						
161	musikkur; musikkiv (musikkiskóli) (Far. <i>tónleikur</i>) = music (music school)	3	6	8	9	3	6	5	7			47						
162	náðin; nationalur (Far. <i>tjóð, tjóðskaparlígur, tjóðskaparlíga sinnadur</i>) = nation; nationalist								1	1		2						
163	negatívur (Far. <i>neilgur</i>) = negative			1	3	3	2	1				10						
164	neutralur (Far. <i>óávirkaður, eilígur</i>) = neutral						1			1		2						
165	normalur, normalt (Far. <i>vánliga</i>) = normal, normally	1						1	1			3						
166	nomatíu (Far. <i>sum lýsir, reglur</i>) = normative								1			1						
167	nyansa (Far. <i>brigdi, frábrigði, lífrígd, lífrígd, áberla, skifting, millumskuggin</i>) = shade, nuance						1					1						
168	objektívitet (Far. <i>partlöysi, at vera saklígur</i>) = objectivity									1		1						
169	organisera (Far. <i>skipa</i>) = organise									1		1						
170	original (Far. <i>uppruna</i>) = original			1						1		2						
171	panískur (Far. <i>púra frá sær sjálfum av ræðslu, sansaleykur, ræðsluslugin</i>) = panic, panicking									1		1						
172	parantes (Far. <i>klombrá</i>) = brackets									1		1						
173	passasener (Far. <i>ferðafólk</i>) = passenger								1	1	1	3						
174	passív (Far. <i>óvirkin</i>) = passive								1	1		2						
175	plagiera (Far. <i>taka eftur</i>) = imitate										1	1						

	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
176	pedagogur (Far. námsfræðingur) = pedagogue					1	1	2				4						
177	perfekt (Far. fullkomið) = perfect	1			1							2						
178	polur (Far. pókur) = pole					1	1					2						
179	populett (Far. væð dæmdur, populerur) = popular		1		1	4	1					7						
180	positivur (Far. jálgur) = positive			2	3	3	2	1				11						
181	potentiale (Far. mögulegi, menningarmöguleiki, væntandi) = potential			1								1						
182	pragmatiskur (Far. pragmatiskur, roynvenuligur, sækligur) = pragmatic					1						1						
183	praktiskur / ópraktiskur (Far. verkligur / óverkligur) = practical / impractical		1			1		1				3						
184	prestisíast (Far. sum hefur, gevur virðing, væð umtökstur, finu) = prestigious					1						1						
185	precis (Far. beinleids) = precisely					1	1		1			3						
186	primert (Far. fyrst og fremst / fyrst af öllum) = primarily	1				1						2						
187	primitivur (Far. frummenniskja, upprunaligur) = primitive									1		1						
188	princíp, av (Far. helst, mest, fyrst og fremst, serstakliga) = as a principle			1		1		1				3						
189	priontera (Far. ræðfesta) = priontise	1		1								2						
190	privat (Far. einskildur) = privat					2						2						
191	privilegium (Far. framhjárættindi, serættindi) = privilege			1								1						
192	problem (Far. trupulleiki, tvefleiði) = problem	1	1	4	2	2	5	2				17						
193	process (Far. göngd, tilgöngd, verk göngd, rættargöngd) = process					1	1					2						
194	produsera (Far. framleiða, gera) = produce							1				1						
195	professionellur = professional	1										1						
196	program, programera (Far. fornt, fornta) = program (for computer) (n & v)	1	3	3	1	1	1		1			11						
197	projekt (Far. verkætlan) = project					1						1						
198	propel (Far. skruva) = propeller			1								1						
199	protest (Far. átal, mótmæli, tala at) = protest							1				1						
200	provokera (Far. bjóða av, birta í, eggja, halda einum til, tennandi, argligur) = provoke							1				1						
201	psyka (Far. sálarliv, tað sálariga) = psyche				1							1						
202	puristiskur/puristanskur, purisma (Far. mátreinsandi; mátreinsan) = purist; purism (ling.)					1	2	1				4						
203	radio (Far. útvarp) = radio			2	1			1	1	1	3	8						
204	rapport (Far. frágreiðing, skriflig frásagn) = report	1	1		1				1			4						
205	reaktiön (Far. atburður, vísing, bakbrestur, mótgerð) = reaktion			1								1						
206	reallur (Far. veruligur) = real											0						
207	referera (Far. vísa á) = refer to					1						1						
208	regulara (Far. ansa eftir, hava eftirlit við, javna, skipa, stjóra, stilla) = regulate							1				1						
209	regulerur (Far. fastur kund, dagligur gestur, regligr, beinur, reglubundin, reglufastur) = regular							1				1						
210	relatera til (Far. víðvíkja, víðvíkjandi (things, not persons)) = relate to				1							1						
211	religjösur (Far. andaligrur) = religious									1		1						
212	representera (Far. umboða) = represent											1						
213	resourcir (Far. tilfeingir) = resources					1	1	1				3						
214	restriktiön (Far. skeing, avámarking) = restriction			1	1						1	3						
215	romantikkur, romantiskur (Far. romantikkur, víðurskipti iö hugtaka hugflog og kenslu) = romantic, romanticizing			1		1						2						
216	skandala (Far. gæla, skomm) = scandalous							1				1						
217	simpult (Far. einfalt) = simple, easy					1						1						
218	sirkul (Far. sirkul, ringur, ringrás) = circle			1								1						
219	sjargong (Far. óskijandi sermál, embættismál, krákmál, blandingsmál, uppgeirt mál) = jargon								1			1						
220	sjarma, sjarmerandi, ósjarmerandi (Far. hugtakandi) = charm (N)	1		2		1	3	1				8						
221	sjokkera(ö)ur = shocked			1								1						
222	spontanur (Far. knappligr, beinleids, sjálvboðin, sjálvkravdur, óbiöin) = spontaneous					1	1					2						
223	sosialur (Far. almanna, sosialur, samfélagsligur) = social				1	1	2					4						
224	spesieitt (Far. serliga, serstakliga, eyðsæðdur, eyðsæð) = particularly, especially		1	1	1	2	1	1	1	1		8						
225	spesifikt (Far. lýsa nágreiniliga, siga skriva greiniliga, skila til) = specific	1						1				2						
226	stattsíttur (Far. hagtöl) = statistics			1						1		2						
227	stimulera (Far. geva íblástur) = stimulate							1				1						
228	stræks (Far. beinarveginn) = right away							1				1						
229	stress (Far. tryst, bygging, tynging, stöngd) = stress			1		1	1					3						
230	struktureira (Far. uppbygging, byggháttur, strukturar, bygnaður) = structured							1				1						
231	symbol (Far. tekin, merki, mynd, tein, líki) = symbol							1				1						
232	synonym (Far. samheiti, samgildi, samnevni) = synonym							1				1						
233	syntaks (Far. orðalagslæra, setningalæra, setningabygnaður, setningafræði) = syntax					2	1	1				4						
234	system (Far. kerfi, fig. geranarháttur) = system, fig. method								2			2						

	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
1	08 Attachment D: Danicisms - All Groups																	
2	Danicisms observed in each Group:																	
3		Group 1		Group 2		Group 3		Group 4		Total								
4		Age 12-19		Age 24-50, in the Faroes		Age 24-50, univ. edu. at the Faroes		Above 65		each word								
5		M	F	M	F	M	F	M	F									
6	1																	
7	2																	
8	3																	
9	4																	
10	5																	
11	6																	
12	7																	
13	8																	
14	9																	
15	10																	
16	11																	
17	12																	
18	13																	
19	14																	
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66	61																	
67	62																	
68	63																	
69	64																	
70	65																	
71	66																	
72	67																	
73	68																	

Usage of Danicisms, Total in Percentage:

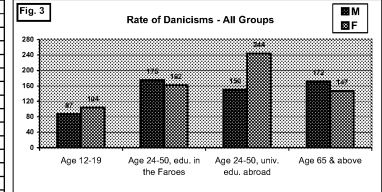
The total number of words registered: 323

In Percentage: Men vs. Women: in each Group:	
Group 1:	Men: 48.9
	Women: 54.5
Group 2:	Men: 39.8
	Women: 43.0
Group 3:	Men: 38.3
	Women: 61.9
Group 4:	Men: 44.8
	Women: 46.0

	M	F	Total
Age 12-19	87	104	191
Age 24-50, edu. in the F	175	162	337
Age 24-50, univ. edu. at	150	244	394
Age 65 & above	172	147	319
	584	656	1240

in each Group of women, the following percentage in use of all items recorded:
Total items found: 323

	By women	Percentage
Group 1	104	32.2
Group 2	162	50.0
Group 3	244	75.5
Group 4	147	45.4

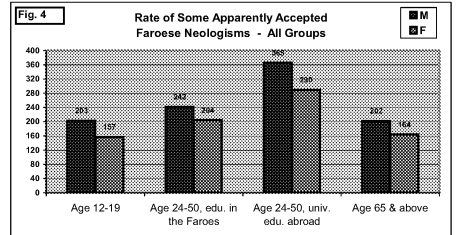


	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	
1	09 Attachment E: Neologisms - All Groups																			
2	Apparently Accepted Neologisms / Expressions																			
3	Observed in active use - All Groups																			
4			Group 1				Group 2				Group 3				Group 4					
			Age 12-19		Age 24-50, h		Age 24-50, h		Age 24-50, h		Age 24-50, h		Above 65							
			M	F	M	F	M	F	M	F	M	F	M	F						
5	aldarmót = turn of the centennial (old = centennial)		1										1							
6	alifrøði = physics		1																	
7	alnet / alnót = internet		5	1	1			4	1											
8	altjóða = international		1	1	1	3	7	2	1	2										
9	alheimsgerð / altjóðagerð = globalisation		1	1	1			5												
10	í altjóða høpi = in an international context		1					1												
11	atgangersorð / loyniorð = password				1			1												
12	avbjóðing = challenge							2	1											
13	avgjörður, avgjart = absolute, absolutely				1			3	4				1							
14	avmarka, avmarkað (v) = limit, limited							2	3	2	2									
15	avrit = copy								1											
16	áhugaverður, hugtakandi = interesting, of interest		1		3	1	4	4	1	2										
17	áhugi = interest		1		6	2	4	3	3	3										
18	ástøði; ástøðiligur = theory; theoretic, theoretical									1										
19	beinleiðis = directly (Antonym: umvegis)		2	1	1	1	3	1	3	1										
20	byrja; byrjan = start (v + n)				2	5	1	5	2											
21	broyta = change		3	5	6	3	6	9	9	6										
22	bókmentan = literature									1										
23	dagføra, dagføring = update							2	1											
24	dagskrá = agenda of the day								2											
25	dagstovnur = kindergarden							1												
26	diskmaður = discman			1																
27	dótturmaður = son-in-law (danicism: 'svigaronur')												1							
28	dygdargott = competitive; useful								1											
29	dæmi; til dæmis = example; for instance		8	7	12	8	11	11	9	7										
30	eiga at; átti at = should; ought to		2	5	7	7	6	6	9	6										
31	evnafrøði = chemistry		1																	
32	eydnast = succeed							1		1										
33	fartelefon = mobile telephone		11	12	4	8	7	2	3	4										
34	ferðafólk = tourist							2												
35	ferðaseðil = ticket							1												
36	ferðaskrivstova / ferðamannastova = travel agency				1					1	1									
37	ferðaráði = tourist board								1	1			1							
38	ferðavinna = tourism				1	1	1	2												
39	ferðavinnuland = tourist country							1												
40	fjakkaraferðir = globetrotting							1												
41	fjølbroytt = differentiated / complex / varied		1		1	2	1	1	2											
42	fjølrita = mass copy (v)									1										
43	flogbóltur = volley ball		2																	
44	flogfar = air plane		8	5	7	7	10	8	4	4										
45	flogferðsla = aviation				1															
46	flutningur; flutningstól = transportatoin; means of transportation				1		2	1												
47	flyta fram eina røðu = give a speech							1												
48	fløga / fløguspælari = CD / discman		4	2	1	1	1	2	1											
49	forrit = computer program		1					4												
50	frágreiðing = explanation												1							
51	fyrirsegning = linguistic school exercise in the form of a dictation (Danicism: 'diklat')		1	3																
52	fylgisveinasjónvarp = parabol TV							2												
53	fyrirbrigdi = concept / phenomenon / "thing"							1	3	1										
54	fyrirmynd = ideal				1	1	2	1												
55	gista = stay overnight									1		2								
56	goyma = save (IT)		2	1				1												

Usage of Neologisms, Total in Percentage:
The total number of Faroese items counted: 192

in Percentage: Men vs. Women in each Group		
Group 1:	Men	56.4
	Women	43.6
Group 2:	Men	54.2
	Women	45.8
Group 3:	Men	55.8
	Women	44.2
Group 4:	Men	55.2
	Women	44.8

	M	F	Total each Group
Age 12-19	203	157	360
Age 24-50, edu. in the Far	242	204	446
Age 24-50, univ. edu. abrc	365	290	655
Age 65 & above	202	164	366
Total by gender:	1012	815	1827



A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S
57	grein = article							1			1							
58	greiningarferð = documentary		1								1							
59	geymi = USB pen	1	2		1		2				6							
60	hagtlöl = statistics			1			1	1			3							
61	halda fram/halda á = continue	1								1	2							
62	happa = mob (v)							1			1							
63	háflöygt = serimonious, solemn	1		1							2							
64	heimasíða = home page	2	4	1	1		1	1			10							
65	heiti = a name for / expression / naming of	1	1				3	4	2	1	12							
66	heppin, heppi; óheppin, óheppi; hepnast = lucky; unlucky; to be lucky						4	3	2		9							
67	hitta = meet						1	1			2							
68	hópfarð = charter (trip / travel)							1			1							
69	hugburður = attitude						3	1			4							
70	hugflog = fantasy							1		1	2							
71	hugsjón = idea		1					1			2							
72	hugskot = (sudden) idea				1	1	1				3							
73	hugtak = concept, idea	1					4	2	1	1	9							
74	innibyrjja = isolera							1			1							
75	íblástur = inspiration			1			1				2							
76	ímynda sær = imagine							1			1							
77	ítriv / frííðarítriv = hobby	2	2	1	3	5	3		1		17							
78	ítökligur = concrete							1			1							
79	í öllum/nögvum/summum ferðum = in any case	1		7	2			2	2	2	16							
80	jávnvágur = balance						2	1			3							
81	játta, jättan = allow (money); allowance							1			1							
82	kensluborið, kensluglur = emotional			1		1	1				3							
83	kjak; kjakast = discussion; discuss	1		1		1	2	1			6							
84	kurla = @	1									1							
85	leiðbeining = information								1		1							
86	leiðtutur, stóður = role, important			1				1			2							
87	leita = search / surf (IT)		5				1	2			8							
88	list (N) = art						1		1	1	3							
89	líkasæla; líkasætur = indifference; indifferent	1								1	3							
90	lívfræði = biology	2									2							
91	ljóðfæri = (music) instrument	2		2		2		1			7							
92	ljúfalslaga = party						1				1							
93	lýsa, lýsing = describe; advertise, description; advertisement, announcement	1		3	1	2	2	1			10							
94	lögfræðingur = lawyer						2	1			3							
95	málbera seg = to express oneself	1		1				1	4		7							
96	málburður = way of expressing oneself	1	1	1			5	5	1		14							
97	málfræðingur = linguist			2			1	3	2		8							
98	menning; mennast = development; develop							3	1	1	6							
99	mentan; mentanarlaga = culture, culturally	1		1	1	3	4	1			11							
100	merkja; merking = mean / meaning							2	1	1	4							
101	meta, meta um, meta til = evaluate			2		1	3				6							
102	miðil / miðlar; fjölmiðil / fjölmiðlar; loftmiðil; töiðdamiðil = media; mass media; TV & radio; news media		1	5	4	6	4	1			21							
103	miðsavnan = centralising							1			1							
104	myndamál = metaphors										2							
105	mynd = picture	2	2	1				1			6							
106	myndatöl = camera		1					1			2							
107	nágreinuligur = (to be) precise			1		1					2							
108	námsferð = social travel			1		1					2							
109	nýta, endurnýta, nýtsla = use / make use of, re-use, usage			2	3	1	2	1	1		10							
110	nýlast = need to							1		2	3							
111	nútímans / nútíðar- / nýmótans = modern			1		1	1	1	1		4							
112	orka = energy, power, strength							1			2							
113	óitökilig = abstract								1	1	2							
114	ókeypis = free of charge									1	1							
115	óvitiskan = sub-consciousness									1	1							

Attitudes to the mother tongue:

Note: For the graphical material pertaining to items 1) through 4), see Attachment B) through D)

5a)

A choice of the most frequent New English Imports:

	internet	surfa	search	download:	chat/	chatt:	e-mail /	n SMS/	SN	parabol	DVD	play station	USB-pen
Age 12-19	25	7	0	11	20	7	20	3	13	7	3		
Age 24-50, edu. in the Faroes	6	0	0	1	4	2	8	5	2	12	0		
Age 24-50, univ. edu. abroad	11	0	0	3	5	6	9	1	3	5	2		
Age 65 and above	1	0	0	0	1	0	4	0	1	2	0		

5b)

Use of the Parallel 'Nýggjyrði' (neologisms) for the same Concepts:

	alnet/	alnót	rógva út/	f:leita	niðurtøka/	No concep	teldu-	pos senda/	f: fylgisvein:	sjónfløga	leikstøð	geymi
Age 12-19	6	1	5	4	0	2	4	0	0	0	0	3
Age 24-50, edu. in the Faroes	1	0	0	0	0	1	0	0	0	0	0	1
Age 24-50, univ. edu. abroad	5	2	3	0	0	3	1	2	0	0	0	2
Age 65 and above	0	0	2	0	0	1	0	0	0	0	0	0

6a)

A choice of Internationalisms

	komputari/	helikoptari	radio	musikkur	instrument	identitet	problem	interessa	inter-	nati	globaliserir	infra-	strukturur
Age 12-19	0	11	0	9	5	2	2	2	9	2	0	0	
Age 24-50, edu. in the Faroes	0	5	3	17	7	2	6	5	7	0	2		
Age 24-50, univ. edu. abroad	0	3	1	9	4	4	7	10	8	2	1		
Age 65 and above	0	7	4	12	0	0	2	7	5	1	0		
	0	26	8	47	16	8	17	24	29	5	3		

6b)

The same expressions in Faroese:

	telda/	fartel/	tyrla	útvarp	tónleikur	ljóðfæri	samleiki	trupulleik	áhugi/	áht	altjóða	alheims-	gr	vegakervi
Age 12-19	30	21	4	10	2	2	2	2	2	2	2	2	3	
Age 24-50, edu. in the Faroes	29	26	10	7	2	1	5	12	4	1	2			
Age 24-50, univ. edu. abroad	30	25	11	16	2	3	11	15	9	5	0			
Age 65 and above	22	15	14	7	1	1	5	9	3	0	0			
	111	87	39	40	7	7	23	38	18	8	5			

7a)

Some Danicisms

	fjærnsýn	prøva	forandra	snakka	for eksempl mis-/	fors flúgvári	forskelligt	viktugt	brúka	
Age 12-19	0	2	1	14	0	2	13	18	4	22
Age 24-50, edu. in the Faroes	0	3	2	11	6	6	14	8	10	24
Age 24-50, univ. edu. abroad	0	6	0	8	2	2	4	5	7	28
Age 65 and above	3	3	1	13	6	8	11	11	2	25
	3	14	4	46	14	18	42	42	23	99

7b)

Parallel New Words in Faroese

	sjónvarp	royna	broyta	tosa	til dømis/ c skilja	flogfar/ flymiskur	týðandi/ ú nýta/ endurnýta		
Age 12-19	26	21	8	21	15	13	13	3	0
Age 24-50, edu. in the Faroes	23	15	9	26	20	14	14	14	11
Age 24-50, univ. edu. abroad	27	26	15	26	22	9	18	11	20
Age 65 and above	23	17	15	25	16	9	8	12	5
	99	79	47	98	73	45	53	40	36

8a)

Attitudes to Neologisms vs. Imports:

	Make new	Import req	Import un	Uncertain	Don't know	Don't care	
Age 12-19	11	10	3	4	2	0	30
Age 24-50, edu. in the Faroes	17	8	1	1	2	0	29
Age 24-50, univ. edu. abroad	13	14	2	1	0	0	30
Age 65 and above	20	7	0	1	1	0	29
	61	39	6	7	5	0	118
Percentage of Total Informants responding	51.7	33.1	5.1	5.9	4.2	0.0	

8b)

Percentage in Each Group:

	Make new	Import req	Import un	Uncertain	Don't know	Don't care
Age 12-19	36.7	33.3	10.0	13.3	6.7	0.0
Age 24-50, edu. in the Faroes	58.6	27.6	3.4	3.4	6.9	0.0
Age 24-50, univ. edu. abroad	43.3	46.7	6.7	3.3	0.0	0.0
Age 65 and above	69.0	24.1	0.0	3.4	3.4	0.0

9a)

Attitudes to the work of the Language Committee

	Age 12-15	Age 18-19	Age 24-50	Age 24-50	65 and above	
The work is (mostly) good / important / sho	1	9	7	20	17	54
Do not hear enough/much from them/ The	0	4	4	3	7	18
Have heard about them / Do observe news	2	1	10	0	0	13
Do not know much / enough / anything from	11	2	8	5	5	31
They have 'governed' too much / interfered	0	0	0	2	0	2
No. of Informants each Group	14	16	29	30	29	118

Percentage of Adults positive or very positive to the Language Committee: 45.8

Informant 18/03 contacted in mail for this question; ref. i...Web Downloads\2006-01_P-C_Informant18_Group 3.doc

9b)

Percentage in Each Group:

	Age 12-15	Age 18-19	Age 24-50	Age 24-50	65 and above
The work is (mostly) good / important / sho	7.1	56.3	24.1	66.7	58.6
Do not hear enough/much from them/ The	0.0	25.0	13.8	10.0	24.1
Have heard about them / Do observe news	14.3	6.3	34.5	0.0	0.0
Do not know much / enough / anything from	78.6	12.5	27.6	16.7	17.2
They have 'governed' too much / interfered	0.0	0.0	0.0	6.7	0.0

10)

How should we speak Faroese?

	Age 12-19	Age 24-50	Age 24-50	Age 65 and above
Imp. to learn correct Far./ Incl. neolog./ Not	8	16	16	12
Ord. Faroese/ As it develops naturally/ The	10	6	11	16
Not too Faroese *)	1	4	0	0
Not important to speak correctly	0	1	2	0
Balance between use of Imports & good Fa	3	0	0	0
Unclear answer / Don't know	8	2	1	1
Don't care	0	0	0	0
No. of Informants, each Group	30	29	30	29

11a)

The importance of grammar to the Faroese language:

	Age 12-19	Age 24-50	Age 24-50	Age 65 and above	
Important / 'we should know the grammar'	25	22	24	24	
I think so / to a certain extent	2	1	2	2	
Not important/ not important to the oral lan	1	2	1	0	
Don't know / Unclear answer	2	1	0	3	
Unanswered	0	3	3	0	
Don't care	0	0	0	0	
No. of Informants, each Group	30	29	30	29	118

11b)

In Percentage: Each response of the Total in Each Group

	Age 12-19	Age 24-50	Age 24-50	Age 65 and above	
Important / 'we should know the grammar'	83.3	75.9	80.0	82.8	
I think so / to a certain extent	6.7	3.4	6.7	6.9	
Not important/ not important to the oral lan	3.3	6.9	3.3	0.0	
Don't know / Unclear answer	6.7	3.4	0.0	10.3	
Unanswered	0.0	10.3	10.0	0.0	
Don't care	0.0	0.0	0.0	0.0	
	100.0	100.0	100.0	100.0	

12)

Attitude to own Use of the Mother Tongue

	Good	Fairly good	Poor; Not	Don't think	Average; L	Use danic	Unclear ;	0
Age 12-19	4	8	3	3	4	4	4	30
Age 24-50, edu. in the Faroes	1	10	2	5	2	5	4	29
Age 24-50, univ. edu. abroad	2	14	5	2	0	6	1	30
Age 65 and above	2	13	4	1	5	1	3	29
No. Informants responding as follows:	9	45	14	11	11	16	12	118
Percentage of Total Informants responding	7.6	38.1	11.9	9.3	9.3	13.6	10.2	

Note: A number of the Informants (for instance 25/Group 4) do not respond directly re. own language, but more along the lines "that we should all be concerned about learning to speak the language as proficiently as possible, while also keeping the dialect from our own village or island", etc. Inf. 20/Gr. 4 misunderstands the question and speak about dialects instead. Further, Inf. 17 & 21/Gr. 4 not asked this question due to the development of the conversation.

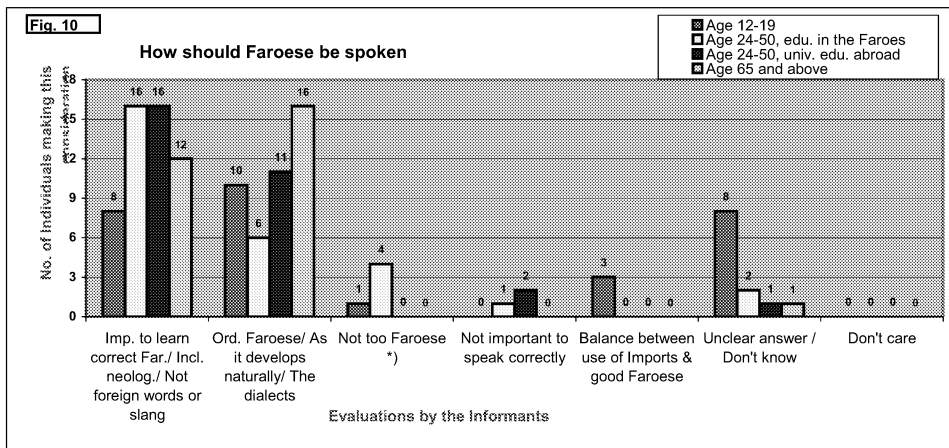
13)

Controversial Grammar:

eg dámi / h' fara í Norri h'vis / viss man (for t gott' ('betri') vs. 'væl' ('betur); e.g. 'duga væl' / 'duga betur'

Age 12-19	8	5	19	30	6
Age 24-50, edu. in the Faroes	6	3	24	29	5
Age 24-50, univ. edu. abroad	5	1	23	30	12
Age 65 and above	3	0	20	22	4

Attachment F - Sheet 1

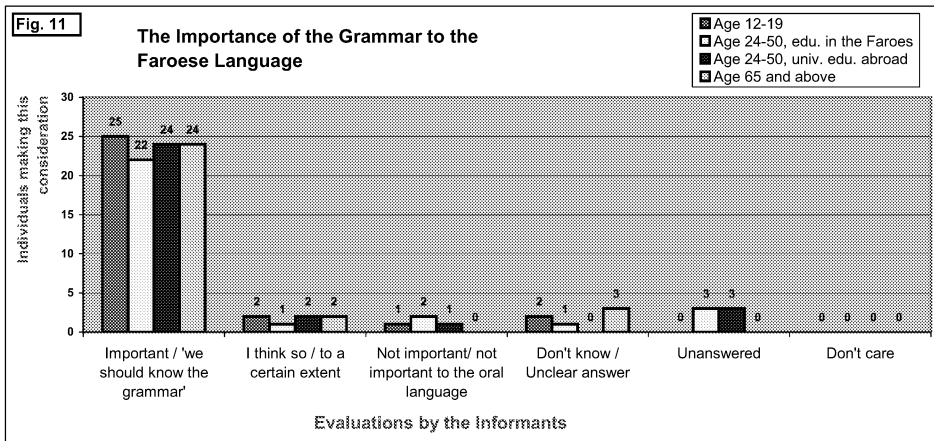


	Age 12-19	Age 24-50	Age 24-50	Age 67 and above
Important t	8	16	16	12
Ord. Faroese	10	6	11	16
Not too Faro	1	4		
Not important	0	1	2	
Balance be	3			
Unclear an	8	2	1	1
Don't care	0	0	0	0
	30	29	30	29
Percentage	25.4	24.6	25.4	24.6

In Percentage: Each response of the Total in Each Group

	Age 12-19	Age 24-50	Age 24-50	Age 67 and above
Important t	26.7	55.2	53.3	41.4
Ord. Faroese	33.3	20.7	36.7	55.2
Not too Faro	3.3	13.8	0.0	0.0
Not important	0.0	3.4	6.7	0.0
Balance be	10.0	0.0	0.0	0.0
Unclear an	26.7	6.9	3.3	3.4
Don't care	0.0	0.0	0.0	0.0
	100.0	100.0	100.0	100.0

Attachment F - Sheet 2

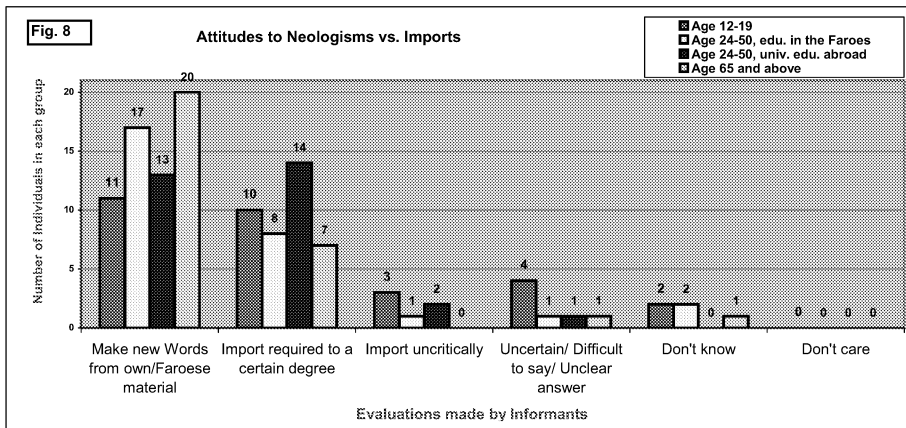


	Age 12-19	Age 24-50, edu. in the Faroes	Age 24-50, univ. edu. abroad	Age 67 and above	Total
Important / we should know the grammar	25	22	24	24	
I think so / to a certain extent	2	1	2	2	
Not important/ not important to the oral language	1	2	1	0	
Don't know / Unclear answer	2	1	0	3	
Unanswered	0	3	3	0	
Don't care	0	0	0	0	
Total	30	29	30	29	118
Percentage	25.4	24.6	25.4	24.6	

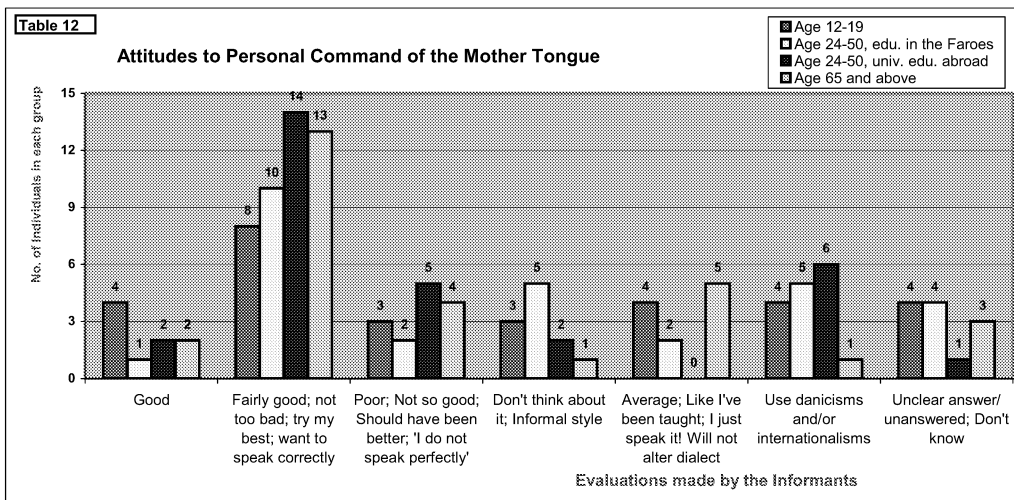
In Percentage: Each Response of the Total in Each Group

	Age 12-19	Age 24-50, edu. in the Faroes	Age 24-50, univ. edu. abroad	Age 67 and above
Important / we should know the grammar	83.3	75.9	80.0	82.8
I think so / to a certain extent	6.7	3.4	6.7	6.9
Not important/ not important to the oral language	3.3	6.9	3.3	0.0
Don't know / Unclear answer	6.7	3.4	0.0	10.3
Unanswered	0.0	10.3	10.0	0.0
Don't care	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0

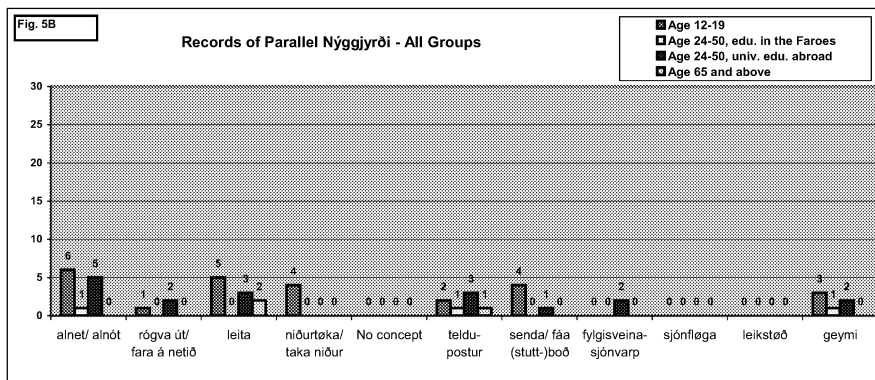
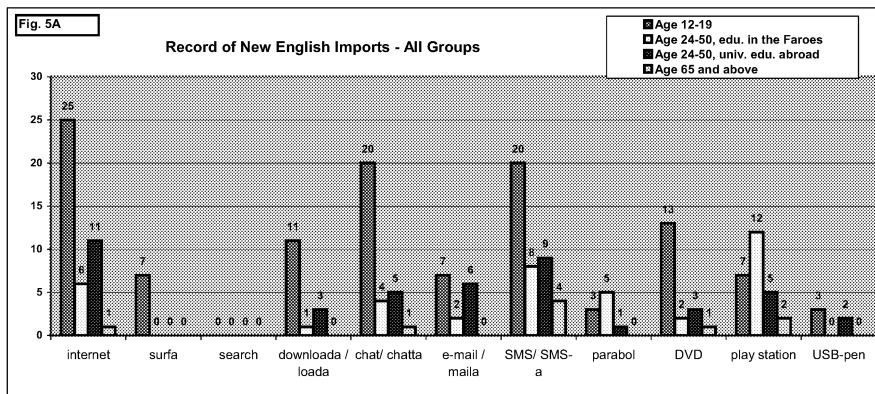
Attachment F - Sheet 3



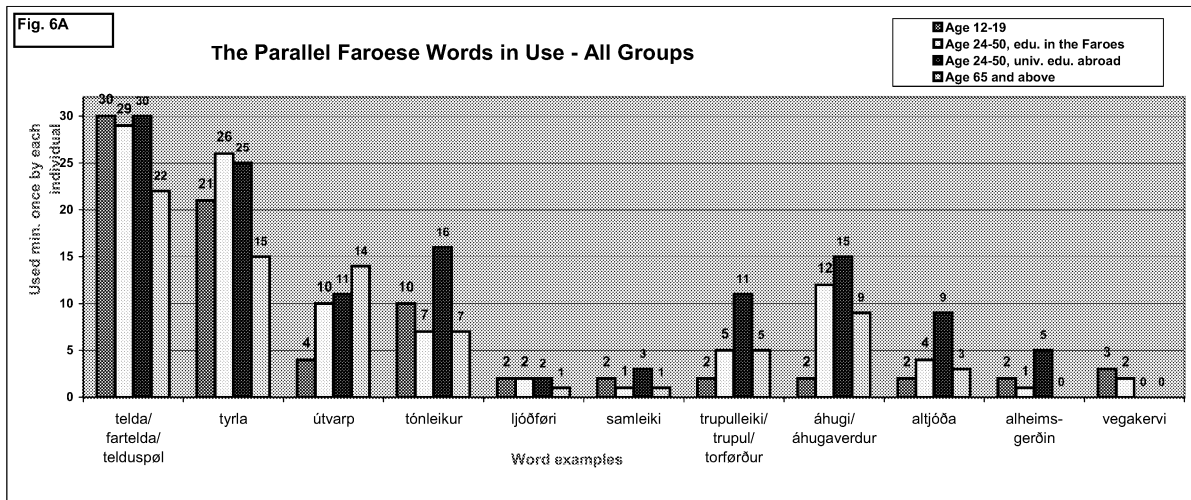
Attachment F - Sheet 4



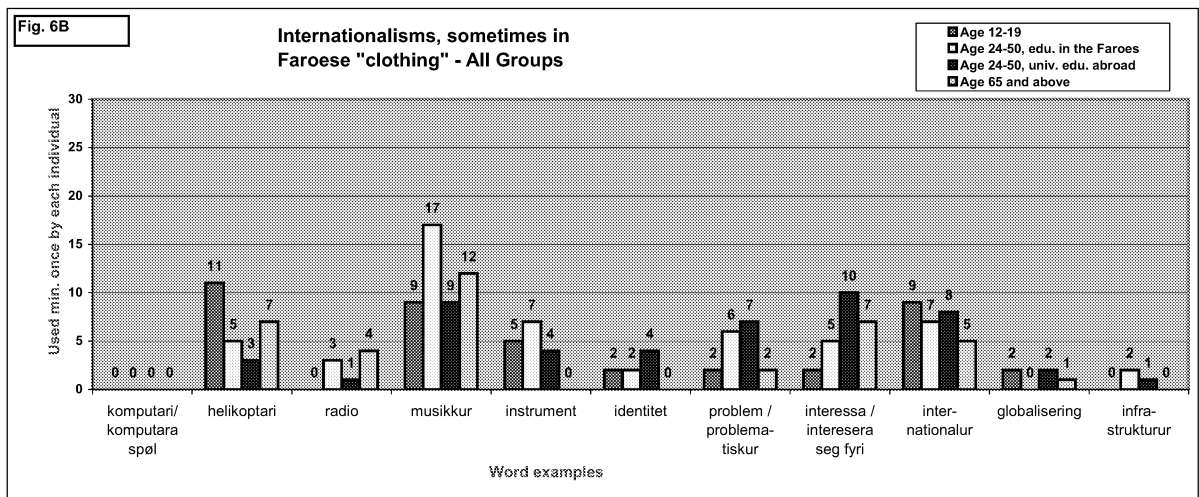
Attachment F - Sheet 5



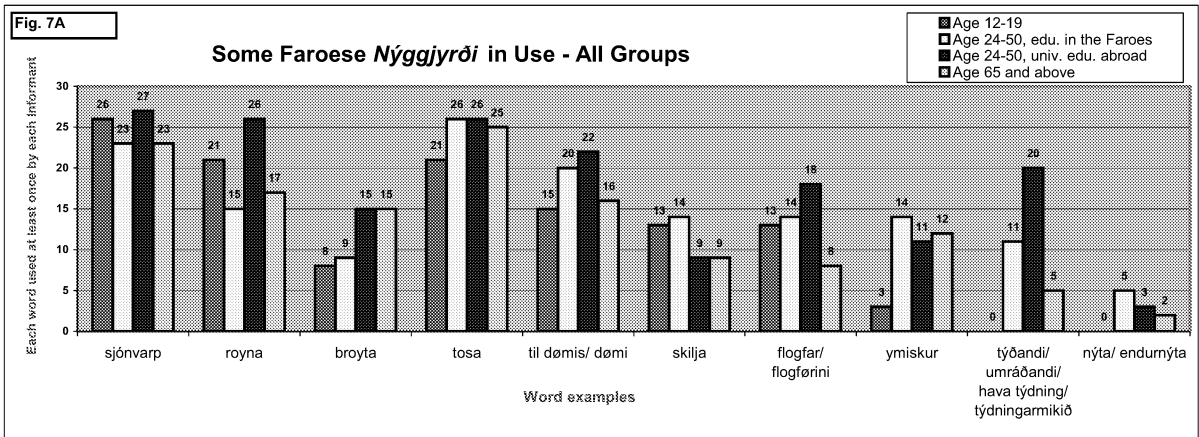
Attachment F - Sheet 6A



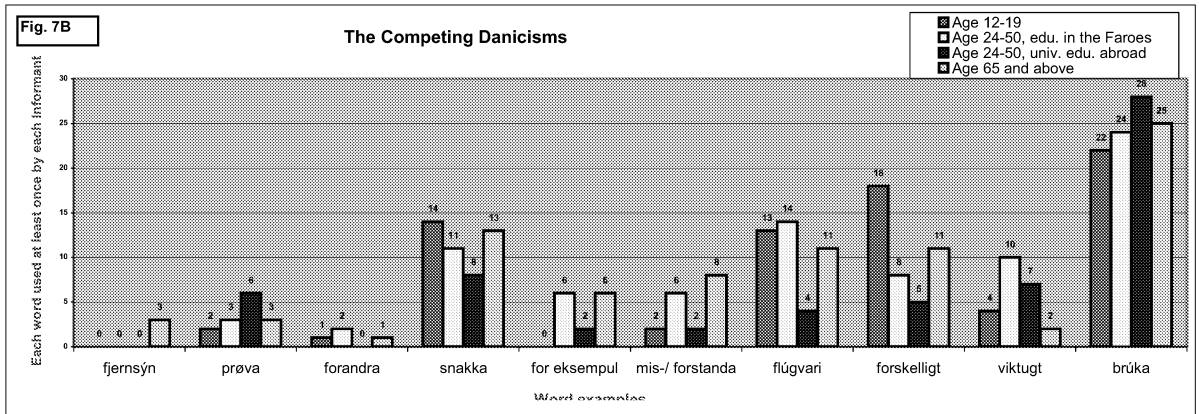
Attachment F - Sheet 6B



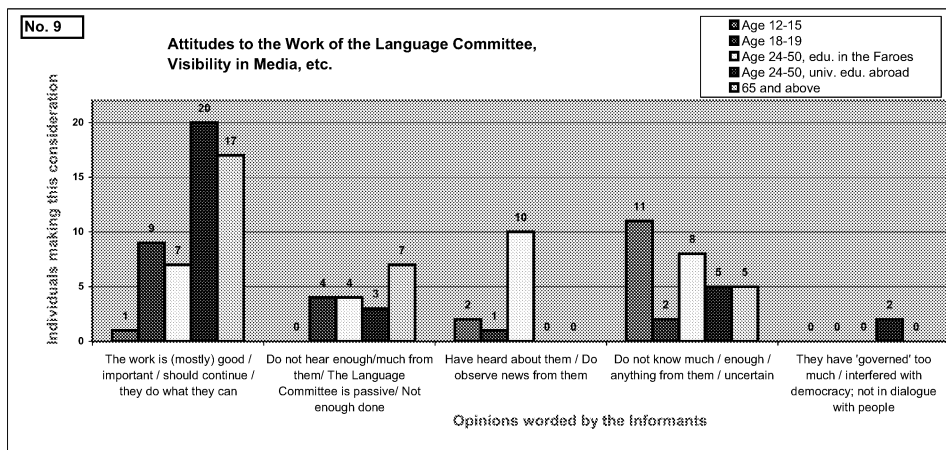
Attachment F - Sheet 7A

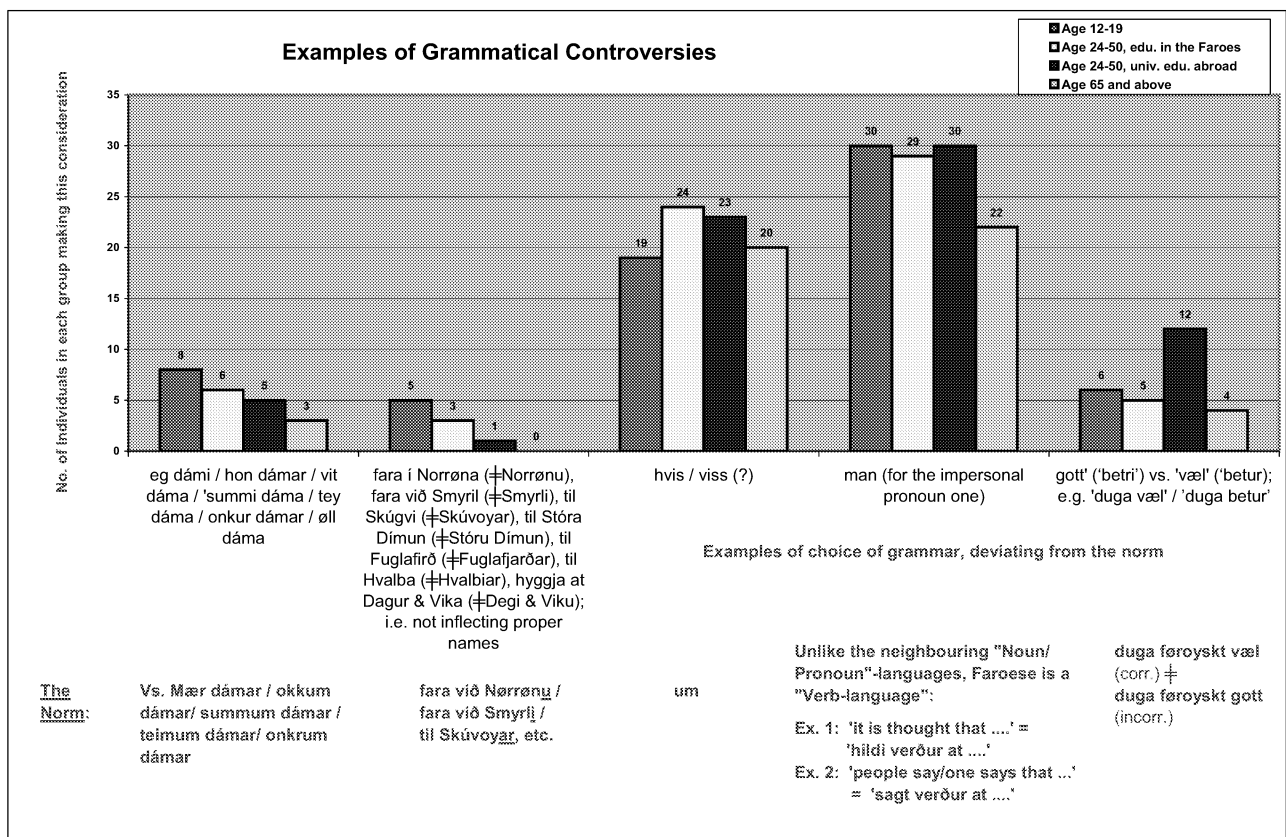


Attachment F - Sheet 7B



Attachment F - Sheet 8





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Appendixes
to Chapter 4.3 –
A Brief Note on Language Pressure

Grimstad, January – April 2006

Overview of the Grammatical Controversies:

	eg dámi / hon dámar/ vit dáma / 'summi dáma / tey dáma / onkur dámar/ øll dáma	fara í Norrøna (≠ Norrønu) / fara við Smyril (≠ Smyrli), lurta eftur Dagi og Viku (≠ Degi og Viku)	"viss"	man (for the impersonal pronoun one)	'gott' ('betri' vs. 'væl' ('betur) (e.g. 'duga væl'/'duga betur')
Age 12-19	9	5	19	30	6
Age 24-50, edu. in the Faroes	6	3	24	29	5
Age 24-50, university edu. abroad	5	1	23	30	12
Age 65 and above	3	0	20	22	4

Examples from Group 1:

Dáma (to like): selection of the Nominative instead of the Dative:

Said:

- 1) ...**eg dámi** faktisk betri enskt enn føroyskt
- 2) ...**eg dámi** mest at, nú spæla...
- 3) ...onkuntíð føroyskt, men (eg) **dámi** betri at skriva danskt...
- 4) ...**vit dáma** øllum væl ...
- 5) ...so lurti eg eftur teimum sangunum sum **eg dámi** best ...
best....
- 6) ...eg persónliga, **eg dámi** øðiliga væl at sparka...
- 7) ...tað **dáma føroyingar** gott
- 8) ...og tað **dáma vit** ikki at brúka
- 9) ...**eg dámi** ikki so ræðuliga væl at vera á bygd.... *)

Correct grammar:

- ≠ ...**mær dámar** betur enskt enn føroyskt
- ≠ ...**mær dámar** best at...
- ≠ ...**onkuntíð** føroysk, men **mær dámar** betur at skriva danskt....
- ≠ ...**okkum dámar** øllum væl...
- ≠ ...so lurti eg eftur teimum sangunum ið **mær dámar**
- ≠ ...**mær dámar** øðiliga væl at sparka...
- ≠ ...tað **dámar føroyingum** væl
- ≠ ...og tað **dámar okkum** ikki at nýta...
- ≠ ...**mær dámar** ikki so ræðuliga (ógviliga) væl...

Gott vs. væl (good vs. well):

Said:

- 1) ...eg dugi rímuliga **gott** at tosa føroyskt...
- 2) ...tað eru summi sum ikki dáma at fara við skipi ...
- 3) ...tað ljóðar ikki **gott**...
- 4) ...tað dáma føroyingar **gott**...
- 5) ...tað veit eg **gott**...
- 6) ...eg kann sikkurt tosa tað nokso **gott**...

Correct grammar:

- ≠ ...eg dugi rímuliga **væl** at tosa føroyskt
- ≠ ...**summum dámar** ikki at fara við skipi....
- ≠ ...tað ljóðar ikki **væl**
- ≠ ...tað dámar føroyingar **væl**
- ≠ ...tað veit eg **væl**....
- ≠ ...eg kann sikkurt tosa tað toluliga **væl**

In this group there is also an example of mixing the inflection of *gott* vs. *væl*, but that is a very common 'slip of the tongue', which is not necessarily a grammar problem of the same type as the afore-mentioned. I.e.:

- 1) ... eg dámi faktisk **betri** enskt enn føroyskt
Inflection: *gott* → *betri* / *væl* → *betur* ≠ ...**mær dámar betur** enskt enn føroyskt (Correct)

*) This Informant has claimed earlier in the conversation (when we spoke about grammar) that she always says "mær dámar".

Question to 12 year-old girl: Hvussu tosar tú móðurmálið?

Answer: "Gott"

Contrasting:

Question to 15 year-old girl: Dámar tær at ferðast?

Answer: "Ja, ordiliga væl"

Note:

When asked about *hattar dáma mær væl* vs. *hattar dámi eg væl*, the same Informant immediately knows that the former is the correct Faroese and, according to her, it will give a higher mark if she selects this in her written Faroese.

Note: In this group all Informants noticed to use the expression "at dáma nakað væl", are noted to correctly select the adverb *væl*, i.e. not replacing it by the adjective *gott*, although the confusion about the case (dative) connected to this verb is also noticed in this group. Could it be of the student situation they are in and hence constantly reminded of it by the teacher?

Examples of use of Pronoun vs. Faroese "style" by the use of a verb phrase:

Said:

- 1) ... man kann gera alt møguligt á telduni
- 2) ... viss man gevur sær far um...

Correct grammar:

- ≠ *gerast kann alt møguligt á telduni*
- ≠ *verður givið far um....*

→ Note Informant 21: Avoiding *viss* (almost) completely.

Also an interesting discussion about spoken vs. written lexis, and how he by deliberate choice of Faroese lexis gets more and more used to those words so that they may take over in his spoken language as well.

Um / "viss":

'um' heard in Group 1, although 'viss' is used by the same informants.

Examples from Group 2:

Dáma (to like): selection of the Nominative instead of the Dative:

Said:

- 1) ... ja, **hann dámar** tað væl
- 2) ... so **dáma tey** at fara til Daneland...
- 3) ... viss **tey dáma** væl at syngja..
- 4) ... svenskt er kanska ikki so **nógv** sum **dáma** at hoyra / ...
...**føroyingar dáma** ikki at sigla
nógvum dámar kanska ikki at hoyra svenskt) /
- 5) ... **tey dáma** væl at hyggja / annars høvdu tey dámt
dáma (same individual mær dámar væl ...)
- 6) ... **og tey dáma** væl allar barnasendingar

Correct grammar:

- ≠ ... *ja, tað dámar honum væl*
- ≠ ...so **dámar teimum** at fara til Daneland ...
- ≠ ... *um teimum dámar væl at singja*
- ≠ ...*svenskt dámar kanska ikki so nógvum at hoyra (better:*
- ≠ ... *føroyingum dámar ikki at sigla*
- ≠ ... *teimum dámar væl at hyggja / annars hevði teimum*
- ≠ ... *og teimum dámar væl allar barnasendingar*

Gott vs. væl (good vs. well):

Said:

- 1) ... eg dugi **gott** at hoyra tað, at míni bøm...
- 2) ...man hoyrur øðiliga **gott** hvussu tú endar orðini
- 3) ... eg haldi, at eg tosi tað **gott**
- 4) ...tað dáma tey ikki so **gott**
- 5) ...man hoyrur tað kanska tá ið tey ikki tosa tað tosa **gott**

Correct grammar:

- ≠ ...*eg dugi væl at hoyra tað, at míni bøm...*
- ≠ ...*man hoyrur øðiliga væl hvussu tú endar orðini*
- ≠ ...*eg tosi tað væl*
- ≠ ...*tað dámar teimum ikki so væl*
- ≠ ... *man hoyrur tað kanska tá ið tey ikki tosa tað væl*

In this group there is also an example of mixing the inflection of *gott* vs. *væl*, but that is a very common ‘slip of the tongue’, which is not necessarily a grammar problem of the same type as the afore-mentioned. I.e.:

- 1) ...kenna nóg **betri** ≠ ...kenna nóg **betur**

Examples of use of Pronoun vs. Faroese “style” by the use of a verb phrase:

Said:

- 1) ... tey eru nær skyld tá man ordiliga hoyrur orðini
colloquial: ...orðini verða lurta eftur)
2) ... viss man tekur øll hasi orðini upp aftur
3) ... men tað er kanska nakað man skal venja seg við

Correct grammar:

- ≠ ... tey eru nær skyld um orðini verða samanborin (or
≠ ... um øll hasi orðini verða tikin upp aftur
≠ ... tað verður kanska ein vani

Beautiful example from this group of a verbal phrase avoiding *man*: “har fer so tyrlan; har, sum ikki slepst við bāti” ≈ the helicopter goes where one cannot go by boat

Examples from Group 3:

Dáma (to like): selection of the Nominative instead of the Dative:

Said:

- 1) ...eg havi altíð **dáma** væl at skriva brøv...
2) ...og siga tann-áringur, sum kanska **onkur dámar**; tey flestu
3) ...**fólk dáma** væl at ferðast, og tey dáma væl eisini ...
væl ...
4) ...tað er tað, sum **hon dámar** ordiliga væl
5) ...**øll dáma** væl at fáast við teldur og sjónvørp ...

Correct grammar:

- ≠ ...**mær** hevur altíð **dámt** væl at skriva brøv ...
≠ ...sum **onkrum** kanska **dámar**...
≠ ...**fólki dámar** væl at ferðast og teimum dámar eisini
≠ ...tað er tað, sum **henni dámar** ordiliga væl
≠ ... **øllum dámar** væl at fáast við teldur og sjónvørp ...

Gott vs. væl (good vs. well):

Said:

- 1) ...tað haldi eg man **gott** kan varveita
"hvussu væl tað ljóðar... (corr. grammar)]
2) ...tað kann **gott** vera
3) ...mær dámar so **gott**
4) ...um tað ikki gongur so **gott**
5) ...tey kunnu **gott** ...
um eg væl veit" (corr.)
6) ...at man **gott** kundi gjørt...
7) ...man kundi **gott** gjørt ...
8) ...tey duga **gott**, heilt ótrúliga gott ...
9) ...tað kann **gott** vera okkurt sum ...
10) ...hatta var **gott** skrivað
11) ...eg veit tað **gott**, at tað eitur alnót
12) ...OK, eg veit tað **gott**

Correct grammar:

- ≠ ... tað haldi eg at vit **væl** kundu varveitt [Same Informant:
≠ ... tað kann **væl** vera
≠ ... mær dámar so **væl**
≠ ... um tað ikki gongur so **væl**
≠ ... væl kunnu tey **væl** ... / Same Informant later: "sjálvt
≠ ...at **væl** kundi verið gjørt
≠ ... **væl** kundi tað verið gjørt ...
≠ ... tey duga **væl**, heilt ótrúliga væl ...
≠ ... tað kann **væl** vera okkurt sum ...
≠ ... hattar var **væl** skrivað
≠ ... eg veit **væl**, at tað eitur alnót
≠ ... ja, eg veit tað **væl**

Examples of use of Pronoun vs. Faroese “style” by the use of a verb phrase:

Said:

- 1) ...viss man skal fara ...
2) ...viss man vil fara til ...
3) ...har sær man at...

Correct grammar:

- ≠ ... um farast skal ...
≠ ... um farast skal til ... / tá fari verður til ...
≠ ... har sæst at ...

Examples from Group 4:

Dáma (to like): selection of the Nominative instead of the Dative:

Said:

- 1) ... **hon dámar** ikki at flúgva
- 2) ... **eg dámdi** tað øðiliga væl
- 3) ... tað haldi eg **tey dáma** øðiliga væl, og

Correct grammar:

- ≠ ... **henni dámar** ikki at ...
- ≠ ... **mær dámdi** tað øðiliga væl ...
- ≠ ... tað haldi eg **teimum dámar** øðiliga væl, og

Gott vs. væl (good vs. well):

Said:

- 1) ...tað dugi eg ikki so **gott** at siga

heard saying "*her í Havnini tosa tey væl færoyskt*".

depending on which other word in the phrase that *gott*/

- 2) ...eg siggi, tað eru ógvuliga fá sum stava tað ordiliga **gott** / ...kanska tey eldru fólkinum forstanda tað ikki so **gott** / ...teir hava framhildið tað færoyska málið øðiliga **gott**

- 3) ...men eg meini tað at bara tað flýður **gott**, so ...
- 4) ...tað gongur so mikið **gott** ...

Correct grammar:

- ≠ ...tað dugi eg ikki so **væl** at siga

The one Informant Group 4 selecting *gott* instead of *væl*, is also

Exactly this phrase is one in which both forms may correct,

væl is modifying, 'at tosa' or 'færoyskt'.

- ≠ ...eg siggi, tað eru ógvuliga fá sum stava tað ordiliga **væl** .../
 - ≠ ... kanska tey eldru fólkinum forstanda tað ikki so **væl** ... /
- No proposal to the last phrase.

- ≠ ...men eg meini tað at bara tað flýgur **væl**, so ...
- ≠ ...tað gongur so mikið **væl** ...

Examples of use of Pronoun vs. Faroese "style" by the use of a verb phrase:

Said:

- 1) ...viss man skal til Suðuroynna ...
- 2) ...nú kan man koyra nógv longri ...
- 3) ...viss man skal hyggja at
- 4) ...nei, tað haldi eg ikki man kan siga
- 5) ...og vissi eg royni at rætta uppá tað ...

Correct grammar:

- ≠ ...*um* farið verður til Suðuroynna
- ≠ ...*nú* er koyrandi *um* eit størri øki
- ≠ ...*um* hugt verður at / *um* vit nú hyggja at
- ≠ ...*nei*, tað haldi eg kan ikki sigast
- ≠ ...og royni eg at rætta uppá tað ...

Note:

Examples of phrases produced by Group 4 Informants:

- 1) ... *soleiðis* hevur verið arbeiðt
- 2) ... *um summari* verður mest farið við *Norrønu*.

Note: It is noted that the two Informants who produced the two above phrases both completely avoid 'man' and 'viss' in their speech, although both engaged in lengthy conversations. The first conversation, from where the first example is taken, went on for altogether 34 minutes, the other for 20.

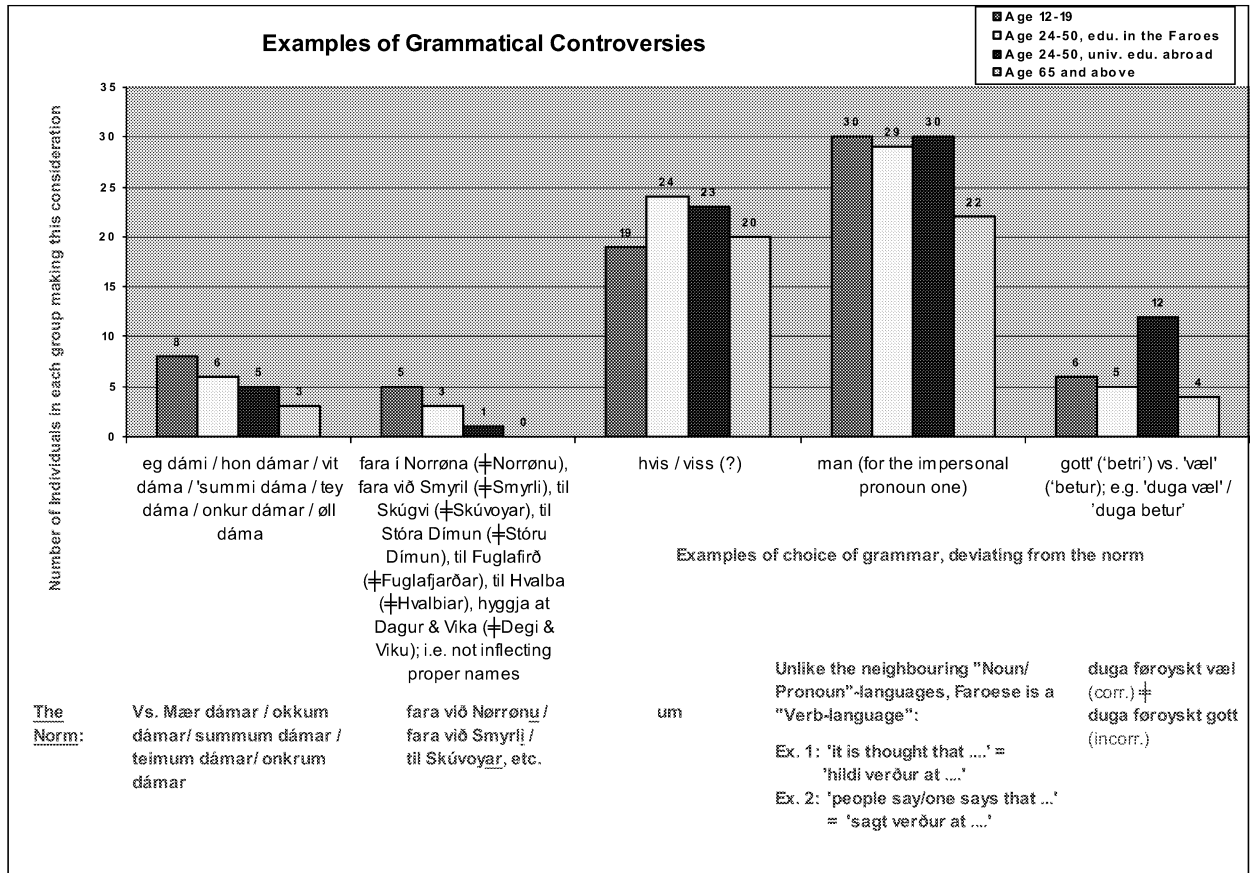
- 3) ...*um* vit nú bara taka eina fartelesfon, og geva einum fólki eina fartelesfon í mínum aldri, sum aldrin hevur havt tað fyrr... tú veist hvørki út ella inn.
- 4) ...*um* eg hevði farið til Suðuroyar ...

All of the above examples are classical ways of expressing something in Faroese which most likely would have produced sentences with 'hvis' or 'man' in the Scandinavian languages.

Appendix to Chapter 4.3 of the Thesis – Graphical Presentation and Brief

Discussion of some ‘Grammatical Controversies’

See **Attachment F / Sheet 9:**



General:

The above table shows that there are small deviations between the groups in grammatical errors, but curiously enough, the group with highest education – Group 3 – has the highest count in the grammatical error Adverb vs. Adjective in noun-modifying position. Group 1 has the highest count of the Dative vs. the Nominative as well as the problem with correct inflection of names.

Furthermore, the two banned forms *hvis* ('if') and *man* ('one'; the impersonal 3rd person) show a high frequency in all groups.

4.3.3.1 *Dáma* – The Dative vs. Nominative:

There are signs that the dative-selecting verbs in Faroese may be undergoing a change inasmuch as speakers select the Nominative in their spoken language. This observation, which is often commented on by Faroese speakers is merely confirmed amongst the informants of this research.

From the table at the top of this document, we may read that the spread of this feature is more or less even amongst the groups, however, with a slightly lower frequency in Group 4, i.e. amongst the elderly speakers.

The below table shows in the percentage the number of individuals found to select this feature in each Group. Each instance has been counted only once with every individual:

Dative vs. Nominative:			
Group 1	:		30.0%
Group 2	:		20.3%
Group 3	:		16.6%
Group 4	:		10.3%

It is noted that with only a few exceptions informants are able to identify the difference between the Dative (Far. *hvørumfall*) and the Nominative (Far. *hvørfall*), and there seems to be little doubt about what is the correct grammar, i.e. what they would select in writing. But there were a few interesting evaluations too, of which the following examples were perhaps the most striking ones:

- (1) “*Eg dámi* is also correct, but not as good as *mær dámar*”,¹ and
- (2) “*Eg dámi* is more personal, *mær dámar* is not really so personal.”²

There are also numerous examples of mixing of the two forms in the speech of the same Informant. One example which may be given is from Group 3 where Informant 20 is noted to select “*eg havi altíð dáma*”, although she earlier in the conversation is also heard saying “*mær dámar*”.³

¹ Group 1/Inf. 27/Min. 1:10.

² Group 4/Inf. 20/Min. 1:15.

³ Min. 08:19.

4.3.3.2 *Gott vs. Væl*

In this category there is one notable variation between the groups, i.e. the selection of the adjective *gott* vs. the adverb *væl* in noun-modifying position is the highest in Group 3. Comparing the percentage with that of Group 2 and 3, we see that 30% in Group 3 make this choice against only 17.2% and 13.8% in the other groups, respectively. The percentage in Group 1 is somewhere in between, 23.3%. This could well be a correct number, despite the group being small.

The most logical explanation to this grammatical error in Group 3 may be the influence from other languages, perhaps mostly Danish. The influence cannot be said to be from English, as English indeed makes that same grammatical distinction as Faroese in the mentioned noun-modifying position, whereas Danish no longer has an indicator separating the adverb from the adjective 'godt'. This must have influenced the speech of these informants to such an extent that it is considered acceptable in spoken language not to distinguish between *gott* and *væl*.

4.3.3.3 *Viss*⁴⁾ vs. *Um*

The count of *viss* has been done mainly to show that in the spoken language the feature is in strong competition with the Faroese *um*. The main explanation is the enormous pressure from Danish on all fronts. The amount of written literature in Danish is a continuous influence. Obviously, in addition the amount of spoken Danish on the national television besides the Danish texts to third language emissions, contribute to the adopting of this feature.

It is also noted that in Group 3 the frequency is found to be the highest, and it further underlines the added Danish influence on the speech patterns of this group as a result of their studying period in Denmark.

4.3.3.4 *Ov* vs. *For*

The count of the Faroese amplifier *ov* versus the Danish *for* ('too') further confirms the Danish influence. [Attachment G-2a](#) gives an overview of the exact phrases in which each item has been found, and [Attachment G-2b](#) gives the graphical presentation.

⁴⁾ I have deliberately chosen to spell the Danicim 'hvis' (English 'if') without the initial *h* as the pronunciation is a voiced labio-dental fricative as in Danish. With the initial glottal fricative in place, the pronunciation in Faroese should be /kv/.

Again, the use of the Faroese alternative – to the extent it is found – is the highest in Group 4. However, as shown in the footnotes of G-2, four of the seven informants occasionally selecting the Faroese alternative, also opt for the Danish in their speech.

To the extent that it is possible to say anything about gender variation, it may be noted that the males are in majority amongst individuals (occasionally) opting for the Faroese. This is seemingly in line with what is found in the use of Faroese Neologisms vs. the foreign import words, and may be said to support the findings regarding gender variation of this research project.

Although the present material is not enough to make any firm conclusions about gender variation, these features could give an indication of a higher number amongst men who make a conscious choice to opt for the Faroese alternative. Hence, it could be an interesting project to find out more about possible gender variations in attitudes to standard vs. non-standard language.

4.3.3.5 *Blíva and Verða*

The findings show a different distribution than what is found in the written material at *Fróðskaparsetur Føroya*, see [Thesis, p. 32/last paragraph](#).

The enclosed tables of [Attachment G-3a](#) give an overview of phrases collected in each Group. The graphs presented in [Attachment G-3b](#) show the distribution of each form of the two verbs as found in each Group of Informants. Each form has been taken down from each individual only once.

The traditional reluctance of many Faroese authors to using *blíva* in writing is a part of the explanation to this variation. In the spoken language, however, the verb is much used, which is also confirmed by the figures below and the attached graphical material. As mentioned, each form of the verb has been taken only once from each individual, which has brought *blíva* up to 150 and *verða* up to 142. Thus, in percentages of the total of each form in each Group could be presented in the following:

	<i>Blíva</i>	<i>Verða</i>
Group 1 :	12.0%	16.9%
Group 2 :	28.0%	28.2%
Group 3 :	30.6%	23.9%
Group 4 :	29.3%	31.0%

Due to the limited material from the children's language, it has not been considered possible to make comparisons with Group 1 and analyze their speech pattern in this respect.

The material shows that *blíva* is more frequently used in all forms. Moreover, this choice is made more frequently in Group 3 than in the others, although the variation is not striking when compared with the 28.0% and 29.3% of Groups 2 and 4, respectively. Another tendency is that the use of *verða* is somewhat lower in Group 3 than in the other adult groups, which are 23.9% against 28.2% and 31.0% in Group 2 and 4, respectively.

One striking feature is the high frequency of *verða* as the auxiliary in a phrase compared to *blíva*. Together with the way this verb is used in the Present tense, there are indications that the two might have different connotations in speakers' mind. Furthermore, it is noted that compared to *blíva*, *verða* is practically not in use in the Past or the Past Perfect, which is believed to support this notion.

As for the *gott* vs. *væl*-comparison, the lower usage of *verða* in Group 3 may well be explained by the influence from Danish. It is noted that although the usage of *blíva* is high also in the other adult groups, its frequency is somewhat evened out by *verða*, which does not seem to be the case in Group 3. In Group 3 there seems to be a tendency of *blíva* displacing *verða* to some more extent than what is the case in the other groups.

A comparison with Group 1 has not been made in this discussion, as the conversations with the youngest children do not give enough material. However, it is interesting to note that despite the figures in Group 1 coming almost exclusively from the speech of only 53.3% of the Group, it is still only in this Group that *verða* is giving a notably higher score than *blíva*.

To answer these questions it is considered that a further investigation should be made with yet larger groups of informants and with a questionnaire particularly designed to trigger these verbs to be included in the speech of the informants.

4.3.3.6 *Inflection of Names*

The inflection of names is a feature which seems even more debated than the Dative/Nominative question. An exact count of the informants' attitude to the question has not been made, but it is noted that a number of informants report it to be "bothering" (*sjenerandi*) when people do not

inflect personal names correctly. The table at the top of this article (cf. also [Attachment F](#), Sheet 9) shows the findings of this feature.

It is noted that for instance the televised news programme in Faroese, *Dagur og Vika*, causes some problems. Speakers seem to feel that these nouns do not require inflection when occurring in the constellation of a proper name. However, inflection of proper names when they follow a Dative-preposition is the rule in Faroese excepting foreign names, which will appear the same in the Nominative and the Dative. Regular inflection into the Dative, therefore, should result in *Degi og Viku*, which is also confirmed by í Lon Jacobsen. (p.c.dated 25.03.2006.) Indeed the failure to inflect proper names is also commented on in negative ways by informants in Group 1, 2 and 3. Examples that could be mentioned are:

- | | | | |
|---|---------------------------|-----------------------|--------------------------------|
| - | <i>at fara við Bárður</i> | vs. the correct form: | <i>við Bárða</i> ⁵ |
| - | <i>fara til Malan</i> | vs. the correct form: | <i>við Maluni</i> ⁶ |

Informants in Group 4 make more general complaints about the overall lax attitude to grammar in the younger generations.

It is noteworthy that this problem seems more or less absent in Group 4, whereas the highest frequency is seen in Group 1. Nonetheless, it is also noticed that also in this group informants complain about how awful it sound when people do not know how to inflect names. The question is whether this could indicate a change on-going in the younger generation, while at the same time some speakers, also in that same group, clearly disapprove of it.

Finally, an inclusion of hypercorrection related to the inflection of proper names seems to be in its place. One instance noted in all groups is the inflection of *Mykines* (name of the westernmost island), which is often heard inflected to *Mykinesar* when in Dative position. This is not correct, as the island of Mykines is no *nes* ('headland') in itself, contrary to for instance the village *Streymnes*, which has its name from the nearby *nes* just south of *Streymur*. Hence, the correct forms in the Dative for these names are *til Mykines*, but *til Streymnesar*.

⁵ Group 2/ Inf. 24/min. 10:50.

⁶ Inf. 20/Group 1/Min. 1:20.

4.3.3.7 *Viss and Man*

As shown in the graphs at the beginning of this article (see also [Attachment B/sheet 0](#)), the two Danicisms *viss* (Danish ‘hvis’/English ‘if’) and the impersonal 3rd person *man* are present in almost all speakers’ language. Examples of phrases have not been taken down of these features, as they are found in such abundance that calculations seem superfluous.

Neither of the two is accepted in the written language, and as a result, there is no correct spelling to either one of them. Hence, as such the two elements add considerably to the distance between the written and the spoken language.

However, there are still numerous examples to be found from all groups of phrases that avoid for instance the 3rd person impersonal. Examples as the following from Group 2, 3 and 4 demonstrate that the ability to make use of this type of verbal phrases in the language still alive:

- *Har sum er gangandi, har ganga tey.*
- *Har sum ikki sleppst við báti, har flýgur tyrlan.*
- *Tá ið tosað verður, er tað ofta, at málburðurin verður meira umhugsaður.*
- *Soleiðis hevur verið arbeit.*

Informants 17 and 18 of Group 4 are noted to completely avoid both *viss* and *man*, and a number of other Informants seem quite conscious about it as well. It is presumed, however, that young people who are much exposed to Danish through their leisure activities (games, films, reading, and so on) will be severely influenced by the ubiquitous presence of these feature in the Danish language.

Conclusion:

The above items can be considered indications of either pressure on the language, or on-going language change, or most probably both. Some of the forms presented above, e.g. verbs requiring the Dative, may be on their way out if an increasing part of the population prefers and therefore more consistently selects the Nominative form. Thus, it could be a question of time when the Dative form in relation to these verbs will be considered an archaism as is the case of the old forms of the Genitive which today are used in the high variety of writing only. Likewise, *ov* seems to be replaced by the Danicisms *for* in the spoken variety. Furthermore, *viss* and *um*

are found in abundance in the spoken variety, despite their absence in the written language. *Blíva* seems to compete fiercely with *verða*, but here a development with respect to distribution of the two verbs could be on-going.

In view of what has been found in the material of this research project, it would be interesting to see investigations related to language change in the Faroe Islands.

One interesting investigation, therefore, could be the potential different connotations in speakers' mind to the two verbs *blíva* and *verða* and a comparison with for instance the usage of "wesan" and "beon" in old English.

Another interesting topic could be the possible development of a high variety found mainly in writing and in situations where speech is being prepared, i.e. by the broadcasting companies, in church and when speeches are given.

Sandøy's words "for the Faroese people their country is not a laboratory" (Blom *et al.*, 1992:73) are definitely true, but a small homogenous linguistic community such as the Faroese with its very special linguistic history is indeed an interesting laboratory for observing language change and on-going development.

Grimstad, 22nd April, 2006

Majbritt Poulsen

"Ov" vs. "for":

	The Danicism <i>for</i> / <i>altfor</i> ('too' / 'much too')	The Faroese equivalent <i>ov</i> / <i>alt ov</i>
Age 17-18	14	2
Age 24-50, edu. in the Faroes	18	3
Age 24-50, university edu. abroad	19	2
Age 65 and above	17	7

1	Group 1:		
2		...siggja altfor nógv at sjónvarpi, tað ávirkar málið ... (m)	
3		...ofta eru tey for sein at koma við teimum nýggju feroysku orðunum / ...hatta er komið nógv for seint ... (m)	...at summi eru alt ov hátíðarlig / ...altfor nógv danskan tekst / ...lærur alt ov lítið enskt ... (f) ¹
4		...tað má ikki blíva for ekstremt ... / ...ella líkast for nógv einum ørðum máli kanska ... (m)	...man gloymur tað alt ov lætt (f) ²
5		...annars fer tað for langt út av kós (m)	
6		...eg brúki alt for nógv danskan tekst ... (f) ⁺	
7		...eg veit for lítið um tað ... (f) ⁺⁺	
8		...til tíðir er tað kanska for langt frá... (m)	
9		...tað skal ikki vera altfor la-la / ... heldur ikki vera for hin vegin / heldur for feroysk enn / ...eitt sindur for seint (f)	
10		..summi orð blíva for bítt / eg haldi, at tað blívur for lógi at... (f)	
11		...ikki for breitt, haldi eg... (m)	
12		...haldi ikki orðini skulu blíva for international / ...men ikki fara for langt aftur í grótferoyskt / ... men heldur tann vegin enn at tað verður altfor enskt / ...eg tosi ikki for gott feroyskt ... (f)	
13		...brúkar for nógv av hesum útlendsku orðinum... (f)	
14		...treningsumstøðumar (venjingarumstøðumar?) eru for vánaligar... (m)	
15		...um teir er for seinir á veg við orðinum... / ... onkuntið eitt sindur for langt úti... / ... for ekstremt... (m)	

1	Group 2:		
2		...vit fáa for nógv enskt inn í málið ... (m)	...við at ovbrúka tað... (m)
3		...við at tey fara at brúka tað for nógv.. / ... tey gera nógv for lítið... (m) ³	...eg veit ov lítið um tað... (f)
4		...at tað ikki kemur for nógv av øðrum inn í tað, ... (m)	...ov nógv tíð verður brúkt til teldir... (m)
5		... tað kann eisini blíva for vilt... / ... onkur roynur kanska for nógv... (m)	...tú hevur akkurat implementar tað – sett tað í verki, so er tað ov gamalt og (m)
6		...man fer for vítt... (m)	

¹ The same Informant is in ⁺² The same Informant as in ⁺⁺³ The same Informant making use of these constellations and at the same time using *ovbrúka*

12_Attachment G-2a_Overview 'ov' vs. 'for'

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6		...eg vil siga, at tað er for føroyskt ... (f)	
7		...at vit ikki brúka for nógv /...at vit ikki blíva for nær Íslandi heldur...(m)	
8		...ikki brúka for nógv útlendsk orð (f)	
9		...vandin liggur altíð, at man kan fara for langt / ...so tað ikki blívur for tungt	
10		..tað er for lítið hjá teimum at fara til ... (f)	
11		..ikki for nógv dansk og utlendsk orð (f)	
112		...tað er for leingi at sigla.. (m)	
13		...tað hevur verið for lítið føroyskt fyrr í tíðini../ tað sum nú er tosað er kanska for nógv/ ...nógv for lítið ... (m)	
14		..nógv ung er glað fyri mobiltelefonina, for glað... (m)	
15		..tað virkar onkuntið sum tey hava hug til at gera altfor, eg veit ikki, høgflúgvandi (f)	
16		...man skal ikki bara lata tað fara flótandi avstað for nógv, tí / (m)	
17		...næstan for (væl?) við hvørt, eg royni at / øðiliga begrensa, nógv for lítið / teir ganga eitt lítið sindur for høgt uppí hesi / tað blívur for nógv av tí góða / eg tosi for n nógv danskt ... (f)	
18		...við hvørt haldi eg tey kunnu blíva for føroysk (f)	
19		...ja, hann er alt for lítill ...	

1	Group 3:	for nógv x 5	ikki alt ov stirvið (m)
2		for snevert (m)	alt ov vánaligt (m)
3		for smá (f)	vindur alt ov nógv uppá seg... (f)
4		for stirvið (m)	-
5		for puritanskur (f)	-
6		alt for líttla orku (m)	-
7		altfor nalvaskoðandi (f)	-
8		for stóran dent	-
9		for tung og for oldaktig (f)	-
10		altfor nógv (f)	-
11		for stórir munur á	-
12		for nógv teknifilmur .. (f)	-
13		orðini vórðu nógv for stór (f)	-
14		for lítið av lærarum til ...	-

1	Group 4:	...eina ferðina um ári, og tað er for lítið (f)	...tey kunnu koma og fylla ov mikið nógv í tí føroyska / vit gera okkum ov lítlan ómak ... (m)
2		...teir broyta tað for nógv... (m)	...tað minnir einki um málið hjá Heðin Brú, tað hevði kanska eisini verið ov gamalt ... (m)
3		...at tað ikki koma for nógv fremmand orð inn, ensk og... (f)	...summir siga, teir hava ikki stundir, og summir, at teir fáa ov

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			lítið fyrri tað (m)
4		...halda málið livandi og ikki verður smittað for nógv av útlenskum / ...eg eri for gamal ... (m)	...eg haldi altíð keðiligt við ov nógvum útlenskum orðum ... (f) ⁴
5		...tað er so ótrúliga nógv, alt for nógv, haldi eg... (f)	...ja, eg haldi tað, at tað eru orðini sjálvi sum eru ov tung (3)... (f) ⁵
6		...tí tað tekur for langa tíð við sigling / ...eg haldi ikki man skal vera for skjótur at kasta tey gomlu vekk (f)	...fólkaskúlamir gera ov lítið við tað, sum vit lærdu tá vit gingu í skúla, tað var bendingalæra... (m) ⁶
7		...ja, altfor væl ! /...tað er bara for dýrt... (f)	...man kan taka ov nógv av íslenskum uppi ... (m) ⁷
8		...so siga summi, at tað verður alt for lítið gjørt ... (f) *)	
9		...tí tey eru for stirvin (1), og for ring at siga (2) / so tað ikki er alt for útprega(ð) (4) ... (f) **)	
10		...tey vanda sær for lítið um málið / ...til at gera for nógv sendingar til at umseta / at tað kom for nógv íslenskt inn í føroyskt ... (m) ***)	
11		...ja, at vit ikki koyra for nógv fremmand orð, tað hava vit alt for nógv av ... (f)	
12		...kanska for nógv í dag upptikin av tí (m)...	
13		...vit sum eru eldri eru hørm um, at málið verður for illa hagreitt / blaðfólki gera sær nógv for lítlan ans til at skriva / varin fyrri at ikki at vera for kritiskur / ...teir eru for seinir á veg við... (m)	
14		...og ikki for nógv av hesum danska og eingilska uppi í (f)	
15		...eg eri mest sum for gamal til / tað var mest sum for lítið / tað var for seint hjá mær / ikki bleiv for móður / tað kann vera eitt sindur for íslenskt / eitt orð sum er for nógv skylt við danskt ... (m) ****)	
16		...vit hava for lítið av úrslitum, eg hoyri for lítið um tað ... (f)	
17		...tað verður for lítið eftur til tað /... at eg eri for konservativur / ... (m)	

⁴ The same Informant as *)

⁵ The same Informant as **), she is, however, in this instance “echoing” my question: Is it so that it is the words in themselves that are *ov tung*, which could be the reason for selecting *ov* and not *for* this third time.

⁶ The same Informant as ***)

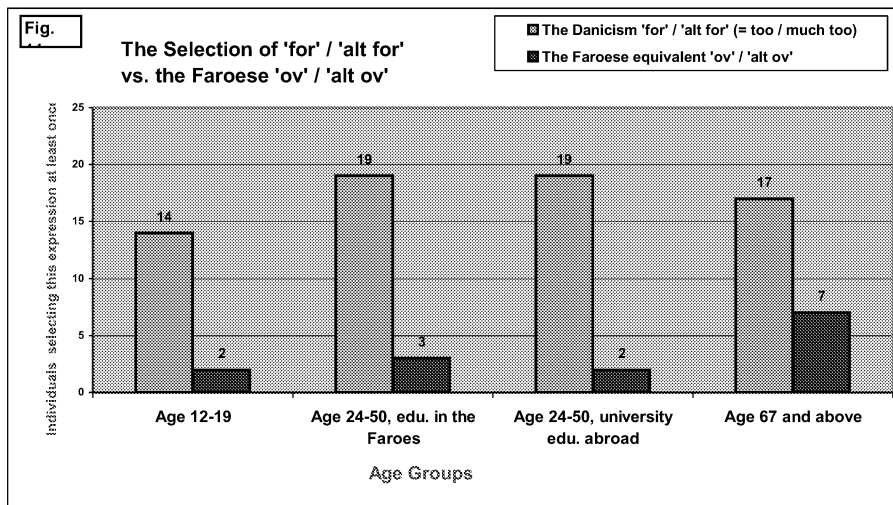
⁷ The same Informant as ****)

12 Attachment G-2b Ov vs For

The Selection of the Danicisms 'for' vs. the Faroese 'ov'

The Danicism 'f The Faroese equivalent 'ov' / 'alt ov'

Age 12-19	14	2
Age 24-50, edu.	19	3
Age 24-50, univ	19	2
Age 67 and abo	17	7



Blíva & Verða:**Blíva:**

	Infinitive: blíva	Present Cont.: 'blívur' / 'blíva' + adv.	Past: 'bleiv' / 'bleivst' / 'blívu'	Past Part.: 'er blivið' / 'blivin' / 'eru blivnir'	Future: 'vil/skal/kan blíva'; 'fer at blíva'	Plusperfect: 'hevði blivið'	Cond.: 'skuldi / kundi blíva/ blivið'	blíva' as the Finite followed by a Participle
Age 12-15	0	2	1					1
Age 18-19	2	8		6				4
Age 24-50, edu. in the Faroes	1	19	1	8	5	1		9
Age 24-50, university edu. abroad	1	18	2	13	3		1	8
Age 65 and above	1	9	10	6	2		1	15

1	Group 1A:	...og tað blívur meir og meira (M)	... so bleiv eg tað klókari ... (NB!)					...tað bleiv uppfundið áðrenn...
2		... tá blívur tað eitt sindur meir spennandi ...						

1	Group 1B:	... hvussu tað skal blíva grammatiskt rætt... / talumálið blívur ...tað blívur ikki rætt, kann man siga...		... eg haldi at, tað er blivið betur tey seinastu árin ...				...sum ikki blíva aksepteraði...
2		...haldi ikki orðini skulu blíva for international...	...tað má ikki blíva for ekstremt ...	...tað er kanska blivið meir moderna ....				...uttan at tað blívur for ekstremt...
3			...tey blíva ikki so nógv brúkt ...	...nú haldi eg tað er blivið ótrúliga ávirkað.				...man blívur mest ávirkaður av hvussu / ...eg haldi ikki man blívur so nógv ávirkaður av teimum...
4		...so blíva orðini so ræðuliga long...		...nú er tað blivið so deiliga lætt...				...tað bleiv ikki ordiliga dámt ...
5		...talumálið blívur ikki rætt...		...mp3-spælari er blivin nokso...				
6		...allkavæl blíva summi orð ræðuliga bitt / tey blíva for innviklaði / ...eg haldi tað blívur for lægi		...eg eri ikki blivin so góð til at...				
7		...um vit umseta orð direkta, so blívur tað soleiðis, altso so er tað ikki feroysk						
8		...g tað blívur til j, tað er tað gamla feroyska hjá teimum...						

12_Attachment G-3a_Overview blíva & verða

- 2 -

1	Group 2:	...gevir tað teimum hug til at blíva við...	...men tað trúgvi eg blívur minnið, og tað blívur meir og meir ensk ávirkan...	...so bleiv tað slett ikki skil á nøkrum	...tað er eisini blivið nógv bliigari / er kanska blivin meir rótføroyskur...	...tað kan blíva at...tú veit...at man	...tað høvdu (said: <i>hevð</i>) ¹ blivið fleiri bátsmanningar...	...heimurin er blivin smakkaður / ferðslan er blivin ...
2			...so blívi eg glaður...		...tað er blivið líkasum	... tað kann eisini blíva for nógv		...har bleivst tú jú verðandi / ... bleiv behandlaður / ...til tað bleiv avskaffað...
3			...so blíva tey veruliga orð sum tey nýta ...		...helikoptari er blivin til ein tyrla/ ...computari er blivin til ein telda	so kunnu tey orðini blíva so tung..		...tí bleiv tað gjørt til eitt skriftmál / ... líka upp í 70ini bleiv tað skrivað á donskum..
4			...so tað ikki bara blívur teldan...		...mær dámar væl soleiðis sum tað er blivið broytt til nú..	...ikki hettar her, at man skal blíva noyddur at brúka		...tey eru blivin so ung (og) tey fara avstað sjálvi í bólukum ²
5			...teir líttu dreingirnir blíva púra vekk / ... tað kann eisini blíva for vilt...		...tað er kanska tí, tað er komið í nýggjari tíð; altsó blivið meir vanligt	...við hvørt haldi eg tey kunnu blíva for føroysk		...fyri at tey skulu blíva interesseraí í at
6			...tá blívi eg eitt sindur sjokkeraður..		...fyrr enn tað var blivið (man var blivin?) uppafur eldri / ...er blivið..			...líka mikið um hann blívur keyptur/ ...í nógvum ferðum blívur føroysk tala lögð á/ ... blívur givið sær far um/ ...eitt alljóða orð sum blívur brúkt/
7			...so blívur man hemmaður...		...nú er tað so blivið til filur /			...tá teldan bleiv ordiliga útbreidd...
8			...fara í býðin, ganga á diskotek, og tað blívur til tað...					...tað bleiv ikki farið til Havnar
9			... børnini blíva ræðuliga eins...					...eg trúgvi, tey eldru blíva eisini ávirkaði av sjónvarpinum
10			... nú blívur tað vekk.../ ikki blíva for nær Íslandi ...					...tær blívu umsettar til føroyskt
11			... og hann blívur móður/ ...ger man tað, at tey blíva irriteraði inn á / ... tí tað blívur so tungt..					
12			...og tá blívur tað til hesi spøluni /...tað blívur ofta eitt sindur ekstremt/ tá blívur forvirringur í málinum..					

¹ *Hevði & segði* to replace *høvdu & søgdu* reported (by others) to be particular features of the dialect in Skopun. Sandoy, also the dialect of this Informant.

² Interesting construction

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13			...nú blívur man meir bevisstur um tað...					
14			...tað keðiliga er, at tað blívur til, at they útlendsku orðini sníkja seg inn/ serliga hvis tað blívur eitt talumál/ tað blívur eisini (x4).../ tað blívur møguligt og enn meir møguligt nú/ tey blíva uppafur longri/ ...so blívur man ordiliga/ ..tey flestu blíva ovfarin ..					
15			...stava tað rætt so tað ikki blívur ...					
16			...tó uttan, at meiningin blívur vekkk /...bilur blívur man við at kalla bilur					
17			...kanska tá man blívur eldri /					
18			...við hvørt so haldi eg, at tað blívur for nógv av tí góða / tað blívur man...					
19			...serliga tá tey blíva eldri					

1	Group 3:	tá eg byrjaði at blíva eini 12-13 ár ....	... tey blíva passiv ..	(orðið) telefonin bleiv hangandi	er blívið x 4	fer at blíva		so skuldi tað ikki blívið tann stóri vandin...	bleiv gjørt
2			tey blíva eldri x 3	eg bleiv eitt sindur kløkk / tað bleiv ofta danskt / tað bleiv nógv enskt ...	er blívin x 2	tað skal ikki blíva / so kann tað blíva			bleiv broytt
3			blívur ... ljóðar for hátíðarligt		tíboðini eru blívin / ... vegasambandið er blívið ...	skal blíva betur			bleiv grunnlagt
4			ikki blívur for nógv		møguleikarnir eru blívnir / .. er blívið ..				bleiv tikið undir við
5			ikki blívur for stívið...		málið er blívið nógv meira føroyskt				teldurnar blívu 'útbreiddar' / ... so bleiv eitt bingjuskip keypt...
6			tað blívur eitt sindur....		er blívið meir fokus uppá ...				blíva provokera(ð)...
7			tað blívur so ópresist		møguleikarnir eru blívnir / er blívið ...				so skulu øll blíva uppkallaði
8			føroyskt blívur ríkari / orðið blívur hangandi		málið er blívið nógv meira føroyskt				...fyrr í tíðini bleiv tað formidla(ð)

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9			Ávirkan uttanifrá ger at tað blívir ...		er blivið meir fokus uppá ...				
10			tað blívir betur...						
11			har blívir tað ofta eitt slang / tá tey so blíva gomul nok/ tá skúlaárið er við at blíva liúgt / blíva tey for tung, so blíva tey ikki brúkt allikavæl						
12			skrivliga blívir bara torførari / so blívir tað tyngrri / fólk blíva / ... blívir illur / samskiptið blívir minnið / tað blívir sovorði ...						
13			tað kann ikki blíva so at... / at vit blíva isolera(ð) / ... ikki blíva so feroyskur / mugu ikki blíva so fanatisk ...						
14			um ikki blíva vekk, so vikna ... / nakað sum blívir vekk aftur / tá teir so blíva størri						
15			hevði eg ynskt at tey blíva á enskum . / eg eri í ferð við at blíva						
16			...sum ikki fer við teimum tá tey blíva eldri / ... nú er tað broytt at tað blívir 4. flokkur / ... fólk blíva meir uppmerksum uppá tað						
17			so blívir tað jú ikki líka / ... tað kann blíva eitt sindur betur ...						
18			...har blívir tað í størri mun ting sum børnini sjálvi						

1	Group 4:	...tá má tað blíva skeivt ...	...tað blívir ymiskt, men...	...tað vóru barnanøvnini sum blívu so nógv kritiserar/ ...tá bleiv tað rópt helikoptari, men .../	...skúlaeindirnar eru blívar størri / er blívin ein vissur málsigur immunitetur..	...er tað ein sum er eitt sindur vátligur, so kan tað eisini blíva til pengar ...	...hann kundi ongantíð blíva góður áramaður ...	...hon bleiv eitt sindur kritiserar, handan har, sum .../ tað bleiv gjørt ein slags greitur...
2			...ja, tað blívir við flúgvana, helst .../	...nú blívu vit uppvandir / ... men so bleiv tað tað, at tað skuldi vera..	...tey eru blívin bangin av tí sum hendi har / tað er blívin ein blandingur av...	...so kan tað blíva til ein vavgreyt har ...		...fyrir blívu vit (okur) lærd at siga / ...eg haldi tað vera so spell, at tað feroyska málið skal blíva oyðilagt av útendskum sum kemur inn í ... / so vóru tey blívin meir fólk í húsi...
3		...at tað at gera okkkurt hendrunum, at tað blívir	...tað bleiv til tað at hann bað meg /	...tað feroyska málið er blivið				...tey blíva uppforstraði við tí í skúlanum ..

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			vekk /...		nógv reinari / teir möguleikarnir eru blívnir nógv betri...				
4		...so verður tann bendingin... – tá blívir tað ein fløkja	...vit høvdu orðið tyri, so bleiv tað tyrla /...tá eg so bleiv eldri og / eg bleiv góður við taðtá lærdu vit føroyskt í skúlanum, tá var tað blívið allso ordiliga, ja...					...fyrsta sperran, ið bleiv reist her til sethús /...tá bleiv litið sovið / ...han bleiv konfirmeraður / ...og tað blíva innrættaði bæði
5		...tað blíva tey við ...	...tað bleiv kjakast aftur og fram ...	...eg haldi, tað er blívi nógv betri / ...tað er eisini blívi nógv betri ...					...tað málið sum bleiv lært var / annars bleiv kvøði...
6		...so verður tann bendingin... – tá blívir tað ein fløkja	...tá vit gingu í skúla bleiv ikki so nógv gjørt við tað /...tá eg gekk í skúla bleiv málið hávdanskt /...vit blívu alla tíðina mint á, at hattar var ikki rætt, tú segði ...	...eg haldi, tað er blívið meir áhugi fyri nú ....					...eg haldi at vit blívu ment av tí spælinum / ...summi orð sum blíva gjørð ...
7		...hjá mær blívir tað Sandoyardialekt / ...tað blívir kanska nakað nógv hjá teimum / tað kann vera, at tað blívir ikki gott fyri málið / filmarnir blíva við at vera útlendskir / ...	...hvis bólturin rakti teg, so bleðivt tú, so komst tú niður á niggju / ...so bleiv tað tann eini sum vann...						...tað bleiv sent ókeypis ...
8		...tað blívir eitt tvættimál, so óbevisst fara tey ...	...tá vit blívu eitt sindur størri / ...tað bleiv líka rætt /...so bleiv tað skjótari myrkt / so man ikki bleiv for móður /...tað er so blívið tað málið tað bleiv og sum er ....						...at tey ikki blíva forbronglaði og umsett til føroyskt
9		...so tað blívir eitt sindur longri tíð / ...tað haldi er ein góður máti, at tað blívir eitt føroyskt orð ...	...og so blívu vit øll í bátin						...tað var tað sum eg bleiv vandur tá tað fyrst kom, ...
10			...hann forkláraði okkum áðrenn, at tað bleiv soleiðis / ...						...hjá okkum at døma, sum eru blívin eldri /... lítil verðin er blívin / tað haldi eg, tað er blívið , jú . / ...tey ungu eru blívin meir / ... bókin er blívin til...
11									...so blívu tiggju holir skomar niður í bøðin ...
12									...tað bleiv nógv lært í skúlanum tá eg gekk í

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									skúla / ...tað er ordiliga blívi stórt fyrí tey /...nú er tað blívi so gott her í oygni / ...tað bleiv tosað rætt, fállini vóru rætt /...tað er so blívið tað málið tað bleiv og sum er ...
13									...tað bleiv skundað sær avstað / ... tað bleiv gjørt upp í bygdini hvør hevði /... og tað sum man bleiv uppvaksin við / tað er so blívið livandi aftur ...
14									...tá ið seinasta skot bleiv skotið /...so bleiv eitt gildi hildið aftaná / ...

Verða:

	Infinitive: verða	Present: verður / verða	Past: varð/ vórðu	Past Part: Er vorðið/ eru vorðin/ vorðnir/ vorðnar	Future: fer/ fara at verða; vil/skal/kan verða	Cond.: skuldi/átti at verðið	verða as the Finite with a Participle following:
Age 12-15		0					2
Age 18-19		10					12
Age 24-50, edu. in the Faroes	1	15	1		1		22
Age 24-50, university edu. abroad	1	13		1	3		14
Age 65 and above		18			3	1	22

1	Group 1A:						...tað verður stavað ...
							...tað verður bent skeiv / ... tað verður bent sagt /... tað verður stavað

1	Group 1B:	...tá barnið verður vaksið, so dugu tað vanligan føroyskan málburð / tað verður samband millum Eysturoynna og Norðuroyggar ...					...eg haldi ikki, tað verður ferðast nógv í Føroyum ...
2		...tí tað verður ... tað er nok so viktugt nú á døgum / ...tá ið man roynur so verður tað ein vani / ...tað verður betri alla tíðina					...í staðin fyri eitt fremmand orð sum er nýtt ... sum verður gjørt nýtt ...
3		...tað verður samband millum ....					...tað eru ikki so nógv føroysk orð ... tey verða í hvussu er ikki nógv brúkt
4		...altso, orðavalið verður øðrvísi / ...kanska tað verður einaferð					...eg haldi man skal taka tey nýggju orðini til sín sum verða gjørd...
5		...tá verður tað sjálvandi enskt / ...tá verður tað sovorðnar styttingar / ...tað verður sjáldan longri enn Danmark ...					...tað verður kjakað aftur og fram / ...eg veit ikki hvussu nógv leggja merki til tað arbeiði, sum verður gjørt / ...tað verður góðtikið ...
6		...man behøvist ikki at umseta øll orðini, tey verða nokso klossut, ella soleiðis...					...man skal ikki fara frá teimum vanligu orðunum sum verða brúkt í skriftmálinum...
7		...hvis tað ikki verður bent rætt, so...					... sovorðin orð verða brúkt / ... tað verður ikki bent ordiligt ...
8		men heldur tann vegin enn at tað verður altfor enskt...					...tá ið man so verður vaksin upp við tí ...
9		...viss vit alla tíðina fara at tosa/ ...blanda, verður tað ikki tað føroyska longur...					...sovorði miðal vanligt føroyskt sum verður tosað...

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10			...tí viss tað verður kunstugt, so verður tað...so tosar man...				...tað verður ikke bent rætt / nógv av tí sum verður skrivað inni har
11							...til knøtturin hevur hvílt eina løtu, annars verður n'í til eitt o ...
12							...málið verður mer fjølbroytt

1	Group 2:	...fyri at fáa føroysk at verða nummar eitt	...tá verður man noyddur at...	..tá varð ikki gjørt líka nógv við tað sum í dag...	...tað skal verða tosað soleiðis at...		...tað verður væl móttikið, vísur tað seg so...
2			...tað verður antin við flogfari ella við báti /...tað verður tað enska máli sum kemur at dominera /				...tað verður nýtt nú millum / ...filmar sum verða vísir /
3			...inn í tað soleiðis, at tað verður oyðilagt / ...um tað ikki verður ein telda / ...tað verður eisini ...				...verður tosað føroyskt...
4			...ídróttur, ja, tað verður nógv, men...				so verður flogið ella siglt... / ...við børnum verður tað mest farið til... / skúlatilfarið sum verður gjørt...
5			...nakað verður internationalt / ...týðningarmikið at tað verður føroyskt...				...spæl verða mest gjørd á enskum málið / ...har verður ikki so nógv tosað...
6			...sjálvandi verður man noyddur til /...tað tosaða verður upp til hvønn einstakan lærara / ...summa tíðir so verður tað nærur hvørt vikuskifti, at / ...eldri tey verða , longri fara tey / tað verða færri og færri ferjir...				...at føroyskt verður tosað so føroyskt sum... / ... tað verður tosað meir føroyskt / tað verður brúkt ...
7			...tað verður ræðuliga ringt at fáa vekk...				... verður lært væl í skúlanum / ...hvat verður hugsað um tá /
8			...tað verður fullkomiliga mótsætt brúkt / hattar vænti eg verður heilt, altsó /...rokni við at tað verður nakað av undirtøku /...og hattar verður tað /...so verður tað kanska tað sama sum verður brúkt / ...gera tað at man verður negativur / hvussu órólig tey verða...				...soleiðis verður tað føroyska máli mest fjølbroytt /...eplini sum verða dyrkaði í Føroyum / ... verður tað ikki stulað av samfelagnum..
9			...so verður tað stress fyri meg...				...øll orðini sum verða brúkt í telduni / ...tað verður blandað so nógv / ...tað eru nógv orð sum verða gjørd sum føyoyingar sleitt ikki... / ...hatta verður nógv brúkt / hon verður bara brúkt.. / tað verður snakkað nørriskt...
10			...ja, eg haldi tað verður meir nú enn tá eg var ung...				... sum tað kanska verður gjørt nógv av / ... hvis tað

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							ikki verður bent rætt / ...sum verður brúkt óðiliga nógv nú / ...tá tú lesur aftur hvat verður skrivað /
11		...um nøkur ár rokni eg við, tað verður í ordan...					...tað skal verða tosað soleiðis at, ja eg vil siga at...
12							... tómir tá teir verða keyptir, og teir verða so fylltir við ... / tað verður rættiliga nógv brúkt / tað verður brúkt í dag, tað er tað sum verður gjørt í dag /.. sum verður kallað /..
13		...so bíða teir til veður verður......oftani fellur tað nógv lættara at brúka fremmand orð, tað verður líkasum meir flótandi /... eg haldi vit verða nokso fátæksligir um vit taka ókritiskt tey (fremmandu) orðini inn / ... men tað verður ringt at gera tað fyrri alt, tí ...					...mær dámar væl at feroyskt verður tosað væl feroyskt / ...tað allarmesta sum verður brúkt nú hjá /... at tað verður farið og .../ tað dámar mær væl at tað verður brúkt / ...og tað verður óbrúkeligt ..
14		...tað verður so skjótt, tey sleppa frá at tosa / ...tað verða orð sum falla burtur /					...at tað verður bent rætt...
15		...vit fara við Teistanum her, og so verður tað - koyrandi					...ov nógv tíð verður brúkt til teldir og sjónvarp / ...at tað verður bent rætt...
16							...akkurat tá ið barnið verður føtt
17							...tað er tað einasta, sum verður spælt í dag / ...
18							...í ídróttinum verður tað í hvussu er ferðast /
19							...í samband við ferðavinnuna verður nógv tosað um at /...so verður tosað um hetta orðið..
20							...nei ikki tekstur, tað verður tosað danskt / ...
22							...tí tað verður brúkt so mikið nógv, at...
22							...tað verður gjørt meir burturúr tí nú at fáa føroyingar /
23							..draga slang-orð inn í tað feroyska málið, og so verður tað hangandi / ...tað verður bara skrivað

1	Group 3:	...men tað skal eisini stuðul til, um tað skal verða	tað verður nok/verður við Strandferðsluni. Etc.	so varð tað ikki møguligt...	gjógvin er vorðin størri	fer at verða	verður ferðast
2			tað verður ein kløft. /so verður tað sjónvarpið ...	orðini vórðu nógv for stør ...	-	skal verða rætt tosað	verður gjørt / ... verður lúka út

3			...sum verða 'forfæroyska' ...			so vil tað verða ógvuliga ...		...verða upplærd
4			...tað verður minnið og minnið. / ...tað verður misskilt...					...listin verður brúktur
5			...tað at málið verður tosað rætt/ sum verður nógv brúkt					farið verður longur enn til . / verður væl móttikið ...
6			...tað verður undarligt / ...tað verður eitt sindur soleiðis / ... onkuntíð verður tað soleiðis / ...tað tað danska er komið, so verður tað tað enska / ...uppá máta verður tað ein bílig loysn / ...tað verður tað aftur hesin óttin.....					hvussu tað verður tosað har
7			...bendur tú ikki rætt, so verður tað ikki rætt mál /hvussu tað verður tosað					...tað ikki verður lagt so neyvt eftur bendingunum, tað verður eitt talumál sum verður skrivað / ...vendingar sum verða brúktar / ...verður allíð eitt lítið brúkt orð ...
8			...málið verður undir trýsti					tað sum verður kallað
9			...so verður gloppið nógv stóri					tað verður ferðast nakað / verður gjørt eitt sindur meir við ...
10			...tað verður einki sjósamband ...					tað verður brúkt / ... um hvussu nógv orðið verður brúkt ...
11			...málið verður undir trýsti					tunnlar verða bygdur ...
12			...hvussu útbreiðslan verður / ...tí verður tað ikki nakrantíð hvørki reint ella rætt...					málbrúkið verður ávirkað / ... man verður ávirkaður / ... at flúgva verður ikki brúkt so nógv....
13			...tí verður tað ikki nakrantíð hvørki reint ella rætt...					...tað verður ikki givið út ...
14								... viss tað skal vera, hvat ið verður sagt har / alt hitt verður bundið fast /...hvast ið verður sagt, ikki hvussu tað verður sagt

1	Group 4:					...tað meini eg skal verða tosað soleiðis sum vit (okur) lærdu tað sum børn	... tað skuldi verðið meir gjørt við tað færoyska málið	...so verður tað siglt við báti ...
2			...ja, tað verður tað ...			...hvis tað kann verða tær til nakra gleði og hjálp ...		...og hann verður væl eisini brúktur hjá teimum ungu / ...so nógv verður reist / ...i allar flestu færor verður tað farið til Danmarkar / ... tað sum verður lýst við / tað verður eisini farið til ...
3			...eg haldi tað verður at troka seg eitt sindur inn			...eg meini, at færoyskt skal verða tosað sum ...		...eg haldi tað verður brúkt yvirhøvdur ...

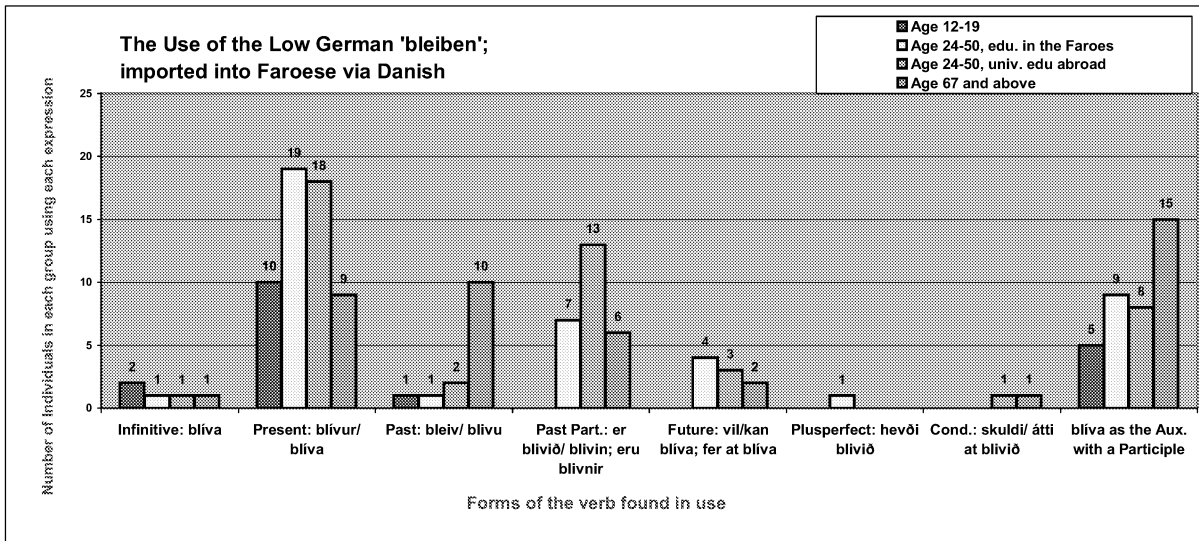
4			...hvis man skal til Suðuroynna, so verður tað sjálvandi við bát...				...ja, tað verður eisini brúkt / ..sum tað verður snakkað heima hjá okkum ...
5			...eg haldi ikki børn í Føroyum í dag verða so nógv ávirkaði av donskum / tað verður aldrin feittur í tá tað kemur úr Norra ...				...tey verða ávirkaði av tí / ...tey verða nógv brúkt / ...tað verður ikki nógv brúkt...
6			...ávirkan verður óðiliga stór, haldi eg við tí praktiska / ...ein maður verður ikki fullbefaring sjómaður /...er mánin næstur jørðini, so verður harður streymur				...halda málið livandi og ikki verður smittað for nógv av útlenskum / tað verður gjørt nógv í skúllum...
7			...tað verður at ávirka børnini óðiliga nógv / ...tað verður hann ...				...at tað verður rættað ... at tað verður forhánisliga sagt hvussu / tað verður jú brúkt / tí tað verður brúkt í einum avmarkaðum ...
8			...ja, tað verður tað ...				...eg haldi ikki, tað verður nógv ferðast til útoyggjar / tað verður eisini nógv brúkt /...
9			...tað verður í mongum førðum orð fyri orð / ...eg haldi ikki at orðið verður meira føroyskt um vit (okur) taka / tað verður tað eisini ...				...eg haldi, vit hava fingið tann nýggjara endan av hvussu tað verður snakkað ...
10			...tað verður tað, tey ungu ferðast ...				...tá ið skaldsøgur verða lísar fyri børnum
11			...tað verður uppafur betur nú ...				...tað verður meir skipað / tað sum verður forsømt / ...børnini verða ikki lærd frá tí fyrsta
12			...so verður tað enskt og amerikanskt / ...nú verður tað so ofta, 5-6 ferðir um dagin / tá ið nýggi Smyril kemur, vænti eg, tað verður uppafur betri / og hvis tunnel kemur til Skopunar verður tað eisini betri tann vegin...				...at tað verður tosað føroyskt, og so føroyskt sum møguligt
13			...tað verður altíð eitt lítið sindur ørvísið ...				...so verður tað í mongum førðum stavað skeivt, bent skeivt /.....hava eina stevnu, sum eg haldi verður ikki røkt / ...at í 8. vórðu tey meira ávirkaði av tí sum tey hoyrdu /...sum verður roknaður at vera /...tað var næstan ikki frikorter, at tað ikki varð tosað um føroyskt
14			...so verður tann bendingin... – tá blívur tað ein fløkja				...ikki hugsa so nógv um málið, at tað verður stírvíð, tað ið vit siga / ...tað verður alt for lítið gjørt /...um summari verður mest farið víð
15			...onkur orð, ið eg haldi virka lögjin, men tað verður tað so ...				...so verður tað sagt á tí málinum / ...man skrivar tað

							bara sum tað verður úttalað á føroyskum /...tað verður ikki mett so høgt, havnamál
16		...tað verður ikki tað sama, tað verða meiri danismir ...					...og so verður tað yvirsett / ...tað verður nógv brúkt ...
17		...tey fara til Havnar at síggja filmir, og tað verður so á donskum / tað verður skjótt at læra enskt ...					...vanligt tónatos, tað sum tosað verður fólk imillum / ...nýggj orð sum verða tikin uttanfrá /...tað verður ofta umsett /...tað verður tikið upp eftur tí /...tá ið orðaskiftir verða útvarpaði
18		...ella tað kanska verður meira fløkja í tí / ...tað verður for lítið eftur til tað / ...teir vænta, tað verður líougt í mai /					...men verða tey brúkt meirr enn eitt visst / ...ja, tað verður nógv ferðast ...
19							...kanska innan ídróttin verður ferðast nógv ...
20							...tað verður ikki tosað nóg reint / ikki ein setningur verður byrjaður í tosi nú uttan at /... tað verður ferðast for lítið í / ... tað varð tosað í útvarpinum
21							...tað verður nógv brúkt at síggja barnasendingar /...tær ið verða sendar gjøgnum fjernsýni her, tað er føroyskt /...
22							...tað sum verður tosað har, tað fanga tey /...tá varð bara sungið føroyskt / tað sum sungið verður har / tað varð sungið nokso nógv / nógv betri, at tey verða gjørd ordiliga til føroyskt /...einir 10 min. varð okkurt lisið upp fyri okkím
23							...eitt nú at benda, tað verður ikki gjørt /... tað verður ferðast nógv / ...tá bleiv helvtina sovið / ...

12 Attachment G-3b Blíva & Verða

The Use of *blíva* (the Platt Germanic *bleiben*):

	Infinitive: <i>blíva</i>	Present: <i>bl</i>	Past: <i>bleiv</i>	Past Part.: <i>er blivið/ blivin; eru blivnir</i>	Future: <i>vil/kan blíva; fer at blíva</i>	Plusperfect: <i>hevði blivið</i>	Cond.: <i>skuldi/ átti at blivið</i>	<i>blíva</i> as the Aux. with a Participle	Total
Age 12-19	2	10	1					5	18
Age 24-50, edu.	1	19	1	7	4	1		9	42
Age 24-50, univ	1	18	2	13	3		1	8	46
Age 67 and abo	1	9	10	6	2		1	15	44
	5	56	14	26	9	1	2	37	150

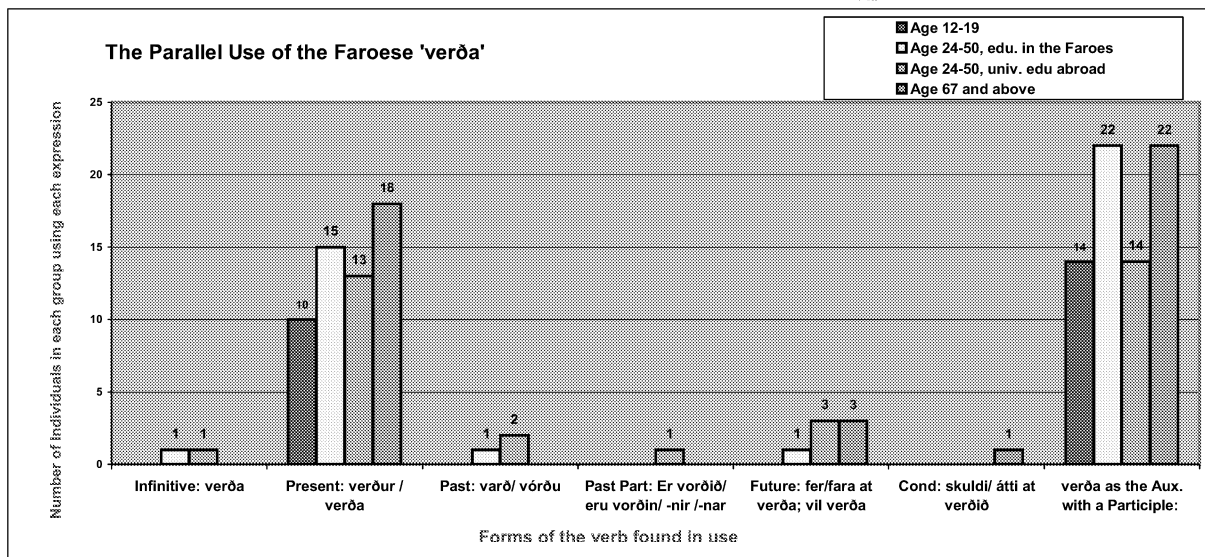


12 Attachment G-3b Blíva & Verða

Verða:

Infinitive: verða Present: verður Past: varð/ vórðu Past Part: verið Future: fer/fara Cond: skuldi/ átti at

Age 12-19		10					14	24
Age 24-50, edu.	1	15	1		1		22	40
Age 24-50, univ	1	13	2	1	3		14	34
Age 67 and above		18			3	1	22	44
	2	56	3	1	7	1	72	142



12 Attachment H Various instances of outside influence / syntactic influence & code-switching

Examples of Instances of Syntactic Influence from other Languages:

Syntactic influence:		
1	"hyggja eftur" --> 'look after someone' (i.e. 'take care of')	Far. <i>hyggja at</i> : 'look at something' + watch, e.g. watching TV)
2	"viss man hoyrur uppá eldri fólk"	Far. <i>um lurta verður eftur eldri fólk</i>
3	"ímillum sín"	Far. <i>sín ámillum</i> : 'between themselves' ≠ 'amongst themselves'
4	"at taka flogfar"	Far. <i>fara við flogfari</i>
5	"húsini uppá síðuna av hjá mær" (f)	Far. <i>húsini við síðuna av okkara</i>
6	"vera fyri" (f)	Far. <i>taka undir við</i> (A typical Faroese expression which resembles: <i>vera illa fyri</i> = 'to be in poor shape' (a person being ill, having drunk too much, etc.)
7	"tað kann tað nok koma til at gera" / "so kunnu tey koma at	Far. <i>møguliga fer tað at vera soleiðis / tað verður møguliga soleiðis</i>
8	"so komi eg til at skriva bara 'r' ella okkurt sovorði" (f)	Far. <i>so kann koma fyri, at eg skrivi bara 'r' ella okkurt sovorði</i>
9	"tað eri eg kedd av" (f)	Far. <i>tað eri eg hørm um</i>
10	tað er jú líka mikið (m)	Far. <i>tað kan gera tað sama</i>
11	men tað geri ikki eg	Far. <i>men tað geri eg ikki</i>
12	"hvat eg kalli tey" / "tað sum vit kalla" (m & f)	Far. <i>hvat eg rópi tey / tað ið verður rópt</i>
13	"í hvørt fáll" (m x 2)	Far. <i>í øllum førdum</i>
14	"tað trúgvi eg (ikki) / eg trúgvi	Far. <i>tað haldi eg (ikki) / eg haldi ...</i>
15	"gladur/glad fyri" (m)	Far. <i>vera fegin um</i>
16	dríva ídrótt	Far. <i>iðka ídrótt</i>
17	"so vítt eg veit"	Far. <i>mær vitandi</i>
18	"eg má ordiliga taka meg í akt"	Far. <i>eg má veruliga hugsa meg um</i>
19	"stranda uppá" (f)	Far. <i>steðga at/við</i>
20	"leggja merki til"	Far. <i>leggja til merkis</i>
Probable Influence of English syntax:		
21	"at standa út frá øllum hinum" (f)	'to stand out from the rest' Far. <i>vera annarleiðis enn øll hini</i>
22	vera góður at / ringur til ...	'being good at something' / 'not being good at' → Heard by 1 child + 2 teenagers in Group 1, 1 Informant in each of the Groups 2, 3 and 4. Far. <i>duga væl</i> Examples of utterances: "mamma sigur, at eg eri so góð at benda ... " (Group 1) "eg eri so ring til at ..." (Group 3) "hann var góður í føroyskum ..." (Group 4)
Grammatical Influence / Confusion about prepositions and expressions:		
	<u>Note:</u> The preposition <i>frá</i> vs. <i>úr</i>	When speaking about from where people come in the sense where their home is: Correctly expressed by the verb <i>vera</i> + the preposition <i>úr</i> . Examples: - <i>úr Føroyum</i> , - <i>úr Havn</i>
23	"tá ert tú ikki komin frá Føroyum"	Far. <i>tá ert tú ikki úr Føroyum</i>
24	"Eg komi frá" (f)	Far. <i>eg eri úr Klakksvík</i>

12 Attachment H Various instances of outside influence / syntactic influence & code-switching

25	"Har eg komi frá" (f)	Far. <i>hagani eg eri</i>
26	"...sum frá Kollafirði til Havnar" (f)	Far. ... <i>úr Kollafirði til Havnar</i>
27	"Eg komi sjálvur úr ..." (m)	Far. <i>Eg eri sjálvur úr...</i>
28	"tað hoyrist viss tú kemur frá Suðuri"	Far. <i>tað hoyrist at tú ert úr Suðuroynni</i>
29	"man veit aldri hvar tey koma frá" (m)	Far. <i>tú veitst aldri hvaðani tey eru</i>
30	"akkurát komin aftur frá summarferiu" (f)	Far. ... <i>beint nú komin aftur úr summarferiðu</i>
31	"tað kemur ein tunell frá Streymoynni til Sandoyinna"	Far. <i>ein tunnill kemur úr</i>
32	hvar úr landinum man kemur frá	Far. <i>hvaðani úr landinum ein er</i>
33	"umsett frá donskum" (m)	Far. <i>umsett úr</i>
34	"vit lurta eftur musikk"	Far. <i>vit lurta eftur musikki (tónleiki)</i>
35	okkara familja / mín familja / við sínum foreldrum	Far. <i>familja mín, familja okkara, við foreldrum sínum / (Most probably) Danish syntax</i>
Confusion regarding meaning:		
36	boyggja – used in the meaning inflect, (gr.)	Far. <i>boyggja seg niður</i> = to bend down Far. <i>benda</i> is the correct word in grammar
37	ein yvirgang	Far. <i>eina tíð, eitt tíðarskeið</i> <i>yvirgangur</i> = 'terror'
38	langt úti / for langt úti	Far. <i>≈ púra vitleyst / ov nógv av tí góða</i>
39	kemur til at læra sítt egna land at kenna	Far. <i>fer at læra land sítt at kenna</i>
Code-switching:		
40	"it rings a bell" (m)	
41	"face-to-face" (f)	
42	"you name it" (m)	
43	"í beste velgænde" (f)	
44	"overdrivelse skaber forståelse" (f)	
45	"den går ikke" (m)	
47	"í den grad"	
46	"virkiliga deiligt" (f)	Far. <i>frálíkur, óførur, stórfingin</i>
48	"massar av"	Far. <i>í ógvusligum nøgdum/mongdum</i>
49	"tað handlar um ..."	Far. <i>tað snýr seg um...</i>
50	terskulin er hægri (m)	Far. <i>'gáttin er hægri'</i> but the idiom is not Faroese and should not be translated directly

Additional Appendixes
to the Thesis
Personal Correspondence
&
some References

2001-12_Tingfundur_tídd

Source: jt@FSE.FO and kris@logting.fo

Á tingfundi 20. desember 2001 lögdu tingmenninir Heini O. Heinesen, Jógvan á Lakjuni, Ingi Olsen, Henrik Old, Dan R. Petersen og Kári P. Højgaard fram soljóðandi

Broytingaruppskot

til

2. viðgerð

Í § 1, nr. 3 verða gjørdar hesar broytingar:

- a) Í § 15 a., stk. 1 verður "tíddum(frekvensum)" broytt til "frekvensum (tíddum)"
- b) Yvirskriftin " Nýtsla av tíddarraðnum til radiosamskifti" verður broytt til "Nýtsla av frekvensraðnum til radiosamskifti"

- c) Í § 15 b., stk. 1 verður "tíddarætlanina" broytt til "frekvenstabellina" og "tíddum" broytt til "frekvensum".
- d) Í § 15 b., stk. 2 verður "tíddum" broytt til "frekvensum"
- e) Í § 15 b., stk. 3 verður "tíddarøki" broytt til "frekvensøki"
- f) Í § 15 b., stk. 4 verður "tíddum" broytt til "frekvensum"
- g) Í § 15 c., stk. 1 verður "tíddarnýtslu" broytt til "frekvensnýtslu"
- h) Í § 15 c., stk. 1, nr. 1 verður "ravsígulsvaði (elektromagnetiskum felti)." broytt til "elektromagnetiskum felti (ravsígulsvaði)."

- i) Í § 15 c., stk. 1, nr. 2 verður "tíddarætlanina" broytt til "frekvenstabellina"
- j) Í § 15 c., stk. 1, nr. 3 d verður "tíddarstöðugleika" broytt til "frekvensstöðuleika"
- k) Í § 15 c., stk. 1, nr. 5 verður "á tíddarøkinum verða hildnar, herundir avtalur um altjóða tíddarsamskipan" broytt til "á frekvensøkinum verða hildnar, herundir avtalur um altjóða frekvenssamskipan"

- l) Í § 15 c., stk. 1, nr. 6 verður "tíddirnar" broytt til "frekvensirnar"
- m) Í § 15 c., stk. 1, nr. 8 verður "tíddum" broytt til "frekvensum"
- n) Í § 15 d., stk. 1 verður "tídd" broytt til "frekvens"
- o) Í § 15 d., stk. 2 verður "Tillutað tídd" broytt til "Tillutaður frekvensur"
- p) Í § 15 e., stk. 1 verður "tíddargjöld fyri almenn og einstaklingabundin loyvi til nýtslu av tídd" broytt til "frekvensgjöld fyri almenn og einstaklingabundin loyvi til nýtslu av frekvensi"

Viðmerkingar:

Í álitinum til avvarandi uppskot varð gjørt vart við, at meirlutin helt tað vera óheppið, at tað í eini lóg sum hesari verða nýtt orð, sum eru ókend í málinum, og meirlutin boðaði frá, at broytingaruppskot fór at verða lagt fram hesum viðvíkjandi.

2. viðgerð 20. desember 2001. Broytingaruppskot frá Heina O. Heinesen, Jógvan á Lakjuni, Inga Olsen, Henrik Old, Dan R. Petersen og Kára P. Højgaard til §§ 1 og 15 samtykt 28-1-0. <../logtingsmal01/Atkvgr/02900109.txt> Uppskotið soleiðis broytt samtykt 24-0-6. <../logtingsmal01/Atkvgr/02900110.txt> Uppskotið fer soleiðis samtykt til 3. viðgerð.

3. viðgerð 20. desember 2001. Uppskotið, sum samtykt við 2. viðgerð, endaliga samtykt 24-0-6. <../logtingsmal01/Atkvgr/02900129.txt> Málið avgreitt.

Ll.nr. 176 frá 21.12.2001

Source: <http://www.everything2.com/index.pl?node=Observer's%20Paradox>

Observer's Paradox

(idea) by [princess loulou](#) (14.3 min) ([print](#))

? 4 C!s

Tue Jul 08 2003 at 19:26:03

The Observer's Paradox is a theory proposed by [William Labov](#), the father of [variationist sociolinguistics](#). It refers to the difficulty of extracting natural speech from informants in order to analyse contemporary [patterns of use](#). *If a [fieldworker](#) requests an interview with a native speaker and proceeds to ask questions and record the responses, the informant, aware that everything they say is to be analysed by a linguist, is likely to adapt their speech, make it more "correct", use a higher [register](#) and so on. This inevitably leads to [hypercorrection](#) in the realms of phonology and the shying away from the [vernacular](#) which is precisely what variationists are aiming to study. The paradox, therefore, lies in the fact that there needs to be a linguist with a microphone to capture speech but the presence of said linguist with microphone will necessarily provoke the 'wrong' type of speech.

Let's look at this in a little more detail

First of all, let us take a short detour in order to distinguish between the [native speaker](#) and the [naïve informant](#). The latter is used mainly by syntacticians. The informant, a native speaker, is presented with a list of sentences and asked to give judgements on each sentence's acceptability. In other words, whether he considers the sentence to be grammatically correct or not, and perhaps if the informant would use the same expression and if not what would he say instead. The [sociolinguistic interview](#) also relies on native speakers but language is not discussed with the informant, given that the goal is to obtain natural contemporary speech. A conversation takes place and is recorded for later analysis by the linguist, according to his or her preferred methods. So, for syntacticians, the Observer's Paradox is unimportant while for sociolinguists it is a crucial hurdle to be overcome.

The 'vernacular' is the term used in variationist sociolinguistics to describe the [natural spoken language](#) of the target community. In other words, how people actually speak when in their natural environment. So *not* your telephone voice, or how you speak at a job interview, but how you speak with your [peers](#). Though inevitably intertwined with regional dialect or accent, the vernacular has the same definition whether you are from South Carolina, Perth or Liverpool. Further discussion goes rather beyond the topic of this write-up, suffice to say that within a regional dialect there exists a vernacular and at the same time there are elements of vernacular speech which cross continents and languages.

Hypercorrection occurs where a speaker is aware of certain grammatical or phonological rules but their vernacular does not use the prescribed rules. At times the need to speak 'properly', in a formal situation perhaps, means that our vernacular speaker has to consciously delve into his syntax memory as the rule is not part of his hardwired grammar (as yet, there appears to be no node on [Universal Grammar](#), so in the meantime, see [Gritchka's](#) write-up on [Chomsky](#) for more detail on this). The usual outcome is that he will apply the rule rather overzealously, which often results in incorrect use. As an example of this, let's take a speaker of Cockney, a dialect known for h-dropping (the non-pronunciation of the 'h' at the beginning of a word) as in [A for 'orses](#), rendered as Hay for Horses in [Standard British English](#). Speakers of Cockney know that [SBE](#) does not drop the 'h' and when trying to adjust their dialect towards the accepted standard, a process known as [accommodation](#), they would call up this knowledge and sound their [itches](#). So, by extending the rule to all words beginning with 'h' they end up pronouncing words such 'hours' with an audible 'h'. In reality, speakers of standard English do not pronounce the 'h' in 'hours' and so our Cockney speaker is said to hypercorrect, that is overextend the rules.

How to sidestep the Observer's Paradox

How [Labov](#) chose to avoid the impact of a professional linguist sitting across the table from his interviewee was actually quite simple. Whenever possible, the fieldworker should be of in-group status. In other words a friend or acquaintance of the informant. This automatically alleviates some of the awkwardness and promotes a more natural environment. Next there is the favoured option of interviewing self-selected [dyads](#). So, perhaps a couple, a small group of friends or a family. Such a group is unlikely to alter their speech excessively, given that they have

pre-established ways of talking to each other. The third card Labov had up his sleeve was to ask the informants to recount tales of personal experience. He would ask questions such as *Were you ever in a situation where you were in serious danger of being killed?* Any story which provokes deep emotional responses from the teller will, he posits, produce natural speech. If the informant is simply going through a list of what he did that day then they are free to concentrate on their speech. However, if they are overtaken by memories of an extremely poignant time in their life, there is much less likely to be a checking of the language (be that grammar, vocabulary or accent). And in this way, it is possible to circumvent the Observer's Paradox and to achieve the objective, as Labov said, of "tapping the vernacular."

brought to you in association with: [a social sciences quest](#), [nodeshell rescue](#), [node your homework](#) and [linguistics 101 with princess loulou](#).

*[ariels](#) pointed out that the reference to the [Heisenberg Uncertainty Principle](#) is misleading, so I have removed it.

References:

William Labov. 1972. *Language in the Inner City*. Philadelphia: University of Pennsylvania Press.
William Labov & Joshua Waletzky. 1967. Narrative Analysis: Oral versions of personal experience. In J. Helm (ed.), *Essays on the verbal and visual arts*. Seattle: University of Washington Press.

Dimmalætting

Føroyar vóru helst kristnar áðrenn Noregi og Danmark

Fornleivdir: Krossarnir í Leirvík eru fyrstu jarfrøðisligu prógvini um, at Føroyar hava verið kristnar væl áðrenn ár 1000. Sjóarmiðið eigur at broyta okkara grundleggjandi fatan av, at Sigmundur Brestisson kristnaði Føroyar, heldur Steffen Stumman Hansen, landsantikvar.

Heini Gaard
Dimmalætting 53/127
Týsdagur 16. mars 2004

Tá ið grivið varð í fornu búsetingunum á Toftanesi í Leirvík, komu fleiri leivdir av trækrossum undan kavi. Krossar, sum Steffen Stumman Hansen, landsantikvar er rættiliga vísur í, hava sín uppruna úr írsku havinum. Ikki at skilja soleiðis at krossarnir koma hagani frá, men íblásturin til krossarnir og ta útsjónd krossarnir hava kemur helst úr Írlandi ella írsku havinum. Steffen Stummam Hansen hevur meira ella minni síðani útgrevsturin frá 1982 til 1987 arbeitt við einari frágreiðing um útgrevsturin, men í Degi og Viku fyrradagin, lyfti landsantikvarurin lokið fyri einari hugsjón um, at Føroyar í ávísan mun longu vóru kristnar væl frammanundan, at tær eftir sigandi skuldi verið kristnaðar av Sigmundi Brestissyni í ár 1000.

Írsku krossurin

Tað, sum Steffen Stumman Hansen í stóran mun stuðlar sítt ástøði á, er, at krossarnir úr Leirvík eru tíðarfestir til 10. øld. Ein kolevni 14 kanning staðfesti, at viðurin vær frá 920. Men viðurin kann vera munandi eldri enn krossurin, tí viðurin er komin til Føroya sum rekaviður úr Ruslandi. Tað tryggari prógvið er, at búsetingin á Toftanesi av jarðfrøðingum eisini verður tíðarfest til 10. øld ella endanum av 9. øld. Ein av krossunum er samstundis funnin í teimum niðastu løgnum í búsetingini, aftur ein ábending um, at krossurin er eldri enn sokallaða kristnanin í ár 1000.

– Vit hava ongantíð funnið nakra heidna grøv í Føroyum, eins og man hevur í Íslandi og Noregi, sigur landsantikvarurin fyri at undirbyggja sítt ástøðið.

– Tað er ein almenn upppfatan, at Føroyar vórðu kristnaðar ár 1000, og at tann ávirkanin kom úr Vesturnoregi. Men tað eru fleiri ábendingar um, at vit heldur skulu leita móti Írlandi og Írsku havinum fyri at finna upprunan til føroyska samleikan, sigur Steffen Stumman Hansen.

Livað saman í friði

Tankin um, at føroyingar hava verið kristnar áðrenn sokallaðu kristnanina av landinum letur upp dyrnar fyri, at kristindómur og norröna gudalæran hava livað lið um lið í Føroyum uttan trupulleikar ella stórvegis samanbrest, sum annars verður lagt upp til í vanligu uppfatanini av Føroya søgu. Føroyski samleikin hevur í stóran mun verið bundin av einum skandinaviskum uppruna, men við nýggja ástøðinum er als ikki óhugsandi, at kristindómurin kom til Føroyar úr Írlandi áðrenn hann nakrantíð kom til Danmark og Noreg. Sermerkta uppfatanin av kristindóminum í Írlandi er munandi eldri enn kristindómurin í Skandinavia, ið fyrst kom móti endanum av 10. øld.

Gravsteinar í Skúvoy

Men krossarnir í Leirvík eru møguliga ikki einasta jarðfrøðisliga prógvið um ein eldri írskan kristindóm í Føroyum. Steffen Stumman Hansen og ein írskur samstarvsfelagi arbeiða í løtuni fram ímóti at fara at kanna gravsteinarnar í Skúvoy. Ein stendur enn á Skúvoy, og fleiri eru á Forngripasavninum í Havn. Landsantikvarurin hevur enn eitt ástøði um, at steinarnir eisini hava sín uppruna í írsku kristindóminum.

Steffen Stumman Hansen metir at fleiri góðar orsøkir eru til at halda, at upprunaligi føroyski samleikin skal finnast í írsku havinum. Eitt nú nálirnar, sum eru funnar fleiri staðnis í Føroyum, Íslandi og Grønlandi. Hesar nálirnar eru ongantíð funnar í Noregi, og íblásturin stavar tí helst eisini úr írsku havinum.

Nálirnar

»Í Tjørnuvík, har gravirnar høvdu fáar gravlutir, er tað mest sermerkta ein bronsunál av írsk-skandinaviskum sniði - helst framleidd í Dublin í víkingaöld. Tvær nálir av sama slagi eru eisini funnar

á Toftanesi.

Um góðtakast kann, at fólk á Toftanesi - og í Føroyum sum heild - vóru kristin fyrri ár 1000, kann tað vera ein frágreiðing um, at ongar vanligar heidnar gravir eru funnar í Føroyum á sama hátt sum í Skandinavia, Írlandi, Skotlandi, Orknoyum, Hetlandi og Íslandi.«

Men hvar eru fólk í víkingaöld so jarðað?, spyr Steffen Stumman Hansen í einari frágreiðing, hann lat úr hondum fyrri stuttum.

»Svarið kann liggja í teimum sonevndu bønhusunum, sum toftir eru av ymsa staðni í landinum. Hesir smáu kirkjubygningar hava lagið mitt í kirkjugarðinum, sum er sermerktur við at hava ein sirkulskapaðan garð allan vegin runt. Tann best varðveitta toftin av einum slíkum bønhusi er í Leirvík, og onnur góð dømi eru á Velbastað og í Mikinesi. Staðarnøvn eru prógv um, at nógv fleiri av hesum slagnum av bygningum hava verið kring oyggjarnar. Enn hevur eingin fornfrøðisligur grevstur verið gjørdur í nøkrum av bønhusunum.

Eitt áhugavert fyribrigdi við hesum bønhusum er tann klingrutskapaði garðurin kring bønhusið. Hetta skap er ikki kent frá samtíðini í Skandinavia, men kann metast at vera eitt fyribrigdi, sum hevur sínar røtur í tí elsta kristna umhvørvinum í Írlandi. Tað er kent allan vegin úr Írlandi, um Suðuroyggjar (Hebridurnar), Hetland, Føroyar, Ísland og til norðbúgvabygdirnar í Grønlandi. Bønhusini eru sostatt enn ein ítøkilig ábending um, at tey vestastu víkingaaldarligu niðursetusamfeløgini í Norðuratlantshavi í stóran mun hava havt sterkar mentanarligar røtur í tí írska kristna økinum.«


Niðurstøðan

»Niðurstøðan av hesum øllum er, at Føroyar av fyrstan tíð vóru undir sterkari írskari og harvið kristnari ávirkan - ella fyrri at siga sum er: ein stórir partur av teimum fólkunum, sum búsettust her í víkingaöld, vóru írsk-kristin. Tjóðfrøðiliga sæð høvdu tey ein blandaðan skandinavisk-keltiskan uppruna. Tey komu óivað frá norðurlendingum, sum longu tíðliga í 800-árunum høvdu búsett seg í økinum kring Írskahavið, serliga í Suðuroyggjum, har tey eftir stuttari tíð gjørdust partur av tí kristna, keltiska samfelagnum. Tí er tað ikki lægi, tá ið íslensku søgurnar sigur frá, at tey fyrstu landnámsfólkini høvdu keltisk og kristin nøvn.


At Føroyar seinni - í miðöld - komu undir norsku kirkjuna og kong og harvið inn í eitt reint skandinaviskt mentanarumhvørvi er eingin loyna. Men tað er nógv, sum bendir á, at í Føroyum vóru kristin fólk heilt frá byrjan, og at hesin kristindómurin hevur sínar røtur í Írlandi heldur enn í Skandinavia.«

SlettSvarSend videreSpamFlytt...

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Fra: "Evald Rasmussen" <evaras@kallnet.fo>  Legg til i adressebok

Til: "Majbritt Poulsen" <majbritt59@yahoo.no>

Emne:  Fw: Føroyskir næmingar í útlondum

Dato: Tue, 15 Nov 2005 08:20:36 -0000

----- Original Message -----

From: Terji á Lakjuni

To: evaras@kallnet.fo

Cc: majbritt59@yahoo.no

Sent: Monday, November 14, 2005 3:07 PM

Subject: VS: Føroyskir næmingar í útlondum

Góðu tit

Svar uppá niðanfyri standandi spurningar. Tølini eru fyri skúlaárið 2004/5 og eru gjørd við støði í teimum, ið søkja Suðulsstovnin um ferðastuðul:

- 1) 915
- 2) 779
- 3) 96

Viðheft er eisini grein, sum var latin fjølmiðlunum í síðstu viku.

Vinarliga

Terji á Lakjuni

----- Original Message -----

From: Majbritt Poulsen

To: evaras@kallnet.fo

Cc: majbritt59@yahoo.no

Sent: Thursday, November 03, 2005 3:09 PM

Subject: Føroyskir næmingar í útlondum

Hey Evald,

Kannst tú sigar mær eitt:

1. Umleið hvussu nógvir føroyskir studentar á hægri støði eru í útlondum
2. Hvussu nógvir av hesum eru í Danmørk,
3. Og hvussu nógvir er so í ensk-talandi londum?

Møguliga man eisini talið á teimum ið eru í Ísland hava áhuga.

Vinarliga
Majbritt

Vedlegg

Filer:	
 _SUN_tal_nov_05__2_.doc (42k)	Lagre til datamaskin

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[Forrige](#) | [Neste](#) | [Tilbake til meldingene](#) [Lagre meldingstekst](#) | [Hele brevhodet](#)

SlettSvarSend videreSpamFlytt...

Utskriftsvisning Denne meldingen har ikke flagg. [[Melding merket med flagg](#) - [Vis som ulest](#)]

Emne: Vedr.: Ein lítill spurningur um Málnevndina

Til: majbritt59@yahoo.no

Fra: bv@sparikassin.fo  Legg til i adressebok

Dato: Wed, 25 Jan 2006 15:29:50 +0000

Hey Majbritt

Jú eg minnst væl okkara prát og vil fegin svara uppá tínar fyrispurningar.

Sjálv haldi eg, at málnevndin er sera ósjónlig. Meti tað verða sera umráðandi at ein málnevnd er, men havi sjálv ringt til teirra eini 2 ferðir og tey hava verið ógvuliga hjálpsom. Eg haldi meg oftari hoyra einstakar málfrøðingar úttala seg (teir gomlu málfrøðingarnar). Bara tað, at eg ikki veit hvør situr í málnevndini sigur mær somikið, at tey ikki eru serliga sjónlig og kanska vita fólk flest ikki at tey eru til??

Vónandi er hetta eitt nøktandi svar - um ikki ert tú altíð vælkomín at skriva aftur.

Góðan arbeiðshug.

Blíðar heilsanir

BV

Føroya Sparikassi - Yviri við Strond 2 - Postboks 34 - 110 Tórshavn

Tel + 298 348 641

Fax + 298 348 452

E-mail: Bv@sparikassin.fo

www.sparikassin.fo

```
|-----+----->
|           |           "Majbritt           | |
|           |           Poulsen"           |
|           |           <majbritt59@yaho|
|           |           o.no>           |
|           |           |           |
|           |           25-01-06 15:21 |
```

|-----+----->

>-----|

|
| Til: <bv@sparikassin.fo>
| cc:
| Vedr.: Ein lítil spurningur um Málnevndina

>-----|

Góða B.....,

Gott nýtt ár!! Vónandi stendur alt væl til, og vónandi er tað í lagið
At eg nú seti meg aftur í samband við teg? Tú minnst nokk samrøðuna, vit
høvdu í heyst? Sum eg segði: fyri meg sjálva haldi eg skil á hvør ið
tosar á hvørji samrøðu, men hettar verður bert hjá mær og fer ikki
viðari. Aftaná eru tað bert tøl og hagtøl, ið verða víst. Men nú, eg
lurti eftur samrøðuni millum okkum báðum, hoyri eg, at eg havi gloymt at
spurt teg um hvat tú heldur um :

- Málnevndina og arbeiði, tey gera fyri málið. Er tað gott ella
ringt, hevur tað nakað at týða als? Hoyrist nó mikið frá teimum, ella ov
nógv?

Hevði tú vilja gjørt mær tann beina at siga mær eitt sindur um hettar?
Tað er ikki neyðsæð, at tað verður so langt, bert eitt sindur.

Vinarlig heilsan
Majbritt (við tí føroysku ritgerðini)

Gevið gætur!

Hetta teldubrævið er sent í trúnaði. Hava tygum av misgáum fingið hetta teldubrævið, verða
tygum vinarliga biðin um sum skjótast at strika tað og seta tygum í samband við sendaran.
Loyvt er ikki at avdúka, margfalda, spjaða ella á annan hátt at gera nýtslu av innihaldinum.

Av tí at vissa ikki kann veitast fyri, at óviðkomandi ikki lesa ella Broyta í telduposti á
Alnótini, ger Føroya Sparikassi ikki bindandi avtalur við telduposti.

Ávaring: Hóast Føroya Sparikassi hevur tikið rímlig stig til at tryggja, at einki telduvirus
er í hesum telduposti, átekur Sparikassin sær ikki ábyrgd fyri nakran miss ella skaða, sum
kann standast av nýtslu av hesum teldubrævi ella viðfestum fílum.

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SlettSvarSend videreSpamFlytt...

Utskriftsvisning Denne meldingen har ikke flagg. [Melding merket med flagg - Vis som ulest]

Emne: FW: Svar: Føroyskt teldumál

Dato: Wed, 26 Apr 2006 20:57:03 +0200

Fra: "Majbritt Poulsen" <maj.poulsen@bergshav.com>  Se kontaktinformasjon

Til: "Majbritt Poulsen" <majbritt59@yahoo.no>

-----Original Message-----

From: Marius Staksberg [mailto:mariuss@setur.fo]

Sent: 27. mars 2006 15:59

To: Majbritt Poulsen

Subject: Svar: Føroyskt teldumál

Halló Majbritt

Uppskotini hjá tær um nýggj teldorð fyri ensku orðini document, file, folder, backup, browse, e-mail og item hava verið viðgjørd á málnevndar-fundi. Avgjørt varð at halda fast við orðini fila, trygdarrit og kaga (og kagi fyri browser). Orðini skjál og teldupostur, stytt t-postur, verða longu brúkt. Umhugsað verður at brúka eind fyri item, møguliga saman við øðrum orði ella orðum, tí tað tykist at vera torført at týða til eitt einstakt orð. Summi av uppskotunum hjá tær hóska væl í einum skrivstovu-umhvørvi, men í teldumáli sum heild hava ensku orðini víðari merking. Eitt nú fatar file um annað enn skjøl, t.d. program file, og í einum folder ber eisini til at goyma forrit og fontar m.a. Og tað ber sjálvandi til at leita í einum kaga, eins og tað ber til "to search in a browser", men fyri tað kann tað vera hent at hava serlig orð fyri browse og kanska serliga browser. (Málnevndin hevur eina ferð skotið leitari upp fyri search engine, men tað hevur mær vitandi onga undirtøku fingið.)

Annars fari eg vegna Málnevndina at takka fyri uppskotini og hugleiðingarnar.

Heilsan

Marius Staksberg

skrivari í Málnevndini

>>> "Majbritt Poulsen" <maj.poulsen@bergshav.com> 01/27 12:24 >>>

Góðan dagin Marius,

Nú kann tað væl vera, at eg heldur skuldi sent hendan teldupostin til Katrina í Málnevndini, men eg sendi hann so til tín av tí, at eg fann adressu tína inni á síðuni hjá nevndini, og er líkt til at tú manst vera hann, ið tekur ímóti posti. Eri eg farin heilt av leið, mást tú heldur orsaka, og kanska senda mær postin víðari?

Eg siti og fáist við eina ritgerð um føroyskt mál og leiti millum annað eftur um ensk orð munnu kappast við danskt um at sníkja seg inn í føroyska málið. Eg havi

tosað við eini 140 heimildarfólk, og spyrji eg tey eisini um, hvat tey hugsa um Málnevndina og arbeiði tey gera fyra tjóðararv okkara, tað føroyska málið. Lat meg her bert stutt siga at tey allar-allarflestu hava ein jaligan hugburð til bæði nevndina og hvat tey/tit gera, men ógvuliga nógv siga eisini, at sum heild hoyrist alt ov lítið frá Málnevndini. Lítið er í fjølmiðlunum, og eisini er skriv tykkara horvið (man tað vera Orðafar?)

Orsøkin til, at eg taki meg at skriva til tykkara er fyri at geva nøkur uppskot til tankar um orð innan teldutøkn. Heilt nógv av heimildarfólkum mínum ilskast inn á t.d. orðið "fíla". Tað sigur púra einki á føroyskum, og har afturat líkist tað alt ov nógv orðinum "fílur". Tá eg av og á havi spurt onkran hvat kvenndjórið hjá fílnum eitur, hoyri eg tey flenna og siga, at tað eisini er fílur; ikki "fíla" !! Vit semjast tá um, at hattar er ógvuliga óføroyskt, tí um næstan øll djór er gjørligt at tosa um kallkynið og kvennkynið hvør sær: Kattur - ketta; veðrur - ær; tarvur - kúgv; ross - ryssa; o.s.fr. Mun hugsandi er, at fílur ikki hava nakað kvennkyn afturat sær, av tí at hann er so óføroyskur í hvussu so er. Ikki veit eg. Men her man verða ein tanki, vit áttu at hugsa aftur umaftur?

Her er so uppskotið:

Hví ikki hugsa um tað ið gjørt verður inni á telduni sum nakað tað sama, ið gjørt verður á hvørjari skrivstovu? Vit kunnu tá hugsa okkum tey somu heitini:

1. document = (teldu)skjal
2. file = (teldu)skjalagoymsla
3. folder = (teldu)skjalalummi
4. backup = eykaskjal
5. browse = blaða íggjøgnum / leita
6. e-mail = teldupostur (longu kent?)
7. item = eind

[NB! Allur teldupostur liggur eisini í einari skjalagoymslu (tvs. sum ein "file"), men hvør eind í sjálvum sær (each separate mail/mail item) er akkurat bert tað: ein eind]

Eg havi spurt teldufyrisingina, her eg starvist, hvat munurin er á "document" og "file", og siga tey mær, at "tú fæst við eitt "document" meðan tú arbeiður við tað, men tá ið tú goymur tað, verður tað ein "file". Eg dugi tí at síggja, at ilt er at finna eitt gott orð fyri tað seinra, men verður hugsa á sama hátt sum tá ymiskt skrivstovuarbeiði verður gjørt man lata seg gera at finna góð føroysk heiti.

Nú kann tað væl verða, at onkur longu er farin at hugsa soleiðis. Í hvussu so er, vil eg siga at skundur má koma í. Tí sum gongdin nú er, fer ein ógvusligur vavstur at koma í. Summi tosa um "fílu" og fílast á orðið, onnur bæði ilskast og skjemtast, og aftur onnur siga, at hattar er eitt so vónleyst óføroyskt orð, at tey als ikki vilja nýta tað. Og eg sigi sum fleiri hava sagt mær: tá er ólíka við t.d. nýggja heitinum "geymi". Eitt frálíkt orð; øll vita hvat tað vil siga at leggja sær í geyma, og heilt nógv brúka tað við. So ikki við "fíluni". Ógvuliga stuttligt hevði verið at hoyrt aftur frá tær.


Blið heilsan
Majbritt

SlettSvarSend videreSpamFlytt...

Utskriftsvisning Denne meldingen har ikke flagg. [[Melding merket med flagg](#) - [Vis som ulest](#)]

Emne: FW: Hvørfall / Hvørjumfall?

Dato: Wed, 26 Apr 2006 21:03:53 +0200

Fra: "Majbritt Poulsen" <maj.poulsen@bergshav.com>  Se kontaktinformasjon

Til: "Majbritt Poulsen" <majbritt59@yahoo.no>

-----Original Message-----

From: Jógvan í Lon Jacobsen [mailto:jogvanlj@setur.fo]

Sent: 24. mars 2006 14:22

To: Majbritt Poulsen

Subject: Re: Hvørfall / Hvørjumfall?

Hey

Tað er skjótt at svara: Vit siga í Degi og viku og vit mæla til at siga og skriva til Fuglafjarðar.

heilsan

Jógvan

>>> "Majbritt Poulsen" <maj.poulsen@bergshav.com> 3/24/2006 12:56:05 PM
>>>

Góðan efturmiddag Jógvan,

Nú komi eg og órógví teg aftur við tveimum smáum spurningum:

1. Er rættast at siga "í Dagur og Vika" ella "í Degi og Viku"?
2. Eitur tað at far "til Fuglafjarðar" ella "til Fuglafirðar"? Er eri eitt sindur í ørviti um hvat er Hvørfall og hvat er Hvørjumfall tá ið tosað verður um Fuglafjørð.

Vónandi tekur tað ikki ov nógv av tíni tíð at svara?

VH

Majbritt

SlettSvarSend videreSpamFlytt...

SlettSvarSend videreSpamFlytt...

Utskriftsvisning Denne meldingen har ikke flagg. [Melding merket med flagg - Vis som ulest]

Dato: Mon, 06 Mar 2006 10:02:54 +0000

Fra: "Marius Staksberg" <mariuss@setur.fo>  Legg til i adressebok

Til: majbritt59@yahoo.no

Emne: Svar: Um "blíva" og "verða"

Halló Majbritt

Eg havi leitað í tekstasavninum hjá Føroyamálsdeildini eftir verða og bliva, og finni um 102.898 dømi við verða og 3.133 dømi við bliva, t.e. um 97,0% verða og um 3,0% bliva. Í tekstasavninum er ein blanding av eldri og nýggjari tekstum, so til at vita, hvussu hatta býtið man vera beint nú, leitaði eg eisini á fo-heimasíðum (Google). Har fann eg um 232.331 dømi við verða og um 5.795 dømi við bliva, sum svarar til 97,6% verða og 2,4% bliva. Í hesum tølunum eru allir bendir formar: blíva, bleiv, blivin, blívandi o.s.fr.

Hvønn hugburð eitt nú lærarar hava til bliva og verða, veit eg ikki rættiliga, men sum tú sigur, er tað við í mállæruni hjá Árna og Paulivari. Tað er eisini við í Føroyskari orðabók (Móðurmálsorðabókini), men har er tað merkt talumál. Annars er tað ikki heilt nýtt í skrivligum føroyskum, tí tað kemur fyri í einum av húsavíkarbrøvunum, skrivað um 1400. Men hvussu hugburðurin annars er til hasi orðini, veit eg sum sagt ikki.

Heilsan

Marius Staksberg

>>> Majbritt Poulsen <majbritt59@yahoo.no> 03/02 10:30 >>>

Góðan dagin Marius,

Tú minnst kanska, at vit sendu hvørjum øðrum teldupost fyri einum sløkum mánaði síðan um teldu-orð og "skrivstovu-orð?

Av tí, at eg siti og skrivi eina enska ritgerð um føroyskt og enska ávirkan á mál okkara, havi eg "komi í kast við" orðini bliva og verða. Sum tú sært av telduposti millum Jógvan í Lon og meg, havi eg eisini roynt at fingið hjálp frá honum at lýsa spurningin, men hann beinir mær víðari til tín av tí, at hann ikki kom inn á tekstbankan.

Hevði tú - ella onkur annar í Málnevndini - vilja gjørt so væl og hjálpt mær við spurninginum um støðuna hjá bliva í tí føroyska málinum? Til eina ritgerð má eg hóast alt hava eitt sindur meir enn mína egnu hugsan um hvussu "ljótt" tað bæði sær út (eins og t.d. "hvis"/"viss") í skrivligum! Og ikki er tað serliga vakurt í tí munnliga heldur, spyrst tú meg !! Tað umgongst kanska ikki fyri ein útiseta sum meg, sum havi liva uttanfyri landoddarnar í 30 ár, men fyri ein ordiligan føroying? Á nei, nei, eg sigi ikki meir

Vónandi hoyri eg aftur frá tykkum

VH

Majbritt Poulsen

Merk: Videresendt melding er vedlagt.

SlettSvarSend videreSpamFlytt...

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From: Sólvá Jónsdóttir [mailto:solva.jonsdottir@skulin.fo]

Sent: 21. mars 2006 10:18

To: Majbritt Poulsen

Subject: Re: "gender stratification" í Føroyum

Hey Majbritt

Tú finnur onki úrslit um másliga variatióin millum kyn í míni ritgerð. Mín gransking var mest kvalitativ, t.v.s. at eg granskaði fyri at finna, hvat var. Heimildarfólkini hjá mær vóru javnt býtt millum kynini, soleiðis, at eg hevði kunnað kannað variatióin millum kyn, um hon var til staðar. Men eg fann onga ábending um hetta og gjørdi tí onki við tað. Eg valdi heldur at viðgera staðbundna og aldurstreytaða variatióin, tá meira kjót var á hesum.

Vinarliga
Sólvá

"Majbritt Poulsen" <maj.poulsen@bergshav.com> den 20. mars 2006 kl. 16.19 +0000 skrev:

Hey Sólvá,

Takk fyri seinast!

Eg ætli mær nú at fara og lesa ritgerðina hjá tær meir gjølla, men eftirsum eg skilti á tær í telefonini hin dagin, hevur tú ikki hugt eftur muni millum kynini? Passar tað? Eg hevði verið forvitin at vita eitt sindur meir um hví, og vónandi finni eg stutta frágreiðin í ritgerðini tá eg hyggi betur eftir tí? Um so ikki er, hevði tú vilja sagt eitt sindur um hví?

Aðrar kanningar, eg havi fingið fatur á, ella at vita um (tær fáu ið eru), siga allar tað sama; lítil ella ongin munur er at finna. Soleiðis sær út hjá mær eisini, og royni eg at finna grundgevingar fyri hesum av tí at tað er annarleiðis enn hvat ið vanliga/ofta verður funnið í øðrum samfeløgum. Av tí sama havi eg sent eina stutta frágreiðin um "gender stratification" í Føroyum (ið eg ætli mær at taka uppí) til Professor Sandøy í Bergen. Men hevur tú havt hugsanir um hettar, hevði eg gjarna vilja hoyrt frá tær.

VH

Majbritt

Vinarliga

Sólvá Jónsdóttir

Lærugreinarráðgevi í føroyskum fyri vinnu- og miðnámsútbúgvingar og hægri útbúgvingar

solvaj@lms.fo

Landsmiðstøðin - tlf. 318825

SlettSvarSend videreSpamFlytt...



Helvtin av 9. flokki funktionellir analfabetar

Pisa: Hóast úrslitini av sonevndu PISA-undankanningini skulu takast við avísium fyrivarni, so eru úrslitini av henni ein sonn bumba undir føroyska skúlaverkið. Helvtin av føroyskum børnum í endanum av 9. flokki duga so illa at lesa, at tey ikki megna at lesa ein tekst á miðnámskúlastøði. Føroyar eru á støði við lond sum Mexico og Brasiliu.

Sámal Matras Kristiansen - *email: samal@dimma.fo*
Hósdagur 11. mai 2006, kl. 15.12
91/129 – Heimaíðindi

- Úrslitið er ikki gott. Tað er harafturímóti sera vánaligt samanborið við onnur lond.

Soleiðis legði Jógván á Lakjuni, mentamálaráðharri, út, tá hann skuldi greiða frá úrslitunum av PISA-undankanningini.

- Vit eru langt niðanfyri hini Norðanlondini, og samanborið við øll hini londin liggja vit næstan niðri á botn.

Av øllum londunum, ið hava luttikið í PISA-kanningini, eru bert tvinni, ið kunnu samanberast við Føroyar, tá tað kemur til lesiførleika, og tey eru Brasilia og Mexico. Meðan 49 % av øllum føroysku børnunum, ið luttóku í kanningini ikki verða mett at duga at lesa ein einfaldan tekst, so er sama talið í Brasiliu 56 % og í Mexico 44 %.

Lesiførleikin hjá føroyskum 9.floksnæmingum liggur sostatt og darlar onkustaðni millum lesiførleikan hjá mexicanskum og brasilianskum børnum, meðan samsvarandi talið fyri lond vit helst vilja samanberast við er 7 % (Finnland), 12 % (Svøríki), 15 % (Ísland), 17 % (Noreg) og 18 % (Danmørk).

Gentur duga betri enn dreingir

Tó visir tað seg, at gentur í øllum førum duga betri enn dreingir. Í øllum teimum partkanningunum, ið gjørdar vóru, eru genturnar betri fyri enn dreingirnir. Hetta ger seg serstakliga galdandi innanfyri lesing, men eisini innanfyri matematikk og náttúrufak klára genturnar seg betri. Tó klára genturnar í Føroyum seg ikki nær námind so væl sum næmingarnir í hinum Norðurlondunum.

Heimið týdning fyri lesiførleika

Eitt, ið neyvan kann skelka, er at tað ikki einans er skúlin, ið avger um børnini læra at lesa ella ikki. PISA-undankanningin bendir á, at útbúgvingin hjá foreldrunum hevur nógv at siga fyri hvussu børnini klára seg. Um foreldrini hava onkra høga ella miðalhøga útbúgving, so eru sannlíkindini fyri at børnini duga væl at lesa størri. Hinvegin hevur talið av systkinum millum lítið og einki at siga.

Eitt annað, ið hevur stóran týdning, er um foreldrini leggja í at samskifta við børnini um teirra mentanarligu førleikar. Hinvegin hevur materiella ríkiðmið hjá familjuni ikki tað stóra at siga.

Føroysk børn gera lítið skúlatíng

Nakað, ið ivaleyst kann hava eina ávirkan á hví føroysk børn duga so illa at lesa, er at føroysk børn gera ov lítið skúlatíng í føroyskum. Næstan 40 % av føroyskum børnum nýta minni enn ein tíma til at gera skúlatíng í móðurmálinum, ella gera als ikki skúlatíng. Samsvarandi talið fyri donskt børn er knapt 25 %.



Sum heild gera gentur meiri skúlatíng enn dreingir. Meiri enn tvífalt so nógvar gentur sum dreingir gera skúlatíng í móðurmálinum meiri enn tríggar tímar um vikuna. Somu tendensir gera seg galdani innanfyri matematikk og náttúrafak. Í øllum føru klárar Danmørk seg betri enn Føroyar, og í øllum førum klára gentur seg betri enn dreingir. Tó er munurin rættiligur lítil millum dreingir og gentur, tá tað kemur til náttúrafak.

Føroysk børn lesa minni enn dansk

Eitt annað, ið hevur týdning, er at føroysk børn lesa nakað væl minni enn tey dansku. Hóast tað í báðum londum eru sera nógvar, ið als ikki lesa ella einans lesa minni enn ein hálvan tíma um dagin, so eru fleiri dansk børn, ið lesa meiri. Eisini eru sum heild fleiri føroyskar gentur enn dreingir, ið lesa hvønn dag.

Tó eru tað fleiri dreingir enn gentur, ið lesa meiri enn tveir tímar hvønn dag, hóast dreingir sum heild lesa nógvar minni enn genturnar.

Eisini vísir PISA-undankanningin, at fleiri børn í Føroyum enn í Danmørk lesa »tí tey noyðast«. Eisini eru fleiri dreingir enn gentur, ið lesa »tí tey noyðast«. Hetta endurspeglar seg aftur í at dansk børn lesa meiri fagurbókmentir enn føroyskt børn, meðan gentur eisini lesar meiri fagurbókmentir enn dreingir.

Eitt annað áhugavert, ið PISA-undankanningin vísir, er at færri føroysk børn enn dansk »njóta« at fara á bókasavnið, eins og tað eisini eru fleiri gentur enn dreingir, ið »njóta« at fara á bókasavnið. Og júst somu tendensir avspeglast í hvussu ofta skúlabókasøvnini verða nýtt. Meðan umleið 45 % av danskum børnum nýta skúlabókasavnið fleiri ferðir um mánaðin, so eru tað einans 5 % av føroysku børnunum, ið gera tað sama.

Tíðindabløðini - ein ljósglotti

Nú er sagt so nógvar ringt um føroysk børn, og kanska serliga dreingir. Men tað er tó ein glotti at hóma, eins og Jógvan á Lakjuni, mentamálaráðharrin, vildi vísa á á tíðindafundi hósmorgun.

50 % av øllum næmingunum, ið vórðu eftirspurdur í PISA-kanningini, lesa tíðindabløð fleiri ferðir um vikuna. Í Danmørk vóru tað bara ein triðingur. So her er kanska vón fyri framman. Hinvegin eru tað aftur genturnar, ið eiga munin fram um dreingimarnar. Meðan næstan 55 % av føroysku gentunum lesa tíðindabløð fleiri ferðir um vikuna, so eru tað gott og væl 45 % av føroysku dreingjunum, ið gera tað sama.

FAKTA (set upp í punktform):

Fyrilit fyri ymiskleikum í kanningunum

PISA-undankanningin er ein kanning, ið er gjørd í septembur 2005. Hendan undankanning skal nýtast sum ein roynd at lodda dýpið um hvat PISA-kanningin, ið varð framd í mars 2006, fer at bera boð um.


Í undankanningini er sama háttalag nýtt, sum nýtt varð í altjóða PISA-kanningini, ið framd var í tíðarskeiðnum 2000-2003, og sum varð kunngjørd í 2004. Úrslitini frá PISA-undankanningini eru samanborin við úrslitini frá hinum londunum í tíðarskeiðnum 2000-2003.

Ein trupulleiki við PISA-undankanningini er, at hon er framd í septembur, meðan altjóða PISA-kanningarnar eru gjørdar í mars. Hetta kann hava ein týdning, tí tað kann vera, at skúlabørn vita meiri eftir eitt langt ár í skúlanum enn júst eftir at tey eru komin úr skúlafrí.

Ein annars trupulleiki er, at við PISA-undankanningini eru 26 % av 9.floks-næmingunum farnir úr skúlastipanini, t.d. til skips ella í ófaklært arbeiði. Sostatt verða einans 74 % av næmingunum kannaðir, t.v.s. teir, ið antin eru farnir í 10. flokk ella í 1.g í student. So má man sjálvur gita um tey eftirverandi 26 %'ini, ið eru farnir úr skúlastipanini, eru bókliga sterkir ella bókliga veikir næmingar. Tískil gevur PISA-undankanningin einans ábendingar um støðuna hjá næmingunum í Føroyum. Eitt endaligt svar verður ikki at fáa fyrr enn kanningin, ið varð framd í mars 2006 verður almannakunngjørd í desembur 2007.

SlettSvarSend videreSpamFlytt...

Utskriftsvísing Denne meldingun har ikke flagg. [Melding merket med flagg - Vis som ulest]

Emne: FW: Spurningur um burturdotnuð ljóðini /g/ og /ð/ í hiatus
Dato: Mon, 15 May 2006 17:21:48 +0200
Fra: "Majbritt Poulsen" <maj.poulsen@bergshav.com>  Se kontaktinformasjon
Til: "Majbritt Poulsen" <majbritt59@yahoo.no>

-----Original Message-----

From: Jógvan í Lon Jacobsen [mailto:jogvanlj@setur.fo]
Sent: 15. mai 2006 10:04
To: Majbritt Poulsen
Subject: Re: Spurningur um burturdotnuð ljóðini /g/ og /ð/ í hiatus

Hej Majbritt

Det drejer sig om at de stemte frikativer g og ð falder bort intervokalisk og efter vokal, og bortfaldet kompenseres med et hiatusindskud, som kan være j, v eller w alt efter de lydige omstændigheder. Efter høj fortungevokal eller diftong som ender på i, kommer der j: siga /si:ja/, sigi /si:ji/, sigu /si:ju/. Efter høj bagtungevokal eller diftong som ender på u, kommer der w: suði /su:wi/, suða /su:wa/, mugu /mu:wu/. Hvis vokalen er en ikke-høj vokal, kommer der j foran i og v foran u: gleði /gle:ji/, legu /le:vu/. Der kommer inyet indskud efter ikke-høj vokal foran a: gleða /gle:a/, høgan /hø:an/.

Um tú hevur Faroese, kanst tú lesa um hetta á s. 38.

heilsan
Jógvan

>>> "Majbritt Poulsen" <maj.poulsen@bergshav.com> 5/11/2006 4:59:59 PM
>>>

Hey Jógvan

Nú fer at lækka ímóti tíðini, at eg skal handa inn ritgerðina í føroyskum (hin 19. mei).

Ímóti endanum eru vit báðar, Professor Anne Karin Ro og eg, komnar í iva um hvat hettar vil siga, ið eg her niðanfyrri havi sett inn frá Rischel's grein í bókini hjá tær og Braunmüller.

Hevði tú vilja gjørt okkum tann beina at greiða okkum eitt sindur frá um hvat "voiced lingual fricatives" vil siga í hesum høpi. Ivin snýr seg um hvussu tey burturdotnuð ljóðini /g/ og /ð/ fáa felags heiti ?

- o The loss of postvocalic voiced lingual fricatives in final and intervocalic position, which has caused a productive development of half-vowels in the resulting hiatus-positions (e.g. hagi [hæjʔ], góða [gʊʔwa], søga [sø:ʔa]);

Sí annars Braunmüller, 2001:31 um eg havi skilt okkurt skeivt. Um hevði verði gjørligt at svara á donskum ella enskum, hevði verið frálíkt

Við vón um skjótt svar.

VH

Majbritt

SlettSvarSend videreSpamFlytt...

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Føroyska málið

O, móðurmál, stórt er títt fall
úr tínum ærustóli,
fyrr virdu allir teg sum jall
í tínum egna bóli;
tú vart í kirkju Skúvoy á,
teg virði lágur og høgur,
teg elskaði Tróndur í Gøtuvág,
Sigmundur og vápnabrøður.

Men tíðin rann, og nýggjan sið
í Føroyum mangir tóku
og annað mál við tína lið
settu teir stóru og klóku;
teir róku teg av kirkju út
og aftur burt av tingi
tú mátti liva í sorg og sýt –
so hevur lív títt gingið.

Men enn tú gleðir hvønn tann mann,
ið føroyingur vil vera
og hann teg aldri gloyma kann,
men teg í minni bera
Vær drekkum glaðir tína skál,
og so vár ynski ljóða:
Várt kæra, gamla millurmál,
hav langa framtíð og góða

“Álvara tos, hví sigur tú *tosa* ?
Skulu vit fara og broyta málið nú ?”

Informant No. 16 in Group 2

